



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



# INTERNATIONAL HUMANITIES CONFERENCE

**#CHUSSConf2022**

**Conference  
Theme:**

Knowledge, Revolutions and Practices:  
Area, Cultural and Global Studies

**AUG 23 - 26**  
**2022**



**GERDA HENKEL  
STIFTUNG**

 **Mellon  
Foundation**

# **INTERNATIONAL HUMANITIES CONFERENCE**

August 23 - 26, 2022

**KNOWLEDGE REVOLUTIONS AND PRACTICES:  
AREA, CULTURAL AND GLOBAL STUDIES**

MAKERERE UNIVERSITY  
COLLEGE OF HUMANITIES AND SOCIAL SCIENCES



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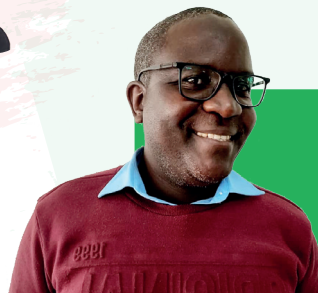
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# ABOUT THE CONFERENCE

Since 1945, scholarship in the Humanities and Social Sciences has witnessed three major knowledge revolutions. The first revolution relates to the ascendancy of Area Studies as an American enterprise that was aimed at knowing, analyzing, and interpreting the cultures, politics, and economic life of other peoples of the world. This saw a proliferation of Area experts who appropriated traditional disciplinary theoretical perspectives to understand and explain the realities of the others as Africans, Arabs, and Indians.

Relatedly, as Area Studies enabled the understanding of the other areas of the world, the Cultural Studies revolution was also set in motion to understand the role and capacity of social institutions in shaping culture(s). Traced from the 1950s and gaining prominence in the 1960s, the specific focus of this approach to Humanities and Social Sciences scholarship focused on issues of gender, class, ethnicity, and race. In the quest to embrace the agenda of cultural studies, scholars, particularly in the disciplines of Sociology, Anthropology, Philosophy, Political science, History, Literature, Literary Criticism, Art, and Art Criticism, aligned their teaching and research to the demands of the cultural revolution. Indeed cultural studies segued into the Global Studies revolution that targeted the analysis of the forms of globalized life and its challenges in the quarter of the twentieth century. Popularized in the United States in the 2000s, the outcome of the Global Studies revolution has been multi-pronged. However, the agenda of Global Studies has enabled internationalized teaching and research on the globalized challenges .

Accordingly, leveraging Makerere's history from 1922, and its association with the Modern University system which began in 1945, in a sense, the University has traversed the three knowledge revolutions.

In light of these knowledge revolutions and practices across universities, the College of Humanities and Social Science (CHUSS), Makerere University is organizing a three-days International Conference of vibrant engagements, presentations, and insightful discussions

scheduled for 23-26 August 2022 at Makerere University. The overriding thrust of the Conference is to explore how the revolutions have impacted university practices and transformed teaching of and research in the Humanities and Social Sciences. The conference will also act as a discursive zone to interrogate innovative ways through which Humanities and Social Sciences scholarship has refocused beyond the knowledge revolutions to imagine the inevitable future economic, social, biological and political challenges to humanity.

## **Conference Thematic Clusters**

### ***Area, Cultural and Global Studies***

Contributions to this cluster may focus on the following questions: Did the Area Studies revolution enable the self-understanding and determination of the subaltern—formerly colonized “Areas” or did they entrench the civilizational project of the West? Are Cultural Studies a reincarnation of Marxism as a theoretical project? How has this wave transformed the teaching of and research about their disciplines of concern? What and who influences the positions that scholars take on feminisms, linguistics, political processes, historical justice and injustice, artistry, religion and the religious, national literature, psychologies and histories? How has transnationality transformed the teaching and research about your discipline of concern? Are political processes, language, gendered concerns, justice, biological concerns such as infectious diseases, and all aspects of human progress better addressed at the global, national, regional, or at the micro- as local level?

### ***Multiple H(er/i)-stories and Continuities***

Contributions to this cluster may focus on the history of the academic disciplines in Universities in Africa and beyond. The thrust should be on what has shaped the trajectory of the specific disciplines. How far has the decolonization of disciplines moved or how much hybridity is there? In what ways have the epistemological hierarchies endured? Are there epistemological binaries? Should the academic disciplinary curricula designs be pitched at the local, national, regional, or global levels?

### ***Innovation and progress***

This cluster will focus on the tensions and concerns of the knowledge revolutions to focus on the historical agenda of the Humanities and Social Sciences, that is: the liberation of humanity. Scholars and practitioners should discuss the innovative ways through which they have or are trying to empower humanity from the vantage point of the philosophies of their different disciplines and callings. The cluster will also emphasize the ways and moments that the Ivory Tower converge with humanity.

### ***Humanistic knowledge in times of crisis***

Participants will explore the role of humanities and humanistic knowledge in shaping the understanding of the social tensions and dilemmas of crises. How does the humanities and humanistic knowledge and skills enable the generation of solutions to contemporary challenges such as pandemics and epidemics, refugee generating situations, climate change, and the predicament of the internally displaced and stateless persons? In doing so, they will interrogate how humanities and humanistic knowledge, skills, and approaches are significant in confronting and dealing with crisis.

### ***Feminist scholarship, inclusion and exclusion debates***

This cluster seeks to explore the discourses on gender, feminisms, identities, sexualities, inclusions, exclusions and how these have shaped knowledge production and scholarship in the Global South. Discussions on feminisms may focus on the change in debates from liberal to radical, Marxist feminist and currently standpoint theories emphasizing recognition of subjectivities and or objectivities of situated knowledge(s). Presentations may critically analyze the significance of the politics of location, power, capitalism, racism, the intersectionality of oppressions, and how women and other oppressed groups have fought to overcome various oppressions. The tensions between academia and civil society, as well as the partnerships harnessed and their effect on gender and development in Uganda and all over the world will also be discussed.

### ***Patterns and trends of Digital humanities in the Global south***

Contributions will explore the knowledge evolution and research trends in digital humanities as a recent discipline focusing on the global south. Participants will explore the digital culture in developing countries, specific developments in the field, and the extent to which university humanistic fields have embraced this knowledge within the conservative humanities departments; how digital technologies are impacting the social, economic, and political contexts/activities, the challenges encountered and the role of the Global North in enhancing the field in the global south.

### ***Archiving, Memory, and Method***

Contributions will examine the relationship between archives and the Humanities, especially concerning collective memory. What is the meaning of "archive" in the Humanities as understood from the Global South? How should Humanities scholars engage critically with colonial archives? What role do Humanities scholars have in supporting and building community archives? How are archives used in the pursuit of justice or historical accountability, such as redressing colonial-era violence? Presentations may also address the work of archivists and librarians within universities in the Global South to preserve and manage the records, and how interdisciplinary approaches within the Humanities expand can understandings of non-material archives that are embedded in oral histories, dance, and music.

### ***The future of Humanistic scholarship***

Contributions under this cluster will reflect on the future of humanities and humanistic scholarship. The presenters may choose to debate on any of the following questions: What should be the focus of scholars of humanities and social sciences? What methodologies and pedagogical approaches should they privilege? What human challenges should be emphasized and committed to addressing? How should the question of knowledge and power as reflected in how political, cultural, and economic hierarchies and actors constrict our epistemic zones be addressed?

# MESSAGE FROM **CONVENER**



Levis Mugumya, PhD

Greetings from the College of Humanities and Social Sciences and welcome to the International Humanities Conference 2022!

It has been our great privilege to convene the International Humanities Conference organised by the College of Humanities and Social Sciences, Makerere University.

The Conference theme, Knowledge Revolutions and Practices: Area, Cultural and Global Studies was conceived to provide space to scholars and practitioners in the humanities and humanistic social sciences to reflect on the knowledge revolutions that have influenced scholarship in the Humanities and Social Sciences scholarship since 1945. It was also intended to provide opportunities to the academia to discuss how the humanities have refocused beyond the knowledge revolutions to address the inevitable future economic, social, biological and political challenges to humanity.

The conference derives from the activities of a research project, Historicising the Humanities at Makerere University since 1922 that started in September 2019. The project, which is funded by Mellon Foundation sought to historicise and rethink humanities and humanistic social sciences knowledge production from a Ugandan Locus, namely Makerere University since 1922. The humanities and humanistic social sciences were vibrant during the 1960s and 1970s before the onslaught of neo-liberalism and the emphasis on STEM. The former Faculty of Arts and Social Sciences developed into a locality that attracted eminent scholars in these fields and groomed post-independent political leaders such as Julius Nyerere, Milton Obote, Mwai Kibaki, Benjamin Mkapa, Oginga Odinga, and others. The intellectual debates of Okot p'Bitek, Ali Mazrui, David Rubadiri, Nuruddin Farah, Ngugi wa Thiong'o, John Ruganda, V. S. Naipul, Wole Soyinka and Mahmood Mamdani, among others, informed knowledge production, particularly in literary and political scholarship on the African continent. In spite of the rich history, no attempts have been made to critically historicize and interrogate the past and current positionality of the disciplines of Humanities and Humanistic Social Sciences at Makerere University in any systematic and meaningful manner.

Therefore, over the last three years, the project has brought together different scholars to discuss the existing humanities and humanistic social sciences disciplines at Makerere. In 2021, a national conference was held to discuss and reflect on the role and significance of humanities and social sciences scholarship in shaping present and future trends in Uganda and beyond. We have also hosted two conversations to engage with the public to establish the kind of impact that scholarship and knowledge production at Makerere has had on society. During this conference, a book that historicises the humanities disciplines at Makerere will be launched.

The conference does not only come at a time when Makerere is celebrating 100 years of existence, it is also an opportunity for the College of Humanities and Social Sciences to continue to reflect on and champion the critical role of humanities and humanistic social sciences, namely comprehend, interpret, and recognise societal commonalities and differences; foster critical thought, social justice, equity and democratic practice; and make meaning of the human experience.

I am grateful to the conference organising committee members for their tremendous effort and time. I appreciate the support and guidance from the College and University leadership, and the financial support from our partners – the Mellon Foundation and Gerda Henkel Foundation.

Thank you, the participants who submitted your abstracts and panel proposals; this event would not have been realised without your contributions.

As We Build for the Future.



# MESSAGE FROM **PRINCIPAL**

The year 2022 is here and Makerere University is celebrating 100 years of its existence!

We welcome our eminent Key Note Speakers- Prof. Ngugi wa Thiong'o, Prof. Nakanyike Musisi and Prof. Derek Peterson. You make Makerere Proud! We welcome all of you participants. Karibu sana!



Associate Prof. Josephine  
Ahikire

**PRINCIPAL - CHUSS**

The College of Humanities and Social Sciences (CHUSS) is holding this conference themed: Knowledge revolutions and Practices: Area, Cultural and Global Studies as part of MAK's Centennial celebration. The overriding thrust of the Conference is to explore how the knowledge revolutions have impacted university practices, the teaching of and research in the Humanities and Social Sciences as well as human praxis. We use this space as a discursive zone to interrogate innovative ways through which Humanities and Social Sciences scholarship has refocused beyond the knowledge revolutions to imagine inevitable futures. We use this very space to foster critical thought about life, its afflictions, and ideals of human society - to debate and rejuvenate theory and practice.

The humanities have been at the heart of Makerere University since its birth and is reputed for eminent scholars, post-independence political leaders and activists. Under the ambit of the CHUSS program dubbed Humanities@ Mak 100, this conference is part of the efforts to galvanise humanities scholarship for even greater human utility on the African continent. As humanity continues to grapple with challenges such as climate change, terrorism, mass migration and pandemics there is need for more ingenuity and inventiveness. In very specific ways, the COVID-19 pandemic has demonstrated the need for a multidisciplinary approach to this unprecedented global health challenge, with the human subject at the centre.

Furthermore, as part of this celebration CHUSS is launching an edited book titled: Historicising the Humanities at Makerere: Trends Patterns and Prospects. The book traces different aspects of humanistic scholarship at Makerere, its genesis and impact. I enjoin everyone to read and utilise this very ground breaking anthology. In this regard the College would like to acknowledge the generous support of the Mellon Foundation (USA) which allowed us to dream- 3 years ago - when the idea of the book was proposed. The Mellon Foundation has also supported various research efforts by Early Career and Senior Scholars in the college.

I also take this opportunity heartily appreciate the Gerda Henkel Stiftung (Germany) for supporting PHD training at CHUSS which has enabled various support mechanisms for graduate students, including critical academic interactions such as symposia as well as this very conference. This support indeed enhanced academic vibrancy.

To the University management. You have enabled the college to meaningfully pursue the strategic goal of a truly research led university. I wholeheartedly acknowledge this support. I thank the chair of the Organising Committee, the Convener of the Conference and all members of the organising committee. This effort really phenomenal. Humanities at Makerere can only but bounce forward.

We Build for the Future

Associate Prof. Josephine Ahikire

**PRINCIPAL**

# MESSAGE

FROM **CHAIR ORGANISING COMMITTEE**

It is with great pleasure that I welcome you to the International Humanities Conference 2022, (CHUSSConf2022) being held at a historical time when Makerere University is celebrating 100 years of existence.

This conference is organized by the College of Humanities and Social Sciences, under the theme - Knowledge Revolutions and Practices: Area, Cultural and Global Studies and is funded by the Mellon Foundation and Gerda Henkel Stiftung.

The CHUSSConf2022, is therefore intended to create a forum for researchers and leading professionals to gather from across the country and the globe to learn, discuss and share ideas on how to shape the present and future of Humanities and Social Sciences in Uganda and beyond.

As a college and University in general, we are extremely honored and pleased that you responded to our call and invitation to participate in this conference.

We received over 130 abstracts and 12 panel proposals, each of which went through a rigorous preliminary review process. We are grateful to you all our dear participants for this huge response.

We wish to also thank our keynote speakers, Ngugi Wa Thiong: Distinguished Professor, English and Comparative Literature at the University of California, Derek Peterson: Ali Mazrui collegiate Professor, History, Afro - American and African Studies (University of Michigan), Nakanyike Musisi: Professor: African Women Education and Development - Makerere University / University of Toronto.

We also appreciate all the experts from Academia, professional and business world who will engage in the discussions to share experiences and insights that may enrich the scholarship and dynamic response to contemporary ways of life.

Therefore this conference will act as a discursive zone to interrogate innovative ways through which Humanities and Social Sciences scholarship has refocused beyond the knowledge revolutions to imagine the inevitable future of economic, social, biological and political challenges to humanity. Our prayer is that during these three days of deliberations, we aggregate a collective response to challenges in the new era.



Prof. Grace Bantebya  
Kyomuhendo

**CHAIR ORGANISING  
COMMITTEE**

## KEYNOTE SPEAKERS



### **Prof. Ngugi wa Thiong'o**

Prof. Ngugi wa Thiong'o, one of Makerere University's esteemed alumni, is a versatile writer, theorist and activist who has over the years strongly popularized the language debate in African Literature. He studied at Makerere University from 1959 to 1964 where he graduated with a B.A Honours in English. It was at Makerere that Ngugi, the writer, was born, as he makes it clear in his Makerere memoir titled: *Birth of a Dream Weaver: A Writer's Awakening*. The English Department, which was his home department then, was very proud of him and one of the reports about him written on 3rd September 1963 reads: "He will certainly do the College honour in the future," a prediction that has proved so true over the years.

### **Prof. Nakanyike Musisi**

Nakanyike B. Musisi a Professor of African History at the University of Toronto, Canada and an alumnus of Makerere University. She received her first degree from Makerere in 1978 followed by a MA in 1981 and MLit in 1983 both from the University of Birmingham and her PhD from the University of Toronto in 1991. Since then, she has been a professor in the Department of History and in Women's Studies at the University of Toronto. From 1999 to 2009, she served executive director of the Makerere Institute of Social Research (MISR), the period in which the institute steered the iconic programme known as Innovation at Makerere (I@mak). Her research and teaching interests focus on women, gender and the state in African pre-colonial and colonial pasts as well as the history of education in Africa. Her work has appeared in numerous publications, including *Signs: Journal of Culture and Society*, *Journal of African History*, *History in Africa*, *Gender and History*, *Oxford Encyclopedia of Research in Africa*, *The Palgrave Handbook of African Women's Studies* and in various edited collections. Her current book project, *Duty and Desire: Biography of Queen Mother Irene Drusilla Namaganda, 1897-1957* examines the life and impeachment of Buganda's 20th century queen mother over a sex scandal.



### **Prof. Derek R. Peterson**

Derek R. Peterson is Ali Mazrui Collegiate Professor of History and African Studies at the University of Michigan, USA. He was formerly Director of the African Studies Centre and Fellow of Selwyn College at Cambridge University. He is a Fellow of the British Academy and 2017 winner of the MacArthur Fellowship.

Prof. Peterson works on the intellectual and cultural history of eastern Africa and has written severally on Uganda in particular. He played a tremendous role in organizing, cataloging and preserving the Uganda government archives that are now available to scholars and citizens who wish to use them.



# MAKERERE



# UNIVERSITY

## THE INTERNATIONAL HUMANITIES CONFERENCE PROGRAMME 2022

**THEME: Knowledge Revolutions and Practices: Area, Cultural and  
Global Studies**

**August 23-26, 2022**

**VENUE: Yusuf Lule Central Teaching Facility Auditorium**

**Tuesday, 23 August 2022**

Timeline	ACTIVITY
10:00- 13:30	Graduate Mentorship Session 1. Prof Danson Kahyana 2. Dr David K Mafigiri
14:00 – 14:20	Registration / Log in to Virtual Plenary Room
14:00	Tree planting in honour of Prof. Ngugi wa Thiong'o at Makerere University
14:45	Anthems: Uganda, German, East Africa, Makerere
15:00 – 15:15	Opening Remarks: Prof Grace Bantebya Kyomuhendo, Chair Organising Committee
15:20 – 15:40	Welcome Remarks: Prof Josephine Ahikire, Principal, CHUSS
15:45 – 16:00	Remarks: Prof Barnabas Nawangwe, Vice Chancellor, Makerere University
16:00 – 16:40	Book Launch, Historicising the Humanities at Makerere: Trends, Patterns and Prospects
16:40 - 16:55	Official Opening of 2022 Humanities Conference: Guest of Honour, HE Matthias Schauer, German Ambassador
16:55 - 17:05	Performance: Department of Performing Arts and Film
17:05 – 18:25	Keynote Lecture I: Ngugi wa Thiong'o: The Living Archive Makes Memories of Makerere University Chair – Prof Susan Kiguli
18:30-18:40	Performance: Department of Performing Arts and Film
18:45 - 20:00	Networking

**Wednesday, 24 August 2021**

<b>8:30–8:55</b>	<b>Registration</b>	
<b>9:00 – 10:00</b>	Keynote Lecture II: Prof Nakanyike Musisi: Unstoppable Scholarly Activism and Paradigmatic Transitions in the Humanities and Social Sciences: “Refusal” as Theory and Praxis Chair - Dr Edgar Jack Taylor	
<b>10:00 - 10:30</b>	Tea Break	
<b>Time</b>	<b>Title</b>	<b>Presenters</b>
<b>10:30 – 12:00</b>	<b>Chair: Dr. Florence Ebila</b>	
	<b>1A Panel: Memoir Writing for Women’s Leadership, Cultural Preservation and Exchange</b>	
	1.	Pamela Fitch
	2.	Dominica Dipio
	3.	Ali Tucker Lichtenstein
	4.	Amy Petersen
	5.	Jane Frances Kuka
	6.	Hilda Twongyeirwe
<b>10:30 – 12:00</b>	<b>Chair: Prof. Julius Kikooma</b>	
	<b>1B Panel: Ugandan Archives and Community: Memorial Preservation, Conservation, Recapitulation and Digitalization</b>	
	1.	Josephine Ahikire
	2.	Levis Mugumya
	3.	Eve Nabulya
	4.	Celestino Oriikiriza
	5.	Sara Namusoga-Kaale
	6.	Edgar Fred Nabutanyi
<b>10:30 – 12:00</b>	<b>Chair: Mr Christopher Muhoozi</b>	
	<b>1C Panel: Narratives, Archives and Archaeologies of encountering Colonialism in East Africa</b>	
	1.	Nancy Rushohora
	2.	Elizabeth Kyazikye
	3.	Valence Silayo
	4.	Baraka Edward
	5.	Nelson Abiti
<b>10:30 – 12:00</b>	<b>Chair: Prof Florence Kyoheirwe Muhanguzi</b>	
	<b>1D Panel: Feminism and Women’s Empowerment: Interrogating the Local Meaning of Women’s Empowerment in Uganda</b>	
	1.	Grace Bantebya Kyomuhendo
	2.	Brenda Boonabaana
	3.	Susan Kavuma
	4.	Losira Nasirumbi Sanya

<b>12:10 –13:40</b>	<b>Chair: Ms Lynda Nakalawa</b>	
	<b>2A Ethnonationalist Histories and Imaginaries</b>	
	1. The Search for a Busoga Kingdom: A Contestation Between Colonial Government and the African Attempt to Invent Tradition, 1940-1950	<b>William Musamba</b>
	2. Labour in Africa: Population Control's One Size Fits All	Natasha Erlank
	3. The Effects of Politicised Ethnicity in Security and Development in Malawi from 2004-2020.	Eugenio Njoloma
<b>12:10 –13:40</b>	4. (Non)Restoration of Ankole Kingdom, Uganda 1993-2018	Akampurira Patience
	<b>Chair: Dr Saudah Namyalo</b>	
	<b>2B (The) Covid-19 Experiences and (Re)Constructions</b>	
	1. The 'COVID-19 Presidential Genre': an exploration of off-the-cuff rhetoric of fighting the pandemic	Levis Mugumya
	2. Kizino Music and Dance Performances among Bakiga Immigrants in the Face of Covid-19 Pandemic	Pamela Mbabazi
<b>12:10 –13:40</b>	3. Interrogating the Efficacy of the Use of Technical Terms in an Emergency Situation: Reminiscing the Covid -19 Pandemic	Florence Bayiga
	4. Shifting the pedagogic content knowledge in dance education: Digital cultures and the teaching and learning of dance in Uganda during the covid-19 pandemic	Alfdaniels Mabingo and Gerald Ssemaganda
	<b>Chair: Dr Grace Edward Galabuzi</b>	
	<b>2C Multiple H(er/i)stories and Continuities</b>	
	1. Adult Education at Makerere University College in the 1960s: Enduring Eurocentricism	Priscilla Asimire et al.
<b>12:10 –13:40</b>	2. Archaeological Research Agenda in Uganda: Past, Present and Future: 1922-2022	Elizabeth Kyazike and Asmeret Mehari
	3. Graduate Studies at Makerere University: Politics and Knowledge production	Pamela Khanakwa
	4. Shattered Dreams of a Better Life: Lived Experiences and Psychological Wellbeing of Returnee Labor Migrants from the Middle East	Rebecca Namugga et al.
	<b>Chair: Dr Charlotte Karungi Mafumbo</b>	
	<b>2D Humanistic Knowledge in Times of Crisis</b>	
<b>12:10 –13:40</b>	1. The Humanities and Social Sciences in Times of Crisis: The Case of Covid-19 Pandemic	Yasin Olum
	2. Child Methodologies as Solution to Crisis: Facilitating Knowledge Production in Times of Forced Migratory Situations	David Okimait
	3. (Non)Discursive Languages of Education: An Intellectual History at (Post) Crisis.	Okullo Moses
	4. Ugandan Drama Speaks: Resisting Approaches to Post-Conflict Transition and Humanitarian Intervention Concerning the War in the North (1987-2006)	Viola Karungi
	5. The Other Voice: Performing Tensions in Luganda Popular Songs on the 1972 Asian Expulsion.	Susan Kiguli
	6. The Kenya Social Justice Centres and Movement: the Struggle for Political Change from Below	Akoko Akech
<b>13:40-14:20</b>	<b>- - - Lunch Break - - -</b>	

14:30-16:00	<b>Chair: Prof Sabiti Makara</b>		
	<b>3A Decolonising Political Theory</b>		
	1.	Oluwatosin Orimolade	
	2.	Anna Karthika	
	3.	Jacob Katumusiime	
	4.	Yosef Jemberie	
14:30-16:00	<b>Chair: Dr Edward S Kaweesi</b>		
	<b>3B: Graduate Mentorship Session I</b>		
	1.	Sophie Lakot Oyat	
	2.	Julian Namiyingo	
	3.	Emmy Rwomushana	
14:30-16:00	<b>Chair: Dr Pamela Khanakwa</b>		
	<b>3C: Panel: Remaking Societies, Remaking People</b>		
	1.	Fatumah Mirembe	
	2.	Juliet Ssematimba	
	3.	Tunanukye Nicholas	
14:30-16:00	<b>Chair: Dr Tabitha Mulyampiti</b>		
	<b>3D Panel: Countering Backlash, Reclaiming Gender Justice in Uganda: Feminist Studies and Practice in Context</b>		
	1.	Josephine Ahikire	
	2.	Rita Aciro	
	3.	Peace Musiimenta	
16:00 - 17:30	<b>Chair: Dr Florence Nansubuga</b>		
	<b>4A: Panel: Sociocultural psychologies: Interrogating the theoretical promise of selected brands in a meta colonized context: Selfhood in Education and Work</b>		
	1.	Nansamba Joyce	
	2.	Eboyu Francis	
	3.	Balikoowa Richard	
16:00 - 17:30	<b>Chair: Dr Aisha Nakiwala</b>		
	<b>4B: Knowledge Production at Makerere University I</b>		
	1.	German Studies at Makerere University: A Reflection on the Impact of Global Trends on Research Paradigms, Best Practices and Content of German as a Foreign Language Courses in the Ugandan Context	William Wagaba et al
	2.	Philosophy Knowledge Production at Makerere University Since 1922	Byaruhanga Rukooko:
	3.	Specialisation, Compartmentalisation and Commercialisation of University Education: Implications on Training and Practice of Performing Arts	Mercy Mirembe Ntangaare:



	4.	Trends In Ethnomusicological Scholarship At Makerere's Department Of Performing Arts And Film	Nicholas Ssempijja
16:00 - 17:30	<b>Chair: Prof Helen Nkabala</b>		
	<b>4C: Popular Forms and Imaginaries</b>		
	1.	Uroyi and the Philosophical Reflections of Justice in Madzimbabwe Proverbs	Samuel Nyasha Chikowero:
	2.	A Critical Analysis of the Role of Oral Narratives in the Histories of Intergroup Relations among the Kuteb, Jukun and Chamba in Takum Local Government Area, Taraba State, Nigeria	Anuye Steve Paul et.al
	3.	Reflecting on the Application of Applied Theatre Post-Conflict Peacebuilding Practice in Northern Uganda.	Keneth Bamuturaki
	4.	Story telling as a tool for rebuilding peace among subcounty councillors in Mpigi District	Eve Nabulya
16:00 - 17:30	<b>Chair: Prof Nakanyike Musisi</b>		
	<b>4D: Panel: Decolonizing Epistemologies and Theorising Gender and Feminisms from Uganda and the</b>		
	1.	Anneeth Kaur Hundle,	
	2.	Sarah N. Ssali,	
	3.	Alicia Decker	
	4.	Corrie Decker	

### Thursday August 25, 2022

08:30 - 08:55	Registration		
09:00 - 10:00	Keynote Lecture III: Derek Peterson: Media and Revolution in Idi Amin's Uganda Chair: Dr Pamela Khanakwa		
10:00 - 10:30	Tea Break		
10:30 - 12:00	<b>Chair: Prof Grace B. Kyomuhendo</b>		
	<b>5A Panel: Stasis in Social and Gender Norms: Unpacking the Nexus Between Women's and Men's Identity in the Care Economy in Uganda</b>		
	1.	Florence Kyoheirwe	
	2.	Peace Musiimenta	
	3.	Paul Bukuluki	
10:30 - 12:00	<b>Chair: Dr Ivan Lukanda</b>		
	<b>5B Panel: Decolonising African History, Subverting the Colonial Canon</b>		
	1.	Evarist Ngabirano	
	2.	Ali Salahadin	
	3.	Olive Lomokol	
	4.	Muhamed Lunyago	
10:30 - 12:00	<b>Chair: Prof Eddy Walakira</b>		
	<b>5C Panel: Intersectionality and Feminism: An Approach to Africa's Gender Question</b>		
	1.	Namugenyi Caroline.	
	2.	Mbasughn Ukpi Mckenzie	
	3.	Cissy Namuddu	
	4.	Freweine Tekle Kidane	
	5.	Ghirmay Yordanos	

10:30 – 12:00	Chair: Prof. Elizabeth Kyazike		
	5D Panel: Archiving and Knowledge from Africa		
	1.	Kikooma Julius	
	2.	Anna Ninsiima	
	3.	Alfdaniels Mabingo	
	4.	Amon Mwiine	
	5.	Edgar Taylor	
12:00- 12:10	Change over to Session Rooms		
12:10-13:40	Chair: Dr Amon Mwiine		
	6A Gender Perspectives I		
	1.	Helina Befekadu: Gender-Based Opportunities and Constraints towards Women’s Agricultural Engagement in Meta District, Oromia Region, Eastern Ethiopia”.	
	2.	Lizzy Muthoni: The Queer Allure: ‘Africa’ and the Politics of Discourse and Living	
	3.	Mutungi Boaz: The Role of Silence in Gender and Power Discourse among Marriage Partners in Selected Kiswahili Plays	
	4.	Bonnita Nyamwire: Exploring Use of Data by Feminist Movements in Africa	
12:10-13:40	Chair: Dr Fridah Katushemerewe		
	6B African Languages: Policy and Practice		
	1.	Kiswahili Hesitancy and Uptake in Uganda: A Consideration of Language Ideologies and Language Attitudes	Caroline Asiimwe
	2.	Looking for Lost Language in Community Archival Collections: A Case of Runyankore-Rukiga	Oriikiriza Celestino
	3.	Ehancing Second Language Oral Expression: Interventions for Kiswahili for Beginners’ Program at Makerere University	Boaz Mutungi
12:10-13:40	Chair: Dr Justus Twesigye		
	6C National Narratives, Histories and Imaginations		
	1.	From Abaseveni, Kawonawo, Namba Munaana to Abazeeyi be Bama: Imagination and Representation of Uganda’s WW II Ex-servicemen 1945-2021	Christopher Muhoozi et. Al
	2.	“Baganda were the original inhabitants of Mbale”: Archives and territorial claims in Colonial Uganda	Pamela Khanakwa
	3.	Archives’ Transmutations	Andrea Cassatella
12:10-13:40	Chair: Prof Patrick Mangeni		
	6D Popular Forms and Imaginaries II		
	1.	Deviating from Africanicity” The Representations of Love When a Woman Seduces a Man in Tanzanian Music	Ignas Fedeo
	2.	“To Go or Not to Go’ Griotic Narratives of Anti-migration in African Cinema	Cindy Magara
	3.	The meaning, aesthetics and philosophical significance of Bakiga names	Constance Tukwasibwe & Egara Kabaji
	4.	Yoruba Print Culture: From the 19th Century to the 21st Century	Shola Adenekan
13:40 - 14: 20	- - - - Lunch Break - - - -		

14:30-16:00	<b>Chair: Dr Eve Nabulya</b>	
	<b>7A Knowledge Production at Makerere II</b>	
	1. Legacy On Teaching, Research And publication In African Traditional Religion At Makerere University	Christine Mbabazi and Chris Tuhirirwe: John S. Mbiti's
	2. Literary Canon Formation and National Curricula: Locating the Department of Literature at Makerere University	Dominica Dipio
	3. They Did and Taught: The Convergence of Craft and Pedagogy in the Work of Makerere Writer/Scholars.	Edgar Nabutanyi and Isaac Tibasiima
	<b>7B: Graduate Mentorship Session II</b>	
	1. Oyaro Jennifer	
	2. Moureen Nanteza	
	3. Lwassampijja Anatoli	
	4. Patricia Akufo	
	5. Albert Samwel	
	6. Simon Masiga	
10:20-11:50	<b>Chair: Dr Veneranda Mbabazi</b>	
	<b>7C: Knowledge Production and Management</b>	
	1. Development of a Concept Teaching and Concept Learning Model for Theatre in Uganda	Michael Muhumuza
	2. The Significance of Archival Institutions in Africa: The Need for an Information Management Approach	Sitali Wamundila
	3. On Consciousness and the Frontiers of Human Knowledge	Dickson Kanakulya
	4. Ethnic Dance Pedagogy in Higher Institutions of Learning: Transformation and Formalisation.	Eric Jjemba
10:20-11:50	<b>Chair: Dr Fred Bateganya</b>	
	<b>7D: Contemporary Global Issues</b>	
	1. An Examination of Change and Empowerment from the Perspective of Facilitators Working on the Research/ Knowledge Exchange Project on Promoting Sexual and Reproductive Health (SHR) Amongst Adolescents in Jinja Municipality	Lillian Mbabazi
	2. Historicising the Religious Perspectives of Disability Inclusion in 2 Sam 9	Simon Masiga
	3. "Bahari Imekufa, The Sea is Dead": Changing sea globaecologies in view of climate change	Jacky Kosgei
	4. Towards a Sustainable Development Approach: Critical Reflections on Applications of Theatre in the School Health Education Project in Uganda.	Patrick Mangeni:
	5. Oil Policy and the emergence of the compensatory state in Uganda	Ajiko Abelle Roselyne

### Session Key:

A: Auditorium

B: CHUSS Smart Room

C: Room 3.2 YLCTF

D: Conference Room YLCTF

**Friday August 26, 2022**

<b>08:30-09:50</b>	<b>Chair: Dr Rosco Kasujja</b>	
	<b>8A Panel: Sociocultural psychologies: Interrogating the theoretical promise of selected brands in a meta colonized context: Communal Life and Selfhood in Mental Health</b>	
	1.	Mwase Patrick
	2.	Namugenyi Masitula
	3.	Lynda Nakalawa
<b>08:30-09:50</b>	4.	Julius Kikooma
	<b>Chair: Dr Merit Kabugo</b>	
	<b>8B Graduate Mentorship Session III</b>	
	1.	Amaido Judith
	2.	Ebenezer Kwesi
<b>08:30 – 09:50</b>	3.	Nelson Nsereko
	4.	Jacinta Matheka
	5.	Nestor Basemera
<b>08:30 – 09:50</b>	<b>Chair: Prof. Andrew E. State</b>	
	<b>8C Education Policy and Practice</b>	
	1.	Influencing Students' Perceptions of Entrepreneurship in the Business Incubation Centres Juliet Joy Apio
	2.	Mapping the Multilingual Education System of Burungi: A Historical Perspective Dominique Nsengiyunva
	3.	Interrogating the Evolution of Hatred for Humanities and Social Sciences in Uganda's Political Realm Lumumba P. Bwire
	4.	Applying Sociodrama in the Study of Theory at Graduate Level at Makerere University: Experiences with Journalism and Peace Studies Mercy Mirembe Ntangaare
	5.	Embedding Philosophy in the Makerere University Curriculum Prof. Edward Wamala
<b>08:30 – 09:50</b>	<b>Chair: Ms Sandra Acheng</b>	
	<b>8D: Panel: Not Just a Trend: The Patterns of Online Gender Based Violence (OGBV) in Uganda</b>	
	1.	Florence Ebila
	2.	Lindsey Kukunda
<b>09:50- 10:20</b>	3.	Onweng Francis
	<b>- - - Tea Break - - -</b>	
<b>10:20-11:40</b>	<b>Chair: Dr Milton Wabyona</b>	
	<b>9A Gender Perspectives II</b>	
	1.	Women and Gender Studies Activism and Contributions to Gender Equality in Uganda Grace Bantebya and Fred Kindi
	2.	Women and Peacebuilding Initiatives on the Mambila Plateau, 2002-2022 Mubarak Tukur
	3.	Women Were Given a Chair, Instead of Sitting on It, they're standing on it: Discursive Analysis of Men's Talk on Gender Equality Asasira Simon
<b>10:20-11:40</b>	4.	Understanding and Improving Women's Work on Digital Labour Platforms in Uganda. Tabitha Mulyampiti et al



	5.	“Thinking gender justice from the standpoint of a formerly colonised global South”	David Ngendo Tshimba
10:20-11:40	<b>Chair: Dr Milton Wabyona</b>		
	<b>9B Humanities and Decoloniality</b>		
	1.	Nomads, Power and the (Post)colonial State: Perspectives from Indigenous North America and Karamoja	Samuel Meyerson
	2.	Distinguishing Between ‘Cultural Violence’ and ‘Social Violence’ in Heavily Stereotyped Pastoral Communities of Uganda: Epistemological Insights	Benedicto Kabiito
	3.	The Tigre Civil Unrest in Eritrea: From Emancipation of Serfs to Invention of Tribes	Hafiz Mohamedalamin Ibrahim
	4.	Africa As Conceptual Model: Ugandan Thought And Contemporary Islamic Reform	Yahya Sseremba
10:20-11:40	<b>Chair: Dr Okeny Charles</b>		
	<b>9C Archiving, Memory and Method</b>		
	1.	Women’s Voices and Creative Writing as an Archive	Anna Adima
	2.	Zimbabwe Museum of Human Science’s Practice, a Space for Knowledge Creation, Heritage Production and Social Change	Patricia Chipangura
	3.	The Forgotten Heroines: Challenges and Opportunities on Archiving the Memories and Legacy of Female-Led Anticolonial Movements in Kigezi Region, Uganda	Kentaro Grace
10:20-11:40	<b>Chair: Dr Nambi Rebecca</b>		
	<b>9D Literary Forms</b>		
	1.	Nostalgia in the Journey to Roots in Ismael Beah’s Radiance of Tomorrow	Judy Dickson
	2.	Unleashing the Neglected Potentials: Women’s Self Awareness and Engagement in Economic Entrepreneurship in Nwapa’s One is Enough	Emmanuel Kilatu
	3.	Effects of the Fluidity of the Terror Discourse of East Africa in Subaltern Spaces	Were wa ‘Shitseswa
	4.	Examining the Potential Role of the Arts in Strengthening Uganda’s Health Sector: A Close Reading of Literary Texts	Danson Kahyana
	5.	Shame and Circumcision in Africa	Wafula Yenjala
11:40- 11:50	- - - Changeover to Other Sessions - - -		
	<b>Chair: Dr Simon Rutabajuuka</b>		
11:50-13:20	<b>10A: Debates in Archaeology and Heritage</b>		
	1.	The Power of Archaeological Heritage in Building National Identity: The Case of Great Zimbabwe World Heritage Site 1890-2022.	Tendai Zihove
	2.	The Archaeology of Megalith’s Culture in the Lake Eyasi Basin, Northern Tanzania	Albert Samwel
	3.	The Relationship Between the Sangoan Lithic Typology and Environmental Characteristics at Sango Bay	Robert Ssemulende

	<b>Chair: Prof Godfrey Asiimwe</b>	
	<b>10B Graduate Mentorship Session IV</b>	
	1.	Itah Patience
	2.	Edith Birungi
	3.	Okok Samuel
	4.	Naome Namanya
	<b>Chair: Prof. Grace Milly Kibanja</b>	
<b>11:50-13:20</b>	<b>10C: Teaching and Learning in the Pandemic</b>	
	1.	Teaching practical journalism using a blended approach: experiences of lecturers and learners at makerere university Gerald Walulya
	2.	Using the Blended Learning Approach to Teach and Learn Luganda (BLATaLL) at Makerere University Nkonge Kiyinikibi
	3.	'You Will Be Around but Hardly Learning': Visually Impaired Students' Experiences of E-Learning at Makerere University James Wasike
	<b>Chair: Dr Allen Asiimwe</b>	
<b>11:50-13:20</b>	<b>10D: Language Policy and Practice A</b>	
	1.	Towards a Reformed Language Policy: A Case of Uganda Caesar jingo
	2.	The Role of Augment in Lunyala Noun Tonology Anatole Kiriggwajjo and Saudah Namyalo
	3.	Writing Competence in English: A Genre Based Analysis of University Students' Writing from 2000-2015. May Namuddu
	4.	Salvaging the indigenous languages of Uganda: the role of Human Language Technologies (HLT) Frida Katushemererwe
<b>13:20-14:00</b>	<b>- - - - Lunch Break - - - -</b>	
<b>14:00- 16:40</b>	<b>Chair: Dr William Tayeebwa</b>	
	<b>Panel of Practitioners</b>	
	1.	Prof. Samwiri Lwanga-Lunyiigo
	2.	Counsel Peter Muliira
	3.	Prof. John C. Munene
	4.	Ms Sherinah Namata
	5.	Ms Gorretti Kyomuhendo
	6.	Mr Alex Mukulu
	7.	Ms Carol Beyanga
<b>16:40-17:20</b>	<b>Closure</b>	
	1.	Convener, Humanities Conference, Dr Levis Mugumya
	2.	Deputy Principal, Prof Eric Awich Ochen
	3.	Deputy Vice Chancellor, Academic Affairs, Prof Umar Kakumba
	4.	Anthems in reverse order

### Session Key:

A: Auditorium

B: CHUSS Smart Room

C: Room 3.2 YLCTF

D: Conference Room YLCTF



CHUSS 2022

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# CONFERENCE

## ABSTRACTS

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## NARRATIVES, ARCHIVES AND ARCHAEOLOGIES OF ENCOUNTERING COLONIALISM IN AFRICA

Nancy Rushohora, Elizabeth Kyazikye and Valence Silayo  
nrushohora@gmail.com

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### Abstract

Narratives, archives and archaeologies of encountering colonialism are among the least researched topics in Africa's historical archaeology. Yet, these are the legacies readily available, encountered and used or abandoned in African soil. This is unlike the looted documents and material that were looted and relocated to the colonized world on which demands for repatriation has awaken a huge debate. Narratives of colonialism are abundant in East Africa. It is through these narratives that intergenerational and transgenerational memories exist from one generation to another. The archive as a colonial institution was created with posterity in mind but however ignored the non-conventional forms of preservation that did not align with the rules of archiving. Application of archaeology to the events of the 19th century is a new undertaking in African archaeology, which is, rich in prehistoric sites that have attracted the archaeological eye. In this process, both teachings of the colonial encounter and researching methodology have been disadvantaged for living these rich sources underutilized. This panel, therefore, questions the use and abuse of colonial narratives, toponyms and sites; interrogates the essence of the colonial archives and challenges its utilization in studies of colonial encounters. It is at this stage that the concept of egalitarian archiving is introduced. The panel is also interested in the documentation of archaeologies of the colonial encounter against the backdrop of the narratives and archives of the same. Focusing on narratives, archives and archaeology, this session aims at bringing together participants across various fields to discuss colonial encounters in Africa as part of pedagogy, research and everyday life. All papers that conceptualize and problematize the colonial encounter in Africa and/ the associated memories are welcome. We encourage specific case studies from different parts of Africa without othering.

Keywords: Narrative, Memory, Archive, Heritage, Archaeology, Colonialism

### Abstracts

5. Dr. Nancy Rushohora, University of Dar es Salaam, nrushohora@gmail.com, Thematic Cluster: Archiving Memory and Method—Narratives, Archives and Archaeologies of encountering Colonialism: Reflecting on the Mau Mau and Majimaji Resistance.

The Mau Mau and Maji Maji are the two most known reactions to imposition of colonialism in Kenya and Tanzania respectively. The two-witnessed extensive destruction of lives and properties but at the same time seeds and prospects for nationalism were sown. Hardly are these two-resistance analysed using the same lenses. This paper will use the transgenerational narratives of the War, archives and archaeologies to present the legacy of these Wars in Tanzania and Kenya. Narratives here are used as a counter-archive to challenge

the colonial archive formulation that disregarded non-documentary format as archive. The epistemologies of African knowledge are first and foremost oral and performative before entering into 'other' formats. This argument will be fostered in this paper.

Key words: Colonialism, archives, narratives, African knowledge

6. Dr. Valence Silayo, Tumainini University Dar es Salaam College, valencemeriki2002@yahoo.com—A glance into the Colonial archive: Politics of Water in Kilimanjaro  
Coming down the slopes of Kilimanjaro, water is an important resource in the Changa livelihood. The Chagga lives have relied on proper management of water for their existence and prosperity. The colonialist encountered such management in the 19th century and documenting the same in the archive. This paper is about the archival documentation of the politics of water management to illuminate the problem of colonial epistemologies in African knowledge system. The paper uses oral narratives and archaeological excavation as counter methodologies into archives. The wealth of oral narratives from the slopes of mount Kilimanjaro otherwise known as the roof Africa because of being the highest Mountain in Africa will be radically analysed. This paper brings in both interesting and relevant debate in light of the looted piece of Mount Kilimanjaro by Hans Mayer that has been declared by the Germans. The archive were silence on this fact until recently when the community was involved in the wake of repatriation. It is these forms of silences that this paper aims at unveiling using narratives and archaeologies of water in Kilimanjaro.

Key words: colonialism, repatriation, community archaeology, archives and orality

7. Title: ARCHIVING MEMORIES OF THE SLAVE TRADE AT FORT PATIKO IN POST-CONFLICT NORTHERN UGANDA

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Thematic Cluster: Archiving Memory and Method



Key words: Archiving, slave trade, slavery, Fort Patiko

This paper interrogates the politics of archiving that tends to privilege records of prominent classes in society at the expense of low social cadres like the slaves using Fort Patiko as a case study. The overall argument is that archivists tend to choose the story to tell, how it is told and who tells it. This paper takes the approach of constructing an archive of slave trade at Patiko working with the community to tell their story. Fort Patiko or Baker's Fort was a slave trade site constructed in 1872 by Sir Samuel Baker the then the Governor of Equatorial province to stop slave trade. The site harbours evidence of memories, activities, and architecture associated with slave trade that depict the entire process from slave capture, the period of custody at Patiko, preparation for onward movement and sale. The specific objectives were: To create an archive of the slave trade heritage at Fort Patiko; examine how music can be used to heal memories of atrocities associated with slavery and the slave trade at Fort Patiko and explain how the end of the slave trade can be used to reduce inter and intra-community conflict for sustainable peace in northern Uganda. To achieve the above objectives data was collected from oral stories, oral performances, focus group discussions, observation and existing written records. The research culminated into an archive of slave trade. It also showed how music can be used as a tool for healing dark memories while lessons from the abolition of the slave trade partially informed the peacemaking process in northern Uganda.

8. Mr. Baraka Edward, Postgraduate Student, University of Dar es Salaam, barakaibare@gmail.com , Thematic Cluster: Archiving Memory and Method —Archiving Local People's Memories of Slavery and Slave Trade in Southern Tanzania

Local people living around Livingstone mountains close to Lake Nyasa in southwestern Tanzania repeatedly mention 'Lilanga la Ngondo' (sometimes spelled 'Lilangangondo') in reference to rocky inselbergs in which their forefathers previously retreated to avoid slave raids and other attacks. Our test excavations at one such inselbergs near a small town of Ruanda in Mbinga district yielded a few 19th century European glass beads, local ceramics as well as human and animal bones. Taken together, these materials are sufficient to prove local narratives that Lilangangondo held some advantage for hiding especially when considering clear disadvantages of occupying those areas, in particular complications around securing water and food. Surprisingly, European travelers who journeyed southwestern Tanzania and documented the happenings of slavery and slave trade missed this important information on how locals in this region navigated through the throes of enslavement. This paper will discuss the major findings to relation to reading and recording slavery in African archaeology.

Key words: Slave trade, memory, southern Tanzania, community archaeology, archive

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## **UROYI AND THE PHILOSOPHICAL REFLECTIONS OF JUSTICE IN MADZIMBABWE PROVERBS**

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### **Abstract**

This paper investigates the African philosophy of justice in response to uroyi (witchcraft) as expressed in tsumo (proverbs). Contrary to the colonial censure and classifications of some African cultural practices such as divination, ancestor veneration, and traditional healing, under 'witchcraft,' this paper contends that Madzimbabwe orature is a powerful scholarly text that, when carefully examined, provides insights into the African cosmology of uroyi and justice. Although the themes and events depicted in the proverbs examined in this paper are based on past historical moments, they continue to evolve to meet the needs of the modern era. The paper borrows from Mikhail Bakhtin's view that literary works are trans-contextual and function within a three-dimensional reaction model: revealing people's past experiences, responding to the present human needs and predicting future challenges and opportunities. This implies that Madzimbabwe's concepts of justice are as dynamic and modern as colonial notions of 'witchcraft.' This paper aims at decolonising the racial and androcentric colonial conceptualizations of 'witchcraft' in Africa by focusing on liberated terminologies that articulate African reality from an insider gaze. Drawing on oral interviews, archival sources and missionaries' dictionaries, it contends that proverbs created by Africans since pre-colonial times in response to their changing lives provide a powerful archive for Madzimbabwe cultural memory.

Key words: Uroyi, Proverb, Bakhtinian, Justice, Liberation, Madzimbabwe.

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## **TOWARDS A REFORMED LANGUAGE POLICY: A CASE OF UGANDA**

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### **Abstract**

2022 marks thirty years since the establishment of existing Uganda's language policy. While this policy provides for different language statuses and their implementation strategies, it has largely remained unknown partly because it is embedded in another document. Subsequently, other pronouncements on language matters have continuously been issued in the country, envisioned to address Uganda's intra and extra language communication

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gaps. As such pronouncements are unsystematically issued, they pose confusion and the existing communication gaps among Ugandans, there is a need to reform the existing language policy so that it can accommodate the past and present pronouncements but also suggests viable plans for policy's systematic implementation. Hinged on Spolsky's (2004, 2012) views on language policy, it draws on multiple research methods to demonstrate viable orientations in designing, and dynamics of implementing a stand-alone comprehensive language policy from a global perspective. It attempts to offer its contribution to the ongoing review processes of the 1992 Government White Paper in which Uganda's language policy is found.

KEYWORDS: Government White Paper, language policy, language status, 2022

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## **ZIMBABWE MUSEUM OF HUMAN SCIENCES' PRACTICE, A SPACE FOR KNOWLEDGE CREATION, HERITAGE PRODUCTION AND SOCIAL CHANGE.**

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### **Abstract**

This study proposes a reconceptualization of museum practices as spaces of knowledge creation, heritage production and social change. Since museums in African states started as part of colonial subjugation, designed to perpetuate oppression and marginalization of the indigenous people, the study analyzes how the Zimbabwe Museum of Human Sciences (ZMHS) has created spaces for dialogue with the indigenous communities and thereby advocating for social change. The study argues that museums should consider ethnographic and cultural perspectives of the indigenous people through collaborations and co-curation as a way of redressing their exclusion in the past museum spaces. Thus, the extent to which such approaches are now being incorporated at ZMHS will be examined and how they are supporting a decolonized knowledge production in museum practices. Drawing from ongoing global debates about redefining a museum, the study seeks to position the natives at the centre of museum spaces such as the ZMHS. Such approaches would aid the transition of museum practice from being exclusive and become comprehensive for everyone at all stages of collecting objects, classification, conservation and representation processes of living cultures which was side-lined before. An ethnographic methodology, through use of selected data collection methods: a case study, observations, interviews, object biographies, photography and exhibition analysis will be used to assess the form of new knowledge created, how such narratives are negotiating memories of the past in the

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present and the extent to which this may be regarded as a decoloniality approach. Thus the study seeks to highlight aspects of knowledge revolutions in museum practices stressing the need for reconsidering the inclusion of diverse narratives, shared authority and engaging in more community-based projects as a decolonial strategy of museum practice in post-colonial states like Zimbabwe.

Key words: Decoloniality, museum practice, knowledge creation, heritage production, co-curation, collaborations, inclusion, social change.

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## **ARCHIVES' TRANSMUTATIONS**

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### **Abstract**

This paper seeks to examine questions of method in the decolonisation of colonial archives. It seeks to address the following questions: How to engaged critically and imaginatively colonial archives? What are the conditions of possibility for their epistemic and cultural decolonisation? While referring to colonial archives in the plural, the paper understands the notion of colonial archives through the lenses of Valentine Mudimbe's notion of 'colonial library', namely a metaphor referring to the archive of texts and epistemological order about Africa that have both repressed indigenous knowledge in the continent and imposed the dominant framework from which to draw to produce knowledge and imaginaries about Africa. By theoretically addressing these questions especially through Frantz Fanon's psychiatric writings (2015), the paper seeks to illuminate the methodological relevance of a complex understanding of translation to the decolonisation of colonial archives in Africa. The central premise is that without an analysis of Africa's post-colonial present in relation to psychic life, the psycho-affective roots of ongoing attachments to colonial archives and their afterlife, as well as key cultural and spiritual resources and processes for re-imagining collective memory risk remaining unaddressed. Proceeding through a critical-theoretical analysis of Fanon's psychiatric writings, the paper suggests that his perspective on psychic life, trauma and inventive translation offers significant resources to critically engaging colonial archives in Africa. On the one hand, Fanon illuminates the epistemological significance of attending to psychic life for mobilizing a critical and imaginative function of translation beyond models of colonial assimilation. On the other hand, he points to the transformative and healing possibilities that translation can offer when viewed as a form of creative meaning and identity-making that draws from lived experience and familial cultural referents to address issues of disalienation and community

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formation.

Key Words: colonial archive; decolonisation; Fanon, psychic life; translation

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## **A CRITICAL ANALYSIS OF THE ROLE OF ORAL NARRATIVES IN THE HISTORIES OF INTERGROUP RELATIONS AMONG THE KUTEB, JUKUN AND CHAMBA IN TAKUM LOCAL GOVERNMENT AREA, TARABA STATE, NIGERIA**

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### **Abstract**

Oral narratives, mainly legends and tradition of origin, play crucial role in the reconstruction of the histories of human groups across the world, especially in Africa. This is because in the preliterate societies, such narratives were the main channels of history. The narratives have continued to help in building harmony and disharmony within and between groups in some places. This was the case, also, of the Kuteb, Jukun and Chamba of Takum Local Government Area of Taraba State, Nigeria, who have continued to experience harmony and disharmony in their relationships. For in-depth analysis, this study will span from 1800 to 2022. 1800 is adopted as the startup point because it marked the era of intense presence of the Europeans in the area and their efforts to write the histories of the groups using basically oral narratives. The 2022 marked the period when deliberate efforts were made to tame the phenomenon of violence which became characteristic of relationships among these three groups in the area being studied. Unfortunately, very scanty researches have been made on the subject matter. The Main thrust of this paper is, therefore, to examine the contributions of oral narratives, not only in the reconstruction of the histories of the aforementioned groups, but also to interrogate the extent to which the traditions have helped to build harmony and disharmony within and between the groups. The authors identified three theories that are relevant to this study. These are "The Category Differentiation Model; The Common In-group Identity Model and The Contact Hypothesis Theory. The paper will adopt a multi-disciplinary approach using, majorly, primary source(s) involving the use of mainly written and oral interview, and secondary sources. The paper will conclude by proffering some workable recommendations for not only strengthening the identifiable variables for intergroup harmony, but also to handle areas of frictions among the groups.

Key words: Oral Narratives, Intergroup Relations, Harmony and Disharmony, Colonial Historiographers.

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## **REFLECTING ON THE APPLICATION OF APPLIED THEATRE POST-CONFLICT PEACEBUILDING PRACTICE IN NORTHERN UGANDA**

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### **Abstract**

By 2006, the two decade long armed conflict in northern Uganda had subsided and many people who had formerly been pushed into Internally Displaced Peoples Camps (IDPCs) had started returning to their homes. The return of normalcy meant the beginning of yet another protracted process of conflict transformation and peace building in which theatre was used. Situating the discussion in the paradigms that underpin applied theatre and peace building such as the trauma/therapeutic paradigm and the community based and social mobilisation, this paper critically reflects how applied theatre has been utilised in post conflict peace building processes in northern Uganda. Consequently, the paper discusses some peace building processes involving the application of theatre northern Uganda and critiques them in light of the generally accepted theory of applied theatre in and peace building. The paper reflects on existing opportunities and missing links in the application of the arts in post war transformation processes in northern Uganda. At the end of it, the author proposes a paradigm shift and advocates theatre processes that places the communities affected by war at the centre of the process in which the arts are used as a tool for their own empowerment.

Key terms: Peace building, applied theatre, peace building paradigms, empowerment, post conflict communities

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## **ADULT EDUCATION AT MAKERERE UNIVERSITY COLLEGE IN THE 1960S: ENDURING EUROCENTRISM**

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### **Abstract**

Adult education started at Makerere University College in 1953, in the decade towards political decolonization in 1962. Its curriculum initially aimed at equipping out-of-school adults with 'general knowledge' for them to appreciate the changes that were going on at the time and contribute to nation building. However, the 'general knowledge' was Eurocentric; loaded with British social, political and economic ways of life. This article problematizes the persistence of Eurocentric content into the 1960s; the years of independence.

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Drawing on archival sources at Makerere University Library, writings by former and current members of Makerere University teaching and administrative staff; interviews with two former expatriates and one Ugandan who worked at Makerere in the 1950s and 60s, this paper examines the trajectory of adult education at Makerere during the 1960s. It focuses on policy changes that largely shaped adult education then; mainly the establishment of the University of East Africa, the Mature Age Entrance scheme and certificate-oriented courses for evidence of upgrading. These policy changes were in line with the increasing need for Africanisation in the context of nationalism at the time. The central argument of this paper is that Eurocentrism, in particular, British influence endured so as to enable adults acquire qualifications for jobs in the civil service to replace Europeans who were departing after independence.

Key words: University Adult education, Eurocentrism, Africanisation, Decolonisation, Makerere University

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## **A COLONIAL DOMESTIC VIOLATION: ANALYSING DOMESTICITY AND FEMINIST PERCEPTIONS IN OKOT P'BITEK'S SONG OF LAWINO AND SONG OF OCOL**

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### **Abstract**

Colonial encounters with Africans did not only intervene in the public sphere, but were similarly concerned with the private domain and relations among the male and female genders. As a result, existing gender relations in pre-colonial Africa, through the gradual colonial encounter, became reconstructed as new forms of identity were written underneath black skins. This proposed paper seeks to intervene in the gender relations debate through showing how the African local domestic sphere was incorporated into colonial governance. First, the paper engages with the aforementioned texts as two different reactions to colonial intrusion into the private domain in Uganda's Acholi land. Unlike cultural propriety that deemed Ocol's actions and reactions as outrageous through his Europeanised position, the underlying contradictions in his position as an African ironically empower Lawino to defy the new domestic definitions and constructions. Her position asserts a strong pro-cultural feminism that re-defines modern female identity, symbolism and power on her terms as a response to colonial intrusion over the domestic and private. Secondly, Lawino's protest against new and alien colonially constructed patriarchal power nuances the assertion that feminism is a selfish newness, colonially transported into Africa, to serve as methodology and machinery meant to disconnect an intimate entity and cause disunity in African

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homesteads to ease management thus availing another format of reading define and rule. Third, the role of the post-independence state and gender discourses in the continuities of domestic intrusion of the household continue to re-write subjectivities of both sexes in contemporary African socio-political and economic relations stratified through law and regulatory structures. The paper concludes that domesticity as a colonial concept has not withered and continues to predominate through feminist bourgeoisie ideologies transported to Africa in the colonial period yet the African agency in revolutionizing knowledge on these particular concepts continues to be re-written.

KEY WORDS: Colonialism, Gender, Domesticity, Patriarchy, Matriarchy, Feminism, Post-independence, Uganda.

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## **NOMADS, POWER AND THE (POST-)COLONIAL STATE: PERSPECTIVES FROM INDIGENOUS NORTH AMERICA AND KARAMOJA**

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### **Abstract**

Historians of Africa have long sought to combat teleological interpretations of history that assume the inevitable triumph of colonial empires by highlighting African political agency. However, much of this scholarship has focused on African states, with small-scale, decentralized societies – particularly nomadic or semi-nomadic groups such as the Turkana and Karimojong – consistently viewed through the lens of their disempowerment in the context of the colonial and postcolonial state. Such an approach, I argue, overlooks the power and autonomy that such societies have been able to exercise vis-à-vis the state from the colonial period to the present. In this paper, based on historiographical analysis, archival research, and oral history fieldwork, I present a body of literature known as ‘New Indigenous History’, which emphasizes the power wielded by indigenous North American societies during the colonial encounter, as both a point of comparison and an analytical framework for my doctoral research on state-society relations in Karamoja. The histories of indigenous North American groups such as the Comanche and Anishinaabe, who used livestock raiding as a method of expanding their political influence, maintained wide-ranging economic networks predicated on mobility, and operated expertly in the interstices of empire, bear a far greater resemblance to those of the Turkana and Karimojong than to that of Bunyoro. I propose New Indigenous History as a model for conceptualizing how acephalous, mobile societies in Africa were able to resist European imperial expansion and

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how they have remained powerful within the context of the postcolonial state, thereby challenging longstanding stereotypes of their backwardness and victimization. Finally, juxtaposing the histories of decentralized societies in North America and Sub-Saharan Africa will enable historians to eschew the colonially constructed confines of Area Studies in favor of a more global approach that privileges observable similarities in historical experience over assumed commonality based on geography.

Keywords: History, Nomads, Karamoja, Indigenous, State

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## **UNLEASHING THE NEGLECTED POTENTIALS: WOMEN'S SELF-AWARENESS AND ENGAGEMENT IN ECONOMIC ENTREPRENEURSHIP IN NWAPA'S ONE IS ENOUGH**

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### **Abstract**

With a focus on Nwapa's *One is Enough* (1986), this study discusses women's multiple capabilities by uncovering their traditionally neglected potentials such as aggression, autonomy and daring acts. These are then contextualised in terms of their making firm personal decisions on matters that affect their lives which as a result, lead them to make personal decisions which are not in alignment with the conventionally prescribed and expected limits of a woman's exercise of her free will and her potential to engage in economic entrepreneurial activities. The study was guided by two branches of feminism that is African Feminism and Radical Feminism. African Feminism was used to study both female and male characters as both victims of patriarchy which they should together fight against as both are its victims. Radical feminism was used to illustrate a point of departure as women characters in the narrative are seen as radical; sometimes to the extent of threatening the existence of patriarchy thus shifting the social relations pendulum. Being a purely library based research, this study collected its data through close reading of the novel which were then analysed and presented as themes and quotations. The main argument revealed through the findings is that there has been a big shift in the frontiers of literary knowledge with regard to characterisation of African women in African literary discourses where their potentials have been generally unleashed thus demanding a new perspective on how they should be viewed and treated. Some of the women characters in the studied narrative are portrayed as aggressive to the extent of fighting with men where it

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appears that their personal freedom is threatened. Others are characterised by economic entrepreneurship coupled by their aggressiveness which pushes them to resort to what might be thought unconventional ways of earning income including going to live battlefields selling commodities. Still, others enlist men's financial help through intimate relationships while disregarding some conventions which traditionally would keep them at bay. The study recommends that other literary creations especially those that focus on the contemporary social dynamisms regarding women's potentials should be read and analysed to see what they present as a reflection of a given contemporary community.

Key words: Aggression, autonomy, entrepreneurship, African feminism, potentials, radical feminism

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## **FROM ABASEVENI, KAWONAWO, NAMBA MUNAANA TO ABAZEYI BE BAMA. IMAGINATION AND REPRESENTATION OF UGANDA'S WWII EX-SERVICEMEN, 1945 TO 2021.**

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### **Abstract**

Ugandans remember in various ways the figure of the World War II ex-serviceman. The ex-serviceman is remembered as a survivor (Kawonawo), a member of a military regiment (Namba Munaana and a Museveni) but also a name of a comedy group (Abazeeyi be Bama). The different tags of World War II ex-servicemen illuminate the enduring imaginative work of Ugandans as they remember and represent Uganda's World War II veterans in public memory.

At the dawn of Uganda's independence, Ugandans who fought in the Second World War returned home with pomp, characterized by parades, ululation, parties and promises. Amidst the celebrations, some of the ex-servicemen understood themselves as heroes, as well as survivors of a war—ba kawonawo—partly drawing from the idea that most of them were conscripted into the fighting force and their people thought that they might never come home alive. Some World War II veterans drew their identity from their former battalion, thus Baseveni (Seventh Battalion) or Namba Munaana (the Eighth Battalion), a loud claim to the idea that they were heroes (not survivors) who fought in a world war. This claim to heroism was further strengthened by regular participation of the ex-servicemen in World War II remembrance events and national celebrations of

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independence and heroes' days. Lately in the new millennium, Ugandans have mobilized the memory of the figure of the ex-serviceman in a popular culture comedy skit, Abazeyi be Bama. The various portray of World War II ex-servicemen in Uganda's public memory reveals their ambiguous position, situated on the margins of representation in Uganda's public memory.

The ambiguity in representation of Uganda's World War II ex-servicemen is a manifestation of the enduring imagination and negotiation of the place of the Ugandan World War II ex-serviceman in public memory. Since 1945, the ex-servicemen, the Ugandan public and the state, have argued with other as how to remember and represent the ex-servicemen in the country's public memory. Questions have focused on whether ex-servicemen were just war survivors returning home, or were national heroes or colonial heroes? This essay draws from archival sources and oral histories to argue that Uganda's World War II ex-servicemen's memory and representation is a product of debate, which underlines Ugandans struggle to incorporate into national memory an aspect that has roots in colonialism.

Key words: World War II Ex-servicemen, memory, representation, identity

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## **THE SEARCH FOR A BUSOGA KINGDOM: A CONTESTATION BETWEEN COLONIAL GOVERNMENT AND THE AFRICAN ATTEMPT TO INVENT TRADITION, 1940 TO 1950**

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Makerere University

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### **Abstract**

This paper analyses the role of the Abataka movement in attempting to invent a Kingdom in Busoga during the conduct of British colonial rule. The precolonial era struggle for a united Busoga kingdom was hijacked by the geopolitics of the great powers of Buganda and Bunyoro that contested for control and dominance over Busoga states. However, by 1800, Buganda had taken firm grip over southern Busoga states and imposed a pseudo structure of close control in which the county chief of Kyaggwe 'Ssekiboobo' acted as Busoga's Paramount chief collecting tribute and enforcing submission to the Kabaka. The arrival of British colonialism at the turn of the nineteenth century led to the revival of Busoga's long-dreamt desire for a kingdom. However, the British colonialists rejected the local pleas for a kingdom, and rather invented a forced amalgamation of the sixty-eight states into a single administrative unit under an appointed Paramount chieftainship. The period of 1940 to 1950 was therefore characterized with the attempt to enforce the transformation of the Paramount chieftainship into a fully-fledged kingdom of Busoga

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on equal status with other interlacustrine kingdoms of Buganda, Bunyoro, Toro and Ankole. This struggle was championed by the Abataka Abasoga Abe'nsikirano under the leadership of Zefaniya Munaba. This qualitative study therefore analyses archival materials from the Jinja District Archives (JDA) and Uganda National Archives (UNA), together with key informant interviews and secondary sources to historicize the Abataka's struggle to invent the kingdom of Busoga. The findings of this study will thus contribute to the decolonisation of scholarship by unraveling the fundamentality of African agency in the 'invention of tradition'.

Key Words: Abataka, Busoga, Kingdom, tradition.

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## THE ROLE OF THE AUGMENT IN LUNYALA NOUN TONOLOGY

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### Abstract

Lunyala noun tonology demonstrates both strong regularity and alternations which presupposes a need to vary the contexts for explaining the tonal alternations or regularity. Thus, we argue that use of the augment is one of the factors which generally impact on the underlying and surface tones of the Lunyala nouns. In this paper we compare the tones distribution over the non-augmented and augmented stems with varied number and structure of the syllables. This is so, because the surface tones of the non-augmented form of the Lunyala nouns manifest as relatively simpler compared to the surface tones of the augmented nouns which show more tonal variations. And for this reason, we describe the tonal processes and rules which underpin the surface tones of both non-augmented and augmented nouns in Lunyala. The data for this paper is corpus-based comprising non-phrasal augmented and non-augmented Lunyala nouns, and it is analysed using a qualitative approach. Since Lunyala is one of the minority languages of Uganda which are scantily documented, assessment and description of the impact of the augment on the tones of the Lunyala nouns contribute not only to the body of linguistic knowledge but also enables tonal marking in the process of making the Lunyala online-talking dictionaries.

Key words

augment, corpus-based, minority language, process, tonal alternation, tones, tonology

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## **TEACHING PRACTICAL JOURNALISM USING A BLENDED APPROACH: EXPERIENCES OF LECTURERS AND LEARNERS AT MAKERERE UNIVERSITY**

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### **Abstract**

Following the suspension of physical learning in all educational institutions due to the outbreak of COVID-19, several teaching approaches have been undertaken to enhance continued learning through the pandemic while at the same time minimising the spread of COVID-19. One of these approaches is Blended Learning (BL), a form of e-learning that combines face-to-face with computer and internet-assisted learning. Users of this approach have, however, encountered challenges, especially among departments and units that deliver practical courses that normally require hands-on pedagogical approaches. Using Complex Adaptive Blended Learning System theory and a qualitative interview method, this study investigated experiences of learners and lecturers teaching practical courses in the department of Journalism and Communication at Makerere University. The knowledge of what has worked and what has not worked could inform future Blended Learning endeavours as well as helping other lecturers and learners to adapt to this approach.

Key words: Blended Learning, COVID-19, Practical Journalism, E-learning.

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## **RECONSTRUCTING THE ARCHAEOLOGICAL ASSEMBLAGE OF BUTIRU, EASTERN UGANDA**

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### **Abstract**

This paper is a result of archaeological reconnaissance conducted in Butiru, Eastern Uganda in February 2022. Butiru is an area that has had minimal studies in terms of archaeological investigations yet it is scattered with evidence that could build a very strong archaeological scholarship. The study was guided by three specific objectives; to examine the nature of cultural materials in Butiru and the surrounding areas, to establish and document the types of human behavioural activities of this society and to establish the relative chronology based on the recovered archaeological materials. A total of eight sites were recorded through archaeological surveys and fieldwalking. Four of the eight sites were found in the central Butiru area, whereas the other four were on the outskirts; two

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were on the southern and the other two were on the northern side. The preliminary study registered archaeological materials ranging from ceramics, lithics and metal works which were collected and analysed at Makerere University and the Uganda Museum to establish the archaeological profile of Butiru. Relatively, the archaeological cultural materials depict the existence of Stone Age and Iron Age cultures in the area. The area has also manifested a very rich archaeological potential in the study of iron production and lithic technologies and ceramics mirrored from the materials at most of the sites recorded. Therefore, the findings of this study illuminate on archaeological potentials of eastern Uganda and call upon more detailed archaeological investigations in the area.

Keywords:

Archaeology, Iron Age, Reconnaissance, Stone Age

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## **NOSTALGIA IN THE JOURNEY TO ROOTS IN ISMAEL BEAH'S RADIANCE OF TOMORROW**

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### **Abstract**

This paper examines the phenomenon of nostalgia in relation to the journey to roots in Ishmael Beah's debut novel *Radiance of Tomorrow* (2014). Set in post-war rural grasslands of Sierra Leone, the novel interrogates the phenomena of homecoming and reclamation of the past. This novel is a story about how to overcome present tension and crises resulting from the war. The concept has become popular in cultural as well as in literary studies that fictional works differently depict it. Literature on nostalgia represent the cultural aspect of belongingness rather than the homesickness as the origin of the term states. Using Denis Walder's theorization of post-colonial nostalgia, as a path which seeks to link the present of displacement to the past desirable identity of a homeland, this paper argues that nostalgia is manifested in cultural ways in people's lives as they are engaged with issues of the past in order to nurture their present. Of particular interest, is the analysis of the text illuminating the underlying social-political context, on how it influences nostalgic acts that inform the present surroundings and acts as a solution in times of displacements and statelessness. I argue that a home does not have really to be a familiar place but the feeling of hospitality gained from around can create the homeness.

Keywords: Nostalgia, post-war Sierra Leone context, home, homecoming, post-colonial nostalgia

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## **WOMEN'S VOICES AND CREATIVE WRITING AS AN ARCHIVE**

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### **Abstract**

For historians of East Africa, archival institutions across the region form the location of source material for most historical readings of the past. However, as colonial institutions, these tend to reflect largely the perspectives of their European male creators, providing histories of primarily their experience. While these are occasionally interspersed with African male voices, there is, however, very little very little humanising information to be found in these archives on African women. This silence is reflected in the later writing and recording of history, and remains reflective of unequal power dynamics: as Michel-Rolph Trouillot argues, “inequalities experienced by the actors lead to uneven historical power in the inscription of traces.”

This paper proposes an alternative archive for women's voices, namely, creative writing. It will be argued that the use of fiction and non-fiction by women, in the form of prose and poetry, captures their humanity and dignity in ways colonial documents fail to do so. An analysis of women's choice of themes, plot, characters, as well as of the textual culture and production of these works, reveals rich worlds and lives beyond the information gleaned in archival institutions. In this way, such an intervention could be considered a contribution towards the decolonisation of historical studies. Using the examples of Grace Ogot's short story Elizabeth, Elvania Zirimu's play When the Hunchback Made Rain, and Barbara Kimenye's short story collections Kalasanda and Kalasanda Revisited, this paper will highlight the ways in which this creative writing by women can be used to understand marginalised perspectives in post-colonial East African history.

Key words: East Africa; women; creative writing; decolonisation; archive

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## **WRITING COMPETENCE IN ENGLISH: A GENRE-BASED ANALYSIS OF UNIVERSITY STUDENTS' WRITING FROM, 2000-2015**

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### **Abstract**

The issue of the students' writing competence has raised much concern in the present century. Among the concerns raised is that, students “today” can no longer communicate

competently through their writing which has been described as having deteriorated. Despite the much scholarship on the university students' writing competence of genres, little attention has been paid to the science students' writing, particularly in their explanation genre. Also, scholars have majorly focused on identifying the challenges students express in their writing. However, the problem of how their writing competence has evolved overtime has not received much attention. Therefore, this study examined the writing competence of science students who were enrolled at Makerere University between the years 2000 and 2015. The study argues that, the students' writing competence overtime characterizes challenges. It therefore, requires knowledge of how it has evolved overtime. Informed by the Systemic Functional Linguistics genre theory, the data analysed came from textual analysis of the explanation genres written by chemistry students who were selected as the case study. The analysis aimed at establishing whether students' writing reflected the typical structure and selected linguistic features of the explanation genre. Also what their main strength and weaknesses in their writing were. The findings were compared across the time studied to establish how the students' writing competence has evolved.

The analysis revealed that, students' writing across the years characterized challenges that interfered with their writing competence. However, students differed in their use of the structural and selected linguistic features giving rise to various patterns of their writing. Text structure-wise, all students' texts throughout the years reflected the explanation sequence. However, the general statement remained omitted except for the period 2006-2010 where few texts reflected it. This regarded their writing as weak. The analysis of the general statement where a difference was marked indicated that, students for the period 2006-2010 expressed a better performance in this aspect than those of the five years before and after, implying a fluctuation. Therefore, the study concluded that, the students' writing competence overtime was fluctuating with indicators of weak performance. Considering the selected linguistic features, the analysis revealed that, most students throughout the years used them in their writing. However, most differences in their writing had to do with a decline, particularly the use of the present tense and conjunctions. This consequently impacted the students' writing competence expressed overtime. It was concluded that, although students generally made use of the linguistic features understudy, they expressed a decline as years progressed. Nevertheless, in comparison to the structural features, students demonstrated better knowledge of the linguistic features.

**KEYWORDS:** Communicative competence, genre knowledge, writing competence

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## **“KEEPING WOMEN IN THEIR PLACE”: A CRITICAL DISCOURSE ANALYSIS OF THE MARRIAGE SONGS OF THE BAKIGA IN WESTERN UGANDA**

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### **Abstract**

Whereas marriage songs can act as a medium for gender construction, they can also offer a platform for contestation and redefining of gender construction among the Bakiga as well as challenging traditional gender stereotypes. This study investigates marriage songs sung during traditional marriage rites by the Bakiga, one of the tribes in south-western Uganda. The study explores the role marriage songs as a form the intangible diminishing cultural heritage of the Bakiga play in social construction of gender. It interrogates the gendered expressions in the marriage songs of the Bakiga and how they can be invoked to perpetuate gender-based stereotypes and send messages related to culturally expected gender norms. Data for the study was obtained through recording purposively the marriage songs containing gendered expressions performed at marriage ceremonies. A feminist Gender Performativity Theory of Judith Butler (1990; 1993;1999) was applied to analyse song discourse and social construction of gender while critical discourse analysis theories were adopted to analyse discourse and power relations exhibited in the marriage songs of the Bakiga. The findings indicate that some songs are sung to tell the bride how a “good” wife should behave and have the capacity to stereotype women and men among the Bakiga. The study answers the question as to whether marriage songs among the Bakiga have been used to “keep women in their place” by interrogating how the discourse of marriage songs through the applications of linguistic and stylistic resources play a role in constructing gender and gendered identities.

Key words: Bakiga, critical discourse analysis, gender, marriage songs, power

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## **THE POWER OF ARCHAEOLOGICAL HERITAGE IN BUILDING NATIONAL IDENTITY: THE CASE OF GREAT ZIMBABWE WORLD HERITAGE SITE 1890-2022.**

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### **Abstract**

This study examines how the use of archaeological heritage in building national identity can be manipulated by spirit mediums, politicians, tourism officers, universities and religious

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sectors to advance political agendas. With the case study of the Great Zimbabwe World Heritage Site in Zimbabwe, the research provides a critical analysis on some of the pointers of national identity such as adoption of the architectural motifs of the property, adoption of the name 'Great Zimbabwe' by institutions and companies and the use of the site for ritual ceremonies. While these pointers can be seen as promotion of national identity in available studies on Great Zimbabwe and national identity, there has been less focus on how this use of the site can be used for commodification purposes and eventually how it can compromise the management and conservation of the site. There has been an increase in the use of the site for ritual ceremonies where politicians and religious sectors use the site to seek powers; a rise in the adoption of the name of the site where institutions fight over the use of the name and an escalation in the adoption of the features of the national shrine where its uniqueness is being compromised. In order to have a deeper understanding of this use of the site in building national identity, the study will utilize a qualitative research proposal approach in which unstructured interviews, focus group discussion and desktop survey will be the major methods in collecting data. Post-colonial theory will be used to acquire knowledge on how the site has been used for identity purposes from colonial to post-colonial period. The study has a potential of providing information on how the use of the site in building national identity can create controversies surrounding the identity of the archaeological site.

Key words: Archaeological heritage; national identity; World Heritage; Great Zimbabwe

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## **THE ARCHAEOLOGY OF MEGALITHS CULTURE IN THE LAKE EYASI BASIN, NORTHERN TANZANIA**

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### **Abstract**

The Lake Eyasi Basin is an incredible place with integrated ecological and cultural landscape inhabited by human populations from the Middle Stone Age at 200 thousands years ago to present. Its landscape and period categories offer a comparative analysis of technological, cultural and environmental traces by showing crucial transition in humankind from simple to sophisticated technologies occurred in East Africa. Researchers in the region also reported the existence of megalithic structures in the north and northeastern part of the Lake that are not connected to the current inhabitants of the area. However, detailed information about the history of this culture is unknown while one of the researchers regarded the sites to be an extension of the Engaruka cultural complex which also still presents chronological contradictions. Nevertheless, collected stone bowls and observed dolmens from Oldogom by Mwitondi et al., (2021) suggests that the megaliths culture in the Basin might be

accredited to Neolithic people or Early Iron Age communities. But such predictions need to be firmly established by using modern dating techniques and detailed study of the material culture. Therefore, through both quantitative and qualitative research approaches the study will archaeologically examine the megaliths culture in terms of human adaptability and technological development in the area. The quantitative approach will be for verifying the existing information of the megaliths sites in the region and establish new facts through scientific procedures. This approach will be used to measure physical attributes and size of artefacts/features/structures following baseline information from the conventional established knowledge in archaeology as well as establishing the climatic trends during the erection of megalithic structures by using the paleoenvironmental proxies (phytoliths and starch grains). In case of qualitative approach, the purpose will be the explanation of human behavior in relation to materials collected and study of the landscapes.

Keywords: Megaliths culture, megalithic structures, paleoenvironmental data, material culture

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## **THE EFFECTS OF POLITICIZED ETHNICITY ON SECURITY AND DEVELOPMENT IN MALAWI FROM 2004 TO 2020**

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### **Abstract**

Since the colonial era, political entrepreneurs in Malawi have often used ethnicity to promote their political and economic interests. In both colonial and post-colonial eras, this tendency manifested through the indirect rule's practice of favouring certain ethnic groups for chieftaincy positions, the promotion of a particular language, and the aggressive raising of ethnic consciousness. From 2004, the leadership of President Bingu wa Mutharika embarked on aggressive ethnicization of his Lomwe ethnic group through the institutionalization of a cultural heritage grouping known as Mulhakho wa Alhomwe. This was perpetuated by his younger brother when he ascended to the presidency in 2014. While their blatant association with their ethnic groups or others in democratic Malawi can be said to subsist within their constitutional rights, their privileged positions by virtue of being in power can be said to importantly contribute to the relegation other ethnic groups to the margins of the Malawian society. This mostly manifests through the apparently entrenched tendencies of ethnic nepotism and an implicit desire to systematically collapse the relevance of other ethnicities. This is particularly worrying given the changed political environment whereby most Malawians feel liberated from the repressive political yoke that helped in creating and stamping ethnic boundaries during the colonial and the immediate post-colonial periods.

This paper proposes that while seeking ethnic identity is a human right, promoting one's ethnic roots at the expense of other ethnic groups is critical in undermining the attainment of community security and equitable resource distribution in ethnically diverse Malawi.

Key words: ethnicity, politicized ethnicity, community security, development, political entrepreneurs

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## **SOCIOCULTURAL PSYCHOLOGIES: INTERROGATING THE THEORETICAL PROMISE OF SELECTED BRANDS IN A META COLONIZED CONTEXT**

Ass. Prof. Kikooma, Nakalawa Lynda, Mwase Patrick, Namugenyi Mastulah, Nansamba Joyce, Francis Eboyu, Richard, Balikooa and Ampaire Anne  
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### **Abstract**

Sociocultural psychologies represent an emerging theoretical umbrella that captures diverse scholarship on the psychological processes such as the mind and self as phenomena that are socioculturally constituted. Contemporary debates on promoting global perspectives in psychology indicate that sociocultural psychologies have become a rich and vibrant research area and its locus is expanding. Consistent with those alternative modes of conceptualization, we argue that once the assumptions of the sociocultural approaches to psychological processes are taken seriously, the dominant mainstream modes of thought in psychology and psychotherapy are often less appropriate from the view point of the African experience.

The two proposed panels draw on constructs from contemporary social theory to frame psychological research problems and questions from an African experience. While the different panelists will present studies that differ from each other in important ways, they are all grounded in a shared point of departure: proposing a different understanding of how social actors engage in relationships, interactions, and actions in mental health and educational practice. Drawing from specific social theories, the panelists present studies that engage with what it means for a psychological phenomenon to be socioculturally constituted as opposed to merely facilitated by culture and society beyond the immediate interpersonal and social situation, in ways that have been overlooked in the cognitive and behavioral approaches that have predominated mainstream psychological theorizing in research at Makerere University.

1. Mental Health Panel: Communal Life and Selfhood in Mental Health:

I. Kikooma Julius: Overview

What kind of selves are created by meta colonized social systems?

How do people experience their own identities in terms of those categories?

The above questions set the tone for a panel discussion of the three from the School of Psychology at Makerere University presenting insights from their PhD work relating to the above theme. The questions are sustained through the different areas of focus ranging from youth mind sets, nurses experience of workplace violence in public health, and psychological wellbeing of adolescents in Kampala slums. The papers in this panel reject the imposition of colonial forms of knowledge in the mental health fields. They seek to not simply explain the alienation produced by the internalized ideas and the historical, social and cultural systems responsible for what has been considered to be psychological brutalization but in fact how to overcome it and recover the humanity of being for the meta colonized.

## II. Lynda Nakalawa: Ugandan Youth Mind sets: A Dialogical Perspective

Nakalawa focuses on a framework within which Ugandan youth mindsets can be explored using a social-cultural approach as advanced in Bakhtin's Dialogical theory of mind. It is her contention that western oriented theorizations on mindset do not provide a suitable framework within which to interrogate mindsets in the African context. As a point of departure she argues that the Ugandan Youth policy inadequately explains and targets the "mindset" and the self-defeating mental attitudes that limit youth development. These negative attitudes originate from and are maintained by social and cultural factors; they are deeply ingrained in the minds of youth empowerment stakeholders and continue to limit the effective implementation of youth programs. Nakalawa presents a critique of the cognitive psychology approach to mind and offers as an alternative theory - the Dialogical view of mind by Bakhtin along with selected ideas couched in this approach.

## III. Mwase Patrick: Workplace Violence in Uganda's Public Hospitals: A hermeneutic focus on Nurses' Experiences

It has been noted that Workplace Violence (WPV) against health professionals in public hospitals has become a rampant and a perilous occupational hazard with nurses being frequently targeted. Mwase provides a conceptualization of workplace violence that embraces the hermeneutic sociocultural tradition. The approach acknowledges an individual's subjective lived experience and prioritizes qualitative methodological stance. He demonstrates that WPV is rooted in the sociocultural milieu of the Ugandan society that is upheld and executed in hospitals. The hermeneutic approach elucidates much of the social and cultural contexts that not only shape the routine nursing work of nurses but also act as a frame of reference from where individual nurses make sense of their experiences.

## IV. Namugenyi Matsula: Enhancing Psychological Wellbeing of Adolescents in Kampala Slums Using Positive Psychological Interventions Based on a Social Cultural Approach

Namugenyi explores the orthodox definitions of psychological wellbeing as compared to the social cultural view of psychological wellbeing. She introduces a comparison of mainstream

theories of psychological wellbeing to a social cultural view point of psychological wellbeing of adolescents in Kampala slums. Namugenyi also provides a critical analysis of the methods by which adolescents in a slum context and environment come to understand their psychological wellbeing from a social cultural lens.

## 2. Education and Work Panel: Selfhood in Education and Work

### I. Kikooma Julius: Overview

Whilst education aims to produce a common social and cultural heritage, it has increasingly become characterized by differentiation and exclusive selection. More is now expected of education provision. Drawing on case materials from their PhD studies into gender based violence in school, career choices, academic careers as well as classroom and/or workplace learning environments, this panel critiques the foundational assumptions of education's emancipatory possibilities and its power to transform the lives of individuals and groups in societal settings that are metacolonized such as those in Uganda. Employing sociocultural approaches, this panel looks forward and identifies strategic issues that need to be tackled at institutional and system levels.

### II. Ampaire Anne: Career Choice and Students' Career transitioning at different levels of Education in Uganda

Ampaire argues that as critical thinkers we should examine how education institutional frameworks come to hold and place particular versions of people in the social world. She postulates that career choice has changed beyond the traditional patterns in scope and meaning, and has reshaped the meaning and reality of working life. She also critically examines why making career choice has continued to present serious challenges to students at education transitional levels in Uganda while making a case for the sociocultural discursive-constructivist perspective.

### III. Eboyu Francis: Beyond Conventional Learning: Sociocultural Implications for Learning

Eboyu argues that based on relational learning approaches we need to examine how approaches of learning come to impact and shape learners in their sociocultural lived-in worlds. He explains that in conventional learning approaches, the models available to learners seem to be efficient in many ways but not allowing the learner to be at the center in acquiring or construction of knowledge. Given that background, he takes a social constructionist stance to reconstruct learning experiences in which learners interact among themselves, with the teacher and subject matter material to construct knowledge within their lived in environments.

### IV. Nansamba Joyce: The Role of Sociocultural Dynamics in the Retention of Academics in Uganda's Public Universities

Nansamba discusses the role of sociocultural explanations in understanding the retention question. Specific emphasis is placed on the retention of academics in Uganda's public

universities well known for incessant complaints over unappealing working conditions. She argues that in explaining retention of employees, mainstream organizational psychology perspectives tend to eschew sociocultural explanations and thus lack socially constructed standpoints. She explains how academics contribute to the (re) invention of external 'manifestations of meaning' which may help to account for their retention

V. Balikoowa Richard: Understanding School Related Gender-based Violence among Primary School Children. Crescendos from sociocultural Perspectives

Balikoowa explores the theoretical underpinnings and empirical revelations of the psychosocial and sociocultural predictors of violence among children as victims and/or perpetrators of violence in and around schools. He argues that children's involvement in and perpetration of school-related gender-based violence is a craft of their sociocultural, sociohistorical and institutional settings. He presents theoretical and literature-based evidence about children's behavior, which helps to put the gender-linked violence into perspective.

Key words: Social cultural psychology, Self, Decolonization, Mental health, Education

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## **THE EFFECTS OF POLITICIZED ETHNICITY ON SECURITY AND DEVELOPMENT IN MALAWI FROM 2004 TO 2020**

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### **Abstract**

Since the colonial era, political entrepreneurs in Malawi have often used ethnicity to promote their political and economic interests. In both colonial and post-colonial eras, this tendency manifested through the indirect rule's practice of favouring certain ethnic groups for chieftaincy positions, the promotion of a particular language, and the aggressive raising of ethnic consciousness. From 2004, the leadership of President Bingu wa Mutharika embarked on aggressive ethnicization of his Lomwe ethnic group through the institutionalization of a cultural heritage grouping known as Mulhakho wa Alhomwe. This was perpetuated by his younger brother when he ascended to the presidency in 2014. While their blatant association with their ethnic groups or others in democratic Malawi can be said to subsist within their constitutional rights, their privileged positions by virtue of being in power can be said to importantly contribute to the relegation other ethnic groups to the margins of the Malawian society. This mostly manifests through the apparently entrenched tendencies of ethnic nepotism and an implicit desire to systematically collapse the relevance of other ethnicities. This is particularly worrying given the changed political environment whereby



most Malawians feel liberated from the repressive political yoke that helped in creating and stamping ethnic boundaries during the colonial and the immediate post-colonial periods. This paper proposes that while seeking ethnic identity is a human right, promoting one's ethnic roots at the expense of other ethnic groups is critical in undermining the attainment of community security and equitable resource distribution in ethnically diverse Malawi.

Key words: ethnicity, politicized ethnicity, community security, development, political entrepreneurs

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## **THE RELATIONSHIP BETWEEN THE SANGOAN LITHIC TYPOLOGY AND ENVIRONMENTAL CHARACTERISTICS AT SANGO BAY**

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### **Abstract**

The typological classification of lithic tools at Sango Bay, referred to as Sangoan in Southern Uganda, was started way back in 1919 by Wayland, then Director of the Geological Survey Department at Entebbe. This typological classification of lithic artefacts refers to categorising lithic types based on their morphological characteristics and thereby situating the artefact in a given region's Stone Age nomenclature. Lithic typological classification is considerably connected with the environment, thereby defining the Stone Age culture. From Sango Bay, the Sangoan culture has been globally studied despite contestations regarding its typology and environment, not only at the type site. This paper examines two objectives: a) to examine the Sangoan typology at Sango Bay and b) to establish the relationship between the tool types and the environment they were used in. This study utilised documentary reviews, phytolith extraction, archaeological surveys and excavations to establish the lithic typology and environmental characteristics of the Sangoan. The results suggest that the Sangoan tool kit at Sango Bay is comprised of both heavy and light-duty tools, unlike previous scholars who had regarded it as exclusively a heavy-duty industry. At the same time, the paleoenvironmental reconstruction confirmed the site to have been woodland, implying that the pickaxe as a typical tool for the Sangoan was extensively utilised for several activities especially digging of root tubers for hominid subsistence. The above results from the type site will shed light on Wayland's discovery, a contested surface collection that couldn't be relied on.

Keywords: Sangoan culture, typology, archaeology, environmental determinism and Sango Bay.

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# INFLUENCING STUDENTS' PERCEPTIONS OF ENTREPRENEURSHIP IN THE BUSINESS INCUBATION CENTERS.

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## Abstract

This paper will examine the impact of enterprise education program on the perceptions, desirability and feasibility of starting a business among students participating in the enterprise education program at the business incubation centre in Makerere University Business School. The research will seek to consider whether differences between social economic background, gender, ethnicity and culture can influence entrepreneurial attitude and the effectiveness of enterprise education. Self-efficacy theory will be used to explain the impact of the program. A longitudinal design will be used with a sample of 40 young people. A control group will be used as a test for self-selection bias. Changes in the perceptions of both desirability and feasibility of starting a business will be analyzed prior, during delivery and at the end of the program. The study will be based on a qualitative methodology consistent with a phenomenological approach. Semi-structured interviews will be conducted. Thematic analysis will be used for data analysis. The paper will demonstrate the added value of a longitudinal design, qualitative methodology and the use of a control group. The relatively small sample size will limit the extent to which the findings will be generalized. The paper will provide an example of a robust evaluation methodology for the evaluation of enterprise education programmes in business incubation centers across the country. The paper will highlight the importance of context in the delivery of enterprise education. The impact of enterprise programmes is likely to be moderated by a number of other factors such as socio-economic background, gender, and social cultural factors. The study will provide empirical evidence to support including context driven exposure to entrepreneurship education as an additional exposure variable in entrepreneurial intentions models which is relevant to policy makers and stakeholders

Key words: business incubation centers, enterprise education, influencing student perceptions, entrepreneurship

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## **LANDMARKS OF MIGRANT LABOUR ALONG THE WESTERN ROUTE IN UGANDA SINCE THE 1920S**

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### **Abstract**

Much of the interest by historians and other scholars in the migrant labour camps along the Kigezi – Ankole – Buganda or Western route has focused more prominently on economic records and statistics. This paper illuminates places where the labour camps were located, documents those camps as sites of historical heritage with emphasis on space, experiences of migrant labourers enroute to and from places of employment, and historical memories of the communities that hosted those camps. The paper utilises data from life histories and stories about migrant labour encampments retrieved by interviews/oral histories, and archival search undertaken in Kabale District Archives. Kabale, Mbarara and Masaka labour camp records and histories were scrutinized. The paper argues that the establishment of the migrant labour camps on the Western labour migration route in the areas of Kigezi, Ankole and Buganda was a response to an enduring labour problem. Camps eased the procurement of labour by the colonial state from not only Kigezi and Ankole, but also from Rwanda and Congo to the competing centres of capital, including Kampala and Kasese. The paper concludes that labour camps on the western labour migration route remain enduring historical heritage centres and memory bank for communities that hosted them.

Key Words: Landmarks, migrant labour, encampments, communities

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## **ARCHIVING MEMORIES OF THE SLAVE TRADE AT FORT PATIKO IN POST-CONFLICT NORTHERN UGANDA**

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### **Abstract**

This paper interrogates the politics of archiving that tends to privilege records of prominent classes in society at the expense of low social cadres like the slaves using Fort Patiko as a case study. The overall argument is that archivists tend to choose the story to tell, how it is told and who tells it. This paper takes the approach of constructing an archive of slave trade at Patiko working with the community to tell their story. Fort Patiko or Baker's Fort was a slave trade site constructed in 1872 by Sir Samuel Baker the then the Governor of Equatorial province to stop slave trade. The site harbours evidence of memories, activities, and architecture associated with slave trade that depict the entire process from slave capture,

the period of custody at Patiko, preparation for onward movement and sale. The specific objectives were: To create an archive of the slave trade heritage at Fort Patiko; examine how music can be used to heal memories of atrocities associated with slavery and the slave trade at Fort Patiko and explain how the end of the slave trade can be used to reduce inter and intra-community conflict for sustainable peace in northern Uganda. To achieve the above objectives data was collected from oral stories, oral performances, focus group discussions, observation and existing written records. The research culminated into an archive of slave trade. It also showed how music can be used as a tool for healing dark memories while lessons from the abolition of the slave trade partially informed the peacemaking process in northern Uganda.

Key words: Archiving, slave trade, slavery, Fort Patiko

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## **“HISTORICIZING THE RELIGIOUS PERSPECTIVES OF DISABILITY INCLUSION IN 2 SAMUEL 9”**

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### **Abstract**

The biblical discourse on disability and inclusive community shapes the perceptions of the society and the debates on inclusive development. This paper seeks to interrogate the biblical texts found in Judeo-Christian Traditions. The historical traditions indicate that inclusive communities are affirmed by both Old and New Testaments. The aim of the paper is to examine the historical narratives that form the biblical perspectives of disability inclusion in 2 Samuel 9. The passage of 2 Samuel 9 contains theological themes on inclusion that can be hermeneutically applied. This is done with through and exegetical analysis guided by a historical critical method. The paper situates the passage of 2 Samuel 9 in the wider biblical framework of texts and narratives that have been used to exclude the people with disability. It examines liberative texts and narratives (Such as, Isaiah 29:18; 33:23-24; 35:5-6; Micah 4:6-7; Mark 3:1-12; Luke 14 and John 9:1-25) that can be used to counteract the religious and theological arguments that have been used to exclude people with disability. Historicizing the biblical perspective of disability inclusion in 2 Samuel 9 is significant for the liberation, inclusion, and empowerment of people with disability to actively participate in the society. This will reveal the ways through theological interpretations of disability can contribute to academic debates on inclusivity for persons with disability. It will also indicate how academia can contribute to civil society in advancing the knowledge inclusive development.

Key Words: Biblical Perspective, Disability, Empowerment, Inclusion, Liberation, Social participation, and Theology of Inclusion,

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## **EFFECTS OF THE FLUIDITY OF THE TERROR DISCOURSE OF EAST AFRICA IN SUBALTERN SPACES**

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### **Abstract**

Terrorism as a concept has had shifting codes of meaning across not just histories but also geographies of the world. The rejection of a universal meaning and the multiplicity of official opinion is suggestive that the conceptualisation of terrorism is constructed even at national and international levels. The differences arise from the tendency of authorities and powerful groups to mediate trends in the discourse(s) within their own contexts. As such, the meaning-making in the discourse is open to manipulation by these sections of society in advancement of power interests. This study explores the ramifications of the fluidity of the terrorism discourse in East Africa and its manipulation as a tool of power and privilege in the subaltern spaces. It seeks to understand how terrorism as a performance impacts on the ethnic, religious and political minorities as marginalised peoples. To achieve the objective, the study uses a textual analysis of selected novels and film to compare the portrayal of terrorism both at home in East Africa and in the West. Using the case of Nuruddin Farah's *Hiding in Plain Sight* and *North of Dawn*, Giles Foden's *Zanzibar* and Wanuri Kahiu's *From a Whisper*, the research puts special focus on race and ethnicity, religion, and gender, as determiners of class and therefore defining attributes of the Self and the Other in the power hierarchy. The texts demonstrate that groups positioned differently in the class ladder are interpreted subjectively in the official terrorism narratives, with authorities and other powerful and privileged groups manipulating the narrative to define and control the subaltern. The latter is therefore silenced and forced into self-regulation.

Key words: Terrorism, Subaltern, Subjugation

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## **WOMEN AND GENDER STUDIES ACTIVISM AND CONTRIBUTIONS TO GENDER EQUALITY IN UGANDA**

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### **Abstract**

Women and Gender Studies was established in Makerere University established in 1991 with a duo mandate of academic scholarship and activism for the women's movement in

Uganda. The foundation of the discipline was laid and championed by women activists from civil society and academia. The success and contributions of academic scholarship are well documented, and recognized both locally and internationally (Ankrah & Bizimana 1991}. However, the other mandate (activism) is not recognized and documented. The key question is how has the school effected its second mandate of activism in support of the women's movement agenda? Methodologically, the study adopted a qualitative design and approach that included archival review and interviews of twenty-four key informants the findings revealed a mixed pattern in effecting the departments mandate of activism for gender equality and policy engagement. The first ten years (since 1991) of the school's existence registered an array of activities that included taking up leadership positions in civil society originations, capacity building for membership organizations, research, advocacy and technical support. The early 2000s on the other hand registered a decline in the department's engagements and contributions to the women's movement's agenda. However, reports show that currently there is a renewed interest and engagement in activities and programs advancing women's agenda. The different and challenges notwithstanding, the School has contributed immensely to gender capacity building, policy development and advocacy, research, leadership in feminist organization and technical backstopping and the birth of other schools of women and gender studies on the continent.

Key words: Gender Women Studies, Mandate activism Outreach, Women's Movement Uganda

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## **MAPPING THE MULTILINGUAL EDUCATION SYSTEM OF BURUNDI: A HISTORICAL PERSPECTIVE**

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### **Abstract**

The aim of this paper is to describe the trajectory of the multilingual education system of Burundi. This attempt presents the primary and secondary education in the former educational system and the basic and post basic education system in the current one. Languages of instruction and languages taught as subjects have been highlighted with examples from textbooks of both the past and the current multilingual education system of Burundi. To get informed about the trajectory of languages in education of the multilingual education of Burundi in a historical perspective, documents including language education policy documents, teachers' and students' textbooks and the existing literature were consulted. A comparison between how the languages were presented in the former system and how they are presented in the current system was made to understand underlying beliefs about



how multilingual education should be carried out to achieve expected proficiency in the languages involved.

It was realised that the former system privileged separation of languages to avoid language transfer in order to achieve expected proficiency. Crosslinguistic Transfer (interference) was considered to be a hindrance to language proficiency development and it should be avoided. However, in the current educational system, transferability is encouraged through the complementary approach to multilingual education. Teachers are encouraged to make use of existing knowledge to build new knowledge in new languages. The impact of crosslinguistic transfer (known as interference in the older system) is ignored. It is believed that multilingual proficiency can be developed through transferability of knowledge across the languages. However, there is no strategy proposed for handling transferability of linguistic patterns across the languages. If this is not well managed, it might be a challenge for proficiency development in a multilingual education system where the goal is to develop proficiency in all the languages skills for future utility.

Key words: multilingual education system of Burundi, reforms, history of language education, Cross-linguistic transfer, language proficiency

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## **SHIFTING THE PEDAGOGIC CONTENT KNOWLEDGE IN DANCE EDUCATION: DIGITAL CULTURES AND THE TEACHING AND LEARNING OF DANCE IN UGANDA DURING THE COVID-19 PANDEMIC**

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### **Abstract**

The covid-19 pandemic has upended how local Ugandan dance performers, dance educators, and dance creators engage with dance traditions. Previously, within the contexts of education and practice, dances had been taught, created, and staged using physical spaces that required dancers to bring their physicalities into performance and choreographic processes. The accelerated digital cultures resulting from the covid-19 pandemic have caused the reimagination of pedagogic content knowledge in the teaching and learning of dance at Makerere University and beyond. The digital cultures have reshaped the ways in which teachers and learners leverage innovative technologies to share content, animate pedagogies, construct meanings out of pedagogies experiences, and embody and story kinaesthetic and non-kinaesthetic material. The paper is a culmination of a CHUSS CERTL-funded research project, guided by the following research question: How have the dance teachers

and students reconstructed digital pedagogic cultures in teaching and learning dance in Uganda? The presentation will draw on the indigenous Kiganda education philosophy 'Kola nga bw'oyiga ate oyige nga bwokola' to critically unpack how dance teachers and creatives created and navigated digital pedagogic cultures in the teaching and learning of dance. The philosophy connotes and encompasses the experiential, participatory, embodied, transformative, and immersive teaching and learning experiences within the process of Indigenous knowledge production and dissemination. We use data from fieldwork research to reveal the processes that have framed these digital pedagogic cultures, illuminating how digital tools have been recontextualized to recalibrate how the body is engaged in teaching and learning dance. The paper will reveal the complexities of the digital pedagogic cultures and their applications in delivering content in contexts and communities in Africa. The presentation will provide insights into how the digital pedagogic cultures are reframing the meanings and methods of creativity, embodiment, aesthetics, and communities of practice in dance in Uganda.

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## **KIZINO MUSIC AND DANCE PERFORMANCES AMONG BAKIGA IMMIGRANTS IN THE FACE OF COVID-19 PANDEMIC**

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### **Abstract**

In Uganda, like any other part of the world, the prevalence of covid-19 pandemic brought panic and changes in people's way of living. These changes resulted from the various guidelines and standard operating procedures issued by the Ugandan Ministry of Health, in collaboration with the World Health Organization (WHO). As such, several cultural practices including traditional music and dance performances were affected. In this paper, I examine the impact of covid-19 pandemic on kizino music and dance performance among immigrant Bakiga in Rubirizi District. kizino music and dance are among the profound forms of cultural expression among the Bakiga. In contexts of migration, kizino music and dance enable these people to relate with each other and their original homeland. As a result, a number of questions arise: 1) how did the covid-19 pandemic affect the identity of Bakiga immigrants in Rubirizi since they had little or no opportunity to participate in kizino music and dance? 2) How would kizino music and dance help the Bakiga immigrants cope with the pandemic? Using a qualitative methodology, I will not only collect data through interviews and document analysis, but also draw on personal experiences to inform this paper. I argue that while kizino music and dance performances were affected by the safety guidelines issued by the Ugandan Ministry of Health and WHO, the same music and dance can be used to restore the culture of the Bakiga to enable them continue articulating their

identity in ethnically diverse areas like Rubirizi.

Key words: Kizino music, Kizino dance, Bakiga Immigrants, Covid-19

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## **WOMEN AND PEACEBUILDING INITIATIVES ON THE MAMBILA-PLATEAU, 2002-2022.**

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### **Abstract**

Mambila Plateau is located on the “shove” of Northern Nigeria, South-East of Taraba State. It shares boundaries with Cameroon Republic in the south East and almost half of its western parts. It’s one of the highest and largest mountainous blocks on the Nigerian side of the borderland. It forms part of Cameroon highland with an elevation range of about 1,830 meters above sea level. There were several conflicts in the Mambila Plateau, as a result of government illusionist Land Policy in the administration of rural farmers (Mambilans) and Fulani (herdsmen). The struggle for herders and farmers in the access for fertile land for farming and stream water for the cattles in the valley causes temporal unrest. However, as a result of long period of recycling of farmlands, the soil is no longer fertile, because it has loosed its nutrients, as such one will not have a fruitful harvest. This has resulted in the displacement of hundreds of thousands of people were forced to migrate and crossed over to neighbouring Republic of Cameroon as refugees. It’s against this background the paper will examine the role and contribution of women peacebuilders in building peace on the mountain engulfs by a lingering perennial conflict for two decades. This was in order to prevent subsequent bloodshed among the rural farmers and herdsmen for a sustainable and peaceful agrarian economy.

Keywords: Forced Displacement, Land policy, Climate, conflict and Herdsmen.

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## **DEVIATING FROM AFRICANICITY: THE REPRESENTATION OF LOVE WHEN A WOMAN SEDUCES A MAN IN TANZANIAN MUSIC**

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### **Abstract**

Sexual relationship in most of Tanzanian societies is largely dictated by well-established values. One among the so called ‘African values’ which are widely practiced across Tanzanian societies is that sexual relationship between a man and a woman should be initiated by a

man or his family approaching a girl or the girl's family. Most of studies in cultural and literary works in Tanzania such as music, drama and novels are mainly reflecting that kind of relationship when love between a man and a woman is considered. However, some of those cultural works deviate from this 'African value' by representing sexual relationships in which a woman seduced a man. This study looks at the portrait of love from the voice of male characters when a woman deviates from Africanity by seducing a man as depicted in two dance and two Bongo Flewa songs in Tanzania. The study establishes that men who were/are seduced by women believe that the women loved them unconditionally. It also observed that Tanzanian musicians examined in this study advocate for the freedom of women to express their feelings about sexual relationships by indicating that the relationships in which women approached men are solid and long lasting.

Key words: Tanzania, Music, Africanity, African values, Love

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## **THE FORGOTTEN HEROINES: CHALLENGES AND OPPORTUNITIES ON ARCHIVING THE MEMORIES AND LEGACY OF FEMALE-LED ANTI-COLONIAL MOVEMENTS IN KIGEZI REGION, UGANDA**

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### **Abstract**

There is a lot of history on anti-colonial struggles in Africa, enlisting various personalities and their contributions towards the independence of their respective countries. However, much of historical account on resistance to colonial invasion in Africa remains oral meaning that, limited documentation gap still exists. In the last two decades, there has been an increasing need to uncover the historical narratives on African colonialism, resistance and the legacy of key figures. However, according to oral sources, which manifests in; folktales, folklore, myths, taboos and customs, there is evidence that a lot of history especially on the legacy of feminine identities in anticolonial struggles has not exhaustively been archived, despite being very key. For instance, there is limited coverage of feminist roles in anti-colonial struggles, not only in Uganda but across Africa. This means that the legacy of heroines in movements that actively participated in anti-colonial struggles are nearly forgotten from the history. This paper therefore examined the challenges and opportunities on archiving the legacy and memories of anti-colonial movements and its leadership by focusing on various movements (including Nyabingi movement) that existed in Kigezi Region during the colonial period. Through a historical dialectical materialist approach, qualitative desk review of anticolonial scholarly works about unachieved history as well as using key informant interviews, the challenges regarding archiving the legacy of feminine identities that participated in the

anticolonial movements was examined. This aimed at identifying the policy priorities that can be undertaken to promote the recognition, contribution and memories of key Ugandan heroines through archives. It was revealed that Uganda has attempted to develop policy responses to recognizing women's contributions. However, policy implementation still suffers institutional and resource weaknesses. This work therefore, suggests interventions in institutional capacity building and concurrently creating awareness to redefine national development priorities.

Key words: Heroines, archives, Anti-colonial struggles, memories and legacy

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## **“WOMEN WERE GIVEN A CHAIR, INSTEAD OF SITTING ON IT, THEY ARE STANDING ON IT”: DISCURSIVE ANALYSIS OF MEN’S TALK OF GENDER EQUALITY**

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### **Abstract**

The aim of this paper is to foreground men's discourses on their understanding of gender equality as a concept and policy for the transformation of gender relations in post-genocide Rwanda. Rwanda was chosen as a case study because of her commendable efforts to empower women and achieve gender equality, yet there are also persistent challenges of misunderstanding of gender equality by some women, in addition to men's perceptions of gender equality initiatives by the Government of Rwanda as threats to their status quo and contradictions to their traditional ideas about their power relations with women. The paper draws on primary data from individual interviews and focused group discussions with men and women in Gicumbi District, Northern Province of Rwanda, and key informant interviews of RMAMNET organization staff in Kigali City, a network of public sector, and Non-governmental organizations implementing men and masculinities-focused interventions. While applying hegemonic femininity theoretical perspectives, we discuss and analyse why some women in Rwanda are striving to approximate hegemonic cultural ideals of femininity as complicit in reproducing a matrix of female domination as opposed to hegemonic masculinities. Women are engaging in intersectional domination of other women and even some men. More so, our discussions re-enforce the utility of the ambiguities and contradictions which shade light on the process towards achieving gender equality and the transformation of gender relations.

Key words: Men, Women, Hegemonic femininity, Gender equality, Gender transformation, Rwanda.

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## **THE DYNAMICS OF STATE AND NON-STATE ACTORS' COLLABORATION IN FACILITATING WOMEN'S AGRICULTURAL EMPOWERMENT IN EASTERN HARARGHE, ETHIOPIA**

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School of Women and Gender Studies,  
Makerere University, Uganda

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### **Abstract**

Collaboration is relatively a recent concept in different disciplines in the last twenty years. Over the time, the concept has changed from coordination to setting common goals and developing shared responsibilities among stakeholders. The section posed a question how does state and non-state actors' collaboration happened towards women agricultural empowerment in Meta district, Oromia regional of Ethiopia? Meta district agriculture office and Care Ethiopia represented state and non-state actors respectively. The study to answer the above question, has employed qualitative approach and gathered data from the employees of the two offices through in-depth interview. To explain the relationship between the two stakeholders and analyze the data, the study was embedded on corporate theory. The finding of the study indicated that the two actors' collaboration is technical, financial and logistical. The collaboration is also challenged by staff shifting to other farmer association, lack of shared vision, focus on financial benefit than strategic benefit of the community & corruption.

Keywords: State and non-state actors' collaboration, Easter Hararghe Ethiopia, Meta district Agriculture Office, Care Ethiopia

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## **INTERROGATING THE EVOLUTION OF HATRED FOR HUMANITIES AND SOCIAL SCIENCES IN UGANDA'S POLITICAL REALM**

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### **Abstract**

This paper discusses the developments in the Ugandan political realm, the emotional hatred directed towards humanities and social sciences subjects in the higher institutions of learning at the time when the country is facing problems that need their them more than other fields of study than ever both at the local and international levels. Taking a historical approach, the paper describes and discusses processes and events that have led the devaluation of the humanities and social sciences in Uganda and advances the reasons why the president might have decided to award natural scientists than their humanities and social sciences



counterparts, yet cardinal programmes of the government like patriotism, national building require a humanistic and social sciences approach. The paper then turns to the problems that are facing Uganda, that they are political, governance and moral in nature that have impeded our development, that the authorities are trying to divert peoples attention. The paper then concludes by suggesting the necessity of dealing with the political, governance and moral questions of the day that have impeded development instead of blaming arts and social sciences.

Key words- Humanities and Social Sciences, development, governance, moral.

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## **RECONSTRUCTING KIBIRO INDIGENOUS SALT MAKING TECHNOLOGY DURING UGANDA'S ECONOMIC WAR, 1972-1979**

Ssematimba Juliet

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### **Abstract**

This paper investigates the historical trends of indigenous salt-making technology and how it shapes and informs the cultural and gender relations at Kibiro salt gardens in western Uganda in the period 1972 to 1979. Specifically, it examines the state of Kibiro salt-making technology during Idi Amin's economic war and also assesses the impact of the war on traditional salt-making technology. In 1972, with the expulsion of Asians in Uganda, there was smuggling of goods like salt from neighbouring countries like Kenya. However, Kibiro indigenous salt making continued to take place. Before the economic war, salt making was organised and carried out by women using ceramics like pots and wooden tools like Orwotoo and Ekisinga in the salt making process. Since the salt making survived during this economic war, what were the impacts of the economic war on traditional salt making technology at Kibiro gardens?

The study employed key informant interviews, observation, archival sources, and document reviews that gave insights into historical trends of traditional salt-making technology at Kibiro. The preliminary findings suggest that there was an introduction of plastic and metallic equipment into traditional salt-making during the economic war. From 1972 there was a slight change in the process especially in the drying and harvesting process due to the increased market of salt in Uganda although the process of making salt was maintained in its traditional form. The smuggling and hoarding of goods in Uganda as a result of the economic war, led to changes in the traditional salt making process so that they can meet the high demand for salt in the country during the economic war of 1972-1979.

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# **AN EXAMINATION OF CHANGE AND EMPOWERMENT FROM THE PERSPECTIVE OF FACILITATORS WORKING ON THE RESEARCH/ KNOWLEDGE EXCHANGE PROJECT ON PROMOTING SEXUAL AND REPRODUCTIVE HEALTH (SHR) AMONGST ADOLESCENTS IN JINJA MUNICIPALITY**

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## **Abstract**

This article explores the notion of change and empowerment that researchers who use Applied Theatre for research experience in the process of their work. For this article, I interviewed five colleagues who worked with me between 2018 and 2019 on the SHR and gender-related projects in six Jinja schools; Masese Seed School, Masese Girls' Secondary School, Lake-site Primary School, Walukuba West Primary School, Walukuba East Primary School, and Masese Co-Educational Primary School.

It is unusual for facilitators in Applied Theatre engagements to share how the projects that they have engaged in have impacted their lives. Attention is usually paid to the change that occurs with the subjects of inquiry, but not the researchers. The central argument in this article is that while Applied Theatre projects have the capacity to impact the lives of the people in the communities where the projects are implemented, the facilitators that deliver these projects also get empowered and changed. However, I also argue that empowerment and change do not occur by default, but are informed by the method(s) of inquiry that the research employs. Focus is paid to social empowerment and I seek to interrogate how the researchers/facilitators on the project gained control and confidence to value themselves and make informed choices to actively impact life at the family and community level as a result of the knowledge, attitudes, and experience gained on the project. I also discuss the change that the adolescents experienced in the course of the project.

I employ the questions below, to examine the concept of change and empowerment for the researchers/ facilitators on this project.

- (i) Do researchers/facilitators in TfD projects that employ participatory methods get empowered and changed by the projects they engage in?
- (ii) What do the facilitators do with any change that they experience?

Key words: Empowerment change, Sexual and Reproductive Health, adolescent.

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## THE UN-GLOBALISATION OF GEO-POLITICAL IDENTITIES: RE-IMAGINING THE SPACES OF POWER IN UGANDA

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### Abstract

Understanding how power is embedded within geo-political spaces and systems in Africa and specifically Uganda is important in assessing the impact of global constructions in creating identities that shape perceptions and definitions on Uganda especially in how the region is presented to the West and how it is projected as a space. This paper by using qualitative methodology will attempt the demystification of globalised geo-politics and the importance of centred localisation of identities of power and space, away from global generalisation in order to get a regional and national space in which to frame the question of Uganda's geo-political crises. The geography of Uganda first as a landlocked country bordered by warring countries, yet existing within the great lakes' region creates for it a complex political dilemma as it negotiates control and balance of its regional relations. How does this positioning facilitate power brokering, shifts and movements and cultural grafting in order address threats, and challenges that arise due to its demographic, topographic and territorial space? Furthermore, it will attempt to examine the effects of globalised response to Uganda geo-political challenges by revealing that contextualisation of crises within their geographical locations calls for and enables viable responses tailored to the unique circumstances. This is because, national and regional identities supersede global identities, which are formed outside the constructions of geo-political and cultural ordering. Identity therefore becomes important in answering questions of nationality, political affiliations and whether the geo-political within Uganda can un-globalises to redefine subaltern and peripheral, core and metropole within its borders as formations for the fundamental understanding of the geopolitics of power in Uganda. This is because Uganda with its regional imbalances, uneven development and cultural clashes cannot not be categorised and fully understood within paradigms of global crises, but studied within its geographical spaces and political history.

Key Words: Uganda, Geo-politics, globalisation, crises, power

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## **AN ETHICAL APPROACH TO THE DILEMMA OF EDUCATION IN UGANDA**

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### **Abstract**

This paper discusses the ethical underpinnings that have influenced the nature and acquisition of education among the graduates in Uganda. While education is vehicle to development; acquired since childhood, lifelong learning is perceived to be inadequate among the graduates. The paper employs review of literature and oral interviews to argue that whereas education goes beyond acquisition of knowledge to impartation of values and application of skills, in Uganda, it is examination-oriented hence graduates feel that 'Uganda's education is no education'. Drawing from Divine Command (DC) and Multiple Intelligence (MI) theories, the paper shows that education in Uganda has failed to achieve lifelong learning. Findings indicate that education falls short of affirming individual learners' human abilities and potentials to fully realize their divine mandate to creatively better the universe. The paper suggests that education is to assist its graduates discover their God-given potentials and abilities to realize their purpose in life.

Keywords: Education, Dilemma, Divine Mandate, Graduate, Lifelong learning

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## **THE DYNAMICS OF STATE AND NON-STATE ACTORS' COLLABORATION IN FACILITATING WOMEN'S AGRICULTURAL EMPOWERMENT IN EASTERN HARARGHE, ETHIOPIA**

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school of Women and Gender Studies,  
Makerere University, Uganda

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### **Abstract**

Collaboration is relatively a recent concept in different disciplines in the last twenty years. Over the time, the concept has changed from coordination to setting common goals and developing shared responsibilities among stakeholders. The section posed a question how does state and non-state actors' collaboration happened towards women agricultural empowerment in Meta district, Oromia regional of Ethiopia? Meta district agriculture office and Care Ethiopia represented state and non-state actors respectively. The study to answer the above question, has employed qualitative approach and gathered data from the employees of the two offices through in-depth interview. To explain the relationship between the two stakeholders and analyze the data, the study was embedded on corporate

theory. The finding of the study indicated that the two actors' collaboration is technical, financial and logistical. The collaboration is also challenged by staff shifting to other farmer association, lack of shared vision, focus on financial benefit than strategic benefit of the community & corruption.

Keywords: State and non-state actors' collaboration, Easter Hararghe Ethiopia, Meta district Agriculture Office, Care Ethiopia

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## **LANGUAGES ON THE MOVE: LUGANDA IN THE LANGUAGE ECOLOGY OF MBALE, EASTERN UGANDA**

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### **Abstract**

Luganda is a Bantu language spoken primarily by the Baganda, who are traditionally found in the Southern-Central part of Uganda, traditionally known as Buganda Kingdom. As a result of British colonial rule and the spread of Christianity by the missionaries, Luganda was spread to other parts of Uganda (Green 2010; Nakayiza, 2017; Reid, 2002). In the Eastern part of Uganda, the influence of Luganda and the Kiganda culture was so strong that it was thought to be normal (Roberts, 1962). Today, Luganda is the most widely spoken indigenous language in the country, with over 10 million speakers, 5 million of which use it as a second language, and the number is growing (Eberhard et.al., 2021).

Although scholars mention its wide spread usage in the country (Rosendal, 2010; Nakayiza, 2018; Ssempuuma, 2011), its use in day to day interactions of speakers of other languages has not attracted a lot of attention in the literature. As such this study sets out to examine the use of Luganda in the day to day interactions of speakers of other languages, using the citizen sociolinguistics model. The study will establish when speakers of other indigenous languages use Luganda in their day to day activities, how they use it, with whom it is used and the attitudes and ideologies that they have towards Luganda. In so doing the study will establish the social value that speakers of other indigenous languages in Mbale attach to Luganda, as they go about their daily interactions.

Key words: Language spread, indigenous languages, language use, Luganda, Mbale, Eastern Uganda.

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# **OIL POLICY AND THE EMERGENCE OF THE COMPENSATORY STATE IN UGANDA**

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## **Abstract**

The potential of oil wealth to realize socio-economic development is immense. However, the effect of oil wealth on development in oil rich states is diverse depending on the nature of policies chosen. While for some states, the effect is transformational, in others the opposite is true. The latter has resulted in the coinage of the term 'resource curse' for states in the developing world where oil has not led to development but has rather exacerbated the already poor socio-economic conditions of the citizens. The cause of this, research shows has been the nature of policy choices made by the state to ensure oil is beneficial.

Sixteen years ago, oil wealth was discovered in Uganda. However, a dearth of research exists that examines the nature of state-led development that is emerging as a result of this oil discovery.

Based on the data collected from the Albertine region on the developmental effect of oil discovery on four communities in the Oil rich Albertine Graben, this study using mixed methods designs (focus groups discussions and survey questionnaire), deduces that the nature of state led development that oil discovery has brought is compensatory as the policies have provided benefits that compensate the losses of the oil communities and not proper development in itself. This study therefore recommends the inclusion of policy that go beyond the pretensions of mere compensation to policy that ushers in genuine oil led transformation. Theoretically, this paper is embedded in Eduardo Gudynas' Compensatory state theory. The theory used in natural resource rich countries entails the policies put in place that allow the rough and negative edges of natural resource extraction to be smoothed through the use, particularly of compensatory economic policies rather than anticipated transformational development (Gudynas 2016). The theory captures the belief that negative extractives based development outcomes are compensable giving rise to a compensatory development rather than transformational development.

**Key Words:** Oil policy, development, compensatory state, oil communities, Albertine Graben



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## EFFECTS OF THE FLUIDITY OF THE TERROR DISCOURSE OF EAST AFRICA IN SUBALTERN SPACES

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### Abstract

Terrorism as a concept has had shifting codes of meaning across not just histories but also geographies of the world. The rejection of a universal meaning through a multiplicity of official opinion is suggestive that the conceptualisation of terrorism is constructed even at national and international levels. These differences arise from the tendency of authorities and powerful groups to mediate trends in the discourse(s) to speak to their own contexts. As such, the meaning-making in the terrorism discourse is not only conditioned by respective socio-cultural structures but also open to manipulation by various sections of society, sections whose intentions are to advance power.

This paper explores the ramifications of the fluidity of the terrorism discourse as portrayed in East Africa's literature and film, and how the subaltern spaces respond. Through a comparative textual analysis of Nuruddin Farah's *Hiding in Plain Sight* and *North of Dawn*, Giles Foden's *Zanzibar* and Wanuri Kahiu's *From a Whisper*, the concept of terrorism comes out as a performance of power which operates discriminately in the class hierarchy defined by ethnicity, religion, ideology, and political orientation. The texts demonstrate that groups positioned differently in the class ladder receive a subjective interpretation in the official terrorism narratives, with authorities and other powerful and privileged groups manipulating the narrative to define, alienate, and control the subaltern. Through legislations and creation of stigma, the subaltern is therefore silenced and forced into marginal scales of possible humanity defined by fear and self-regulation.

Key words: Terrorism, Subaltern, Subjugation

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## GERMAN STUDIES AT MAKERERE UNIVERSITY: A REFLECTION ON THE IMPACT OF GLOBAL TRENDS ON RESEARCH PARADIGMS, BEST PRACTICES AND CONTENT OF GERMAN AS A FOREIGN LANGUAGE COURSES IN THE UGANDAN CONTEXT.

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### Abstract

At Makerere University language learners at Advanced and Beginners' levels, have learnt German as a foreign language for over 50 years (Wagaba, 2010, Wagaba / Heimlich 2020).

Who and what influences scholarly positions, best practices and the research agenda for foreign language teaching and learning? Current developments in the foreign language classroom point to a shift from teacher-centered to learner-centered learning. How have global language frameworks, e.g., the Common European Framework of Reference for Languages (CEFR), 2001, provided, or failed to provide a standard for local contexts in terms of the language curriculum, the relevant content in the teaching and learning materials, as well as assessment guidelines? What are the voices of foreign language learners? It is important to map the trends and challenges of German Language Teaching at Makerere University in order to take stock of past achievements, and also devise innovative teaching methods to motivate students, because motivation is a crucial predictor of learning and achievement. The aim of the paper is to document past scholarly discourse, and examine current pedagogical challenges in the German classroom at Makerere University. The paper proposes practical suggestions such as the use of digital media in teaching and learning German as a foreign language as an intercultural learning forum to empower learners and promote learner autonomy beyond the language classroom.

Key Words: German Studies, Foreign Language courses, language curriculum, global frameworks, knowledge provision, pedagogical trends, language learner motivation.

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## **PHILOSOPHY KNOWLEDGE PRODUCTION AT MAKERERE UNIVERSITY SINCE 1922**

Byaruhanga Rukooko Archangel

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### **Abstract**

This study historicizes philosophy knowledge production since philosophical studies were introduced at Makerere University. Knowledge production is the *raison d'être* of any university's existence, and although this process has been going on since its launch, so far, no attempt to review such a function has been documented in so far as the discipline of philosophy is concerned. Yet, it is problematic to delimit this subject because of multi-level processes and outlets involved in philosophy knowledge production. This study focused only on philosophical knowledge available in published – both peer and non-reviewed journal papers and books but this scope was problematic because of the unique circumstances of each author. For instance, M. Mamdani was intermittently at Makerere University and University of Columbia. This study used mainly desk research methods using the tool of logical analysis and partly key informant interviews, the results of which are contents of this paper. Whereas the earlier philosophers were concerned heavily with Western ideas in metaphysics, epistemology, philosophy of religion, political philosophy, over time this changed in 1990s when scholars embarked on decolonizing the subject and focused on

justifying and producing African-centred philosophy. Even though most writers focused on applied sub-disciplines of philosophy like philosophy of education, bio-ethics, philosophy of human rights, political philosophy and so on, they nonetheless objectified African issues. It was also observed that many of the publications were influenced by the financier at the time of writing. More outlets of philosophy knowledge production should be explored to obtain a more synthetic picture of philosophy trajectory at Makerere University.

Key words: Philosophy, Discipline, Knowledge, Production, African, Decolonization

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## **UNDERSTANDING AND IMPROVING WOMEN'S WORK ON DIGITAL LABOUR PLATFORMS IN UGANDA**

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### **Abstract**

Uganda's digital economy has thus far been mainly driven by the mobile telecommunications sector. The mobile sector currently has an estimated 28.4 million subscribers (67 percent of the population). Mobile is also driving Internet penetration, with 9.8 million mobile Internet subscribers compared with 0.7 million fixed-line Internet connections.

Productive employment and decent work are key elements to achieving a fair globalization and poverty reduction. Goal 8 of the 2030 Agenda calls for the promotion of sustained, inclusive and sustainable economic growth, full and productive employment and decent work. The UN General Assembly in September 2015 adopted the Decent Work Agenda. It involves opportunities for work that is productive and delivers a fair income, security in the workplace and social protection for families, better prospects for personal development and social integration, freedom for people to express their concerns, organize and participate in the decisions that affect their lives and equality of opportunity and treatment for all women and men.

It is argued that Online job platforms have an international edge and can provide opportunities for women to work and exit from the shadow of low jobs. Further, the ongoing digital transformation can also strengthen the position of women in the labour market by making it easier to combine paid work with caring responsibilities. Automation is also more likely to replace less skilled jobs, giving women an advantage. However, the impact of digitally-mediated platforms on gender gaps is still unclear. The digital terrain is still unknown and its potential is worthy exploring.

The major objective of this study was to map the penetration of digital platforms in Uganda and the identification of the sectors where women were participating thereby understanding and exploring suggestions to improve women's work on digital labour platforms in Uganda. The major research questions are: what sectors of work are being platformized, and to what

magnitude? Where is women's work in the sectors of work that have been platformized – and why? How can we design a methodology for understanding the opportunities and challenges to decent work by women in digital economies?

The methodological design leaned towards the central features of action research; that involved intentionally garnering key stakeholders' participation and uptake of the research results. These were purposively selected for key informant interviews and they reflected the desired level of expertise and experience in implementing digital agendas and analyzing corresponding policies and suggestions for the future. Desk of review of existing material led to collecting a total of 293 resources of which 48 articles met the inclusion criteria. This was combined by a survey of 1000 respondents in 5 districts. This study examines the nature and extent of penetration of the digital platforms in the world of women's work in specific sectors (such as trade, transport, home care, health and education).

Key words: Digital labour platforms, digital economy, fourth industrial revolution, descent work agenda, women's work, Uganda

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## **ETHNIC DANCE PEDAGOGY IN HIGHER INSTITUTIONS OF LEARNING: TRANSFORMATION AND FORMALIZATION.**

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### **Abstract**

The paper presents work in progress of a PhD study that seeks to explore ethnic dance pedagogical challenges and suggests practical interventions at Kyambogo and Makerere universities.

Due to its lifelong learning nature, many people disregard ethnic dance claiming that there is no need for its study in formal educational settings. The performing arts departments at Kyambogo and Makerere seem to use restricted pedagogical approaches on ethnic dance-a subject that is never taught at lower levels of education in Uganda. Such approaches seem to reterd ethnic dance as an academic discipline. The study is guided by David Kolb's (1984) experiential learning theory alongside "anazina ttakumba" an indigenous Baganda theory which literally means that he/she who is set to dance does not waste time marching.

With a qualitative research design, through participatory observation, group discussion, interviews, and most importantly studio based data collection methods, I conceptualise and document best approaches in ethnic dance teaching and learning. Purposively; I sampled twenty students and four lecturers from Kyambogo and Makerere universities to participate in this study. The Body Action Space Time and Effort (BASTE) elements are employed as tools for analysing data. The study is expected to raise learners' cognitive awareness and also

simplify teaching and learning of ethnic dance.

Key words: Pedagogy, Ethnic Dance, Formal education

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## **ARCHEOLOGICAL RESEARCH AGENDA IN UGANDA PAST, PRESENT AND FUTURE; 1922-2022**

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### **Abstract**

One of the primary and curiously obvious indices of colonial ways of doing things in African archaeology is how edited volumes about African archaeology continue to be dominated by European and American authors, even several decades after scores of African archaeologists began to research and publish on the continent. Hence who determines the archaeology research agenda in Uganda? This paper presents preliminary findings in the quest to historicise the relationship between archaeology research funding in Uganda and the nature of archaeological research in the country. The research is guided by three objectives that are; identifying the archaeology research agenda from 1922 to 2022; examining how the agenda has directed the nature of archaeological research and the role of Makerere University in this research agenda in relation to national and community development. In undertaking this research, both primary and secondary sources are utilised including archives, oral interviews and research permit profiling while secondary data are from the documentary sources. The results suggest that despite the coming in of local archaeologists in the 2000s donor funding continues to dictate the patterns and trends of archaeological research undertaken in Uganda while Makerere University has had an oscillating role at different historical moments.

Key words: Archaeology, Knowledge creation, Uganda

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## **WOMEN AND PEACEBUILDING INITIATIVES ON THE MAMBILA-PLATEAU, 2002-2022.**

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### **Abstract**

Mambila Plateau is located on the “shove’ of Northern Nigeria, South-East of Taraba State. It shares boundaries with Cameroon Republic in the south East and almost halve of its western parts. It’s one of the highest and largest mountainous blocks on the Nigerian side of the borderland. It forms part of Cameroon highland with an elevation range of about

1,830 meters above sea level. There were several conflicts in the Mambila Plateau, as a result of government illusionist Land Policy in the administration of rural farmers (Mambilans) and Fulani (herdsmen). The struggle for herders and farmers in the access for fertile land for farming and stream water for the cattles in the valley causes temporal unrest. However, as a result of long period of recycling of farmlands, the soil is no longer fertile, because it has loosed it nutrients, as such one will not have a fruitful harvest. This has resulted in the displacement of hundreds of thousands of people were forced to migrate and crossed over to neighbouring Republic of Cameroon as refugees. It's against this background the paper will examine the role and contribution of women peacebuilders in building peace on the mountain engulfs by a lingering perennial conflict for two decades. This was in order to prevent subsequent bloodshed among the rural farmers and herdsmen for a sustainable and peaceful agrarian economy.

Keywords: Forced Displacement, Land policy, Climate, conflict and Herdsmen.

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## **(NON)RESTORATION OF ANKOLE KINGDOM, UGANDA 1993-2018**

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### **Abstract**

In 1993 the National Resistance Movement (NRM) government restored Kingdoms that had been abolished in 1967. While Buganda, Bunyoro, Busoga and Toro were restored, Ankole kingdom was not. Why? The paper examines the forces that have sustained non- restoration of Ankole Kingdom despite the wake of restoration and even creation of new kingdoms in Uganda since 1993. Using archival data got from National Archives, oral interviews with the elderly, members of Ankole Cultural Trust, and Banyankole Cultural Foundation, and critical review of literature, the paper underlines the long-standing history of inequality-caste system, religious beliefs, formal education, and Uganda's political environment which have uniquely sustained non-restoration of kingship in Ankole. The paper draws on anthropological based culture theory to illuminate the impossibility of restoration of Ankole Kingdom since 1993. The paper concludes that despite the contestations to restore kingdoms that hitherto existed before 1993, it was only the Ankole that received the news of restoration of kingdoms with mixed feelings, indeed, non-restoration.

Key Words: Kingdoms, Ankole, non- restoration, culture, inequality



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## **THE HUMANITIES AND SOCIAL SCIENCES IN TIMES OF CRISIS: THE CASE OF COVID-19 PANDEMIC**

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### **Abstract**

The humanities and social sciences aim to critically examine social issues and making recommendations that will help in transforming society positively. Scholars in these disciplines are expected to focus on conditions that affect a significant number of people and requiring change in a positive manner through the collective effort of the people who interact with their immediate environment. The role played by these scholars is even more relevant and urgent to situations of pandemics and epidemics such as Covid-19. The Covid-19 pandemic is an ongoing pandemic caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). The virus was first identified from an outbreak in Wuhan, China, in December 2019. In the early periods, global attempts to contain it there proved unsuccessful, thus allowing it to spread globally. In terms of its gravity, as of May 2022, the pandemic has caused more than 525 million cases and 6.28 million confirmed deaths, thus making it one of the deadliest viruses in human history. Indeed, the pandemic triggered severe social and economic disruptions around the world, including the largest global recession since the Great Depression. However, these disruptions have not seen many scholars in the humanities and social sciences, especially in the developing world, shape the thinking regarding the crisis. There is, therefore, urgent need for these scholars to use relevant knowledge and appropriate approaches in the humanities and social sciences in order to confront the crisis.

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## **THE TIGRE CIVIL UNREST IN ERITREA: FROM EMANCIPATION OF SERFS TO INVENTION OF TRIBES**

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### **Abstract**

What instigated native agencies to create tribes in colonial Eritrea? The period on which Eritrea was under the British Military Administration saw the emergence of new tribal polities; specially after the Tigre serfs' civil unrest and their calls for emancipation from the Beni Amer and Habab aristocrats turned into demands for tribal autonomy and recognition. At that time, the process of tribalization and the identity politics was animated by three forces: the first force, the British sought to divert emancipation movement politics to their

benefit and desired to invent new tribes out of the resisting serf class; the second group, the native intellectuals/urban intelligentsia, desired to formulate tribes as a way to mobilize the masses for a broader national organization; the third force, the subaltern leaders of the serfs or the Tigre families, desired to formulate politics autonomous of their lords.

In this paper, my intention is to find out what prompted native agencies to involve in the 'invention of tribes' and explore how colonially established framework dictated the local actors' course of action towards the invention of new Beni Amer tribes. In terms of method, I mine the colonial archive to tease out questions that relate to why, how and when the politics of tribalization took centre stage among the above-mentioned three forces.

I ultimately seek to ask whether the existing constructivist approach to tribalization continues to possess explanatory value or we need to transcend colonial modernity and theorize anew instances where every dominating power seeks to group people into various categories.

Key words: Beni Amer, constructivist, emancipation, native agencies, Tigre, tribes, tribalization

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## **THE QUEER ALLURE: 'AFRICA' AND THE POLITICS OF DISCOURSE AND LIVING**

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### **Abstract**

If Area Studies was a project of 'discovering' and mapping the peculiarities of Europe's other; and Cultural Studies transformed this inquiry to the study of all societies in terms of their institutions and ongoing evolution; then the Global Studies project has been a sort of synthesis subjecting all to a singular yet heterogenous interpretation. Implicit in it's 'global' scope, this epistemic frame presents a kind of end-of-history closure. What else, after all, is imaginable beyond the global? Yet, in the wake of post-structuralism, closure is disavowed to the point of negation. After Derrida, there can be no totality, only the play of *différance*. After Foucault, no simple dialectical materialisms, only multitudinous, discontinuous, heterogenous power positions and effects.

In all this, the same question remains, where is Africa? What sense is made of her and what does she make of herself? Where am I?

Considering the question of homosexuality as case-study, this contribution seeks to explore the place of 'Africa' in the complex and evolving discursive shifts and practices in the humanities. It especially problematises the growing popularity of queer theory as a dominant frame of reading African sexualities and other African struggles. Emergent from

the gay and lesbian studies of the early 1990s, queer theory is nonetheless often presented as a radical liberation away from neoliberal, hegemonic, identitarian, inclusion-seeking discourses.

This paper traces the life of 'Africa' and 'Africans' in the discourses on (homo)sexuality, from within and without the continent, through the various epistemic shifts in the humanities. From the unintelligible/ethnographic fodder of area studies era; to the epitome of homophobia in the cultural studies era and finally; the original queers of the contemporary Global studies era.

I proceed on the hypothesis that discussions regarding homosexuality in/and Africa, through the various epistemic eras of the humanities, have largely remained anthropological, even voyeuristic, but always distanced from the peoples studied. There has been a failure to engage, on their own terms, the grounded socio-cultural logics regarding not only homosexuality, not even sexuality as an issue, but more fundamentally the cosmologies of the various African societies, their notions of the meaning and purpose of life and definitions of the 'good' life. Therefore, I posit, epistemic revolutions in the humanities, whatever their supposed radicalism, do not necessarily lead to the emancipation of Africa, neither in its discursive representations nor in our material realities.

Key words: queer theory, post structuralism, (homo)sexualities

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## **SPECIALIZATIONS, COMPARTMENTALIZATION, AND COMMERCIALIZATION OF UNIVERSITY EDUCATION: IMPLICATIONS ON TRAINING AND PRACTICE OF PERFORMING ARTS**

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### **Abstract**

Upon semesterization of programmes in 1996/97 academic departments were required to professionalize which heralded compartmentalization and commercialization of education. Disciplines evolved into study programmes sometimes only as expanded topics of the original courses. Overall, the University re-adjusted its study programmes to make them 'market-driven'. Where needs were absent or latent, departments dispatched career guidance teams to high schools. Almost instantly, University education hitherto public became a private good. The stimulated demand inevitably stretched training resources (infrastructural, human, and financial) to cover evening, weekends, and even midnight-to-dawn classes. Up until

administration demanded that same lecturers teach day, evening, and weekend programmes part-timers from both within and outside Makerere were in lucrative business. Units with huge numbers were the happiest. The Department of Performing Arts and Film (DPAF), then known as Music Dance and Drama (MDD) Department, was among those with few paying students. Nonetheless, the subject of MDD evolved into three disciplines of Music, Dance, and Drama each an independent study programme leading to a degree award. Years later, the University sought to harmonize study programmes hence training through, besides mandatory course reviews, the collegiate system. To-date, calls for rationalization come through occasionally punctuated by ultimatums from the government and university. The author intends to review this phase of development at Makerere University with specific reference to DPAF. What was achieved or missed? To what extent have these developments affected the training and practice of performing arts in Uganda? What is the impact, and likely trends for training and research? This historical study is informed by literary resources and observations that include surveys among students, faculty, alumni, and friends of PAF.

key words: specializations, privatization, University education, performing arts

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## **APPLYING SOCIODRAMA IN THE STUDY OF THEORY AT GRADUATE LEVEL AT MAKERERE UNIVERSITY: EXPERIENCES WITH JOURNALISM AND PEACE STUDIES**

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### **Abstract**

Between November 2021 and April 2022, I made an attempt to teach theory to Master of Arts students in Journalism and Peace in the College of Humanities and Social sciences (CHUSS), Makerere University. Findings indicate that the sociodramatic method engages learners at all levels of learning; that is, cognitive, affective, and psychomotor. Sociodrama is a group problem-solving method first advanced in 1943 by Jacob Levy Moreno. Learners took the place of the theorists studied on the course to get the opportunity to think and feel like them hence appreciate better the phenomena being theorized. Additionally, learners were encouraged to use Konstantin Stanislavski's "Magic If" to generate solutions for different situations. The approach purposed to help the learners pick appropriate theories and develop the theoretical framework for their research faster. Overall, the benefits of using the sociodrama method to learners were apparently timely in several but two fundamental ways: to re- invigorate tired minds and bodies after an often-long day's work and to engage learners creatively to interrogate theories and, in the process, theorize different phenomena. Relatedly, Wedlock et al (2017) recommend an integration of affective and psychomotor

skills in learning to effectively engage digitally-hooked generations of the 21st Century. My presentation at the panel discussion will discuss these issues in answer to the key research question: “How can sociodrama be used to teach theory in the humanities at graduate level?” It was assumed the research would register similar results across disciplines while comparative advantages and or peculiarities would be noted and discussed accordingly.

key words: sociodrama, theory study, graduate level

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## **USING THE BLENDED LEARNING APPROACH TO TEACH AND LEARN LUGANDA (BLATALL) AT MAKERERE UNIVERSITY**

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### **Abstract**

This study examined Blended Learning Approach to Teach and Learn Luganda (BLATaLL) adopted by Makerere University following the nationwide and worldwide lockdown of most institutions including the Education sector in March 2020 due to the outbreak of the COVID-19 pandemic. The primary aim of this study was to explore and develop mechanisms of strengthening and promoting teaching and learning in the humanities and social sciences. It was premised on the fact that research, teaching, and learning in the College using the long-existing physical teaching with physical teachers, learners, books, classrooms, and other materials have been adversely affected by the large number of student and the absence of tutorials. The study examined the best ICTs or practices in teaching and learning of Luganda and in particular the internet-powered platforms such as Makerere University Electronic Learning Environment (MUELE), Zoom, and Microsoft Teams, which largely operated in English, to study a Ugandan native language for which it was not originally designed. Using survey methods, data was collected from 30 third year Luganda students of Makerere University. Insights from the survey throw up particular challenges and opportunities for BLATaLL at Makerere University and blended learning in general. Further analysis was done in regard to the organization of BLATaLL, in terms of balancing the time and reading materials, the approaches teachers and learners employ while participating in online learning, plus the general administration of this program in regard to technology use, plus their cost-effectiveness. It investigated the rationale of rendering key blended learning terminologies into Luganda in an effort to enhance the social, cognitive, and teaching presence of Luganda, hence encouraging communityness and collaboration of teachers and learners.

The study was informed by the Community of Inquiry framework (CoI), which views blended learning, as a combination of face-to-face and online learning and the Sloan-Consortium(C) Pillars (see Hu, 2012) which examines five principles regarding the quality of online education; learning effectiveness, student satisfaction, faculty satisfaction, cost-effectiveness, and access. In addition, the PEGITOSCA Criterion for terminology modernization, a mnemonic reformulation designating principles of term formation standing for; precision (P), economy (E), generativity (G), internationality (I), transparency (T), objectivity (O), Systemicity (S), consistency (C) and acceptability (A) was considered.

Key Expressions: Blended learning and teaching, BLATaLL, terminology, and PEGITOSCA, Makerere University

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## **‘YOU WILL BE AROUND BUT HARDLY LEARNING’: VISUALLY IMPAIRED STUDENTS’ EXPERIENCE OF ELEARNING AT MAKERERE UNIVERSITY.**

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### **Abstract**

Today, humanity faces many challenges exemplified by the emergency of COVID-19 and climate-related natural disasters. COVID-19 changed how institutions operate and intensified digitalization. Particularly, universities have to innovate in order to deliver flexible education to learners separated from facilitators and peers by time and space. Makerere university embraced blended learning and committed to ensuring inclusivity in eLearning by developing learning assistance for students with disabilities. But many challenges impede students’ adoption of eLearning: poor skills to effectively use eLearning tools and inadequate learning assistance to students with disabilities. This paper is based on results of an ethnographic examination of visually impaired students’ experience of eLearning at Makerere university. Data were collected through in-depth interviews with 09 purposively selected visually impaired undergraduate students and key informant interviews with 03 facilitators and 02 administrators. A review of existing policy documents was also conducted. Data were analyzed using thematic and content analysis. Participants had a good understanding of eLearning but it was perceived to be ineffective in meeting learners’ needs. Lack of appropriate infrastructure to facilitate eLearning added to the difficulties of its implementation. Visually impaired students faced many difficulties: inability to afford the high cost of assistive digital tools and lack of skills to use available tools. eLearning was perceived as locking away the much needed learning support from able-bodied peers and thus affected learners could hardly learn. These results have significant implications for



the planning and implementation of eLearning particularly, developing learning assistance for visually impaired students. Appropriate infrastructure with robust and diverse assistive digital tools should be made available to visually impaired learners, preferably established as a disability learning center. Both learners and facilitators need specialized training on how to work with assistive digital tools. Peer support mechanisms for enhancing the eLearning needs of students with different abilities need strengthening.

Key words: Digitalization, COVID-19, eLearning, visual impairment, inclusivity, ethnography

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## **KISWAHILI HESITANCY AND UPTAKE IN UGANDA: A CONSIDERATION OF LANGUAGE IDEOLOGIES AND LANGUAGE ATTITUDES**

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### **Abstract**

The purpose of the study is to account for the apparent historical disconnect between Kiswahili language adoption and adaptation in Uganda. Premised in language ideologies and language attitudes as explanatory frameworks, the study aimed at explaining why despite concerted efforts by subsequent Governments to adopt Kiswahili for use in the country, there has been less than enthusiastic support from a majority of citizens who have remained lukewarm in adapting the language. Using a rapid review approach of Kiswahili hesitancy and uptake in the country, the study examined efforts made to adopt the language and evaluated existing gaps between theory, policy and implementation. Findings of the study indicate that language ideologies and language attitudes are challenges affecting hesitancy and low uptake of Kiswahili in Uganda. The study makes policy recommendations that will assist in faster development and increased use of Kiswahili as a language of wider communication in Uganda.

Key Words: Kiswahili; Hesitancy; Uptake; Language Ideologies; Language Attitudes

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## LOOKING FOR LOST LANGUAGE IN COMMUNITY ARCHIVAL COLLECTIONS: A CASE OF RUNYANKORE-RUKIGA

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### Abstract

Over time, different forms of a language get lost due to causes such as language contact, new technology, and assimilation of the speakers. However, the lost forms may remain variously archived by the community in different collections. In Runyankore-Rukiga particularly, the word for instance orubibi (boundary which divides plots of land) has been replaced by ensharo (border boundary), while some of the ways of asking have been replaced. E.g. oine amazaara angahe (how many births have you given to) has been replaced by a Luganda form olina abaana bameka (how many children do you have), a question form that causes cultural shock in Runyankore-Rukiga. To be noted is that the original forms above though not used mostly, are still remembered by some speakers or are recorded down in old books. In this way, they are archives and the fact that they are preserved variously, they are considered as collections. This paper presents the levels of language and gives examples of lost language forms for each in Runyankore-Rukiga. It identifies the ways in which some of the forms have been preserved by the language community as archives, and outlines their importance for posterity. The risks and tensions that affect this form of language archiving are presented and discussed in light of the socio-economic environments and traditions of archiving. It is concluded that lost language is preserved in community archival collections but it needs formal archivists to collaborate with communities for preservation of lost language.

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## 'TO GO OR NOT TO GO': GRIOTIC NARRATIVES OF ANTI-MIGRATION IN AFRICAN CINEMA

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### Abstract

While African cinema explores various themes, the representation of the subject (anti)migration gained traction from its inception because of the need for a dialogic communication between the North and the South. Key African filmmakers have been exploring the North-South dialogue via the themes of migration(s), exile, borders and boundaries, and diasporic consciousness. This is evident, among others, in films such as the 1955 *Afrique Sur Seine* by Pauline Vieyra, the 1966 *Black Girl* by Ousmane Sembene, the 1967 *Soleil O* by Med Hondo, the 1999 *Bye Bye Africa* by Mahamet-Saleh Haroun and the 2002 *Waiting for Happiness: Heremakono* by Abderrahmane Sissako. More recently, the

urgency for anti-migration narratives in African cinema is a response to the explicit hyper-visible representations of the African migration experience in news, where thousands of able human resources die in transit to the West. This paper posits that there are a significant number of films touching on the subject of migration to the European continent and the United States, that other 'new world'. Using the griot aesthetic—where African filmmakers are interpreted as conscious modern African griots who are significantly influenced by the didacticism and agency of the oral tradition storytelling culture—African filmmakers are advertently making films to subvert the dominant image of the West by rather depicting it as a source of misery. The filmmakers represent migration as a dehumanising process, which, in essence, is an agent of anti-migration.

Key Words: Griotic Narratives, Anti-migration, African Cinema

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## **DISTINGUISHING BETWEEN 'CULTURAL VIOLENCE' AND 'SOCIAL DEVIANCE' IN HEAVILY STEREOTYPED PASTORAL COMMUNITIES OF UGANDA: EPISTEMOLOGICAL INSIGHTS**

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### **Abstract**

While conflicts and violence are irrefutably inherent in human nature, there is an exaggerated tendency in the social and political lives of Uganda, to portray Karimojong pastoral culture as exceptionally and exclusively violent. This stereotypical tendency is nourished by lack of theoretical, epistemological and evidential bases; upon which, the pastoral practices like 'cattle raiding' can agreeably be understood as expressions of 'cultural violence'. While for non-Karimojong cattle raiding is viewed as culturally acceptable, among the Karimojong, cattle raiding takes acceptable and unacceptable forms. Official colonial and postcolonial narratives widely characterize Karimojong communities by primitivity, warriorhood and cattle raiding (collectively understood as a 'culture of violence' phenomenon) (Ocan, 1993; Akabwai and Atey, 2007; Inselman, 2003; Mbogga, 2014). This way, Karamoja has remained one of Uganda's most stereotyped and marginalized people (Safeworld, 2010; BRAC, 2011; Kingma, et al., 2012; Center for Conflict Resolution, 2011). Official narratives remain silent to systemic colonial and post-colonial social suppression and economic exploitation of Karamoja, which were effected through isolative, suppressive and exploitative policies (Mamdani, 1982; Ocan, 1993) and decades of marginalization (Akabwai and Atey, 2007; Musooka, 2017), all of which engrained a spirit of 'social deviance and defiance'. Aggression and scarcity models of accounting for conflicts and violence are dominantly used to explain their underlying causes, even in the Karamoja context (Allen, et al. 2016, Rummel, 1977;

LABF, n.d), without acknowledging their limitations in social settings labeled as ‘culturally violent’. To transcend limitations of these models, the Critical Theory of Horkheimer and Adorno and Conflict Helix of Rummel (1976) prove useful. Like Galtung (1967), Rummel (1976) believes that understanding conflict behaviour requires a critical and rigorous process of inquiry. Thus, violence in Karamoja is analyzed on bases of :1. internal motivation, 2. external motivation; 3. internal constraints and 4. external constraints. These situate the origin of conflictual behaviour (or its constraint) either within persons or from their social environments.

Key Words: Karamoja, Areom, Ajore, Akoko, Cattle raiding, Cattlecentricism

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## **UGANDAN DRAMA SPEAKS: RESISTING APPROACHES TO POST-CONFLICT TRANSITION AND HUMANITARIAN INTERVENTION CONCERNING THE WAR IN THE NORTH (1987-2006)**

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### **Abstract**

This paper explores how three Ugandan plays embody and encourage resistance to approaches concerning two aspects of the war in northern Uganda (1987-2006). The first aspect is amnesty, the post-conflict transition approach which neglected needs of victims. The second aspect pertains to the international humanitarian interventions that failed to engage with the lived experiences of victims. While the play *Silent Voices* (2019) by Judith Adong enacts resistance to amnesty, both *Forged in Fire* (2010), by Sam Okello Kelo, Laura Edmondson and Robert Ajwang, and *Forgotten World* (2009) by Asiimwe Deborah Kawe, contest how humanitarian support by Europe, the United States of America, as well as international agencies was provided. The paper argues that these plays are designed to haunt and provoke any individuals or authorities who may have an insufficient understanding of the two issues or approach them from a fixed standpoint. The plays’ provocations draw attention to the concealed manipulation of victims by revealing marginalised voices or issues, providing alternative viewpoints, and clarifying contradictory narratives and histories about that war, thereby enabling a re- evaluation of the war’s conduct, the various actors, its resolution, and its aftermath. The study employs play-text analysis as well as examination of original interviews with the playwrights. Ultimately, this study contributes by exploring the role of humanities and humanistic knowledge in shaping the understanding of the social tensions and dilemmas created by crises, as well as how victims deal with crises using the war in northern Uganda as a case study. Consequently, the study enables a rethinking of how drama as a form of cultural expressiveness can open pathways into generating solutions

to challenges caused by war.

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## **ENHANCING SECOND LANGUAGE ORAL EXPRESSION: INTERVENTIONS FOR KISWAHILI FOR BEGINNERS' PROGRAMME AT MAKERERE UNIVERSITY**

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### **Abstract**

The Kiswahili for Beginners's (KSB) Programme was established at Makerere University in 1979. In 2010, the KSB curriculum was reviewed in order to keep abreast with advancements in methodologies and theories of language teaching and, to cater for the new demands in the changing job markets. Nevertheless, available research (e.g. Asiimwe, 2018; Wagaba, 2010) shows that foreign/Second Language (L2) teaching in East African universities is more oriented toward theoretical, academic and examination requirements, rather than to imparting relevant communicative competences. This discrepancy is a significant pointer not only to the (in)effectiveness of teaching approaches/methodologies, but also to the fluency of the L2 graduates. Other researchers (e.g. Afandi, 2018; Rabab'ah, 2005) contend that when such theoretical or non-communicative approaches are applied in L2 teaching, the most compromised language skill will be oral expression (OE). Therefore, guided by Kreshen's (1982) Communicative L2 Acquisition Theory, our study investigated the curriculum and teaching strategies/techniques of the KSB Programme at Makerere University, with an over-riding aim of enhancing the development of OE, as the most central skills in communication. Using document analysis, interviews and FGD, the study re-affirms that teaching on the KSB Programme is generally theoretical and academic. While learners may pass written examinations, their OE competencies were found unsatisfactory. The study recommends that teaching processes should be largely communicative and interactive, to develop learners' capacity to communicate fluently and effectively. Learners equally need deliberate, target language exposure within as well as outside the classroom. Also, facilitators should endeavor to administer as well as reward regular, formative and summative assessment on learners' OE competencies.

Key words: second language, oral expression, communicative language acquisition, Kiswahili for beginners, Makerere University

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## **INTEROGATING THE EFFICACY OF THE USE OF TECHNICAL TERMS IN AN EMERGENCY SITUATION: REMINISCING THE COVID-19 PANDEMIC**

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### **Abstract**

Humanistic knowledge in times of crisis

In 2019, the world was hit by the Covid19 pandemic, a novel yet deadly viral infection. The pandemic was reported to spread very fast and to be difficult to treat and cure because of its novelty. Its spread and transmission affected people from all walks of life such as the urban and rural, the educated and illiterate, poor and rich, to mention but a few. There were local and international messages designed to inform the public about the prevalence, spread, threat and control of the pandemic. In Uganda the messages were mostly in English although with time, translations into other languages was done.

This paper aims at investigating the labels used to communicate: the disease, the cause, spread and transmission, and the mitigation measures. and the situation surrounding the disease, the mitigation measures, the cause spread and transmission. It will interrogate the implication of the labels on the spread of the disease, and the kind and rate of response from the public. The aim is to use the existing experience to propose guidelines for future decision-making, on the use of language to communicate an emergency, in a way that achieves the required response from the audience.

The data for this paper will be drawn from Ugandan English newspapers and messages from the Ministry of Health and will be analyzed using Critical Discourse Analysis.

Key words: Covid19, communicate, efficacy, novelty, emergency

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## **USING THE BLENDED LEARNING APPROACH TO TEACH AND LEARN LUGANDA (BLATALL) AT MAKERERE UNIVERSITY**

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Makerere University,

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### **Abstract**

This study examined Blended Learning Approach to Teach and Learn Luganda (BLATaLL) adopted by Makerere University following the nationwide and worldwide lockdown of most institutions including the Education sector in March 2020 due to the outbreak of the COVID-19 pandemic. The primary aim of this study was to explore and develop



mechanisms of strengthening and promoting teaching and learning in the humanities and social sciences. It was premised on the fact that research, teaching, and learning in the College using the long-existing physical teaching with physical teachers, learners, books, classrooms, and other materials have been adversely affected by the large number of student and the absence of tutorials. The study examined the best ICTs or practices in teaching and learning of Luganda and in particular the internet-powered platforms such as Makerere University Electronic Learning Environment (MUELE), Zoom, and Microsoft Teams, which largely operated in English, to study a Ugandan native language for which it was not originally designed. Using survey methods, data was collected from 30 third year Luganda students of Makerere University. Insights from the survey throw up particular challenges and opportunities for BLATaLL at Makerere University and blended learning in general. Further analysis was done in regard to the organization of BLATaLL, in terms of balancing the time and reading materials, the approaches teachers and learners employ while participating in online learning, plus the general administration of this program in regard to technology use, plus their cost-effectiveness. It investigated the rationale of rendering key blended learning terminologies into Luganda in an effort to enhance the social, cognitive, and teaching presence of Luganda, hence encouraging communityness and collaboration of teachers and learners.

The study was informed by the Community of Inquiry framework (CoI), which views blended learning, as a combination of face-to-face and online learning and the Sloan-Consortium(C) Pillars (see Hu, 2012) which examines five principles regarding the quality of online education; learning effectiveness, student satisfaction, faculty satisfaction, cost-effectiveness, and access. In addition, the PEGITOSCA Criterion for terminology modernization, a mnemonic reformulation designating principles of term formation standing for; precision (P), economy (E), generativity (G), internationality (I), transparency (T), objectivity (O), Systemicity (S), consistency (C) and acceptability (A) was considered.

Key Expressions: Blended learning and teaching, BLATaLL, terminology, and PEGITOSCA, Makerere University

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# **‘YOU WILL BE AROUND BUT HARDLY LEARNING’: VISUALLY IMPAIRED STUDENTS’ EXPERIENCE OF ELEARNING AT MAKERERE UNIVERSITY.**

James Wasike Mangeni. B, PhD  
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Makerere University

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## **Abstract**

Today, humanity faces many challenges exemplified by the emergency of COVID-19 and climate-related natural disasters. COVID-19 changed how institutions operate and intensified digitalization. Particularly, universities have to innovate in order to deliver flexible education to learners separated from facilitators and peers by time and space. Makerere university embraced blended learning and committed to ensuring inclusivity in eLearning by developing learning assistance for students with disabilities. But many challenges impede students’ adoption of eLearning: poor skills to effectively use eLearning tools and inadequate learning assistance to students with disabilities. This paper is based on results of an ethnographic examination of visually impaired students’ experience of eLearning at Makerere university. Data were collected through in-depth interviews with 09 purposively selected visually impaired undergraduate students and key informant interviews with 03 facilitators and 02 administrators. A review of existing policy documents was also conducted. Data were analyzed using thematic and content analysis. Participants had a good understanding of eLearning but it was perceived to be ineffective in meeting learners’ needs. Lack of appropriate infrastructure to facilitate eLearning added to the difficulties of its implementation. Visually impaired students faced many difficulties: inability to afford the high cost of assistive digital tools and lack of skills to use available tools. eLearning was perceived as locking away the much needed learning support from able-bodied peers and thus affected learners could hardly learn. These results have significant implications for the planning and implementation of eLearning particularly, developing learning assistance for visually impaired students. Appropriate infrastructure with robust and diverse assistive digital tools should be made available to visually impaired learners, preferably established as a disability learning center. Both learners and facilitators need specialized training on how to work with assistive digital tools. Peer support mechanisms for enhancing the eLearning needs of students with different abilities need strengthening.

Key words: Digitalization, COVID-19, eLearning, visual impairment, inclusivity, ethnography

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## **KISWAHILI HESITANCY AND UPTAKE IN UGANDA: A CONSIDERATION OF LANGUAGE IDEOLOGIES AND LANGUAGE ATTITUDES**

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### **Abstract**

The purpose of the study is to account for the apparent historical disconnect between Kiswahili language adoption and adaptation in Uganda. Premised in language ideologies and language attitudes as explanatory frameworks, the study aimed at explaining why despite concerted efforts by subsequent Governments to adopt Kiswahili for use in the country, there has been less than enthusiastic support from a majority of citizens who have remained lukewarm in adapting the language. Using a rapid review approach of Kiswahili hesitancy and uptake in the country, the study examined efforts made to adopt the language and evaluated existing gaps between theory, policy and implementation. Findings of the study indicate that language ideologies and language attitudes are challenges affecting hesitancy and low uptake of Kiswahili in Uganda. The study makes policy recommendations that will assist in faster development and increased use of Kiswahili as a language of wider communication in Uganda.

Key Words: Kiswahili; Hesitancy; Uptake; Language Ideologies; Language Attitudes  
Thematic Cluster: Area, Cultural and Global Studies

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## **LOOKING FOR LOST LANGUAGE IN COMMUNITY ARCHIVAL COLLECTIONS: A CASE OF RUNYANKORE-RUKIGA**

Celestino Oriikiriza  
Department of Linguistics, English Language Studies and Communication Skills

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### **Abstract**

Over time, different forms of a language get lost due to causes such as language contact, new technology, and assimilation of the speakers. However, the lost forms may remain variously archived by the community in different collections. In Runyankore-Rukiga particularly, the word for instance orubibi (boundary which divides plots of land) has been replaced by ensharo (border boundary), while some of the ways of asking have been replaced. E.g. oine amazaara angahe (how many births have you given to) has been replaced by a Luganda form olina abaana bameka (how many children do you have), a question form that causes cultural shock in Runyankore-Rukiga. To be noted is that the original forms above though not used

mostly, are still remembered by some speakers or are recorded down in old books. In this way, they are archives and the fact that they are preserved variously, they are considered as collections. This paper presents the levels of language and gives examples of lost language forms for each in Runyankore-Rukiga. It identifies the ways in which some of the forms have been preserved by the language community as archives, and outlines their importance for posterity. The risks and tensions that affect this form of language archiving are presented and discussed in light of the socio-economic environments and traditions of archiving. It is concluded that lost language is preserved in community archival collections but it needs formal archivists to collaborate with communities for preservation of lost language.

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## **DISTINGUISHING BETWEEN ‘CULTURAL VIOLENCE’ AND ‘SOCIAL DEVIANCE’ IN HEAVILY STEREOTYPED PASTORAL COMMUNITIES OF UGANDA: EPISTEMOLOGICAL INSIGHTS**

Benedicto Kabiito  
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### **Abstract**

While conflicts and violence are irrefutably inherent in human nature, there is an exaggerated tendency in the social and political lives of Uganda, to portray Karimojong pastoral culture as exceptionally and exclusively violent. This stereotypical tendency is nourished by lack of theoretical, epistemological and evidential bases; upon which, the pastoral practices like ‘cattle raiding’ can agreeably be understood as expressions of ‘cultural violence’. While for non-Karimojong cattle raiding is viewed as culturally acceptable, among the Karimojong, cattle raiding takes acceptable and unacceptable forms. Official colonial and postcolonial narratives widely characterize Karimojong communities by primitivity, warriorhood and cattle raiding (collectively understood as a ‘culture of violence’ phenomenon) (Ocan, 1993; Akabwai and Atey, 2007; Inselman, 2003; Mbogga, 2014). This way, Karamoja has remained one of Uganda’s most stereotyped and marginalized people (Safeworld, 2010; BRAC, 2011; Kingma, et al., 2012; Center for Conflict Resolution, 2011). Official narratives remain silent to systemic colonial and post-colonial social suppression and economic exploitation of Karamoja, which were effected through isolative, suppressive and exploitative policies (Mamdani, 1982; Ocan, 1993) and decades of marginalization (Akabwai and Atey, 2007; Musooka, 2017), all of which engrained a spirit of ‘social deviance and defiance’. Aggression and scarcity models of accounting for conflicts and violence are dominantly used to explain their underlying causes, even in the Karamoja context (Allen, et al. 2016, Rummel, 1977; LABF, n.d), without acknowledging their limitations in social settings labeled as ‘culturally violent’. To transcend limitations of these models, the Critical Theory of Horkheimer and Adorno and Conflict Helix of Rummel (1976) prove useful. Like Galtung (1967), Rummel

(1976) believes that understanding conflict behaviour requires a critical and rigorous process of inquiry. Thus, violence in Karamoja is analyzed on bases of :1. internal motivation, 2. external motivation; 3. internal constraints and 4. external constraints. These situate the origin of conflictual behaviour (or its constraint) either within persons or from their social environments.

Key Words: Karamoja, Areom, Ajore, Akoko, Cattle raiding, Cattlecentricism

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## **ENHANCING SECOND LANGUAGE ORAL EXPRESSION: INTERVENTIONS FOR KISWAHILI FOR BEGINNERS' PROGRAMME AT MAKERERE UNIVERSITY**

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### **Abstract**

The Kiswahili for Beginners's (KSB) Programme was established at Makerere University in 1979. In 2010, the KSB curriculum was reviewed in order to keep abreast with advancements in methodologies and theories of language teaching and, to cater for the new demands in the changing job markets. Nevertheless, available research (e.g. Asiimwe, 2018; Wagaba, 2010) shows that foreign/Second Language (L2) teaching in East African universities is more oriented toward theoretical, academic and examination requirements, rather than to imparting relevant communicative competences. This discrepancy is a significant pointer not only to the (in)effectiveness of teaching approaches/methodologies, but also to the fluency of the L2 graduates. Other researchers (e.g. Afandi, 2018; Rabab'ah, 2005) contend that when such theoretical or non-communicative approaches are applied in L2 teaching, the most compromised language skill will be oral expression (OE). Therefore, guided by Kreshen's (1982) Communicative L2 Acquisition Theory, our study investigated the curriculum and teaching strategies/techniques of the KSB Programme at Makerere University, with an over-riding aim of enhancing the development of OE, as the most central skills in communication. Using document analysis, interviews and FGD, the study re-affirms that teaching on the KSB Programme is generally theoretical and academic. While learners may pass written examinations, their OE competencies were found unsatisfactory. The study recommends that teaching processes should be largely communicative and interactive, to develop learners' capacity to communicate fluently and effectively. Learners equally need deliberate, target language exposure within as well as outside the classroom. Also, facilitators should endeavor to administer as well as reward regular, formative and summative assessment on learners' OE competencies.

Key words: second language, oral expression, communicative language acquisition, Kiswahili for beginners, Makerere University

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## **INTERROGATING THE EFFICACY OF THE USE OF TECHNICAL TERMS IN AN EMERGENCY SITUATION: REMINISCING THE COVID-19 PANDEMIC**

Florence Bayiga (Ph,D)  
Department of Linguistics, English Language

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### **Abstract**

In 2019, the world was hit by the Covid19 pandemic, a novel yet deadly viral infection. The pandemic was reported to spread very fast and to be difficult to treat and cure because of its novelty. Its spread and transmission affected people from all walks of life such as the urban and rural, the educated and illiterate, poor and rich, to mention but a few. There were local and international messages designed to inform the public about the prevalence, spread, threat and control of the pandemic. In Uganda the messages were mostly in English although with time, translations into other languages was done.

This paper aims at investigating the labels used to communicate: the disease, the cause, spread and transmission, and the mitigation measures. and the situation surrounding the disease, the mitigation measures, the cause spread and transmission. It will interrogate the implication of the labels on the spread of the disease, and the kind and rate of response from the public. The aim is to use the existing experience to propose guidelines for future decision-making, on the use of language to communicate an emergency, in a way that achieves the required response from the audience.

The data for this paper will be drawn from Ugandan English newspapers and messages from the Ministry of Health and will be analyzed using Critical Discourse Analysis.

Key words: Covid19, communicate, efficacy, novelty, emergency

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## **DEVELOPMENT OF A CONCEPT-TEACHING AND CONCEPT-LEARNING MODEL FOR THEATRE IN UGANDA**

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### **Abstract**

Whereas performative elements were present in pre-colonial Uganda, they cannot primarily



be considered theatre because the performers did little to maintain a duality of existence or separation of roles of the character and the actor (Rozik, 2002). The 'performers' were also not required to discover the objectives of the action, neither were they challenged to an inquiry into the psychological demands of the situation or even required time to rehearse their roles (Stanislavski, 1989). Whereas there is a degree of consensus about basic concepts, theatre in Uganda still lacks a dramatic, literary and practical form and has failed to address the 'politics of aesthetics', streamline performer/spectator relationships, dramaturgical structures, and aesthetic goals', (see Muhumuza, 2014, Muhumuza, 2015 and Mee, 2008).

There are very limited opportunities to teach theatre notions because teachers, artists, and scholars have little conceptual depth to improve on techniques and methodology of teaching the Creative Performing and Arts (CPAs) and to impact the industry (Schanker and Ommanney, 1989, Wilson, 1988 and Brocket, 1979, Crow, 2002: 134). There is little effort into the details of theatre production and performance (Crow, 2002: 134), hence the proposal to develop a handbook for concept-learning and concept-learning model for effective teaching of theatre in Uganda, premised on Stanislavski's concept of 're-education' (Stanislavski, 1961) where learners have to be taught plot structure (Dorsch, 1965); preparedness (Stanislavski, 1986) performance (Wilson, 1988); concepts, elements, and principles and practices in productions (Hauser & Reich <http://www.notesondirecting.com>).

The establishment of the concept-learning model shall generate concepts through research, study, and practice. This shall enhance conceptualisation necessary for, advanced study and practice of theatre in Uganda (Miles & Huberman, 1984) conversely facilitating a distinction between ritual and theatre with precision (Kaahwa, 2004) and generate capacity to harmonize traditional and conventional concepts and approaches to theatre (Mbowa, 1970).

Key words: Theatre, Concept-teaching, Concept-learning, Study, Practice

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## **THE SIGNIFICANCE OF ARCHIVAL INSTITUTIONS IN AFRICA: THE NEED FOR AN INFORMATION MANAGEMENT APPROACH**

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### **Abstract**

Archival institutions are created to manage information resources of enduring value. The rationale is to aid decision making in organisations using information resources that are

historical in nature. The decisions that are made using such resources have implications on national development agendas of nations as well as operational efficiency and effectiveness of both public and private organisations.

Despite the significance of these resources, Africa currently does not seem to have a well-established approach to the management of its information resources with archival value. The continent does not have adequate information management governance tools such as national information policies, information management laws and information management organisations or departments in most of its institutions that should anchor the effective management of archives. Further, given the low literate levels in African countries, the value of archives as information resources is low and most often is shunned. This is despite the fact that archives are part of the continuum that included active records and semi-active records. A number of reasons could be attributed to this situation including the low level units in which active records and semi-active records are management as well as the low level qualifications and placement on organisational hierarchies of personnel that manage active and semi-active records.

The above unfortunate reality raises a number of questions with regard to the scope of information literacy for Africans, the status of archival institutions and their role in Africa as well as the linkage of archival management practices to the broad information management academic discourse and professional practice. In order to resolve these challenges, it is recommended that Africa develops an overall policy and strategy framework that recognizes the importance of archival institutions and their archival information resources. Such an approach could help highlight significance of archival information resources and their impact on the overall development agenda of the continent as well as individual countries. Cluster: Archiving, Memory and Method.

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## **LABOUR IN AFRICA: POPULATION CONTROL'S ONE SIZE FITS ALL**

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### **Abstract**

Population control, Africa, contraception

There are different ways through which to approach the history of birth control in Africa. One set of research centres on the intimate politics of reproduction; women's struggles with fertility (whether too much or too little), labour and childbirth, and their relationship to the technologies of self present on these journeys. Another lies in the calm dissection of the hyperbolic politics of over-population, a subject enjoying a renewed lease on life in the light of demographic projections for the continent. In order to anchor and reflect critically

on these contemporary debates, it is important to consider how they have been written about. At one level, this is a historiography of disjuncture. Writing on Africa as a special kind of population control laboratory and the related theme of Africa and its demographic transition, both in relation to other parts of the world and to the future is seldom considered as part of the more socially-oriented historical and anthropological writing that concerns itself with the related themes of motherhood, childbirth and birth control in modern Africa. In this paper, I consider particularly the writing on population control as it related to family planning programmes in Africa in the period between the 1960s and the 1990s. For a time between the 1960s and the 1980s it drove a whole publishing industry, constituted by Colonial Office Developmental reports, USAID reports, donor field reports, UN agency publications, private foundation reflection, and multiple academic journals dedicated to the subject. At the time, much of this work was accepted uncritically but there are substantial issues and assumptions which surround this work. In this paper I look at the kind of work generated through the population control moment, and the implications of this for more nuanced understandings of the kinds of issues raised earlier in this abstract.

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## **EXAMINING THE POTENTIAL ROLE OF THE ARTS IN STRENGTHENING UGANDA'S HEALTH SECTOR: A CLOSE READING OF SELECTED LITERARY TEXTS**

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### **Abstract**

The paper examines the potential role that the arts can play in strengthening Uganda's health sector, for instance through imaginatively depicting the glaring gaps and weaknesses in the way diseases, epidemics and pandemics are handled in the country. The paper argues that by dramatizing these gaps and weaknesses, the artists highlight areas that need immediate attention so that the health services given to the citizens are improved. I will choose six texts for illustration purposes: three poems (David Rubadiri's "Death at Mulago", Susan Nalugwa Kiguli's "Crazy Peter Prattles", and Stella Nyanzi's "Two Months Too Early"; and two novels for young adults (Lilian Tindeyebwa's *Recipe for Disaster* and Laban Erapu's *Shared Lives*, particularly Book 1, *Angels Never Die*), and one play, Patrick Mangeni's *Operation Mulungushi*. In making my argument, I will borrow from the views of eminent scholars who have commented on Uganda's health system, for instance Helen C. Epstein (*The Invisible Cure: Why We are Losing the War Against HIV in Africa*, 2007), Olive Kobusingye (*The Patient: Sacrifice, Genius, and Greed in Uganda's Healthcare System*, 2019), and Anthony K. Mbonye (*Uganda's Health Sector Through Turbulent Politics, 1958-2018*, 2019). I will analyze the different ways in which the selected texts can play a

role in strengthening the health sector, thereby debunking the oft-repeated view that the arts are useless endeavors.

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## **THE UN-GLOBALISATION OF GEO-POLITICAL IDENTITIES: RE-IMAGINING THE SPACES OF POWER IN UGANDA**

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### **Abstract**

Understanding how power is embedded within geo-political spaces and systems in Africa and specifically Uganda is important in assessing the impact of global constructions in creating identities that shape perceptions and definitions on Uganda especially in how the region is presented to the West and how it is projected as a space. This paper by using qualitative methodology will attempt the demystification of globalised geo-politics and the centred localisation of identities of power and space, away from global generalisations in order to get a regional and national space in which to frame the question of Uganda's geo-political crises. The geography of Uganda first as a landlocked country bordered by warring countries, yet existing within the great lakes' region creates for it a complex political dilemma as it negotiates control and balance of its regional relations. How does this positioning facilitate power brokering, shifts and movements and cultural grafting in order address threats, and challenges that arise due to its demographic, topographic and territorial space? Furthermore, it will attempt to examine the effects of globalised response to Uganda's geo-political challenges by revealing that contextualisation of crises within their geographical locations calls for and enables viable responses tailored to the unique circumstances. This is because, national and regional identities supersede global identities, which are formed outside the constructions of geo-political and cultural ordering. Identity therefore becomes important in answering questions of nationality, political affiliations and whether the geo-political within Uganda can un-globalise to redefine subaltern and peripheral, core and metropole within its borders as formations for the fundamental understanding of the geopolitics of power in Uganda. This is because Uganda with its regional imbalances, uneven development and cultural clashes cannot not be categorised and fully understood within paradigms of global crises, but studied within its geographical spaces and political history.

Key Words: Uganda, Geo-politics, globalisation, crises, power

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## **AFRICA AS CONCEPTUAL MODEL: UGANDAN THOUGHT AND CONTEMPORARY ISLAMIC REFORM**

**YAHYA SSEREMBA**  
Makerere Institute of Social Research  
Makerere University

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### **Abstract**

This essay attempts to understand contemporary Islamic thought and reform from the vantage point of a Muslim-minority African country, namely, Uganda. Exploring prospects for the decolonization of knowledge, I discuss the ways in which a leading local Islamic jurist, Sheikh Ahmed Kisuule, generates Islamic legal meanings grounded in local conditions while claiming allegiance to Islamic legal theory in its traditional and universal sense. Focusing on his book and YouTube lectures *bid'a* (religious innovation), including his justification for controversial local Islamic practices like *edduwa y'omufu*, *mawuledi* and *talkin*, I argue that Kisuule's locally-rooted Islamic legal theorization is an example of how Africa can participate—and be de-marginalized—in knowledge production without reproducing the binary between African knowledge and non-African knowledge, between the West and the East, between the universal and the particular. Similarly, his critique of the romanticization of reason amidst his call for reasoned change demonstrates ways of moving forward without associating tradition with stagnation and reason with progress. Most importantly, centering Kisuule in the discussion on contemporary Islamic thought serves to establish Africa, especially Muslim-minority Africa, as a model through which the world (in this case Islam) can be studied.

**KEYWORDS:** Ugandan thought, contemporary Islamic reform, religious innovation

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## **LOOKING FOR LOST LANGUAGE IN COMMUNITY ARCHIVAL COLLECTIONS: A CASE OF RUNYANKORE-RUKIGA**

**Celestino Oriikiriza**  
Department of Linguistics, English Language Studies and Communication Skills

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### **Abstract**

Over time, different forms of a language get lost due to causes such as language contact, new technology, and assimilation of the speakers. However, the lost forms may remain variously archived by the community in different collections. In Runyankore-Rukiga particularly, the word for instance *orubibi* (boundary which divides plots of land) has been replaced by *ensharo* (border boundary), while some of the ways of asking have been replaced. E.g. *oine*

amazaara angahe (how many births have you given to) has been replaced by a Luganda form *olina abaana bameka* (how many children do you have), a question form that causes cultural shock in Runyankore-Rukiga. To be noted is that the original forms above though not used mostly, are still remembered by some speakers or are recorded down in old books. In this way, they are archives and the fact that they are preserved variously, they are considered as collections. This paper presents the levels of language and gives examples of lost language forms for each in Runyankore-Rukiga. It identifies the ways in which some of the forms have been preserved by the language community as archives, and outlines their importance for posterity. The risks and tensions that affect this form of language archiving are presented and discussed in light of the socio-economic environments and traditions of archiving. It is concluded that lost language is preserved in community archival collections but it needs formal archivists to collaborate with communities for preservation of lost language.

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## **STASIS IN SOCIAL AND GENDER NORMS: UNPACKING THE NEXUS BETWEEN WOMEN AND MEN'S IDENTITY IN THE CARE ECONOMY IN UGANDA**

### **Chair:**

Grace B Kyomuhendo, Head GAMSU, Makerere University; [grace.bantebya@gmail.com](mailto:grace.bantebya@gmail.com)

### **Panelists:**

1. Florence K Muhanguzi, School of Women and Gender Studies Makerere University
2. Peace Musiimenta, School of Women and Gender Studies Makerere University
3. Paul Bukuluki, School of Social Sciences, Makerere University

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## **Abstract**

While the care economy is indispensable for society, it is often invisible or ignored in public policy, institutions and households. Globally and Uganda in particular, evidence shows that a higher percentage of females are engaged in the care economy, doing most of the unpaid care work than their male counterparts. This panel draws from the findings of 2 studies that sought to map out the social and gender norms associated with unpaid care work at family, community and institutional levels in selected districts in Uganda. The studies adopted qualitative approach using in-depth and key informant interviews and focus groups discussions as well as the Rapid Care Analysis methodology and the Social Norms Exploration Tool. Evidence shows that unequal gender distribution of unpaid care work has been normalized and is reinforced by social and gender norms associated with women's and men's identity. Carrying out the prescribed UCW was the first line of prescription of who a proper woman or man is in the respective communities. Adherence to the prescribed unpaid care work is not only expected by the significant others in the community (reference groups) but is also seen by most women and men as a god given duty that must be fulfilled. Deviation from the norm is counteracted with scorn, isolation and outright abuse or labels



associated witchcraft. The panel will discuss the stasis in social and gender norms in the care economy in Uganda, unpack the nexus between gender identity and unpaid care work.

Key words: Gender identify, care economy, unpaid care work, social and gender norms, Uganda

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## **SOCIOCULTURAL PSYCHOLOGIES: INTERROGATING THE THEORETICAL PROMISE OF SELECTED BRANDS IN A META COLONIZED CONTEXT**

### **Discussant:**

Ass. Prof. Kikooma Contact: kikooma@gmail.com

### **Panelists:**

1. Nansamba Joyce
2. Eboyu Francis
3. Balikooa Richard
4. Ampaire Anne,

Department of Social, Organizational and Educational Psychology, Makerere University

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### **Abstract**

Sociocultural psychologies represent an emerging theoretical umbrella that captures diverse scholarship on the psychological processes such as the mind and self as phenomena that are socioculturally constituted. Contemporary debates on promoting global perspectives in psychology indicate that sociocultural psychologies have become a rich and vibrant research area and its locus is expanding. Consistent with those alternative modes of conceptualization, we argue that once the assumptions of the sociocultural approaches to psychological processes are taken seriously, the dominant mainstream modes of thought in psychology and psychotherapy are often less appropriate from the view point of the African experience.

The two proposed panels draw on constructs from contemporary social theory to frame psychological research problems and questions from an African experience. While the different panelists will present studies that differ from each other in important ways, they are all grounded in a shared point of departure: proposing a different understanding of how social actors engage in relationships, interactions, and actions in mental health and educational practice. Drawing from specific social theories, the panelists present studies that engage with what it means for a psychological phenomenon to be socioculturally constituted as opposed to merely facilitated by culture and society beyond the immediate interpersonal and social situation, in ways that have been overlooked in the cognitive and behavioral approaches that have predominated mainstream psychological theorizing in research at Makerere University.

## 1. Mental Health Panel: Communal Life and Selfhood in Mental Health:

### I. Kikooma Julius: Overview

What kind of selves are created by meta colonized social systems?

How do people experience their own identities in terms of those categories?

The above questions set the tone for a panel discussion of the three from the School of Psychology at Makerere University presenting insights from their PhD work relating to the above theme. The questions are sustained through the different areas of focus ranging from youth mind sets, nurses experience of workplace violence in public health, and psychological wellbeing of adolescents in Kampala slums. The papers in this panel reject the imposition of colonial forms of knowledge in the mental health fields. They seek to not simply explain the alienation produced by the internalized ideas and the historical, social and cultural systems responsible for what has been considered to be psychological brutalization but in fact how to overcome it and recover the humanity of being for the meta colonized.

### II. Lynda Nakalawa: Ugandan Youth Mind sets: A Dialogical Perspective

Nakalawa focuses on a framework within which Ugandan youth mindsets can be explored using a social-cultural approach as advanced in Bakhtin's Dialogical theory of mind. It is her contention that western oriented theorizations on mindset do not provide a suitable framework within which to interrogate mindsets in the African context. As a point of departure she argues that the Ugandan Youth policy inadequately explains and targets the "mindset" and the self-defeating mental attitudes that limit youth development. These negative attitudes originate from and are maintained by social and cultural factors; they are deeply ingrained in the minds of youth empowerment stakeholders and continue to limit the effective implementation of youth programs. Nakalawa presents a critique of the cognitive psychology approach to mind and offers as an alternative theory - the Dialogical view of mind by Bakhtin along with selected ideas couched in this approach.

### III. Mwase Patrick: Workplace Violence in Uganda's Public Hospitals: A hermeneutic focus on Nurses' Experiences

It has been noted that Workplace Violence (WPV) against health professionals in public hospitals has become a rampant and a perilous occupational hazard with nurses being frequently targeted. Mwase provides a conceptualization of workplace violence that embraces the hermeneutic sociocultural tradition. The approach acknowledges an individual's subjective lived experience and prioritizes qualitative methodological stance. He demonstrates that WPV is rooted in the sociocultural milieu of the Ugandan society that is upheld and executed in hospitals. The hermeneutic approach elucidates much of the social and cultural contexts that not only shape the routine nursing work of nurses but also act as a frame of reference from where individual nurses make sense of their experiences.

### IV. Namugenyi Matsula: Enhancing Psychological Wellbeing of Adolescents in Kampala

Slums Using Positive Psychological Interventions Based on a Social Cultural Approach  
Namugenyi explores the orthodox definitions of psychological wellbeing as compared to the social cultural view of psychological wellbeing. She introduces a comparison of mainstream theories of psychological wellbeing to a social cultural view point of psychological wellbeing of adolescents in Kampala slums. Namugenyi also provides a critical analysis of the methods by which adolescents in a slum context and environment come to understand their psychological wellbeing from a social cultural lens.

## 2. Education and Work Panel: Selfhood in Education and Work

### I. Kikooma Julius: Overview

Whilst education aims to produce a common social and cultural heritage, it has increasingly become characterized by differentiation and exclusive selection. More is now expected of education provision. Drawing on case materials from their PhD studies into gender based violence in school, career choices, academic careers as well as classroom and/or workplace learning environments, this panel critiques the foundational assumptions of education's emancipatory possibilities and its power to transform the lives of individuals and groups in societal settings that are metacolonized such as those in Uganda. Employing sociocultural approaches, this panel looks forward and identifies strategic issues that need to be tackled at institutional and system levels.

### II. Ampaire Anne: Career Choice and Students' Career transitioning at different levels of Education in Uganda

Ampaire argues that as critical thinkers we should examine how education institutional frameworks come to hold and place particular versions of people in the social world. She postulates that career choice has changed beyond the traditional patterns in scope and meaning, and has reshaped the meaning and reality of working life. She also critically examines why making career choice has continued to present serious challenges to students at education transitional levels in Uganda while making a case for the sociocultural discursive-constructivist perspective.

### III. Eboyu Francis: Beyond Conventional Learning: Sociocultural Implications for Learning

Eboyu argues that based on relational learning approaches we need to examine how approaches of learning come to impact and shape learners in their sociocultural lived-in worlds. He explains that in conventional learning approaches, the models available to learners seem to be efficient in many ways but not allowing the learner to be at the center in acquiring or construction of knowledge. Given that background, he takes a social constructionist stance to reconstruct learning experiences in which learners interact among themselves, with the teacher and subject matter material to construct knowledge within their lived in environments.

### IV. Nansamba Joyce: The Role of Sociocultural Dynamics in the Retention of Academics

in Uganda's Public Universities

Nansamba discusses the role of sociocultural explanations in understanding the retention question. Specific emphasis is placed on the retention of academics in Uganda's public universities well known for incessant complaints over unappealing working conditions. She argues that in explaining retention of employees, mainstream organizational psychology perspectives tend to eschew sociocultural explanations and thus lack socially constructed standpoints. She explains how academics contribute to the (re) invention of external 'manifestations of meaning' which may help to account for their retention

V. Balikoowa Richard: Understanding School Related Gender-based Violence among Primary School Children. Crescendos from sociocultural Perspectives

Balikoowa explores the theoretical underpinnings and empirical revelations of the psychosocial and sociocultural predictors of violence among children as victims and/or perpetrators of violence in and around schools. He argues that children's involvement in and perpetration of school-related gender-based violence is a craft of their sociocultural, sociohistorical and institutional settings. He presents theoretical and literature-based evidence about children's behavior, which helps to put the gender-linked violence into perspective.

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## **CLUSTER- FEMINIST SCHOLARSHIP INCLUSION AND EXCLUSION DEBATES**

**Panelists:**

1. Mbasughn Ukpi Mckenzie
2. Namugenyi Lilian Caroline
3. Yordanos Ghirmay
4. Namuddu Cissy
5. Freweine Tekle Kidane

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### **Abstract**

What knowledge on gender circulates today? How is it connected to hegemonic Western powers? What alternative perspectives emerge from other geopolitical locations and cultural traditions, especially in Africa? While Western feminism deploys a universal understanding of gender that transcends contexts, voices from the Global South question this view and insist on the relevance of investigating gender together with race, class, religion, and sexuality, that is, through the framework of intersectionality. This framework was inaugurated by legal scholar Kimberlee Crenshaw who coined the term "intersectionality" to criticize US anti-discrimination legislation against black women and identity politics' based on "difference-blindness."

In Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women

of Color, Kimberle Crenshaw; a lead scholar of Critical Race Theory at UCLA school of law and Columbia Law School claims that a narrow and limited focus on one identity at the expense of another “works to exclude or marginalize people who are different,” and, as a result, “current feminist and anti-racist discourses have neglected to embrace intersecting identities like women of color.” Gender and race are treated as mutually distinct analytical categories, making “the simultaneous experience of gendered racism” undetectable. (Crenshaw, 1243) At the intersections of patriarchy, racism, immigration, and colonialism, Crenshaw’s metaphor of a crossroads is used to represent the double, triple, multiple, and many-layered blanket of oppression that oppressed groups face. Further critiquing dominant knowledge on feminism, Audre Lorde questions whether the master’s tools— (gender as a universal Western category of bifurcation) can ever dismantle the master’s house, thereby calling the attention to what relevant and effective analytical tools are there for investigating gender today.

This panel underscores that the value of intersectional analysis lies in broadening feminism’s viewpoint, which formerly focused mostly on the experiences of white, middle-class women, to include the diverse experiences of women of color, poor women, immigrant women, and other groups. As such, intersectional analysis does not simply address the limits of Western feminist theory and its hegemonic function, but enables the examination of various, overlapping, and interacting sources of oppression.

The panel’s premise is that while gender oppression might be universal in scope at a general level, the actual forms it takes needs to be analyzed in their specificity and multiple dimensions. Drawing from this insight, the panel seeks to discuss theoretical and practical questions of gender and sexuality in Africa though an intersectional approach adopted from fields as diverse as cultural, political and social studies. Papers involved will discuss the law, nationalism, sexuality, religion and literature. The questions posed include whether the law can secure women rights to land, the relationship between feminism and nationalism, the sexual relationship between Italian men and Eritrean women, the agency women attain from African pentecostalism and how women write women in Uganda respectively. This is not simply a critical task that ensures the expansion and continuity of present research, but also one that articulates new analytical modes of engagement that can adequately respond to gender in its complexity and specificity.

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## DECOLONIZING POLITICAL THEORY

### Panelists:

1. Oluwatosin Orimolade
2. Anna Karthika
3. Jacob Katumusiime
4. Yosef Jemberie
5. Adventino Banjwa

Adventino Banjwa, Ph.D. Fellow, MISR. Email: [adventino88@gmail.com](mailto:adventino88@gmail.com).

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### Abstract

This panel intends to articulate the loss and exile of the “Other” in the context of political theory, especially in the arc of liberalism that presents western political theory as universal and detached of social articulation of locations of history and cultural specificity. The idea of political theory is firmly rooted in the universalized insularity of Eurocentric, Enlightenment origins of modernity that embraces and celebrates Occidental conceptions of the modern state, sovereignty, individualism, rights, freedom, justice, and democracy. The production of knowledge of political theory derived from the epistemic locations of Western political philosophy is unequivocally fraught with a racialized, colonial, capitalist and androcentric hegemonic assumptions. Political theory refuses to see texts and locations as being inanimate in themselves. Critical and historiographical traditions from postcolonial, feminist, Marxist and other critiques of liberalism are perceived as alternative approaches of reading non-Western political thought. However, they continue to reside in the periphery of theoretical undercurrents of politics and political thought. They fail to recuperate the sense of loss and exile in the political theory of the “Other”, as the Western political conceptions have remained canonical edicts of political theory.

This panel proposes an epistemic decolonization of political theory. It explores the radical potential of decolonization which lies in the willingness to rethink and change the conceptual foundations of political theory. What if theory is not universal, necessarily Western and androcentric? What if we accept that every theory has a history and her-story, and is an abstraction from a particular place, time and gendered body so as to have many universals? It leaves open the possibility that every particular experience is capable of being theorized – the possibility of “travelling theory,” as Mahmood Mamdani resolutely reminds us of.

In exploring these and related questions, the panel will counter dominant modes of theorizing the political, especially in the mainstream South Asian, Africanist and nationalist social-scientific scholarship on the postcolonial world. Thus, as patriarchal and nationalist political imagination predominantly reproduces colonial knowledge and political categories unquestioningly, the panel will inquire the conditions of possibility for, and the politics of, colonial political technologies and knowledge categories. A particular emphasis of this panel will be to problematize the colonial/official ‘archive’, which the mainstream nationalist,



Africanist, and South Asian scholarship tend to mine faithfully.

The panel argues toward denaturalizing the conceptual language that informs the discourse of mainstream political theory on postcolonial political society through adequate and careful historicization. With the glaring limitations of the colonial/official archive, decolonizing political theory demands assembling of alternative archives, anchored as they must be in society, in which alternative imaginations of the political may be discerned. This is compelled by the rendering of precolonial societies as “tribal communities” by the canons of Western political theory, suggesting their future development being asserted on the construction of tribal consciousness - a thought incontestably accepted by many nationalist political and intellectual elites. Critical to this panel is reimagining and reinventing silenced and disfigured precolonial worldviews, systems of thought, and conceptual categories as alternative epistemological conditions for theorizing what is defined as the political. Such an understanding of political theory explores both the location and subjectivity of political practices, texts, authors and readers along with the kind of political subjects they reproduce. In this tangent, this panel argues toward decentering the Western, colonial epistemological assumptions such as the modern gendered body to resist, counter, and dislocate the different disciplinary regimes of the modern state. The panel will question and unsettle deep-seated assumptions in the mainstream nationalist, Africanist, and South Asian evincing of political theory in the study of the postcolonial world, and explore/suggest decolonial alternatives.

Key words: Decolonizing political theory; Decolonizing gender; Decolonizing the political; Epistemological decolonization; Modern political power

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## **DECOLONIZING AFRICAN HISTORY, SUBVERTING THE COLONIAL CANON**

### **Panelists:**

1. Evarist Ngabirano, Postdoctoral Fellow, MISR (engabirano@gmail.com)
2. Salahadin Ali, PhD Fellow, MISR (salahadin.ali.m@gmail.com)
3. Lomokol Olive, PhD Fellow, MISR (lomo1olive@gmail.com)
4. Lunyago Muhamed, PhD Fellow, MISR (lunyagomuhamed2014@gmail.com)

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### **Abstract**

What does it mean to decolonize the discipline of African History and its methods? To start off with this question is to recognize the coloniality of historical knowledge in Africa. It is also to underscore that colonialism was “...at once a practice of power and a reconstitution of society as well as a production of knowledge and subjectivity” (Ndlovu-Gatsheni, 2015:27). Colonial historiography of Africa has indeed served as a discursive space where colonial categories and racialized assumptions about the African ‘Other’ are invented and perpetuated through historical narrative. One of the early attempts to decolonize historical knowledge production in Africa came in 1960s and 1970s from Ahmadu Bello University,

Nigeria. There, a school of historical thought emerged with a serious agenda of decolonizing the production of historical knowledge in Africa. In an attempt to unpack the overarching 'framework of explanation' of colonial historiography, the school engaged in deconstructing concepts, categories, assumptions and narratives of the canonical colonial textual sources. This panel aims to show how the application of this historiographical tradition can be a resource for critiquing the historical sources which 'are hitherto canonized in our respective areas of study'. Using discourse analysis as a methodological tool, panelists will deconstruct selected colonial texts from Uganda and Ethiopia. Such an exercise will help in charting a way to decolonize both History and contemporary discourses in the humanistic scholarship. Below are panelists' synopses:

**The native question and identity politics in Uganda: Re-reading the narrative of John Roscoe**  
Ngabirano focuses on how John Roscoe's ethnographic work, *The soul of Central Africa: a general account of the Mackie Ethnological Expedition, 1919-1920* became a handbook for colonial officials in constituting political communities that negotiated the independence constitution for Uganda. The idea is that Roscoe's description of ethnic groups in Uganda produced privileged and underprivileged native categories from which colonial officials identified political allies. Ngabirano will analyze how Roscoe's conception of the Batoro as opposed to the Bakonzo inspired the colonial officials to recognize the former as the only political identity in Toro, a circumstance that explains the continuous reproduction of ethnicity in this region.

**Narratives of War and Orientalist Discourses in the 16th century Horn of Africa**

In early 16th century, the Horn of Africa had witnessed fierce military conflict between Abyssinia and Adal Sultanate (supported by Portuguese and Ottomans respectively). There are two accounts of the war told from the Portuguese perspective. In 1902, R.S. Whiteway translated and compiled them under the title *The Portuguese Expedition to Abyssinia in 1541-1543*. Salahadin provides an epistemological critique of the text. He argues that the authors featured in the book share fundamental orientalist conceptual categories and put forward analogous historical narrative tropes. His objective is to unpack these tropes and categories and to suggest alternatives to the orientalist historical emplotment of the War.

**Colonial Narratives as an Empirical Mode of Knowledge Production**

Lomokol provides an epistemological critique of James Barber's (1968) *Imperial Frontiers: A study of relations between the British and the Pastoral Tribes of North-East Uganda*. She engages the ways in which Barber understood a pastoral people by engaging his use of the categories related to the pastoralists' socio-political organization. Her objective is to unpack Barber's feeble assumptions and categories which continue to shape the historiography and political governance of Karamoja region.

**Questioning Lugard's story of the Uganda Protectorate**

Lunyago attempts a conceptual and epistemological inquiry into Frederick Lugard's *The Story of the Uganda Protectorate* (1900) by focusing on key concepts, categories and

assumptions. He deals with two themes in the story i.e. land relations and power. He argues that Lugard's failure to consider context and to engage with indigenous/social framings and interpretation of the relations informed his assumptions and conclusions. Deploying works that offer alternative explanations, the presentation deconstructs Lugard's assumptions and offers different interpretations.

Key words: Decolonizing knowledge, African history, Colonial categories, discourse analysis

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## **ARCHIVES AND KNOWLEDGE FROM AFRICA**

**Kikooma Julius, Anna Ninsiima, Alfdaniels Mabingo, Amon Mwiine, Edgar Taylor**

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### **Abstract**

This panel examines the significance of archives in the production of knowledge and theory from Africa. The papers rethink the concept of 'archive' as a fluid, processual formation. We therefore examine the material, performative and discursive aspects of archives and archiving, including their role in processes of community- and institution- building as well as their status as a form of power. We are interested in how thinking critically about archives (in the broadest sense) can contribute to efforts to enable the production of knowledge from Africa on its own terms. Each presentation considers ways archival practice allows us to understand the production of colonial and decolonised knowledge within a particular context, including psychiatric discourse, gender ideologies, embodied dance, community archives and government archives. In particular, we ask how ideas of 'indigenous knowledge' enable conversations over the legitimacy of knowledge as a form of power, as a practice of community- or institution- building, and as a basis for producing theory.

The panel considers how Humanities and Social Science scholars can form more equitable research relationships with communities as archivists of knowledge. In particular, we seek to generate theoretical and conceptual insights from or alongside communities or practitioners beyond the academy. Where archives already exist, we not only ask how they were created. We also question who is their constituency? Who is represented in an archives but has been excluded from shaping its content or discursive form? Where archives are in formation or where they originate in a non-material form, we ask how diverse voices within communities shape repositories of knowledge.

#### **Paper #1**

Medical knowledge, colonial madness and other ills in missionary, colonial psychological and psychiatric discourses

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#### Abstract

British colonial medicine did not concern itself with psychiatric issues beyond the debate over whether 'the African' was like the European or different in his normality and thus his abnormality. This paper explores the psychological consequences of subjectivating Western medical discourse in the projects of colonialism. It has been observed that the psychology of those processes, that is, creation of stereotypes of the African and their accompanying mythic negative characteristics and their psychological consequences for the subjected 'African' in colonial present. The presentation is tied to the question of the European attitudes toward African and Africans in the broad realm of colonialism and health care.

Drawing on a psychological explanation for need to create stereotypical biomedical, psychiatric and missionary knowledge of the 'African' the paper discusses how those knowledge systems constructed a pathological African psychology in those processes. Taking a Foucauldian archival methodological approach, this paper examines a range of materials including technical articles in medical journals and anthropological and historical literature TV documentaries, court records and national archival sources in Entebbe and Kampala to show how psycho-pathological states were conceptualized in specific ways so as to fit into those discourses.

Basing on the archival form as an object of analysis this study examines the processes of objectification of the 'African' mental life and finds that the language of subjectivation has had a continuing impact on the mentality of the 'African' and their custom and thereby destroying the cohesion of family life.

Keywords: Psychiatry, medicine, colonial discourse, medicine, health

#### Paper #2

Decolonizing Gender Studies through Archival Research: Pre-colonial Bunyoro Empire

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#### Abstract

The concept of decolonisation is very critical in understanding gender and rejecting the Eurocentric epistemic canon. Decolonizing gender studies means appreciating that the social position of African women and men is influenced and distorted by colonial legacy which propelled gender constructs and condemned cultural values of Africans as uncivilized or what Santos terms as "epistemicide" It is the purpose of this study to deeply understand

the epistemologies of gender relations in pre-colonial Africa through archival research. It will make use of indigenous knowledge about gender in explaining the complexities of contemporary gender relations as well as correct misrepresentation of the typical lived experiences of African people. Archiving will aid gender scholars to re-think about the imposed concepts, theories, and methodologies that have distorted African knowledge, cultures, and the study of gender and other disciplines. The study will largely depend on the preserved archives particularly by institutions like kingdoms, libraries, as well as other archives within the people themselves (community). The cultural record, the different ways people remember and memorialize history, communal knowledge and experiences and oral traditions are critical for this study in understanding the knowledge gaps between indigenous knowledge about gender and contemporary knowledge about gender in Bunyoro.

Key words: Decolonizing, Gender Studies, Pre-colonial, Bunyoro Empire, Africa

### Paper #3

Embodied Dance Practices as a Living Archive: Indigenous Dances, Community, and collective Memories

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### Abstract

In Indigenous communities in Uganda the dances carry tacit knowledge that depicts and illuminates the histories, cultures, and people's ontologies and epistemologies. This presentation will cover preliminary reflections on how Communities of Indigenous dance practices serve as living archives. There are contested debates surrounding the meanings of the dance archive and what constitutes a record in dance. In Indigenous communities where formal archives do not exist, new perspectives on what a dance archive is are emerging. Through dance and music, Indigenous communities embody collective memories, re/imagine heritages and re-enact scenes that center their identities. Studies in dance archives have tended to ignore Indigenous communities as institutions whose dance practices constitute records that carry memories of history, heritage, culture, and identity. Consequently, the knowledge that these indigenous communities embody, re/enact and celebrate is not adequately recognised and integrated in the scholarly and research debates on the place of dance in archival studies and theorization. This research project will seek to reimagine and examine Bassenkubuge traditional dance community in Rakai district and Magwara dance community in Bundibugyo district as living and embodied archives. I selected these two communities on the basis of their continuous Indigenous dance practices for more than 50 years. The inquiry will be guided by the following research question: How do the communities of Indigenous dance practices in Uganda exist and act as living archives, which

store collectivized and embodied memories and histories? Through fieldwork interviews, inquisitorial observations, analysis of recorded material, and storytelling I will interrogate the processes, textualities, and contexts of Indigenous dance practices as constitutive of archival records. The research will reinvigorate debates on dance and archives with knowledge from dance practices in African communities, which will generate new transdisciplinary epistemologies and disrupt deeply entrenched Anglo-America scholarly and theoretical patterns that marginalize voices from Africa.

Keywords: living archive, indigenous dances, communities, embodied memories, archival knowledge

#### Paper #4

Rethinking African men and Masculinities through colonial and community Archives in Uganda

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There is a steady growth of scholarship on men and masculinities globally and Africa in particular. Masculinities – social practices and cultural representations associated with being a man – have been conceptualised as diverse, contextual and discursively changing across time and space. Despite these theoretical advances, there is evidence that contemporary scholarship on men and masculinities is characterised by geographical unevenness in which theories on masculinities globally are dominantly based on experiences of men from rich, modern western societies of Europe and Australia (missing out of global south experiences) even when these offer inadequate accounts of African masculinities because of their being embedded in western epistemologies. For instance, colonialism – a unique experience by African communities – had widespread impact on indigenous gender regimes, particularly through creation of new and transformation of existing masculinities. Working with archival research methods and drawing on theories of feminist decolonization and critical studies of men and masculinities, this study interrogates the construction and representation of African men and masculinities in community archives as well as British imperial discourses in Uganda. Specific examples are drawn from experiences recorded in colonial archives, correspondence, ethnographies of missionary work recorded in Uganda Notes (missionary archives) and an online archive-old East African postcards. By raising questions on colonial construction and representation of African men and how these identities compare with diverse African cultural narratives, this study hopes to challenge historical imbalances and misrepresentation in knowledge around African men and masculinities.

Key words: Masculinities, Africa, Colonialism, Decolonisation, Archives



Paper #5

Archival Publics and Uganda's Archives

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This presentation analyses the public life of the Uganda National Archives in Uganda. Administrators and civil servants in Africa are often responsible both for maintaining institutional continuity and for promoting public accessibility in institutions that were founded by hastily-departing colonial governments in the 1950s and early 1960s. Among the bedrock principles that inform archivists' work are those of 'original order' and 'provenance', which hold that archiving should remain true to the practice and intent of the institution's creators. These principles help archivists maintain documentary evidence and defend against the editorial ambitions of individual officials or governments. However, colonial archives were also instruments of control over populations who had no direct power over their creation and circulation. This presentation will provide a historical overview of the Uganda National Archives' position in Uganda's public sphere since the 1950s through an examination of how scholars and others attempted to use the archives and how officials have worked to manage its use. The presentation will consider how archivists have managed the contentious public life of colonial archives and the consequences for the possible repatriation of files that colonial officials secretly removed to Britain on the eve of independence.

Keywords: Archives, colonialism, repatriation, Uganda, decolonisation

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## **FEMINISM AND WOMEN'S EMPOWERMENT: INTERROGATING THE LOCAL MEANING OF WOMEN'S EMPOWERMENT IN UGANDA**

Chair: Florence Kyoheirwe Muhanguzi, Makerere University, School of Women and Gender Studies, flora.muhanguzi@gmail.com

### **Panelists**

1. Grace Bantebya Kyomuhendo, Makerere University, Grants Administration and Management
2. Brenda Boonabaana, Makerere University, School of Forestry, Environmental and Geographical Sciences
3. Susan Kavuma, Makerere University, School of Economics
4. Losira Nasirumbi Sanya, Makerere University, School of Agricultural Sciences

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## **Abstract**

A number of scholars have offered various definitions of women's empowerment, all pointing to women's sense of self-worth, ability to determine own choices, and right to influence social change among others. There are many interventions that seek to empower women to improve their lives. However, we do not have a clear understanding of the local definitions and narratives of women's empowerment. Drawing on a project that seeks to

strengthen women smallholder farmers' empowerment and resilience to agricultural shocks in two selected districts of Uganda (Isingiro and Alebtong), we seek to address the question of how women's empowerment is understood by the local people (women and men) versus the global definitions. The study used a mixed methods approach with quantitative methods (survey) and qualitative methods (KIIs, community mapping, FGDS and Life history). The two districts were purposively selected because of their exposure to, and experiences of weather-related shocks including drought and excessive rainfall. In addition, both districts suffer from agricultural shocks, have high levels of poverty, and have been challenged by poor nutritional outcomes. We applied the project level Women Empowerment Index (pro-WEAI) to establish women's empowerment level in the two study areas. Overall, women and men in Alebtong and Isingiro Districts associated empowerment to conformity with social-cultural expectations and boundaries in the patriarchal settings. The emerging insights from the study seem contradictory to the global views about women empowerment, implying that agricultural interventions that tend to empower women in a developing context should be cognizant of such contextual meanings and local-global tensions, and identify the relevant entry points that might meaningfully enable women empowerment. The panelists will discuss

- i) The global definitions of empowerment and its application in local contexts (Grace Bantebya Kyomuhendo)
- ii) The local narratives and definitions of women's empowerment and the contestations in view of the global meaning of women's empowerment (Boonabaana Brenda)
- iii) Application of the local definitions of women's empowerment to the project level women empowerment Agricultural Index (pro-WEAI) (Losira Nasirumbi Sanya)
- iv) The link between local definitions of women empowerment and resilience to agricultural shocks (Susan Kavuma)

Discussions around each of these issues will be led by the respective panelists. We do not intend to have presentations but rather have an interactive discussion around the 4 main issues with guiding questions to each of the panelists.

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## **NARRATIVES, ARCHIVES AND ARCHAEOLOGIES OF ENCOUNTERING COLONIALISM IN AFRICA**

Nancy Rushohora, Elizabeth Kyazikye and Valence Silayo  
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### **Abstract**

Narratives, archives and archaeologies of encountering colonialism are among the least researched topics in Africa's historical archaeology. Yet, these are the legacies readily available, encountered and used or abandoned in African soil. This is unlike the looted documents and material that were looted and relocated to the colonized world on which

demands for repatriation has awoken a huge debate. Narratives of colonialism are abundant in East Africa. It is through these narratives that intergenerational and transgenerational memories exist from one generation to another. The archive as a colonial institution was created with posterity in mind but however ignored the non-conventional forms of preservation that did not align with the rules of archiving. Application of archaeology to the events of the 19th century is a new undertaking in African archaeology, which is, rich in prehistoric sites that have attracted the archaeological eye. In this process, both teachings of the colonial encounter and researching methodology have been disadvantaged for living these rich sources underutilized. This panel, therefore, questions the use and abuse of colonial narratives, toponyms and sites; interrogates the essence of the colonial archives and challenges its utilization in studies of colonial encounters. It is at this stage that the concept of egalitarian archiving is introduced. The panel is also interested in the documentation of archaeologies of the colonial encounter against the backdrop of the narratives and archives of the same. Focusing on narratives, archives and archaeology, this session aims at bringing together participants across various fields to discuss colonial encounters in Africa as part of pedagogy, research and everyday life. All papers that conceptualize and problematize the colonial encounter in Africa and/ the associated memories are welcome. We encourage specific case studies from different parts of Africa without othering.

Keywords: Narrative, Memory, Archive, Heritage, Archaeology, Colonialism

#### Abstracts

1. Dr. Nancy Rushohora, University of Dar es Salaam, nrushohora@gmail.com, Thematic Cluster: Archiving Memory and Method—Narratives, Archives and Archaeologies of encountering Colonialism: Reflecting on the Mau Mau and Majimaji Resistance.

The Mau Mau and Maji Maji are the two most known reactions to imposition of colonialism in Kenya and Tanzania respectively. The two-witnessed extensive destruction of lives and properties but at the same time seeds and prospects for nationalism were sown. Hardly are these two-resistance analysed using the same lenses. This paper will use the transgenerational narratives of the War, archives and archaeologies to present the legacy of these Wars in Tanzania and Kenya. Narratives here are used as a counter-archive to challenge the colonial archive formulation that disregarded non-documentary format as archive. The epistemologies of African knowledge are first and foremost oral and performative before entering into 'other' formats. This argument will be fostered in this paper.

Key words: Colonialism, archives, narratives, African knowledge

2. Dr. Valence Silayo, Tumainini University Dar es Salaam College, valencemeriki2002@yahoo.com—A glance into the Colonial archive: Politics of Water in Kilimanjaro

Coming down the slopes of Kilimanjaro, water is an important resource in the Changa livelihood. The Chagga lives have relied on proper management of water for their existence

and prosperity. The colonialist encountered such management in the 19th century and documenting the same in the archive. This paper is about the archival documentation of the politics of water management to illuminate the problem of colonial epistemologies in African knowledge system. The paper uses oral narratives and archaeological excavation as counter methodologies into archives. The wealth of oral narratives from the slopes of mount Kilimanjaro otherwise known as the roof Africa because of being the highest Mountain in Africa will be radically analysed. This paper brings in both interesting and relevant debate in light of the looted piece of Mount Kilimanjaro by Hans Mayer that has been declared by the Germans. The archive were silence on this fact until recently when the community was involved in the wake of repatriation. It is these forms of silences that this paper aims at unveiling using narratives and archaeologies of water in Kilimanjaro.

Key words: colonialism, repatriation, community archaeology, archives and orality

### 3. Title: ARCHIVING MEMORIES OF THE SLAVE TRADE AT FORT PATIKO IN POST-CONFLICT NORTHERN UGANDA

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Thematic Cluster: Archiving Memory and Method

Key words: Archiving, slave trade, slavery, Fort Patiko

This paper interrogates the politics of archiving that tends to privilege records of prominent classes in society at the expense of low social cadres like the slaves using Fort Patiko as a case study. The overall argument is that archivists tend to choose the story to tell, how it is told and who tells it. This paper takes the approach of constructing an archive of slave trade at Patiko working with the community to tell their story. Fort Patiko or Baker's Fort was a slave trade site constructed in 1872 by Sir Samuel Baker the then the Governor of Equatorial province to stop slave trade. The site harbours evidence of memories, activities,

and architecture associated with slave trade that depict the entire process from slave capture, the period of custody at Patiko, preparation for onward movement and sale. The specific objectives were: To create an archive of the slave trade heritage at Fort Patiko; examine how music can be used to heal memories of atrocities associated with slavery and the slave trade at Fort Patiko and explain how the end of the slave trade can be used to reduce inter and intra-community conflict for sustainable peace in northern Uganda. To achieve the above objectives data was collected from oral stories, oral performances, focus group discussions, observation and existing written records. The research culminated into an archive of slave trade. It also showed how music can be used as a tool for healing dark memories while lessons from the abolition of the slave trade partially informed the peacemaking process in northern Uganda.

4. Mr. Baraka Edward, Postgraduate Student, University of Dar es Salaam, barakaibare@gmail.com , Thematic Cluster: Archiving Memory and Method —Archiving Local People's Memories of Slavery and Slave Trade in Southern Tanzania

Local people living around Livingstone mountains close to Lake Nyasa in southwestern Tanzania repeatedly mention 'Lilanga la Ngondo' (sometimes spelled 'Lilangangondo') in reference to rocky inselbergs in which their forefathers previously retreated to avoid slave raids and other attacks. Our test excavations at one such inselbergs near a small town of Ruanda in Mbinga district yielded a few 19th century European glass beads, local ceramics as well as human and animal bones. Taken together, these materials are sufficient to prove local narratives that Lilangangondo held some advantage for hiding especially when considering clear disadvantages of occupying those areas, in particular complications around securing water and food. Surprisingly, European travelers who journeyed southwestern Tanzania and documented the happenings of slavery and slave trade missed this important information on how locals in this region navigated through the throes of enslavement. This paper will discuss the major findings to relation to reading and recording slavery in African archaeology.

Key words: Slave trade, memory, southern Tanzania, community archaeology, archive

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## **FEMINISM AND WOMEN'S EMPOWERMENT: INTERROGATING THE LOCAL MEANING OF WOMEN'S EMPOWERMENT IN UGANDA**

**Chair:** Florence Kyoheirwe Muhanguzi, Makerere University, School of Women and Gender Studies, flora.muganguzi@gmail.com

### **Panelists**

1. Grace Bantebya Kyomuhendo, Makerere University, Grants Administration and Management
2. Brenda Boonabaana, Makerere University, School of Forestry, Environmental and Geographical Sciences
3. Susan Kavuma, Makerere University, School of Economics
4. Losira Nasirumbi Sanya, Makerere University, School of Agricultural Sciences

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### **Abstract**

A number of scholars have offered various definitions of women's empowerment, all pointing to women's sense of self-worth, ability to determine own choices, and right to influence social change among others. There are many interventions that seek to empower women to improve their lives. However, we do not have a clear understanding of the local definitions and narratives of women's empowerment. Drawing on a project that seeks to strengthen women smallholder farmers' empowerment and resilience to agricultural shocks in two selected districts of Uganda (Isingiro and Alebtong), we seek to address the question of how women's empowerment is understood by the local people (women and men) versus the global definitions. The study used a mixed methods approach with quantitative methods (survey) and qualitative methods (KIIs, community mapping, FGDS and Life history). The two districts were purposively selected because of their exposure to, and experiences of weather-related shocks including drought and excessive rainfall. In addition, both districts suffer from agricultural shocks, have high levels of poverty, and have been challenged by poor nutritional outcomes. We applied the project level Women Empowerment Index (pro-WEAI) to establish women's empowerment level in the two study areas. Overall, women and men in Alebtong and Isingiro Districts associated empowerment to conformity with social-cultural expectations and boundaries in the patriarchal settings. The emerging insights from the study seem contradictory to the global views about women empowerment, implying that agricultural interventions that tend to empower women in a developing context should be cognizant of such contextual meanings and local-global tensions, and identify the relevant entry points that might meaningfully enable women empowerment. The panelists will discuss

- v) The global definitions of empowerment and its application in local contexts (Grace Bantebya Kyomuhendo)
- vi) The local narratives and definitions of women's empowerment and the contestations in view of the global meaning of women's empowerment (Boonabaana Brenda)
- vii) Application of the local definitions of women's empowerment to the project level



women empowerment Agricultural Index (pro-WEAI) (Losira Nasirumbi Sanya)  
viii) The link between local definitions of women empowerment and resilience to agricultural shocks (Susan Kavuma)

Discussions around each of these issues will be led by the respective panelists. We do not intend to have presentations but rather have an interactive discussion around the 4 main issues with guiding questions to each of the panelists.

Key words: Women, empowerment, smallholder farmers, Uganda

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## **GRADUATE STUDIES AT MAKERERE UNIVERSITY: POLITICS AND KNOWLEDGE PRODUCTION**

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### **Abstract**

This paper explores the evolution of graduate studies in the Department of History at Makerere University and the challenges therein. The earliest students to enrol for graduate studies in the Department of History in the early 1960s were non-Africans. Paradoxically, East Africans and alumni of Makerere who sought to pursue graduate studies in history during the same decade enrolled at non-African universities, the most notable being the School of Oriental and African Studies (SOAS) in London and later other universities in the United States. By 1969, the graduate programme in history had gained prominence that it attracted students from different parts of the world especially the United States. However, throughout the 1970s and 1980s, the training and staffing situation deteriorated so much to the extent that the Department was hardly graduating students. What forces shaped graduate student at Makerere and what challenges did the Department face over the years? Drawing on the Department of History archives and relevant autobiographies of renowned historians, this paper argues that, although initially moulded by the developments in the emerging field of African history, graduate training at Makerere was later shaped by the political regimes as well as availability of financial support from both international funding agencies and the government of Uganda. The paper examines how these forces impacted graduate training in the Department.

Keywords: History, graduate studies, Knowledge production, Makerere

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## GRADUATE STUDIES AT MAKERERE UNIVERSITY: POLITICS AND KNOWLEDGE PRODUCTION

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### **Abstract**

In 2020, while appearing before the Catherine Bamugemereire Land Commission, political leaders from Mbale district demanded that the land occupied by the late Semei Kakungulu's family around Mbale should be returned to the Bamasaaba who are the rightful owners. The leaders argued that the huge chunks of land allocated to Kakungulu by colonial authorities early in the twentieth century as a token of appreciation was an act of injustice that ought to be corrected. Interestingly, in 1939, Baganda activists who had constituted part of Kakungulu's regiment in the Bukedi region petitioned the colonial state to grant them Mbale county because, they asserted: "Baganda were the Original Inhabitants of Mbale". This particular group of Baganda activists were disgruntled because they were excluded from the Kakungulu land grant.

Whereas literature on contestations over land in colonial and post-Independence Africa abounds and whereas struggles over the control of Mbale town by the Bagisu and Bagwere in the 1950s and 1960s have been given due scholarly attention, the voices of the disgruntled colonial agents (Baganda chiefs) in and around Mbale town have not been heard. Drawing on the colonial archives, this paper will explore grievances and demands of Baganda chiefs over Mbale county during the 1930s to 1940s. The paper examines the historical processes that shaped the Baganda chiefly demands and the response that their demands elicited from both the colonial state and the indigenous people in the region. By addressing these questions, the paper provides a nuanced understanding of the emerging tensions over ownership and control of land in colonial Uganda and reveals the ways in which archives can provide information to mitigate historical injustice.

Keywords: Baganda activists, land; colonial archives; Kakungulu; Mbale;

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# SHUTTERED DREAMS OF A BETTER LIFE: LIVED EXPERIENCES AND PSYCHOLOGICAL WELLBEING OF RETURNEE LABOR MIGRANTS FROM THE MIDDLE EAST

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## Abstract

Labor mobility and externalization have become important interventions in tackling youth unemployment crisis especially in the Sub-Saharan Africa. Labor migrants find employment mainly in unskilled or semi-skilled work in the Middle East. However, little is known about the psychological wellbeing and mental health status of young people who have returned from offering labor in the middle east, even though there are widespread media stories of horrifying experiences. Moreover, such experiences have also received minimal attention in scholarly literature, at least in the Ugandan context.

Based on the psychology of working theory and the self-determination theory, the present study aims at exploring the lived experiences of young women and men who have returned from work in the middle east, and the implications of these experiences for their psychological wellbeing as well as their significant others. Both theories underscore decent work based on experiences of marginalization and discrimination as central to achieving mental health and psychological wellbeing (Autin & Duffy, 2020). The study also explores the returnees' perceptions and feelings towards human trafficking.

This phenomenological study was conducted in Kampala and Wakiso, using a snowball sampling strategy. The sample comprised of 12 (10 females and 2 male) returnees and four (4) significant others. In-depth interviews were conducted in English and Luganda. All interviews were audio recorded, transcribed verbatim, and thematically analyzed.

The findings indicate that most labor migrants to the middle east seek better standards of living and independence. However, their experiences reveal that they become victims of trafficking, are subjected to dehumanizing treatment, and their dreams for achieving better wellbeing are shuttered. Undergoing such experiences in a foreign land has detrimental connotations for mental health, future career-related mobility, and overall quality of life. The study highlights the need to provide mental health services to returnees, psychological preparations for those intending to externalize to the Middle East, as well as regulation and monitoring of labor export companies and processes.

Key words: Human Trafficking, Labor externalization, Labor migration, Psychological wellbeing, Uganda domestic workers in the Middle East

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## THE MEANING, AESTHETICS AND PHILOSOPHICAL SIGNIFICANCE OF BAKIGA NAMES

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### Abstract

In the African societies, naming is a significant aspect of culture. Names carry meaning to the giver of the name and, to some degree, have a metaphysical relationship with the bearer of the name. They also reflect the philosophical thought-processes of the society. Significantly, they reveal the society's cosmological and astrophysical perception of reality. Names are imbued with aesthetics and emotional content. A study of names that a community gives its children inevitably amounts to the study of the society's world view, its culture, social relationships, beliefs and its understanding of the problematic nature of human existence. It is possible to glean the inner working of the hopes, aspirations, frustrations, fears and the sense of aesthetics of a society through a study of names. In fact, traditional African names often have unique stories behind them, stories that re-imagine, construct, reconstruct and deconstruct social thought. In this study, we argue that names have a socio-cultural significance. We further demonstrate that the political upheavals associated with colonialism and the western "civilization" project had a psychological and cultural impact on naming. In essence, we examine how colonialism and Christian values bastardized and/or refocused the naming process amongst the Bakiga. In studying how the Bakiga name their children, we demonstrate the symbolic, social and cultural philosophical significance, as well as the semantics of the names. The study collected one hundred Bakiga names, classified them and subjected them to a systematic qualitative analysis using a variety of cultural theories such as symbolic interactionism theory and semiotics.

Key words: Onomastics, Bakiga, Culture, Philosophical and Cosmological thought, Semantics of names, symbolic interactionism theory.

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## THE OTHER VOICE: PERFORMING TENSIONS IN LUGANDA POPULAR SONGS ON THE 1972 ASIAN EXPULSION.

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### Abstract

This paper explores Luganda popular songs as part of the largely neglected oral archives that grapple with the Ugandan Asian expulsion by then president of Uganda, Idi Amin Dada.

The investigation of this hitherto neglected aspect of the Asian presence in Uganda both prior to, and after, 1972 brings new insights into the debate on the topic, problematizing further the discourse on the Expulsion and the history of Asian presence itself. The paper will interrogate the notions of the nation's ideal form, the dominant and marginal voices as well as how the apparent 'inside' interacts with the 'outside'. It will also examine how solidarity and sensitivity to context play out in local power relations. The paper is especially interested in how popular song resists and subverts oppressive hierarchies and engages the rhetorical frameworks of 'people' and 'power' and how those propose the reconstruction of institutions and communities within the Ugandan nation. The paper focuses on songs by Christopher Ssebaduka and other related popular artists to examine how the exchange and entanglements between national groups and diasporic Asians have been imaginatively constructed in popular culture, and how such cultural productions form part of, and unsettle, nationalist discourse on the expulsion of Ugandan Asians. The paper analyses this archive alongside materials garnered through in-depth interviews with cultural producers and other key informants from the period as part of the debate on citizenship, politics of belonging and cultural identity in the post-independence Uganda.

Keywords: popular song, performing tensions, Asian expulsion, Uganda, cultural identity, citizenship.

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## **EXPLORING USE OF DATA BY FEMINIST MOVEMENTS IN AFRICA**

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### **Abstract**

In the quest for gender equality and societal change, the transformative role of data can be used to challenge dominant power imbalances and create social impact in communities. The importance of gender and sex-disaggregated data has largely been ignored, or its interpretation and analysis may be biased. Data collected on marginalized groups like women and girls makes them visible and puts forth a case to provide for their needs. Gender specific data remains largely uncollected as large gaps exist in both national, institutional and international databases. As a result of these gaps and biases, many issues unique or predominantly related to African women remain poorly understood and incorrectly interpreted. The main objective of this research study therefore was to determine the extent of data use, and the opportunities and challenges of working with data through a feminist lens. Through a mixed-methods approach both secondary (literary and academic text from critical theory on feminism, decoloniality, science and technology studies) and primary data (140 feminist movements from 20 African countries, and 20 Key informant interviews) were collected. Findings revealed that feminist movements obtain data mainly through social media, focus

on incidence and prevalence issues, Service provision and uptake, social media metrics and reach, and finally on knowledge, perceptions and behaviors. Data is used for advocacy and awareness raising, policy influence, program and impact measurement, fundraising and needs assessments. Results show gaps in developing survey tools, collecting and analyzing data, and lack of enabling policies. This research is a first step in understanding the role of data in feminist movements. African women are experts on their lives and experiences with data in their context need to be brought on board for envisioning alternatives to the algorithmic order and totality.

Key Words: Data, Gender data, sex disaggregated data, Feminist data, Afro feminist, feminist movements, datafication.

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## **“THINKING GENDER JUSTICE FROM THE STANDPOINT OF A FORMERLY COLONISED GLOBAL SOUTH”**

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### **Abstract**

This paper starts with a noted acknowledgment that no theorising about social phenomena such as gender can ever be abstracted from the trappings of place and time. For, every social theorist—however ambitious and daring—inhabits a particular space as well as a certain temporal scope which inform, shape or circumscribe the extent of comprehension of the social phenomenon being theorising. The paper therefore takes seriously the assertion made by the medieval Muslim Berber historian Ibn Khaldun in his magnus opus, *The Muqaddimah*, that only God can claim objectivity of and in thought, for He (or perhaps She or They) alone has no vantage point from which He looks at/into the world and the human experience unfolding therein. Conceptually, the paper addresses itself to the intellectual preoccupation of gender justice as discoursed by various articulations of feminist thought and its corresponding critiques in scholarship. Spatially, the paper takes the formerly colonised sub-Saharan Africa (and only some parts of it, to be sure) as its geographical vantage point. Lastly, the paper’s temporal scope is a lot more expansive; it travels from precolonial times, stops over the colonial moment, and then carries on to the postcolonial (or rather post-independence times). It ends with a gaze at the first two decades of the 21st century, teasing out critiques and counter-critiques of gender-justice and reversals in recent scholarship. Methodologically, the paper engages secondary sources by way of critical literature review in two ways: bringing history and politics back into gender analysis. How the struggle for gender justice have been advanced and countered historically and politically in Africanist scholarship will ultimately be given pride of place in this paper.



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## **JOHN S. MBITI'S LEGACY ON TEACHING, RESEARCH AND PUBLICATION IN AFRICAN TRADITIONAL RELIGION AT MAKERERE UNIVERSITY**

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### **Abstract**

The paper examines John Samuel Mbiti's legacy on teaching, research and publication in African Traditional Religion (ATR) at Makerere University. It documents his contribution and underscores him as an outstanding luminary in Religious Studies' scholarship with emphasis to ATR. He influenced scholarship especially in ATR at Makerere University and elsewhere. The crux of the paper is to examine and document his contribution towards teaching, research and publication in ATR during his time at Makerere University with an interest on how this has continued to influence scholarship in Religious Studies. By examining his legacy, we aim at documenting some of the narratives about him, his works, historiography and lessons that can be drawn from them. The paper will utilize data obtained through in-depth interviews with Mbiti's contemporaries and other scholars, including alumni and current students of Religious Studies besides, archival records of reports and documents, some of Mbiti's own works as well as online articles on his contribution to ATR, will be reviewed to provide data that will enhance the discussion on his legacy. It is envisaged that this paper will contribute to the existing body of knowledge when we unpack Mbiti's legacy on the teaching, research and publication in ATR, which future scholars will continue to reflect on.

Key words: Mbiti, African Traditional Religion, Religious Studies, legacy, Makerere University.

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## **DECOLONIZING EPISTEMOLOGIES AND THEORISING GENDER AND FEMINISMS FROM UGANDA AND THE GLOBAL SOUTH**

### **Authors/Panelists:**

1. Dr. Anneeth Kaur Hundle, Assistant Professor of Anthropology, Department of Anthropology, University of California, Irvine, ahundle@uci.edu
  2. Dr. Sarah N. Ssali, Dean and Professor, School of Women and Gender Studies, Makerere University, sssaline2@gmail.com
  3. Dr. Alicia Decker, Associate Professor, Women's Studies and African Studies, Pennsylvania State University, acd207@psu.edu
  4. Dr. Corrie Decker, Associate Professor, Department of History, University of California, Davis, crdecker@ucdavis.edu
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### **Abstract**

Taking inspiration from the recent publication of Professor Sylvia Tamale's *Decolonization and Afro-Feminism*, this panel explores interdisciplinary perspectives on the labor of theorising gender and feminisms from the global south, centering the study of Uganda in their contributions. Panelists approach decolonization as "the undoing of colonialism", and thus they mine concepts and categories relating to gender and feminisms from the pre-colonial era to suffuse anti-colonial theorisations and practice in gender and feminist approaches to their research and scholarship. They examine the theoretical and conceptual work involved in decolonizing methodologies and approaches in the context of research in the colonial and postcolonial era, including more recent contexts of South-South Cooperation and neoliberal empire in the global south, state violence, militarization and securitization, and the onset of the global COVID-19 pandemic. Panelists situate their research in a transnationally and transregionally framed Uganda, attending to problems of methodological nationalism in research and scholarship. Instead, they mobilize frameworks of empire and imperialism, sub-imperialism, and neocolonialism as they unpack nation-building projects and state violence. In doing so, they query what the category of Uganda means geographically, discursively, and epistemologically in their research and scholarship. The first paper develops feminist approaches relevant to contemporary Uganda by combining insights from intersectional, postcolonial and transnational feminisms and to critically assess existing knowledge production on postcolonial Uganda that emphasizes the ethnicity paradigm or classic debates on race, nation and citizenship (race and class), without attending to other social differentials such as gender and sexuality and religion and caste. The second paper will discuss synergies between Feminism and other forms of oppressions and the opportunities and challenges of theorizing feminism from the global South. The third paper will examine the relationships among gender, decolonization and the Ugandan security state, reckoning with white privilege and white supremacy in transnational feminist organizing and "the pain of solidarity", and pedagogical approaches to African feminisms and decolonizing gender and feminist studies in the US academy. The final paper will examine institutional and scholarly biases against African feminist historians and African feminist historical scholarship. Together, the set of papers explore what gender and feminist approaches to knowledge production might mean for the future of humanities and social sciences scholarship in contemporary Uganda and the imperial, transnational and transregional geographies with which it is intimately connected.

Keywords: gender, feminism, knowledge production, decolonization, Uganda Studies, African Studies

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## SHAME AND CIRCUMCISION IN AFRICA

## **Abstract**

This paper is about the dynamics of the experiences of shame regarding male and female circumcision in African cultures. It illuminates how toxic masculinity and colonialism/anti-colonialism underwrite both kinds of experiences. The paper engages with the shame of being uncircumcised for both African women and men among circumcising cultures, and the shame of that very circumcision when circumcised women enter spaces where the act is chastised or when the act does not yield what is promised for men. To do so, the paper analyses literary representations of experiences of shame among un/circumcised women in East Africa and North Africa, and un/circumcised men in East Africa and South Africa. Analyses of literary representations are infused with socio-historical realities of the communities under study. What is revealed is experiences of shame are largely a consequence of demands of communities of respect where one's social identity overrides one's individual identity. It is in this respect that African circumcising cultures demand circumcision as a spiritual marker of membership. This means the uncircumcised as well as those circumcised outside cultural dictates, such as those who undergo hospital circumcision, would suffer shame on account of having transgressed or overlooked their cultural responsibilities, which effectively delegitimizes their societal belonging.

Firstly, references will be made to women's experiences of shame among the Gikuyu, Maasai, and Somali of East Africa, and Arab women in Egypt, North Africa. The literary texts to be read here will include Ngugi wa Thiong'o's (1965) *The River Between*, Henry Ole Kulet's (2008) *Blossoms of the Savanna*, Saida Herzi's (1990) "Against the Pleasure Principle," and Nawal el Saadawi's (1975) *Woman at Point Zero*. Secondly, the paper engages with the shame of men who belong to the amaXhosa (South Africa), the Babukusu (Kenya), and the Bagisu (Uganda) ethnic nationalities, but choose to entirely evade the circumcision ritual or opt for a medical procedure. The literary text to be read here would be Thando Mqgolozana's ([2009] 2020) *A Man Who is Not a Man*. Ferdinand Oyono's (1960) *Houseboy* will be mentioned in passing. Thirdly, the paper focalizes the shame of men who do not belong to these ethnic categories, or any other category which practices elaborate circumcision rituals, but who are chastised for their uncircumcision. The chastisement of this latter category arises when they rise to influential positions, especially of political power, where their influence affect communities who have internalized a circumcision ethos.

**Keywords:** Circumcision, cultures of shame, toxic masculinity, female genital mutilation, rites of passage

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## THEY DID AND TAUGHT: THE CONVERGENCE OF CRAFT AND PEDAGOGY IN THE WORK OF MAKERERE WRITER/SCHOLARS

Edgar Fred Nabutanyi and Isaac Kiiza Tibasiima

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### Abstract

The central thesis of this paper is that there exist a special cohort of Makerere University educated critics/writers who have merged the dual role of writing and teaching with grace and grandeur. Our exploration of their oeuvre and scholarship highlights three interesting tangents of their careers: starting with their nurturing at Makerere's Penpoint and Dhana to their latest publications and parsing out how they have been received by the public and literary establishments. Second, pay attention to their teaching and academic publications in order to establish their contribution to, and their reception by the world of literary scholarship. Third, we bring the dual threads of this intervention into conversation by asking how the English/Literature department of Makerere university contributed to their respective output(s)? Our reading is primarily a textual and content analysis of the public archive of the work of these public intellectuals. While we acknowledge that this is a huge cohort and each individual writer/teacher who has passed through Makerere University's English/Literature Department deserves critical attention, our reading is selective, namely generational and gendered. We pay attention to the work of Ngugi wa Thiong'o, Timothy Wangusa, Mary Karooro Okurut Dominica Dipio and Susan Kiguli to argue that they are gendered-generational representative of the creative and scholarly production of Makerere Literature Department's alumni.

Keywords: Literary criticism, Makerere University, English/Literature Department, writer-scholar

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## THE 'COVID-19 PRESIDENTIAL GENRE': AN EXPLORATION OF OFF-THE-CUFF RHETORIC OF FIGHTING THE PANDEMIC

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### Abstract

On 18 March 2020, the President of Uganda addressed the nation on the impending Corona virus; thereby announcing thirty-five measures to fight the pandemic. Following the implementation of the measures, especially a quick lockdown to curtail community transmission, the President addressed the nation regularly on the situation and progress (confirmed Covid-19 cases, recoveries and medical healthy preparedness) of the pandemic in Uganda and pronounced further actions. The measures were fundamentally successful in containing the spread of the Corona virus among Ugandans. Unlike other global and

African leaders' addresses, the President's addresses were extraordinarily long, often lasting more than one hour and exhibited recurring typical rhetorical actions (Miller 1984) that identified them as a genre on its own. Although the addresses were written and emanated from the briefing of multisectoral national taskforce on Covid-19, the President very often deviated from the script to illustrate a point using different modes of persuasion, including anecdotes and proverbs. He also spoke in Runyankore, an agglutinating Bantu language, to explicate the clinical manifestations of Covid-19, arguing that English is devoid of suitable terms to explicate the medical conditions. Therefore, this chapter invokes a critical discourse analytical approach (Wodak 2011) to examine the nature of the rhetorical moves that characterised the Presidential statements. It also examines the linguistic devices that the president invoked during the addresses. Focusing on the extempore narrative episodes emanating from 20 presidential addresses, the chapter explicates the nature of utterances (rebukes, warnings and reassurances) the President made. It demonstrates how the President not only invoked the war rhetoric, metaphors, and similes to sustain the attention of his audience but also to explain the science of the new pandemic, justify the continued lockdown and other restrictive measures, and rally support from the citizens.

Key words: presidential genre, Covid-19, extempore speech, pandemic, war rhetoric, Runyankore-Rukiga

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## **“BAHARI IMEKUFA, THE SEA IS DEAD”: CHANGING SEA ECOLOGIES IN VIEW OF CLIMATE CHANGE**

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### **Abstract**

In one of my many research trips to the Kenyan coast, I explored – from a cultural, literary and sociological standpoint – the changing marine environment in view of climate change and global warming which has instigated a sharp rise in sea levels in recent times. In this context of ‘sinking islands’, it also emerges that marine resources are quickly getting depleted, leading some shore folk to imagine that ‘the sea is dead’, as one of my interlocutors, a fisherman and a deep sea diver, phrased it. I take this image of a dead or dying sea as an invitation to explore, on the one hand, anthropomorphic characteristics that saturate our perception of the sea (that the sea is alive and therefore capable of dying) and, on the other hand, the mythological feminine connotations attached to the sea. This second formulation is premised, in part, on the ability of the sea to produce and, conversely, to be barren.

Keywords: Kenyan coast, climate change, global warming, marine resources, barren sea

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## **AFFIRMATIVE ACTION AND GENDER TRANSFORMATION,” A CASE OF WOMEN’S POLITICAL PARTICIPATION IN UGANDA.**

Peace Regis Mutuuzo,  
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### **Abstract**

Over years, there has been a growing international attention and debate on gender transformation as a pathway to sustainable development. Literature suggests that, to achieve gender transformation, women must equally participate in all spheres of life. In 1995, UN Beijing platform for action provided an impetus for quota policies calling member states to ensure equal participation between men and women at all decision-making levels. Consequently, gender quotas began to emerge as a viable and popular policy options to increase women’s participation in politics. In 1995, Uganda enacted a constitution in which affirmative action was endorsed to promote equal participation of women in elective politics. Indeed, affirmation action policy, and open seat, has led to increased number of women in politics from 47 in 1996 to 174 in 2021, at parliament level and the number of women at district level is undocumented. Despite the increase of women’s participation in politics for the last 35 years, gender transformation is yet to be achieved. The open seats have been dominated by men because society perceives that women have their own reserved seats, yet Women’s reserved constituencies are too big, pressing heavier demand for them to meet voters’ expectations. This affects their rate of turn over which denies political spaces of experienced women leaders over time. As a result, gender blind policies have persisted. For example, one woman’s representation for a district, at parliament level and two sub counties being represented by one woman at district council level has led to stagnation of the path way for women’s equal representation to 35%. for the last 10 years. This study therefore, intends to examine whether affirmative action in Uganda has led to gender transformation, considering the effect of affirmative action policy on women’s political participation; the effect of women in politics on gender transformation and the structural challenges that women political leaders face in the drive to achieve gender transformation.

Key words: Affirmation action policy, Women political participation, Gender transformation

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## **THE KENYA SOCIAL JUSTICE CENTRES AND MOVEMENT: THE STRUGGLE FOR POLITICAL CHANGE FROM BELOW.**

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### **Abstract**



Kenya's struggle for the liberal democratic struggle for political change that culminated in the enactment of the Constitution of Kenya, 2010 was mainly a middle-class-led struggle. Arguably, this constitution has instituted effective checks and balances against the excesses of the executive and the machinations of the ruling elite. However, the increasing cases of police execution of youths in the slums, and the continual harassment and displacement of the urban poor, have, arguably, laid bare the limits of political changes, wrought by this constitution. Using the comparative case study of two Social Justice Centres, the Mathare Social Justice Centre, and the Kondele Community Social Justice Centre, based in the slums of Nairobi and Kisumu cities, respectively, I examine the promise and challenges of using the rhetoric of rights to fight for the social economic rights. I argue that the Constitution of Kenya, 2010 has created political opportunities for groups such as Kenya's Social Justice Centres and Movement, which, unlike the middle-class-led mainstream liberal democracy championing organizations, champions social-economic rights and seeks to effect change from below. These organizations not only offer a radical critique of the dominant human rights movements and practices but also attempt to cultivate radical political subjectivities among the marginalized and precariat populations of Kenya's cities. Moreover, these centers have become the dynamos of the human rights struggles, however, they face existential threats: first, from some of its leaders who do not embody the ethos of human rights and accountable leadership; and second, from the mainstream international human rights actors, who are subtly subverting the Social Justice Centres' radical politics and co-opting its ideologues; and finally, from the cynical publics or the ambivalence of the risk-averse host-communities, who have internalized the neo-liberalism's logic of service provision prevalent in the slums, and therefore doubt the usefulness of rhetoric of rights and adversarial approaches of effecting social-economic change marginalised urban poor.

Keywords: Democracy, Social Justice, Social Movement, political change.

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## **CHILD METHODOLOGIES AS SOLUTION TO CRISIS: FACILITATING KNOWLEDGE PRODUCTION IN TIMES OF FORCED MIGRATORY SITUATIONS.**

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### **Abstract**

Children in forced migratory situations are often perceived as vulnerable and in need of care and protection. This positionality of children emphasizes the adult lens and viewpoint as the perspective through which refugee children experiencing forced migration should be understood. This adult-centric lens creates a binary tension with the children's lens because

it relegates refugee children to second class citizens passive in the knowledge creation and contribution because their voices are not heard. In this paper, I reflect and explore how through an ethnography the notion of child-centered methodologies created platforms through which alone and unaccompanied refugee children can be appreciated as experts of their experiences specifically as they experience their childhood in Ugandan refugee settlements. Through a series of multi methods, I highlight how these methodologies position children as co-owners of knowledge they produce with the researcher in times of 'crises. By so doing, I construct methods as not mere instruments of data collection in childhood research but rather as tools that facilitate creation of relationships with children such as friendships. I explore how for instance friendships are crucial in facilitating a balance of adult-child power relations, a façade which forwards knowledge creation for children otherwise thought to be second class citizens. Through these participatory methodologies, this paper further reconstructs the concept of vulnerability as an ever present constant within forced migratory childhoods. It instead appreciates the silent agency within refugee children and argues for the need to use child-centered methodologies to inspire children realize and utilize their agency.

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## **TOWARDS A SUSTAINABLE DEVELOPMENT APPROACH: CRITICAL REFLECTIONS ON APPLICATIONS OF THEATRE IN THE SCHOOL HEALTH EDUCATION PROJECT IN UGANDA.**

Patrick Mangeni, (PhD)

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### **Abstract**

Humanities in practice and research have enabled understanding of critical phenomena and contexts of crises through providing frames through which this understanding and subsequent responses are generated. The HIV/Aids pandemic is such one challenge that when it broke out, besides the health risks, it generated myriad of social tensions and dilemmas that threatened communities and nations at every level. This was more prominent in Uganda in the mid-1980s when the government of Uganda officially and openly acknowledged Aids as a problem and the need for concerted approaches to addressing the challenge. With support of development partners, it initiated interventions involving cultural tools like performing arts. These were applied in particular to save the least infected children tagged the window of hope. It also sought to stop infection through a sensitisation and behavioural change using theatre in and with the Schools under the School Health Education Project (SHEP). This paper uses the SHEP experience, a collaboration between the Ministry of Health, the Ministry of Education and Sports and UNICEF to explore how theatre was used to mobilise, communicate and as a space to enable the framing of the pandemic as a multifaceted experience that was culturally situated and which challenged

monolithic prescriptive development paradigms. It draws of Freirean participatory and empowerment methodologies to appreciate and reflect on the three main phases of the anti-HIV/AIDS performance drive: Sensitisation, behavioural change and living positively with Aids. Reflecting on the combinations of top-down and bottom-up exploration of HIV/AIDs experiences, it discusses insights that emerge through the various stages of the theatre process and what it reveals of sustainable development strategies in responding to phenomenal social phenomena with capacity to disrupt life and societies.

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## **EMBEDDING PHILOSOPHY IN MAKERERE UNIVERSITY CURRICULAR.**

**Prof. Edward Wamala**

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### **Abstract**

When they have reached the apex of their academic studies, student from whatever disciplines will be awarded a PhD-- a doctor of philosophy, as sign that they have reached the highest point in their academic journey. In the mediaeval period, scholars were awarded doctors of theology, doctors of laws or doctors of medicine, depending on their specializations, but in the contemporary world, there has been a noticeable increase in awards of doctors of Philosophy. This papers explores the question, why are scholars awarded doctors of philosophy when they have specialized in different disciplines like law, medicine, theology sociology or any other such disciplines. What does it mean to have a Doctor of Philosophy and why don't we award them with doctors of Linguistics when they have reached the highest point in Linguistics or doctors of Psychology when they have reached similar levels in Psychology?

Having established the rationales for naming all terminal higher degrees, Doctors of Philosophy, next we examine the extent to which Departments in Makerere University that award Doctors of Philosophy also embed Philosophy or elements of Philosophy curriculum and methodologies in their specific disciplinary curriculum. We establish whether departments have specific courses on Philosophy for example Philosophy of science in sciences departments, Philosophy of Technology in Technology departments, Philosophy of education in Education departments etc.

We further explore modes of content delivery of philosophy in the different departments and courses where they are offered, who teaches and what their philosophical competencies are, what load is allowed in the different disciplines and how is it evaluated, and what weight is accorded to the philosophy curriculum in the overall grading of the different departments? In short, how seriously do the different departments take philosophy as an

academic discipline?

This paper seeks to establish the status of philosophical scholarship in Makerere University with an eye on making Philosophy not merely a ritual concept or discipline that we tag on all highest degrees we award but a practical and lived reality, reflected in the curriculum taught and methodologies used all of which will justify the naming of our terminal degrees doctors of philosophy.

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## **YORUBA PRINT CULTURE: FROM THE 19TH CENTURY TO THE 21ST CENTURY.**

Shola Adenekan  
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### **Abstract**

While several studies have been done on Yoruba culture and oral history, there is no study yet that examined how networks of people with shared and sometimes diverged interests in journalism and literature managed to change the course of Yoruba and Nigerian history through the printing press. My presentation - based on my current research project - discusses over 150 years of print culture in Yoruba-speaking region of Nigeria, and its cross-cultural connection with other cultural forms. The hypotheses of this study are that the contribution of Yoruba print culture to the emergence of new cultural forms – especially in literature and the performing arts sectors - is yet to be fully exploited and explained by researchers because they have concentrated on a small range of research materials.

I want to argue that due to its uniqueness, this culture constitutes a starting point for articulating the idea of modernity in a Nigerian context and for understanding contemporary literary history in Nigeria. As the precursor to the recruitment of Yoruba people into the European modernity project, Yoruba print culture is important not only because it was founded at the heart of the European colonial project, with its literature becoming a major medium of anti-colonial struggle, but also because it uncovers a robust history of urban engagements with modernity. Additionally, contemporary ideas about Christianity and Islam in Nigeria, especially in Yoruba speaking states, are foregrounded in Yoruba print culture because it started the debate on what constitutes the arts of being Yoruba.

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## **WRITING ACROSS CULTURES FOR WOMEN'S LEADERSHIP, CULTURAL PRESERVATION AND EXCHANGE**

The proposed panelists:

Prof. Dominic Dipio (Story Teller on the project)

Dr. Pamela Fitch (Writer on the project)

Dr. Ali Tucker Lichtenstein (Co-editor)

Ms. Amy Petersen (US Embassy)

Jane Frances Kuka

Ms Hilda J. Twongyeirwe (Project originator and Co-Editor)

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### **Abstract**

FEMRITE seeks to hold a panel discussion focussing on a current collaborative book project. The collaboration is part of FEMRITE efforts to fulfil their mandate as an indigenous, non-governmental, non-profit women's organization supporting and promoting creative women writers through training and publishing. The association's mission is to amplify women's literary voices and contribute to building a vibrant literary sector in the region and beyond, promoting women's rights, gender equality and social justice. It was established in 1995 and officially launched on 3rd May 1996 with a vision of a community of published women writers meaningfully contributing to national and international development through creative writing and a robust literary and cultural memory.

Whereas FEMRITE initially focused on Ugandan women, the organization has widened wings to reach more women in Africa and across the globe through different activities and programmes. As such, in 2020, FEMRITE collaborated with Women's Wisdom Art, an association of multi-media women artists and writers in the USA, Sacramento, with support from the US Embassy in Kampala, to implement a writing and visual art project. This collaboration was a result of FEMRITE's participation on the USA International Visitors Fellowship Programme on the theme; Writing for Social Change.

Activities of the project included short training sessions in memoir, interview and biography writing, actual writing of short biographies, peer reviews, and visual interpretation of the stories into illustrations in different art mediums. The project focused on women only because of the fact that the literary and art world continues to be described by researchers as male-dominated as most women continue to occupy the space of silence or invisibility in

the industry.

It was an unprecedentedly rich cultural exchange process that we would like to discuss, to explore together the cultural exchange value of such a project and to showcase *This Bridge Called Woman*, a compilation of the stories from the project. The book spans across different generations and across the globe as the women tell of their journey across continents and across mental spaces. It's a book by 62 women of Uganda and USA; 20 writers, 21 storytellers, 20 artists and two editors, collaborating as they discussed themes of leadership, struggle for human rights, formal and informal education, disability, freedom of expression, patriarchy and feminism, a class of cultural norms and values, cultural tolerance, gender and race, COVID-19 and much more. Describing the book, Dr Euzobia Baine, the Director, Gender Mainstreaming Directorate at Makerere University, wrote, "This Bridge Called Woman is a revolutionary and unconventional book both in style and methodology... The book is a mirror of the possibilities and promises between national and international women's movement for promotion of gender equality as a key to social justice and sustainable development. Inspirational and phenomenal!"

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## **NOT JUST A TREND: THE PATTERNS OF ONLINE GENDER BASED VIOLENCE (OGBV) IN UGANDA.**

Ms. Sandra Aceng, Dr. Florence Ebila  
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### **Panelists**

**Moderator:** Peace Oliver Amuge, the Executive Director of WOUGNET

**1. Dr. Ebila Florence :** OGBV: Prevalence, Knowledge and Attitude towards online Gender Based Violence (OGBV) among University students.

**2. Lindsey Kukunda,** the Executive Director of Her Empire and Digital Security  
**Trainer:** A Survivor's story of Online GBV

**3. ASP Ogweng Francis:** The Ag. ACP/CCTV-Operations ICT Directorate at Police Headquarters : What the Ugandan Police is doing to end online GBV.

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## **Abstract**

Online Gender Based Violence, a new threat that is gendered in nature, and common among women and girls is increasing. In 2021, Women of Uganda Network (WOUGNET) in collaboration with the School of Women and Gender Studies, did an empirical nationwide study to assess the types, spread, and impact of online gender-based violence (OGBV) on women's rights online so as to produce a research report for knowledge sharing and policy advocacy. The research was done against the backdrop of the continued normalization of OGBV, the increase in the cases of abuse, the sophistication of digital technologies that permits anonymity of perpetrators and also against the recognition of the weak existing legal and regulatory frameworks available for tackling online violence. The main argument is that online gender-based violence continues to create a hostile online



environment where the rights and safety of women are never guaranteed. This has led to psychological trauma, stigmatization and loss of confidence which infringes on women's rights.

Panelists will comprise of a representative from the CSO, academia, digital security trainer/policy maker, and a survivor of online gender-based violence and the Police.

Key words: Online Gender Based Violence, Women's Rights Online, Digital Security









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