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*Keynote Address on the Occasion of the College of Humanities and Social Sciences (CHUSS)  
 Commemorating Makerere University Centennial. August 24, 2022.*

**TITLE SLIDE**

**Unstoppable Scholarly Activism and Paradigmatic Transitions in the Humanities  
 and Social Sciences: “Refusal” as Theory and Praxis**

**(Symbol of protocol observed)**

**Protocol**

The Vice-Chancellor, Professor Barnabas Nawangwe  
 The Deputy Vice-Chancellors,  
 Members of the Makerere University Council and Senate  
 Dear Professor Josephine Ahikire, Principal of the College of Humanities and Social  
 Sciences (CHUSS)  
 Heads of Departments, Professors, Associate Professors, Lecturers, Assistant Lecturers  
 and Teaching Assistants  
 Dear Students -- domestic and international  
 Paper presenters—including my colleague Professor Mark Meyerson’s son Sam Meyerson  
 Old friends of mine  
 Ladies and Gentlemen.

What an honour, an exciting moment to be back at Makerere –  
 my alma mater and to be giving this keynote! My first words  
 turn to greet everybody with respect and happiness.

**(Images/symbols of Josephine, committee, Mellon  
 Foundation, Martin Luther Nsibirwa, thank you)**

**Ladies and gentlemen**

I thank, especially the college, the Principal--Professor Josephine Ahikiire, your wonderful organizing committee and all those who have contributed in any way to making this-three days centennial commemorating conference possible. I equally thank the Andrew W. Mellon Foundation for funding this conference and other related activities aimed at historicizing the Humanities at Makerere since 1922.

I also take this opportunity to pay tribute to the former Buganda Prime Minister (Katikkiro) Martin Luther Nsibirwa who tragically lost his life in defence of securing additional land on which this institution has resided for these 100 years.

I am honoured and humbled by the love and warmth I have been shown in welcoming me back to Makerere. Thank you very much for keeping me in your thoughts. To be honest, I was not only overwhelmed by the invitation to deliver this keynote, but equally so, by the College's generosity in getting me here. THANK YOU VERY MUCH.

**(Four parts slide)**

**Ladies and gentlemen**

I am intellectually excited and inspired to share my thoughts with you this morning. My talk is divided into four (4) parts.

**(1)In the first part, I will lay out the conceptual framework that guides the talk.**

**(2) I will then address some key paradigmatic transitions and innovations** with some relevant examples (basically the turns and methodological breakthroughs).

**(3) Following that**, while taking a position that irrespective of their importance in providing foundational knowledge and understanding of Africa, **the Humanities & Social Sciences are, often neglected by many African governments as well as goodwill interventions that fund higher education** --I pose the question of what if this was not the case ???—**i.e.** What could happen if the Humanities and Social Science research were to be considered as critical in the development of our countries.

**(4) I will end by highlighting an example of Makerere's past success in this area as well as proposing a way forward to propel Makerere's innovative achievements into the future.**

**(Image of Audra Simpson)**

**Ladies and gentlemen**

## **1. Conceptual Approach: Politics of Refusal**

This talk employs a **cultural anthropologists' concept of "refusal"**--particularly as advanced by Audra Simpson in *Mohawk Interruptus* (2014) --to conceptually explore

**paradigmatic transitions** (or what the framers of this conference have called **“knowledge revolutions**) and how these transitions have impacted university practices and transformed teaching and research in the Humanities and Social Sciences.

### **(Image of Refusal)**

To cultural anthropologists, “refusal” is not merely a **“NO”**; it is a **“generative/creative/a potent that connotes an end to something and beginning of something new”** (--produces or reproduces communities); it **rejects hierarchical relationships to configure and create a different relationship.**

Within **this understanding**, “refusal” permits an **alternative vision** of not only **“doom”** but also a **more optimistic future** as it exemplifies both limits and possibilities.

**At the same time**, “refusal” is **“strategic.”** It is not an **accidental, random act** but rather a **measured, premeditated, and conscious, unhurried action/step toward one thing, belief, or practice.**

While **cultural anthropologists caution us not to see “refusal”** as simply a **response to authority or a revised/modernized version of resistance**, “refusal” is as

much **about *recognition*** and about **the *social*** as it is about the ***political***.

Above all, **in Simpson's lexicon** it is about ***not authorizing others to define and determine the conditions of engagement***; it is instead about ***individuals refusing identities, restrictive structures and systems***.

Moreover, it is a ***gauge*** that indicates that a ***“limit”*** has been reached for things to continue in a certain way, and it is **also a *methodology*** (Ortner 1995; Redfield 2013; Simpson 2014; Mcgranahan 2016).

## **Ladies and gentlemen**

The concept “refusal” allows me to do **three things**.

**First**, to ***search and document scholarly or intellectual activism's productive and subversive elements*** particularly ways through which Humanities and the Social Sciences scholarship **has *refocused beyond the knowledge revolutions to imagine a different future***.

**Second**, to ***map out how these subversive elements navigated and can navigate between different sites of power as well as knowledge production*** (government, communities, activists/or social movements and donors) to **advance knowledge** and

**curricula that spoke/speaks to the histories and lived experiences of the subjugated and marginal.**

**And third, to point to *strategies and future possibilities of how a development University in Africa* could continue to play its cardinal role against all odds (including neo-liberalism).**

**Ladies and gentlemen**

**You will permit me to argue that the paradigmatic transitions (knowledge revolution) in the Humanities and Social Sciences have not only been revolutionary; they present a window for the ivory tower/development university to re-image its role in the present and the future, positing a complex revaluation between theory and praxis.**

**Key to my argument is that these paradigmatic transitions, propelling the politics of refusal have been crucial in re-igniting de-colonial and emancipation efforts at Makerere – often interrupting colonial knowledge specificities, certainties, and confidences by tampering with the processes and mediums through which knowledge was and continues to be produced and packaged, research conducted, teaching and learning as well as governance of the institution.**

**These paradigmatic transitions are unstoppable as they continue to suggest alternatives to colonial and contemporary problematics such as unequal gender relations, development quagmire, migrations (including the contemporary problematic labour export to the Middle East – the Kadamas) etc. etc.**

**(Images of turns + space, discursive/language, identity, and memory)**

**Ladies and gentlemen, I now turn to the second part of my talk:**

## **2. Refusal's Paradigmatic Transitions and Innovations**

### **2 (a) *The Turns***

**The end of the 1980s and beginning of the 1990s ushered in major shifts in the Social Sciences and Humanities. These new shifts were the emergence of post-modernism and post structuralism theories which gave rise among others, to Cultural Studies. Visibility of post-modernist/post structuralism influence in works of Africanists was manifested in their studies' commitment to one or other emerging “turns” in the Social Science and Humanities. These were the “*spatial turn*”, the “*linguistic turn/discursive turn*”, the “*memory turn*” and the “*identity politics turn*” or what Simon**

Susen has called and described as “*the autonomous turn*” (2015).

By this, Susen refers to “the paradigmatic transition that underscores **the normative significance of the relentless search for different forms of autonomy pursued by both individual and collective actors**” (2015, p. 171).

Thus the “**turns**”, in turn, opened **new areas of enquiry such as the female body, the emotions, and the construction of historical memory**, while also **drawing attention to the shifting, multiple and often conflicting ways** in which societies, women and men developed ethnic or nationalistic (read --**exclusionary groups**) or even gendered identities.

Attention to **language and discourse lead to the questioning of earlier and outdated historical or contemporary certainties** about lived experience, the nature of subaltern especially women's subordination, **the use of normative concepts such as “woman,”** as well as a popularization of the concept “**gender**”, **ethnicity (instead of tribe)** to denote the socially constructed nature of naturalized characteristics of identities (e.g., both men and women (Hunt, 1989).

**A shift occurred from simply documenting the material conditions of the subaltern/women's/ the “othered” lives towards an interest in representation, symbolism, discourse, and the text or even an archive.** Innovative work

followed, some of which analyzed the body as a text, social object, and terrain for the inscription and exercise of colonial and patriarchal power.

This literature examined the **impact of colonial ideologies including Christianity, education (writing) as well as the transformative power of colonial material culture, from clothing to biomedicine** (Allman, 2004; Klausen, 2015). The best illustration of the later is probably Nancy Hunt's beautifully written, *A Colonial Lexicon* (1999), which examined objects, rituals and customs surrounding birthing in the Congo to construct and reveal the historical irony of reproductive life and its meanings.

## **Ladies and Gentlemen**

The “*spatial turn*” on the one hand **infused historical, sociological, geographical, and anthropological writing and analysis with new dynamism that located agency in spaces**. Allen Howard (2005) articulates spatial analysis as “**an “organic perspective” which, in the hands of African historians, anthropologists, political scientists etc, offers new viewpoints on old topics such as state formation, slavery, religion, trade, and commerce.**

Other works for instance has shown for the **deep pre-colonial past, how gender played out among farmers, hunters,**

**herders, and state builders in the frontier politics of groups** occupying vast areas in the great lakes' region (Shoenbrun (1998). Still other scholars **who investigated ritual sites discovered that these sites were not innocent religious spaces but rather spaces where fecundity struggles were waged by both the kings and lineage leaders** to gain control of resources and women's local authority (Berger, 1995; Bay, 1998).

### **Ladies and Gentlemen**

The "*discursive turn*," on the other hand **called for recognition of words (utterances), language, or texts as constituting a form of social action**. Grasping the meaning of words necessitates understanding their context as well as the intended effect for which they are deployed (**not only *what is said*, but also the *work of what is said***).

For example, some studies have shown how *observational words used in a colonial context* often carried within them **"Western ideological assumption, arrogance, fears, ignorance and, always, the need to exercise control --** often circumscribing or negating women's or particular ethnic groups' economic chances/ activities, mobility, political power and institutions and status in their respective societies (Allman, Geiger & Musisi, 2002).

**For more recent times, feminist scholarship in particular has called our attention to the need to connect nation and state feminist challenges to those of other feminists globally.**

**The main concern has been two main discursive manifestations of the neoliberal co-optation of feminism.**

**First is the growth of moderate rights-based discourses and, second, the cooptation and adulteration of gender research and teaching.**

**The downside of rights discourse has been highlighted.** For example, “the fact it often refers to conditions or situations that are fundamentally **in accord with neo-liberal development and patriarchal anxieties** around changing the gendered status quo” (Lewis 2008, p. 83). Scholars have also pointed to the dangers of sanitized words such as “**women’s empowerment**’, ‘**women’s equality**’, (and) ‘**gender equity**’ are used in policy documents or public discourse instead of phrases such as ‘**women’s freedoms**’ or ‘**feminist liberation**’” (Lewis 2008, p. 83).

**Interrogating the socio-political context** within which particular discourses are created or uttered, **discourse analysis is not driven by empiricists’ drive to uncover “truths”** about women, racialized or other marginalized groups but rather to

investigate **how meanings are produced within narrative accounts.** For instance, **Fascinating investigations and analysis of *KadongoKamu* or Hip Hop songs reveals subversive messaging that stem from certain discourses,** particularly those that inexplicably emphasize support, love, and protection for queer and transgender people, /or those that live in ghettos or live on the margins of society.

### **Ladies and Gentlemen**

The “*memory turn*” called attention to how **social groups or individuals, including historians, psychologists, legal experts etc., constructed their past** – particularly, what was recalled and to what end. Problematizing “**memory**” has allowed for **spotlighting the processes of the construction of the past and a nuanced articulation as well as reinterpretation of moral and political concerns.** The growing stream of literature points to the **methodological challenges of using *memory as a source, memory as text, and memory as an analytical tool*** (Coombes, Macdonald & Leahy, 2015; Decker, 2014; Burnet, 2012).

### **Ladies and Gentlemen**

Last, but not least, using the “*autonomous turn,*” Humanities and Social Scientists/ scholars confronted the normative issues

that *assumed the homogeneity of group identities*, including the category “woman” or ethnicity, to be *primordial and permanent*. This work shows how such categories were socially and historically constituted and rejected the universalists’ accounts of citizenship that marginalized and disadvantaged women and particular men (Ekine& Abbas, 2013; Gqola, 2009; Murray & Roscoe, 2001).

[could leave out] **The identity politics of difference and recognition remains not only a critical component** of “what is African feminism,” but also of “**who and what is African,**” “**what is sexuality**” and “**who decides what constitutes African sexuality?**” These key questions inform for instance contributions to **Sylvia Tamale’s** (2011) sizable reader on African sexuality. Drawing on the disciplines of sociology, history, law, fiction, public health, art, music, spirituality, feminism, and rhetoric, **the volume exposes the clear and lasting imprint that colonial** modes of researching and theorizing African sexuality have left on African lives.

**(symbols of methodological breakthrough)**

**Ladies and Gentlemen –**

**2 (b) *Methodological and Theoretical Breakthroughs***

In as much as scholarship continues to adhere to older Social Science and Humanities research methodologies, **to varying**

**degrees this scholarship questions, rejects and/or modifies these investigative methodological traditions.**

At the same time, this scholarship is **popularizing new or hybrid methods and, more importantly, gradually leading to a move away from structuralist to post structuralist conceptions** of Social Science and Humanities' research methodological agendas.

Particularly **challenged is the empiricist model which claims objectivity** (value free and neutral research) and **obscures the politics of research, the identification of discoverable natural laws that govern events and experiences, universalisations, linearity** (in history and economics) and the scientific method as the only valid means to knowledge.

**Scholarship within the new paradigm also critiques experimental methods, particularly their inherent reductionism and the artificial context of research and interpretation.**

**The impetus to revolutionise disciplinary traditions emerges out of liberationist research goals and aspirations which, by putting the oppressed/disadvantaged (e.g. gender or the poor) at the centre of analysis, seek to expose omissions, silences, androcentric biases, and distortions in current knowledge and to challenge normative beliefs and understandings that are largely based on misinformation.**

The goal is to **provide alternative knowledge and ways of knowing** capable of addressing gender inequalities, empower women and other marginalized groups, **and thus transform society.**

In the process, **this scholarship** which is **essentially multi-disciplinary/inter-disciplinary in nature, is marked by innovative and versatile methodologies.** For instance, frameworks of **subalternstudies and cultural analysis, Afrocentricity and feminism** can all be used in a single study, especially to **situate Africans within subordinate positions in the cultural hegemony generated through colonial or neo-colonialism** and maintained by Western powers. (Kiguwa, 2019; Parry, 2020; Gatwiri, 2017).

[could leave out]For example, drawing from Afrocentricity, such scholars have argued that that an ideological decolonization that considers gender relations must have an Afrocentric meaning, that is, be centered on African agency in trans-historical and transcontinental contexts and reject Eurocentric discourses and concepts.

[could leave out]For example, **Renowned Anthropologists have utilized rigorous combinations of historiographical review, personal accounts and historical analysis** and imagination to demonstrate how African and the experiences for example of **African women are produced by Western centres of knowledge without little to no attention to the existing**

**conditions and experiences of those spoken about. Such scholarship also centres both an anti-racist, anti-abilities and anti-imperialist feminist methodology** which attempts to disrupt the very categories of patriarchy, class and race that are often **derived from European experiences and discourses.**

Although not necessarily recent, **autoethnographic/auto-theory is the fastest growing approach in this type of scholarship.** As part of qualitative research, autoethnography allows scholars to exercise **reflectivity in their research and writing as they link and contextualize their reflections to broader political, cultural, and social interpretations, meanings, and understandings.** Some scholars have successfully combined auto-ethnography with oral history approaches (Nyambura 2018).

Methodologically, **scholarship working within the new paradigm rejects or questions a single narrative** (e.g., patriarchy, ethnicity etc.) as the **single explanation of oppression and inequality.** This has led to a search for and recognition of **multiple intersecting** factors that influence socio-cultural systems that constrain marginalised groups' lived experiences and sustain individual or group (e.g., gender) and power inequalities.

**Photo/photovoice and aesthetics approaches are among the innovative and creative methodologies.** Engaging for instance in aesthetic criticism as well as analysis of the body

and politics, some scholars have treated the performance art and the body as a text through which they can read the political interruptions that a group's art practice generates (see for instance, JordacheEllapen (2021)).

**(symbols or images of challenges)**

**Ladies and gentlemen, I now turn to the third part of my talk:**

### **3. i.e–Looking at the pressing challenge for the Humanities and Social Sciences**

I commence from a strong belief that in any given country there ought to be an intimate relationship between Humanities, Social Sciences knowledge, and development--social, economic and political. Nonetheless:

The most pressing challenge for the humanities& social science research is its limited appreciation outside academic circles. Basically, the biggest challenge is its inability so far to be deployed in service of social change or impact policy formulation.

This challenge emerges out of the fact that the relationship between scholars' research, communities (beyond field work) and governments is very much underdeveloped in most African countries and nonexistent in some. Scholars in

our disciplines have a **pathetic history of lobbying governments or the end users of their research products.**

If I may ask, how many of you would be content with going through the rigor of research only to have your article or book sit on a shelf somewhere in a library to be accessed by academics only? → Unfortunately, this is a common occurrence within our disciplines.

A few **questions that emerge out of this challenge** are: *How do we seize the opportunity to feed our research findings into local, regional, national and continental debates? How can we harness humanities research's power to empower our communities/countries/regions with "knowledge for tomorrow?"* Basically, *how do we move forward as intellectual activists?*

These questions lead me into the fourth and last part of my speech.

**(images/symbols of I@Mak)**

**Ladies and gentlemen,**

- 4. I re-visit Makerere's I@Mak Program of 2000 to 2009 as an example to make my point and show what is feasible as well as to propose a way forward to push Makerere's past innovative achievements into the future.**

The **philosophy and activities** of the founding committee of I@Mak's were guided by **two ultimate questions**: “how best can we make **Makerere relevant to the needs of society**? How can we **harness the transformations at Makerere** for the greater cause of the nation, the marginal, the dispossessed?”

For those new to Makerere, allow me to say that **initially, a planning Committee of Fourteen (C-14)** comprised of seven (7) Deans and Directors from Makerere and seven (7) members from Government. The C-14 was soon institutionalized and evolved into the Innovations at Makerere Committee, later dubbed [I@Mak.com](http://I@Mak.com)

The Committee was able to **mobilize** the whole university to actively engage in innovative research **aimed at more than creating knowledge for knowledge's sake** by devising innovations to solve particular problems at the local or national level.

The Committee encouraged **teamwork and cross disciplinary ventures** within the **gender mainstreaming** spirit at the University. In **collaboration with five other Universities, district councils** and the **private sector**, Makerere was set on the road of innovation for a decade.

**This was electrifying and left no moment for slack. I had never in my life seen different university units come together and in solidarity with local governments as well as the Ministry of Finance for a common cause – propelling innovations.**

The Committee's **ultimate goal** was to make **use of a higher institution of learning to help society to address** problems of underdevelopment to empower the disadvantaged.

The Committee's secret to **success was being broad-based** or what could be seen as being inclusive.

**(image ES, I @Mak)**

With hindsight, the **I@Mak program** provides **numerous examples of what is feasible if a university is serious in harnessing its research's power to empower communities,** but I will give one.

For example: Through this program, **the School of Education in conjunction with the Women Studies Program conducted research into the causes of the girl-child school dropout.** Among the causes highlighted was **“sexual maturation”**—girls having to deal with menstruation in the absence of affordable sanitary towels. We **contacted colleagues from the Faculty of Technology** to see if they **could help us develop relevant and affordable technology** to address the problem. This led to the now late Professor

**Musazi developing a simple machine from scrap metal to produce the Maka pad (sanitary pad). The pads were to be made using elephant grass to which rural schools had access to make their own pads. Musazi also developed sun-heated smart toilet panels to enable girls wash and quickly dry accidentally “soiled” parts of their uniforms with menstrual blood.<sup>1</sup> At the next stage, we were to contact the Faculty of Chemistry and Agriculture to see if they could help turn the absorbent pads into fertilizer. Other innovations involved establishing two model villages -- one in the remote Northern area (Arua) and the other in the AIDS ravaged Rakai District where Makerere researchers collaboratively worked with communities and district authorities to address specific community identified problems.**

**Studies elsewhere have demonstrated that humanities research is likely to be translated into action if it is planned with that goal at the design stage (The British Academy, 2008).**

**At core are some key indispensable strategies which were also displayed in the I@Mak program.**

**Ladies and Gentlemen, permit me to mention only 7 of these strategies**

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<sup>1</sup>The girls, referred to this “soiling” as “mapping.”

**First**, a researcher's ability to **identify and keep in constant dialogue** with key stakeholders and developing enabling partnerships.

**Second**, recognizing that **no single disciple or sector has the unique pathway to success**. Our strategy was to strive to build, nurture and advocate for **broad-based partnerships** that included other disciplines, government, and the private sector, civil society, and multiple funders.

**Third** was/is to **ensure a section of and prioritizing innovative research methodologies** that are more **inclusive in their design and diffusion process**. A journal article, book, or one-time dissemination workshop/conference are not likely to achieve much (other than earning one tenure or promotion)

**Fourth**, at an **early stage** of work, attempt must be made to **identify mobilize and deploy both dynamic men and women champions** in launching or facilitating innovations emerging from our work. **Support from those in power whether government, business or communities remains vital to challenging the status quo** of none or little utilization of research findings.

**Fifth**, we had to **remain vigilant in pursuing creative diffusion mechanisms** that combine communications efforts with effective use of **social networks** and deployment of socially, politically, and economically influential actors. Researchers in the program **tried to have multiple dissemination outlets and packaging of results**.

**Six**, and our number **one secret** was, to **capitalize on multiple trajectories** of social, economic, and political transformations already underway (even negative/challenging ones).

**In the seventh** place is the **secret of lobbying**. We never seized to **lobby, lobby, lobby and lobby the government and local governments** and **donors** for commitment to and provision of critical support. **Even when we knew that the government's priority** focus had moved from tertiary education to universal primary education, **we persisted in our lobbying**. Equally important, was **mobilization from below** for communities to play a key role in designing innovation/strategies to generate momentum for their adoption.

**From the intellectual/scholarly activism positionality, the one key lesson** I learnt from the I@Mak program is that **if** through our research, we are to contribute to building models that are sustainable; **if** our research results are to support programs with foresight; **if** we are to intellectually invest in models and theories that empower girls, women, boys, men, other marginalized groups, societies and our countries at large rather than disadvantage them --**we need to remain vigilant in recognizing the fact that there is no one single “right” path to research**. **Innovation will remain a cornerstone** to whatever we do as we strive to transcend roadblocks and simple solutions.

**Harnessing the power of university research to transform the lives of the marginalized groups (women, men, the disabled, the poor, those that are trafficked, sexual minorities etc) on our continent is an ideal overdue.**

**The African continent is poised to benefit from the research of its universities.**

**Multi-disciplinary and collaborative research presents a particularly exciting pathway for seizing the present moment and achieving multiple goals -- some of which have been so difficult to realize in the past. What and how we design, conceptualize, create, built support and document—will be a substantive heritage of tomorrow.**

**The example cited above (Maka pad) leaves one sanguine that when research is conducted with a specific lens (e.g. empowerment of the girl-child), more often than not, a powerful, untapped and transformative strategy emerges.**

**(Slides of I @ Makachievements)**

**Besides the two model villages, a summary of the I@Mak achievements included: more than 300 research projects were carried out in different units of the University; 89 Masters Research degrees and 20 PhDs (sponsored) were awarded;**

more than **10,000** students were supported through **internships**; more than **30** books published by **Fountain Publishers**; the program also supported more than **100** **workshops on research methodology**, writing and publishing as well as short courses and the revamping of old courses; **effective partnerships with other Universities** in the country (6), both public and private and last but not least, was the **annual Vice Chancellor's Awards** for innovation and academic excellence to promote innovativeness amongst pilot local governments and academic staff in partnering higher education institutions.

### **Slide- CONCLUSION**

**Ladies and Gentlemen, I will conclude by stating the obvious that**

#### **Conclusion**

Today, on the **African continent**, **generating innovative “knowledge” with the Humanities & SS included**(and or taking a central stage) **is pertinently relevant as concerns, such as:** inter-cultural/ethnic tolerance and understanding; an urgent need for the preservation of cultural heritage/history; environmental renewal; economic mismanagement; a broader understanding of the effects of wars, migrations, deadly viral infections, mental disorders, re-emerging despotisms as well as colonialism and other evils/challenges are increasingly coming

to the fore. These challenges cannot be solved by science alone.

It is common knowledge that **successful countries have had a balance between humanities and science research.** If Uganda is to meet its many and pressing challenges; **and if Makerere** was to be seen as fruitfully contributing to the public good today and in the future; **humanities and social sciences' research must strive to claim and take that center stage as well as be made to stand alongside the sciences to solve societal problems.**

For this to happen, **two things are crucial.**

First and foremost, **refocusing our attention with new insights about the relationship between knowledge and politics in general.**

Second, **perceiving and packaging our work as Makerereans in a significantly different way than scholars in the Humanities and Social Sciences have done in the past.** In addition to theory, this new way **takes praxis seriously into consideration** -- or what we may call intellectual/scholarly activism.

Makerere is **poised to enjoy a very healthy and productive future.** Nonetheless, the road to this future **will not be simple and straightforward** with quick fixes to long term and deeply embedded glitches.

## Slides of I @ Mak achievements- school girls, etc

**Today** as we take stock of **yesterday**, we should **recommit ourselves to producing knowledge** that positively inform not only the **tomorrow** we want to see but will equip and nurture present and future generations to **cherish and protect -- integrity, productiveness, radical consciousness and diligence** as they struggle to build more equitable and durable social, political and economic institutions as well as relationships to enable humanities physical and spiritual well-being.

As a famous German philosopher Goethe Henric once said, **“Thinking and doing is the sum of all wisdom.”** Let us begin on our next 100-year journey with this in mind.

**Finally**, I would like to end my speech by **re-iterating my gratitude to the College and Makerere at large for organizing this conference.** I thank **past and present Professors**, lecturers, students, administrators, support staff and external friends for **their dedication** to the institution over the past 100 years and for **advocating for the realization** of the importance of the Humanities and Social Science disciplines in the development of our country. Your labors and gifts have

**enabled tangible results we are seeing and celebrating today.**

**(Symbol or image of power to the people)**

**Long Live the College of Humanities and Social Sciences.**

**I thank you all for your kind attention and I wish you all good deliberations for the remainder of this conference.**