

## DRAFT CONCEPT NOTE

### Theme 2: Patterns and Trends of Humanities and Humanistic Social Sciences Knowledge Production

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#### 1.0 Introduction /Background:

Theme 2 **Patterns and Trends of Humanities** covers the following disciplines; History, Feminist studies, Archaeology, Social psychology and Religion and peace studies. The research team seeks to examine the forms of knowledge production and epistemic traditions that have informed the curriculum and research in specific humanities and humanistic social sciences scholarship. The focus is on critical reflection on the methods and forms of knowledge production and teaching of these disciplines and engage the debate on the significance of the disciplines in n academia and development.

The research is premised in the broader context under which Humanities and Humanistic Social Sciences have come under attack by both political leaders and part of the public as being irrelevant and useless and thus not worthy pursuing as a career path. Such criticism notwithstanding, knowledge production and teaching of humanities disciplines at Makerere have endured over the course of the 20<sup>th</sup> century into the 21<sup>st</sup> century. The questions we ask are what is the explanation for such criticism and how have the disciplines survived over the years? What has been the place, role and significance of the humanities and humanistic social sciences? We seek to interrogate the place/position of humanities disciplines in knowledge production and argue that ignoring them is erroneous and thus the urgent need to re-centre humanities in the mainstream discourse in academia and development. In historicising these disciplines we explore trends and patterns and philosophical underpinning that have informed the teaching and research at a given point in time. We interrogate the place of Euro-centrism's and Afro centrism's through the colonial to post-colonial periods in the respective disciplines at Makerere University

Makerere was established in 1922 as a government technical school offering largely technical education and professional training in medicine and engineering. Pressure for the arts course which was to be taken by students who did not wish to take any of the available professional courses began in the 1930s and, in 1949 when Makerere was elevated to a university college status affiliated to University of London, a number humanity courses had been introduced including history. From 1949, it was the University of London that determined the curriculum, examinations and staff at Makerere until 1963 when the University of East Africa (UEA) was inaugurated, comprising of three constituent colleges namely Nairobi, Dar es Salaam and Makerere. The inauguration of the UEA marked the end of Makerere's special relationship

with the University of London (Makerere University College Report for the year 1962-63) as the new university introduced East African degrees and authorities focused on East Africanisation. In 1970, Makerere college transitioned to an autonomous national university and henceforth, its name changed to Makerere University.

At its inception Makerere was a technical school but over the years different disciplines were introduced including the humanities and humanistic social sciences. Archaeological research in Uganda began in the 1920s (How about teaching?), History teaching at Makerere began in 1949 following the establishment of a history department in the same year, religious studies began in 1951 (Sicherman, 2005:93), social psychology in 1952 (?) and feminist studies 1991

Drawing on annual administrative reports and her own experiences and observations, Margaret MacPherson (1964) provides a biography of Makerere College since its inception in 1922 to 1963 when it became a constituent college of the UEA. MacPherson's is a straight forward narrative without critical analysis of what was going on at Makerere and how broader social processes shaped events there. Her chronicle provides interesting details about life at Makerere back then, but it does not focus on individual disciplines in the humanities and humanistic social sciences. Where she talks about them, she does so in passing. A near comprehensive institutional history of Makerere 1922 to 2000 is provided by Carol Sicherman (2005) who explores different themes including the colonial legacy, Africanization, staff development and curriculum reforms; and Makerere's moments of glory and decline. Sicherman also details clashing interests and perspectives at Makerere. Nonetheless, while her work is more comprehensive than Sicherman's, it does not provide space for critical reflections on the place of the different humanistic disciplines at Makerere.

Building on and going beyond her work the Research Team seeks to explore the patterns and trends in the research and teaching of the above mentioned disciplines at Makerere University through the following objectives :

1. Explore the theoretical underpinnings of the disciplines in both research and teaching
2. Examine how both research methods and teaching have been changing since establishment of the disciplines
3. Critique knowledge production and teaching: what was predominant and what was missed?
4. Critique the narratives across disciplines.
5. Provide mini case studies of the key players in the disciplines, what they stood for.
6. Trace and critique attempts at Africanising and decolonizing.
7. Explore Makerere's partnership networks with other universities and agencies .
8. What does the future hold for the disciplines?

Each disciplines comes from a particular context. Where it emerges from? What informs the teaching and research? Located at particular

The research is timely and gives us opportunity to look back and reflect on **where we have come from as an area of knowledge production. What has worked? What has not worked? And why? Ask questions about the domination and a certain way of doing things. How do we centre our own ideas in our location? What does being theoretical meaning? We are dealing with theories that do not address people's problems and needs. Interrogate African modes of thinking.** The team will explore the continuities and discontinuities in the humanities and in so doing, it will bring humanities from the periphery

to centre of discourse in terms of academia, national development, influence processes of decision making.

## 2.0 DISCIPLINES

Below are we present the issues to be covered in the specific disciplines in humanities and humanistic social sciences at Makerere University.

### 2.1 History

The teaching of history was introduced at Makerere in 1949 following the establishment of a Department of History in the same year. Initially the Department focused on only European oriented courses but in 1952 a component of African history was introduced following the recruitment of Kenneth Ingham as a lecturer in 1951. A war veteran with a PhD in Indian Colonial History from Oxford Ingham laid the foundation for the teaching and research in Africa history (Ogot, 1978; Sicherman 2003). By 1957, Ingham had established a strong team of professional historians at Makerere but they were all non-Africans. It was not until 1959 that Ingham hired Bethwell Ogot, the first African historian in the Department.

In a context where European historians were still dominated by the Hegelian notion of essential darkness of the African past, Ingham demonstrated that it was possible to study and produce African history. With the colonial government's support, Ingham made significant progress in promoting research and writing of African history. During his term of office, he was able to mobilise financial support that enabled staff in the Department to conduct research on different aspects of East African history leading to two volume publications of *History of East Africa* published in 1963 and 1965 (Harlow, Chilver & Smith 1965; Makerere College, the University College of East Africa Report for the Year 1956-7 & 1957-8). Ingham himself published *The Making of Modern Uganda* (1958); two journal articles on the history of Uganda and Tanganyika *A history of East Africa* (1963). Through teaching and publications Ingham and other European historians of the time demonstrated that it was possible to study and produce African history in Uganda at that time. What constituted African history then and what conceptual underpinnings informed both the teaching and production of historical knowledge by staff at Makerere? What methods did they employ?

The 1960s generation of African historians engaged the African continent from a new angle because Africans wished to rewrite or write their history which they regarded "as part of the basis of their self-respect and self-identification, both as a race and also as members of the new nations which are struggling to find internal unity and external status" (Perham, 1965, xiii). Issues of identity and nationhood became critical. By the eve of Independence, the study of African history had become a serious field of inquiry at Makerere and it was already recognised in government circles but it was still dominated by non-Africans. It was not until the mid 1960s that Ugandan historians began to appear on the scene and contribute to know production. What forms of knowledge did they produce and how did they inform the history curriculum at the Makerere?

It is also on record that a number Ugandan graduates of history embarked on further degree programmes in England, Canada, the United States, University College Dar es Salaam in Tanzania and University of Ghana at Legon during the 1960s. What was the nature and impact of these partnerships? What was the source of funding and what were the terms? How did the

foreign training inform methodology, knowledge production and teaching of history back at Makerere?

What role did history play in nation building in post-independence Uganda? We shall interrogate Prof. J.B. Webster's "History of Uganda Project" that was launched in 1969 with the primary objective of generating "a new history of Uganda" (Sicherman 2003:271). What was new about this project in terms of epistemological traditions?

How did Idi Amin's regime impact research and teaching of history? It is documented that "Amin forbade research of any kind which involved fieldwork" (Sicherman 2003:280). For this reason, it will be interesting to trace the patterns and trends of the discipline during this moment in Uganda's history.

And, while many seem to applaud the 1990s for the revival of Makerere University generally, the criticism of the humanities and history in particular has remained very loud. It is one of those disciplines that have been attacked and dismissed as useless by the political leadership. It is interesting to note that when Europeans introduced history teaching at Makerere during the postwar period, they emphasised European history and totally ignored African history because, in their view, Africans did not have history. About sixty years later, Ugandan political leaders dismiss history as an academic discipline because they regard it useless. Is history that irrelevant and useless? Drawing on the intellectual history of the discipline, the project underscores the centrality of history in society. Historians grapple with interrogation and interpretation of social phenomenon and these are key to our understanding of society and social relations. History may be seen not to tackle present-day problems but it is certainly not a dead past. It defines us, helps us appreciate where we have come from and where we are headed.

## 2.2 Archaeology

Archaeology, which is the study of humanity through recovery and analysis of material remains of human activities theoretically begun as a treasure hunting exercise spearheaded by bishops and kings in a period, we term as the antiquarian period (collection of antiquities) in the 15<sup>th</sup> and 16<sup>th</sup> centuries. This involved the collection of materials for the sake of collection without proper scrutiny but gave rise to archaeological theory and methods the world over.

The 17<sup>th</sup> and 18<sup>th</sup> marked a shift to nationalism characterized by the rise of museums with collections that would symbolize the nation's greatness. At this time the main issue was accounting for existence and this led to the rise of various theories rooted in cultural histories that challenged creationism, especially Antiquarianism, Darwinism, Uniformitarianism, Social evolution and the Three age system. The latter led to the classification of archaeological materials on which the African cultural stages are based. From the 1850s -1950s archaeological theory has been dominated by Evolution, Diffusion, Historical Particularism, Neo-evolutionism and Functionalism theories.

It is against such a theoretical background that archaeology was introduced to Africa, East Africa and Uganda in particular. The teaching of archaeology at Makerere University begun in the 1960s in an attempt to train African archaeologists with the establishment of similar departments in Ghana and Nigeria. Then it was taught by Europeans who left the country due

to the political turmoil then. Thus there was no teaching of archaeology at Makerere University in the period 1960s-2013. In 2004 there was the actualization of the plans of the African Archaeology Network as a Pan African Movement for capacity building and research in archaeology that led to the training of Ugandan archaeologists at the University of Dar es Saaam who then revamped the teaching of archaeology in 2013 at Makerere University. Prior to that archaeological research and teaching in Uganda had been carried out by researchers from Europe and America. Its upon this background that the History Department at Makerere University proposed an archaeology program to be taught to undergraduate students that started in 2013.

A look at the curriculum of the existing course at Makerere termed as Archaeology and Heritage Studies shows that it is a replica of the Dar es Salaam program which shows that attempts to decolonize the teaching and research still have a long way. This means that the teaching of archaeology is still colonized by the University of Dar es Salaam. All this has been done with limited community engagement in archaeology.

Archaeological research in Uganda started in the 1920s mainly spear headed by the Uganda Geological survey department. Since its aim was understanding Uganda's geology they mainly concentrated on Stone Age sites especially Nsongezi. In the initial years like it still is research was and has mainly been conducted by foreigners starting with Wayland the then director of the Uganda Geological survey department and other such as Posnansky, Robertshaw, Andrew Reid etc.

In terms of regional research emphasis has been on western, central and south western Uganda as compared to the north which was then not viewed as viable since historically it was regarded as a colonial labour reserve. In the central part of Uganda emphasis has been on the kingdom areas especially Buganda with works of people like Andrew Reid. In western Uganda emphasis was on the Nsongezi rock shelter beginning with the works of Wayland, Bishop among others. Within the western region Kanyore Island which is the type site of Kanyore culture widely spread in many parts of East Africa and as far as Sudan. While in all these areas they call this culture Kanyore after the type site in Uganda little has been done about this site. Initial work at Kanyore Island was done by Chapman in the 1960s and the next research by Kyazike in 2013. A lot of questions still remain unanswered concerning the Kanyore tradition such as the subsistence and mobility patterns and more importantly the dating of the site. In south western Uganda which is the herb of indigenous iron working technology there is a lot that has to be done to document the indigenous iron working systems. It should be noted the research lacuna in northern Uganda is being addressed by Okeny Charles' Phd but a lot still has to be done.

Another important site where archaeological research was undertaken in the 1920s is Sango Bay. This is the type site of the Sangoan following the work of Wayland in 1924 which was basically based on surface collections. The next research and first attempt to undertake sub-surface survey was undertaken by Ssemulende for his masters in 2017 to document the technological characteristics of the site. This site currently is a refugee settlement and also part of the land has been awarded to Indians to establish sugar cane plantations. This site is being worked on by a PhD student whose work aiming at situating the Sangoan in its tecno-context may go along away but may not be an end in itself. It should be noted that the Sangoan lithic industry is a name widely used internationally but limited work has been done at the site where this name was derived.



Stratigraphically Ugandan archaeological research could have been considered under the Three Age system. The Three Ages are Stone Age, Bronze Age and Iron Age. However, Uganda like many parts of Africa did not witness the Bronze Age which leaves us with the Two Ages that are Stone Age and Iron Age. The Stone Age is also subdivided into Early Stone Age (Oldowan and Acheulean), Middle Stone Age and Later Stone Age. In between the Acheulean the last part of the Early Stone Age and Middle Stone Age are intermediate industries such as the Sangoan. In terms of research in Uganda most of the research has concentrated on the Later Stone Age at the expense of the Middle Stone Age and Early Stone Age. While the Iron Age is also divided into Early Iron Age (Urewe), Middle Iron Age (Chobe ware) and Later Iron Age (Roulette). There are research gaps in the Neolithic period taken as the Kansyore period dated about 8000 years ago despite substantial work done on the Iron Age.

Uganda still has a huge research gap in terms of dating (establishing the chronological sequence of the sites). In countries like Egypt while most of the archaeological materials can be easily allocated to dates this is not the same for Uganda. Thus an attempt to date some of the sites by first of all documenting the available dates would take us a long way in historicizing the humanities.

In terms of rock art Uganda has a number of rock art sites especially in eastern Uganda at Nyero, Ngora, Komuge, Kachumbala, Kakoro, Kapir and Mukongolo and in north eastern Uganda (Karamoja). This aspect has been researched since 1953 but with emphasis on the art rather than the archaeology associated with the rock art with the exception of Nakaweesa's work that documented the archaeology of Nyero's Later Stone Age. It should be noted that the rock art sites in Eastern Uganda have been on the World Heritage List since the 1990s but have not been accepted till date thus a look at world heritage site nominations for Uganda is still critical by academicians since one of the reasons for the failure to access the list is poor documentation (writing about the sites not being very convincing). Uganda has only three world heritage sites of which only one is cultural that is, Kasubi tombs (world heritage site in danger). The other two sites are natural sites (Bwindi impenetrable forests and Rwenzori Mountains).

Kiyaga Mulindwa David (RIP) for some time was the only archaeologist in Uganda but mainly concentrated on consultancies and Iron Age research (Murchison Falls National park and Kikubamitwe). It should be noted that Kiyaga Mulindwa started the archaeology department of Botswana University and was being winning the grant by the African Archaeology Network that was managed by Professor Felix Chami (University of Dar es Salaam). The African Archaeology Network starting in 2007 trained a number of Ugandan archaeologists at the University of Dar es Salaam who included; Ruth Tibesaasa (PhD student University of Pretoria), Herman Muwonge (PhD Student Cambridge), Wamutu Godfrey, Charles Okeny, Nakaweesa Esther (RIP) and Fatumah Mirembe for masters in Archaeology and Kyazike Elizabeth for PhD. Other graduates of Dar es Salaam include Nyiracyiza Jackline sponsored by government of Uganda and Ssemulende Robert by the Paleontological Scientific Trust. Two master's graduates from Bergen University include Ongwen Dismas and Kyazike (not sure of the second name but not Elizabeth). These are the local archaeologists that Uganda has currently. With the coming in of Gherda Henkel more two of these are doing their Phds at Makerere University. Given the nature of neocolonial scholarships the Dar es Salaam group had to fit in the grant agenda have not done much to decolonize the

## 2.3 Psychology

### Background

The intellectual history of social psychology at Makerere is intimately intertwined with the history of the teaching of psychology at Makerere university. Since 1952, selected applied areas of psychology have been offered to aspiring teachers in the then Faculty of Education and to medical students and those training for psychiatry in the Department of psychiatry at Mulago. Psychology was first taught in the Faculty of Social Sciences from 1963, becoming a separate degree course (under the 3:2:2 arrangement) within the Faculty of Social Sciences administered by the Department of Sociology in 1967. Two years later, the faculty of Social Sciences further developed the discipline by initiating a 3:1:1 degree course which came to be administered by the then Faculty of Education in 1975. Thereafter up to 1999 it was under the Department of Educational Psychology and the university was awarding undergraduate 3:1:1 and 3:2:2 psychology degrees of Bachelor of Arts and Bachelor of Arts (Social Sciences), and Bachelor of Science.

Considering the immense potential of psychology in many areas and sectors addressing poverty such as social services, family life, health, law, government, private and public enterprises, and others, academics at Makerere in the 1990s found it an opportune time to promote the study of psychology as a science and a profession in Uganda. They argued that it was important to reverse the trend in East African Universities where psychology was merely perceived as servicing other professions rather than as a profession in its own right.

In 1995 the Department of Educational psychology initiated a proposal to become an Institute. It was believed that better services could be provided to all constituents if psychology remained united as an independent Institute. Senate supported this view on 9<sup>th</sup> November 1998, and in 1999 the University Council approved the creation of the Makerere University Institute of Psychology with four departments namely: Social and Organizational Psychology; Educational Psychology; Mental Health and Community Psychology; and Makerere Psychological Services (Outreach Department).

When the College system legally came into effect in 2011, the then Institute of Psychology was restructured to form the current School of Psychology, one the five Schools in the College of Humanities and Social Sciences (CHUSS). But what have all the above developments meant for knowledge production in the discipline of psychology and in particular social psychology at Makerere University?

The story about the teaching and practice of psychology in Uganda is a story that I think has never found its way in any academic journal let alone any newsletter that I know of. Yet, in Uganda when psychology makes it to the news, it is normally after the country's President has used it as an example of one of those areas of study he does not think will get someone employment or has limited job opportunities. Without an authoritative reference to serve both as an important record of and statement on the state of the knowledge production in the discipline, we are left with sporadic insights here and there with no depth to inform future scholarship.

In other developments, the School of Psychology, Makerere University signed a memorandum of understanding with the Federation of Uganda Employers to among other things conduct

surveys leading to the Employer of the Year Awards<sup>1</sup>. Other areas of collaboration between the **School of Psychology** and the Federation of Uganda Employers include; conducting research in people management and organizational development, working with employers in reviewing the curriculum and management of the internship programme for students of Organizational Psychology, writing and publishing a journal on people management and organizational development and writing joint research proposals and seeking funding for applied research in the areas of HR management and organization development. The outputs of EYA survey research include: publications in form of reports published for practitioners, policy makers and advocacy groups<sup>2</sup>. In addition, presentations of the results are made at a number of fora as part of efforts to disseminate the knowledge generated to a wider public. As mentioned earlier, the interest in the discipline of social psychology at Makerere and outside of it arose from the fragmented understanding of the subject. So at one level there was that fragmentation of reality into disciplinary needs and disciplinary methods. But this has not been as explored as it should be.

### **Problematizing psychological studies @ Makerere**

In emulating the natural sciences which it was servicing and not the humanities, the arts or the humanistic social sciences, psychology at Makerere copied many of the subcultural practices of the natural sciences. For instance, one important custom is the primacy of peer reviewed journal articles over book publications that have remained central in many of the humanities fields. Over the years this has been combined with an institutional pressure that encourages publications in international journals mainly those listed in the social science citation index. In fact, the university has adopted a journal list similar to those in Western Academies. Such institutional pressures and the current academic environment has a distinct bias toward a particular mode of intellectual productivity with detrimental consequences for the autonomy of inquiry by academics at Makerere. And given that history, how can we think of knowledge production that is driven, not by the fragmented needs, desires and interests of the disciplines serviced by psychology but by the needs and desires and interests of those who have been epistemologically disenfranchised? Under such circumstances, what is worthy of study? What counts as basic theory or narrow application?

Unlike other disciplines in the humanities at Makerere, there is no record of any attempt at a critical reflection on the Eurocentric influence on the discipline. Nor is it clear if there has been any systematic attempt to Africanize the discipline. If so what are some of the highlights of those efforts and currently where is the discipline along that path? As part of the research into the patterns and trends in knowledge production at Makerere University, historicizing knowledge production in the discipline will present an opportunity to interrogate the possibilities for Africanization and how this could become part and parcel of regular discourse in the discipline.

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<sup>1</sup> The Employer of the Year Awards (EYA) survey was initiated by the Federation of Uganda Employers (FUE) in 2001 with the major objective of identifying, ranking and recognizing organizations in Uganda that excel in instituting and remarkably executing world class human resource management policies and practices in a bid to encourage other organizations to follow suit.

<sup>2</sup> A copy of the main survey report is available as a resource/reference material in the School Library.



## Research questions

The research project will be guided by the following specific research questions focusing on the productivity and influence of the scholarship of academics in social psychology:

- What does the research produced focus on?
- Whose questions are being explored?
- Who does the research?
- How do academics in social psychology do research and do they have the capacity to continue doing it for the foreseeable future?
- Who is maintaining academia in the discipline?
- How is the research influencing policy and practice?
- How is it addressing societal challenges?
- How is it contributing to economic, political, social and cultural transformation?
- How is shaping knowledge of ourselves and the world?
- How is it shaping the discipline?

## Methodology

As part of the interest to analyse the patterns and trends, we will interrogate knowledge production in the discipline using historical and theoretical methods in order to critically examine the historical development and contemporary status of psychological concepts, methods, research theories and interventions.

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## 2.4 Feminist Studies

The start of feminist theory/women's studies in the academia began in the mid-19<sup>th</sup> century more specifically in the late 1960s. It marked a shift away from women simply accessing higher education to focusing and challenging the male-dominated nature of the education system. These efforts led to the founding of Women's Studies programs on college and university campuses in the USA. The introduction of women's studies was further a product of the influence of the political climate in USA that was fraught with several pro-freedom movements such of the women's liberation movement, the Civil Rights movement, the anti-war movement, the antipoverty movement among others. Women who participated in the women's movement felt that they needed to transfer this positive momentum from their communities into their classrooms. Women no longer wanted to limit their studies to existing knowledge. Instead, they wanted to use their experiences of discrimination and oppression to create new knowledge that would lead to positive change for women (Ginsberg, 2008). Since then, the discipline set out to transform the conceptual categories and institutional practice. The academic feminism,

across and within disciplines, has defined itself as a theoretical/ political enterprise that challenges what it sees as the fundamentally male- cantered bias of traditional scholarship.

From the USA, the discipline of women's studies/feminist studies gradually spread to other parts the world. In Uganda and Makerere University the establishment of feminist studies/gender studies traces its roots from the United Nations World Conference on Women in Nairobi in 1985 when representatives from Uganda came back with the idea of establishing an academic arm of the women's movement. The group realised that sustaining and moving the women's rights agenda to higher level it would require larger core of qualified staff. In 1991 the Department of women studies was established as the academic wing of the womens movement with the objectives of

- i. Develop intellectual, analytical and practical skills in the discipline of Women Studies in Uganda.
- ii. Create a critical mass of gender experts for institutions of higher learning, the national machinery; and non-governmental organizations.
- iii. Reinforce the women's movement in Uganda with research for advocacy

The Department of Women Studies evolved and changed names to Women and Gender Studies in 1997 and in 2017 became a School of Women and Gender Studies. The focus on teaching and research in feminist studies has focused more on gender and development domain.

The focus of this study therefore is investigate and interrogate not only the trends, pattern, research, curriculum development but also philosophical theorisation underpinning guiding the studies at different points in time and influence on other disciplines. We question how this philosophical theorization has driven the teaching, methods and approaches, research and knowledge production and how have these changed over the years. In historicising feminist studies the following issues will be covered

The background and context that informed the introduction of feminist studies, research and knowledge production over the years at Makerere University

1. The trends and pattern in the growth and research in feminist studies at Makerere University
2. Knowledge production in feminist studies and how this has influenced curriculum development and application in feminist studies in general as well as other disciplines
3. Methodologies employed in feminist theory/studies knowledge production over the years at Makerere University
4. The significance of the feminist theory/studies and how they have shaped public discourse over the different period of time
5. The main actors in teaching, conducting research and engaged in community out-reach with regard to goal of feminist studies
6. How the teaching of feminist studies/gender studies has progressed both in content and form?

### **Methodology and design**

This study will predominantly utilise qualitative approaches and methods. These include extensive document reviews and primary data from selected key informant's central to the development of feminist studies at Makerere over the years.

The study will use both historical and philosophical study designs. The purpose of historical design is to collect, verify, and synthesize evidence from the past to establish facts about the trends, patterns and research in feminist theory building and studies. While the philosophical design will be used to interrogate the ontological and epistemological assumptions underpinning feminist theory and studies. This approach will use the tools of argumentation derived from philosophical traditions, concepts, models, and theories to systematically and critically explore feminist theory/studies debates/discourses in the country about fundamental issues that affect women and men.

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## 2.5 Religion and Peace Studies

### Background

History reveals that the Department of Religion and Peace Studies was originally part of Philosophy (Department of Religion and Philosophy), but separated in around 1986 to form two different departments namely department of Philosophy and Religious Studies. In 2010, the department changed its names from Religious Studies to Religion and Peace Studies.

The Department has had several Heads including; Prof. Noel Q. King, Prof. A.B.T. Byaruhanga Akiiki, the Late Ass. Prof. Yustace Rutiba, Ass. Prof. Sr. Therese Tinkasiimire, the Late Ass. Prof. Serapio Kabazzi Kisirinya, Haji Abdu-Fattah Katende, Dr. Paddy Musana and Dr. Hassan Tugume Lubowa. **(Actual dates of Headship to be added).**

### Affiliation and Collaborations

The department has got some affiliate Colleges namely; Ggaba Theological Seminary and Kinyamasika Theological Training College. They do obtain their Masters degrees from Makerere University. One strong collaborator has been the School of Mission and Theology Stavanger, Norway which has been responsible for training of some outstanding PhDs and Masters (I will return to this in detail in the discussion of knowledge production).

As the University of East Africa, the Institution had a strong department of Religious Studies. Noel Q. King founded the department as a joint project of the University of Ibadan and Makerere University. Scholars like John S. Mbiti and E.B. Idowu were responsible for the development of the study of African Religion in its early years. (Chitando 2016:37).

The department has had an interdisciplinary nature. About four Religious affiliations and backgrounds are represented on the staff (Islam, Catholic, Protestant and Pentecostalism). They have worked and held together over the years. But much more all the world religions are taught and discussed across the different academic years of study.

### Problematizing the Historicization of Religious Studies

In the historiography of Religious Studies, we will seek to find out and document the conceptual underpinnings and theorizations both in the teaching and research over the different years. Here we question how this theorization has affected the teaching, methods, research and consequently knowledge production and how have these changed over the years.

In history of Religious studies as a discipline in Makerere University what has been the language of discussion and engagement? How has it changed over the different historical times and what influenced the changes. For example, in the teaching of African Traditional Religions, what language has been used? How has it changed? For example, how do we discuss ATR in the 21<sup>st</sup> Century?

In our discussion what has been the critique to Religious studies overtime? The secularization trend stood as a strong critique to the relevance of religion in the early 2000s. The place and relevance of prophecy in a modern scientific era when evidence is appreciated in academic discourse. How do we respond to current narratives in the disciplines of Religious studies?

There are different men and women that we choose to examine and reflect their foot paths as case studies in the process of historicizing religious studies more specifically. For example, almost no discussion in ATR will go without mention of John S. Mbiti, Byaruhanga ABT Akiiki, among others. We choose to ask, who were these people? What did they live for, their value system? Their disciplines and what kind of knowledge did they produce. What is their concrete contribution to the field of Religious Studies? And so today we seek to find out where they are geographically, where they are in terms of their disciplines?

Who are the other African scholars that have enriched and influenced the study and research of Religious studies from varied academic and methodological orientations both locally and globally?

It will be vital for us to trace the emerging patterns and trends in the teaching and research methods of Religious studies. For example, what has been the knowledge produced as a result of the teaching and research in ATR, Indigenous Thought and Spirituality, Christianity, Hinduism, Islam, Liberation Theologies, Ritual studies, Peace and Justice and Religious Ethics. In terms of partnerships, the department has collaborated with School of Mission and Theology from about 2002 to date and the earlier discussions, career development, capacity building revolved around Africanisation of Biblical studies, Reintegration of Female Ex-Child Soldiers, Global Studies and intercultural studies. This partnership has yielded a great deal in terms of doctoral, Masters and senior scholarship. It will be interesting to deeply explore and document the contribution of this partnership to the growth and relevance of religious studies in the Humanities.

What is inherent in Religion and Peace Studies (ref. to the various courses taught, research conducted by students and staff over the years), that has created room for discourse and hence knowledge production? How do we for example document and critique the structure and process of the knowledge produced in Religious studies? How do we trace and mainstream this knowledge into scholarly discourse but more importantly in practice in a globalized arena?

Historicizing Religious Studies presents a new phase which should position us on a journey to take stock of where we are from in terms of knowledge production right from the time of inception through the various historical epochs until to date. For example, what forms of works and trends of research and methods have we produced in biblical studies, science of Religion, Religious Ethics and African Traditional Religion, and New Religious Movements? Again, what has been our potential and actual contribution in the realm of conflict resolution and peacebuilding? To what extent can we extend the lessons and case studies addressed over the

years to create an interrogative discourse in the broader socio-cultural and politico-economic fields beyond conflict resolution, for instance.

### The Past, Present and Future of Religion and Peace Studies

Is there something in the past and present in the department of Religion and Peace Studies, that permeates the socio-cultural, politico-economic domains and can be a basis for interrogating various schools of thought in debates and interventions in areas such as conflict resolutions and peace building, democratic governance, climate change, children and war, biblical interpretation and ethics? What are the present engagements? What forms and trends point to future knowledge production and the future of the department altogether?

### Conclusion

Even before the department was born, clearly there was great need for its existence. Its contribution and relevance in academic discourse over the years will be traced and explored, including the men and women that have been central in this process. How is the knowledge from the department influencing current scholarship and local, national and global discourse on various issues? The historiography of Religious Studies presents a remarkable move to return the study of religion from the periphery to central academic discourse and engagement in various global issues.

### 3.0 General References

1. MacPherson, Margaret (1964) *They Built for the Future: A Chronicle of Makerere University College*, Cambridge: The University Press
2. Ogot, A. Bethwell, (2002). 'Three Decades of Historical Studies in East Africa 1949-1977', in *The Challenges of History and Leadership in Africa*, edited by Toyin Falola and E.S. Atieno Odhiambo, 493-510. Asmara: Africa World Press.
3. Sicherman, Carol, (2008) 'Makerere's Myth, Makerere's History: A Retrospect,' *Journal of Higher Education in Africa* Vol. 6, No.1, pp 11-39.
4. \_\_\_\_\_, (2003) 'Building an African Department at Makerere, 1950 – 1972' *History in Africa*, Vol. 30, pp. 253-282.

### Journals for subscription and access

1. Azania the journal of British Institute in Eastern Africa for a period of time because most of the work done has been published in this journal.
2. The Uganda Journal

### Books to be bought

1. Robertshaw, Peter, ed. *A history of African archaeology*. London: Currey, 1990.
2. Trigger, Bruce G. *A history of archaeological thought*. Cambridge University Press, 1989. (though main library has some copies)

### Personalities we could contact in this project we have the following

1. Merrick Posnansky (USA) has done alot of research in Uganda and was one of the lecturers of archaeology in Uganda at MAK in the 1960s
2. Andrew Reid (University College London)



3. Peter Robertshaw (California State University and chief editor of Azania)
4. Peter Schimdt ( University of Florida)