

Mission of the Centre for Basic Research

To generate and disseminate knowledge by conducting basic and applied research of social, economic and political significance to Uganda in particular and Africa in general, so as to influence policy, raise consciousness and improve quality of life.

**Modernity, Development and Institutional Change:
A Dialogue Towards the next Millennium**

Rapporteur: Charity Kyomugisha

Workshop Report No.8/1998

Report of the ENRECA workshop on:

**Modernity, Development and Institutional Change: a Dialogue
Towards the next Millennium***

* ENRECA is an acronym for Enhancement of Research Capacity. This is a collaborative project that brings together three institutions: Centre for Studies in Social Sciences - Calcutta, India, Roskilde University, Denmark, and Centre for Basic Research - Kampala, Uganda. The project is funded by DANIDA.

Table of Contents

Opening Remarks	1
Theme 1: Urban Culture and Democracy	
Presentation One:	
"The Cultural Legacy of the Civilising Mission....."	2
Presentation Two:	
"Community and Democracy"	4
Presentation Three:	
"Generations; Young Women in a Nairobi Slum"	6
Presentation Four:	
"Gender and the City: Identity and the Constitution of Gender Relations in Kampala, Uganda"	8
Presentation Five:	
"Gender, Urbanisation and Daily Life: The Situation of Domestic Workers in Harere"	10
Presentation Six:	
"The New Urban Family"	11
Presentation Seven:	
"Predicaments of Secularism: Muslim Identity Strategies in Mumbai"	12
Presentation Eight:	
"The No-Party Democracy, Ethnicity and the Development of Associational Life in Uganda" Sum-up: Urban Culture and Democracy	14
Theme 2: Institutional Frameworks for Industrialisation	
Presentation One:	
"Lessons from South East Asia: The Financial Crisis in Thailand - Causes, Conduct and Consequences"	17

Presentation Two: The State and Small Scale Industrialisation in Uganda"	19
--	----

Presentation Three: "Institutional Reforms since 1981: To What Extent have they Enabled Industrialisation? Highlights from Cotton and Coffee Industries"	21
--	----

Presentation Four: "Decomposing the Informal Sector: A Framework Analysis" Sum-up: Institutional Frameworks for Industrialisation	23
--	----

Theme 3: Modernity and Globalisation: Challenges for the next Millennium

Presentation One: "Neo-Liberal Perceptions of Development and Institutional Change: Interrogating the Notions of Modernity in Contemporary Africa"	25
--	----

Presentation Two: "Conceptualising the Urban Informal Sector as an Engine for Modernisation, Development and Institutional Change"	27
--	----

List of Participants	29
----------------------------	----

Opening Remarks by Dr John Jean Barya, Executive Director, Centre for Basic Research

In his introductory remarks, Dr. Barya welcomed all the participants to the workshop. He said CBR was happy to host the workshop and to be with all the participants from the collaborating institutions (i.e. Centre for Basic Research, Kampala, Centre for Studies in Social Sciences Calcutta, and Institute of Development Studies, Roskilde University) which was an opportunity to dig through the intellectual grounds and review the progress of the researchers. He hoped that senior researchers would be very resourceful in this matter.

He also welcomed all those participants outside the ENRECA collaboration who had been invited on the basis of their scholarly work.

Barya further gave a briefing on the theme of the workshop which, he noted, was divided into three sub-themes:

- a) Urban Culture and Democracy
- b) Institutional Frameworks for Industrialisation.
- c) Modernity and Globalisation: Challenges for the Next Millennium.
- d) He hoped that the three institutions would gain from the workshop and wished everybody fruitful deliberations.

Remarks by Prof. Partha Chatterjee

Chatterjee thanked Centre for Basic Research for inviting all the participants and noted that they were happy to be part of the project. He said that the workshop would enable the participants to make a judgement on how far the project had gone and put in an effort to be able to produce something worthwhile. He also wished everybody fruitful deliberations.

Keynote Address by Dr. Preben Kaarsholm

Kaarsholm thanked CBR for inviting all the participants to the workshop and said he was impressed by the various papers that were going to be presented. He traced the origin of the collaboration which he said had a long history. It included Zimbabwe University in 1991 with CBR joining in 1994; and this gave birth to triangular collaboration involving India, Denmark and Uganda.

He further observed that there was a period when the collaboration went through hiccups but all that was overcome and so far CBR was reaping the benefits of a stronger academic institution and Ph.D. training for CBR

researchers. Collaboration had been fruitful and this, he said, provided an essence of compliment.

Kaarsholm said he was happy to note that DANIDA acknowledged the standard of CBR as a perfect partner for the ENRECA collaboration which had had major progress and achieved impressive results in terms of increasing capacity, holdings in the library, and computer equipment both in Uganda and Calcutta. He noted further that trying to bring three different academic backgrounds together had been impressive.

In terms of research collaboration, he noted that work had been moving steadily and had had to accommodate different styles of writing and backgrounds. He said that the workshop and planning meeting were crucial events of how to achieve or make progress and make sure that the impact would remain after the collaboration and the funding had gone. He asked all the participants to liaise with all the networks, consolidate research results during the collaboration and be able to plan for real and concrete progress even after 1999.

Theme 1: Urban Culture and Democracy

Presentation One

“The Cultural Legacy of the Civilising Mission” *by Crispin Kintu Nyago*

In his presentation, Kintu Nyago gave a background of Uganda's contemporary reforms of local government. The paper applied a historical perspective, discussing the situation that existed in local governance in the pre-colonial era, the impact of the 'civilising mission' and the translation of this interaction in the early post-colonial era.

He, however, questioned the kind of civilisation, and reviewed the kinds of policies used during colonisation and their effects.

The presenter focused on Buganda area which, he said, had played a central role in Ugandan politics and how it was used by the British. He noted that Buganda had a number of power structures which ensured local governance and there was some level of dynamism in the area. This, therefore, allowed the process of checks and balances by the clan heads whose power was derived from clan land and, being religious heads, had material and spiritual powers. He noted that the monarchy was used as stabilising institution.

Reforms by the monarchy

- Kings were made to identify with the mothers' clans and this meant that different clans could obtain a king.
- The king obtained the title as head of clans and, therefore, could arbitrate the disputes of different clans.
- Bureaucratic chiefs (Bakungu) usually emerged from any given social backgrounds with required qualities, had social mobility and would be trained.

The above three structures, Kintu Nyago argued, enforced local government, enabled a system of checks and balances and hindered arbitrary rule. He further noted that local governance should prove its worth, and have a material bearing on the people.

Kintu Nyago, however, noted that the civilising mission had adverse effects. France and England which were the main players were not very accommodating to each other (the former being Catholic and the latter Protestant) and these entrenched sectarianism. He further noted that status was accorded on the basis of religious persuasion; and with the introduction of colonialism, the checks and balances were undermined, clan heads were marginalised because they headed religious institutions and this entrenched an autocratic culture. The primary objective of the British was to obtain cheap raw materials and this brought political antagonism.

Broadly speaking, Kintu Nyago argued that the policy of indirect rule was based on local chiefs but in 1940s these became untenable because they got limited benefits which led to agitations with resistance from those who benefited. These structures, he argued, were propagating a culture of sectarianism - and this went a long way to explain some of the problems the country had had.

The paper argued that before the dawn of colonialism, the people of Uganda had evolved a dynamic political culture that was both accommodating and developmental. Colonialism under the guise of 'the Civilising Mission' deliberately negated these developments in a manner that suited its objectives. Not only was uneven and underdevelopment entrenched but also a dependent, autocratic and sectarian culture that, moreover, enhanced communalism was promoted.

Discussion

Eric Masinde pointed out the problematic of culture and development of Uganda which were issues to be studied in their mode of relevance to the country. He argued that civility as a mission was meant to uplift what was seen as a backward people and this gave the impression that the Baganda were a backward people. He thus posed the question: At what levels should Baganda mount a penetration of the West?

He called for further investigation into the relationship between the forms of capital and the different forms of governance and an account of how the capital was marginalised.

Participants raised various questions which included the following:

1. How is power perceived by the Baganda?
2. What form of institutional building can restore conflict management?
3. If education is elitist, does this call for an overhaul of education in Uganda? How is it being addressed in Uganda?
4. How did the transformation of the Bakungu affect land relations? And which people were dispossessed of land and continue to be?
5. Is the new governance policy addressing past ills?
6. What is seen especially the decentralisation process evolving today *vis a vis* the colonial era ?
7. What is the relevance of the cultural legacy to the present?

Participants further noted that the paper brought out the historicity of good governance and laid background issues, resource generation in the kingdom, effect of colonialism on the position of Buganda that needed to be addressed further.

Presentation Two

"Community and Democracy" by Partha Chatterjee

The paper dealt with the question of community in relation to modern theories. The presenter argued that the communitarian attack on liberal individualism had two prongs- methodological and normative. He contended that from the methodological point of view, communitarians argued that the image of the individual self as constructed by liberal theories was false i.e. individuals were not sovereign subjects, unencumbered by involuntary obligations. From the normative point of view, he said, communitarians charged that individuals needed the community to give moral meaning to their

lives whereby personal autonomy was more satisfactorily achieved within the community than outside it.

Chatterjee further said that the liberal individualists' reply to the methodological criticism of the communitarians was that the latter's image of the self as one shaped by the experience of life in a community could well be true but only a particular theoretical position was designed to make a particular case about the common good.

Furthermore, the presenter touched on the idea of community in the non-western parts of the world and argued that there was an opposition in most of the theoretical literature between community as the relic of pre-modern tradition at large, universalist and impersonal political identities as the hallmark of modernity. But in posing the contrast between individualism in the West and communitarian values in East, and insisting that the latter represents a better or at least more appropriate version of modernity for non-western countries, nationalist thinking played out the same arguments that were encountered in the liberal communitarian debate. The contrast was present in the more basic dichotomy between western materialism and Eastern spiritualism which was central to the construction of non-western nationalist ideology.

The presenter went on to show what was highlighted and ignored in the liberal economic and political theory; the highlighted being the bright side of modern individualism with its emphasis on the rapid creation of wealth and general prosperity and the ignored as the underside of modern individualism - the callous impersonality and massification of market-driven societies that destroy the age-old institutions of sociability and community living without putting anything in their place.

Chatterjee further argued out the issue of capital saying that the actual political history of capital had long spilled over the normative confines of liberal political theory to go out and conquer the world through its governmental technologies and was convinced that the attempt by modern governmental technologies to classify populations into determinate and enumerable communities was a telling sign of the poverty of modern social theory.

Finally, he argued that one of the principal task of political theory was to provide a conceptual map of the emerging practices of the new political societies of the East. What was needed was the conceptualization of the subject of political practice - neither as abstract and unencumbered individual selves nor as manipulable objects of government policy, but rather as concrete selves necessarily acting within the multiple networks of collective obligations and solidarities to work out strategies of coping with, resisting or using to their

advantage the vast array of technologies of power deployed by the modern state.

Discussion

The discussant, Barya, noted that the paper raised the political and conceptual question of community and maintained that it depended on where one located community whether rural or urban - it was looked at differently. He further said that community was a very broad concept and how it related to government and civil society depended on many factors. A community was composed of different people brought together by economic and social problems, and there were other communities one could identify based on language and kinship. There could also be an "economic" community created on a residential basis, on the periphery of an urban space.

A participant noted that there was need to look into community and leadership and at the different governmental capacities, and make distinctions between what the modern governments did and what governments had actually done.

It was further noted that the present kind of community has created space for Non Governmental Organisations, partly related to civil society and yet may not be part of it.

Presentation Three

"Generations; Young Women in a Nairobi Slum" by Bodil F. Frederiksen

The paper's interest was in popular culture, mediations of love romance and marriage which were of great interest for young people in Nairobi as well as elsewhere. The presenter noted that the young girls associated themselves with the rich, beautiful and very independent people. They were caught up in the middle of how they operated, what freedom meant to them, and how they resisted local and global culture.

Frederiksen also argued that the youth factor had taken over and these youth ages ranged from 12-25 years with most young women dependent on young men. The situation was more ambiguous, having a child was not decisive, and there was a risk of sexual harassment in public places. It was only the older women who stayed at home and joined developmental associations. She further pointed out that education had pushed up the marriageable age but it had not been easy to reconcile marriage with responsibility. For them marriage was a process rather than an event.

The presenter went on to point out problems as seen by city youth in relation to rural areas:

- Mothers are blamed for not spending time with the young women and are not setting moral examples. The majority are raised by single mothers who earn money both legally and illegally.
- They (young women) prefer to discuss sexual problems with friends and peers.
- Parents are caught up in the same problems unlike the old days when every event was supervised by "big" responsible people.
- Sexuality, pre-marital sex etc. are faced with so many contradictions.
- Empowerment of the youth is still an affair of older men.

Frederiksen located the lifestyles of the young women in the exposure to the western media's representation of youth styles and gender relations which seems to pull in the direction of free and early sex, and a young audience on the look out for innovation and new lifestyles. She argued that youth may not exist as a well defined and legitimate life stage for women as it does for men (who always want to postpone marriage until they have established some kind of security in terms of work and a place to live).

She concluded by saying that the general marginalisation of youth in relation to civil society weakens young people's identification with the official development perspective of their nation and encourages them to form their own republic informed by different values, stemming from multinational advertising and popular culture rather than from the state and the church.

Discussion

Josephine Ahikire pointed out that the paper tried to understand modernity, notions of modernity as well as the spaces of modernity. She, however, cautioned against objectivity and a mitigation or restraint from employing one's knowledge to interpret reality which she said inhibited the interrogations going on in African metropole. She argued that the youth should be looked at from the social context, in urban and rural areas. To what extent do we derive the same characteristics? And to what extent is the youth a social category?

Ahikire further argued out the point of female-led households which were represented as unfruitful and said that they were a reality but the interpretation was an ideological struggle. She held the view that it was important to find out who represented some of these households. Female head

was an urban phenomenon and yet the woman was still within the setting of a daughter-in-law which had symbolic power, showing that the household could not exist on its own. How did this woman determine the conditions? She further said that condemning the motherhood role without condemning the fatherhood role was what was at stake.

Participants pointed out that there was need to come out with the construction of a single mother. Why should the break-up be blamed on the women and where were the men in all this? The issue of role models, it was said, needed further exploring together with what could be done to improve local role models. A participant argued that some issues that were critical in America or Britain were capitalist in approach and that they both had a serious youth crisis in their countries. But to circumvent this problem, certain issues were put in place to cushion society.

Presentation Four

"Gender and the City: Identity and the Constitution of Gender Relations in Kampala, Uganda" by Josephine Ahikire

The paper took a critical look at the interaction between the urban space and gender processes and the significance of these in the constitution of gender identities. The presenter focused her paper on women in the food business in the city, thereby appropriating the very symbolic and social conceptions that appeared to circumscribe to women's social power to analyse the processes of emancipation.

She pointed out the notion of a city and argued that urbanity was "a specific phenomenon that invokes a process in which social relations are renegotiated"; and in terms of gender the urban presented space for manifest contestations that restructured and, therefore, reconstituted the relations between men and women.

She noted that food business in Kampala belonged to what was commonly known as the informal sector which was principally conceived in terms of crisis. To explain the phenomenon of informal activities especially for women, the catch phrase was "women's coping strategies" - meaning that they were compelled to engage in the informal sector activities in order to cope with different crises.

It was further noted that the women interviewed moved to the city with different reasons or on different impetus - some escaping stringent social and economic relations, others following husbands while others wanted to earn money which they were not getting in the rural areas. She also argued that women's analysis of their own work demonstrated contradictory realities and

visions. While conforming to the dominant discourse that such tasks were natural attributes, they also agreed that food preparation skills were a result of the daily process of socialisation - for example they claimed to learn from their mothers.

The issue of domestic conflict and the urban process was also raised. It was observed that in the city domestic space was largely constructed as private while in the rural areas it was a social or public affair. This was because the rural had community identity as opposed to the individualistic tendencies of the urban which she said needed further research to explore the mechanisms of community, the democratic practices and to what extent social change had undermined social justice.

She concluded her presentation by bringing out popular culture and contestations - such as radio songs which catered for both the literate and non-literate, which offered insights into social change, offered different interpretations and represented some of the arenas for the mitigation of social that change.

Discussion

The discussant, Preben Kaarsholm, pointed out that there was need to analyse the specificities of Kampala city, the space in which women operated, and how they were participating in the city occupation-wise and household-wise.

He further said that economic freedom did not mean empowerment because not all economically empowered women were really empowered in every sense. He also questioned what it took for an African woman to have access or control.

There was also a question about the utility of class analysis with the post modernist approach of identity and literary criticism.

The discussion also raised the issue of the variance between reality and perceptions and values. It seemed that reality is much more ahead of perceptions in terms of women's independence. There was need to establish the supposed norm to interrogate that which popular perception is up against. A specific example of Buganda was given where women had relative autonomy and could own land, for instance, and yet the values were profoundly repressive.

It was further noted that there was need for further research on domestic conflict. If women said that the Local Council structure and courts were insufficient and yet the general human rights discourse and FIDA in particular seemed to place all the hope in the courts, what is the way out?

Presentation Five

"Gender, Urbanisation and Daily Life: The Situation of Domestic Workers in Harare" by Evelyn Zinanga

The paper critically analysed the situation of women in Harare dealing with the historical aspect. Zinanga noted that urbanisation in Harare had a gender bias - not everyone would migrate to the urban areas i.e. work in the mines and plantations was restricted to males while women were supposed to stay in the rural areas and subsidise the men's income. The policy was meant to control the influx of women or even poor people in the urban areas. Although there was controlled migration, women found their way into the towns.

The presenter argued that the majority of the males were not highly educated and employment was a privilege for the males and a right to the whites and, therefore, employment opportunities were limited. Domestic wages were low when the Rhodesian Pound was devalued. The men left and women got employed because they were willing to accept low wages. She further pointed out the condition of domestic workers who she said belonged to the exploited group of workers, with no accommodation for single women and this led to the "live-in" concept which was not culturally accepted. Domestic workers also worked in isolation from their employers since it was prohibited for them to loiter in the settlement. It was also prohibited to live with families in the servants' quarters and this displaced the African family concept.

The presenter also took a look at the contemporary situation of domestic workers in Harare and noted that they were not recognised by government until the Domestic Labour Relations Act of 1985 which vowed to recognise workers, enable them to take their employers to court, be treated free at hospitals and have stipulated wages. She, however, argued that these were cosmetic changes because they were never effective. The situation of domestic workers, she noted, was very difficult, accommodation was worse, there was an increase in exploitation, physical, social, and psychological torture, sexual harassment, fear that the domestic workers would engage in sexual liaison with the employers etc. At the same time, most of them had to depend on their rural homes as well and, therefore, had dual residences.

Discussion

The discussant, Banerjee, noted with concern the condition of domestic workers in Harare and also questioned the value of domestic labour, what it was, and whether domestic workers still existed in Zimbabwe. On the question of sexual harassment, she was of the view that the issue of rape should be

pursued further. She argued that it was not looked at as a crime and, therefore, there was need to know more about "consent" and who defined it and how. A participant also raised the question as to what made Zimbabwe liable to such sexual repression unlike other African countries.

It was noted that the gendered wage came into place because male domestic workers had shifted from particular jobs to "more paying ones" such as cooks and gardeners.

Participants further questioned whether there were single or widowed women working as domestic workers after 1944 onwards.

Presentation Six

"The New Urban Family" by Pradip Kumar Bose

The presenter noted that the joint family had two conceptions i.e. the ideological and the sociological. In the discourse, while family was viewed as a social, public enterprise, the image produced was decidedly private. That is, the family was posited as a private domain and its inner workings and domestic order were sheltered from public scrutiny and regulation. He further argued that this family discourse was situationally and historically constrained.

He further said that the family in this discourse expressed its social concern through its pure and unspoiled image and pointed out the ills of society. By its distance from the everyday world, the new family obliquely cast a critical light upon the selfish and degraded world outside. He also pointed out the inadequacy of the joint family which, he said, was a civilisational category that was assumed to be the social reality of the traditional Indian society. He further looked at the traditional family which, he said, was characterised by the absolute authority of the head of the family in terms of control while the new family was founded on sentiments of love, concern and affection within the family to be celebrated and articulated; though it would be wrong to conclude that in the traditional family there was no love and affection. He situated the discourse of the new family in the background of various contradictory cross currents that afflicted the traditional family.

On the issue of reconstitution of feminine subjectivity, the presenter argued that in the discourse, the new family redefined women in terms of domesticity and family and that the crucial role played by women within the home and family was eulogised and their expertise in such matters was considered as their proper worth. He further noted that it was the elevation of the woman as a mother, educator and medical auxiliary within the family that was to serve as a point of support for the main feminist currents of the last and this century.

Bose also touched on the issue of private life and public sphere where he argued that it would be wrong to assume that the family was a refuge, a private domain, insulated from the external society and impervious to outside influences. He said that the discourse itself eroded the privacy and subjected the family to outside control.

Discussion

The discussant, Frederiksen, noted that the old (joint) family existed as one "cooking" unit unlike the new one where children grew up and left their father's land to live on their own. She also noted that the old family never went away though the new family seemed to have taken over. She questioned what constituted the old family against which the new family was being constructed. A participant questioned whether the different family ideas sipped through to other classes, and whether there were regulating spheres to do with sexuality.

Presentation Seven

"Predicaments of Secularism: Muslim Identity Strategies in Mumbai"

by Dr. Thomas B. Hansen

The paper dealt with the moral void in the heart of modernity, secular politics and cultural anti-politics, and predicaments of Moslems in Mumbai. Hansen argued that the notion of moral emptiness and the corresponding moral "fullness" of culture and tradition have always offered immense political attractions because it grappled with the conceptual instability of the modern world. He further said that modernity was experienced as morally empty because it, in a sense was swamped by competing truth claims and competing truth-producing technologies and, therefore, was bereft of certitudes of a more transcendental kind. He probed into how the discourse of secularism was being used and employed officially as well as "on the ground" and in particular how this discourse had rendered certain rather structured spaces for the practice of politics, culture and community.

He further noted that the practice of the secular state in India had neither been marked by respective neutrality nor distance to religious communities but rather by active regulation and institutionalisation of the practices of religious communities along the "non-preference" principle which was a kind of equal treatment of every religious community. He argued that this practice of active non-preference was a style of pragmatic management of religion inherited from the colonial state and its orientalist knowledge-practices which produced the

population of India as a series of bounded, organic cultural communities of caste and religion.

He also argued that many endeavours during the existence of the independent Indian state may be read as systematic attempts to produce the diversity of cultural communities as so many signs of the nation, and thus to disentangle community-practices from their localised or historical context and reinstate them as national monuments, tales and legends and historical narratives in school books, as a national-modern aesthetics.

Hansen further argued that the meaning of secularism was authorised as "equal respect for all religions" and all officials would generate and consolidate their secular credentials by attending ceremonies and processions of different communities. However, deep religious convictions of any persuasion on the part of public persons were revered and regarded as symbols of moral consistency and national devotion and thus the very basis for secular practices. What was pursued by the secular state, was in other words a separation of two discursive and strategic realms in the public: one was the political realm where the interest of national unity, "non-preference", and the rationalities and naked imperatives of the state compelled political actors to speak and act in certain ways- while at the same time praising the cultural diversity and depth in India; the other was the cultural realm where any community could celebrate itself and its own myths and exclude others. What he called the true "predicament of secularism" was that the realms of "culture" and "community" through decades of strategic colonial containment, and later through moral elevation, had been produced as reified spaces in multiple ways closed to introspection and internal criticism. At the same time, politics had become defined as marked by a moral void, an evil necessity external to the communities and, therefore, not a site for moral intervention and adjudication of cultural and religious practices.

Discussion

The discussant, Sallie Simba Kayunga, noted that the paper posed a similarity with the Ugandan situation especially in relation to the Tabliq movement. He also questioned how secularism could be construed as another form of religion and how secular, secularism was. He further pointed out the notion of equality among the non-equals and how the affirmative action made people know they belonged where they belonged. Kayunga further questioned whether secularism was moral emptiness or a different form of morality.

He located this phenomenon in the 1980s and said that it swept most countries at the time and erupted globally and at the same time. Kayunga further noted the issue of internal democratisation which, he said, believed that rules were "God-given" and, therefore, could not be changed. He questioned

whether the process of internal democratisation was being integrated. On the issue of gender, he asked if the gender perspective was being examined (interpreting the Quran to suit the women's needs and not men's interests).

Presentation Eight

"The No-Party Democracy, Ethnicity and the Development of Associational Life in Uganda" by Mr. Kayunga Sallie Simba

Kayunga's paper dealt with the political context in Uganda, the declining support for political parties, institutional mechanisms that weakened political parties, divisions within the parties and conflicting political interests amongst party supporters, among others. He noted how Uganda had been governed under the "no-party" system since 1986 commonly known as the "movement" system and noted that the argument of the no-party system was that the problem of African states stemmed from the fact that these societies were pre-industrial with an incomplete metamorphosis, and that societies at this stage of development tended to have vertical polarisation based on ethnicity. He partly attributed the above to the fact that these societies lacked a middle class which was perceived to possess an outward-looking mentality since it required a large market for its produce.

Kayunga further noted that a survey carried out concerning whether Uganda should adopt multiparty system or movement between 1988-1993 revealed that movement system was very popular at the grassroots while multiparty was popular within the elite who constitute the minority. He pointed out several reasons that account for the decline of support for parties in most parts of the country - especially Western and Central - and these included: internal problems the political parties had and the policies adopted by NRM to weaken them - which policies included institutional mechanisms that limited the activities of parties, the "capture" of sections of civil society through "affirmative" action and using the captured civil society to establish its hegemony(he argued that whereas a degree of autonomy was necessary if civil society had to play an important role in the transition to democracy, the situation in Uganda was such that there was some form of linkage between the National Resistance Movement government and several civil associations. This made civil society highly supportive of the no-party system at the expense of political parties. This support resulted into the establishment of the hegemony of NRM through civil society); political socialisation through chaka mchaka (paramilitary training courses which de-campaigned political parties) and the "broad-base" or policy of inclusive coalition.

He also noted that political parties in Uganda had a lot of internal problems which undermined their effectiveness in the struggle for democracy. These problems included: internal divisions, lack of internal democracy, financial problems, a historical legacy which created problems for any attempt at forging a united front against the NRM. He emphasised the fact that organisations struggling for democracy should be internally democratic. But the political parties in Uganda - though they claimed to be struggling for democracy - were far from being democratic in the way their leaderships were constituted. He further pointed out the issue of the impact of multiple identities and said it was one of the explanations why political parties were finding it difficult to mobilise around common political issues. He noted that in some parts of the country, ethnic loyalties were stronger than political loyalties.

Kayunga further noted that with the failure of the multiparty system in Africa, the "movement" or "no-party" system was seen a likely model of democracy for the rest of Africa. But whether this could be the case was the subject of his discussion in which he said that Uganda had made significant achievements since NRM but the no-party system in itself had a set of contradictions in its attempts to domesticate ethnicity and its policy of "inclusive coalition" or the "broad-base."

He concluded by saying that as to whether the "no-party" system could be a model for Africa was a problem because its success in Uganda had largely depended on the leadership skills of President Museveni which could not be exported. Uganda's experience indicated that "no-party" democracy was not a panacea to ethnicity, it was not necessarily a solution and lastly, when a system was in place for some time, it created a group of "insiders" while others felt alienated. Each category developed a deep comradeship among its members, developed institutional mechanisms of excluding others, and in the process led to a de facto bi-party scenario.

Discussion

The discussant, Partha Chatterjee, noted that the reason why political parties were not coming out was not individual rights but the negative associational rights; and that there was need to justify the "no-party" system for Uganda - a claim that Uganda was ready for democracy but not through multiparty system. Dr. Chatterjee cautioned that what was different was always assumed to be inferior, transitory and, therefore, this should not be the justification for no-party system (multiparty being the superior one).

Participants noted that in the Ugandan experience, it was a continuation of the nationalism and reform movements which would contribute to popular democracy since political parties were allowed to exist only on paper. They

advocated for allowing all forms of groups other than political parties to exist and play their roles as well. Policies put in place should be acceptable to international organisations.

On the question of politics, a participant noted that if it was organised as a means to a good end, then it ceased to be dirty or it would minimise the dirt in politics. Was it possible in the Third World for it not to be an end but a mutually agreed upon end - social justice - in a society which it was supposed to serve, he questioned?

Participants further raised a number of questions to be examined further which included the following:

- In what way is the notion of no-party system conceived?
- What is the difference between the no-party system and one-party system?
- How much do we go back in history in terms of explaining the paradox of democracy?
- Have we transcended the problem where democracy is seen as an ideology?
- Has the local system brought about distribution of for example assets between the different needs of Uganda?

Sum-up: Urban Culture and Democracy

The Urban Culture and Democracy session was summed up by Partha Chatterjee who was of the view that participants should think of what could be produced as a common output; and singled out three basic areas for papers under this theme.

1. Political practices evolving institutional forms in cities - which he said could be presented as case studies.
2. Family and Gender, ideas of the new family in terms of modernity, among other things.
3. Film and Art as a contemporary cultural production.

Theme 2: Institutional Frameworks for Industrialisation

Presentation One

“Lessons from South East Asia: The Financial Crisis in Thailand - Causes, Conduct and Consequences” *by Laurids S. Lauridsen*

Lauridsen's paper pointed out the cause of the financial crisis in Thailand as excessive investments many of which turned out to be too optimistic and unproductive. Many of the investments were based on money borrowed abroad. This was triggered by high interest rates in Thailand and a fixed exchange rate policy linking the baht to the US dollar which made foreign investors eager to place their money in Thailand. He further argued that the massive inflow of money led to a tripling in the amount of loans in the financial system and, as there were no sufficient places to invest them productively, a misallocation of investments took place and an investment bubble of careless lending was created.

He, however, noted that there was a turn of events and the financial crisis was soon forgotten as Thailand entered an export-driven economic boom in the second half of the 1980s. Speculation in real estate and the stock markets led to a doubling of the value of these assets during the 1986-90 period. But the main focus of government policy at the time was not on control and regulation but on deregulation and competition.

In the period 1989-93, the financial sector went through a process of financial reform aiming at boosting domestic savings and foreign capital inflows, improving the capability of the financial sector to compete internationally and eventually developing Thailand into a regional financial centre. There was, however, an economic slowdown and preliminary attacks on the baht in 1996, he further argued. During 1996 it became clear that the Thai economy had lost its momentum, and was slowing down heading towards the lowest rate of growth in GDP in a decade. Thailand suddenly experienced negative export growth and export sales of labour intensive goods such as footwear, textiles etc. He also noted that as imports kept growing, the current account deficit was booming. Speculators realised that the Thai currency was overvalued and there was no reason to believe that speculative attacks could lead to a lowering in the value of the baht. Similarly, some local investors began selling bahts for dollars in order to hedge against a possible devaluation and exporters saw an interest in waiting before converting their export earnings into the baht. As a consequence, there was a huge supply of baht in the money market.

Lauridsen also noted how the IMF came in to restructure the financial status in Thailand. IMF demanded that Thailand adopt an austerity programme which included an increase in national value added tax from 7% to 10%, end subsidies to state companies and also clean up the finance industry by discontinuing the process of printing money to rescue ailing finance companies.

He further gave some of the costs and consequences of the financial crisis as: the immediate effects of currency depreciation, capital flight and cuts in the budget and a decline in imports which had improved the balance of trade. The small and medium sized commercial banks some of which were under severe difficulties during the mid-1980s financial crisis had seen their deposits moving to safer sites in the foreign banks. One other consequence of the financial sector restructuring was its intermediation and also huge public costs.

In the manufacturing sector, some types of enterprises were more affected than others and the main problem was high import intensity in manufacturing. The lower value of the baht made Thai exports more competitive but the cost of imported components and raw materials had gone up too. The baht's depreciation had also had a severe impact on the profits of large companies and conglomerates with unhedged foreign loans.

He concluded by arguing that with the IMF-driven austerity and financial sector restructuring policy introduced and implemented, the policy aimed at restoring foreign investor confidence and if it worked out, Thailand would return to the economic growth pattern which fuelled growth during the decade prior to 1996.

Discussion

The discussion pointed out that the financial failure was public sector responsibility as far as regulation was concerned and, therefore, could not be agreed that the failure or crisis was a private sector one. Participants also questioned domestic and foreign investment concerning where the blame for the crisis fell and how the blame was apportioned. It was further noted that the crisis in South East Asia was linked to the larger globalised capitalist states and questioned how sustainable capitalism was in Thailand.

It was also noted that there was need to know what the political economy of the Thai financial crisis was all about.

Presentation Two

"The State and Small Scale Industrialisation in Uganda"

by Charity Kyomugisha

The paper dealt with small scale industrialisation in the Ugandan context and how the state was involving itself in its promotion and development. The presenter gave a historical background of small scale industries in the country which she said came in at the collapse of bigger industries. As the formal manufacturing sector succumbed to the economic chaos of the 1970s, small scale industries (SSIs) began to fill the goods and services vacuum created especially for the mass of low-income groups in the urban and rural areas. She noted that given the inadequacy and high cost of imported goods, it was the small scale industries that had supplied most of the basic products.

She further noted that the development of small scale industries began with the establishment of a fund by the Uganda Development Corporation during the 1950s which was charged with the implementation of formal industrial programmes. Kyomugisha also noted that there was no clear definition of small scale industries since it varied from place to place. In Uganda, for example, a small scale industry was defined a "a manufacturing concern whether it applies factory method or not, whose total investment does not exceed US \$300,000". The definition included plant, machinery and equipment but excluded investment in land and building. A further dimension of the definition related to formality and informality. The presenter argued that most small scale industries had no legal status, licensing, registration, and tax clearances and features which distinguished them included: organisational structure, premises, location, products, sources of capital and attitudes towards financial institutions.

She was of the view that small scale industries played a significant role in the production of industrial goods as final products or inputs to other industries and that the role played by them in trying to distribute income evenly, supplying goods at competitive prices and in creation of jobs made them a sector in need of serious attention by government and development institutions. She also noted that Uganda had a rapidly expanding small scale industrial sector and the small scale industrialists formed the bulk of Uganda's artisan traders who had increasingly supplied a large quantity of industrial products needed for various domestic industries in whole or as spare parts. She argued that the growth of an economy, therefore, required a large number of small changes each taking advantage of the local opportunities and availability of resources and each in turn making further growth possible. Dispersal of savings and dispersal of entrepreneurship were important aspects of economic

development even in countries where the state had played an important part as a provider of capital and manager of the business.

She noted that small scale entrepreneurs lacked training, spent considerable time searching for information, lacked the benefit of high academic qualifications but displayed innate qualities of entrepreneurship, innovation and leadership.

On the issue of institutional frameworks, the presenter noted that the search for a viable institutional framework was crucial for promotion of SSIs and argued that the government in recognition of the impact SSIs had had on the economy and would continue to have in the foreseeable future pronounced a policy strategy for industrialisation in Uganda whereby resource allocation and government support would be directed at small scale industries. A few of the frameworks put in place included a Department of Small Scale Industries in the Ministry of Trade and Industry which offered guidance on procedure and requirements for setting up a Small Scale Industries Management, Training and Advisory Centre which would provide consultancy, prepare feasibility studies and impart management skills to small as well as other industrialists, Uganda Small Scale Industries Association and Uganda Commercial Bank, among others.

It was noted particularly that government had to take the leading role in the overall strategy for the promotion and development of small scale industrial sector in the country. This required that a clear policy and strategy was mapped out along which all the institutions with interest in or responsible for the development of small scale industries could proceed. But government had to increasingly involve the private sector in the running of the institutions in which private sector was the main beneficiary. This would be achieved through an appropriate institutional arrangement which would embrace various desirable and interested organisations.

Discussion

The discussant noted that there was need to focus the study more on the Ugandan situation, especially how small scale industries had changed over time and also find out whether the policies implemented had had an impact. He also noted that experience of other African countries was vital for comparative purposes with the Ugandan situation to see how their states were intervening and how the small scale industries were being promoted and developed. He argued that sometimes-direct intervention did not work efficiently while indirect intervention might work. He further brought out the issue of the relationship between the small-scale industries and the informal sector; agglomeration or formation of clusters and its relevance in the Ugandan

situation; and how institutions worked and helped in the promotion of small scale industries. Another issue that was raised was the market which these industries targeted: was it a local or global market?

The other issue raised related to the character of small scale industries, nature of entrepreneurship and markets, what they were producing, and whether the data of the units that survived was kept. She also touched the issue of credit institutions and what sort of conditions they placed on small-scale industrialists.

It was also noted that there was need to know the labour relations, what type of development was being looked to, whether small scale industries were going to be guided by the market, and if they were only acting as shock absorbers.

It was further noted that there was need to have the 1997 World Bank view of the state and to note also who the workers are-rural or urban and how labour and top management are related.

Presentation Three

"Institutional Reforms since 1981: To What Extent have they Enabled Industrialisation? Highlights from Cotton and Coffee Industries"

by Kafureeka Lawyer

The paper looked at the cotton and coffee sectors, their backgrounds and institutional reforms. The presenter noted that Uganda had high institutional distortions which determined IMF reforms which were subsequently carried out in these sectors. The first attempt was between 1981 and 1983 which collapsed and was later resumed. He argued that it appeared the change in the politics had a bearing on what was called the IMF success story.

He further argued that institutional reforms had taken two principal forms: the creation of specialist technical advisory groups within individual ministries and the creation of specific revenue raising and investment promotion activities. He further argued that by 1981 when the reforms were implemented, Uganda's economy had permanent crisis of foreign exchange shortage. Due to smuggling especially beginning with mid-1976 when coffee prices shot up most of the coffee did not pass through official channels. However, in 1993, coffee contributed 93% of Uganda's export earnings.

Cotton on the other hand suffered a drastic fall as its land and labour were shifted to growing food crops, yet cotton was a major industrial crop, not only as an earner of foreign exchange but also one that sustained ginning and textiles industries. However, the reforms in the cotton industry had failed to reverse the trend of shifting former cotton resources of land, labour, time and

capital to the production of food crops. The presenter argued that the way to assess how the reforms were affecting the fortunes of industrialisation was to look at the impact on the raw material , market (whether local or foreign), finance capital to acquire at times needed machinery and the technology being used. He further argued that the government in its reform efforts had liberalised and privatised the economy. The strategic mover of the economy was seen as the private sector. However, given the underdevelopment of Uganda's private sector, direct foreign investment had been assigned a vital role.

In carrying out reforms, the Coffee Marketing Board and Lint Marketing Board which used to monopolise the trade of coffee and cotton had been abolished and the private sector was playing their roles.

The paper largely used statistical data as collected and computed from various documents to explain the trends and link the trends to the variables concerned. Kafureeka concluded by arguing that the economic reforms that had been implemented so far had mainly helped the coffee industry, where crop inertia was high, more than the cotton sector. The cotton sector, on the other hand, tended to perform poorly compared to coffee.

He noted that reforms both at micro and macro level were a relief to the sectors. However, for reliable markets, raw materials especially in the case of cotton, unexploitative credit and improvement in technology of production, more rural-focused reforms were needed. These should be in form of generalised social incomes, subsidised health, reduced taxes and subsidised critical agricultural inputs including cheap credit.

Discussion

Lauridsen noted that there was need to build an implicit model of analysis and give hypotheses which would not become biased. He questioned the link between the reforms that came up and whether they were closely linked so as to perform better, whether the organisations involved now were private or public. He further noted that there was need to follow up the literature which showed how the agricultural sector had been linked to industrialisation.

A participant noted that a hypothesis to be considered was that everywhere in the world cotton was a mass consumption crop and that some countries had accumulated debt but industrialised with it and, therefore, where did Uganda stand in this situation? There was also state requirement because even the countries that industrialised first had involved the role of their relative states. What was the institutional framework in Uganda doing about the trends and reforms?

It was further argued that given the fact that Uganda had an uneven development set-up with some societies with more and others with less, Did the increase or decrease in GDP or per capita income confine itself to the entire population or to the cotton and coffee growing areas given that Uganda has an uneven development setup? It was also noted that the presenter should give the actual and revised versions of the budget.

- How was Uganda dealing with the issue of privatisation?
- How was the export policy and food policy formulated to deal with the coffee and cotton sector?
- How reliable are the statistics especially those given by the government?

Presentation Four

"Decomposing the Informal Sector: A Framework Analysis"

by Nirmala Banerjee

The presenter pointed out the problem relating to the definition of the informal sector. She said it had even been impossible to correctly measure either the number of workers involved or contributions made by them to the national product. She noted that there had been renewed efforts on the part of international statistical authorities to give a definition to the term informal sector. Their concern was to quantify its contribution to national product but this was being underestimated because within it there were highly productive activities which would get lumped with marginal ones.

She noted that activities to be included in the definition as approved by System of Nation Accounts(SNA) were household based, unregistered and without a separate set of accounts and these were for generating income and employment for the people concerned. She further noted that a fast growth of the economy was to be facilitated with the state taking responsibility in ensuring an adequate supply of essential infrastructure in decomposing the informal sector on the basis of labour forms alone. It was also necessary to examine the forms and relations of other factors, particularly credit forms and credit relations.

Three types of credit relations were identified:

1. Tied contracts: where two parties dealt in at least more than one market with the condition that the terms of the contracts in the two markets were jointly determined. (in non-agricultural activities) while those in agricultural activities were between the landlord and the worker (credit and labour). However, it was found out that such tied contracts

developed in other industries where inter-linking was a kind of flexible market response to the needs of growing commercialisation.

The outcome of these tied contracts was that even when there were skills and markets for the output of the skills, the producers had no opportunity to get out of the self-employment norm and ensure for themselves a regular income as skilled workers.

2. Pure Screening: This was between some professional money lenders and numerous self-employed people. This network of money lenders were part of the large Indian informal money market. There was no requirement for collateral but the amounts and time limits remained small which put a limit on the scale and technology of the unit, and encouraged behaviour on the part of the borrowers.
3. Institutional credit: This group of borrowers comprised small units in several industries. However, the lending banks here were reluctant to undertake the monitoring costs of a large number of small borrowers, each with fairly uncertain market prospects and with collateral whose value could be realised only with delays and legal hustles.

She, therefore, argued that the informal money lenders had funds that they were interested in deploying where risk could be minimised by screening and spreading the loans widely. This encouraged the pattern of industry where fixed investment was low and there were too many under-invested units trying to undercut each other.

Discussion

The discussant, Wasswa Matovu, noted that tied credit could be identified in Africa since it came out of the idea of petty traders but was not as organised as the case of India. The concerned borrowers established credit links with the traders and accumulation problems related with competition. He, however, questioned the relations that existed between the traders. He further said that the Ugandan informal sector was still caught up in problems. Borrowers did not go to banks portraying themselves as informal and, therefore, relating informality to the banking sector in Uganda was very difficult because borrowers went as individuals regarding their own choice.

He pointed out that the problem of what the informal sector is and noted that the emphasis is on the localised informality and that the enterprises one might locate are in the house hold economy.

It was further noted that there existed information problems because banks and institutions gave different information and that most "business people" did not usually borrow from institutions but rather from friends and family.

Participants further questioned what private institutions are involved in the above.

Sum-up: Institutional Frameworks for Industrialisation

It was agreed that participants whose papers related to the industrialisation theme and informal sector should conceptualise the issues and bring together the papers in form of an occasional paper.

Theme 3: Modernity and Globalisation: Challenges for the next Millennium

Presentation One

"Neo-Liberal Perceptions of Development and Institutional Change: Interrogating the Notions of Modernity in Contemporary Africa"

by Eric Masinde Aseka

The paper located the notion of modernity in the genealogy of knowledge which draws from the European Enlightenment and Africa was the victim of this Enlightenment project. The colonial project was a project of modernity which was legitimated by the mercantilist economic and political liberalism and later classicism. Aseka argued that modernity as a project of the Enlightenment cannot be separated from the driving forces of this historic movement. The Enlightenment society was one that rested on an aggregation of self interested individuals connected only by envy, exploitation and competition. In an attempt to mediate the conflicts, a form of constitutionalist theory emerged which did not address the emancipatory quests of historically marginalised groups.

It was his view that the concepts and institutions of modern liberal democracy were flawed. Their redefinition in post-modern theory was in the form of disciplinary neo-liberalism, what he called a "panoptical agenda". Neo-liberalism today dominates social policy in a disguised quest to salvage the Enlightenment. He further argued that the global dimensions might be posed in terms of the globalisation process. This globalisation process was the spread of western values, images, symbols, and taste into every corner of the world. Even after decolonisation forced on the negotiating table, the emancipatory agenda of

the colonised, pre-emptive and co-optive stratagems were put in place. He then noted that the various conditionalities by IMF and World Bank together with SAPs were necessary as a means of executing a global programme that would subdue the totality of structures constituting the New World Order to the interest of the Western dominated neo-liberal international.

Aseka further argued that the globalising economy of the post-cold war era in the so-called New World Order was, therefore, based on clear political foundations and that neo-liberal panopticism remained a powerful arsenal in the broad political economy of imperial power. He cited Hitler's politicisation of difference which made him not to tolerate the Jewish community and Heidegger who subscribed to the notion of Alfred Rosenberg of purity of the blood as speaking louder than reason or fact and argued that the notion of purity of blood was self-deceptive and that racial purity emanated from an ideology of selfish mutual exclusiveness which was socially unrealistic.

As part of his interrogative quest he asked whose project was the texturing and re-texturing of difference? How would this benefit 21st century Africa? The paper demonstrated the roots of decoupling of politics from economics. The shifting away from the philosophical focus from consciousness to language harnessed this decoupling in a culturalist project. He further cited post-Fordism which, he said, harnessed the Althusserian structuralism and the Gramscian notions of hegemony and civil society. He noted that the Gramscian understanding of the significance of man's production and consumption had influenced the reconstitution of the economic mechanism of modernist Fordism. The post-Fordist school was to repudiate the simple economism of Marxism and pave the way to a reformed role of the state, mass consumption, and the ideological role of information industries in the consumer societies of a new world economic order. These post-Fordist positions were enhanced by moral economy, public choice approaches and new institutionalism that were being pushed by the Africanists in the perception of the political process in Africa. He, therefore, asked: Was Africa's capitalism not peripheral? Had Africa transcended problems of stunted capitalism in these dying years of the 20th century?

The paper argued that as the 20th century came to a close, more exploratory questions needed to be posed about modernity. There was need for a new theorisation which interrogated the dominant discourses but offered fresh insights into the African social process. He further argued that it was a ritual and cultural unit processing a strong sense of identity and prescribing an all-inclusive moral aid.

Discussion

The discussant, Thomas Hansen, noted that the paper collapsed modernisation with modernity whereby modernity was an interrogative concept in itself while modernisation gave people space to question or understand the rapid changes taking place. He also argued that we could not dispense ourselves from the era of modernity because we were both propagators as well as victims. He thus questioned: how could we construct ourselves to be on the ground i.e. not in a "transitory system". The issue of post coloniality was to be addressed further. Participants further raised the following questions:

- How have the cultural identities been thought out?
- Is there neo-liberalism in the African economies specifically?
- Who in Africa has been raising the issue of the New World Order-states or social movements?

Presentation Two

"Conceptualising the Urban Informal Sector as an Engine for Modernisation, Development and Institutional Change" by Wasswa Matovu

Matovu questioned whether given proliferating informal activities in the major urban centres of LDCs, such activities had developmental and modernising attributes. He noted that though the question required empirical evaluation to ascertain the extent of such attributes, theoretical and empirical discourse posited a developmental role for the sector in LDCs.

He further argued that the developmental impact of the informal sector could be perceived in the light of how it linked into the opportunities engendered by the growth of the informal sector in LDCs on account of restructuring at the core. Of particular importance were the developmental effects of the informal sector where subcontracting relations could be nurtured with the formal sector.

In addition, to reverse the dependent development in LDCs e.g. dependent industrialisation and take advantage of the restructuring at the core, he argued that LDCs might need to cultivate new approaches where, for, example the licensing of new investments into their formal sectors were concerned.

He further noted that a number of relations existed between the informal and formal establishments and how these relations contributed to development

of the informal sector in terms of labour productivity, work relations and status of women etc, could be imputed from these relations: the informal marketing chain (had been found in urban retailing of products such as foodstuffs, cigarettes and papers; and by making use of the informal distribution networks, industries in the formal sector eliminated the substantial costs of maintaining a permanent sales force), the input supply chain, vertical production chain (this showed subcontracting in construction firms).

Matovu, however, cautioned that even if informality was a universal phenomenon, it exhibited interrelated differences in developed and developing countries.

In developed countries, informal activities were generated from the top because of decentralisation which ensured dynamic inter-linkages implying a wider access to markets while in developing countries it was the opposite since informal units operated with low capital per unit of labour, obsolete technology and mostly catered for the poor.

The other difference was that in developed countries there was either no labour surplus or it was restricted to particular groups or regions while, on the contrary, the existence of such surplus was a fundamental characteristic of developing countries and the informal sector was an employment response generated by the need to obtain incomes for survival.

The last difference was institutional: in developing countries there was no security net to guarantee a minimum income. However, the existence of such a net in developed countries introduced a floor under which nobody would be willing to perform an informal activity. His contention was that by developing formal and informal linkages through government action, labour productivity and thus wages in the informal sector could improve.

Discussion

Nirmala, the discussant noted that there was need to understand the Ugandan experience before going into the core-periphery relations. She noted that the market was so multi-layered and, therefore, people were buying from different layers. Did we have such market layers in Uganda?

On the question of subcontracting, she argued this led to a situation where there was exploitation of a group of labour that had no options. She further pointed out the issue of referring to hawking as informal and questioned whether this because it was legally regulated. To be clarified also, was the issue of the structural adjustment programmes in relation to the informal sector.

List of Participants

India

1. Partha Chatterjee
Centre for Studies in Social Sciences
10, Lake Terrace, Calcutta-700029
Tel. 91 33 466-6472, 466-5477
2. Pradip Bose
Centre for Studies in Social Sciences
10, Lake Terrace, Calcutta-700029
Tel. 91 33 466-6472, 466-5477
3. Nirmala Banerjee
Centre for Studies in Social Sciences
10, Lake Terrace, Calcutta-700029
Tel. 91 33 466-6472, 466-5477
4. Susanta Ghosh
Centre for Studies in Social Sciences
10, Lake Terrace, Calcutta-700029
Tel. 91 33 466-6472 466-5477

Denmark

5. Laurids S. Lauridsen
International Development Studies, 05.1
Roskilde University
P.O Box 260, DK-4000 Roskilde, Denmark
Tel. 45 467415
6. Preben Kaarsholm
International Development Studies, 05.1
Roskilde University
P.O Box 260, DK-4000 Roskilde, Denmark
Tel. 45 467415

7. Bodil Folke Frederiksen
International Development Studies, 05.1
Roskilde University
P.O Box 260, DK-4000 Roskilde, Denmark
Tel. 45 467415
8. Inge Jensen
International Development Studies, 05.1
Roskilde University
P.O Box 260, DK-4000 Roskilde, Denmark
9. Thomas Blom Hansen
International Development Studies, 05.1
Roskilde University
P.O Box 260, DK- 4000 Roskilde, Denmark
Tel. 45 467415

Zimbabwe

10. Evelyn Zinanga
Takura House, 67-69 Union Avenue
P.O Box 4775
Harare, Zimbabwe
Tel. 792681/6
Kenya
11. Eric Masinde Aseka
Kenyatta University
P.O Box 43844
Nairobi, Kenya
Tel. 810901-12

Uganda

12. Wasswa Matovu
Makerere University
Dept. of Economics
P.O Box 7062
Kampala, Uganda

13. John Jean Barya
Centre for Basic Research
P.O Box 9863
Kampala, Uganda
Tel 342987/231228
14. Josephine Ahikire
Centre for Basic Research
P.O Box 9863
Kampala, Uganda
Tel. 342987/231228
15. Kukunda Elizabeth Bacwayo
Centre for Basic Research
P.O Box 9863
Kampala, Uganda
Tel. 342987/231228
16. Charity Kyomugisha
Centre for Basic Research
P.O Box 9863
Kampala, Uganda
Tel. 342987/231228
17. Kintu Nyago Crispin
Centre for Basic Research
P.O Box 9863
Kampala, Uganda
Tel. 342987/231228
18. Kafureeka Lawyer
Centre for Basic Research
P.O Box 9863
Kampala, Uganda
Tel. 342987/231228
19. Kayunga Sallie Simba
Centre for Basic Research
P.O Box 9863
Kampala, Uganda
Tel. 342987/231228

Appendix I

Programme

ENRECA Workshop on: "Modernity, Development and Institutional Change: A Dialogue Towards the next Millennium"

Lake View Hotel, Mbarara, 21-28 February 1998

Sat. 21 February 1998	Arrival of participants at Entebbe. (India & Zimbabwe)
Sun. 22 February 1998 11:00am:	Arrival (Denmark & Kenya) Travel to Mbarara
Mon. 23 February 1998 9:00am-9:15am	Opening Remarks by the Executive Director CBR, <i>John Jean Barya</i>
9:15am-9:30am	Keynote Address by ENRECA Project Co-ordinator, <i>Preben Kaarsholm</i>

Theme: Urban Culture and Democracy

Session 1: Chair:	Kayunga Sallie Simba
9:30am-10:00am ~ Presenter:	The Cultural Legacy of the Civilising Mission <i>Crispin Kintu-Nyago</i>
10:00am-10:30am Discussant:	Discussion: <i>Eric Masinde Aseka</i>
10:30am-11:00am	Tea Break
Session II Chair:	Thomas B. Hansen
11:00am-11:30am Presenter:	Community and Democracy <i>Partha Chatterjee</i>
11:30am-12:00noon Discussant:	Discussion: <i>John Jean Barya</i>

12:00noon-12:30pm Presenter:	Generations: Young Women in a Nairobi Slum <i>Bodil F. Frederiksen</i>
12:30pm-1:00pm Discussant:	Discussion: <i>Josephine Ahikire</i>
1:00pm-2:00pm	Lunch Break
Session III Chair:	Partha Chattarjee
2:00pm-2:30pm Presenter:	Gender and the City: Identity and the Constitution of Gender Relations in Kampala, Uganda <i>Josephine Ahikire:</i>
2:30pm-3:00pm Discussant:	Discussion: <i>Preben Kaarsholm</i>
3:00pm-3:30pm Presenter:	Gender, Urbanisation and Daily Life: The Situation of Domestic Workers in Harare <i>Evelyn Zinanga</i>
3:30pm-4:00pm Discussant:	Discussion: <i>Nirmala Banerjee</i>
4:00pm- 4:30pm	Break
Session IV Chair:	Preben Kaarsholm
4:30pm-5:00pm Presenter:	The New Urban Family <i>Pradip Bose</i>
5:00pm-5:30pm Discussant:	Discussion <i>Bodil F. Frederiksen</i>
5:30pm-6:00pm Presenter:	Predicaments of Secularism: Muslim Identity Strategies in Mumbai <i>Thomas B. Hansen</i>
6:00pm-6:30pm Discussant:	Discussion: Sallie Simba Kayunga
7:30pm	Dinner

Tues. 24 Feb. 1998

Session I Chair: Evelyn Zinanga

- 8:30am-9:00am The No-Party Democracy, Ethnicity and the Development of Associational Life in Uganda
 Presenter : *Kayunga Sallie Simba*
- 9:00am-9:30am Discussion:
 Discussant: *Partha Chattarjee*
- 9:30am-10:00am Sum-up: Urban Culture and Democracy -
Partha Chattarjee
- 10:00am-10:30am Tea Break

Theme : Institutional Frameworks for Industrialisation.

Session II. Chair: Eric Masinde Aseka

- 10:30am-11:00am Lessons from South East Asia. The Financial Crisis in Thailand- Causes, Conduct and Consequences
 Presenter: *Laurids S. Lauridsen*
- 11:00am-11:30am Discussion
 Discussant: *Kafureeka Lawyer*
- 11:30-12:00 The State and Small Scale Industrialisation in Uganda.
 Presenter: *Charity Kyomugisha*
- 12:00am-1:00pm Discussion:
 Discussant: *Laurids S. Lauridsen*
- 1:00pm-2:00pm Lunch Break

Session III Chair: Crispin Kintu-Nyago

- 2:00pm-2:30pm Institutional Reforms since 1981. To what extent have they enabled Industrialisation? Highlights from cotton and coffee industries
 Presenter: *Kafureeka Lawyer*
- 2:30pm-3:00pm Discussion
 Discussant: *Preben Kaarsholm*
- 3:30pm-3:30pm Decomposing the Informal sector: A Framework for Analysis.
 Presenter: *Nirmala Banerjee*
- 3:30pm-4:00pm Discussion
 Discussant: *Wasswa Matovu*
- 4:00pm-4:30pm Tea Break
- 4:30pm-5:30pm Sum-up: Institutional Frameworks for Industrialisation *Laurids S. Lauridsen*

Wed. 25 February

Theme: Modernity And Globalisation: Challenges for The Next Millennium**Session 1 Chair: John Jean Barya**

- 8:30am-9:00am Neo-Liberal Perceptions of Development and Institutional Change: Interrogating the notions of Modernity in contemporary Africa
 Presenter: *Eric Masinde Aseka*
- 9:00am-9:30am Discussion
 Discussant: *Thomas B. Hansen*
- 9:30am-10:00am Conceptualising the Urban informal Sector as an engine for modernisation, Development and Institutional Change
 Presenter: *Wasswa Matovu*

10:00am-10:30am Discussant:	Discussion <i>Nirmala Barnerjee</i>
10:30am-11:00am	Tea Break
11:00am-1.00am	Annual Planning meeting
1.00am-2:30pm	Lunch Break
2:00pm-5.300pm	Annual Planning Meeting (continued)
Thurs. 26 Feb. 1998	Excursion to Lake Bunyonyi, Kabale District

Appendix 2

Annual Workshop of the ENRECA Project

A proposal

**THEME: Modernity, Development and Institutional Change:
 A Dialogue Towards the Next Millennium**

Introduction

The workshop is one of the planned activities under the ENRECA project. The project brings together scholars from Centre for Basic Research, Uganda; Centre for Social Sciences, Calcutta and the Institute of Development Studies, Roskilde University, Denmark. This workshop is an annual event that has taken place both in Indian and Denmark. Ugandan scholars felt that there was a need for this workshop to move beyond the confines of the participating institutions and also reach out to scholars in Africa that are involved in areas related to those focused on by the ENRECA project. Two areas of collaborative research have been central to the ENRECA project. A synopsis of each follows below.

Collaborative ENRECA Research Themes

Urban Cultures and Democratic Potentials

Studies under this theme mostly focus on emerging contexts, social practices and discourses within the urban space that gives rise to a reconfiguration of the notion of urbanity as well as begging for a deconstruction of the urban both in its spatial and political dimensions. This project in a broad sense does investigate the histories of the relationship between culture and politics in selected urban spaces in Africa, India and Denmark. In this way the research project has also moved into the realm of understanding the underlying energies which lead to particular forms of discourses and institutions in areas of culture and politics. Different researchers have focused their studies around these themes.

Institutional Frameworks for Industrialization

Under this theme, collaborating scholars have been engaged in research that tries to understand institutional frameworks and their impact on the pattern of industrialization in selected African, Asian and Nordic countries. The impact of policies on the reorganization of business structures and on mediating financial institutions is also focused on under this theme. How institutions survive in an international aggressive and competitive atmosphere, the continuing innovations and adaptations as articulation of increasing necessity are aspects that have been dealt with in some detail. Individual scholars are carrying out studies that endeavour to understand industrial policies, structural adjustment programmes, issues in structural reforms and small-scale industrialization among others.

The workshop intends to act as a forum for African intellectual and researchers that are involved in related works to come together and share experiences and also well as engage new research questions and methodological frameworks that do have relevance for both the Enreca project and Africa as a whole.

It also intends to help researchers on the two projects get constructive insights from persons outside the project as a means of enriching the final input of the studies being pursued.

Workshop Activities

The main activities will be paper presentations and discussions by different scholars and researchers. These papers will be in line with the above themes. However, presenters outside the project themselves will make broader presentations with a view of moving the parameter central to the workshop a bit further. This will help start a dialogue on questions that can eventually culminate into new research projects. It will also lay ground for theoretical paradigms that contribute to existing knowledge on the African academic terrain, and possibly raise issues of policy.

Rationale for the Workshop

Researchers in all the above institutions have for some time been involved in the specific areas that have been described above. This workshop is, therefore, intended to bring together a small number of scholars from Africa and the ENRECA project participants in an annual event. This is intended to revamp

into the African academia and research world, an engagement of new debates on the pertinent themes.

We envisage a significant departure by this workshop because of its emphasis on redefining and reconfiguring a new look at some problems faced by Africa. This will not only be by contributing to the policies in place or that need to be designed but also interrogating the new theoretical frameworks that have remained enigmas to many an African scholar. This workshop takes as its ambition the mainstreaming of the values of linking theory to practice through examining the basic research that has been the function of the ENRECA studies and alternative insights that invited scholars will bring to the workshop.

Participants Profile

The participants of this workshop will involve all the ENRECA project researchers in the three collaborating institutions and renown African scholars in the theme areas.

Expected Output

- The project researchers will have an opportunity to present some of their ongoing research and engage further dialogue on their topics.
- By inviting other like-minded African scholars the workshop intends to use this as an opportunity to expand the networks of academic exposure and dialogue between different academicians in the African, Indian and Nordic countries.
- The workshop will also be important for the production of collaborative research results and developing new theoretical and methodological approaches in interdisciplinary research.
- It will also act as a forum for establishing and consolidating dissemination and publication strategies.

CBR Workshop Reports

1. **Pastoralism, Crisis and Transformation in Karamoja**; Report of a Workshop Organised by CBR and held at the Faculty of Science Makerere University, August 14 - 15, 1992, by Joe Oloka-Onyango, Zie Gariyo and Frank Muhereza; 26p.
2. **Women and Work: Historical Trends**; Report of a Workshop Organised by CBR, and held at the Faculty of Science, Makerere University, September 7-10, 1992, by Expedit Ddungu, James Opyene and Sallie Kayunga; 61p.
3. **Workers' Education**; Report of a CBR Workshop held at the Faculty of Veterinary Medicine, Makerere University, March 19-20, 1993, John Jean Barya, Sallie Simba Kayunga and Ernest Okello-Ogwang; 47p.
4. **Pastoralism and Crisis in Karamoja**; Report of the Second CBR Pastoralism Workshop held at St. Phillips community Centre, Moroto, January 28-29 1994, by Frank Emmanuel Muhereza and Charles Emunyu Ocan; 19p.
5. **Regional, Workshop on Public Interest Environment Law and Community-Based Initiatives for Sustainable Natural Resources Management in East Africa** held at Colline Hotel Mukono, in August, 1996 by Samson Opolot and James Opyene; 37p.
6. Report of a Workshop Organised by CBR on "**A Dialogue on Gender Dimensions of Agricultural Policy in Uganda**" held at Fairway Hotel Kampala, May 3-4, 1996, by Samson James Opolot and John Ssenkumba; 58p.
7. **Report on the Proceedings of the NOTU/CBR Seminar: Worker' Social Conditions in Uganda Today** held at held at Pope Paul VI Memorial Community Centre on 22-23 July 1997, by John Ssenkumba and Crispin Kintu; 27p.
8. **Report of the ENRECCA Workshop on "Modernity, Development and Institutional Change: A Dialogue Towards the Next Millennium"** held at Lake View Hotel Mbarara, 21 – 28 February 1998, Charity Kyomugisha; 38p.