

## Abstract

**Background:** The Makerere @ 100 celebration marks a century of Makerere University's service to humanity. The event took place on **October 6th, 2022**, at Freedom Square on the Makerere University campus with various persons of high status in attendance to grace the event.

The event of MAK @ 100 is preceded by various similar events such as MAK @ 75 which was equally commemorated by the sculpture of great value and importance to the community of Makerere and interestingly by the same artist (Professor George Kyeyune)

The event was beyond just about the years but to reflect on how much we as a nation have benefited and held up Makerere University to the world and in so doing Musical and Dance Performances were put up as a reflection of the pride. The celebration featured captivating musical and dance performances.

The monument stands proudly at the face of Freedom Square at Makerere University an iconic location that suites the event and is a pillar of the pride around the community

The event also saw a rise in distinguished speakers who delivered such keynote addresses, reflecting on Makerere's remarkable journey over the past century.

The celebration brought together strategic partners, high-level guests, alumni, staff, and colleagues to honor the university's rich history and contributions. President Yoweri Kaguta Museveni of Uganda graced the occasion as the Guest of Honor

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**Objective:** To document historical information about MAK @ 100 monuments in Makerere University for purposes of study in the future.

**Methods:** This study employs a cross-sectional study design and data collected using a structured and semi-structured questionnaire to the artist who made the monument. The primary outcome of interest was to obtain the names of the artists, previous involvements of the artist in the field, inspiration for the design of the monument, materials used in the construction and why, choice of location where the memorial was placed, style of work, funding of the process, contractors in the making of the monument, roles played among others.

**Utility of the study:** Students from within and without doing their research can have easy access to well-researched information which is first and not have to struggle for sources of information, the study found and documented will be accessible on the internet, and a hard copy book.

## **CHAPTER ONE**

### **1.0 INTRODUCTION**

Monumental sculptures similar to the MAK@100 monument have over the years surely stood a great test of time, memory, and unity all over the world in cities, towns, institutions, and homes as a long silent witness to the history witnessed, written, and involved with humanity.

Monumental sculptures, such as the U.N.O Peace Monument, CHOGM Strides Monument, the Independence Monument, The Journey Monument, and the MAK @75 and MAK @100, serve as powerful symbols that depict the collective aspirations or let's say the human desires, historical content, and vital narratives, and artistic expressions of a society. These structures are not mere stone and metal; they are embodiments of societal values, artistic abilities, and cultural significance or importance that have evolved all through time.

Sculptures crafted to commemorate events are powerful symbols that capture the essence of important moments in history. They stand as silent witnesses to the past and carry the emotions, struggles, and surely victories of experience that mankind goes through. Each sculpture tells a story and is inspired by something that could be an individual, even among others, frozen in time yet alive with the current humanity of the event it represents.

Through the intricate materials employed like metal, and bronze figures that honor memorable, the abstract forms that evoke the memory of social improvement and future hope for progress, these sculptures are more than just art, they are a mark of the stories behind which they are built. They rise from the ground, carved from materials of special elements to favor the environment serving as a continuous reminder of the milestones and events that have shaped the monuments.

In parks, squares, and public spaces, these commemorative sculptures become gathering points, where stories are revealed through decades, and where the legacy of the past determines the present and informs the future. They are not just objects of random thought but active participation in the

ongoing narrative of our modernity. Through their form and symbolism, they continue to inspire, educate, and predict above all move those who come into their presence.

The U.N.O Peace Monument, with representation, depicts a woman riding a horse, holding an olive branch and a globe, which is a testament to the enduring zeal and ambitious quest for global peace and the pivotal role of women in leading this charge. It is no mistake that this is a woman as it deals with diversities in the role of women as well in this worldwide concern. It stands as a reminder of the collective responsibility to enhance harmony among nations all over the world.

Similarly, the CHOGM Strides Monument, portraying a family group taking confident strides, celebrates the fraternity of Commonwealth countries and Uganda's role within this community as hosts in the year 2007 and also a vital place in the world as forefront peacekeepers. It highlights the progress and unity achieved through collaboration and shared values. All these values opted to be depicted in a monument.

The Independence Monument in Uganda, illustrating a mother lifting a child towards the sky, signifies the country's liberation from colonial rule and the birth of a new era of self-governance. It is a visual narrative of freedom and the potential of future generations let alone the doors that come with freedom such as opportunity, hope among others.

The Journey Monument, depicting five youthful individuals carrying a flag and ascending a pedestal, symbolizes Uganda's rough, tough and slow journey in aspects of sociality, politics, and the economy yet hopeful a journey through fifty years of independence. It reflects the nation's resilience and the forward movement towards a brighter future. A journey that would clearly be defined as "progress not perfection" in my language.

MAK @75 and MAK @100, close as much represent milestones of Makerere University, celebrating its historical legacy and vision for the future. These monuments would symbolize the institution's commitment to education, innovation, and societal contribution as it steps into its centennial years of noble existence and flourish despite the ups and downs in the long run.

These monuments continue to hold significance as they are integrated into the fabric of daily life, becoming landmarks, points of reference, and sources of inspiration. They are artistic achievements that reflect the aesthetic sensibilities of the creators of their times. As society evolves, so does the interpretation of these sculptures, allowing them to remain relevant and significant in an ever-changing world best point in this case is that you and I surely have different views about art in the long run and hence vary from person to person.

## **1.2 STATEMENT OF THE PROBLEM**

The Makerere At 100 celebration marks a century of Makerere University's service to humanity. As part of this historic event, a monument was erected to commemorate the university's rich history and contributions. However, to conduct meaningful research about this monument, we need to frame the problem effectively.

The Makerere At 100 monument symbolizes a century of academic excellence, resilience, and impact through the tough times and in the details of glory. it brings a thought to say makerere has thrived. However, there is a gap in our understanding of how this monument can inspire civic engagement, particularly among young people. The problem lies in bridging the gap between the monument's historical significance and its potential to mobilize youth participation in civic processes.

Makerere University has a storied past, shaping generations of leaders, scholars, and change-makers. The monument represents this legacy, and its impact extends beyond the physical structure. By investigating its role, we honor the university's commitment to shaping the future.

Their involvement in democratic processes, including voting, is essential for a vibrant and inclusive society. The monument can serve as a symbolic bridge between the past and the present, inspiring young people to participate actively in every activity that involves the university for instance learning, teaching, and sports among others, and in so doing we understand how the

monument resonates with Makerere and its community which allows us to design targeted interventions or population (Makerere community)

Investigate how students, alumni, and community members perceive the Makerere at 100 monument for example the emotional and intellectual connections they associate with which I feel in the long run has enhanced innovative approaches to engage young people with the monument for example educational programs like the history of Makerere and community events for example Makerere celebration of 100 years.

Evaluate the Impact of the monument on the society people of the Makerere community, based on the positive and negative impacts of this strategic monument on the Makerere community

### **1.3 Justification**

The Historical Legacy Makerere University has attained a century-long legacy of academic excellence, research, and community impact. The monument symbolizes this rich history, serving as a tangible link to the past and so Proper documentation ensures that future generations understand the university's journey and contributions.

The monument represents more than just physical architecture, it embodies the spirit of Makerere by documenting it comprehensively, we preserve cultural heritage and honor the collective memory of the institution.

Researchers, students, and scholars can learn from the monument's design, symbolism, and construction

Detailed documentation allows for academic exploration, including architectural analysis, historical context, and artistic influences.

The monument stands prominently on the Makerere campus, visible to visitors, students, and the local community. It is a symbol of the relation between the university and the surrounding, people and society who appreciate and stand for Makerere university.

The documentation of this monument also disseminates information about its purpose, significance, and the events surrounding its unveiling.

proper documentation aids in maintenance planning. Architects, conservators, and administrators can refer to records such as this when addressing wear, damage, or restoration needs however it is wise to note that preservation efforts rely on accurate data, including material specifications, construction techniques, and historical context.

As a custodian of knowledge, universities must document their milestones and records to ensure that the monument's story endures, even as physical structures evolve. Therefore guiding the publication of this content.

#### **1.4 research questions**

1. What inspired the construction of the MAK @ 100 monuments?
2. what inspired the specific way in which the design was executed?

#### **1.5 General objective**

To document historical information about MAK @ 100 monuments for the future

##### **1.5.1 Specific objectives**

To preserve cultural heritage

To enhance educational resources about the mak@ 100 monument

To promote the visibility of art facts worldwide.

#### **1.6 Theoretical framework**

Theoretical Lens has historically institutionalized and so examining how historical events, institutional structures, and path dependencies influence the creation and meaning of the monument and analyzing how the monument embodies shared memories and narratives within the Makerere community.

Investigating the symbolic language embedded in the monument's design, materials, and placement. and exploring how the monument reflects broader cultural values and identity that we vouch for.

Analyzing how the monument reinforces Makerere's identity and fosters a sense of community. To allow us to understand the emotional bonds individuals form with art facts in physical spaces.

Scrutinizing the language used in speeches, media coverage, and public conversations about the monument fosters debates considering how the monument challenges or perpetuates colonial, domestic narratives.

## **1.7 Contextual framework**

### **1.7.1 Origin and Inspiration of the Monument Structure.**

During the investigation, the historical events or figures that inspired the creation of the MAK @ 100 monuments were revealed as gestures of commemoration, this was to symbolize the success and greatness of an institution that has transformed over the years.

The detail of the socio-political environment that preceded the making, designing, and more specifically the time of its conception and commissioning were favorable as there has not been a recording of any demonstration, or hindrances whatsoever unless natural factors that were or are bound to occur

Various features such as the bird at the apex of the monument inspired its physical appearance. Birds are known to soar so high in the clouds which is a gesture of greatness and therefore this is a symbol of Makerere University at 100 years old and still thriving, such are some of the artifacts that influenced the monument's design.

### **1.7.2 Commissioning and Development:**



Document the decision-making process, including key stakeholders, funding sources, and timelines.

Profile the individuals or organizations responsible for the monument's creation.

### **1.7.3 Symbolism and Meaning of the Monument Features**

#### **1.7.3.1 The bird**

At the top of the monument is a bird, specifically a crested crane distorted to fit the objective monument. this bird is a part of the Makerere University logo and this feature is not only aesthetic but also gives a sense of belonging to the monument and to the community to which it belongs.

The bird is depicted in motion to depict that Makerere has taken off and flying high through the ventures of prosperity, and academic excellence, the university has flown and is still flying in the academic venture, and sports among others.

#### **1.7.3.2 The cylinder**

The body of the mak @ 100 is designed in the form of a cylinder which represents an academic victory document provided after one has successfully gone through the university

The cylinder is a symbol of victory wrapped with a ribbon of most highest glamour, this feature contributed to a communicative and above all an aesthetic monument for the university.

#### **1.7.3.3 Figures on the cylinder**

All over and around the cylinder are embedded symbolic features that contribute to the sole purpose of the monument.

The monument consists of two figures fully dressed in gowns and ready to graduate. the figures are also clearly male and female a clear aspect of gender equality that since has been a priority for the institution.

The figures are also the result anyone who steps into Makerere University desires to obtain. success with evidence of a diploma, degree, master's, PHD among others

#### **1.7.3.4 Fountain of water**

Around the entire fountain is also an installed water fountain which according to the artist Professor George Kyeyune is not only a design but a symbol of the fresh knowledge that flows through Makerere University from the lecturers to the students who eventually pours out this quality to the world and today contribute greatly to issues that affect the world.

The fountain also symbolizes victory and success from way back and one can tell that this flow is never going to end but instead steadily increases of the pressure hence a brighter and much more fruitful future.

#### **1.7.3.5 The Rising Star**

In the exact center of this monument is depicted a rising star also obtained from the Makerere University logo to represent the great rise of Makerere in this new beginning to mark a new system, generation, and realm of great success, especially in the field of academics

Symbolic to the bible which says the sun rises from the east and the wise men are from the east so are the men and women of Makerere who are natured where the sun has risen, brilliancy, knowledge, power are the qualities

### **1.7.4 Community Engagement with the Monument**

The monument has successfully related with the society for the time it has been on public display which is one of the major aspects of this monument. it is also right to assert that this has served and lived its true purpose in engagement.

#### **1.7.4.1 The public's reception and interactions with the monument over time.**

Ever since the monument was first erected in a public location, people have interacted with this work physically for example it has provision for people to seat and interact hence making it not just a figure but also workable for activity. Associations around the university have been said to use this place as a meeting point.

Various interactions with students have also brought up a series of arguments as to why the monument has certain features, for example, the cylinder however with this content every feature is accounted for by the writer and information from the artist.

The public also appreciates this monument for its beauty or aesthetic nature besides its main function, it has surely lightened up the university environment especially areas of Freedom Square.

#### **1.7.4.2 Events, rituals, or traditions associated with the monument.**

This specific monument is born to commemorate the eve on which Makerere University marks exactly 100 years [century] of existence, excellence, and resilience through the years

The monument is also associated with the Mak @ 75 monument located at the roundabout near the university's main library in that it precedes and creates an aspect of continuity between the two events whose goal is one.

The monument is also just another tradition in Makerere University as a way to commemorate major happenings in the university, it is therefore right that a monument of such visual and symbolic nature be erected in the university.

#### **1.7.5 Design and Aesthetics**

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Provide detailed descriptions of the monument's design elements, materials used, and artistic techniques.

#### **1.7.5.1 Materials used in the construction of the monument**

1. Concrete was used to create a firm and durable foundation considering the fact that the monument is massive and requires firm stand.

2. Fiberglass was used to do the out most finishing according to the artist because of its light nature which was required especially on the bird at the apex because it is meant to be light to deal with the artistic aspect of perspective and gravity effect.

3. Resin was also used as an adhesive to hold the fiberglass together hence making it more workable.

4. Iron bars were also installed in the monument to reinforce its strength and stand and foundation inwards asking it favourable for the environment and purpose.

#### **1.7.6 Artists and Architects of the Monument**

Profile the artists, architects, and craftsmen involved in the monument's creation.

The structural engineer for the Mak @ 100 Monument project was Professor Henry Alinaitwe, an eminent engineer who has also been a key administrator at Makerere University since 2021. The well-read professor with a team of designers such as;

##### **[i] Professor George kyeyune**

Born in 1962 in Masaka district, Kyanamukaka sub-county

Graduated with a bachelor's of industrial and fine arts, obtained a diploma and later a master's degree in fine arts from Maharaja Sayajirao University of Baroda India, and later obtained a PhD in art history at the School of Oriental and African Studies [SOAS] University in London.

He is an artist and professor at Makerere University, Kampala, Uganda. he lectures on sculpture and the history of African art at the College of Engineering, design, and Technology with a research interest in contemporary art and metal casting technology. The artist is also known for his

work for example casting the strides monument at the Kololo airstrip to mark 50 years of Uganda's independence among others.

**[ii] Dr. Vanny Nakazibwe**

Graduated with a bachelor of arts in fine art, a master's degree of arts in fine art, secured a diploma in education, and later as a doctor of philosophy in art history from Middlesex University, London UK.

**[iii] Mr. Sematimba Joseph**

Mr. Joseph Sematimba is a well-known design consultant at Impresario and also a lecturer at the Margaret Trowell School of Industrial and Fine Arts at Makerere University Kampala.

**[iv] Mr. Lubowa Paul**

Mr. Lubowa Paul is a well-known illustrator and designer computing expert currently working as a lecturer at Makerere University Kampala, College of Design, engineering, and Technology.

Through the creativity and skill exhibited by these individuals, the Mak @ 100 monument was successfully achieved.

**1.7.7 Construction Details:**

The details of the construction of Mak@100 monument.

**1.7.7.1 Construction stages, challenges, and innovations.**

**[i] single or companion marker**

According to the artist, at this stage, a team of skilled personnel was being obtained and this was to get perfect professionals to handle the job. In this stage names of the various designers and artists came into question

This team was arranged and given specific roles to play in the construction of the monument for purposes of order, perfection, and mostly quality within the provided time frame. It shows the importance of being organized as it eases progress and yields results.

### **[ii] proper size and location**

The two aspects move hand in hand to make the monument much more useful for example is a major mark on the existence of Makerere, and the monument needed to be of a massive size to evoke interaction and emotions about this day and also according to one of the designer's Professors George Kyeyune, the location next to the ivory tower was chosen to allow the individuals of different walks of life for example parents, students, staff, alumni to interact with the monument of honor especially around the freedom square a place known for holding the university graduation ceremonies hence making this location perfect for the occasion of the monument.

### **[iii] Type of monument**

The team had to affirm and acknowledge the purpose for which this monument was being built and, in this case, to commemorate Makerere University turning 100 years of existence, consistency, and above all great success over the years despite the challenges.

This stage was to guide on the communicative message which the monument was bound to avail especially because of the occasion at hand and therefore bound to be completely motivational in the areas of academics.

### **[iv] Style and shape of the monument**

At this level, the artists take a direction with developmental sketches to fit factors such as size and shape. the size is determined by the pre-chosen location of placement, the size of this monument is therefore determined by the space and other factors such as the desire to increase visibility even from a distance.

The shape of the monument was also determined by factors such as its aesthetic nature, and communicative ability among others which were revealed in the images above.

#### **[v] Content to be engraved**

The content engraving choice for the Mak @ 100 monuments was also a stage to process because according to the artistic designer George Kyeyune whom I interviewed, the engravings, for example, the degreed male and female figures sorted the occasion as an inspiration and above all covered solved points of argument in society every day which are usually greatly about gender equality and women emancipation in society, the society today is safe and assured of this equality through things such as this monument that has agreed with the act of humanity especially in Makerere university as a formal institution.

#### **[vi] Selection of material**

The choice of materials used in the construction of this monument was great as a result of factors such as location [outdoor or indoor]. This specific monument was bound to sit in an open space for purposes of public consumption, therefore, materials such as resin, metal, concrete, fiberglass, and iron bars were employed to deal with challenges such as weathering, and strength to handle every day other conditions for the longest time possible.

#### **[vii] Financial consideration**

The Mak @ 100 project plan was also determined by the financial budget provided by the major sponsors such as Makerere University and Excel Construction Company who fully funded the project.

The job with a budget was successful as we can attest from the result which is proof of a well/fully funded project. the financial part of this project is the most important as it determines who, what, and why everything used is put to use to attain a common goal.

#### **1.7.7.2 Engineering techniques and materials used.**

Three-dimensional designs were designed as prototypes for the final work, this helps the artists see what the final result will look like at the end of the project. This technique reduces room for



error but rather enhances accuracy from a prototype, according to one of the artists, this technique provides accuracy.

Manual work was also done with a support team in the arrangement of materials such as iron bar welding, and concrete mixing by various individuals such as Mr. Andrew Mubiru, Mr. Lukenge Kamyia Richard, Mr. Bobby Otto, Mr. Gwom Timothy, Ms. Nakabiito Latifah, Mr. Sendagire Hamzah among others.

### **1.7.8 Maintenance and Conservation**

According to an interview with Professor George Kyeyune, one of the lead artists, the monument maintenance and conservation are not set however depending on the need for the monument to be attended to regular cleaning to ensure the monument maintains its aesthetic nature is essential.

Therefore, maintenance and conservation greatly come with need because when and what will need repair is untold hence general preparation.

### **1.7.9 Educational and Social Impact**

The monument regarding education inspires current and future generations by celebrating Makerere's resilience, excellence, and transformative role in education. It encourages students to aim for greatness and contribute meaningfully to society, rendering the artwork successful.

As part of the centenary celebration, Makerere emphasizes its role in society as a knowledge producer through research and innovation for example, the monument today has evoked various researchers to look for relevant and factual information about the memorial. The monument symbolizes the university's commitment to intellectual growth and discovery.

#### **1.7.9.1 Social Impact:**

- [i] Community Identity through the monument which today stands prominently at the face of Freedom Square, a central gathering place on campus. It becomes a focal point for students, alumni, and visitors, reinforcing their sense of community identity and belonging.

- [ii] The monument also creates an aspect of cultural Significance in and around Makerere University as it has produced influential leaders, scholars, and artists. The monument represents this cultural legacy, connecting past and present. It encourages dialogue about Makerere's impact on African culture and identity.
- [iii] Furthermore, unity and pride through the monument unveil ceremony brought together diverse stakeholders, including political leaders, academicians, and students. It fosters a sense of pride in being associated with Makerere and strengthens bonds among the university community.
- [iv] The monument's location at Freedom Square, where historical events and protests have occurred, reinforces its role as a symbol of **resilience**. It reminds us that education and knowledge endure even in challenging times, even since the university has thrived amidst hardship as said in the artwork.

#### 1.7.10 Photograph



**Image 1:** The newly installed MAK@100 monument.

### **1.7.11 Research Papers and Articles**

#### **[i]The Destruction of Historical Monuments and the Danger of Sanitising History:**

About the monument, there has lately been an article by John Sodiq Sanni that looks into the ethical questions surrounding the destruction of historical monuments, he states that while historical monuments may not directly harm people physically, they hold narratives that shape society. Sanni argues that rather than erasing these narratives, we should engage with them. The destruction of historical monuments risks creating obscure representations of history, potentially sanitizing it. The article also discusses the destruction of Cecil John Rhodes' monument in South Africa and this is of great interest because, about the @100 monument, we are proud to say it has not faced any kind of opposition that may have or will lead to destruction. After all, it has satisfied and completely served the purpose of the society.

About Mak@100 Monument, we see various controversies surrounding monuments. It highlights the challenges in executing plans to alter or change monuments, emphasizing the complexities involved in changing their physical form for example reconstruction of a monument.

This Mak@100 Monument visually also discusses the importance of proper maintenance and use of historical monuments. It emphasizes that contemporary appearances of historic architectural buildings result from changes over time, including reconstruction, expansion, and damage therefore documentation plays a crucial role in Promoting the monument through articles in local, national, and international media. the appearance of the mak@100 monument for instance has promoted the modern architecture of Makerere structures because it holds features of masters in modern sculpture.

### **1.7.12 Institutional Collaborations:**

According to publish on call for contribution to the mak@100 book chapter <https://news.ma.ac.ug/2021/09/call-for-contribution-to-mak100-book-chapter>. The university plans to publish an easy-to-read and well-documented book that critically reviews its successes since its inception in 1922. This collaboration with other institutions and individuals through the

internet is helpful in the vivid writing of the book as a collective effort. The book's timeline includes submission of abstracts by December 31, 2021, draft chapters by March 30, 2022, and final chapters by June 30, 2022. enough time to surely obtain historical and accurate information for mak@100

Additionally, in September 2022, Makerere University signed a development partnership with the United Nations Development Programme (UNDP) to foster innovation and national development Makerere university partners with UNDP to Foster innovation <https://100.mak.ac.ug/makerere-university-partners-with-the-undp-to-foster-innovation>.

This collaboration aims to leverage Makerere's expertise and contribute to Uganda's progress. The grand celebration took place on October 6, 2022, at Freedom Square, with President Yoweri Kaguta Museveni as the main celebrant. Heads of sister institutions, representatives from the diplomatic corps, government, private sector, and security forces attended. A centenary monument was unveiled during the event, symbolizing Makerere's journey from a small technical school to a leading global university<sup>3</sup>. These partnerships and initiatives demonstrate Makerere's commitment to preserving its legacy and shaping its future.

#### **1.7.13 Community Involvement:**

The documentation of the MAK @ 100 monuments also takes the community's various individuals, organizations, and persons to obtain a successful and more informed document for example through this writing encouragement to volunteers and interns to contribute to research and documentation efforts by responding and adding to this content is highly welcome.

### **1.8 scope of study**

This scope of study assessed the following factors.

### **1.8.1 Founding and Evolution.**

#### **[i] Founding (1922)**

Originally established as a modest technical school, Makerere University (then known as Uganda Technical College) welcomed 14-day students who studied mechanics, carpentry, and building. It was one of the earliest institutions of higher learning in East Africa. according to the research obtained from <https://www.mak.ac.ug/about/history>

**[ii] Expansion and Diversification (1930s):** Makerere expanded its offerings to include courses in Medical Care, Agriculture, Veterinary Sciences, and Teacher Training. By 1935, it had become a center for higher education in East Africa.

**[iii] Affiliation with the University of London (1949):** In 1949, Makerere became a University College affiliated with the University of London, offering courses leading to general degrees.

**[iv] Independence (1970):** On July 1, 1970, Makerere gained independence as a national university of the Republic of Uganda. It began offering undergraduate and postgraduate courses leading to its awards.

**[v] Collegiate System (2011):** In 2011, Makerere transitioned from a faculty-based system to a collegiate system. It officially transformed into a Collegiate University with nine constituent colleges, including the School of Law.

**[vi] Current Status:** Today, Makerere University is Uganda's largest and oldest institution of higher learning, with a student body of about 40,000 and more undergraduates and 3,000 postgraduates. It remains a hub for research and academic excellence in Africa according to obtained statistics from the previous election at the hill and information from [https://en.wikipedia.org/wiki/makerere\\_university](https://en.wikipedia.org/wiki/makerere_university) The Mak @ 100 Monument therefore commemorates this remarkable journey, celebrating Makerere's enduring legacy.

### **1.8.1.1 Cultural Significance:**

Makerere has produced prominent political leaders, including presidents and prime ministers from various African countries. Notable alumni include Joseph Kabila (Democratic Republic of Congo), Julius Nyerere, Benjamin Mkapa (Tanzania), Mwai Kibaki (Kenya), and Milton Obote and Ruhakana Rugunda (Uganda). (some deceased) rest in peace.

Writers like Ngugi wa Thiong'o (Kenya) and David Rubadiri (Malawi), as well as scholars and activists like Stella Nyanzi and Bobi Wine, also hail from Makerere<sup>1</sup>.

### **[i] Distinct Hall Cultures:**

Despite random student assignments to halls since 1970, Makerere's halls of residence have distinct cultures for example most prominently

Lumumba Hall, named after DRC's first prime minister Patrice Lumumba, is known for social and political activism from the past until recent times,

Livingstone Hall, named after British missionary David Livingstone, maintains a reputation as a "hall of gentlemen" with minimal involvement in contentious campus affairs.

### **[ii] Research Insights:**

A study conducted by researchers at Makerere found that hall culture significantly influences interpersonal outcomes (e.g., trust and activism) more than individual outcomes (such as academic grades).

Integration into a culture is inherently social, impacting relationships and behaviors. The unique setting of Makerere provides insights into how cultural differences arise, persist, and evolve especially among the community of the institution.

## **1.8.2 Location and Setting:**

### **1.8.2.1 Geographical Context**

The Mak@100 Monument is located at Makerere University in Kampala, Uganda. It symbolizes the university's resilience to grow and excel beyond limits. Designed by staff from the Margaret Trowel School of Industrial and Fine Art, the monument stands as evidence of Makerere's remarkable journey from its humble beginnings as a technical school in 1922 to its current status as a renowned institution impacting lives worldwide and this monument seats today directly opposite the main entrance to the freedom square a public space known for its cultural role of passing out graduates from the institution from time memorial.

### **1.8.2.2 Accessibility and Visibility**

The **Mak@100** monument commemorates Makerere University's 100 years of existence. It graces the face of the Makerere Freedom Square and was unveiled by President Yoweri Museveni on October 6th. The university, established in 1922 as a technical school, has transformed society over the past century. The centennial theme, "*Leveraging 100 years of excellence in building a transformed society*," reflects its enduring impact. During the 59th Independence Day celebrations, President Museveni officially launched the year-long Mak@100 activities, celebrating Makerere's rich history and contributions to education and knowledge

## **1.8.3 Purpose and Function**

The monument also serves some major purposes for its installation

[i] The monument marks the end of a century of excellence at Makerere University, which has grown to become one of the most prestigious universities in Africa according the <https://100.mak.ac.ug/about>

[ii] The celebration theme is "Leveraging 100 Years of Excellence in Building a Transformed Society." It encourages reflection on the university's impact and how it can and has continued to contribute positively to society.

[iii] The Central Organizing Committee coordinates and provides strategic direction for planning and executing the centennial celebrations. Various sub-committees support this effort, including members from the university council, staff, students, alumni, and government departments.

[iv] The monument invites participation from staff, students, alumni, and the general public. People can share their memorable moments at Makerere and contribute to the year-long activities. It represents the glue that ties every Makerere individual in different capacities together.

#### **1.8.4 Community Input**

[i] **Community Members.** Many community members view the monument as a symbol of pride and resilience. It represents Makerere's enduring legacy and its impact on the local community. Some may share personal stories related to their experiences at Makerere or how the university has influenced their lives. this kind of input therefore makes the role of the monument in the community much more personal.

[ii] **To historians,** we historians appreciate the monument as a tangible link to the past. It commemorates a century of academic excellence, research, and cultural contributions depicted with the various symbols, and aesthetic aspects that paint a clear picture of life at Makerere University while discussing the historical context of Makerere's founding, its evolution, and its role in shaping Uganda's education system all out of the maak@100 monument.

[iii]**Cultural Experts:** Cultural experts since the installation of the monument also recognize the monument's cultural significance. It embodies shared values, traditions, and artistic expressions that often analyze the design, materials, and symbolism behind the monument, connecting it to broader cultural narratives of the Makerere University community

[iv] **Government Officials:** Government officials likely see the monument as visual evidence of national progress. It reflects Uganda's commitment to education and development and above all emphasizes Makerere's role in producing leaders, professionals, and change-makers who contribute to the country's growth not forgetting those who come back to lead Makerere University



as administrators and evident according to <https://observer.ug/education/75446-makerere-university-ends-year-long-centenary-celebrations>

#### **1.8.4.1 Institutional Insights**

Makerere University's Mak@100 celebration marks the end of a century of excellence and in so doing avails us with some key insights about their vision and goals for this momentous occasion for example;

**[i] Providing Skilled Human Resources:** Makerere aims to continue producing skilled professionals who contribute to the development of East African society and a great example is the fact that the majority of the artists and designers of the mak@100 monument are alumni of Makerere University, an act of contributed development to society.

**[ii] Knowledge Production through Research and Innovation:** The university emphasizes research and innovation, contributing to advancements in various fields for example portals, and links have been put on media for writers to express their opinions and findings about mak@100

**[iii] Contribution to Democratic Governance and Social Institutions:** Makerere has played a vital role in shaping democratic governance and building social institutions in East Africa additionally, the celebration provides an opportunity to tell the university's story, celebrate milestones, and recognize personalities and institutions that have been part of its centennial journey. Leveraging the capacity developed over time, Makerere aims to impact and transform society positively through various ways including links such as <https://cedat.mak.ac.ug/news/launch-of-mak100-celebration>

#### **1.8.5 Public Reception**

The Mak @100 monument, unveiled at Makerere University to mark its **100 years of existence**, has since then attained significant attention and appreciation from various persons, institutions

among others for instance President Yoweri Museveni presided over the celebrations, which included

[i] musical performances.

[ii] dance

[iii] keynote speeches among others

The monument today stands adjacent to the School of Social Sciences directly opposite the main Freedom Square gate symbolizing the university's rich history and contributions to education and humanity as explained in <https://pluggedaily.com>. Its unveiling has been a momentous occasion, drawing together strategic partners, alumni, staff, and guests to celebrate Makerere's remarkable journey over the past century.

#### **1.8.6 Documentation and Methodology**

This discusses the various ways I obtained information in the writing process.

**1.8.6.1 Archival Research:** Archival research involves examining historical documents, records, and artifacts stored in archives or repositories.

##### **1.8.6.2 Methods:**

[i] **Primary Sources:** this method of archival research helped me to obtain accurate research to back my analysis hence the originality and authenticity of materials such as photographs

[ii] **Secondary Sources:** in a bid to obtain information, my research study is obtained from study existing scholarly works, and catalogs to find important information relevant and arguable to my writing

##### **1.8.7 Interviews:**

This method involves Interviews involving direct conversations with individuals to gather information for example through the process I engaged Professor George Kyeyune.

#### **1.8.7.1 Methods:**

[i] Structured Interviews

[ii] Semi-Structured Interviews

[iii] Unstructured Interviews

#### **1.8.8 Field Studies:**

Field studies involve observing and collecting data in real-world settings with random opinions that I have obtained to enhance writing.

[i] The United Nations Organisations Peace Monument (1954)

[i] Participant Observation

[ii] Surveys and Questionnaires Case Studies

#### **1.8.9 Similar Monuments to the mak@100 monument**

[ii] The CHOGM(2007)

[iii] The Uganda Independence Monument (1962)

[iv] The Journey (2012)

Makerere's monument uniquely combines historical milestones, symbolism, and Uganda's national identity. Its focus on education and empowerment sets it apart from other memorials globally.

### **1.8.10 Influence and Inspiration**

The monument was greatly inspired by the event of Makerere University marking 100 years of excellence and progress

The monument is also a clear continuation and an influence of the mak@75 monument which depicted a bird hatching its young ones and this is now a continuation to see the hatched generation thrive in the mak@100 monument hence an influence and major inspiration.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

The Introduction involves analysis of various monuments for commemoration that are similar to the mak@100 monument.

#### **2.1 THE UNITED NATIONS ORGANISATION PEACE MONUMENT (1954)**

The United Nations Organizations (UNO) Monument is a symbol of international cooperation and peace, commemorating the founding of the United Nations and its various agencies. Located in a prominent public space, this monument serves as a reminder of the UN's mission to promote global peace, security, and development.

The purpose of this review is to;

1. explore the historical significance
2. cultural impact
3. Contemporary relevance of the UNO Monument.

By examining its historical context, design elements, and public reception, this review aims to shed light on the broader implications of studying monuments dedicated to international organizations which in the long run will be a basis for my study

The historical background of the UNO Monument is rooted in the event of World War II, a period marked by widespread devastation, mass killings, and the urgent need for international cooperation. The founding of the United Nations in 1945 represented a landmark moment in global history, as nations came together to prevent future conflicts and address pressing humanitarian challenges that rose through the way and eventual effects,

The establishment of the UNO Monument was a result of the efforts to commemorate the ideals and achievements of the United Nations. Designed by renowned artists and architects, the monument's physical design often incorporates elements such as the UN emblem, figures of symbolic importance representing;

1. peace
2. solidarity
3. Inscriptions hence highlighting key principles of the UN Charter.

Research through the UNO Monument within the context of world history and culture reveals its significance as a symbol of hope and solidarity in a world that progresses by conflict and division. It serves as a reminder of the collective responsibility throughout the world to uphold peace, human rights, and sustainable development on a global scale and therefore a work of great importance I could say a voice to the voiceless.

Public opinion surrounding the UNO Monument varies from person to person and is built on various aspects, with some viewing it as a powerful symbol of international cooperation and others questioning its effectiveness in addressing pressing global challenges, others even go ahead to question the aspect of beauty a factor that reveals indeed diversity in importance. Criticisms may also arise regarding the UN's effectiveness in resolving conflicts or addressing issues such as poverty and inequality in the world all provoked by some issues such as the artwork.

The cultural and social impact of the UNO Monument also during my review extends beyond its physical presence, influencing perceptions of identity and belonging in an increasingly interconnected world. It fosters a sense of shared humanity and encourages dialogue and collaboration among diverse cultures and nations. I cannot assert that it has lived up to its standard use but to a certain extent has surely thrived in its existence, especially to individuals close to the monument.

Efforts to conserve and maintain the UNO Monument are essential to preserving its cultural and historical significance for future generations. However, challenges such as vandalism (small extent), weathering, and political tensions may pose obstacles to the long-term preservation of the monument.

In comparison with other monuments dedicated to a similar cause, international organizations offer insights into different approaches to commemorating global cooperation and peace. By studying these aspects, I can offer deeper research understanding of the evolving role of international organizations in shaping world affairs, especially through this peace monument.

For future research, I want to explore the evolving role of the United Nations in addressing efforts to enhance public engagement with the UNO Monument through educational programs and cultural initiatives that could amplify the impact and relevance of the monument besides it being labeled the peace monument.

In summary, the UNO Monument stands as a symbol of hope and solidarity in a world confronted by complex challenges. By studying this monument, we gain valuable.

Insights into the role of international organizations in shaping global history and culture, and the enduring urge for peace and justice worldwide. Justice for me and you.

## **2.2 COMMON WEALTH HEADS OF GOVERNMENT MEETING/STRIDES MONUMENT (2007)**

The CHOGM Strides Monument is a symbol of Uganda's hosting of the Commonwealth Heads of Government Meeting (CHOGM) in 2007, evidence of the country's achievements and contributions to the international community in any available aspect. The monument until today was built and is located in Kampala, this monument stands as evidence to commemorate Uganda's role as a host and participant in this prestigious gathering of Commonwealth nations in that year.

This literature review is to examine the historical significance, cultural impact, and contemporary relevance of the CHOGM Strides Monument. By exploring its historical background, design elements, and public reception, this review aims to shed light on its broader aspects to enhance a wider understanding of Uganda's history, culture, and global engagement in matters that concern the world let alone affirm that as a nation we are present and active in matters of the world.

It is also right to assert that the historical background of the CHOGM Strides Monument is firmly rooted in Uganda's participation in the Commonwealth, a voluntary association of countries committed to promoting democracy, peace, and development throughout the globe. The decision to host the CHOGM meeting in Kampala was a significant achievement/milestone for Uganda, it highlighted its growing stature on the international stage and its commitment to promote diplomatic relations with other Commonwealth countries in the world.

The CHOGM Strides Monument was also a way to show thanks for efforts to commemorate Uganda's hosting of the CHOGM meeting and celebrate the country's achievements in various fields of world development and peace. The monument's physical design contains elements such as symbolic figures representing progress and unity with a man and woman hailing a unity flag up with a child in the flow. This shows unity and through this progress. The monument also contains inscriptions highlighting key themes of the CHOGM meeting, such as

1. Democracy
2. Diversity
3. Development

In the long run, examining the CHOGM Strides Monument within the context of the world and Uganda's history and culture reveals its significance as a symbol of national pride and international cooperation. It serves as a reminder of Uganda's efforts to promote dialogue, collaboration, and above all an aspect of mutual understanding among Commonwealth nations such as Uganda and the rest of the world.

Just like the other monuments, public opinion about the CHOGM Strides Monument may vary from individual, with some viewing it as a source of inspiration and pride, while others may question its cost or relevance in comparison to major problems of the time, probably national priorities. The problem also attracts Criticisms which arise regarding the government's decision to allocate resources to the construction of the monument rather than investing in social services or infrastructure.

The cultural and social impact of the CHOGM Strides Monument extends beyond its physical presence, influencing perceptions of national identity and Uganda's role on the international stage, I am personally proud to say as a nation we hosted the CHOGM (2007) in Uganda. It fosters a sense of unity and solidarity among Ugandans and promotes a positive image of the country on the global stage. Maybe even a chance to get opportunities in the outside world

Materials used in the construction of the monument may vary depending on its design and location. Common materials include concrete, steel, bronze, and marble, chosen for their durability and aesthetic nature to appeal to and enhance beautification.



Efforts to conserve and maintain the CHOGM Strides Monument are essential to preserving its cultural and historical significance for future generations. Regular maintenance, monitoring, and public engagement initiatives can help ensure the longer duration of the monument and its continued relevance to Ugandan society.

Analysis in comparison with other monuments of similar importance, such as the Makerere University @ 100 Monument, offers insights into different approaches to commemorating different achievements and milestones of events or institutions. By studying these differences, I can assert that my research can gain a deeper comprehension of the role of monuments in shaping collective memory and identity to the world, Uganda, and Makerere University as well.

If the need arises for future research, I hope I can explore the impact of the CHOGM Strides Monument on tourism, diplomacy, and national development in Uganda. However, efforts to document and interpret the monument's significance are essential through educational programs and cultural initiatives that could enhance public understanding and appreciation of its historical and cultural importance.

In summary, therefore, the CHOGM Strides Monument stands as a symbol of Uganda's engagement with the Commonwealth and its aspirations for peace, prosperity, and progress. By studying this monument, I have gained valuable insights into Uganda's history, culture, and global connections, as the enduring significance of international cooperation in shaping our world and above all essential aspects to guide my writing of the MAK @ 100 monuments at Makerere University.

## **2.3 THE UGANDA INDEPENDENCE MONUMENT (5<sup>TH</sup> OCTOBER 1962)**

The Uganda Monument, officially known as the Uganda Independence Monument, stands as a symbol of Uganda's independence and national identity. Located in Kampala, the capital city, this monument commemorates the country's attainment of independence from British colonial rule on October 9, 1962.

The purpose of this literature review is to enable us to understand and in due course go into the vitality and significance of the Uganda Monument, exploring its historical roots, cultural significance or importance, and above all its contemporary impact which I believe will be achieved by examining various dimensions, perspectives, and thoughts of the monument, this literature review, therefore, aims to provide a comprehensive understanding of its role within Ugandan society and its broader meaning for the study of national identity and commemoration of the event.

In exploring the historical background, it's important to understand Uganda's colonial past under British rule. The struggle for independence was sparked off by various political movements and resistance efforts to create a mark on Uganda for Ugandans hence culminating in Uganda's eventual attainment of independence (self-governance) in 1962.

The establishment of the Uganda Monument was a significant event that followed the country's independence. Designed by Ugandan sculptor Gregory Maloba, the monument hails visual features with meaning, prominent figures, for example, a man brandishing a spear, a woman holding a child, and representations of wildlife, symbolizing Uganda's natural beauty and cultural heritage all incorporated in this masterpiece.

The Uganda Monument also within the context of Ugandan history and culture reveals its role as a symbol of;

1. National pride.
2. National unity.
3. It serves as a reminder of the country's journey to independence and the resilience of its people in the face of colonial oppression. it is therefore right to say that this monument commemorates but also applauds the bravery of the Ugandan masses (our forefathers)

Public opinion surrounding the Uganda Monument also varies from individual to individual as we are not in the same position to see things similarly as a fact of life, some viewing it as a powerful symbol of freedom and progress, while others criticize its portrayal of certain historical narratives

or call for greater representation of marginalized voices. Some even go ahead to say the sculpture alone is not as beautiful as expected hence reason to say public opinion is wide an aspect.

The cultural and social impact of the Uganda Monument is also another major concern that extends beyond its physical presence as it influences discussions about;

1. Identity.
2. Memory.
3. National heritage.

It serves as a focal point for public gatherings, celebrations, and reflections on Uganda's past, present, and future.

Efforts to conserve and maintain the Uganda Monument are ongoing, highlighting the importance of preserving this cultural landmark for future generations. However, challenges such as vandalism, weathering, and insufficient funding remain a constant challenge to the maintenance and conservation of the work.

In comparison to other monuments of similar importance to other nations shows its importance and offers valuable insights into different approaches to commemoration and memorialization. By studying these key aspects, I can gain a deeper understanding of the Uganda Monument's significance within the broader context of global heritage and this is helpful in my future writing about the MAK @ 100 sculpture newly placed in Makerere for the centenary event of the university.

Looking ahead to my future research, I intend to explore the evolving meaning and symbolism of the Uganda Monument in response to changing social and political dynamics and relate it to my research on the MAK @ 100 monuments. Additionally, efforts to expand public engagement with the monument through educational programs and community initiatives could enhance its cultural significance and relevance.

Conclusively, the Uganda Monument stands as evidence of Uganda's struggle for independence and its ongoing quest for national unity and identity. By studying this monument, valuable insights

are gained into the diversities of commemoration, memory, and cultural heritage in post-colonial societies.

## **2.4 THE JOURNEY MONUMENT (2012)**

The Journey Monument at Kololo Airstrip is a prominent sculpture located in the secured independence grounds of Kololo in Kampala, Uganda. It was built in 2012 by Professor George Kyeyune together with General Elly Tumwine and other artists. This monument symbolizes Uganda's journey towards development and progress, commemorating significant milestones in the country's history. It depicts five young individuals, among which three of them are carrying a flag, taking steps up on a pedestal.

The Journey Monument celebrates the long journey Uganda has taken to reach where it is today with the acceptance that it has not been a smooth journey from 9<sup>th</sup> October 1962 to the date of 9<sup>th</sup> October 2012, through the resilience and determination of its people in overcoming challenges. It serves as a tribute to the collective efforts of Ugandans to build a brighter future for themselves and future generations.

Also exploring the historical background of the Journey Monument involves understanding Uganda's history of struggle, resilience, and progress. From colonial rule to independence and the gradual periods of political and socio-economic conflict, Uganda has experienced significant transformations that have shaped its identity and trajectory which also shaped the way this monument looks in the end.

The events that led to the establishment of the Journey Monument are rooted in Ugandan artists' desire to mark the journey toward development and prosperity. The decision to construct the monument was likely influenced by a desire to showcase Uganda's achievements according to the journal information and promote national pride and unity.

The physical design of the Journey Monument is characterized by five figures of youth gradually climbing stairs which are likely the symbol of hardship, a use of symbolism, and materials that are resilient to conditions.

The Journey Monument to the MAK @ 100 Monument reveals overlapping themes of pride, identity, and progress. Both monuments celebrate achievements and serve as symbols of hope and inspiration for future generations.

Public opinion regarding the Journey Monument may vary, with some viewing it as a powerful symbol of Uganda's resilience and progress, while others may question its cost or relevance in comparison to other pressing national priorities. Criticisms may arise regarding the government's allocation of resources to monument construction rather than addressing socio-economic challenges.

The Journey Monument seeks the cultural and social impact considering its influence on Uganda's art scene and culture. It may inspire other artists and sculptors to create works that celebrate Uganda's heritage and achievements, contributing to the enrichment of Uganda's artistic heritage.

Materials used in the construction of the Journey Monument may include concrete, steel, and bronze among others chosen for their durability and quality.

Efforts to conserve and maintain the Journey Monument are essential to preserving its cultural and historical significance for future generations. Regular maintenance, monitoring, and public engagement initiatives can help ensure the longer stay of the monument and therefore relevancy to Ugandan society.

The journey in comparison to monuments of similar importance, such as the MAK @ 100 Monument, offers insights into different approaches to celebrating achievements. By studying these mysteries, I can gain a deeper understanding of the role of monuments in shaping collective memory and identity such as the MAK@ 100 to Makerere University.

The Journey Monument on tourism, national identity, and public discourse in Uganda. Additionally, efforts to document and interpret the monument's significance through educational programs and cultural initiatives could enhance public understanding and appreciation of its historical and cultural importance.

In summary, the Journey Monument stands as a symbol of Uganda's resilience and progress, celebrating the country's journey towards development and prosperity. By studying this monument, we gain valuable insights into Uganda's history, culture, and aspirations, and the enduring significance of collective memory and identity in Uganda similarly Makerere University and the new MAK @ 100.

## **CHAPTER THREE:**

### **Methodology**

#### **3.0 Introduction**

In this chapter, I outline the research methods employed for documenting the Mak@100 monument at Makerere University and in so doing discuss the chosen research design, data collection instruments, analysis methods, and ethical considerations above all. The monument's significance and the need for a qualitative approach are also emphasized.

#### **3.1 Founding and Evolution**

Makerere University was originally established in 1922 as a modest technical school, Makerere University was known as Uganda Technical College. Over the years, Makerere expanded its offerings beyond technical education. It introduced courses in Medical Care, Agriculture, Veterinary Sciences, and Teacher Training.

By 1935, it had become a center for higher education in East Africa. In 1937, the institution started offering post-school certificate courses affiliated with the University of London (1949 and in 1949, Makerere became a University College affiliated with the University College of London. which offered courses leading to general degrees from its mother institution.

On July 1, 1970, Makerere University became an independent national university of the Republic of Uganda. It started offering undergraduate and postgraduate courses leading to its awards

In 2011, Makerere transitioned from the faculty-based system to the collegiate system. It

#### **3.2 Artistic and Architectural Aspects**

The artistic and architectural designs inscribed in the monument all have validity and strong reason for the choices according to the artist and these aspects are elaborated.

### **[i]The bird**

At the top of the monument is a bird, specifically a crested crane distorted to fit the objective monument. this bird is a part of the Makerere University logo and this feature is not only aesthetic but also gives a sense of belonging to the monument and to the community to which it belongs.

The bird is depicted in motion to depict that Makerere has taken off and flying high through the ventures of prosperity, and academic excellence, the university has flown and is still flying in academic ventures, and sports among others.

### **[ii]The cylinder**

The body of the mak @ 100 is designed in the form of a cylinder which represents an academic victory document provided after one has successfully gone through the university

The cylinder is a symbol of victory wrapped with a ribbon of most high glamour, this feature contributed to a communicative and above all an aesthetic monument for the university.

### **[iii]Figures on the cylinder**

All over and around the cylinder are embedded symbolic features that contribute to the sole purpose of the monument.

The monument consists of two figures fully dressed in gowns and ready to graduate. the figures are also clearly male and female a clear aspect of gender equality that since has been a priority for the institution.

The figures are also the result anyone who steps into Makerere University desires to obtain. success with evidence of a diploma, degree, master's, or PhD among others



#### **[iv]Fountain of water**

Around the entire fountain is also an installed water fountain which according to the artist Professor George Kyeyune is not only a design but a symbol of the fresh knowledge that flows through Makerere University from the lecturers to the students who eventually pour out this quality to the world and today contribute greatly to issues that affect the world.

The fountain also symbolizes victory and success from way back and one can tell that this flow is never going to end but instead steadily increases of the pressure hence a brighter and much more fruitful future.

#### **[v]The rising star**

In the exact center of this monument is depicted a rising star also obtained from the Makerere University logo to represent the great rise of Makerere in this new beginning to mark a new system, generation, and realm of great success, especially in the field of academics

Symbolic to the bible which says the sun rises from the east and the wise men are from the east so are the men and women of Makerere who are natured where the sun has risen, brilliancy, knowledge, power are the qualities

### **3.3 Methodology**

#### **3.3.0 introduction**

This chapter elaborates the methods of research used as analysed below

#### **3.3.1 Research methods**

#### **3.4 Archival Research:**

Archival research involves examining historical documents, records, and artifacts stored in archives or repositories that were able to aid my research about the mak@100 monument situated today at the Makerere University premises.

## **[i] Methods**

- **Primary Sources:** To obtain the research, I analyzed original materials that were within my reach such as the artist who designed the monument which until today is the greatest archive of information that I based on during the writing process, and additional sources such as photographs among others.
- **Secondary Sources:** Researchers study existing scholarly works, bibliographies, and catalogs to locate relevant material. In addition to backing up the archival research, I obtained references from links, websites such as the Cedat website, Makerere University website, and pluggedaily.com among others

## **[ii] Challenges**

A variety of the research sources had controversies with bias, authenticity, and relevance all encrypted in them making it challenging to narrow an opinion however the few agreements in the arguments were the pivot on which I based my analysis.

## **[iii] considerations**

The archival consideration, opinions, and thoughts from various writers should be handled with ethical discipline considering the information is sensitive to the cultural context of Makerere University.

## **3.5 Interviews:**

The Interviews involved direct conversations with individuals ranging from artists, and students, to gather the information that aided my writing and enhanced documentation of the mak@100 monument.

### **3.5.1 Methods**

#### **[i] Sample Structured Interview Questions**

1. What inspired you to create the MAK@100 monument?
2. Could you describe the symbolism behind the design?
3. What materials did you use, and why?
4. How did you approach the balance between tradition and modernity in the design?
5. What challenges did you face during the creation process?
6. How do you envision the monument impacting the Makerere University community and beyond?
7. What role does art play in celebrating Makerere's 100-year legacy?

#### **[ii] Semi-Structured Interviews:**

1. What do you know about the MK@100 monument?
2. Have you visited the monument? If so, what was your experience?
3. How do you perceive the monument's historical significance?
4. What emotions or thoughts does the monument evoke for you?
5. How does the monument represent Ugandan history and identity?
6. Do you believe the monument adequately reflects the contributions of Makerere University to society?
7. How has the local community responded to the monument?
8. Are there any community events or activities related to the monument?
9. What improvements or changes would you suggest for the monument?
10. How can the monument continue to educate and inspire future generations?

## **[ii] Unstructured Interviews**

In this stage, I opted to use free-flowing discussions with questions arising from the conversation ongoing.

### **3.5.2 Challenges**

Just like the previous methods used, there is a variety of challenges in using this method for example lack of knowledge about the monument building rapport, avoiding bias, and ensuring confidentiality at any cost.

## **3.6 Field Studies:**

The field studies involved observing and collecting data in real-world settings.

### **3.6.1 Methods**

#### **[i] Participant Observation**

I opted to engage in research by immersing myself in the sample population intended to attain information from the environment they study about the monument.

#### **[ii] Surveys and Questionnaires**

1. Have you heard about the MK@100 monument?
2. What do you know about its significance and history?
3. Have you visited the monument? If yes, how did you feel during your visit?
4. If no, what factors influenced your decision not to visit?
5. What emotions does the monument evoke for you?
6. How do you perceive its role in commemorating Makerere University's centenary?

7. Are there any community events or activities related to the monument?
8. How do residents interact with the monument?
9. What changes or enhancements would you recommend for the monument?
10. How can it better engage with the community and educate future generations?

### **3.7 Documentation Techniques**

- [i] Photography
- [ii] Pen and Paper Writing
- [iii] Written Reports

### **3.8 Qualitative Methods**

#### **3.8.1 Interviews**

Apart from the lead artist, I interviewed other stakeholders such as university officials for example Mr. Mubiita on his opinion about mak@100, historians, and community students of MTSIFA.

#### **3.8.2 Focus Groups**

In this method of analysis, I Conducted focus groups with students, art professors, and lead artists for the monument to gather diverse perspectives on the monument's significance to the occasion and in the end obtain top-quality information.

**3.9 Photography and Videography:** Use high-resolution cameras to document the monument from various angles. Consider creating a video documentary featuring the lead artist discussing the monument.

### **3.9.1 Thematic Analysis**

After critical analyses, the recurring theme of analysis that I found profound was the centenary celebration of Makerere's existence, excellence, and growth over the years.

**3.9.2 Comparative Analysis:** The comparison between the MAK @ 100 monuments with other significant monuments to contextualize their design and impact is greatly analyzed in the literature review which covers the social, political, and aesthetic roles of these monuments to attain a deeper understanding of the future generation.

**3.9.3 Artistic Analysis** Critically evaluation of the artistic elements and their significance in the context of Makerere University's history and culture and above all create a comparison in the way they are developed to enhance the importance of this monument to the Makerere society.

### **3.10 Dissemination**

The result of the study will be archived, stored in a book, and also through the internet on a personal website to ease accessibility and use for future generations.

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