

# Community Development Strategies And Models In A Multi Dimension Discourse: Lessons Strained From Uganda

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**Abstract:** Over the years development is seen as a paradigm from one level to another. The article aimed at contributing to the ongoing debate on the identity of Development strategies used by Ugandans. It argues that the discipline, which holds a chair for rural development strategies and theorization, is currently in an introspection moment because of the loss of direction in its prophetic mission of addressing inequalities. Many people in Uganda's rural community are in vulnerable due to a numbers of challenges in the market economy and this is challenging of the concept of development in its main analytical frame. The articles argues that in this introspection moment, Development strategies and needs to ponder on its roots in Uganda which are based on the "West and the Rest" discourse. Hence providing history of community development related ideas that are based on some old and weird philosophical standpoints. At the end, the articles suggest that rural Development strategies that are relevant for use of the glocalisation analytical perspective to construct another discourse that is based on the multiple heritages of the different anthropological encounters in Uganda and entire Great Lakes Region of East Africa. It is also argues that this discourse should be enhanced by all-encompassing positive narratives for the encountered in Uganda

**Keywords:** Rural development; Development discourse; Emerging Economy

## Introduction

The Government of Uganda as country through a multiparty experience attempted and employed a number of development strategies and theories to ensure that we realize development. Development is seen a paradigm shift using a number of strategy, a chair for rural development theorization, has a normative point of departure related to the improvement of people's lives through trying to address socio-economic realities and global inequalities (Filho et al., 2021). It is for this normative reason that different scientists, economists, anthropologists, geographers, political scientists, and many others committed to addressing inequality issues have been drawn to Development strategies, all of which committed to the practical or policy relevant teaching and research. Currently, however,

Development strategies and models are seen to gain a moment of introspection, trying to find out the defining characteristics of Development in Uganda, on the one hand, and to forge a way out, on the other hand. This is a healthy discussion and debates for the institutions that teach Development strategies and the derivatives (Paraskeva, 2023). This article, however, is having rural development dynamics as its point of reference, wishes to contribute to this introspection moment ideas about which way the Development professionals should get oriented in order to further theorization and practices that should be for the benefit of rural development in Uganda. The article developed three main argumentations.

The first argumentation rotates around the reasons for the introspection moment for Development strategies with in the country. The second argumentation is that in the moment of introspection, development strategies professional need to ponder about its roots in Uganda and the entire Great Lakes Region of East Africa (Jørgensen, 2023). In the third argumentation, the article presents postmodernism as a space in which to construct another development paradigm discourse for Uganda and entire region of East Africa.

## Introspection moment for development strategies

In this section, the analytical question is: why is Development strategies, which holds a Chair for rural development theorization, in introspection? This moment of introspection is seen in different pathways Ugandans have tried to use overtime. Rohini & S, (2022) points out that there is a discussion and debates on the nature of development strategies due to the expansion of taught courses at various levels over the last decade in Uganda.

Kumar, (2023) points out:

Lately, a number of these institutions are celebrating milestones or are preparing to celebrate their 40 years of existence. It is interesting to notice that the Government of Uganda is specifically dedicated to a critical introspection which in the case of IDS resulted in a conference entitled Reinventing Development strategies into money economy (Gieseler, 2022). Also the Dutch CIDIN will use the celebration of its 35 years of existence to critically reflect upon the current status of Uganda and future perspectives of development research in general and that of development strategies in specific direction of socio-economic development.

And still (Newiak, 2022) point out:

In the search for identity as a Department, a question cannot be avoided: is it enough for the country and ministry of finance and economic development to identify itself as a Facilitator of Development strategies and models. In this vain Uganda Martyrs University as a center of excellence in the Great Lakes Region and the entire Africa stand out to train Students, running some academic programs, and having a popularity of being wakamataji?

More still, even the Development strategies course itself comes from a relatively different context from the one we are in re-thinking what is being researched on and taught in Development strategies and best practices (Gross & Ford, 2024). We argue that it is not enough to be identified solely as Facilitators of Development strategies and practices in the prophetic mission of addressing the socio-economic realities and inequalities academic programs, nor people with popularity. We still desist from being a University that facilitates a course that is “out of content”. The reasons for the introspection are, basically, double fold: loss of direction of Development strategies and models in the prophetic mission of addressing the inequalities and the challenged concept of development. Dept, (2021) identifies the following critiques: the parish development model ‘delivery’ critique which argues that Development strategies and practices whether they are irrelevant because much of the developing countries is no better off than in 1980s or even before; the ‘neo-colonial discourse which frames, shapes, and controls the ‘Third World’; and another critique is that the ‘depoliticisation critique’ that argues that Development strategies and multi-political, or even a vehicle for depoliticisation, through the expansion of Development strategies and models as apolitically neutral technocratic application.

According to Moiso, (2019) “the academic and political space wherein Development strategies and models moves is fraught with rocks and hard places” particularly losing its direction in its prophetic mission of addressing inequalities and giving up to the whimsical of the market logic, its trend standing in contradistinction to the original critical contents of the mission and scientific object, increase of influence of the neo-liberal thinking on determining the research that influence policies and community improvement.

The government of Uganda braining on its administration and geographical scope being promoted to middle income earner and yet the majority of the local populace live below poverty lines. Uganda as country in East Africa is hit by globalization challenges, and interdisciplinary being substituted by multidisciplinary (Siraz et al., 2022).

Another big reason for the introspection lies in the corruption challenges that the whole hampers development fabric has faced over the past two decades. Siraz et al., (2022) points out that there was an impassive in development theorization; (Cohen/Metcalf et al., 2023) spoke of development as a mere “gaze” or an “authoritative voice”, which constructs problems and their solution by reference to a priori criteria; (Selvaraj et al., 2023) posed a challenge to the concept of poverty as a notional issue that reflects only the basic relativity, with questions of what is necessary and to whom and who was qualified to define all that; (Salvo & Pineiro, 2022) argued against the use of aid as a wrong strategy to get out of poverty traps because it encourages “central planners” at the expense of ‘searchers’; (Davies et al., 2021) cannot be forgotten for their arguments about the negative aspects of globalization. Pieterse’s observation on post-development is punctual to show the crisis in the concept of development.

Development is rejected because it is the ‘new development model of the West’ (Keyl, 2022) it is the imposition of science as intellectual power (Newiak, 2022) it does not work it means cultural Westernisation and homogenization (Tunio et al., 2024) and it brings environmental destruction and jeopardize the opportunity for Community development. It is rejected not merely on account of its results but because of its intentions, its world-view and mindset for most of the people in Uganda. The economic mindset implies a reductionist view of existence.

The challenge to the development concept has not left its critical path ways and discipline unchallenged theoretically and methodologically. The big theoretical challenge here underpins the move to the west and the rest of the discourses that relates to Keyl, (2022) who argument of the impact of globalization on Development strategies, particularly on the fundamental beliefs of post-“WW II” theorization on development. These beliefs, their respective challenges, and new orientations are summarized in the following manner:

(a) There existed a belief in the homogeneous ‘Third World’, and its inhabitants as homogeneous entities. This was a world that was highly problematic and backward, and hence in need of progress. The mounting critique on the idea of a homogeneous Third World led to the notion of ‘diversity within Third World’ (Education, 2021). Thus, instead of concentrating on matters of diversity or

difference, Development strategies was to get back to its normative preoccupation with the poor, marginalized, and the exploited people. This implies Development strategies dealing with issues of inequality.

(b) There was unconditional belief in the concept of progress and in the ability of society. With this belief, which is unilinear and teleological, the “Third World” was allocated two apparently contradictory clusters of development theories, i.e. modernization theories and/or the Marxist development theories. However, from the 1990s till today there has been disappearance of the belief in progress, feelings that have been translated into the growth of various versions of post-modern development thinking and the idea of global risk society (Sigsfeld, 2022). The current economic recession in Europe and America is further illumination for the non-believers in progress. Instead of endless speculations on the concept of development as progress, Development strategies opted to deal with risk management.

(c) There was belief in the importance of the (nation) state as an analytical frame of reference and the political and scientific confidence in the role of the state to release progress. The importance of the (nation) state, which was visible in carrying ahead the modernization theories and the

Marxist development theories in order to realize progress, has been hollowed from “below” and “above” due to the decreasing economic, political, and cultural importance of the (nation) state. Instead of stressing on the re-centralisation of the big machinery, the (nation) state, for development, Development strategies is to be pre-occupied with the efforts to promote civil society for risk management.

These beliefs, their respective challenges, and new orientations have led (Affairs, 2020) to propose a shift from Development strategies to Global strategies. And for (Nations, 2021) a shift to global strategies is not yet enough: there is need to go as far as Global strategies. The big methodological challenge is linked with a Shift from structural to actor-oriented ways of analyzing development issues (Keyl, 2022). Much as (Nakayama & Halualani, 2023) is not a fan of the actor-oriented analysis, he points out that:

...there is an historic shift (not only in development strategies and models but in rocket social sciences in general) from structural analysis to actor-oriented analysis. ... Now, there is nothing wrong with actor-oriented analysis as long as the structural context is not lost from sight (Sigsfeld, 2022).

Instead of analyzing development models based on the development structure, that is, development as sets of rules and resources that people draw upon as they produce and reproduce society in their activities, development issues. While the structure-oriented approach was based on the assumption that structures frame reality, claim agency, and demand adherence because “society only has form, and that form only has effects on people, in so far as structure is produced and reproduced in what people do” (Moisio, 2019), the actor-oriented approach was to be based on the assumption that social change and development is fundamentally based on “human agency”, which is: a temporary embedded process of social engagement, informed by the past (in its habitual aspect), but also oriented toward the future (as capacity to imagine alternative possibilities) and toward the present (as a capacity to contextualize past habits and future projects within the contingencies of the moment (Trappe, 2022)).

Thus, with human agency being about the capacity of individual humans to act independently and to make their own choices, the actor-oriented approach implies a focus on the life-worlds and interlocking “projects” of actors, which are a manifestation of individual’s cultures and worldviews, interests, capacity to give meanings, values, beliefs, and purposes. It is within these premises that the livelihoods framework takes roots and flourishes.

Thus, it can be argued that Development strategies is in the introspection moment due to several critiques, particularly its loss of direction in its prophetic mission of addressing the inequalities and the challenged concept of development, which is its key analytical concept.

### **Pondering the roots of Development strategies in Uganda**

In this section, the article responds to the question of how Development strategies are professionalized and should proceed in this moment of introspection (Azari & Moncaster, 2023). The suggestion is that Development strategies professionals need to ponder about the roots of Development strategies and models practiced in Uganda and entire E. Africa, which is based on the “West and Rest” discourse and enhanced by some terrible practical ideas founded on some old and weird philosophical standpoints (Cameron et al., 2016). I shall begin by getting acquainted with the historical sketch of Development strategies.

The term, Development strategies and models, is not used until 21st Century (Andrew, 2021). Development strategies, being born out of the decolonization processes of the 1950s and 1960s, searching for policy prescriptions for developing countries to be able to move together with the developed nations (Nations, 2021), contends that, was constructed with contextual factors that were certainly economic (Green, 2023) & (Forino, 2024). Even though “Econs” (economists) viewed the “Devlops” (development economists) with

suspicion because they thought they had endangered the moral fibre of the economists tribe by non-enforcement of the strict taboo against association with “Polscics” (political scientists), Sociogs (sociologists), and other tribes (Brymer, 2022) & (Christie, 2020), still Economics was dominant at the beginning of the discipline. Even now in the age of multi-dimensional development theorizations, the relationship between Development strategies and economics remains controversial (Bogoviz, 2020) & (Clack & Dunkley, 2022) affirms that, because economics stands accused of imperialist tendencies, not only in Development strategies but across the social sciences.

There are two issues that cannot be forgotten in the evolution of Development strategies to the developing countries. The first issue is about the influence of the Marshall Plan ideas that assisted in the reconstruction of Europe after ‘World War II’. Since the plan, which basically was about investing capital in a dilapidated state, worked, it was thought as logical that it would work in developing countries, as well because they were dilapidated by poverty. Another issue is about the 1949 Truman Declaration of “a bold new programme. ... [to] make the benefits of industrial progress ... available for the improvement and growth of under-developed areas” (Keyl, 2022). This declaration enhanced the Marshall Plan ideas by introducing some kind of moral obligation of the wealthy nations to assist the poor ones. These two issues, which are basically two sides of the same coin, were central vehicles of carrying the modern developing countries, which is based on the “West and Rest” discourse.

In the discussion about the ‘West and Rest’ discourse, I am stimulated by (Pui-lan, 2023) in his “The West and the Rest: Discourse and Power”. Let me quote him at length in order to express myself clearly:

Jin, (2022) contends that, we have to use short-hand generalizations, like “West and “Western” but we need to remember that they represent very complex ideas and have no simple or single meaning. At first sight, these words may seem to be about matters of geography and location. But even this, on inspection, is not straightforward since we also use the same words to refer to a type of society, a level of development, and so on. It’s true that what we call “the West,” in this second sense, did first emerge in Western Europe (Thisted & Gremaud, 2020). But “the West” is no longer only in Europe, and not all of Europe is in “the West” The historian John Roberts has remarked that, “Europeans have long been unsure about where Europe ‘ends’ in the east. In the west and to the south, the sea provides a splendid marker... but to the east the plains roll on and on and the horizon is awfully remote (avalos, 2023)”. Eastern Europe doesn’t (doesn’t yet? Never did?) belong properly to “the West”; whereas the United States, which is not in Europe, definitely does. These days, technologically speaking, Japan, is “Western” though on our mental map it is about as far “East” as you can get. By comparison, much of Latin America, which is in the Western hemisphere, belongs economically to the Third World, which is struggling – not very successfully – to catch up with “the West.” What are these different societies “east” and “west” of, exactly? (OECD, 2020) & (Cain & Harrison, 2023). Clearly, “the West” is as much an idea as a fact of geography.

*...“the West” is a historical, not a geographical, construct. By “Western” we mean [...] a society that is developed, industrialized, urbanized, capitalist, secular, and modern. Such societies arose at a particular historical period – roughly, during the sixteenth century, after the Middle Ages and the break-up of feudalism. They were the result of a specific set of historical processes – economic, political, social, and cultural. Nowadays, any society, wherever it exist on a geographical map, which shares these characteristics, can be said to belong to “the West.” The meaning of this term is therefore virtually identical to that of the word “modern.”*

Thus, with the old puzzle of knowing “where and what the West is”, the answers are never free from myth and fantasy, and it is clear that the “west” is not primarily an idea about “place and geography” (Khor, 2021). It is rather a concept, which characterizes and classifies societies into different categories of Western and non-Western, represents in verbal and visual language a composite picture of what different societies, cultures, peoples, and places are like in terms of for example, “Western” = urban = developed: or “non-Western” = non-industrial = rural = agricultural = underdeveloped, provides a standard or model of comparison in terms of explaining the difference (Yang et al., 2022). For example, non-Western societies can accordingly be said to be “close to” or “far away from” or “catching up with” the West), and it provides criteria of evaluation against which other societies are ranked and around which powerful positive and negative feelings cluster (for example, “the West” = developed = good = desirable : or the “non-West = underdeveloped = bad = undesirable). And, of course, as (Nakayama & Halualani, 2023) rightly points out clearly:

*...the idea of “the West,” once produced, became productive in its turn. It had real effects: it enabled people to know or speak of certain things in certain ways. It produced knowledge. It became both the organizing factor in a system of global power relations and the organizing concept or term in a whole way of thinking and speaking.*

This concept carries with it the idea of the “the West” ad “the Rest”, an idea that there is a homogeneous superior West which is differentiated from a homogenous inferior Rest (Sigsfeld, 2022). Thus, the western modernizing development discourse, as a “system of representation,” represents the world as divided according to this simplistic dichotomy of the “West/Rest”, whereby one is progressive and the other not.

This “West and Rest” discourse has been enhanced by some terrible practical ideas based on some old and weird philosophical standpoints. In order to describe the enhancement, I develop this section, making use of (Campbell & King, 2020) presentation. I present the statements of the writers and philosophers, without making any substantive comments, with the main aim of thinking



about this idea of enhancement of the “West and Rest” discourse in Africa. Let me begin with the terrible practical ideas of some writers, namely. Albert Muller, with the Christian aim to justify colonialism, writes.

What country can boast of thriving only by relying on what its soil provides? Now, it is a clear fact that retarded people are not in a position to put to good use their portion of the goods concealed in the territory which they occupy, and left to themselves can only let these resources lie fallow to the detriment of the general prosperity (Meyer, 2020). Humanity ought not, cannot accept that the incapacity, negligence and laziness of the savage people leave without use indefinitely the riches which God has entrusted to them with the mission to make them serve the good of all people. If there happen to be territories which are badly administered by their lawful proprietors, it is the right of the societies which are wronged by this defective stewardship to take the place of these incapable stewards and to exploit the goods they do not put to good use for the benefit of all people...

Rhodes, with the aim to encourage the expansion of British territory, writes: In fact, I think the natives should be a source of great assistance to most of us. At any rate, if the whites maintain their position as the supreme race, the day may come when we shall all be thankful that we have the natives with us in their proper position ... We fail utterly when we put natives on an equality with ourselves...the natives are children. They are just emerging from barbarism. Botha, in demonstrating White superiority in South Africa, has his to say:

Akujieze, (2023) affirms that, has been made by the White mind for the White man. We are not obliged even the least to try to prove to anybody and to the Blacks that we are superior people. We have demonstrated that to the Blacks in a thousand and one ways. The Republic of South Africa that we know of today has not been created by wishful thinking. We have created it at the expense of intelligence, sweat and blood. ...

*We do not pretend like other Whites that we like Blacks. The fact that, Blacks look like human beings and act like human beings do not necessarily make them sensible human beings (Hebdon, 2022). Hedgehogs are not porcupines and lizards are not crocodiles simply because they look alike. If God wanted us to be equal to the Blacks, he would have created us all of a uniform colour and intellect. But he created us differently; Whites, Blacks Yellow, Rulers and the ruled. Intellectually, we are superior to the Blacks; that has been proven beyond any reasonable doubt over the years.*

John O'Donohue, (2022), with his intention to tell Africans to stop being “African” in order to solve their problems, writes: As Black Africa approaches, or is already keeping, the twenty-fifth anniversary of political independence, its friends can hardly wish to offer congratulations (Chaudhuri, 2022). There are many factors in this melancholy story, and it would be presumptuous to claim to offer an exhaustive explanation of Africa's calamity. I suggest however in this article that a major cause of Africa's present situation is her people's, quite understandable, failure to adapt to the modern situation the intellectual and moral categories inherited from the traditional situation. I further suggest that mischievous sociological theories have tended to hide from the people the necessity of such an adaptation.

These practical ideas are based on some old and weird philosophical standpoints such as Kant, Smith, (2022)

*Kant, with his intention to argue that the blacks lack the full mental capacities of whites, therefore implying that their reasoning capacity is at a lower level, writes: “Humanity exists in its greatest perfection in the white race. The yellow Indians have a smaller amount of talent. The Negroes are lower, and the lowest are a part of the American peoples”. Hume, with the intention of arguing that the blacks are inferior naturally and that the Whites are a standard for deciding who enjoys full humanity, writes:*

I am apt to suspect the Negroes to be naturally inferior to the Whites. There scarcely ever was a civilized nation of that complexion, nor even any individual, eminent either in action or speculation. No ingenious manufactures amongst them, no arts, no sciences. And Hegel, with the intention to demonstrate how Africa knows no history writes:

Africa proper, as far as History goes back, has remained-for all purposes of connection with the rest of the World-shut up; it is the Gold-land compressed within itself-the land of childhood, which lying beyond the day of history, is enveloped in the dark mantle of Night. Its isolated character originates, not merely in its tropical nature, but essentially in its geographical condition. With the terrible practical ideas and the old and weird philosophical standpoints, the “West and Rest” discourse has been enhanced, perpetuating an “otherising” vision of rural development.

In fact, Development strategies has so far not been able to free itself from the “West and Rest” discourse in its conceptualization of rural development, and the eventual theorization and practice about rural development. For example, look at the attributes for the rural and urban areas, as outlined by (Tambunan, 2023)

According to Salvo & Pineiro, (2022)), rural:

*has its own charm characterized in simple style of living, simple dresses, straw mats, sand floors, thatched mud huts, limited wants for only essential items of foods, absence of modern luxuries, but the dignified character of the village folk, their cheerfulness, most humane behaviour, great sense of partnership, understanding and tolerance. The post-colonial democratic setup cannot and should not ignore the urgent need for rural uplift.*

The urban, who are the outsiders of the rural, have been seen as solution agents for the rural problems, in a way that (Alfred et al., 2021) characterizes as: good transport systems; good communication systems; good health delivery systems; good education systems; facilities for spiritual and moral uplifting; facilities for the advancement of better relations among people, in families and in the community. which according to (Simon & Swerdlik, 2022) are urban prototypes of development in the rural areas.

*Outsiders under-perceive rural poverty. They are attracted to and trapped in urban 'cores' which generate and communicate their own sort of direct rural experience of most urban-based outsiders is limited to the brief and hurried visits, from urban centres, of rural urban tourism.*

It is for these perceptions of the rural that the development projects in rural development have tried to deal with the revival of growth and its changing quality, meeting the needs for jobs, energy, water and sanitation, conservation and enhancement of the resource base, reorientation of technology and risk management, merging environment and economics, influencing decision- (Education, 2021) maintaining inter- and intra-generational welfare (Prugh & Daly, 200:xv), concentrating the promotion on the development of agriculture (Fairfield, 2020)

This consideration of rural is typical reflection of the representation in verbal and visual language of a composite picture of what different societies, cultures, peoples, and places are like in terms of the "West" meaning urban and/or developed. The non-Western", meaning non-industrial and/or rural and/or agricultural and/or underdeveloped (Khan, 2022). This representation has an otherising function for an unequal relationship between the rural and the urban: it assumes the shaping of the subjects (rural people) according to the standard (the urban) and it has a problem-defining function of the rural according to the created subjectivities of the urban.

### **Postmodernism Useful Space**

The question at hand in this section is: what is the way out for Development strategies and models for rural development? In this section, I argue that there is space for Development professionals in this era of postmodernism to construct another discourse based on the multiple heritages of the different anthropological encounters Uganda and E. Africa (Akbar et al., 2023). This discourse should be enhanced by the all-encompassing positive narratives for the encountered. Postmodernism stands for "the incredulity towards meta-narratives (Crowther, 2018). "The loss of the meta-narratives is essentially a loss of belief in progress/becoming, which is the essence of Western history. Characteristic of postmodernism is its menu of opposition, which rejects the traditional dream of a complete, unique, and closed episteme (Pui-lan, 2023). Much as postmodernism as a philosophical orientation does not express a single point of view, it can generally be characterized as a strong challenge to the Western tradition. The menu of opposition in postmodernism, whereby relativism becomes important, is an important space for Development strategies professional to dislodge the Western Philosophy has passed itself off as Universal Philosophy that we may talk of the peculiar absence. (Ssali, 2023)"

It is in this space of postmodernism that the analytical perspective based on the globalization processes should take place. The concept of glocalisation derives from the Japanese term dochakuka, meaning "global localization" (Jane, 2022). The sociological usage of glocalization highlights the simultaneity or co-presence of both universalizing and particularizing tendencies in globalization; that is, the commonly interconnected processes of homogenization and heterogenisation (Salvo & Pineiro, 2022). Glocalisation theorization challenges the assumption that globalization processes always endanger the local, but rather, it highlights how local cultures may critically adapt or resist 'global' phenomena, and reveals the way in which the very creation of localities is a standard component of globalization. In glocalisation, relativisation, accommodation, hybridization, and transformation, are typical glocalisation projects.

It is with the analytical glasses of glocalisation that it is possible that, one, the positive socio-anthropological elements from the historical heritages of Africans are exhumed, two that these heritages are evaluated and valorized, and three that they are used to construct a new all-encompassing discourse composed of the positive narratives embedded in the encounters (Rezaei, 2021). This is the "Rests cum West" discourse. The socio-anthropological elements from the historical heritages of the Africans include elements from the world of the Africans themselves and the Indian, Arab, Chinese and European worlds. This is a discourse that is based on the principles of endogeneity whose stress is on "a constant search to develop from within by building on what people are and have" (Trappe, 2022). This implies that development of the people should stem from what they are (culture) and what they have (resources). It is an anthropological principle whereby the central issue is that when cultures influence one another, no culture should suppress or underrate the values of the other.

This all-encompassing discourse, the “Rests cum West” discourse, composed of the positive narratives embedded in the encounters should be used to theoretically inform and practically work with rural development. Actually the anthropological elements are already there in the rural areas, where rural development should take place. It is a matter of exhuming, evaluating and valorizing them, and using them in the construction of the new all-encompassing discourse.

## Conclusion

The article has argued that Development paradigm is an introspection moment due to its loss of direction in its prophetic mission of addressing inequalities and due to the concept of development being challenged. The article presents the introspection moment and pondering about the roots of Development strategies and models in Uganda and entire Great Lakes Region of East Africa. The article suggests going beyond the “West and the Rest” discourse, to construct another discourse based on the multiple heritages of the different anthropological encounters in Africa, the “Rests cum West” discourse. There is no reason to be afraid of constructing this new discourse because the anthropological elements to construct it are already being lived in the rural areas, where rural development should take place. The only thing is to exhume, evaluate and valorize, and use them.

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