

Editorial

Dear Readers,

Welcome to Issue Two, Volume Seven of IJE which opens with an article reminding us of our roots in knowledge, followed by those on promotion of national integration and cohesion through special courses and counselling, students' academic resilience, interactive teaching-learning, and total quality management at higher education institutions.

Before the introduction of Western education, Africans relied on their own ways of doing things in all aspects of life be it social, health, agricultural, environmental, etc. After which, this knowledge came to be side-lined to the extent that it at times came to be associated with backwardness. What is interesting is that despite the primitive ways of doing things, the world then was a harmonious place for our forefathers, so they say. With such a realization, efforts have been, and are still being made to integrate this knowledge within the current education systems. The question is, for a country with a very rich and diverse heritage like Uganda, what is the appropriate and reliable structure of knowledge that should be integrated into the curriculum? In the first article, Baguma and Lukindo hypothesised and measured the dimensions that constitute the concept of Indigenous Knowledge as practiced in lower secondary schools in Uganda's central region.

We live in societies that consist of people from various religious, language, cultural, and ethnic backgrounds, among others. The more categories there are under each of the above demographics, the more complex the society gets – Nigeria with over 250 ethnic groups being an example of such a society. However, there should be unity in diversity and one of the aims of education is to modify an individual's behaviour for adequate adjustment in society. In a bid to promote national integration, Nigeria's curriculum requires citizenship socialization courses to be taught at all levels of education. But is it working? In the second article, Ladan and Bello using the Functionalist sociological perspective sought to establish the link between these courses and the promotion of national integration in the country. In a similar vein, when members of a given society fail to acknowledge and accommodate differing values of others, tensions are bound to arise, including within schools – being microcosms of society. Religious intolerance is a nuisance, especially in Taraba State, Nigeria. In the third article, Alhassan and Baba examined the efficacy of Rational Emotive Behaviour Therapy in addressing cognitive, emotional, and behavioural dimensions of religious intolerance among adolescents.

The Universal Secondary Education policy has gone a long way in addressing the problem of enrolment. However, having access to schooling is one thing, and going through the system with minimum challenges is another. In their pursuit of academic excellence, children in secondary schools in Uganda face a number challenges which call for perseverance if success is to be realised; but what role does the teacher play towards this attribute? In the fourth article, Nansamba, Mugizi, Rwothumio, and Kato investigated the impact of teacher

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support on students' academic resilience in Universal Secondary Education schools in Luwero district, Uganda.

Generally, teaching and learning requires some form of interaction at some point of time between the instructor and students, and also among the students. At least that is what most of us believed until 2020 when the COVID-19 pandemic disrupted the status quo and institutions had to improvise. With improvisations, different disciplines and courses are affected differently, depending on the nature and frequency of interactions demanded by the course, and on the level of students. In the fifth article, Fasinu takes us through the interactive experiences of engineering academics and students in prerequisite mathematics and practical antenna design courses at a University in South Africa, during that time when physical contact among people teaching was prohibited.

Like any other organisation, higher education institutions are expected to maintain the quality in all aspects of their businesses, otherwise they risk not only being out-competed but also compromising on the quality of their services and products. This calls for total quality management; but given the multifaceted nature of this process, how is it conceptualised and validated by stakeholders? In the last article, Miiró sought to validate the structure of total quality management construct by identifying the prevailing practices employed, as perceived by the staff of Islamic University in Uganda.

Looking forward to your continued support.

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