



## Emotions in Foreign Policy Decision-Making in Uganda: Analyzing Emotions as Values of Intuitionism, Emotivism, and Prescriptivism.

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### Abstract

This paper aims to investigate the role of emotions in foreign policy decision-making in Uganda. Emotions are increasingly recognized as an important factor in foreign policy decision making, with research suggesting that they can have significant impacts on states' policy choices and actions. While there is a growing body of research on emotions in foreign policy decision making, there are still significant gaps in our understanding of this phenomenon, particularly in the context of African states. Existing studies have focused largely on Western states, and there is a need for research that examines the role of emotions in foreign policy decision making in African states. This study aims to address this gap in the literature by highlighting the role of emotions in foreign policy decision making in Uganda. The article suggests approaching emotions as values using the value frameworks of intuitionism, emotivism, and prescriptivism. By examining emotions as values, we gain insights into their moral and ethical dimensions, and how they contribute to the formation of preferences, beliefs, and attitudes in international relations. This article offers a comprehensive analysis of emotions as values and their implications for understanding and navigating complex international dynamics. The findings of this research contribute to a deeper understanding of the interplay between emotions and values in international relations and provide valuable insights for policymakers, diplomats, and practitioners seeking to address the moral and ethical dimensions of global affairs.

**Key words:** *Foreign policy, Intuitionism, Emotivism, and Prescriptivism*

## Introduction

The field of international relations has traditionally overlooked the role of emotions. However, over the past two decades, there has been an increasing recognition of the significance of emotions in this field. There has been a noticeable shift in the field of international relations towards studying emotions, commonly referred to as the "emotional turn" (Sasley, 2013; Larson & Shevchenko, 2010; Alexieva, 2016). In this turn, scholars have directed more attention to understanding how emotions shape international relations.

Emotions have a significant impact on foreign policy and international relations, as they influence how actors perceive, make decisions, and interact with one another. According to Sasley (2013), emotions can influence the behavior of non-state actors and shape public opinion. The affective dimension of human behavior is a fundamental component that significantly influences the cognitive processes involved in decision-making across various fields, including global affairs. In the domain of international relations, emotions play a pivotal role in shaping the behavior, perspectives, and reactions of individuals, nations, and other global entities. Understanding the complexities of global interactions and the formation of policies and strategies requires an understanding of the role of emotions that actors portray through their interactions and discourse.

While the field of international relations has made progress in acknowledging the role of emotions, they continue to be largely disregarded due to certain theoretical inclinations. Realism, as a theoretical framework, neglects the influence of emotions, despite its cautious assessment of adversaries' capabilities and motives. Idealism, on the other hand, emphasizes the rationality of collective actors as utility-maximizers, while ignoring the role of emotions. The lack of consensus among scholars regarding the nature of emotions and appropriate research inquiries has resulted in fragmented research (Coicaud, 2016). To overcome these obstacles, it is necessary to address theoretical biases, establish reliable methodologies, and explore various research avenues. This approach can lead to a deeper understanding of the function and influence of emotions in international relations. This paper aims to examine the significance of emotions as values in the process of foreign policy decision-making in Uganda. In the process we shall attempt to provide answers to the dominant questions surrounding the study of emotions in foreign policy analysis, namely, how are the emotions constructed? How can they be made explicit and evaluated by the actor and the analyst?

## Methodology

The exploration of emotions within the field of international relations requires the selection of an appropriate conceptual or theoretical framework. According to Koschut (2017), the field of International Relations has witnessed the emergence of various approaches to studying emotions in discourse, proposed by scholars such as Ahall and Gregory (2015), Bially Mattern (2011), Edkins (2003), Fattah and Fierke (2009), Hall (2015), Heath-Kelly (2013), Holmqvist (2015), Hutchison (2016), Koschut (2017), Leep (2010), McScorley (2013), Ross (2014), Rowe (2013), Schlund-Vials (2012), Solomon (2014), Sylvester (2011), Van Rythoven (2015), and Wilcox (2009).

Among these, the constructivist paradigm has been identified as a suitable approach to address these concerns. The constructivist perspective posits that individuals' actions towards objects are determined by the meanings they ascribe to them. According to this view, ideational processes play a crucial role in defining actors and situations, thus influencing the range of possible actions and interactions. Scholars such as Checkel (1998), Legro (1997), Raymond (1997), and Wendt (1999) extensively discuss this perspective in literature. From this standpoint, international politics is not solely

a reflection of objective and material circumstances. The conduct of individuals who perform specific roles, their motivations, and the frameworks that govern their actions are shaped by concepts and cultural conventions that require careful consideration. Adler (1997: 322) suggests that constructivism involves the understanding that the reciprocal relationship between the material world and human action and interaction depends on dynamic normative and epistemic interpretations of the material world.

Ariffin (2016) highlights the difficulties scholars face when attempting to conduct a comprehensive evaluation of the impact of emotions on decision-making processes. The challenges in studying emotions stem from their intangible nature compared to relatively concrete concepts, the impracticality of observing individuals in pivotal circumstances, and the lack of reliable techniques to differentiate genuine emotions from strategic ones. Ariffin (2016) argues that to some extent, evaluating emotions in global politics can be achieved by focusing on their discursive manifestations related to key actors. Their proposed methodology involves examining the role of "emotives," which are cognitive constructs designed to elicit emotions for political purposes.

Koschut (2017) on the other hand, argues that the analysis of emotions through discourse offers significant benefits in making emotions accessible for empirical investigation. This methodology allows the examination of written and spoken expressions to uncover affective connotations and impacts embedded within them. Furthermore, analyzing emotions through discourse enables an understanding of the processes involved in the formation, transmission, and application of emotions in various settings. This phenomenon yields valuable insights into the impact of emotions on the attitudes, beliefs, and behaviors of individuals and collectives. Moreover, analyzing emotions through discourse analysis facilitates the identification of emotional aspects of power dynamics in social and political contexts.

This approach incorporates empirical analyses to support hermeneutically oriented investigations, which have previously relied on cultural theory, political philosophy, or psychoanalysis. Ultimately, comprehending the role of emotives in the context of global affairs has the potential to enrich the ongoing discourse surrounding paradigms. The hermeneutical approach to examining emotions in international relations, as espoused by Ariffin (2016), is grounded in cultural theory which places great emphasis on the role of culture and cultural values in influencing human behavior and social frameworks. Yet, this approach is faced with the key weakness of being unable to provide an empirical basis for analysis because of the implicit and opaque nature of such generic motivators.

This article suggests another alternative approach to the study of emotions in foreign policy analysis. The approach involves studying the motivators of actors through values that are inferred through texts and speech acts. This means that the study of emotions in international relations is actor specific although the actions are influenced by the circumstances (institutional and cultural facts) that actors find themselves in.

Values are defined as 'principles that guide action' (Fairclough and Fairclough, 2012, p.12|). Emotions can be studied/perceived through values, the concerns that an actor has (fairclough and fairclough, 2012). These values provide a platform for analysis and also evaluation of the concerns an actor has on a phenomenon. Thus, studying values can direct us to what motivates a particular emotion in an actor and subsequently their action.

Fairclough and Fairclough (2012) assert that values and emotions are necessary premises in practical reasoning because without them nothing would matter (Fairclough, 2012, p.5). They emphasize that

all arguments have a motivational component, and the results portray what one wants and values (Fairclough, 2012, p.5). This is because values are what we care about, the principles used for evaluation (Keeney, 1992 pp 3-6). These values are used to evaluate potential consequences of action or inaction, they portray our internal and external inclinations (Fairclough, 2012, p 8), motivating factors that we care about to be moved to action. These motivations may be implicit or explicit, but overall, one can identify her values upon careful thinking. This is not too often done; thus, people may act upon a set of values which they do not recognize or identify. It requires an analysis of values to be able to piece together a value pattern through what is presented in text and language. In this paper, I argue that these values can be expressed in the form of intuitionism, emotivism or prescriptivism. The influence of emotions on individuals' perception and response to emotional stimuli, as well as the significance assigned to various emotions in the decision-making process, can be shaped by these values.

These three value theories are well-established in moral philosophy and can provide theoretical frameworks for a more profound understanding of how values are perceived, evaluated, and utilized in foreign policy. Intuitionism prioritizes intuitive moral responses as the primary guide for decision-making, (see Mikhail, 2011; Kelman, 2013) suggesting that emotions can be valuable in foreign policy choices. Emotivism considers emotions as subjective manifestations of individual preferences, (Stevenson, 1963) emphasizing the importance of personal and cultural influences in shaping foreign policy decisions. Prescriptivism suggests that expressions carry moral imperatives, (Sinnot-Armstrong, 2007) implying that they can provide ethical guidance and obligations in the context of foreign policy decision-making. Analyzing emotions as values within these theoretical frameworks can contribute to a deeper understanding of the complexities of foreign policy decision-making in Uganda and explore the implications of emotional dynamics in shaping international relations. This study aims to make a significant contribution to the broader field of international relations by offering valuable insights into the intricate relationship between emotions and values in foreign policy contexts.

Intuitionism is a philosophical perspective that considers emotions as intuitive moral responses that significantly influence moral judgments and ethical decision-making (see Ross, 1930; 1939; Moore, 1903; Audi, 1996; 2004). Emotions are seen as a means of direct moral perception, enabling individuals to apprehend moral values and assess the moral merit of actions. Key perspectives in intuitionism include:

- The concept of moral sensitivity highlights the significance of emotions in its formation. Empathy, compassion, guilt, and indignation allow individuals to establish a connection with the moral aspects of a situation and comprehend its moral importance.
- Emotions serve as a guiding mechanism for moral decision-making, signaling individuals to the ethical significance of actions or events.
- Emotions play a role in evaluating the moral nature of actions or individuals. They indicate the congruence or incongruence of an action with ethical standards, guiding individuals' assessments of morality.
- Emotions can produce intuitive moral knowledge or insights, referred to as Emotional Intuition. Prompt moral comprehension can be achieved through emotional reactions, without conscious contemplation or logical analysis. Intuitive emotional responses are considered reliable means of acquiring moral knowledge.

- Emotions can influence moral evaluations and decision-making processes. Affective states can impact ethical values, drives, and behaviors. Strong emotions can amplify or override rational deliberation, affecting moral judgments.
- Emotional responses may vary across individuals due to idiosyncratic experiences, cultural influences, or individual differences. Variability in emotional reactions can contribute to distinctions in moral evaluations and the interpretation of moral principles.

Emotivism asserts that moral propositions are not objective facts but rather expressions of personal emotions, attitudes, or preferences (Ayer, 1936; Stevenson, 1963). Emotivism posits that emotions are the core of moral judgments. Key aspects of emotivism include:

- Subjective expressivism, commonly associated with emotivism, views moral statements as subjective expressions of the speaker's emotions or preferences. Moral statements do not claim to convey objective truths about the world.
- Emotions, including empathy, anger, and compassion, significantly influence moral evaluations and ethical decision-making processes. Emotivism sees emotions as the driving force behind moral assertions.
- Emotivism recognizes the subjective nature of moral judgments and emphasizes the diversity of moral perspectives among individuals. Moral statements are seen as expressions of emotions and attitudes, rather than objective facts or logical propositions. Emotivism acknowledges the inherent diversity of moral perspectives and the complexity of ethical decision-making.
- Moral disagreements in emotivism are primarily attributed to variations in emotional responses, rather than disputes over objective moral truths. Ethical evaluations reflect differences in individuals' affective dispositions toward specific behaviors or principles.
- Emotivism highlights the role of emotions in motivating moral behavior. Intense emotional reactions, such as guilt or moral indignation, can motivate individuals to act in line with their moral convictions. Emotivism emphasizes the connection between emotions, moral evaluations, and subsequent behaviors in the process of moral decision-making.

Prescriptivism, lastly, posits that moral statements extend beyond subjective expressions of personal preferences or emotional attitudes, encompassing a prescriptive quality (Hare, 1952). In other words, moral imperatives are considered inherent in moral statements. These imperatives function as directives or commands, prescribing specific courses of conduct or behaviors. Prescriptivism asserts the existence of universal moral principles that serve as guiding forces for moral judgments and actions. These principles are perceived as objective and universally applicable, regardless of individuals' personal preferences or emotional responses. The normative force of moral statements is attributed to their binding quality, imposing obligations, or duties on individuals to align their actions with these principles.

In the context of prescriptivism, emotions play a significant role in shaping and identifying moral imperatives. Emotional influences are integral to the prescriptive understanding of how emotions are perceived as moral imperatives. The experience of emotions can evoke a heightened sense of moral urgency, compelling individuals to act in accordance with their moral principles. Emotions, such as empathy, compassion, or moral outrage, can serve as driving forces that motivate individuals to

engage in behaviors consistent with their moral convictions and responsibilities. Furthermore, emotions are recognized as crucial factors in assessing the moral value of actions. They act as internal cues, signaling the alignment between an individual's actions and their moral principles and obligations.

Prescriptivism underscores the ethical aspect of foreign policy decision-making and the impact of emotions on moral assessments and conduct. It highlights the influence of emotions on policymakers' perception of moral imperatives in international relations, their sense of moral obligation, and their decision-making processes. The study of prescriptivism provides valuable insights into the interplay between emotions, moral imperatives, and the normative power of moral obligations. It sheds light on the ethical dimensions of decision-making in the realm of foreign policy. By applying prescriptivism, scholars can analyze the dynamic relationship between emotions and moral obligations within distinct foreign policy settings. This approach facilitates an examination of how emotions influence the decision-making process and subsequent policy outcomes, while also enabling an assessment of the ethical ramifications of such decisions. Here, foreign policy decisions are judged basing on the evaluation of what is perceived to be the preferred moral determination of key actors. Enhancing our understanding of the intricate interplay between emotions, values, and decision-making processes in the context of international relations is a valuable outcome of this comprehension.

### **Findings and analysis**

The study investigated the influence of emotions as values in Ugandan foreign policy decision-making, specifically focusing on areas such as regional security collaboration, economic diplomacy, and humanitarian assistance among others.

In the context of regional security collaboration, intuitive emotions such as fear, anger, and compassion have played significant roles in shaping Ugandan foreign policy. The fear of the violent nature of the Lord's Resistance Army (LRA) conflict for instance instilled a sense of urgency in addressing the security risks and promoting regional collaboration to counter the activities of the LRA. For example, a statement by regional leaders gathered to confront the LRA revealed the sense of urgency leaders had to confront the threat "the Council condemned the LRA's recruitment and use of children in armed conflict, killing and maiming, rape, sexual slavery and other sexual violence and abductions. It demanded an immediate end to all such attacks, urging the LRA to release those abducted, and to disarm and demobilize."<sup>1</sup> (Security Council SC/11018)

The Ugandan government has often oscillated its combative policy against the LRA as dominant emotions dictated. Afako, (2019) for instance revealed that Uganda has sought to involve conflict-affected communities in the identification and implementation of key policies in response to the LRA challenge. This reflects the value of people-centered approaches to transitional justice design and policymaking. Additionally, the government has changed tack often in its responses to the LRA and has not allowed legislation to prevent efforts to engage in dialogue or to promote defections through formal leniency.

Communities affected by the LRA often had complex and nuanced views of the group. While they may repudiate the group's actions and be its primary victims, they did not necessarily lose their social and other connections with the group. The LRA often appropriates ethnic or religious identity for political reasons, which provides a reference for making broader demands. Communities within

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<sup>1</sup> <https://press.un.org/en/2013/sc11018.doc.htm>

which such groups emerge often understand the groups' motivations and grievances, even if they do not condone their actions. A report by the Advisory Consortium on Conflict Sensitivity (ACCS) (2013)<sup>2</sup> identifies the inadequately addressed legacies of the war with the Lord's Resistance Army (LRA) as one of the main conflict drivers in Northern Uganda. It notes that these legacies, fueled by new and long-standing grievances such as historic marginalization, are keeping communities in a state of latent conflict where trigger events can lead to a rapid escalation of violence. It does note that the impact on civilians of military and counter-insurgency operations in the North during the LRA and other insurgencies were enormous, and that ex-combatants, victims, and their communities continue to battle with physical and psychosocial ailments that hamper their participation in the recovery process.

This suffering affected not just the victims but had a notable effect on people in other regions of the country and outside the country resulting into an emotion of Compassion for the victims of LRA violence. This emotion often led to the provision of humanitarian aid, support for peace building initiatives, and engagement in regional partnerships to address the underlying causes of conflict. A paper Agents for change: Civil society roles in preventing war & building peace (2006) suggests that emotions can lead people to want to change society by triggering a shift in attitudes towards the "other" in a conflict. This involves perceiving the "other" as fellow human beings with whom one can co-exist, rather than as enemies who question their membership in the human community. Civil society actors can foster this transformation of "hearts and minds" by generating experiences that allow people to connect across divides and spark changes in perceptions. This often involves activating cultural traditions and spiritual resources that touch upon the deepest sources of meaning for those affected by conflict. By making appeals to the moral consciousness and creating movements that empower ordinary people to take action to change the world around them, civil society actors can influence the underlying dynamics of a conflict situation.

The study explored the application of emotivism theory, which views emotions as subjective expressions of individual preferences. Emotivism suggests that foreign policy decisions are influenced by emotions stemming from personal inclinations, desires, and subjective evaluations rather than objective moral truths. Emotions are seen as individualized manifestations of attitudes and convictions, guiding policymakers' perceptions, evaluations, and choices. The subjective nature of emotions acknowledges the diversity of policy preferences and decisions based on varying emotional responses.

The study highlights the role of emotions in diplomatic relations with neighboring countries. Uganda's emotional solidarity with neighboring countries, driven by shared historical events, cultural similarities, and regional unity, has fostered cooperation and trust-building. Emotional conflicts, such as anger, fear, and distrust, have occasionally strained diplomatic ties with countries like Rwanda, the Democratic Republic of Congo, and Kenya. An example of this was expressed in a report by Anadolu Agency<sup>3</sup>.

Heightened anger from those who lost their loved ones and tension followed Rwandan officials handing over the body of another Ugandan national shot dead by Rwanda National Police officers.

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<sup>2</sup> Advisory Consortium on Conflict Sensitivity (ACCS). (2013). Northern Uganda Conflict Analysis. Retrieved from <https://www.sfcg.org/wp-content/uploads/2014/05/ACCS-Northern-Uganda-Conflict-Analysis-Report.pdf>

<sup>3</sup> <https://www.aa.com.tr/en/africa/tension-between-uganda-rwanda-near-breaking-point/1719046>

Two Rwandans were also reportedly shot with the Ugandan, with Kigali saying they were smugglers who clashed with police intercepting them.

Once close allies, tensions between the East African neighbors are nearing breaking point as such killings continue, especially after Kigali closed its border with Uganda last year. For non-authorized passage, Rwandan security forces have used lethal force against civilians from either country, accusing them of smuggling (30.01.2020).

To resolve the conflict, the Rwandan president visited Kampala on 24. April 2022 to attend a birthday celebration of Ugandan president's son Muhoozi Kainerugaba. It was deemed as an emotional appeal strategy by the Rwandan leader in appreciation of the first son's efforts to mend ties between the two countries.

Kainerugaba, who heads Uganda's land forces and serves as a special presidential adviser, has previously referred to Kagame as "my uncle" on Twitter.

"Those who fight him are fighting my family. They should all be careful," he wrote in January. (Al Jazeera, 24 Apr 2022)<sup>4</sup>

Uganda has also strategically utilized emotional appeals, such as friendship, gratitude, and shared aspirations, in diplomatic engagements to foster alliances and reinforce relations. Research by Fisher (2011) revealed that the relationship between Uganda and its donors has been characterized by a high degree of personalization at senior levels since the early days of the Museveni regime. This personal element has undoubtedly had a significant impact on the overall relationship. Donor personnel consistently emphasized the personal nature of the donor-Ugandan relationship, even when asked general questions. Former donor envoys have described Museveni as "jovial," "intelligent," "thoughtful," and "smart," highlighting his theatricality, frankness, and ability to provide direct feedback (Fisher, 2011 p.140). The donors compared their meetings with Museveni to "opening a bottle of champagne," portraying the experience as highly positive compared to meetings with other African leaders (Fisher, 2011 p.141).

In the same vein Museveni prioritized certain individuals or groups in fostering these personal relationships (Fisher, 2011 p.142). He developed close ties with specific senior donor figures whose institutional or ideological backgrounds make them more likely to accept one or more of Uganda's projected "images" and therefore support or defend his regime. In the UK, two officials, Lynda Chalker and her successor Clare Short, have been particularly influential in this regard. Chalker's interactions with Uganda, more than those of any other Western official before or since, appear to have revolved around a close and personal relationship with Museveni. Observers, diplomats, and civil servants have commented on the "personal chemistry" between the two. Two UK civil servants have noted that Chalker established a trusting, personal relationship with Museveni early in his presidency. One of them expressed surprise at the warmth and informality of their alliance, as it seemed to compromise Chalker's objectivity to a significant degree. Museveni has continued to maintain his ties with Chalker since 1997 by hiring her, through her firm Africa Matters, as a lobbyist for the Ugandan government.

Furthermore, the study revealed the influence of emotions on Uganda's humanitarian aid policies. Emotions of empathy, compassion, moral outrage, and national pride have shaped Uganda's

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<sup>4</sup> <https://www.aljazeera.com/news/2022/4/24/rwandas-kagame-in-uganda-on-rare-visit-as-ties-warm>



humanitarian aid strategy. The nation has accommodated a significant population of refugees, and its policies regarding aid provision and refugee integration have been influenced by emotional factors. Uganda's involvement in peacekeeping operations, international aid efforts, and assistance to affected populations appears to be driven by emotional reactions to human rights abuses, displacement, and suffering.

The study also revealed emotions as values within the prescriptivist framework, which considers emotions as moral imperatives informing the decision-making process in foreign policy. Emotions are seen as moral indicators of the ethical correctness or incorrectness of actions or policies.

Moral questions have influenced Uganda's foreign policy especially with her western allies.

The Anti-Homosexuality law (2023) that criminalize homosexuality and impose harsh penalties on those convicted of homosexual acts has been widely criticized by the international community, with many countries and organizations calling for its repeal. The law has also had a negative impact on Uganda's foreign relations, with some countries threatening to cut aid to Uganda. The law has been a source of tension between Uganda and the international community, with some accusing Uganda of violating human rights and promoting discrimination against the LGBT community. Yet, Ugandan policy makers have appeared to stick to their position, accusing the west of moral degeneration. This stance appears to stem from the prescriptive emotional structure that sees certain actions as immoral and to be avoided. Museveni in an address to parliamentarians argued that *"Africa should provide the lead to save the world from this degeneration and decadence, which is really very dangerous for humanity. If people of opposite sex stop appreciating one another then how will the human race be propagated?"* (The Guardian, 3<sup>rd</sup> April 2023).

In a nutshell, the findings emphasize the significance of emotions as values in Ugandan foreign policy decision-making and their impact on regional security collaboration, economic diplomacy, diplomatic relations with neighboring countries, and humanitarian aid policies. It explores different theoretical frameworks, including intuitionism, emotivism, and prescriptivism, to provide insights into the interplay between emotions, values, and foreign policy choices in Uganda.

## Discussion

The analysis of emotions as values within the frameworks of intuitionism, emotivism, and prescriptivism is motivated by the need to understand the normative dimensions of emotions in the context of international relations. Emotions go beyond their subjective nature as they are closely linked to values that influence ethical evaluations and behaviors. By analyzing emotions as values, it becomes possible to deconstruct the ethical frameworks that impact decision-making in international relations.

The role of emotions in shaping foreign policy decisions is highly significant. While foreign policy is often associated with rational calculations and strategic considerations, policymakers' perceptions, attitudes, and choices can be greatly influenced by emotions. To comprehend the complexities and dynamics of international relations, it is crucial to understand the significance of emotions in foreign policy decision-making.

1. The phenomenon of perception and framing suggests that policymakers' emotional state significantly impacts their interpretation and understanding of international events. Emotions like fear, anger, or empathy can influence how problems are framed, leading to varying interpretations and policy reactions. For example, perceiving a security threat can elicit fear, resulting in a more assertive or defensive foreign policy posture.

2. The influence of emotions on motivation and policy priorities is an important aspect to consider. Policymakers' motivation to take specific actions in support of their values and national interests can be attributed to emotions like pride, nationalism, or compassion. Nationalistic sentiments, for instance, can motivate policymakers to implement measures that enhance their nation's global reputation.
3. The decision-making process and risk assessment can be influenced by emotions, impacting the evaluation of risks and the prioritization of policy options. Emotions such as optimism, overconfidence, or caution can influence the assessment of potential risks and rewards associated with different policy choices. This can result in varying levels of risk aversion or risk propensity.
4. The influence of public opinion and domestic politics on policymaking is a subject of interest. Emotions are not exclusive to policymakers but also extend to the general public. The influence of public emotions and sentiments on foreign policy decisions is well-established, as policymakers are responsive to public opinion and the prevailing political climate. Emotional appeals can be employed to garner support for specific policies or rationalize certain courses of action.
5. Diplomatic relations and negotiations are also susceptible to the influence of emotions. Emotions like trust, suspicion, or resentment can impact the dynamics and outcomes of diplomatic engagements. The attitudes and behavior of individuals involved in diplomatic processes can be influenced by perceived slights or emotional responses, affecting the overall outcome.

Recognizing the importance of emotions in foreign policy decision-making allows us to move beyond the limitations of purely rational models and acknowledge the influence of human psychology and subjectivity. Understanding the emotional dimensions in decision-making also provides policymakers and analysts with a comprehensive understanding of the factors that shape foreign policy choices and their implications for international relations.

### **Conclusion and Recommendations**

In conclusion, despite their differences, the perspectives of intuitionism, emotivism, and prescriptivism converge in recognizing the vital role of emotions in the decision-making process within foreign policy. All three frameworks acknowledge the potential impact of emotions on policymakers' perceptions, judgments, and actions in the realm of international relations. However, they differ in their explanations of the ontological and evaluative dimensions of emotions as values.

Each framework possesses distinct advantages and disadvantages. Intuitionism, as a philosophical school, emphasizes emotions as a foundation for moral responses, providing a robust ethical basis for decision-making. However, it may fall short in providing a comprehensive explanation of the subjective and idiosyncratic nature of emotions. Emotivism, as a philosophical theory, recognizes the subjective articulation of preferences and acknowledges the wide range of emotional experiences. Yet, it may encounter challenges in establishing objective standards for assessing and ranking emotions. Prescriptivism, which views emotions as moral obligations, offers a strong incentive for action but may overlook the complex nature of ethical decision-making.

By considering these various perspectives, policymakers and academics can develop a nuanced understanding of emotions as guiding principles in Ugandan foreign policy. The comparative analysis

conducted in this study aimed to identify the strengths and weaknesses of each framework and provide insights into how emotions can influence policy choices, diplomatic strategies, and international engagement. Understanding these dynamics can offer valuable insights for policy development, enhance the effectiveness of conflict resolution efforts, and strengthen the achievement of Uganda's foreign policy objectives.

Based on the research findings, the following recommendations are proposed for policymakers and practitioners in Uganda:

1. Acknowledge the significance of emotional intelligence in the foreign policy decision-making process. Cultivate and promote emotional intelligence competencies among policymakers and practitioners to enhance their ability to understand and regulate their own emotions and those of other stakeholders involved in the decision-making process.
2. Recognize that emotions, as values, vary across individuals and groups. Incorporate diverse perspectives when considering emotional responses and reactions. To promote inclusivity, consider a wide range of perspectives and emotional experiences within Ugandan society, enabling more comprehensive and representative decision-making processes.
3. Foster empathy and understanding in international relations by appreciating the emotional needs and values of other nations and actors. Achieve this through open and respectful dialogue, seeking to understand historical and cultural contexts, and actively listening to the concerns and aspirations of others. Developing empathy and understanding can build stronger relationships, foster cooperation, and collaboration in the international arena. Consider the potential influence of diverse emotional reactions on the attitudes and actions of international counterparts and explore opportunities for productive communication and cooperation.
4. Achieve a balance between emotional and rational factors in decision-making. While emotions play a significant role, incorporate rational analysis to ensure well-informed decisions. Adopt a comprehensive approach that integrates emotional considerations with evidence-based research, strategic thinking, and long-term policy goals.
5. Enhance conflict resolution capabilities by recognizing the significance of emotions in the process. Allocate resources for training policymakers and practitioners in conflict resolution, focusing on effective techniques that address emotional dynamics. Promote constructive communication, active listening, and the cultivation of empathy.
6. Engage in ethical deliberation by utilizing insights from intuitionism, emotivism, and prescriptivism. These ethical theories offer valuable perspectives for ethical decision-making. Intuitionism emphasizes relying on moral intuition to determine right and wrong, emotivism emphasizes the role of emotions in shaping ethical judgments, and prescriptivism focuses on the prescriptive nature of ethical statements. Considering these theories can facilitate a comprehensive ethical decision-making process.
7. Promote cross-cultural understanding in international relations. Embrace intercultural competence and foster an environment that encourages cross-cultural understanding. Develop programs that promote cultural exchange, mutual respect, and dialogue between different cultures. This approach can bridge emotional divides and promote cooperation in international relations.

8. Encourage interdisciplinary collaboration in the analysis of emotions as values in international relations. Given the interdisciplinary nature of this subject, foster collaborative efforts among scholars, policymakers, and practitioners from diverse disciplines, including psychology, political science, and ethics. Such collaborations can deepen the understanding of emotions in foreign policy and develop comprehensive strategies to harness their potential.

These recommendations aim to provide policymakers and practitioners in Uganda and elsewhere with a comprehensive understanding of emotions as values. By leveraging this knowledge, they can make well-informed, inclusive, and ethically sound decisions in the field of international relations.

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