

BUSOGA CLAN LEADERS’ MANUAL

*Utilizing clans to promote Socio-economic
Development in Busoga sub-region
(A handbook for Clan leaders, Clan members, Pastoral
Agents and other Development Workers in Busoga)*

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The second category is that of the 382 persons who attended the said workshops. They participated actively in both the plenary sessions and discussion groups, and asked us to prepare this handbook, in order to help them engage in further discussions on how they can use their clans to promote socio-economic development in their respective areas.

The third category, are the persons who read our second manuscript. They made useful comments and suggestions on how to improve the handbook. They were Professor Patrick

John Muzaale (a former professor of Social Work and Social Administration at Makerere University and later Chairperson of Uganda Public Service Commission); Mr. Justin M. Kiyimba (a former Chief Librarian at Kyambogo University who established the first rural public library in Uganda, in Igombe village, Kagoma County, Jinja District), Ms. Christine Robina Kagoya of the Abaise-Wakooli clan in Kasita Village of Nabukalu Sub-county in Bukooli chiefdom, and Mr. Hassan Muyinda (of the Abaise-Igaga clan who is a well-known social critic in Iganga Municipality)

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Above all, we deeply appreciate the financial assistance extended to Cultural Research Centre – Diocese of Jinja by The Austrian Catholic Action of the Three Magi (Dreikönigsaktion) abbreviated as DKA-Austria which enabled us to conduct the above mentioned workshops and printing this work.

However, we should be held responsible for any omissions, errors or any shortcomings which may be detected by the reader or user of this handbook.

Preface:

It gives me great joy to write a preface to this book entitled: **BUSOGA CLAN LEADERS' MANUAL:** Utilizing clans to promote Socio-economic Development in Busoga sub-region (A handbook for Clan leaders, Clan members and other Development Workers in Cultural Institutions).

I congratulate the authors for a job well-done by coming up with this book which outlines and challenges cultural institutions to get involved in the development affairs of their people in Busoga. In the past, cultural issues have been preserved orally, passed onto generation through oral literature. Yet given the current trend of information sharing aided by technological advancement, some people see that mode of approach as archaic.

Much as the Constitution of the Republic of Uganda 1995, provides for the recognition of cultural leaders and their institutions, it is more of a lip service and far from realization since cultural leaders are barred from participating directly in the administrative affairs of their people, which would influence positive change in their communities. Such has led to a low self-esteem among the cultural leaders. as well as confusion as to what they are allowed to do and not to do. As such, many clan leaders wait to address their clan members at funerals.

The workshops conducted in the 10 out of the 11 hereditary chiefdoms of Busoga, were spot on, in the sense that they re-awakened clan leaders from slumber and challenged them to use their positions to bring about positive change among their clan members. If only clan leaders would take this task seriously, then every Musoga would be involved in the development affairs of Busoga since there is no Musoga without a clan. Such

will then re-invigorate the African philosophy of being built on the principal that: **“I am because we are; and since we are, therefore I am”**. Only then will there be sustainable development in Busoga, since borrowed monies will not take us far.

I would like therefore, to express my deepest gratitude to those who conducted the workshops and have gone ahead to write for us a manual to guide us on the way to transformation. I call upon the people of Busoga to implement the content of this book at all levels - be it political, civil or cultural. This book comes out at a time when Busoga is desperately in need of transformation in order to be competitive enough with other regions. Important to note is that from time immemorial, the battle has always been the battle of the mind, to change people's attitude. I pray that this book may help to change the attitude of the Busoga and live up to the motto of Obwakyabazinga bwa Busoga which states: **“*Busoga Okwisania n'amaani*”**. May whoever comes across this book find it useful.

Justin Kiyimba

Omwise Kayima

Former Chief Librarian at Kyambogo University

CHAPTER ONE

BACKGROUND INFORMATION

1.1 This chapter is divided into four sections

- Brief history of Busoga sub-region
- The major sources of information on Busoga Clans
- The general importance of knowing one's origin
- Some questions which the user of the handbook can answer on his/her own

1.2 Brief history of Busoga Sub-Region

The area known as “**Busoga**” appears to have acquired its name from a hill known as “**Busoga**” near Namakoko and Luwalambago hills in the present today Nankoma Sub-County in Bugiri District which is part of Bukooli Chiefdom.

Before 1400AD, there were some people who were sparsely living in Busoga, mainly as fishermen, food gatherers and hunters, till the arrival of the legendary Kintu and Mukama descendants, who are believed to have entered Busoga from the 15th and 16th centuries.

The Kintu group claimed to have descended from Kintu their mythical figure who is believed to have originated from the east, around Mt Elgon and travelled across River Mpologoma through Busoga to Buganda, where he established himself. Later, he is believed to have come back to Busoga through the south (Buganda), with some of his posterity, and they established small clans or chiefdoms, referring to themselves as “Abatamba” meaning, people from the south. They settled majorly along the shores of lake Victoria in the south of Busoga.

The Basoga believe, Kintu himself later died and was buried at Buswikira in present day Mayuge District.

The Mukama group, on the other hand, claim to have originated from Bunyoro-Kitara kingdom and migrated into northern, north-eastern and central Busoga via Lake Kyoga, where it established the Baise-Ngobi (Babiito) chiefdoms.

By the time the British started ruling Uganda in 1894 with Captain William Grant as the first “District Commissioner of Busoga”, there were more than 40 chiefdoms in Busoga, of which the following eleven (shown in Table 1) were more powerful than the rest.

TABLE 1: BUSOGA’S ELEVEN HEREDITARY CHIEFDOMS

Chiefdoms	Title of rulers	Name of ruler	Clan
Bugabula	Gabula	Naika	Mwise-Ngobi
Bugweri	Menha	Naigambi	Mwise-Munha
Bukooli	Wakooli	Kaunhe	Mwise-Wakooli
Bukono	Nkono	Kitamwa	Mwise-Ngobi
Bulamogi	Zibondo (Lamogi)	Kisira	Mwise-Ngobi
Bunha	Luba	Nyago-Zigombye-Luba	Mwise-Munha
Bunhole - Bunaanhumba	Nanhumba	Ludigo	Mwise-Iwumbwe
Busiki	Kisiki	Kawanguzi	Mwise

		Mankati	Igaga
Butembe	Ntembe	Wakadidi	Mwise-Waguma
Kigulu	Ngobi	Nhiiro Kikere	Mwise-Ngobi
Luuka	Tabingwa	Nabwana Inhensiko I	Mwise-Ngobi

We, the authors of this handbook, are the same ones who wrote a 334 – page book entitled ‘**Evolution of Busoga’s Eleven Hereditary Chiefdoms and Kyabazingaship in Uganda 1600-2016.**’ In that book, we gave detailed information on how each of the chiefdoms and the current institution of ‘**Obwakyabazinga**’ evolved. In our earlier works, we clearly stated that the Kyabazingaship evolved with the support of chiefs, from 1894 and that it had already gone through numerous ups and downs in the previous 122 years. The ups and downs were initially contributed by the British Colonial Masters during 1894-1962 but even in the previous 56 post independence years (1962- 2018), the institution remained unstable.

1.3. The major sources of information on Busoga clans

From our research, there are seven important sources of information on Busoga clans. These are:

- a) Yekonia Kaira Lubogo’s, book “**A History of Busoga**”, which he wrote between 1921 and 1938, it recorded 133 clans in Busoga.
- b) David William Cohen’s, book entitled “**The Historical Tradition of Busoga: Mukama and Kintu**”, he insisted

that by 1972, there were 222 clans but today, the number of clans is more than 300.

- c) In 1940, D.W. Robertson, a former Basoga District Commissioner published a book entitled **“The Historical considerations contributing to the Soga System of Land Tenure”** in which he generally traced the relationship between land and clans in Busoga. The book was later translated into Luganda language as **“Ettaka n’ebika mu Busoga”** by Yokana Quintin Kintu, a former secondary teacher from Naluwoli, who was buried in his home in Wabulenga village in Mafubira Sub-County, Jinja District.
- d) The fourth important book is **“The Uganda Clan Leaders’ Charters”** which was compiled by the Cross Cultural Foundation of Uganda (CCFU) in 2011. The 80-page book was **“prepared as a guide book for all clan and other cultural leaders in Uganda”**, based on regional consultations with five ethnic groups namely; the **Alur, Basoga, Langi, Pokot and Batooro**. The book first highlights on what led to its compilation and afterwards explains why clans should have charters (constitutions), who a clan leader is, the expected code of conduct for clan leaders, important values and principles which should be included in the clan charters, the roles and responsibilities of clan leaders, and what the clan leaders should aspire to do. Lastly, the book provides the charters for the above mentioned ethnic groups, which were developed by the CCFU and a few people after receiving submission from the representative of the said ethnic groups.
- e) An essay entitled: **“On the Restored Kingdom of Basoga: A comparison with the Buganda Kingdom**

(June 2008) by Professor Nobuhiro Nakabayashi of Kanazawa University in Japan, partly described how the clan system at that time was still alive in Busoga and could be used to prevent further degeneration of morals among the Basoga. Professor Nakabayashi attributed the degeneration of morals to post-independence political misrule and constant economic disruptions. But, the rest of the essay compared the differences and similarities between the Basoga and Baganda, especially in cultural matters.

- f) Another essay by the same Professor Nakabayashi is entitled: “**What does obuwangwa (culture) mean in Busoga? An aspect of Ethno-nationalism in Uganda**”. This essay argues, among other things, that *obuwangwa* includes how the clan system is managed at village, parish, sub-county, county and district levels, and the roles of a hereditary ruler in chiefdom.
- g) The authors also obtained in 2016, a paper authored by James Banage from Makerere University entitled “**Ebika Ebya Busoga**” (**Busoga Clans**) which contained **309** clans as listed in Chapter Three. It had very useful information similar to what the Cultural Research Centre had been collecting gradually.

1.4 The general importance of knowing one's origin

The general importance of knowing one's origin. The importance is well summarized in President Barack H book, “**Dreams of my Father**” Obama, the first black President and the 44th American President (from January 2009 to January 2017), highlighted among other things, the value someone gets in knowing about his/her origins. He wrote the following after his first visit to his father's homeland in Kenya.

“For the first time in my life, I felt the comfort, the firmness of identity that a name might provide, how it could carry an entire history in other people’s memories, so that one might nod and knowingly say, oh, you are so and so’s son. My name belonged and I belonged.”

In this quotation, Obama implied, among other things, that knowing about his origin made him to become more self-confident. It inculcated in him a sense of pride and responsibility knowing that as a part of a bigger family, he had a duty to carry on the family name just like it had been given to him. It is upon this legacy that he was inspired to work harder to leave a legacy than he had been before he visited Kenya. Eventually, he did a lot of things in USA which will remain in the memories of his fellow Americans.

Furthermore, Obama re-confirmed what leading psychologists and some other scientists are continuing to teach, i.e. that every individual wants to belong somewhere, in addition to his/her immediate or biological family. Generally, in Busoga and other black African societies, many people still believe that everyone should belong to a clan, because it gives him/her status. It confirms that he/she was born in a larger social unit or extended family system, and that he/she can freely move and get hospitality from his/her fellow clansmen, which in turn might enable him/her to pursue other objectives and achievements.

1.5. Some questions for consideration by the user of this handbook.

a) How much do you know about your origin?

- b) In what way(s) has knowledge of your origin helped you?*
- c) How should parents pass on information about their origins to their off springs?*

CHAPTER TWO

THE ROLE OF CULTURAL RESEARCH CENTRE (CRC) IN BUSOGA CULTURAL MATTERS

2.1 Introduction

The specific purpose of this chapter is to shed some light on what the CRC has been doing and is still doing to promote the positive aspects of Kisoga culture. The chapter contains five sections:

- Vision, Mission and Objectives of CRC
- A brief history of CRC
- Birth and growth of Lusoga Language Authority (LULA)
- Some of CRC's publications
- Some questions for the user of the book

2.2. Vision, Mission and Objectives of the CRC

a) Vision

“A harmonious people that is deeply rooted in its cultural values and practices”. In simple English, the vision of the CRC is to help create and maintain a Busoga society which is deeply rooted in cultural values and practices.

b) Mission

“To preserve and promote our God-given ancestral and life-giving cultural heritage; and to inculcate a deep sense of pride and belonging among the Basoga.” It endeavours to research into and preserve Busoga's historical, cultural and natural

heritage, and to instill into the minds of current and future generations of the people of Busoga, a sense of being proud of their past and future aspirations.

c) Objectives

The objectives include, among others, the following:

- i. To research, document and preserve the culture of the Basoga.
- ii. To provide educational materials for the promotion of the teaching of Lusoga
- iii. To sensitize and provide information about Busoga, Basoga and Lusoga.

2.3. Brief History of the CRC.

In 1988, the Catholic Diocese of Jinja organized a development course for its clergy (priests) under the theme “**Culture and Development**”. That was followed by three similar workshops which led to the formation of the “**Abasoga n’Olusoga Liturgy Translation Committee**” (AOLTC) in 1989. The committee was given five important tasks to handle, namely:

- a) To come up with a Lusoga (Lutenga) Orthography;
- b) To compile a Lusoga Dictionary;
- c) To start translating the Bible into Lusoga;
- d) To work on other liturgical texts; and
- e) To collect useful cultural data necessary for inculturation, i.e. preserving and passing it onto others.

As regards the translation of the Bible into Lusoga; the then Bishop of the Diocese, the late Rt. Rev. Joseph Bernard Willigers of the Mill Hill Mission (1928-2012) advised his

clergy to work in collaboration with other Christian Religious Denominations. This advice culminated into the formation of a Lusoga Bible Ecumenical Translation Committee (LBETC) comprising of the Roman Catholic Church, the Anglican Church (Church of Uganda) and the Orthodox Church to concentrate on translating the Bible, while the (AOLTC) remained with Catholic Liturgical concerns.

The above resolutions were further strengthened by the Jinja Diocesan Synod, which took place from 5th to 12th January 1995. The Synod passed two landmark resolutions concerning the promotion of the use of Lusoga in the Church's mission of evangelization. The first resolution stated as follows:

“For the purpose of evangelization the Synod resolves to develop the Lusoga language and promote its use in the evangelization of the people”.

Resolution number two was included in Chapter Three on Liturgy and Inculturation in the following words:

“We shall have a Cultural Commission at the diocesan level to deal with inculturation. It shall be composed of five people who shall be chosen... from the three ethnic groupings of Batenga, Balamogi-Basiki and Basamya, a priest and an expert in anthropology. The committee is empowered to co-opt experts and persons from the deaneries when needed”.

It was in an effort to implement these particular synod resolutions, that the idea to establish a Cultural Research Centre for the Diocese, evolved. By providence, Mr. John Lawrence D'Souza donated a building to the diocese on Plot 5 in Nile Gardens in Jinja which was in turn given to CRC, following its birth on September 1, 1997. This invaluable property was subsequently registered in the names of Registered Trustees Diocese of Jinja, which offers security to the Centre.

2.4 Birth and growth of LULA

The Centre started operating in September 1, 1997, and later officially opened on 18th February 1999 by His Royal Highness (HRH) Henry Wako Muloki, the then Isebantu Kyabazinga of Busoga. Around February 2000, the idea of introducing the teaching of Lusoga in schools was mooted during a Cultural Research Centre staff meeting. Later on 18th May 2000 Cultural Research Centre convened a stakeholders' meeting to discuss the matter in detail. Those invited were the then five District Education Officers and their respective District Inspectors of Schools (Jinja, Kamuli, Mayuge, Iganga and Bugiri Districts of Busoga sub-region); the Ministers for Education and Culture in Obwakyabazinga bwa Busoga, representatives of the three Primary Teacher Colleges in Busoga, and associations or organizations that were endeavouring to promote Lusoga (such as the Bible Ecumenical Translation Committee, Kiira Adult Literacy, Multipurpose Iganga Training and Education Association (MITEA), Lusoga Language and Development Academy (LULANDA).

The discussions at the meeting of 18th May 2000, concluded with the formation of a Lusoga Language Authority (LULA),

charged with ensuring that Lusoga is taught in schools beginning with Primary schools. LULA was later launched by Muloki in March 2002 during the launching of a Lusoga – English Dictionary at the Cultural Research Centre premises by His Royal Highness Henry Wako Muloki.

LULA is now an association of member groups mentioned above and charged with the responsibility of promoting the use and development of Lusoga language in Obwakyabazinga bwa Busoga. Its main responsibility is to coordinate the various groups and associations striving to promote Kisoga cultural heritage, and ensuring that proper Lusoga is taught at various levels of education including the implementation of the Government Policy which encourages the use of mother tongues as a medium of instruction in Lower Primary. The policy also encourages teaching mother tongues in Upper Primary and Secondary Schools levels as a subject. Cfr. the Government White Paper on Education of 1992.

The draft syllabus was first piloted in a couple of schools in Busoga as the entire nation was piloting the use of mother tongues in other regions. The results of piloting Lusoga (whose reference materials as well as training materials were produced in by the CRC) induced the Ministry of Education and Sports to authorize teaching Lusoga in Primary schools of Busoga in 2007. Later, some member associations of LULA took it upon themselves to introduce Lusoga as a language subject at Secondary Schools level. It became an examinable subject both at the Uganda Certificate of Education (UCE) and Uganda Advanced Certificate of Education (UACE) levels. In other words, the activities of LULA whose Secretariat was at the Cultural Research Centre, leveled ground for the

implementation of the said language policy and consequential teaching of Lusoga both at Primary and Secondary school levels.

Since 2012 to date, Lusoga is being examined by the Uganda National Examinations Board (UNEB) at both the UCE and UACE levels. And the candidates taking Lusoga as a subject have not only kept increasing in numbers but have also been performing better every year. This is helping them to be absorbed as students in Primary Teachers' Colleges (PTCs) to specialize in teaching local languages. Additionally, those who join National Teacher's Colleges (NTCs) and Universities can be admitted into relevant courses, such as music, dance and drama (MDD), business studies, mass communication, law and others.

2.5. Some of CRC's Publications

Virtually, all the books which the Cultural Research Centre has published (more than 30 editions) contain important information for Busoga clans. **"Obufunvu Magezi"** ('wisdom comes with Age') conveys the message that old people should be respected since they have accumulated useful experiences which the young can learn from. **"Amagezi Tigamalwayo"** ("wisdom never ends") similarly conveys the message that people (including clan leaders and members) should continuously search for wisdom, new knowledge and skills to enable them persevere amidst the hardships they face every day as well as keep relevant to the needs of the time. **"Lwaki Abakazi Tibabeeda Mulambo"** ("Why women do not carry the dead") is a burial ritual which clans are expected to implement. However, some Basoga women have been seen carrying coffins

of outstanding deceased women to their graves in recent times, which mean that they are breaking the old taboos.

These are also very informative books on special subjects. These include:

“Herbal Medicine in Busoga” not only gives a lot of knowledge on the herbs but also teaches how to use those verbs to treat people and improve on their health through good nutrition and sanitation. This book is relevant to clan leaders because some of them are involved in medical work in their areas of operation.

“Traditional Religion and clans among the Busoga”, is a rare book, which confirms that a number of clan customs, norms, rituals and practices are related to traditional religion which contains some similarities with Christianity and Islam.

“The Basoga Traditional Concept of Marriage”; provides detailed information on Kisoga traditional marriage including the various roles which relatives and clan members play.

“Celebrating the sanctity of Human Life” in which is found the Basoga’s understanding of human life, a gift to be handled with care. It is the basis of all human activity.

“Ebindi kw’Idembe ly’Obw’omuntu” explains, among other things, the importance of promoting and maintaining basic human rights of everyone, regardless of his/her status in society.

More notable, however, are the books which in the opinion of the authors of this handbook, should be acquired by as many Basoga as possible. They are **“Ensambo dha Basoga”**

(“Kisoga proverbs”), “Lusoga-English Bilingual Dictionary”, Traditional Religion and Clans among the Basoga, and the already highlighted “Evolution of Busoga’s Eleven Hereditary Chiefdoms and the Kyabazingaship in Uganda 1600-2016”. The first one is important because it gives opportunity to a Musoga to learn about the wisdom and philosophy embedded in the proverbs. The second one helps one to know many Lusoga words and their meanings in English, while the third book also gives a general picture of Busoga’s history in the last 416 years.

2.6. Some questions for consideration by the user of this handbook

- a) Have you read any of the books mentioned above? If so, what value has it added to your knowledge of Busoga society?*
- b) Why is it important for clan leaders and members to read or study books about their cultural heritage (i.e. information from past ages and practices, habits or beliefs which we have inherited)?*
- c) What can be done to persuade more Basoga to acquire and read these books?*
- d) Of what importance is Cultural Research Centre to Busoga?*

CHAPTER THREE

BUSOGA CLANS IN GENERAL

This chapter briefly highlights the following:

- Definition of a clan in general;
- Definition of a Busoga clan;
- The clan totems ;
- The clan structures;
- Some questions for the users of this handbook.

3.1. Definition of a clan in general

Ordinary dictionaries define a clan as a group of families which believe that they originated from one common ancestor. This definition refers especially to clans in Africa. In the western world (Europe and USA) and other highly industrialized countries, the word clan usually refers to a group of people closely connected by similar aims, interests, or concerns, such as manufacturing industrialists, environment protectors and so forth.

3.2. Definition of a Busoga clan

The book entitled “*Evolution of Busoga’s Eleven Hereditary Chiefdoms and Kyabazingaship in Uganda 1600-2016*”, quotes from Professor LIoyd A. Fallers’ book *Bantu Bureaucracy* and from David William Cohen’s book; *the Historical Traditions of Busoga; Mukama and Kintu*, a clan is “a patrilineal descent group, which includes all those who recognize a common ancestor through male lines and are able to trace their genealogy (family history) right back to the common ancestor.”

According to the said two professors and what is still known even among ordinary people in Busoga, “**every Musoga has to belong to a clan; every child (male or female) belongs to the father’s clan, and a man’s son and daughters and his son’s children become fellow clan members, but his wife and daughters’ children belong to different clans.**”

In brief, Kisoga families have always been exogamous (i.e. family members marry outside from their families) because incest (having sexual intercourse between two people who are closely related) is prohibited. In other words, incest is regarded as one of the major taboos or crimes in the cultural norms of the Basoga, which may lead one to be cursed or even disowned by one’s entire family.

3.3 The clan totems

Busoga totems are associated with different types of animals, followed by the totems associated with different birds, different types of fish, and different foods and other edible things. Table 3, below summarizes these categories of totems;

TABLE 3: CATEGORIES OF TOTEM AMONG THE BASOGA

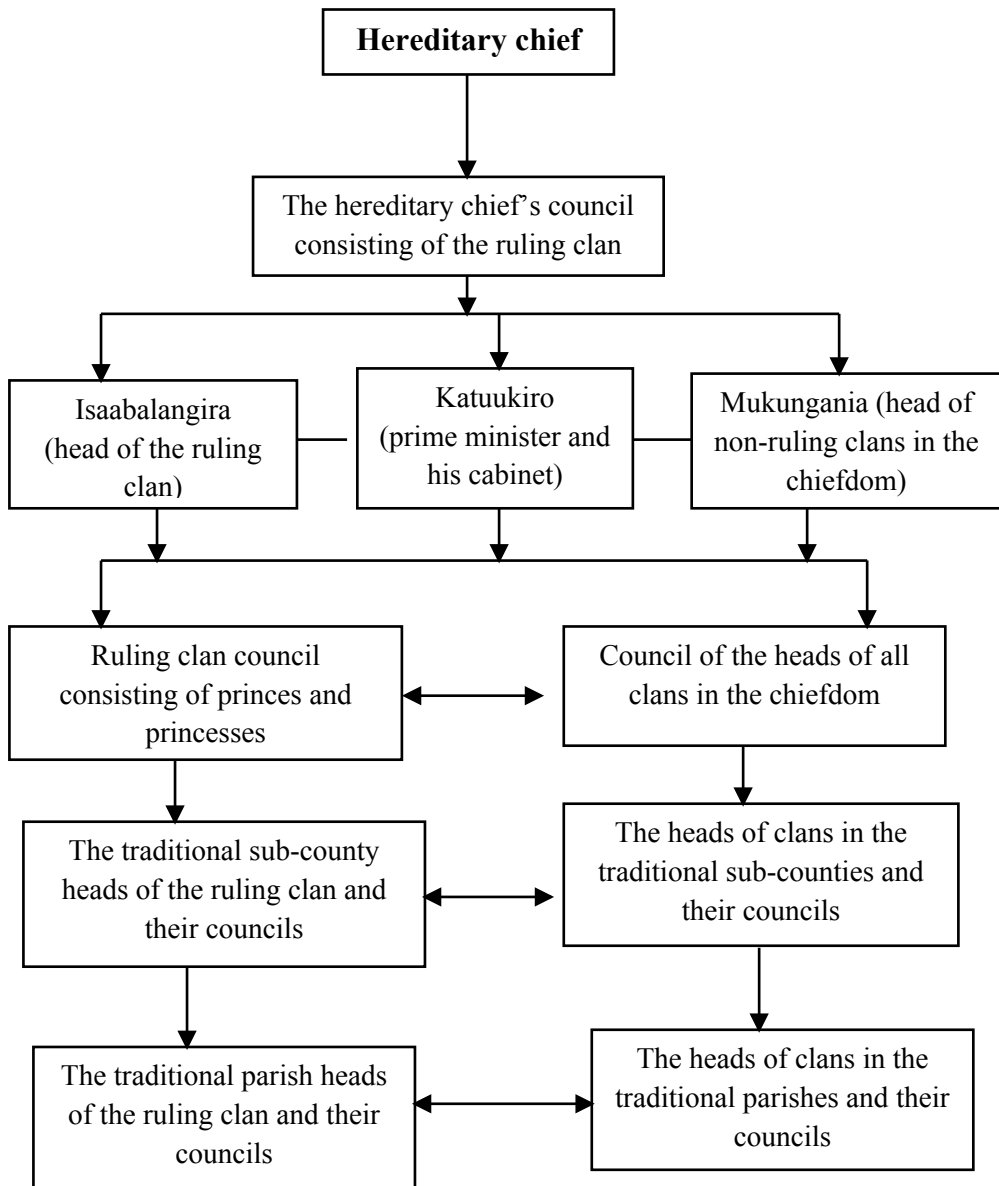
Category of totems	Number	percentage
Totems associated with animals	52	51.5
Totems associated with birds	14	13.9
Totems associated with fish	08	7.9
Totems associated with food and other edible things	08	7.9
Others	19	18.8

Total	101	100
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However, the Cultural Research Centre has not yet started a systematic inquiry into the origins of each of the said 101 totems, although it has begun collecting some information casually.

3.4 The General Clan Structures:

From the CRC's information obtained from numerous clans and Professor Nakabayashi's research into the common features of clans in Busoga, the general current clan structures are as illustrated below in each chiefdom.



From this illustration, we can also make the following conclusions;

- a) These structures are expected to promote domestic governance including effective communication in each clan. Additionally, the structures show that the ruling clans and non-ruling clans are expected to work harmoniously at every level under their hereditary ruler.
- b) As is also shown in the illustration, the Katuukiro and his cabinet help to coordinate the work of the Isaabalangira of the ruling clan and the Omukungaania of the non-ruling clans, under the general directive from the hereditary ruler through his Chiefdom's Council.

It should further be noted that in the Constitution of Obwakyabazinga of December, 2000, the Chiefs from the eleven chiefdoms constitute the Busoga Council of Royal Chiefs (BCRC) whose powers include electing the Isebantu Kyabazinga of Busoga from only the five babiito (princes) from Bugabula, Bukono, Bulamogi, Kigulu and Luuka chiefdoms.

As regards the non-ruling clans, they have, since the restoration of the Kyabazingaship in 1993, made efforts to establish a Busoga Clans Council, consisting of all the Bakungaanyas from all the clans, although they have met some obstacles, because of not knowing the actual number of clans and totems. There is also a strong opinion among some Bakungaanyas that the Busoga Clans Council should remain neutral and focus on promoting socio-economic development in their respective clans and accept to be controlled by the Kyabazinga, Busoga Council of Royal Chiefs (BCRC) or the Katuukiro.

3.5 Some questions for consideration by the user of this handbook

- a) In some African ethnic groups, every child (male or female) belongs to the mother's clan. What advantages do you think exist in those groups?*
- b) In Busoga, there are totems with numerous clans subscribing to one. Would it be useful for a cluster (group) of clans under one totem to merge into one clan?*
- c) What would be the advantages of this (cfr. "b" above)?*
- d) What would be the implications or challenges of the merger of clans on account of having same totem?*
- e) What matters or issues of interest should the Busoga Clan Leaders' Council focus on?*

CHAPTER FOUR

BRIEF COMPARISON BETWEEN BUSOGA AND BUGANDA CLANS

4.1 Introduction

This chapter adds value to this handbook because:

- (a) it helps to shed more light on the close affinity between the Basoga and Baganda; and
- (b) it provides a number of lessons especially to Busoga clans, incase those with the same totem decide to merge or their members decide to treat each other as brothers and sisters.

The chapter highlights the following;

- The general differences between the Busoga and Buganda clans
- The general similarities between the Busoga and Buganda clans
- Some questions for the expected users of this handbook.

4.2 The Differences

a) The most serious difference between the two groups is in the number of clan and totems. While Busoga has about 309 clans and approximately 99 totems, Buganda has only 52 clans and the same number of totems.

b) A second notable difference between the two groups is that a lot of documentary research has been done on Buganda clans and totems by the Baganda themselves. This has enabled many leaflets to be written on each clan and circulated to

sizeable numbers of literate Baganda, backed by numerous talks on the same matters on the many radio/television stations found in Buganda. In contrast, Busoga clans have not received comparable attention because of inadequate knowledge on clan histories.

c) All Buganda clans have specified role and responsibilities which they play in support of the Buganda monarch, in addition to games and sports annual competitions among the clans.

Additionally, since the return of the Buganda monarchy in 1993, all the clans are continuously being mobilized to implement self-help socio-economic development projects/programs, with the overall aim of uplifting the standard of living among the ordinary Baganda. In contrast again, Busoga clan have not been active in this regard as will be shown in Chapter 8 of this handbook.

4.3 Similarities

a) Virtually every totem of a clan in Buganda is also found in Busoga. This supports the historical claims that there were socio-economic and political interactions between the Basoga and the Baganda in the pre-colonial period, when different clans were being formed or when they migrated to the two ethnic geographical areas.

b) It is also true that many clans in the southern and western parts of Busoga believe that they came from Buganda. These include the Baise-Munha and Baise-Waguma clans which are known to be the ruling clans of Bunha and Butembe hereditary Chiefdoms respectively.

4.4 Some questions for consideration by the user of this handbook

- a) What is your clan and totem?*
- b) Have you been told of their origins?*
- c) Is it also found in Buganda or not?*
- d) What sort of relationship would you like your clan to have with the people of Buganda who share the same totem as that of your clan?*
- e) If you are not interested in strengthening that relationship, identify your reason(s)?*
- f) Do you agree with the claim that ethnic groups with few clans and totems tend to support more unity among themselves than those with large numbers of clans and or totems?*
- g) Do you think the same clans in Busoga and Buganda can play any meaningful role in promoting unity and socio-economic development between their people?*
- h) If so, how?*

CHAPTER FIVE

THE 10 CLAN LEADERS' WORKSHOPS HELD IN 2016

5.1 Introduction

The workshops were organized by the Cultural Research Centre from May to September 2016 and the purpose of this Chapter is to explain.

- Why they were organized.
- How they were organized and conducted.
- The issues which emerged from the workshops.
- Why clans are still valued.
- The Chapter also suggests some questions for the user of the book

5.2 Why the workshops were organized

They were organized in order to give a chance to participants to answer the following questions for themselves.

- a) Is it true that clans are still valued by many people in Busoga?
- b) What are the problems which make clan leaders and members ineffective in their efforts for socio-economic development?
- c) Is it necessary for clan leaders to get more knowledge and skills in organizing their clans?
- d) How can clans be made to contribute to socio-economic development of their members and political stability in Busoga Region?

How the workshops were organized and conducted

As is shown in the table below, the Cultural Research Centre used the Katuukiros (Prime Ministers), Isaabalangiras (Heads of the ruling clans) in Busoga hereditary chiefdoms, and other prominent people to invite 50 persons to the clan leaders 2-day and non-residential workshop in each chiefdom.

The persons who helped the CRC to invite the participants in each Chiefdom

Chiefdoms	Venue	Date	Name/title of the organization	Their clans
Bugabula	Kamuli District Headquarters	1-2 June 2016	Grace Terwane (Katuukiro)	Mwise Muganza
Bugweri	Bugweri County Headquarters	3-8 August 2016	Mukama Bruno (Katuukiro)	Mwise Menha
Bukono	Bugwe Primary School	19-20 May 2016	Milton Mukunya (Isaabalangira)	Mwise Ngobi
Bulamogi	Kaliro Primary Teachers' College	26 - 27 May 2016	Samuel Mutono (Katuukiro)	Mwise Igaga
Bunha	Imanhiro	20-21 July	John Kaboli	Mwise

	Sub-county Headquarters	2016	(Katuukiro)	Nkume
Bunhole-bunaanhu-umba	Kityerera Sub-county Headquarters	13-14 July 2016	Issa Mwase Karimwitu (Katuukiro)	Mwise Mwase
Busiki	Namutumba Town Council Hall	2 4 - 2 5 September 2016	Nabongho Yololimu (Office of Kisiki)	Mwise Igaga
Butembe	St James Anglican Church in Jinja Municipality	1 0 - 1 1 August 2016	Joel Kafuko (Katuukiro)	Mwise Mabiyo
Kigulu	Kasokoso Primary School	1-2 June 2016	Mulongo Waiswa Noah (Katuukiro)	Mwise Kafuma
Luuka	Luuka District Headquarters	1 2 - 1 3 May 2016	Charles Wambi (Office of Tapingwa)	Mwise Mugwana

As can be seen from the table above, there was no workshop in Bukooli Chiefdom. This was because the Wakooli of Bukooli, Daudi Kaunhe Muluya, who was also the Isaabalaagira (Chief of the ruling clan) of Busoga, died unexpectedly during the period when the workshop was expected to take place.

The Cultural Research Centre also specified the categories to be invited to the workshops as shown in table below:

Categories of the persons who were invited to the workshops

S/N	Categories	Number of participants	%age of the participants
1	Clan leaders	30	60%
2	Isaabalangira and Sub County Cultural leaders	10	20%
3	Katuukiro & Ministers of Education and Culture	04	8%
4	Recognized youths: male and female especially from Basoga Nseete Students Association members.	02	4%
5	Women	02	4%
6	Technocrats (Community Development Officers, at Sub County and District levels)	02	4%

	Total	50	100%
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However, the number of participants in each workshop was not the same, as summarized in table below:

Number of participants in each workshop

Chiefdom	Men	Women	Total
Bugabula	38	04	42
Bugweri	45	13	58
Bukono	48	03	51
Bulamogi			38
Bunha	21	05	26
Bunhole	35	06	41
Busiki	43	03	46
Butembe	15	12	27
Kigulu	13	07	20
Luuka	28	05	33
Total	254	90	382

All the 10 workshops were conducted in Lusoga mixed with some English, and followed the same time-table. Usually, the workshops started at around 10:30am and closed around 5:00 pm, i.e. a period of six hours and 30 minutes, each day included the following items.

On the first day:

- a) Registration of the participants.
- b) Prayer and opening remarks.
- c) Self-introductions.
- d) A short address by Rev. Fr. Richard Kayaga Gonza on why the Cultural Research Centre was interested in

clan matters, using the information summarized in Chapter 2 of this handbook.

- e) Group discussions on why clans were still valued by many people in Busoga.
- f) A short address on the socio-economic and political environment which Busoga clans were operating in (see chapter 8 for further details).
- g) Question time on item (f) above, and summary of achievement on that day.
- h) Photograph of the participants and workshop facilitators.

On the second day:

- a) Registration of the participants.
- b) Opening prayer and brief recap of the previous day's achievements.
- c) Definition of a "clan", a "clan leader" and related concepts in Lusoga, through group discussions.
- d) Identification, in group discussions of the roles or responsibilities which a modern clan leader should shoulder.
- e) A short address on the word "planning" and how to prepare socio- economic development plans for families or clans.
- f) Practical work, in groups, on how to prepare socio-economic development plans for clans (using the log – frame approach).
- g) A short evaluation of the two days' achievements.
- h) Closing remarks from the Isaabalangira or another prominent dignitary in the workshop, plus photography of the participants and workshop facilitators.

In concluding these sections (2 and 3) on the justification for and organization of the workshops, it is necessary to highlight that the participants generally felt that;

- (a) The workshops were timely, although some individuals thought that they should have been organized much earlier to help fight against the increasing moral degeneration in Busoga.
- (b) The workshops were exciting because they were very informative, and interactive, because they were chiefly conducted through group discussions which enabled the clan leaders to participate actively.

5.4 Why Clans are still valued.

The following are the reasons which were generally agreed upon by the participants in the workshops from the presentations of their group discussions:

- (a) Knowing one's origins (family and clans) helps him or her to feel self-confident and helps parents to pass on the same information to their children.
- (b) The clan gives a Musoga identity and status and enables him/her to be accorded hospitality by other members of the clan. In other words, the clan makes him/her feel that he/she belongs somewhere, where he/she is readily accepted.
- (c) Clans are expected to be the chief implementers and protectors of culture. They are therefore expected to teach good moral behavior to young persons or to base their lives on what is normally acceptable especially in the African settings, and avoid awkward foreign vices.
- (d) Since clans value hospitality and general welfare for members, they (clans) are automatically opposed to

individualism, selfishness, negative ambitions, gender based violence, violation of basic human rights, political intolerance and instability, and excessive greed for money. In other words, clans are expected to promote social justice and democracy in general.

- (e) Clans can be used as tools for development if carefully handled. They can be used to promote socio-economic and political development through their formal and informal structures and methods of communication in Lusoga languages. Put in a nutshell, clans can inspire individuals or families to excel in different fields.
- (f) Quite often, clan meetings are held to sort out disputes in families, especially those regarding land and inheritance. Additionally, when applying to the Administrator General of Uganda, for a letter of administration of the estate of somebody who has died, it is often necessary to attach documents showing that the relatives of the deceased and the clan leader support of the application.
- (g) Clan meetings may also be organized to check whether the names given to the new born babies are correct in relation to the clan's known list of names. Naming children correctly is considered to be important in Busoga clan cultures, because it is related to the concept of re-incarnation, which in simple language means resurrection of someone who died in the new born baby.
- (h) Some clans have started keeping clan books (ebitabo eby'ebika) which contain useful information. A typical clan book is supposed to contain information on the following:
 - The name of the clan, its totem
 - The name of the clan's original spirit or oracle (enkuni) and the location of its original shrine

- The story of the clan's ancestor, if known.
 - The names of the clan leaders according to their ranks and location.
 - Any rules concerning naming children, marriage, inheritance, burial and other traditional clan matters;
 - The clan "constitution" if there is one which has been established.
- (i) It is also time to understand that clan leaders can be used as publicity agents for various Uganda Government policies and the institution of Kyabazingaship of Busoga (Obwa Kyabazinga bwa Busoga). They can do so because of their traditional, ceremonial or cultural responsibilities. They have usually been used to advocate for improvements in health, education and political stability and against HIV/AIDS transmission, alcoholism, sexual immorality, pornography, homosexuality, lesbianism, drug addiction, indolence and disrespect to elders in the society.
- (j) Some clan leaders also double as herbalists or traditional healers who treat sick persons and give blessings to clan members and even outsiders. And some of the clan leaders are associated with mediums which help to interpret messages from the spirits or dead ancestors to clan members who want to know about their origins and future blessings.
- (k) It is clearly understood that no individual has ever had the chance to decide in which clan he/she should be born. So it is his/her responsibility to understand that it was God who put him/her in his/her clan, and that he/she should struggle to improve his/her status and the welfare of his/her biological and extended family system, as well as his/her clan. As Professor Nobuhiro Nakabayashi summed it up **'the clan controls the life stages like birth, marriage,**

funeral rites and life after death (i.e. the idea of ‘muzimu’ or the spirits of the dead). Put in different words, a clan is expected to be the custodian of the history of one’s ancestors, to help him/her live happily on earth and re-incarnate his/her personality in succeeding generations.

- 1) Lastly, some people have already printed booklets about their specific clans, others have only manuscripts. One of the printed booklets about the origin of the Baise Igaga clan portrays the clan as the largest clan in Busoga. The booklet entitled **“Igaga Kisambiria: Loyal Musoga, Ardent Christian, Uganda Patriot”** written in 2007 by a former UPDF officer, Captain Eria Nantamu Kisambira among other things, highlights the history of the first 13 Igagas (Clan Leaders of the Baise Igaga) from Igaga Nantamu Byaruhanga to Igaga Amulaferi Waiswa Kisambira who passed on 22nd February, 2007. This is indeed a commendable trend which should be encouraged by those who are interested in learning or researching more about Basoga clans and their potential to spearhead or provide more support to socio-economic development programs in their respective areas. It is also anticipated that the said small books and manuscripts can be summarized into bigger volumes of the histories of clans.

This trend of documenting clan matters is important for those who are interested in utilizing clans to enhance socio-economic development in Busoga Sub-Region, other change agents and those who believe in a bottom-up approach to development , because it can give basic data upon which relevant projects and programs for a specific clan can be built. The same trend also augurs well for future researchers into clan matters, because they will have more concrete information on the growth and

decline of clans than has been the case in the past, in which researchers have been depending on oral history.

5. 5 Some questions for consideration by the users of this handbook

- a) *Have you attended any meeting of your clan or other clans?*
- b) *What was discussed at the meeting or meetings?*
- c) *If you are given an opportunity to organize or to help in organizing a clan meeting in your Sub-county, how would you handle that task?*
- d) *What tasks do you think clans should focus on? (outline them with reasons)*
- e) *After reading this chapter, what do you now consider to be the 5 most important values of a clan?*

CHAPTER SIX

THE CLAN LEADER AND HIS RESPONSIBILITIES

6.1 Introduction

As already indicated in chapter five, each of the said 10 workshops discussed at length the definitions of a clan and clan leader and what the responsibilities of a modern clan leader should be.

This chapter therefore concentrates on the following sub-topics;

- Definition of a clan.
- Definition of a clan leader.
- The qualities and responsibilities which a modern clan leader should have.
- The additional roles and responsibilities from the “**Busoga Clan Leaders’ Charter.**”
- The short comings or weaknesses among the current leaders.
- Some questions for the expected users of this handbook.

6.2. Definition of a clan

The participants agreed that a clan refers to a group of families which believe that they originated from one ancestor, have one totem and numerous in Busoga, a clan is a patrilineal descent group (i.e. traced through males alone).

6.3 Definition of a clan leader

The participants also agreed that a clan leader (usually a man) is someone whom clan members recognize as the one who is fit to interpret their clan's origins, norms, customs, beliefs and aspirations, and pass them onto succeeding generations. The participants added that since clans have always been social units and always interested in the social welfare of their members, a clan leader is usually expected to lead his clan members into socio-economic improvements in their lives.

6.4. The qualities and responsibilities which a modern clan leader should have.

6.4.1 *Qualities*

It was agreed that a clan leader should be a married man, with a known place of residence and in possession of land or some other properties. That he should also be approachable, tolerant, transparent in whatever he does, or someone with a heart for other people, who is willing to help those who are less privileged than himself, willing to spare his time to attend to clan matters, and willing to consult his clan mates in matters relating to governance of his clan.

6.4.2 *Responsibilities*

It was agreed that a clan leader should:

- a) Be well informed or well-acquainted with the history of his clan (i.e. its origins, norms, beliefs and traditions).
- b) Be able to preserve the foregoing information mentioned in (a) and to continuously devise means or methods of passing it onto his own family, peer groups and young persons in his clan.

- c) Ensure that his clan has a constitution or some laws and regulations which guide the work or operations of his clan. If a clan has a constitution, it should, among other things, contain;
- The name of the clan;
 - The physical address or other means of contacting the clans;
 - The overall aims and objectives of the clan;
 - The nature of the clan's programs;
 - The categories of membership of the clan;
 - The rights and obligations of the members;
 - How the clan is managed i.e. the clans leadership structure;
 - The collective functions of the executive committee of the clan;
 - The functions and responsibilities of each leader in the executive committee;
 - How the said leaders are elected;
 - How the meetings of the clan or the executive committee are conducted;
 - The source of funding of the clan, resource mobilization strategies and a proper system of managing funds;
 - How the constitution is interpreted and amended;
- d) Ensure that clan meetings or the executive committee meetings are held appropriately.
- e) Ensure that his clan has periodic development plans, projects or action plans which guide its operations;
- f) Monitor the implementation of clan's development plans, projects or action plans;

- g) Encourage the heads of each family to register in the official clan register of the area he is in charge of;
- h) Help in resolving succession or other problematic matters in his clan's families including land conflicts (if need arises);
- i) Continuously advocate for education, economic improvements and unity of purpose among the members of his clan;
- j) Help to initiate and maintain good relationships with other clans and/or to participate in their meetings when need arises;
- k) Encourage good sanitation and nutrition, spacing in the production of children and construction of decent housing;
- l) Help to promote gender equality, girl-child education and basic human rights especially for persons with physical disabilities in his clan;
- m) Help to establish and maintain good working relationships with religious and political leaders, civil servants, non-governmental organizations and civil societies around him;
- n) Encourage members of his clan to excel in different positive human endeavors and not to be curious of them or to malice in any way;

In summary, a clan leader is expected to be an exemplary leader or role model in whatever he does in order to bring credit to his clan.

6.5 The additional roles and responsibilities from the “Busoga Clan Leaders’ Charter”

The participants were shown the roles and responsibilities listed below and agreed that they fitted well with what they had already discussed in 6.3 above. These are;

- a) Keeping a clan leader’s office (although the clans are currently not sufficiently mobilized to pay for the expenses of maintaining their own clans offices)
- b) Maintaining personal friendship with local politicians especially Local Council I to Local Council III.
- c) Cultivating contact with non-cultural institutions, such as self-help associations, religious leaders and traditional religious leaders.
- d) Attending meetings, funerals, marriage ceremonies, and other ceremonies they are invited to.
- e) Making public speeches when called upon-which is very common at village and parish level.
- f) Bringing together clan lineage heads in specified geographical areas.
- g) Organizing the clan on basis of the traditions.
- h) Protecting and developing the heritage sites, including various rock and hill sites which are now being destroyed through chipping for construction stones.
- i) Convening meetings in order to support distressed members.
- j) Recording names of new born babies and reporting them to the rest of the clan.
- k) Cross-checking whether names given to babies are correct in relation to the clan’s repertory.

- l) Supporting the process of deciding on the heir (omusika) of a deceased member.
- m) Sorting out disputes in families and maintaining peace among clan members.
- n) Upholding the clan's original spirit (enkuni) and the location of its original shrine.
- o) Keeping a record of the clan leaders according to their ranks and locations.

6.6. The Major short-comings or weaknesses among the majority of the current clan leaders

- a) Failure of most of the clan leaders to organize clan meetings regularly.
- b) Clan leaders' inadequate knowledge of the history of their clans.
- c) Poverty which makes some clan leaders fear to organize meetings.
- d) Belief in witchcraft by some clan leaders which scares some of their clan members.
- e) Inability by some clan leaders to provide transparent leadership and to mobilize different resources for clan activities.
- f) Under-utilization of some resources, such as ignoring willing technocrats and other experts to assist in the clan's socio-economic development programs.
- g) Some clan leaders accept to serve as stooges to the ruling party.
- h) The majority of the clan leaders are not aware of the already mentioned "**Busoga Clan Leaders' Charter**", which highlights a number of responsibilities, aspirations, and code of conduct for clan leaders.

- i) Some clan leaders do not know how to prepare agendas for, or to conduct their clan meetings and do not keep comprehensive minutes of the said meetings, for follow up action.
- j) Generally, clan leaders are not seriously involved in inter-clan activities and lack exposure to networking with other development agencies.

In short, clan work is not a small matter. It requires a lot of brain work, coordination and networking with other development partners including the Government of Uganda and local administrations in Busoga Region.

6.7 Some questions for the user of this handbook

- a) *What in your opinion are the additional qualities a clan leader should have, which have not been listed in 6.4 above?*
- b) *What do you consider to be the 5 most important responsibilities of a clan leader? (Give reasons for your answer).*
- c) *What do you regard to be the 5 most weaknesses of clan leaders in Busoga?*
- d) *How can they, in your opinion, be addressed?*

CHAPTER SEVEN

DESIGNING AND IMPLEMENTING SOCIO-ECONOMIC DEVELOPMENT PROGRAMMES (PROJECTS) FOR CLAN MEMBERS

7.1 Introduction

The participants exchanged a lot of ideas, with the help of the facilitators, on how to design and implement socio-economic development plans, for clan members. They did so through asking themselves the following questions:-

- What is planning?
- Why is it important for someone to plan what he or she is going to do?
- What is essential to do before someone draws up an action plan?
- What should be included in an action plan?
- Why is it necessary to put a log frame in an action plan?
- How does someone evaluate an action plan?
- What action plans should the clans of Busoga focus on, given the current socio-economic challenges in the area?
- Why is it necessary to persuade high profile technocrats and other experts from Busoga to participate in clan development programs?

7.2 Meaning of the word “Planning”

The participants agreed as follows:

- a) A plan is an idea which has been thought out in advance for implementation. It must be in written form and not left to simply exist in somebody’s head. If a plan is not recorded, it can easily be forgotten.
- b) To “plan” is to make detailed preparations for implementing one’s or an organization’s ideas.
- c) “Planning” is the habit, or systematic practice of making detailed preparations for implementing activities, a project or program, to enable an individual, a family, a community, or a country, to move forward in a particular direction.
- d) It is not true that some African languages do not contain the word “planning” as one American Professor claimed at a literacy conference in Addis Ababa, in 1975.
- e) However, it is true that many African find it difficult to plan projects or programs for the distant future, because of the many challenges they continue to experience in their daily lives.

7.3. Why it is important for someone to plan what he or she is going to do

The participants agreed that planning:

- a) Helps someone to brainstorm in his/her head and/or with others on the reasons why he/she wants to do something in particular, and whether he/she will be successful.
- b) Helps someone to know what resources he/she will need to implement his/her ideas; how he/she will implement what he/she has decided to do, and how

he/she will know whether his/her objectives have been achieved.

7.4. What is essential to do before someone draws up an action plan.

The participants agreed on the following steps:

- a) To get some background information on the clan such as its history and population.
- b) To carry out a survey of the needs of the people, one wants to help. The survey is likely to identify the value an action plan will add to the lives of the anticipated beneficiaries.
- c) To identify other key stakeholders (interested persons) in the action plan, and what they can add to the action plan to make it more successful.
- d) To identify possible sources of the resources which will be needed to implement the action plan successfully.
- e) To find out the responsibilities which the clan members will carry out in the plan.

7.5. What should be included in an action plan.

All the participants agreed that every action plan should be put in a detailed write-up which includes the following information:

- a) A cover page with a clan title of the action plan, the period in which it will be implemented, the name and address of the person or Organization which has prepared it, and to whom the plan is being submitted for financial and other resources. (See the example below).

An example of a cover page of a clan development or action plan:

Title:	Abaise-Munha Poultry Development Project
Prepared by:	Abaise-Munha Development Association in Buwaaya Sub-County
Contact Person/s:	Mr. Kirimungada Ismail Buwaaya Trading Centre P.O Box 221, Mayuge Telephone no: 0772-670074
Submitted to:	Mayuge District NAADS Coordinator
Project Duration:	3 years (July 2018 to June 2021)
Budget value of the project:	4,200,000 Uganda Shillings
Date of Submission:	18 th March 2018

b) The justification for the plan.

This is meant to show the person to whom the project is being submitted, that there is actually a need for it to be implemented. It gives the magnitude of the problem the project is going to address. For example, Children in the area are malnourished on account of lack of proteins. And parents are spending a lot of time and money in Health Centres treating kwashiorkor and other related deficiencies. By rearing chicken, the eggs will provide the needed proteins and increase on the immunity of the children. This will save both time and money which will be

invested in other developmental ventures. Thus the justification is to convince and bring on board the development partner of the need for such a project.

c) The overall aim and specific objectives of the plan.

The overall aim is the ultimate goal the project would like to achieve. In the case above of a poultry project, the overall objective or aim is “to improve on the standard of living of the people of Buwaaya Sub-county”.

d) The person(s) who will implement it and location where it will be implemented.

This is meant to make a person responsible and therefore accountable to the stakeholders in matters of implementing the project.

e) The period in which it will be implemented.

A project is designed to address a specific need or problem. It should therefore be time bound, by clearly outlining the period or time it will take to achieve the desired end, and bringing to an end of the perceived problem. Consequently, the period of implementation simply refers to the duration of implementation and conclusion of the project.

f) The anticipated beneficiaries and expected outcomes.

This refers to the people who are being served by the project; whose needs are to be addressed such that they are brought out of their predicament. In the case of the above example, the people of Buwaaya are the intended beneficiaries. On the other hand, the expected outcome is the improved living standards of the people of Buwaaya. The improved living standards include but not limited to a healthy population, improved household

income, improved school enrollment and the quality of education in the area hence improved performance at PLE, UCE and UACE.

g) The budget and expected sources of support.

Every activity to be done requires some sort of input either in terms of money, technical know-how or in kind. In any case, even the direct input in kind can be quantified in terms of money. Thus to be able to plan well, one needs to know how much money is needed for which activity since failure to have the money may stall the progress of the project. It is therefore important from the very beginning to come up with a budget outlining the needed amount of money, and the sources from which the money will be got. It is dangerous to come up with a block figure without first outlining category by category of the activities involved and how much each will cost. Many projects fail on account of poor planning and budgeting.

h) How it will be monitored and evaluated

It is not enough to get the money and sink it into the project. There is yet another role of monitoring how the progress of implementing is going on, to see whether the activities are being carried out as planned in terms of funding and time schedule. Where the plan is not being followed, or is hindered by some circumstances beyond the management control, then, following the monitoring report, redesign the implementation strategy so as to ensure the intended objective(s) is or are achieved.

i) The anticipated coordination with the stakeholders.

The coordination here is to inform all concerned parties, people who have contributed resources for implementing the project, how work is going on, including challenges being experienced.

Already in the activity plan of log-frame, there is a column for performance indicators, showing what would be the indicators that a particular activity is being implemented. This helps to put them to understand and appreciate the environment in which the project is being implemented which may as well be hostile to the implementers.

7.6. Why it is necessary to summarize an action plan in a log-frame

A “log-frame” simply means the logical arrangement or table which summarizes the major and specific objectives, activities and inputs required in the implementation of an action plan, project or program. The log-frame also shows the person who will implement each activity, the time-frame for each activity, the indicators or criteria to be used in measuring the progress in implementation and the budget for the mentioned activity.

As already indicated in Chapter Four, the participants in each workshop got an opportunity to practice in group discussions the skills they had acquired in preparing log-frames for the socio-economic projects which they had chosen to pursue in their own areas after the said workshops.

For an example of an activity log-frame see;

**Eriina Iya Pulojekiti: Olwanisa endhala, endwaire
n'obwavu mu kika ky'Abaise Munha**

Ekige-ndere- rwa	Eby'o- kuko- la	Ebyetaa- -gisa	Ekisuu- -birwa okuvaa mu	Avunaa- nizibwa	Kiseera- ki	Obuma- nhiso	Empiia edheetagi- sa
Okwandhulira ab'ekika omulwama	Lwekobaano lwa kika	Okukuba amasimu	Okufun a- endowo oza yaibwe,	Mukung a- ania	Nampiira	Ebiteso n'olukala la lw'abaali gho	20,000
		Okuliisa ekika		Katuukir o w'ekika	Nampiira	Ebiteso n'olukala la lw'abaali - gho,	300,000
		okutyami - sa		Katuukir o w'ekika	Nampiira	Ebiteso n'olukala la lw'abaali gho,	100,000
Okulima muwogo	Okupa- ngisa eitaka	Okunoon ia eitaka		Katuuki- ro w'ekika	Namuse- buko	Endagaa - no y'oku- pangisa	500,000
	Okusa- agha	Muwolo, nso,	Mirimo kutamb u- la	Minisita	Namuse- buko	Alisiiti okuguli- bwa	30,000
	Okute- ma amate- nde	mbago	Mirimo kutamb u- la	Minisita	Namuse- buko	Ebifaana nie,	45,000

	Kusi- mba muwo go	Emiti gya muwogo	Kufuna nsigo Ya muwog o	Minisita	Mulyaiva	Ebifaana nie, Enimiro	150,000
	Oku- dhuba	mulimi		Minisita	Namatu	Ebifaana nie	40,000
							1,185,000

7.7. How to evaluate an action plan.

First, the participants agreed that the success or failure of an action plan must be measured with the participation of the beneficiaries. This is because:

- a) Each action plan is intended to bring behavioral change or change in the attitudes of the beneficiaries.
- b) The beneficiaries are the ones who can confirm how the action plan has affected them.

Secondly, the participants agreed that there should be a measurement indicator (criterion) for each aspect of what is to be measured. The first indicators for measuring the success of the project are: the overall aim or objective and the specific objectives as set in the project plan or proposal.

7.8. The nature of action plans which Busoga clans should focus on

In each workshop, the participants made efforts to prioritize the needs and challenges which clan members face every day, in which something ought to be done to ameliorate (improve) their

lives. Below is the general list of priorities which the majority of the discussion groups in the workshops arrived at:

- a) To address basic survival needs (safe water, adequate food production, food storage, sanitation, nutrition, and decent housing.)
- b) To acquire village technologies e.g. rain harvesting, energy production and labor-saving, skills etc.
- c) To promote basic human rights for women, children and other marginalized groups.
- d) To create small-scale industries and other modest income-generation projects.
- e) To inculcate a saving and investment culture among clan members.
- f) To teach problem-solving and prioritization of family needs including Planned Parenthood skills.
- g) To provide education on preventive medicine and how to discipline oneself.

In conclusion, the participants felt that they could use the same format for preparation of a clan action plan, for preparing socio-economic development plans for their individual families.

7.9. Why it is necessary to persuade high-profile technocrats and other experts from Busoga to participate in clan development programs.

The participants accepted that the gap between the elite (high-profile technocrats and other experts) and ordinary folks in Busoga is widening. The gap is apparent in the amount of knowledge, financial resources, general standards of living, expectations and aspirations. All these in relation to the elite compared with the ordinary folks who are known to be

marginalized in many ways, are quiet divergent. The participants, therefore, accepted that it is necessary for them to persuade the elites in their own clans to come back to their home areas and work with their less privileged clan members, for the good of both groups. The participants immediately began identifying clansmen and women who have excelled in different fields and promised to invite them to clan meetings.

Lastly, the participants requested the CRC to help in recording information on the people who have made significant contributions to socio-economic and political development in Busoga, Uganda and even beyond, which both old people and even younger persons can read on their own.

7.10 Some questions for consideration by the user of the handbook

- a) What is the use of a needs assessment study when someone is preparing to write a socio-economic development program?*
- b) Have you had a chance to design and implement a socio-economic development activity, program or project?*
- c) If so, what was the nature of that activity, program or project?*
- d) What kind of information did you include in your plan?*
- e) Why and how should even illiterate clan members be taught how to plan and implement programs or projects?*
- f) How does writing a log-frame in an action plan help to divide labor in the implementation stage?*

CHAPTER EIGHT

THE CONTINUING CHALLENGES TO CLAN LEADERS AND MEMBERS

8.1 Introduction

In Chapters five to seven, the authors have shown why clans are still valued by many people in Busoga. Additionally, they have disclosed some of the efforts that the Cultural Research Centre and some of the clan leaders themselves are making to strengthen their clan structures and operations. In this chapter, the authors believe that it is necessary to remind those who will read and/or use this handbook regularly about the continuing challenges to clan leaders and members. Accordingly, the chapter reiterates;

- The major internal weaknesses of clan leaders and members and how they can be addressed.
- The major external threats to clans and how they can be addressed.
- The additional suggestions from the “**Busoga Clan Leaders’ Charter**”
- Questions for the user of this handbook

8.2 The major internal weaknesses of the clan leaders and members and how they can be addressed.

This table summarizes the weaknesses and the proposals to address them.

The Internal weaknesses and proposals to address them

	INTERNAL THREATS	PROPOSALS TO ADDRESS THEM
a	Insufficient knowledge of clan histories.	Clan leaders should write or ask other competent persons to do these tasks.
b	Different perceptions on clans between old and young persons.	Clan leaders should induce young persons to attend clan meetings and hold some responsibilities.
c	Widening gap between the elites and ordinary members of clans.	Clan leaders should induce the clan elites to attend clan meetings and provide technical advice where necessary.

d	Insufficient understanding that culture and clan norms can be modernized.	Clan leaders should induce the clan elites to participate actively in clan matters and seek advice from experts on clan.
e	Inability to identify clan members who have excelled in different fields	Clan leaders should actively seek to know who has excelled in their areas of jurisdiction.
d	Failure to mobilize members through holding regular meetings.	Clan leaders should; a) Ensure that their clans have constitution. b) Ensure that they have registers of their members. c) attempt to hold at least one meeting per year d) Ensure that they have functioning executive or organizing committees.

8.3 The major external threats to clans and how they can be addressed

The table summarizes the threats and how they can be addressed.

The external threats and proposals to address them

	External threats	Proposals to address them
1	Dramatic climate change, including	Clan leaders should encourage their members to plant trees, avoid

	global warming and droughts.	farming in wetlands and stop charcoal burning activities.
2	Un -controlled population growth in Busoga and Uganda.	Clan leaders should encourage family planning in their own families and the whole clan.
3	Change in land use	Clan leaders should discourage growing of sugarcanes on all pieces of land of their members. Adequate land should be used for food production and other cash crops.
4	Increase in disease burdens	Clan leaders should encourage clan members to avoid alcoholism, preventable diseases through eating enough food including fruits and drinking clean water, plus living in airy and clean houses and constructing and using descent pit latrines.
5	Increase in HIV/AIDS transmission, domestic and gender - b a s e d violence.	a) Clan leaders and clan members should use known and safe methods to avoid HIV/AIDS infections (including abstinence from sex). b) They should also learn to respect women at all times and understand the usefulness of having happy families.
6	Escalating poverty, poor sanitation and	The clan leaders and clan members should struggle to fight against

	poor nutrition.	these dehumanizing forces, by working harder and continuously seeking for advice, especially from agricultural extension officers and health workers.
7	Poor governance, violation of basic human rights and corruption.	Clan leaders and members should never accept political bribery and other forms of corruption. They should resist dictatorial leaders and not accept violation of their basic human rights.
8	Migrations to unplanned urban centers.	Clan leaders and members should not be involved in pushing their siblings to go and look for jobs in towns. Instead, they should advise them to help in improving the standards of living in their respective villages.
9	Rapidly rising unemployment	Clan leaders and members should actively participate in the programs which promote creation of small-scale industries in urban and rural centers and rural technologies in rural settings.
10	Poor performance in public examinations.	Clan leaders and members should take greater interests in their children's education. a) Those with children in day primary schools should provide more support to schools and teachers, and monitor the progress of their

		children at school and home. b) Those with students in secondary schools should do the same. c) The parents should also help their siblings to go into careers which give them vocational skills.
11	Our national system of governance which is not utilizing clan leaders directly in the government's socio- economic development programs.	Clan leaders and members should be assertive in their demands to the Central Government and District Administrations. Since they also pay taxes to the Government, they should not turn themselves into just onlookers, political stooges, and perpetual economic dependents.

8.4 **The additional suggestions from the “Busoga Clan Leaders’ Charter”**

The already quoted “**Busoga Clan Leaders’ Charter**” made a number of recommendations, under (sub-heading D entitled - “**Aspirations**”) to Busoga clan leaders to implement. These are quoted below, in full, as follows:

- a) Increase networking and mutual support from other clan leaders and cultural leaders.
- b) Work towards a kind of United Clan of Busoga Council.
- c) Develop a common constitution for all clans in Busoga and register it at national level.
- d) Organize clan festivals.

- e) Complement local government development efforts especially at sub-county level, by working alongside community development mobilizers.
- f) Support kinsmen and mediate between interpreting government land laws and customary land laws.
- g) Set up a clan fund for needy members.
- h) Promote intimacy between clan members in this age of dispersion and individualism.
- i) Uphold customary laws in discussion with other Basoga elders.
- j) Solve land disputes as a kind party arbitrator (Clan leaders do not have formal judicial powers).
- k) Document the story of the clan's ancestors.
- l) Discuss with other elders and craft or update rules concerning name giving, marriage, inheritance, burial and other traditional clan matters.
- m) Supervise clan lineage (enda) especially by indicating the order of inheriting among its members.
- n) Publish clan books (records of various rules, ranks, names of officials and clan historical sites/properties).
- o) Become the leading upholders of clan oral traditions and histories.
- p) Work more closely with herbalists (Abaigha), mainly by persuading herbalists to work with selected clan members in order to remove the largely secretive current practices.
- q) Strengthen clans so that they are the dominant cultural organizations in Busoga.

In short, the framers of the Charter saw a great potential in the clan leaders and their members to operate in many areas of responsibility within Busoga.

8.5 The last questions for consideration by the user of this handbook

- a) In view of the fact that nearly 75% of Uganda's population, including Busoga, are young people below 30 years old, what should be done to convince them, especially boys, to participate actively in clan matters?*
- b) Since the number of single mothers in Busoga is also increasing, how should their children be treated within their mother's clans?*
- c) Since many women (including single-mothers and widows) are heading their own biological families, how should they be treated in clan matters?*
- d) Since clan leaders are expected to be knowledgeable, and to handle numerous clan affairs on voluntary basis, what should be done to encourage and enable them to handle their responsibilities?*
- e) Since Lusoga (Lutenga) has become an examinable subject in secondary schools and some institutions of higher learning, how should the people of Busoga promote the study of clans and other cultural heritages in their schools?*