

**THE INFLUENCE OF CULTURAL LEADERS ON SOCIO-ECONOMIC  
TRANSFORMATION IN UGANDA.**

**A CASE OF MAKINDYE DIVISION, KAMPALA**

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**A RESEARCH PROPOSAL SUBMITTED TO THE COLLEGE OF HUMANITIES  
AND SOCIAL SCIENCES IN PARTIAL FULFILMENT OF THE  
REQUIREMENTS FOR THE AWARD OF A BACHELOR OF  
SOCIAL WORK AND SOCIAL ADMINISTRATION  
OF KAMPALA INTERNATIONAL  
UNIVERSITY.**

**SEPTEMBER, 2015**

## DECLARATION

**I, WANJE GERALD KAWESA** declare that this is my own original work and has never been submitted by anybody else for the award of a Degree in any university or other institution of higher learning.

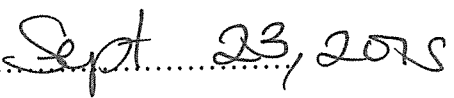
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Date .....16/09/2015.....

## APPROVAL

This is to certify that this research report written by Wanje Gerald Kawesa under the topic "The Influence of Cultural Leaders on Socio-Economic Transformation In Uganda. A Case of Makindye Division, Kampalahas been under my supervision and is now ready for submission to the department of Social work and social administration of Kampala international University.

Sign.....

Date: ..

**Mr. Ronald M. Omuya**  
**(Supervisor)**

## **DEDICATION**

This research report is dedicated to my lovely brother Mr.Higenyi Anthon and his wife Mrs. Kyarisiima Gloria for their support both morally and financially which has enabled me accomplish my studies.

## **ACKNOWLEDGEMENT**

During the process of carrying out my research and through the production of this report, many people have assisted me. I therefore wish to express my sincere gratitude to all those who helped me materially and morally.

Let me start by thanking my Brother Higenyi Anthony and his wife. This is in appreciation for their parental love, care and financial support.

Secondly I thank my supervisor Mr. Ronald M. Omuya for all the efforts he has put to ensure that I finish this research report. This work would not have been successful without his knowledge and guidance.

I wish to acknowledge my Friends Dennis, Robinah, Awori, Alfred and all the students in the college of humanities and social sciences Kampala International University.

Thank you all and God bless you.

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## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Introduction**

This chapter contains details of the research background on culture by leadership (cultural leaders) and socio-economic transformation. The chapter further explains the statement of the problem, objectives of the study, research questions, significance of the study and the conceptual framework will be presented therein.

#### **1.1 Background of the study**

The 1995 Constitution guarantees a right to culture, and evidence increasingly tells us that, for equitable and sustainable development, the cultural aspect of any activity must be harnessed as an essential driving force. At the same time, we must acknowledge that each culture is unique and valued by its people, and exploit the strength of cross-cultural interaction in our diversity. By so doing, we will create multiple patterns of development that better reflect the complexity of our identity and our response in a global arena (Toyo, 2010).

By February 2009, 11 traditional cultural institutions had been restored these include; Acholi Chiefdom, Tieng Adhola Chiefdom, Alur Kingdom, Buganda Kingdom, Bunyoro Kingdom, Buruuli Chiefdom, Busoga Kingdom, Kooki Chiefdom, Lango Chiefdom, Teso Chiefdom, Tooro Kingdom. Subsequent legislation established a system of Regional Assemblies to handle cultural matters relating to the traditional or cultural leader, clan and sub clan leadership, cultural and traditional practices (listed as cultural funeral rites, although there is no mention as to whether



there could be others) and cultural institutions. Those 11 Traditional cultural institutions that have been restored can operate legally (Joanna, 2010). Understanding culture as an essential dimension of the development process, both from a cultural rights and diversity perspective, and as a tool to achieve sustainable results, is a relatively new, but exciting perception. Cultural matters for socio-economic transformation and, therefore, national cultural self-expression gives confidence to citizens and leaders. Cultural traditions are remarkably “enduring and shape the political and economic behavior of their societies today” (Inglehart, 2000:80) and stabilizes the ongoing struggle of citizens for ecological, social, gender and inter-generational transformation. The Nepali planners, intellectuals and leaders, however, increasingly feel a sort of cultural cringe, a feeling of inferiority complex of one’s own culture before others and, therefore, seem being torn between Nepal and the West (also India), between passivity and passion, duty and free will and between ancient wisdom and modern desires and, in the process, tried to measure the native society solely by the Western criteria of rationality -Marxist or liberal. Opening of captive minds to critical and contextual learning about one’s own national culture of syncretism shaped by Hindi-Buddhist philosophy can increase their confidence in the solution of problem and liberate them from theory-dependent perception of reality (Joanna, 2010). Critical knowledge means not only comparative and historical but also reflective of one’s own society’s human condition and use of home-grown knowledge for policy formulation. Only critical education bridges a gap between theory and practice and overcome the Cartesian

science of reducing the whole society into parts for differentiation, privileges, rationalization, discipline and rule.

Cognitive liberation of the people in developed countries entails encouraging them to excavate their own cultural resources for the values that foster innovative spirit, hard work and social discipline. It also requires setting them free from indoctrination, consent manufacturing by bulk of media on the dominant interest of society and motivated cover-up of facts, uncritical conformity to the political system, false consciousness about ideologies and anaesthetization through only entertainment and presentation of unrealistic picture of society.

Non-political and positive leadership are instruments in the communal style of socio-economic development in the pre-colonial societies in Africa. At this early stage, production of goods and services were for subsistence and there was no appropriation of surplus that came with surplus production and the need to meet demands of the appropriators of surplus (Toyo, 2010). Before this era, Africans had lived in communities where they were able “to direct their energy to collective self-realization through common enterprise by which the community seeks to reproduce itself at increasing higher level of spiritual and material well-being. It was here that people cooperated, sacrificed and worked towards a better society by combating crime, improving health care and building schools” (Ake, 1994).

Cultural and creative industries are in a strategic position to promote smart, sustainable and inclusive growth in all European Union(EU) regions and cities, and thus contribute fully to the Europe 2020 Strategy, which is the

EU's growth strategy for the coming decade. While some EU regions have been very good at tapping into this extraordinary potential as a way to promote socio-economic transformation - including through the use of EU Structural Funds -, it however appears that many others have not been making most of this potential (Catherin, 2005).

According to Olawoye, (2008) it's important to better sensitize local, and cultural leaders in their communities of the potential of cultural and creative industries in boosting regional and local development. This intends to help them in formulating local, regional and national strategies for cultural and creative industries. This evolution reflects global thought on the place of culture in development processes since the 1950s economists have shaped modernisation perspectives, emphasising the dominance of Western ideologies and interests, out of which the notion of a 'Third World' was created. With modernisation perceived as a necessary but rather simplistic 'transfer' of Western ideas and technologies to this Third World, 'modern' development principles were rarely owned, adequately internalised or retained by local communities. At the same time, valuable traditional principles and norms that could provide a basis for sustainable solutions to development challenges have continued to be disregarded as 'negative' and 'backward' (UNESCO, 2001).

With time, however, a more positive understanding of culture in development has started to emerge at international level. There is a growing recognition of cultural leadership as an essential dimension of effective and equitable development. Professor Amartya Sen, the well-known Indian economist, has for instance defined socio-economic transformation in

addition to material well-being, to include the aspect of human capacity and potential which, though not directly making 'economic sense', needs to be taken into account (UNESCO, 2001). Other authors increasingly view culture as being about relationships among individuals within groups, among groups, and between and perspectives, and even as an end in itself - a factor which has the ability to inspire, express and symbolise collective memory and identity. Perceptions such as these, place culture in a positive light as an essential factor in development - to be harnessed to bring about social and economic transformation (Olawoye,2008).

As is the case in other parts of the African continent, Uganda is a culturally diverse country, with many ethnic groups of distinct culture, often with their own language and traditions.

Some of the 65 constitutionally recognised ethnic groups have a long history of centralised political institutions headed by a monarch, while others adopted a more decentralised system of governance, with prominent chiefs and clan leaders. Since independence in 1962, 'development' has been perceived and measured through Western lenses. Government and other actors have continued to view development as a 'modernising' force, with little integration and harnessing of pre-existing local ideologies, knowledge and worldviews (Ssekabira, 2005).

Some cultural institutions in Uganda provide the resources for running their organizations, in which case they may be operated as personal ventures, in terms of organization and some cultural institutions are better structured to stimulate socio-economic transformation through the leadership of these institutions. Leadership in this context is determined by elections or

appointment usually for a specified period of time. In some cultural institutions, criteria are laid down for their leaders while in others; it is based on ancient sentiments (Nalumu, 2008).

It should be noted that cultural leaders play a significant role in influencing community perspectives, attitudes and responses to changes, as well as initiatives in their immediate vicinity. However, their role vary from cultural to political and development-related matters. One of the responsibilities of cultural leaders in Uganda especially in the central region (Buganda) where this study is going to be carried out (Makindye Division, Kampala) is mobilisation for development where development initiatives from government or a cultural institution or from within the local community – demand people's participation, leaders mobilise this participation in accordance with cultural values, whether in terms of labour, financial contributions or moral support.

## **1.2 Statement of the problem**

Cultural leadership is crucial to realizing any hugestep taken in pursuit of socio-economic transformation, anywhere in the world Uganda is not an exception and is generally believed that socio-economic transformation and development is not the sole responsibility of government alone. Especially in situations where government fails in its duties to promote development. Development efforts are initiated and carried out by communities at the local levels to complement government efforts. There is the feeling among Ugandans that positive leadership remains vague in the country especially in the area of local administration and management of resources without full participation of cultural institutions (Ssekabira, 2005). Identification

and nurturing of positive cultural leadership is key to ensuring socio-economic transformation at the grassroot where the majority of people live and is seen as the cradle of development (UNESCO, 2001). As a result of Uganda's ethnic diversity, perceptions of culture tend to be fragmented and 'ethnic culture' prevails, as opposed to a national notion. In the absence of a single common language, national identity, or combined cultural thinking, dealing with issues of culture is perceived as a sensitive and enormous task by so many Ugandans. Sometimes, culture is perceived as a hindrance to socio-economic development and some cultural leaders are being seen as primitive and irrelevant to socio-economic contexts because they support traditional rituals and practices especially those considered oppressive like witchcraft and inheritance of widows while positive aspects like community labour, the spirit of community responsibility and accountability and informal moral education are rarely recognised. Hence cultural leaders still have a huge duty to play as all these stimulate social and economic development (Cathrine, 2005). This can only be realized if the right caliber of leadership is able to harness and utilize available resources for the growth and development at the grassroots level. It is therefore along with this background that the researcher has been compelled to conduct this study to investigate the influence of cultural leaders on socio-economic transformation in Makindye Division, Kampala Uganda.

### **1.3 Objectives of the study**

**1.3.1 General objective of the Study** The study was intended to analyse how cultural leaders influence socio-economic transformation in their communities, taking Makindye division, Kampala district as a case study.

### **1.3.2 Objectives of the Study**

- i. To examine the role of cultural leaders in socio-economic transformation in Makindye division, Kampala.
- ii. To identify the challenges cultural leaders face while participating in socio-economic transformation in Makindye division.
- iii. To come up with possible solutions to the challenges cultural leaders face while participating in socio-economic development in Makindye division.

### **1.4 Research Questions**

- i. What is the role of cultural leaders in socio-economic transformation in Makindye division, Kampala?
- ii. What are the challenges cultural leaders face while participating in socio-economic transformation in Makindye division?
- iii. What are the possible solutions to the challenges cultural leaders face while participating in socio-economic development in Makindye division?

### **1.5 Scope of the study**

#### **1.5.1 Geographical scope**

The study will be carried out in Makindye Division, in Kampala central division. Makindye division is one of the five administrative zones of Kampala city. Part of Makindye is also now in Wakiso district. Makindye is bordered by Nsambya to the north. Kansanga and Kabalagala lie to Makindye's north east.

### **1.5.2 Content scope**

The study will basically concentrate on the influence of cultural leaders in stimulating socio-economic transformation in Uganda. It will mainly examine their role in promoting development and welfare of their communities. Challenges encountered will also be examined and lastly the study will suggest way forward to improve socio-economic development in Makindye Division.

### **1.5.3 Time scope**

The study will be conducted in a period of four months, the time which data will be gathered from June to September, 2015.

## **1.6 Significance of the Study**

The study is significant to various stakeholders as stipulated below;

### **Policy makers**

The findings of this research shall be used by policy makers to evaluate the activities and programmes of cultural institutions which will help them to interconnect with development policies aimed at poverty eradication, ethics and integrity and general socio-economic development.

### **Cultural leaders**

The study will generate new knowledge which will help cultural leaders in coming up with informed decisions on how they can support development activities in their areas and come-up with poverty management strategies in the community.

### **To future researcher**

The study will help in improving the researchers' knowledge in areas of socio-economic transformation in regard to cultural practices. Secondly, it



will also help the researcher to fulfill the requirements for the award of the degree of Public Administration.

The findings will make the Ministry of Health ensure that all districts, not only Kampala have put in place substance abuse control team that would be responsible for all drug abuse cases, thus managing the situation better.

### **To the government**

The study will be beneficial to the government to use cultural role models to highlight principles and values that still apply to present day to day challenges, not only to strengthen local culture as an essential tool and catalyst for effective development but also to establish a link between culture and a form of development that empowers and raises a sense of pride and ownership.

Findings will also call for government's support to cultural institutions and promoters to reconstruct the positive aspects of traditional culture as a starting point in economic transformation.

### **Cultural leaders**

The study will help cultural leaders to realise their importance in communities and be involved in capacity building programmes to cause transformation in community perceptions, attitudes and practice and reflect on their roles and to find creative ways of repositioning themselves for more effective and self-motivated responses to development challenges.

Furthermore, the study will be a basis for reference for future researchers and other scholars who may need to deal with related topic.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.0 Introduction**

This chapter presents the review of related literature. The literature reviewed for the study highlights sources in relation to the topic and the specific objectives of the study in order to gain more understanding on the role of cultural leaders towards socio-economic transformation of their communities.

#### **2.1 Cultural leadership and socio-economic transformation in Uganda**

For centuries, the regional kingdoms of Buganda, Toro, Bunyoro and Ankole constituted the apex of the both socio-economic and political organization in Uganda. Among these, the Buganda kingdom was considered the strongest and most influential. The political power of the kingdoms was, however, removed when the institution of kingship was abolished in the 1960s. Soon after, consistent demands were raised by the population in Buganda, the Baganda, to restore their traditional ruler and reinstate the kingdom's political power. Their demands were to some extent adhered to in 1993 when the incumbent National Resistance Movement (NRM) government decided to restore traditional rulers. Hence, the Buganda kingdom was the first kingdom to be restored (Cathrine, 2005).

The issues, ideas, problems, and opportunities to which cultural leaders pay attention are extremely important in shaping expectations and outcomes in their traditional societies. This often occurs without declaration or documentation and can vary from kingdom to kingdom. The implications for

existing cultural leaders, and for developing future leaders, are tremendous but often happen without design or thought. Cultural institutions that encourage appropriate risk taking and use the honest mistakes made by members as learning opportunities can create an atmosphere of innovation and openness to socio-economic growth. On the other hand, cultural leaders that focus on rigid procedures, reports, and strict accountability for mistakes can lose focus on quality regulating and lose out on valuable development opportunities (Marshall, 2006).

In an effort to ascertain evolving perceptions, and ascertain the existence of initiatives where culture is being considered in a positive light in development work, the Cross-Cultural Foundation of Uganda (CCFU) approached 40 key resource persons. They exchanged views on a 'culture in development' approach, and commented on its feasibility in the current context. Key areas in the discussions included attitudes and perceptions of culture; issues of culture and poverty; the economic measurement of culture; and the politics and policy framework within which cultural processes take place. Other responses concerned the restoration of monarchs and cultural institutions and their ability to influence change (CCFU, 2013).

Cultural leaders use their authority to mobilize people for development to ensure that the people of Buganda are united and are engaged in hard and productive work to uplift their social and economic well-being. For example, in Buganda, the years after the restoration of Kabakaship have had

significant impact on the unity and social economic development of Buganda. The long forgotten “Bulungi Bwansi” (self-help spirit) is slowly returning to the people because of the Kabaka’s encouragement (Balunywa, 2008). Today, under the stewardship of Kabaka Mutebi II, the Buganda Development Foundation (BUCADEF) has numerous projects being conducted in different parts of the region. Among them are projects in water and sanitation, food security, construction of feeder roads and microfinance. The Kabaka Foundation is also building a home and a school for street children.

Traditional and cultural leaders have embarked on a programme of revival. “They find their justification very much in the past, and so struggle to reinvent themselves”. In fact, all of the traditional cultural institutions and leaders to whom I spoke are working toward the same goals: first, preservation of culture; second, promotion of unity within their ethnic groups; third, promotion of development; and, fourth, promotion of education (Coninck, 2008).

The promotion of culture and cultural practices, including traditional practices of acknowledgement, in some cases, has been especially important for the traditional cultural institutions in Uganda, and so many have focused on this aspect almost exclusively. Busoga, for example, has established a Cultural Research Centre dedicated to the study and documentation of traditional practices. Others have seized upon a pilot project offered by the Government to implement “mother tongue

training”in various districts to students in Primary 1 through Primary 3, and have begun to study the effects of this kind of education. (Balunywa, 2008).

In reference to Buganda still, the restoration of the Kabakaship in 1993 heralded the genesis of a new Buganda. It gave the Baganda a new sense of purpose and a vision towards a common future. The Nnabagereka (Her Royal Highness, the Queen) who is the wife of the Kabaka, is considered the mother of the Kingdom and a symbol of unity for the Baganda. There is a new and significant role HRH Sylvia Nagginda, as the wife of the Kabaka has to play in the Kingdom. Since there had never been an office of the Nabagereka, its inception in September 1999 was a new and very crucial phenomenon. The Nnabagereka has a mission to lead a meaningful resuscitation of human, family and traditional values and sustained improvement in the social and economic welfare of the people.

As a “mother” of the Baganda, the queen spearheads the task of encouraging and mobilizing communities to enhance socio-economic developments. It is her role to sensitize the general population on issues of Girl Child Education, prevention of childhood diseases, sexual reproduction health including HIV/AIDS, poverty eradication, environment protection, cultural preservation and culture for development, care and support for people of disabilities. The Nnabagereka places special emphasis on the girl child as witnessed through her work as a “Good Will Ambassador” for UNFPA advocating for girl child education; and her involvement with the Forum for African Women Educationalists (FAWE) an organization whose goal is to accelerate female participation in Education and bridge the gender

gap within the education system at all levels. The Nnabagereka is very cautious about the cultural values that make a good mother or woman in Buganda, but stresses that these should be handled in such a way that girls are not denied any opportunity in education.

The Nnabagereka, in collaboration with the Ministry of Health, is carrying out a program on advocacy and social mobilization to increase demand and utilization for immunization and safe motherhood services in Buganda in particular, and Uganda in general. The Nnabagereka is also working with international organizations such as the United Nations Fund for Population activities to contribute to increased commitment of cultural, religious, community and clan leaders, policy and decision-makers on matters of the girl-child, gender issues, adolescent reproductive, HIV/AIDS and manageable family size. Through the Heart Foundation Fund Raising Concert that was sponsored by MTN, Her Royal Highness helped to raise over 20 million Uganda shillings towards acquiring a heart equipment to treat heart patients at Mulago Hospital in 2006.

Various cultural leaders including chiefs and clan leaders have mobilised people including women for development through hard work. They are committed to initiating and/or complementing viable efforts for the development of all people, to increasing the visibility of women in their developmental role and empowering them to increase their contribution to the growth and development of our society. For example, with the launch of the Nnabagereka's plantations, 'Ensuuku za Nnabagereka' women have

been encouraged to set up their own plantations and embrace modern farming methods for food security (Balunywa, 2008).

## **2.2 Role of cultural leaders to socio-economic development**

Non-political or cultural leaders has a crucial role to play in the realizations of these goals of sustainable development both at the individual and collective levels. It can mobilize support for programmes and policies which are aimed at resolving challenges posed by the present economic, socio-political and environmental conditions in a globalized system. The goodwill of these leaders alone can help promote efforts at sustainable development.

Generally, speaking, funds generated by cultural leaders in their communities are used for carrying out development projects like the building of schools, hospitals, housing, digging of bore-holes, etc. Other critical roles played by cultural leaders include: mobilizing people to develop self-confidence in taking local initiative; compliment government efforts at generating new ideas as input for its development plans, empower the people to exercise their rights of popular participation and association and help to promote activities that could lead to production and wealth creation, such as micro-credit, rural employment, etc (Dogo, 2005).

The activities of cultural institutions are supposed to bring about sustainable socio-economic development. The spate of poverty and social inequality in the country shows that not much has been realized through their programmes and projects: Basic social amenities are in short supply at the local such as water, good roads and housing.(William, 1980).

In the post-colonial era most African states declared their intention to ensure an egalitarian society where the welfare of the individual will be enhanced through “providing better educational facilities, housing, health facilities, job creation and a rising standard of living for the people as a whole” (William, 1980). These goals and objectives could be said to be well intentioned through the ideological framework within which these developmental goals were pursued was faulty. For example, the mixed economy model of development in Nigeria assumes that growth proceeds distribution thereby justifying the quality as an avenue to the universal goal of development. This model of development has brought social inequality and disempowerment of the people to make qualitative choice about their needs and future.

Non-political or cultural leaders have a crucial role to play in the realizations of goals of sustainable development and socio-economic transformation both at the individual and collective levels. Cultural leaders can mobilize support for programmes and policies which are aimed at resolving challenges posed by the present economic, socio-political and environmental conditions in a globalized system. The goodwill of these leaders alone can help promote efforts at sustainable development.

### **2.3 Challenges faced by cultural leaders while promoting development**

There are several factors militating against efforts of cultural leaders in realizing sustainable development. In the first place, poverty of leadership remains one of the most daunting challenges of sustainable development in



developing countries. Most cultural leaders are taking their leadership as personal estates and operate without internal democracy.

Socio-economic transformation and sustainable development is an all-encompassing phenomenon that makes it a hazardous task to accomplish. Cultural leadership has enormous difficulties on its hands in its attempt to pursue this very important activity in the lives of the people and the entire society. How they should carry out activities aimed at sustainable development varies from one cultural institution to another. The leadership of these various administrations is either selected or elected. Yet, they share certain common characteristic like selfishness, inclination towards external funding and relatively untrained staffs. These characteristics hinder the ability of local level leaders to deliver socio-economic developmental policies, programs and projects to the people (Ike, 2008). These among others account for the slow pace of social-economic development at the grassroot in Uganda.

According to (Oyeshola, 2008), several decades of development planning and their implementations in Nigeria have failed to address the pressing concern for improved welfare and well-being. Also, for many years, cultural leadership appeared to have ignored their local support base. Such alienation of the mass populace, has robbed the development process of its total support base necessary for genuine development. The old development paradigm therefore, has produced uneven distribution of wealth, power, access to essential resources, as well as increased exploitation in the

society. This has made the search for a people centered development paradigm imperative.

In the light of this, there is need to bring back true development to the people of the grassroot. Sustainable development contains three primary factors economic, social and environment (Oyeshola, 2008). Economically, a sustainable system should be able to produce goods and services which would maintain manageable economy development while at the same time ensure sectorial balance of economic activities. Environmentally, a sustainable system should emphasize environmental friendly practices in exploitation of renewable and non-renewable resources. The social angle to it addresses distributional issues, gender equity, adequate provision of social services such as health, education and political accountability, transparency and participation.

This supresses freedom of choice and initiative in these organizations. Also, most cultural leaders have a sit-tight mentality which does not allow for new ideas, fresh initiative and innovation. So, rather than concentrate on developmental efforts, some cultural leaders are busy boot-licking to donors/donor agencies or blackmailing political leaders in order to be favoured by donor.

Real poverty is still rampant in the country, several studies both within and outside Uganda has shown the poor state of human welfare and well-being. In spite, of its abundant wealth, Uganda ranked one of the poorest developing country on the global hunger index according to a report released

by US-based International Food Policy Research and a German NGO-Agro-Action (Punch 10/11/2006). Similarly, report from the United Nations Development Program Human Development Index, ranked Nigeria 153th of 185 countries on quality of life in the world (HDI, 2012). Sub-Saharan Africa can be said to be the bedrock of alarming poverty traps as shown in falling incomes, growing health crises and deteriorating natural environment (Punch, 2011).

The global economic order has not favoured countries of the South because it is based on unequal economic relations which have left countries in Africa perpetual dependence on advanced economies. Balance of trade and payment have always been unfavourable to developing countries because of the structure of the world economic order. Also, the current global economic meltdown is a product of the crises inherent in the capitalist system that thrives on appropriation of surplus value. Effort at resolving this global economic crisis has seen “the unprecedented ascendancy of neo-liberalism as the driving force behind global and regional economic development (Saravanamuttu, 2001). Yet, neo-liberalism has not been able to bring about sustained development particularly at the grassroots in most developing areas. The promise of globalization in the 1990s didnot quite translate into economic growth and development in Nigeria. Even the East-Asian which experienced initial growth and development countries were not left out of the backlashes of globalization. As has been noted: These broad economic and financial development of globalization in 1990s have provided the context, if not the competences, for the spectacular events of 1997 and 1998 which

have come to be called East-Asia 's financial "crisis", "turmoil and meltdown" (Saravanamuttu, 2001).

While the global economic 'meltdown' can be felt in virtually all countries of the world, not all countries have the ability to attenuate its effects. While countries like Malaysia and Singapore, for instance, have been able to mitigate its effects, others like Nigeria have seen the intensification of poverty, hunger, violence and infrastructural decay.

Paucity of funds has been a major challenge a leadership role in sustenance of cultural development. The failing state in Africa lacks the political will and financial strength to promote cultural development. With dwindling resources of the state, some cultural leaders within their institutions have had to look outward for funds either from their members in the society or from donor agencies. However, external sourcing of funds by cultural leadership has dealt a big blow to their autonomy as informal organizations and brings to question the genuineness of their objective.

This development has two not unrelated consequences. The socio-cultural demands of Africans are similar to that of the more advanced economies. These leaders arrogate to themselves the right to speak for the people of the grassroots rather than allow them determine what they want and how they want them (Anderson et. al., 2002).

## **Summary**

From the literature provided, it is clearly indicated that the relationship between material poverty and crime behaviours in both developed and developing countries is highly intact. The literature provides that there is no single factor that can be specified as the main cause of criminal behavior. This can more accurately be found in the way that multiple risk factors clustered together can interact in the lives of some individuals, while important protective factors are absent. Moreover, causes of crime differ from country to country, In western world, causes are directly related to the environment of the surroundings. These surroundings can be of school, home, neighborhood or playground. In contrast, causes of crime in Uganda particularly in Makindye division are not specified hence the need for this research to close that gap.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter presents the research methods the researcher will use to collect data. It presents mainly the research design, population of the study, sampling procedure and techniques, sample size, data collection instruments, how data will be analysed and ethical procedures which will be followed before and during collecting data.

#### **3.2 Research Design**

Research design in this study will be a descriptive survey method. This method is suitable for this study because the study aims at describing the role of cultural leaders in communities and how they influence socio-economic transformation in Makindye division. This design is found to be appropriate as it helps to gather data from a large population currently present in the area at a particular time. Nevertheless, survey is cheap to use and gathers large information within a specified time frame. In addition, this study will also use qualitative and quantitative approaches.

#### **3.3 Study Area and Population**

The study will mainly focus on the local people in Makindye division. It will also involve the participation of local government officials, the elderly and cultural leaders in the area. This diversity in the study population will help the researcher to generate a wide range of ideas and information which will enable the researcher to make comparison in views possible hence having comprehensive results at the end of the study.

### 3.4 Sample size

The study will use a sample size of 50 respondents and this is determined by Krejcie and Morgan table for determining sample size for research activities.

According to Krejcie and Morgan (1970) presented by Amin (2005) table for determining sample size for research activities. The study will consider local council authorities, local people particularly the elderly who are assumed to be knowledgeable about culture and Local government officials because they coordinate most of the activities concerned socio-economic development in Makindye division, Kampala district. The following table explains the distribution of the study population according to the categories of respondents targeted in Makindye division.

**Table 1: Distribution of the Categories of Respondents Targeted**

CATEGORY OF POPULATION SAMPLED	TOTAL	SAMPLING TECHNIQUE
Local citizens	30	Simple random sampling
Local council authorities in the area	5	Purposive sampling
Government officials	3	Simple Random Sampling
Elderly	8	Purposive sampling
Cultural leaders	4	Purposive sampling
<b>TOTAL</b>	<b>50</b>	

**Source: Primary Data, 2015**

### 3.5 Sampling Techniques

The researcher will develop a list of all Parishes and zones in Makindye Division with the help of the Kampala District Administration. From each

Parish or zone a representative sample will be sampled according to the number of occupants. The researcher will make a survey of the Division to find out the cultural leaders under the local government and the elderly such that they could also be sampled.

Simple random sampling will be used to select a representative number of local people from the selected Parishes and zones. Local people will be allocated numbers according to the names on uniform cards which will be put into the container, shaken well to mix and the researcher will pick the numbers randomly until the sample number is obtained. This is important to avoid bias and give each respondent an equal chance to participate in the study.

### **3.6 Research Methods and Instruments**

Considering that the community in an urban setting, the assumption is that they are both literate and semi-illiterate. Therefore, the main tools for data collection shall be interviews and questionnaire.

#### **Questionnaires:**

The researcher will use questionnaire to get data from the respondents and the information gathered through questionnaires will be easy to analyze, responses could be coded and themes assigned to them easily. Nevertheless, this method for data collection is intended to collect data from the respondents within the area of study. This method is advantageous because questionnaires gives the researcher the ability to collect a large amount of information in a reasonably quick pace of time.



## **Interview Guide**

An interview is a flexible way of getting information from the respondents; it is necessary for this study because it provides an in-depth inquiry of the information needed. This approach will seek to address the hidden characteristics of the respondents which may reveal the truth of the matter at a given time. This is so because; the Researcher will be noting down the responses from the respondents on spot. Equally so, this tool will be relevant in the context of the respondents who may not know how to read and write (illiterate). The researcher will use this method because it helps to give firsthand information through direct interactions with the respondents. The interview schedules will enable the Researcher to explore commendable information through face-to-face interaction. Interview schedules will be used to key informants like Local council authorities, cultural leaders and the elderly persons within the study area.

## **3.7 Data Collection Procedures**

To undertake this study, the researcher will be issued with the letter of authorization from the University's College of Humanities and social sciences. During the field visit, the researcher will personally manage the collection of data through the distribution of questionnaires as well as interviews throughout the field visit. This is so to monitor the destruction of questionnaire and avoid distortion of information.

### **3.8 Data Analysis**

Data analysis will involve data processing, data recording, summarizing, interpreting and converting it into usable information. This will be done by editing the data and separating the information gathered into their respective categories thereby enable easy interpretation and understanding of the research findings.

The qualitative data will be collected using interview guide and the responses will be analyzed using Microsoft Excel. Similarly, quantitative data will also be analyzed in Micro-soft Excel to generate results that will be presented in form of graphs and tables.

### **3.9 Ethical Considerations**

The Researcher will observe all ethical considerations during the period of this research. At every level where necessary, the Researcher shall have to acquire permission from the relevant authorities. This will help the researcher in a way that it enables collection of information needed for the study. The Researcher will assure the respondents of maintaining confidentiality to any information provided by the respondents following regulatory requirement as it may deem necessary.

## CHAPTER FOUR

### PRESENTATION, ANALYSIS AND DISCUSSION OF THE FINDINGS

#### 4.0 Introduction

The data was collected using both quantitative and qualitative methods, which was then analyzed and processed to make it useful and understandable. Data was collected, tabulated and then analyzed.

#### 4.1 Socio-demographic Characteristics

##### 4.1.1 Age of the respondents

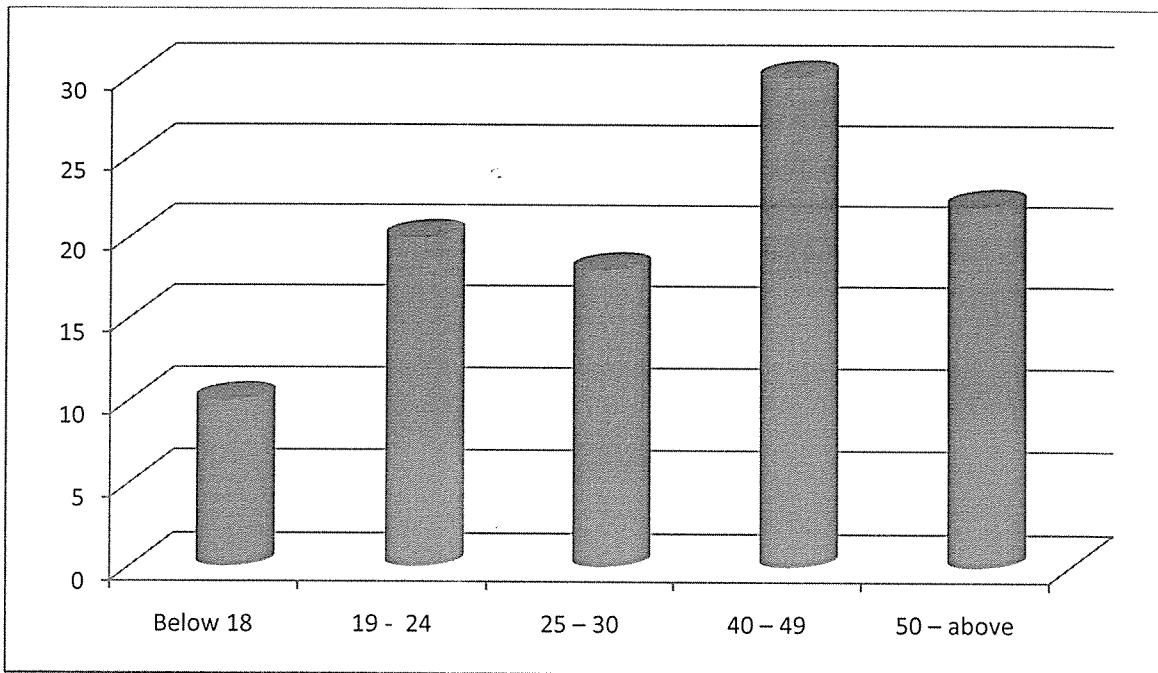
Respondents were asked questions related to their age and the results are shown in the table below:

**Table 1:** Age distribution of respondent

Age group	Frequency	Percentage
Below 18	10	10
19 - 24	20	20
25 – 30	18	18
40 – 49	30	30
50 – above	22	22
<b>TOTAL</b>	<b>100</b>	<b>100</b>

**Source: Primary data**

**Figure 1: Age distribution of the respondents**



**Source: Primary data**

Table 1 and Figure 1 above show that 10% of the respondents were below 18 years, 20% were between 19-24 years of age, 18% were between 25-30 years of age, 30% were between 40-49 years and 22% were above 50 years of age. This means that majority of the respondents are between 40-49 years of age, implying that they are knowledgeable about the research topic.

#### **4.1.3 Marital Status of the respondents**

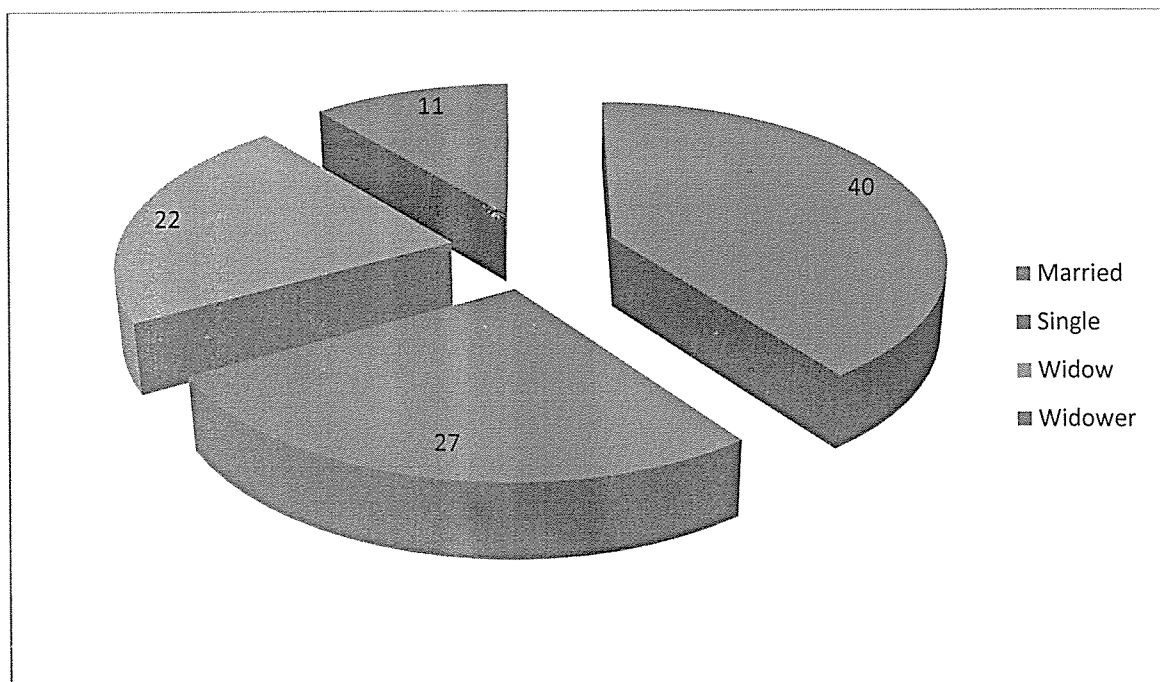
Another variable which was important in respect to the situation of the people in the area was marital status. Information regarding marital status of the respondents was obtained by asking them whether they were married, single, widowed or widowers.

**Table 2 Marital status of the respondents**

Marital Status	Frequency	Percentage
Married	40	40
Single	27	27
Widow	22	22
Widower	11	11
<b>TOTAL</b>	<b>100</b>	<b>100</b>

**Source: Primary data**

**Figure 2: Marital status of the respondents**



**Source: Primary data**

Table 2 and figure 2 above shows that 40% of the respondents were married, 27% were single, 22% were widows and 11% were widowers.

#### 4.1.3 Gender of the respondents

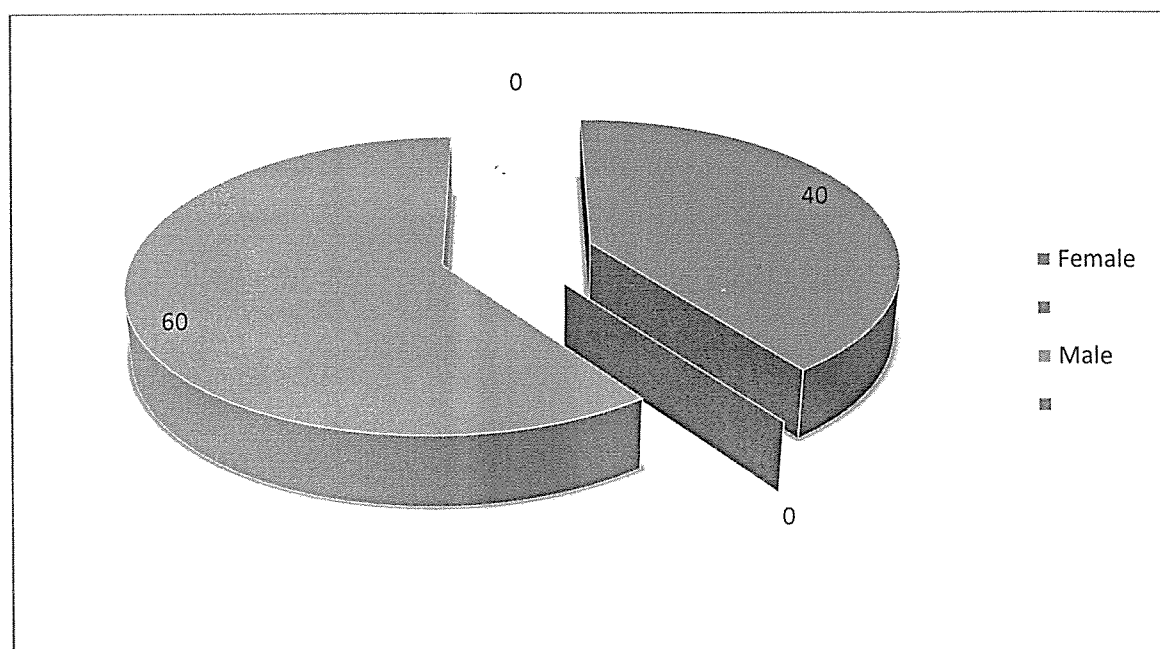
Gender was also another factor which was considered during the study. This is because the researcher was interested in finding out the number of females and males in the whole of the population, and compares the percentage composition of the two.

**Table 3: Showing gender of the respondents**

Sex	Frequency	Percentage
Female	40	40
Male	60	60
Total	100	100

Source: Primary data

**Figure 4: Gender of the respondents**



Source: Primary data

Table 3 and figure 4 above show the gender of the respondents and it was found that 40 out of 100, representing 40% of the respondents were females

and 60 out of 100, representing 60% of the respondents were males. This therefore means that the majority of the respondents are male and the male dominate the respondents with over 60%.

#### **4.1.4 Educational status of the respondents**

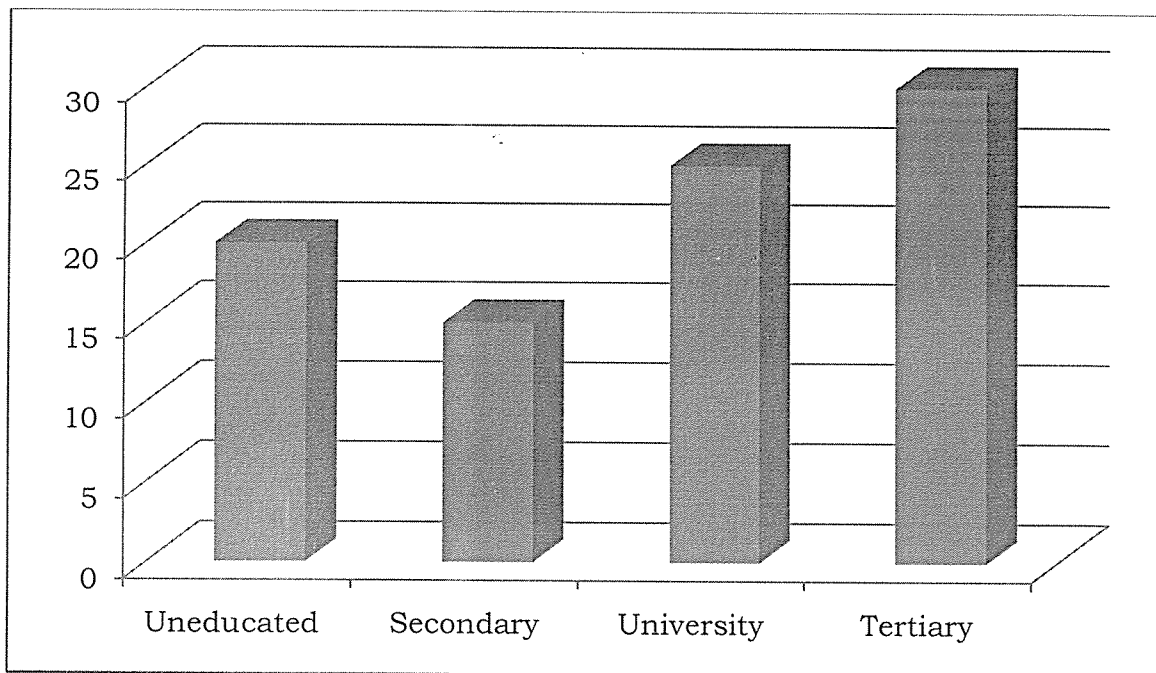
Respondents were asked questions related to their educational status and their responses are shown in the next page;

**Table 4: Showing Educational level of the respondents**

<b>Education levels</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Uneducated</b>	20	20
<b>Secondary</b>	15	15
<b>University</b>	25	25
<b>Tertiary</b>	30	30
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: primary data**

**Figure 5: Showing Educational level of the respondents**



**Source: Primary data**

Table 4 and figure 5 above show the educational levels of the respondents and it revealed that 20 out of 100, representing 20% of the respondents had no education; 15 out of 100, representing 15% of the respondents had secondary education. The other 25 out of 100, representing 25% received university education; and 30 out of 100, representing 30% of the respondents had tertiary education. This means that the majority of the respondents had tertiary level of education as compared to university and secondary education.

#### **4.1.5 Educational status of the respondents**

Respondents were asked questions related to their educational status and their responses are shown in the table below;



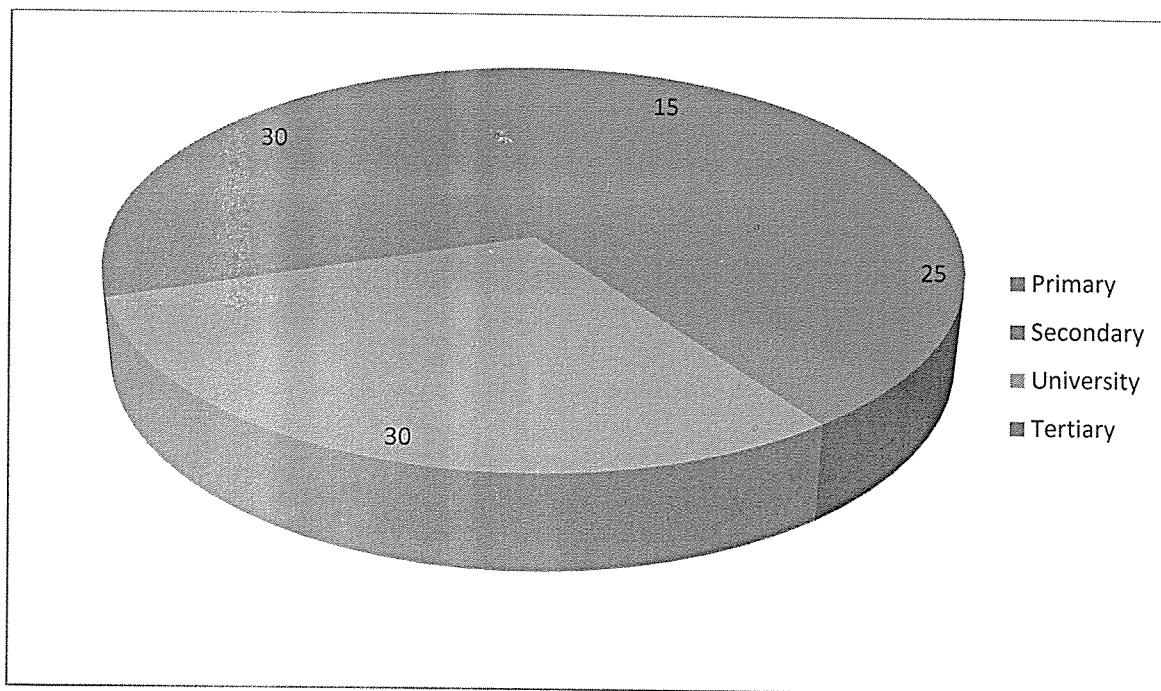
**Table 6: Educational level of the respondents**

Education levels	Frequency	Percentage
Primary	15	15
Secondary	25	25
University	30	30
Tertiary	30	30
Total	100	100

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**Figure 5: Educational levels of the respondents**



**Source: primary data**

Table 4 and figure 4 above shows educational levels of the respondents and it revealed that 15% had reached primary school, 25% of the respondents had secondary education, 30% received university education, and another

30% had tertiary education. This means that the majority of the respondents had university and tertiary level of education respectively.

#### **Objective one**

#### **4.3The role of cultural leaders in socio-economic transformation in Makindye division, Kampala.**

The findings on the role of cultural leaders in socio-economic transformation in Makindye division, Kampala have been presented in line with the objectives of the study as presented below.

**Table 5: showing the role of cultural leaders on socio-economic development**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Fostering Unity	17	17
Promotion of health care	15	15
Mobilization	18	18
Job creation	17	17
Enhancing Gender Equity	13	13
<b>Total</b>	<b>100</b>	<b>100</b>

#### **Fostering Unity**

Over 17% of the research findings clearly indicated the contribution of cultural leaders on fostering unity in their communities as one way to boost the economic development of the populace. They have literally had to resolve

disagreements, reconcile members of the community and point them towards engaging in activities that can grow and develop better and reminding them the cultural norms and traditions, for instance, the Kabaka of Buganda.

### **Promotion of Health Care**

Cultural leaders fronted the health care campaigns in various ways. This is shown by the fraction of over 15%. They stressed the need for prioritization of vaccination against immunizable and preventable diseases like polio, cancer, TB, e.t.c and in so doing, population value has been realized. 'Health is wealth'- cultural leaders have contributed to the wealth of the country thus socio-economic development. A case in point is the Buganda cultural institution which by the good will of its leaders have organized health initiatives and runs like the Cancer run where members of Makindye division actively participated.

### **Mobilization**

18% of this research finding denoted that cultural leaders played a big role in mobilizing their respective communities toward socio-economic development. They asked members to participate in recourse contributions, formation SACCOS and small investments clubs that could help enhance personal income, attending seminars and workshops on modern agriculture and giving towards advancement of the social course like that of the Kasubi Tombs as well as the 'tafaali' fronted by the Katikiro of Buganda, Charles

Mayiiga. The resultant effect was better infrastructure leading to first-rate tourism realization and a boost in the economy of the country.

### **Job Creation**

Cultural leaders under their institutions also played a role worth 17% in causing socio-economic development. They indicated absorption of the unemployed who were members of a cultural norm to help facilitate institution with their valid skills. The Buganda kingdom administration itself is an employing body right from the support staff to the technical and management boards. This is a notable contribution to economic development.

### **Enhancing Gender Equity**

Cultural leaders contributed 13% to socio-economic development by ensuring gender fairness in accordance to the cultural norms and values. For example, both men and women are considered developers and they are thus given equal benefit despite the traditional beliefs contrasting the modern ideology of man < woman. The cultural norms in Buganda are such that men have a distinct role to play as do women, and none overrides the other, they are equally important. So cultural leaders encouraged men to play their part best and women as well and when merged, great social-economic development was the harvest. In fact, they considered socio-economic development a shared responsibility.

### **Objective two**

To identify the challenges cultural leaders face while participating in socio-economic transformation in Makindye division.

**4.4 Table 6: Showing the challenges cultural leaders face while participating in socio-economic transformation in Makindye division**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Political Interference	40	40
Limited resources	35	35
Religious beliefs	15	15
Mixed Cultures	10	10
<b>Total</b>	<b>100</b>	<b>100</b>

**Source: Primary data**

As clearly indicated by the percentages on the table above, cultural leaders faced the challenge of political interference that ranged at 40%, some of the political leaders used their positions to block beneficial socio-economic programs and swaying them to build their own names and gain political grounds, 35% of their challenge came from limited and sometimes acute lack of resource to stir up development, some traditional beliefs were also seen to be a challenge especially in such cases as promotion of healthcare where some of the religious institutions deterred their members from certain vaccination rendering them satanic, then there was a challenge posed by the cultural mix carried by members who hailed from different parts of the country and world. This contributed up to 10%-affecting mobilization for resources to better socio-economic development in Makindye division, Kampala.

#### 4.5 Objective three

To come up with possible solutions to the challenges cultural leaders face while participating in socio-economic development in Makindye division.

**Table 7: Showing possible solutions to the challenges faced by cultural leaders while participating in socio-economic development**

Response	Frequency	Percentage
Cultural independence	25	25
Sensitization	30	30
Involving other stakeholders like religious leaders	20	20
Moral and cultural education	15	15
Self-help projects	10	10
<b>Total</b>	<b>100</b>	<b>100</b>

25% of the respondents agreed that if given freedom to operate as cultural leaders managing their cultural institutions independent of political interference, socioeconomic development would be easily achieved. They should be whole authority as cultural leaders to engage their communities in development

There was also need to equip the populace and bring them aboard mass civic education and sensitization on their role and contribution to socio-

economic development; this could be done through appropriate use of the communication channels like radios, televisions, newspapers and social media, cultural meetings etc 30% of the findings indicated so.

Involving other stakeholders especially religious leaders would also increase the rate of socio-economic development in the area. This is particularly in cases where certain religious beliefs limit its members from accessing medical care, yet this is vital for individuals to participate in the development.

There was also need to carry out moral education to show the community the value of culture and intercultural communities around Kampala to help them appreciate the value of each others' culture so that they could freely be part of it and contribute towards socio-economic development. This was evidenced in the 15% of the findings.

10% of the respondents accepted the fact that self help initiatives would actively engage members of Makindye division in socio-economic development.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.0 Introduction**

This chapter dealt with the summary of the study, conclusion and recommendations.

#### **5.1 Summary**

The study was intended to analyse how cultural leaders influence socio-economic transformation in their communities, taking Makindye division, Kampala district as a case study, it examined the role of cultural leaders in socio-economic transformation, it identified the challenges cultural leaders face while participating in socio-economic transformation in Makindye division and came up with possible solutions to these challenges.

This study took into involved both male and female respondents, all marital status, both lower and high education levels ranging from primary to tertiary institution and found out that cultural leaders were instrumental in socio-economic development of Makindye division in Kampala, amidst all challenges, they were able to mobilize and sensitize the community, educate them on cultural values and promoted medical care, encouraged them to actively participate in activities that would foster socio-economic development.



## **5.2 Conclusion**

In conclusion therefore, cultural leaders are a very indispensable factor in socio-economic development. They are frontiers in social welfare, health care and are a viable muscle of the economy. They should be allowed to operate in accordance with the cultural norms of their society for sustainable socio-economic development.

## **5.3 Recommendations**

This study made the following recommendations;

Political leaders should consult with the cultural leaders for better delivery of public services since some cultural leaders have a greater influence on people's socio-cultural behaviours.

The arguments like remedial practices that renders cultural leaders' role should be improved by providing a fully-fledged public service scheme. This is plus concentrating on the key aspects of community issues so as to distinguish the cultural leaders and political leaders' and other partisan members of the society.

The cultural workers and relevant authorities should adopt the strategies raised by the researcher such as increased funding and adopting the development perspective to fully operate with minimal challenges.

The fact that cultural leaders contribute to community development, the researcher recommends for an extension of the contribution from cultural to socio-economic so as to empower the people in the community with skills to voluntarily participate in development activities like 'Bulungi bwansi'

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**APPENDICES**  
**APPENDIX 1: QUESTIONNAIRES**

I am Wanje Gerald Kawesi , a third year student of Kampala International University pursuing a bachelor of social work and social administration. I would like to conduct a research on the influence of cultural leaders on socio-economic transformation in Makindye division, Kampala.

Dear Sir/ Madam, you have been chosen to participate as a respondent in this research by kindly filling this Questionnaire and your cooperation will be highly appreciated.

**PART A: BACK GROUND OF RESPONDENT.**

Name .....Sex .....Age .....

Religion.....

Level ..... of ..... Education  
.....

Marital

Status.....

Source ..... of  
income.....

**ROLE OF CULTURAL LEADERS AND SOCIO-ECONOMIC  
TRANSFORMATION**

1. Do you know any cultural leader(s) in your community

Yes ☐ No ☐

1. Cultural leaders in your community promote cultural norms like honesty, unity and equity among their community members

Yes ☐ No ☐

2. Cultural leaders perform cultural rituals and ceremonies in your communities

Yes ☐ No ☐

3. Cultural leaders condemn and take appropriate actions to prevent any abuse of citizen's rights

Yes ☐ No ☐

4. Cultural leaders in your community are responsible for conflict resolution and are doing it well by resolving community and family conflicts.

Yes ☐ No ☐

5. Cultural leaders in your community have helped in arbitrating over land disputes

Yes ☐ No ☐

6. Cultural leaders have mobilised development and demand people's participation in government development projects.

Yes ☐ No ☐

7. Cultural leaders have promoted peace and unity through hospitality and equity in their leadership

Yes ☐ No ☐

8. Cultural leaders have ensured social protection by giving protection and mobilising support to the needy people in their communities

Yes ☐ No ☐

9. Cultural leaders liaise with other institutions like government and donor community to ensure effective implementation of development projects.

Yes ☐ No ☐

10. Cultural leaders especially clan leaders have strived to come up with development plans to promote community work.

Yes ☐ No ☐

11. Cultural leaders have helped to enforce discipline in various ways among community members

Yes ☐ No ☐

12. Cultural leaders have supported laws against early marriages, defilement in your area

Yes ☐ No ☐

13. Cultural leaders have promoted education programs particularly emphasising girl child education.

Yes ☐ No ☐

14. Issues related to sale of land and related disputes are handled by cultural leaders before they are forwarded to the civil courts.

Yes ☐ No ☐

#### **CHALLENGES FACED BY CULTURAL LEADERS**

15. What do you think are the challenges facing cultural leaders while promoting socio-economic transformation

.....

## **APPENDICES**

### **APPENDIX 2: INTERVIEW GUIDE**

I am Wanje Gerald Kawesi , a third year student of Kampala International University pursuing a bachelor of social work and social administration. I would like to conduct a research on the influence of cultural leaders on socio-economic transformation in Makindye division, Kampala.

Dear Sir/ Madam, you have been chosen to participate as a respondent in this research by kindly answering the following questions and your cooperation will be highly appreciated.

1. Who are the cultural leaders in your community
2. What makes cultural leaders different from political leaders
3. What role do cultural leaders play in their community
4. What has been the contribution of cultural leaders in the following socio-economic perspectives;
  - a. Moral behavior
  - b. Education
  - c. Health
  - d. Environment protection
  - e. Food security
  - f. Poverty eradication
  - g. Conflict resolution
5. What challenges have cultural leaders experienced in promoting socio-economic development?

6. What do you think can be done to promote cultural leaders' participation in socio-economic development?
7. Any other information you would like to tell me, please feel free.