



PARLIAMENT OF UGANDA

PARLIAMENTARY DEBATES

(HANSARD)

OFFICIAL REPORT

SECOND SESSION - THIRD MEETING

THURSDAY, 16 MARCH 2023



PARLIAMENT OF UGANDA

IN THE PARLIAMENT OF UGANDA

Official Report of the Proceedings of Parliament

SECOND SESSION - SPECIAL SITTING - THIRD MEETING

Thursday, 16 March 2023

Parliament met at 2.39 p.m. at Kololo Ceremonial Grounds, Kampala.

The National Anthem.

The East African Community Anthem.

PRAYERS

(The Speaker, Ms Anita Among, in the Chair.)

The House was called to Order:

PROCLAMATION

THE SPEAKER: *“WHEREAS under Article 101(2) of the Constitution of the Republic of Uganda His Excellency, the President of the Republic of Uganda may, in consultation with the Speaker of Parliament, address the Parliament from time to time, on any matter of national importance;*

AWARE that His Excellency the President of the Republic of Uganda has, in accordance with Article 101(2), indicated to the Speaker of Parliament his intention to address Parliament on matters of national importance on Thursday, 16 March 2023;

NOW, THEREFORE, in accordance with Rule 17(1) of the Rules of Procedure of Parliament, I hereby proclaim that Parliament shall sit at Kololo Independence Ceremonial Grounds on Thursday, 16 March 2023 at 1400 hours, to receive the address of His Excellency the President on matters of national importance,

and the Kololo Independence Ceremonial Grounds to be the precincts of Parliament for the above mentioned purpose.

Given under my hand at Parliament House, Kampala, this 16th day of March 2023.

*Anita Annet Among
Speaker of Parliament.”*

COMMUNICATION FROM THE CHAIR

THE SPEAKER: Your Excellency the President of the Republic of Uganda, Gen. Yoweri Kaguta Museveni; the First Lady and Minister of Education and Sports, Mama Janet Museveni; Your Excellency the Vice President; the Rt Hon. Prime Minister; the Honourable Leader of the Opposition; Honourable Ministers; Honourable Members of Parliament. I welcome you to this special sitting of the House, in which we have the privilege to host His Excellency the President and receive his address.

Article 101(2) of the Constitution of the Republic of Uganda stipulates that *“The President may, also in consultation with the Speaker, address Parliament from time to time, on any matters of national importance.”*

His Excellency the President consulted me and we agreed that he addresses the House on various matters of national importance. As such, today, we are honoured to welcome Your Excellency the President, to the Parliament of Uganda. *(Applause)*

However, Mr President, before I welcome you to address the Members of Parliament, and by extension, the nation, permit me to bring to your attention a few matters:

Your Excellency, since your last address to the House, during the State of the Nation Address and the Official State Opening of the 2nd Session of the 11th Parliament on 7 June 2022, we have had 76 Sittings of the House, during which we have passed 24 Bills, administered seven oaths, passed 31 resolutions, adopted 42 committee reports and concluded two petitions.

In terms of legislation, the 24 Bills passed so far in the second session exceed the 23 Bills passed in the entire first session, yet we still have three more months to the end of the second session, meaning that this session is going to be one of our best sessions.

Your Excellency, this is a testimony of the commitment of the 11th Parliament to leaving a lasting legacy of a people-centred Parliament, dedicated to the service to the masses.

In the same breath, we passed the following Bills that await your assent as per Article 91(3) of the Constitution:

- i) The Excise Duty (Amendment) Bill;
- ii) The Human Organ Donation and Transplant Bill;
- iii) The Museums and Monuments Bill;
- iv) The National Sports Bill;
- v) The Markets Bill; and
- vi) The Micro Finance Deposit-Taking Institutions (Amendment) Bill.

Your Excellency, in the exercise of our representative role as enshrined in Article 78 of the Constitution, Members of Parliament continue to diligently execute their duties in the various parliamentary committees, in the House and in various parliamentary and inter-parliamentary fora. I am confident that the 11th Parliament will do a better job.

In furtherance of our oversight mandate, this House was adjourned for three weeks from 2 February 2023 to enable Members to

monitor the implementation of Government programmes including the Parish Development Model.

The Members verified the status of the disbursement of funds to Local Governments, the existence and status of beneficiary groups and the utilisation of disbursed funds.

Your Excellency, we are in receipt of reports from Members who went to the field for the oversight role and will debate those findings and forward it to the Executive for further action.

Your Excellency, on behalf of Parliament, I would like to express our gratitude to you for your unwavering support during the budget process. With your consistent support, we believe Parliament will be adequately facilitated to execute our mandate of legislation, representation, oversight and most importantly, appropriation to the expectations of all Ugandans.

Your Excellency, sections 8 and 13(3) of the Public Finance Management (Amendment) Act, 2015, require the submission of the Tax and Revenue Bills and the Draft Annual Budget by the first day of April. Aware that you are the Chief Finance Minister, it is our plea that you cause the Executive to ensure that the Tax Bills and the Draft Annual Budget are responsive to the prevailing socio-economic realities of the masses notably in job creation, skilling, innovation, industrialisation, infrastructural growth, environmental conservation, digital advancement and gender parity.

As the presiding officer, I expect further improvement in the performance of Parliament and its committees. To achieve this, we will work together with the Executive to ensure that we achieve what is expected of us. We are steadfast in our commitment to ensure that there is more public consultation by committees in the execution of their duties, evaluation of evidence in both committees and the House – that is evidence-based legislation, regular reporting by committees on their undertakings, regular attendance and participation of

Members in committees and the House by both Members of Parliament and Ministers, as well as the continued familiarisation with the Rules of Procedure and other legislative tools.

Your Excellency, your address coincides with the impending commemoration of the first anniversary of the demise of my predecessor, the Rt Hon. Jacob Oulanyah L'Okori. The House will pay tribute to his enduring legacy on Thursday, 23 March 2023.

Your Excellency, still on a rather tragic note, we lost a Member of Parliament, Hon. Patrick Okabe, MP for Serere County on 21 December 2022. May we rise up for a moment of silence in honour of our departed colleague.

(Members rose and observed a moment of silence.)

THE SPEAKER: Your Excellency and honourable members, in pursuit of inter-parliamentary relations and diplomacy, the Parliament of Uganda will host the plenary session of the Pan African Parliament from 11th to 21st October 2023 and the Commonwealth Speakers and Presiding Officers' Conference from 3rd to 6th January 2024.

As the tradition has been, when Uganda hosts such a high-profile international event, we will project a positive image of the Pearl of Africa and harness other opportunities that come with such conferences.

Your Excellency, following your guidance and concern on the threat that homosexuality poses to our children and society, the 11th Parliament has embarked on strengthening the legal regime to erect a moral firewall to protect and conserve our cherished cultural values, as people.

The House awaits the Second Reading of the Anti-Homosexuality Bill, which is currently before the Committee on Legal and Parliamentary Affairs. The 11th Parliament is cognisant of the importance of maintaining our moral values, as a foundation of order, sustainable growth and development.

Your Excellency, we thank you for your unequivocal support to the 11th Parliament in execution of its mandate. *(Applause)*

Honourable members, I would like to remind you of Rule 10(4)(a) of our Rules of Procedure, which states, "*The President, while occupying the Chair of State may make a presidential statement, which shall be heard in silence and not followed by any comment or question.*"

I, therefore, implore you to abide by this rule so that we all benefit from the message that His Excellency is going to pass on to us and the country at large. Once again, I welcome you. *(Applause)*

In the public gallery this afternoon, we have the Rt Hon. Dr Richard Todwong Awany, the Secretary-General of the National Resistance Movement and Prof. Ephraim Kamuntu, the Senior Presidential Advisor. They have come to observe the proceedings. You are most welcome. *(Applause)*

INVITATION BY THE RT HON. SPEAKER TO HIS EXCELLENCY THE PRESIDENT TO DELIVER TO PARLIAMENT AN ADDRESS IN ACCORDANCE WITH ARTICLE 101(2) OF THE CONSTITUTION

THE SPEAKER: Your Excellency, as I stated earlier on, your role here today is in fulfilment of a constitutional mandate. Pursuant to Article 101(2) of the Constitution, I now take the singular honour to invite you to address the House and the nation at large.

2.59

THE PRESIDENT OF THE REPUBLIC OF UGANDA (Gen. Yoweri Kaguta Museveni Tibuhaburwa): Her Excellency the Vice President, the Rt Hon. Speaker of Parliament, His Lordship the Chief Justice, the Rt Hon. Prime Minister, the Rt Hon. Moses Kigongo, the Rt Hon. Secretary-General of the National Resistance Movement (NRM), other state and party leaders, ladies and gentlemen. I greet you all and congratulate you on account of going through the following calamities in the last three years.

We have been through so many calamities.

The calamities were the following:

1. The locusts, do you remember the locusts?
2. The landslides;
3. The floating islands;
4. The rising waters of the lake;
5. The COVID-19 pandemic;
6. The *bijambiyas*, do you remember the *bijambiyas*?;
7. The problem of the high commodity prices caused by the Russian-Ukrainian war;
8. The Ebola epidemic;
9. The suicide bombers, etc.

The NRM assured you that with God's help, we would go through these calamities and we did. Indeed, our economy by the end of this financial year, will grow by 5.3 per cent to attain the GDP size of US\$ 49.3 billion by the exchange rate method and Shs 142.9 billion by the Public Private Partnerships method.

However, I want this economy to grow by a factor of 10 to half-a-trillion US dollars in the next few years. If you aggressively support my policy measures, we shall achieve it. How? I will tell you in the course of this speech.

Once again, let me congratulate Ugandans on account of going through the calamities enumerated above. I told you we would and we did, all inconveniences and losses notwithstanding. It is in such circumstances that our Baganda people and Banyankole say, "*Akutwala ekiro, omusiima bukedde; Owakutwara ny'ekiro omusiima bwashesha.*" (The one who successfully guides you on a journey in the night, you thank him in the morning).

Jesus had harsher words for his disciples. In the Book of Matthew 8: 26, he rebuked them for panicking in the storm when they were crossing the lake by saying, "*O ye of little faith...*" "*Mwe ab'okukkiriza okutono!*" He did that because those same disciples had seen the miracles Jesus had performed, yet they panicked in the storm, when Jesus was with them although asleep on the boat.

Although I do not want to compare the NRM with Jesus, there is no doubt that the NRM has, over the last 60 years, solved quite a number of historical problems. It is, therefore, fallacious for some elements to panic when we face any challenges. There are solutions to those challenges as long as we are patriotic, genuine and not parasitic.

However, before I go into the purpose of today's meeting, through the Speaker, I would like to request that we stand up for a minute of silence, to remember the 3,632 people that were killed by the Coronavirus, the 55 that were killed by Ebola, those that died in the landslides and recently, the four students of Kasaka S.S in Gomba that were killed by a lorry that lost control, according to what the Prime Minister told me.

Madam Speaker, if you do not mind, we could stand up in memory of these people. I am sure the Speaker has allowed me.

THE SPEAKER: You are allowed, Your Excellency.

GEN. MUSEVENI: Thank you.

(Members rose and observed a moment of silence.)

GEN. MUSEVENI: May their souls rest in eternal peace. Thank you so much.

I am now directing the State House Comptroller to send Shs 5 million to each of the families of the four students that died in that accident. I am also directing the State House Comptroller to give Shs 1 million to each of the 14 students that were injured and are in Gomba Hospital. The Prime Minister and the Attorney-General should get in touch with the families of the dead children and the injured, to ensure that the truck owners compensate the victims and their families in accordance with the law, because they may not know that they are entitled to compensation.

Our meeting today follows a telephone conversation I had with the Rt Hon. Speaker

on the issue of the Parish Development Model (PDM). As a consequence of that, I decided to, again, interact with you, honourable members, on these issues.

To properly contextualise the issue of the PDM, I must remind the honourable members of the principles of the National Resistance Movement, which are: patriotism, Pan-Africanism, socio-economic transformation and democracy. The PDM comes directly under principle No.3 - social economic transformation - although it cannot thrive without the other three: patriotism, Pan-Africanism and democracy. I have pointed out before in many writings that society is like some of the insect species that go through a biological process known as “metamorphosis”, which has got a number of stages that start with an egg, caterpillar, pupa and mature butterfly, for instance.

In the last four and a half million years of human evolution, ever since man gained the homo sapiens sapiens form, the society he created has been metamorphosing. Karl Marx, by 1848, when he wrote the Communist Manifesto, pointed out that up to that point, society had gone through five social systems. These were: the primitive communalism system, the slave state, feudalism, capitalism and we were then - that time of Karl Marx - entering the system of socialism and communism.

Although some greedy and narrow-minded groups in the world completely dismiss this analysis and indeed the communists made their own philosophical and strategy mistakes, there is no doubt that the method of class analysis of society is correct and so is the phenomenon of social transformation.

If those who claim to study social sciences in Africa were serious, they would have noticed the societies in Europe, by the time of the Renaissance, 1400 AD, where three classes in societies comprised of the feudalists, the peasants and the artisans. By the time of the French Revolution in 1789, the European society had evolved into a four-class society being the feudalists, the aristocrats, the middle

class, the bourgeoisie - as they were called - the proletariat - the working class - and the peasants. If you go to Europe today and look for peasants and the feudalists, you will not get them.

The society appears to have become a two-class society, comprised of the middle class and the skilled working class. Each of these historical social classes has got different productive capacities, high or low. What was the productive capacity of the primitive communalist societies? What was the productive capacity of the serfs, who were called *Abasenze* in our language here, *Ab'ebibanja*, on the land of the feudal landlords, *Aba Mailo*, before 1928. What is the productive capacity of the bourgeoisie that are conscious of the difference between the input cost and the final price of a product that we call profit? What is the productive capacity of the proletariat, e.g. the industrial working class, that is skilled and working for wages?

On the account of some of the reasons that we do not have time to go into here, this social metamorphosis was faster in Europe than in Africa, Asia, or in the Americas. It is this lagging behind in social evolution that caused so much damage and problems to Africa, Asia, and Latin America. Indeed, by 1862, when John Hanning Speke came to Uganda, our societies were three-class societies, comprised of the feudalist, *Abalangira* (Princes) and warlords, as class number one; the peasants, commoners and three, the artisans.

By 1962 when Uganda got independence, the federal class were much weakened by the colonial system and the artisan class had either been eliminated or was greatly weakened. We do not have time to go into the details of all this, but I suggest that you study these issues. It was only the peasants that were still alive but largely not involved in the new economy of money.

By the census of 1969, as many as 96 per cent of the homesteads were outside the money economy - *abakolera ekidda kyoonka tic me ice keken*) - working only for the stomach. It is at this point that we came on the scene in the 1960s.

Comparing with our school studies of what had happened in Europe and North America, we started wondering why there was no similar socio-economic transformation in Africa, starting with Uganda.

We soon found out, through analysis, that indeed Uganda's society can change through two routes. These are: universal free education for all Ugandan children, and all families joining the money economy.

I am glad the women came to Kiruhura District and I was able to show them how the pastoralists, in that whole huge area of: Isingiro, Kashari, Kiruhura, Kazo, Lyantonde, parts of Rakai, Ssembabule, Gomba, Kyegegwa, parts of Mubende, what we call Kiyooonga, Kiboga (Ddwaniro), Kyankwanzi, Ngoma-Wakyato, Buruuli (Nakasongola), Masindi, etc. had partially undergone socio-economic transformation by stopping nomadism, adopting dairy farming for cash and sending children to school at their cost.

I would like to discuss that partial success with the NRM caucus for us to harmonise our thinking. I want to call a special meeting of the NRM caucus - because I do not want to continue talking as if I am begging people to come and cultivate my garden when I am engaging Ugandan leaders to see how to rescue their people from poverty. It is not correct that we should go on like I am begging people to do something for me, when we need to do this for our people.

I call the success in the cattle corridor "partial" because elements in the society still have irrational practices, carried on from tradition, that negate progress; what we call reactionary, reacting negatively, *vis-a-vis* positive progress.

These are the practices of fragmenting land on inheritance and depending on only nature to provide the pasture yet it is more reliable if we grow the pasture. Once I had that partial success by 1995, I went to the whole country and gave all the message of transformation.

However, like the Jews, many people are either not bothered or are waiting for another Messiah even when the message is clear and verifiable. Verifiable, how? Visit the cattle corridor that used to be wilderness, (*engaando* countryside like *Acacia hohii*), which is now an area of semi-modern farms, producing millions of litres of milk per day for the local markets and for export.

The exports have hit \$106 million per year. Algeria is going to also buy our powdered milk worth \$150 million. If this area could transform, so could the others.

In the manifesto of 1996, we put forward the four-acre model of coffee, fruits, pasture for zero-grazing dairy, food crop production, piggery and poultry in the backyard and fish farming near the wetlands. This was the medicine for the small holders.

Those with bigger pieces of land were more flexible and could help the country grow and participate in producing products that needed large scale production to make economic sense that the country needed such as cotton, maize, sugarcane and ranching for beef.

In terms of funding, the latter group would be supported by the Uganda Development Bank. It is the four-acre model group that I decided needed grants or soft loans direct from Government.

We started with *Entandikwa*, Plan for Modernisation of Agriculture, this was all money put aside for this purpose, the National Agricultural Advisory Services (NAADS), Operation Wealth Creation and now the Parish Development Model.

These efforts were for agriculture. With the non-agricultural or broad-spectrum activities, we have put in place the following: the women fund, the Youth Fund, microfinance and now recently, "*Emyooga*".

With all the pre-Parish Development Model funds, the modes were that Government officials were the ones selecting the

beneficiaries, especially with Operation Wealth Creation. It initially worked well. Indeed, the households in the non-money sector declined from 68 per cent to 39 per cent; this was most commendable.

However, I started picking up complaints from the public of “they only give to themselves” or “*baleeta ebifu*”. They supply us bad quality material or “*baleeta eby’obuseere*”, they bring over priced items.

That is when I decided that the Uganda Peoples’ Defence Force (UPDF) personnel must get out of this effort because the image of the wider force was going to be ruined by the mistakes of these fellows who were in Operation Wealth Creation, who had lost their straightforwardness.

Moreover, it is the ultimate aim of the NRM that the stakeholders - the beneficiaries of these projects - must manage their affairs. That was the debate we had in Cabinet. When people said, “No, we should continue with the army”, I said, No, these people must learn how to manage their own affairs. They are not children. We can help them to manage their affairs. Hence, the need for the stakeholders, farmers and the artisans to form SACCOs in the parishes or at the constituency levels for the *Emyooga*. This is the correct and ultimate solution.

I have started touring and inspecting the 18 zones of Uganda. The 18 zones of Uganda are: Masaka, Mengo - what they used to call Mengo (the districts of Mukono, Luweero and all that of Mpigi) Mubende, Ankole, Kigezi, Tooro, Bunyoro, Busoga, Bukedi, Teso, Sebei, Karamoja, Lango, Acholi, West Nile and Madi.

I started with Acholi between the 23rd and 24th of February 2023. Straight away, the *wanaichi* told me of the parasites that were like flies, swarming around the PDM and *Emyooga* money. I will decisively follow up the attempted theft of the PDM and the *Emyooga* money in Acholi. And if they tampered with the money, they will pay for that treachery; they will be an example to the rest of the potential flies.

Ten thousand, five hundred and ninety four (10,594) PDM SACCOs are to be formed. As of now, 9,538 SACCOs, which is 90 per cent of the target, have been formed. That is what the secretariat told us. But I have read the report of Parliament that the Speaker sent to me, and there are many observations there that point out the weaknesses.

Meanwhile, I, myself, while in Acholi, heard from the *wanaichi* a number of bad actions. There is this group in town, in one of the wards, where somebody called a commercial officer, called a secret meeting of a few people to form the leadership for the parish model because they want to find a way of stealing the money. They did not involve the whole parish yet we said that all people in the parish, who want to engage in wealth creation, should join the SACCO as long as they are adults - that is 18 years and above. That is the plan.

All producers in the parish must join or must be told and if they do not want to join, that is up to them, but they must be invited because, like the issue in Gulu, somebody announced a meeting at 9.00 a.m. in the morning and the meeting happened at 02.00 p.m. and a few people created the leadership. That is one issue, which I picked up, and of course, I will follow it up.

Then in Aswa, instead of going to the parish, they were called to the subcounty so that people get tired and do not go. And when they were called to go to the subcounty, they were told, “Each parish should bring 30/30.” Who told you that? This is not indirect election of 30/30.

The parish SACCO is for all members and they may be organised in their production groups: the ones of bananas or dairy - but all who want to engage in wealth creation must join. If there is anything that is not clear there, then at the right time, the Minister of Local Government, who has been heading this, should explain it.

Then in another area, I think it is Aswa again, they were told to pay some money for membership. Now, we are going to follow up on all this; and I got this direct from the people.

So, these thieves are not very clever because if you steal, we shall come and find out. That is why when I went to Acholi on the first day, I visited some of these farms and I had a meeting with the leaders, and from whom I was able to get a lot of information before I went to the public meeting the following day. So, how will you steal because we are going to find out? You are wasting your time and ruining your future.

However, according to the figures of the secretariat, 90 per cent of the parishes have created the SACCOs. How? Is it the Gulu way or the correct way? We shall find out because I will go there and meet the people, and I encourage you to go and meet those people.

We are sending out Shs 100 million per parish per annum. Assuming each borrower takes Shs 1 million, that will account for 100 households per annum. Again, this is confusing. I do not know what the problem is. We talked about Shs 1 million as an example and the reason we talked about Shs 1 million is because we were using the example of coffee. This was last year, I think. To plant one acre of coffee, you need 450 seedlings. And we calculated, at that time, the price was something - I do not remember but to get 450 seedlings, you would spend Shs 180,000 of Shs 1 million. Therefore, the borrower would remain with Shs 820,000 to do other things. That is why we talked about Shs 1 million.

However, these confused people go telling people, "You cannot borrow, unless you want to borrow Shs 1 million." If I want to borrow Shs 200,000, why should you stop me? Total confusion! They say, "You must borrow Shs 1 million" yet people say, "I do not want Shs 1 million but Shs 200,000." This is better because it means one can lend to more people. Why do you find that as a problem? So, this was also another issue that one must borrow Shs 1 million yet people kept saying "No, I do not want Shs 1 million; I want Shs 200,000." And that has become an issue that people can't borrow. Why? Because they are not borrowing Shs 1 million.

Then another group came and said, "We want to borrow more than Shs 1 million" but we said "No, we cannot manage you. You can borrow Shs 1 million here, go and add other money from somewhere else." That was our answer because some people wanted more money. We said, "If you want more money than that then you are too big for our PDM, go to UDB; you qualify for UDB. But here, we can only give you Shs 1 million and then go and top up somewhere else."

The SACCOs that were ready have been given Shs 25 million each. This money has been sent. Consequently, Shs 238.45 billion has been sent directly, from the Treasury to the bank accounts of the SACCOs. Thank you so much for doing that. Even if the money is sitting there, let it sit there until the SACCOs are ready. Much of the money is still on the accounts.

According to the Treasury, another Shs 476.9 billion is at the Treasury waiting to be sent, once the original portion has been utilised. By June 2023, Shs 1,059 billion, that is about Shs 1 trillion will be sent.

Last financial year, Shs 131.4 billion was released and I am glad - I read the report of the MPs, which the Speaker sent me, and learnt that Shs 131 billion is not properly accounted for because each parish was supposed to get Shs 17 million. However, according to what the Speaker sent me, some got Shs 7 million and Shs 10 million. So, where did the other money go?

Anyhow, do not worry; Uganda is here. We shall get you. I do not know why you people worry. That is why you develop blood pressure. The money was sent - *pesa tye kwene? chente tye kwene?* We say in our language, *sente ziriluddawa? Essente zaja - obukadde kumi na musanvu*; where is the money? Very simple! These are just - I am very proud that the NRM as promised, sent the money. Those who "ate" the money, that money is toxic. They will get problems from it.

With the *Emyooga*, Shs 100 billion has been sent each year, hence Shs 200 billion in the last two financial years.

The issue I see is for you to answer the following questions: who are the *basosorodoti* for social economic transformation? I am saying this because when I read the report of the MPs, I noticed that they were people called the “focal person” at the district, commercial officer and so on, but the question is: who are *basosorodoti* of the principle of social economic transformation? *Baani abakkiririza mu* social economic transformation? Who are those, who believe and who should push? You should answer that question. I will also try to give you some hints.

Is it the Members of Parliament, the LC IV Chairpersons, the Chief Administrative Officer or the Commercial Officer? Can we use the cattle corridor experience for reference because I am here; I am not dead. I am here! If I were dead, you would say “there was the late so and so.” *Tye kan*, I am here! I am not a story and a fiction. I am here as the *musosorodoti* and the priest preaching social economic transformation among the illiterate people. I no longer want to be polite because I am normally polite. Otherwise, politeness can also damage things.

Therefore, can we use the cattle corridor experience for reference who authored and preached the gospel of social economic transformation in the cattle corridor? Remember, in the cattle corridor, there were two jobs: one was to author or think of a solution and then preach it.

Here, we are not disturbing you with authoring. Even if you do not author, preach. Who authored and preached the gospel of socio-economic transformation in the cattle corridor? Was it the District Commissioner (DC) because the DCs were there? Was it the Saza chiefs and the Gombolola Chiefs? No, it was people of conviction and mission that authored and preached the gospel (*enjiri*) of socio-economic transformation. They were not paid. They had no appointment, but they wanted their parents

and people to get the *mushana (ekitangaala)* or the right of knowledge of socio-economic transformation so that they become prosperous.

Similarly, with the PDM and the *Emyooga*, it must be the political people that must be the *basosorodoti* of the *enjiri* of socio-economic transformation because they are the ones who volunteered to be elected into leadership because they volunteered to lead people. Now, if you volunteered and was lucky to be elected, now do it, then lead, (*lutela*), instead of leading (*okulutela*), some people try to do *ethiyeyo* - Is it *yeyo*; carrying? - What is carrying on your head? *Yeyo*? Whatever it is.

Bakulonda kukulemba bantu so ssi kubeettika. (You are elected to lead people, not to carry them.) And you lead by preaching. Do not tell me about money because I am here and I led people without money. I am here; I led them to fight not to eat *matooke*. I said, “Let us go and fight and die but for a good cause” and they listened to me. Leading is not money; do not bring up issues of money.

Leadership from where and to where? Leadership from tradition in poverty to prosperity. It is good for civil servants to associate with this forward movement. When we were mobilising sometimes some of the civil servants would be positive but even if they were not positive, we would go ahead. However, if they do not, the change makers can force them to implement what they do not like or what they do not understand.

Therefore, in my view, if the money is not used this year in the right way, let us keep it. Let us not panic; the issue is not to spend the money but to spend the money correctly. If they are not ready, let us keep, it not divert it, so that the fund builds up because remember, this money is a nucleus for the parish bank.

This year, we are bringing Shs 100 million, next year another Shs 100 million, in four years Shs 400 million and if the members of the SACCO are convinced, they can start saving and adding on so that it becomes a big bank for them. So, do not talk of bringing or taking

it back. No, keep it aside until they are ready to use it because once they learn how to use it, even you the leaders, will have less problems; you will be able to tell them, “There is your money; go and use it,” because the money is there.

People need patient sensitisation and not bureaucrat *kweheneenga*. *Kweheneenga* - you remember the story in the Bible when Jesus visited two sisters; Mary and the other one. I know them in Runyankore; *Mariam na Mariza*. The other one was *okweheneenga*; busy cooking and washing dishes while Mariam was sitting listening to the word of Jesus. Jesus said, “This one is blessed because she has been here listening to the message.” The other one was just cooking, washing plates, running up and down but with no value addition. When cooking and washing plates, what value addition are you making? Mariam was adding value to herself by listening to the message of Jesus. It is in the Bible; I am not the one who wrote it.

Therefore, we do not want these people running up and down doing nothing; no. Let us take time and convince them. By the way, you should be very careful because some years back, I went to Kasese, to Mubuku Irrigation Scheme where I found a man called Mudusu, growing mangoes. I think he must still be there. He said, “I did this when I heard your speech” - My speech on the radio.

I also went to Rwengaaju and our man there told me, “We heard what you said.” Recently, I was in Paicho and a man there who I visited with his wife told me, “I heard what you were saying on the radio.” Just imagine Museveni from Kampala but these people in Paicho heard me and the one of Kasese also heard me - You can go and check with them. Did you hear Museveni? Did you do what you heard him saying? If they can hear me who is so far away, how about the people who are near?

Therefore, we are the ones to cause socio-economic transformation and this is principle No. 3 of the NRM principles. You, the Members of Parliament, should take more time with the

people. Do not go and just lecture, “*Si ndio?*” The man is just talking to himself, *sibwekityo?* No, talk and let them also talk to you and then try to discern what is holding them back.

Do not buy food and all these things. If they do not want to come, let them not come. Tell them, “I don’t have money to buy food and all that,” because you are not a hotel. They are laughing at me because they think I am an idiot. *Awo Omusoga wakobera nti, ono omusadha tayidhi kyalikukoba. Nkiidhi*. The people who go to church; does the Reverend feed them? It is because you have misled them.

In the United States - because I hear many people like the United States - if you want to be President, you declare. You say, “I want to be president and this is what I want to do.” And the people who believe in what you are saying fund you. If they do not bring enough funds, you leave it and say, “I have not got enough funders.” These are the democracies you admire, but here, you have turned it upside down – and it is not correct.

I will also be involved because I am going to tour all the zones. I will be touring two zones per month and I am sure some people will listen to what I am saying because they have done it before. I have succeeded in the Cattle Corridor with the dairy. I have succeeded in the Kisozi area with the four-acre model or less. We have succeeded in Rwengaaju – Nyakana is our active person there.

We have succeeded in Masaka – there is some little progress with coffee in Masaka. Even in Ibanda, there is some progress with coffee. We have succeeded in Kalangala with palm oil and in Bundibugyo with cocoa and coffee as well as vanilla – although vanilla is very erratic. So, we can succeed.

So, please, do not start talking of changing modes. This is their money and we must insist on that – *Mukungaanye ekibiina kyamwe eky*a SACCO.

Somebody wrote to me about the “*Bol i Cups*” in Acholi. *Bol i Cups* are the village-based

savings groups – which are good. However, *Bol i Cups* – you see, our policy in the Parish Development Model (PDM) is to link people with the national market, the East African market, the African market and the international market. That way, you anchor them – they are producing what is demanded on a big scale. Now, with *Bol i Cups*, they do what they want. Sometimes they do *Malakwang* and *Kwete*... They are making money in their small way, but this is not what we are talking about. We can later on support them separately, but this is different.

The PDM is linked with the national, regional and international markets. That is why we are selecting a few activities, which demand we are sure of. Some people are bringing new ideas; macadamia, cashew nuts and avocado – okay, we shall do the *cura* or *kibaro* for those. If we are sure about their linkage – like for milk, which I advised the cattle corridors to go into, I was sure it was in big demand internally, regionally and internationally.

The other day when I went to Algeria, they could not believe it. They said this is the best milk they have ever seen. They sent a group here and they took samples to their lab. So, there is no way this milk will *okudiba*. If we have problems with our neighbours, there is a bigger market far away. Even Nigeria is buying a lot of milk. We were also selling milk to Syria and all those countries.

So, the PDM is, first of all, about how to make good money on a smaller area in a product or products that have got national, regional and, sometimes, international demand.

So, do not mix it up with the *Bol i Cups*, *Tweziike* - In Ankole, they have got what they call *Mweziike* – you bury yourselves. For the burials, that is a different operation.

Please, stop *okumagamaga* – looking this way and that way. This is the final position: PDM must work and *Emyooga* must work. In the past, they were blaming the National Agriculture Advisory Services (NAADS) – “*aba NAADS begabira bokka.*”

Okay, we brought the army - the army *begabira bokka*. Okay, if the army *begabira bokka*, you do it yourselves. Here is the money, it is low-interest money and it is yours. Next year, we are bringing more money.

Now, I watched some TV groups – some of these youth on some of the stages: “We hear about the PDM, but we do not see it.” Go and look for it. They are there talking – “We hear about the PDM, but we do not see it”. Yes, it is your fault. You have heard that your *Mugabo* – because this is *Mugabo* for these people. Your share is at the parish, go there and check it.

That is nonsense. Go and check with your Member of Parliament. (*Laughter*) Of course, your Member of Parliament is further and the parish is nearer, but the Member of Parliament is to fight for you in case there is a problem – but not for you to get money from him.

I am going to come here and we discuss the issue of donation. The culture of donating is very dangerous. We shall get time for that.

On this occasion, I have not talked about the other sectors of wealth creation: industries; services, and ICT. We shall have time for that. The only point is simply to state that the Parish Development Model will deal with commercial agriculture by producing raw materials. We should not forget raw materials from minerals, forest products and fisheries. By adding value to these raw materials, the value of the product goes up by a factor of 10 or more.

Take coffee, for instance. The Coffee Consortium of Uganda has, again, reaffirmed what we knew in the bush; a kilogramme of bean coffee gives us US\$ 2.5. A kilogramme of roasted and ground coffee gives us US\$ 50. To get a kilogramme of roasted and ground coffee, you need 2.5 kilogrammes of bean coffee. Imagine here we are getting US\$ 2 per kilo for coffee but when they grind it, a kilo of ground coffee is US\$ 50. To get a kilo of roasted and ground coffee, you need two and a half of the other one. Therefore, you can say that for what we get for 2.5 kilogrammes, somebody gets

something like US\$ 20. We shall meet in the NRM caucus and discuss this slavery.

What is true of coffee is true of all the other raw materials in varying degrees, whether they are agricultural, minerals, forests, or freshwater resources. You now see how the present economy of US\$ 49 billion can jump by a factor of 10 to US\$ 500 billion in a few years.

Therefore, today I did not want to touch on many things. I simply wanted to reaffirm our stand on the PDM and on the *Emyooga*. Do not worry, anybody who messes up, we shall mess him up also. We shall educate our people until they understand and for those who are politicking, this is very good because now the money is there. Yes, some people are confusing our people but that confusion will be sorted out; let us maintain the course.

On the issue of homosexuals; *ebitiingwa*, *ebisiyagi*, we shall get time and discuss the matter thoroughly. Homosexuals are deviations from the norm. Why? Is it by nature or by nurture? We need to answer those questions. Is he deviant by nature or by nurture? We need a medical opinion on that and we shall discuss it thoroughly. Western countries should stop wasting the time of humanity by trying to impose their practices on other people.

Europeans and other groups marry their cousins and near relatives. Here, to marry within the clan is taboo; *omuzizo*. Should we impose sanctions on them for marrying relatives? Should we put sanctions on people who are marrying their cousins in other parts of the world? That is not our job. If they are marrying their cousins then that is their problem.

Sex in Uganda and maybe in other parts of Africa is confidential; even heterosexuals do it confidentially. How do we come to know that you are a homosexual unless you publicise it? We shall discuss all this.

With these few words, I thank Parliament for allowing me to come and say a few words to you. If there are some other issues, convey

them confidentially so that I can understand them well. (*Laughter*)

THE SPEAKER: Honourable members, I want to thank you for listening to His Excellency the President of the Republic of Uganda. Your Excellency, with humility, we want to thank you for honouring our invitation and also fulfilling your constitutional obligation as per Article 101(2) of the Constitution.

You are always welcome to the Parliament of Uganda and we remain working for the good of humanity in this country. I want to thank you so much and thank you, *Mama*, for accompanying the President.

Honourable members, I now adjourn the House to Tuesday, 21 March 2023 at 2 o'clock.

The East African Community Anthem.

The National Anthem.

(The House rose at 4.13 p.m. and adjourned until Tuesday, 21 March 2023 at 2.00 p.m.)