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## Gender roles in traditional healing practices in Busoga

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# *Gender Roles in Traditional Healing Practices in Busoga*

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geboren te Bulagala, Uganda  
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## **Dedication**

This work is dedicated to my mother, Mukyala Edisa Isiko Namwase, who has spent much of her lifetime raising her sons, daughters and grandchildren

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## **List of Maps**

Figure 1: Map of Uganda showing the Different Sub Regions

Figure 2: Map of Busoga Sub-Region

**Abbreviations**

WHO-----World Health Organization  
THP-----Traditional Healing Practices  
TM-----Traditional Medicine

## **‘SOGA’ Derivatives**

It is imperative for the reader to know the meaning of all the ‘soga’ derivatives as used in this thesis, so that contextual meanings are made of statements containing any of these derivatives.

Lusoga- This is the language spoken by the Basoga. Just like it appears with other Bantu languages spoken by people around the Lake Victoria basin, nouns among the ‘Basoga’ are reflected by changing prefixes: human beings are indicated by prefix ‘*Ba*’ (plural)-therefore, the people are called ‘Basoga’ and ‘*Mu*’ (singular), a person is called ‘Musoga’; name of the country (region) ‘*Bu*’-therefore being ‘*Busoga*’; the language ‘*Lu*’-therefore becoming ‘*Lusoga*’ and an adjective from these is ‘*Ki*’. Thus, the region is called Busoga; the people are Basoga (singular, Musoga); the language is Lusoga; and "anything of the Basoga," is described as ‘Kisoga’. Therefore, I at times write ‘Kisoga traditional healing’ or Kisoga traditional medicine, Kisoga medicine or Kisoga herbs and so on.

Busoga- this is the name given to the territorial boundary of the area under study, meaning ‘land of the ‘Soga’. But in the thesis, I use ‘Busoga’ to refer to the ‘society’ of people who live in the territorial boundary under study.