SCHOOL OF MISSION AND THEOLOGY

STAVANGER, NORWAY

**BUGANDA CULTURAL RELIGIOUS BELIEFS AND
RITUALS ENCOUNTERING MODERNITY IN UGANDA.
A CASE STUDY OF LUBAGA DIVISION
KAMPALA DISTRICT
UGANDA**

BY

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DEDICATION

I dedicate this work to my late father Sheikh Mustafa Maalo and my mother Nalubwama Jemeo Maalo for their moral support through out this study, my lovely husband sheikh Haruna Jemba, my daughter Shahiidah Jemba, my brother Maalo Baker Kakooza and my sister Nalugo Halima Maalo Nanyondo Hamidah.

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LIST OF ABBREVIATIONS

CBS: Central Broadcasting Service.

LTA: Luganda Teachers Association.

WBS: Wavamunno Broadcasting Service.

UBC: Uganda Broadcasting Co-operation.

ATR: African Traditional Religion.

NRM: National Resistance Movement.

FDC: Forum for Democratic Change.

UPC: Uganda People's Congress.

DP: Democratic Party.

JEEMA: Justice, Education, Economic revitalization, Morality and African   unity.

KY: Kabaka Yekka.

PPP: People's Progressive Party.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Buganda cultural beliefs and rituals are changing rapidly due to continuous interaction between external (foreign) global cultures and (internal) local cultures.

Factors such as globalization, modernization, urbanization and intermarriages among others, have made the world become a global village. The world is experiencing an intensive and rapid human interaction that has never existed before in life history. Thus it is important in the modern times to have a sharp eye on our culture as well as modern cultures and to study the interaction between the two cultures.

"With no doubt, in today's global world there is typical interdependence between modern (global) and traditional (local). All the economic, political, medical and other phenomena (…) are signs of globalization, the process by which people all over the world are exposed to and affected by ideas, issues and cultures from other places".[1]

Considering the above citation, it is necessary to have more discussions and writings on matters of culture encountering modernity. The fact that both the modern and local cultures are significant in people's day today lives, this study investigated how both modernity and Buganda culture affects one other as well as suggesting the possible measures for proper existence of the two. In this paper, during this study, I focused on the Buganda traditional beliefs and rituals encountering modernity in Lubaga division, Kampala district in Uganda. Here, I tried to investigate the perception of traditional leaders, elders, youth and traditional healers towards modernity. As well, these informants tried to suggest possible measures for peaceful coexistence of the two in the area (Lubaga division).

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[1] Bradshaw, Healey and Smith 2001: 6.

1.2 The Problem

1.2.1 The statement of the problem

For many years modernity has been criticized for undermining, changing, misinterpreting and being a destructive factor in Buganda culture. These criticisms made modernity the enemy of Buganda traditional beliefs and rituals. Thus, the focus of the study is to investigate how traditional leaders, healers, elders and youth in Lubaga division perceive modernity. The study will also try to investigate on how modernity affects the Buganda traditional beliefs and rituals. Further, I will look at how factors influence the adoptability of modernity, as well as its role in relation to Buganda traditional beliefs and rituals. The study will also try to find out the possible measures for the peaceful co-existence of Buganda traditional beliefs and rituals together with modernity.

As a way of achieving this, I will apply various dimensions and theories that throw more light on the integration of modernity in Buganda culture such as localization, globalization, glocalization, modernization and jihad versus McWorld as mentioned by Benjamin Berber. These theories and dimensions will help to trace the commonalities and differences between modernity and Buganda cultural beliefs and rituals, their effects to each other and how they peacefully co-exist in Lubaga division Kampala district in Uganda. For the betterment 0f my research, it was necessary to investigate on how Buganda traditional beliefs and rituals affects modernity. However due to the limited scope of the study, the time was not enough to address both issues at ago. Thus this study will mainly focus on the impact of modernity on Buganda traditional beliefs and rituals.

1.2.2 Objectives of the study

The main objectives of this study are as follows:

1. To investigate how religious leaders, elders, youth and traditional healers in Lubaga division perceive and understand modernity.
2. To investigate the relationship between Buganda traditional beliefs and rituals with modernity.
3. To find out events and factors that influenced the adoptability of modernity in Lubaga division.
4. To assert how .modernity affects the Buganda traditional beliefs and rituals.

To identify the possible measures that can help in the peaceful coexistence of the two in Lubaga division.

1.2.3 Research Questions

In order to answer the problem of the thesis and meet the main objectives, the researcher used several questions which helped her collect the useful and relevant data required for the study among which includes the following;

1. How do elders, traditional leaders, youth, and traditional healers in Lubaga division perceive modernity?
2. What is the relationship between Buganda culture and modernity?
3. How does modernity affect Buganda traditional beliefs and rituals?
4. How do Buganda traditional beliefs and rituals affect modernity?
5. What are some of the factors that influenced the adaptability of modernity in Buganda culture in Lubaga division?
6. What can be done to ensure the peaceful co-existence of the Buganda traditional beliefs and rituals together with modernity?

In the study, the researcher used the above questions which were further developed in the interview guide which enabled her focus on the specific issues related to the main questions stated by the researcher.

1.3 Definitions of key concepts

Modernity

Modernity refers to the social mode of life that emerged worldwide with a descriptive idea that the current is discontinuous from the previous through the process of social cultural changes by either improving or declining.

To some people in the field, defined modernity as social conditions and ways of life issuing from industrial technology and intellectual revolution which started in Europe around the 17th century which later spread allover the world and it became the world slogan that has influenced and still influence peoples lives in all aspects   I will mostly consider Anthony Giddens definition of modernity that says that, "Modernity refers to the mode of social life or organization which emerged in Europe from about the seventeenth century which later

became worldwide in their influences."[2] I will use this definition of modernity through out my work because it tries to depict the meaning relevant to the topic of the study.

In Buganda particularly, although some informants were of the view that, their ancestors were already modernized before the coming of the Europeans and Arabs, but according to many of them, the first event for the incursion of modernity into Buganda kingdom started around the mid 19th century when Arabs and Swahili traders from the coast arrived in Buganda. They were searching for slaves, ivory as well as other merchandise. At the end of 19th century, European colonialists also joined them which marked the beginning of modern Buganda.

Culture

These are forms of abilities, notions and behaviors acquired by people as members of the society that are dynamic and acquired through interactions and communication. They can also be referred to as acquired cognitive and symbolic aspects of existence that are socially constructed and constantly negotiated. According to Nzita and Niwampa, "Culture […] is born and grows. It is a natural phenomenon. It involves in the course of a particular society. It is never static. It is dynamic. We can talk of traditional as well as modern culture."[3] This means that culture can be changed to fit in the changing world by removing some residuals as well as forming new ones. This view will help me identify the impact of modernity to Buganda culture and vice versa since culture is not static.

However, Rogers M. Keesing asserts that, culture can be defined as a system of more or less shared ideational designs for living characteristics of a particular people.[4]

Buganda

This is the kingdom of Ganda people in Uganda and it is the largest of all traditional kingdoms in Uganda. It occupies the central part of Uganda including the capital city Kampala with the population of 5.5 million people representing almost 17% of the total population. The language spoken by Ganda people is called Luganda which is widely spoken and taught at all levels in Uganda. The citizens of Ganda land are called Baganda.

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[2] Giddens 1990: 1.
[3] Nzita and Niwampa 1997: iii.
[4] Keesing 1976: 207.

Religion

Literally the word religion means binding together. Technically, religion can be defined in many different ways.

These are human thoughts which include set of narratives, symbols, beliefs and practices that give a meaning to practitioners. According to Mark Juergensmeyer, religion can be defined as ''a system of beliefs, practices, institutions and relationships that provide the primary source of formal guidance for believers."[5] Hence, any beliefs or practices that constitute meaning are considered part of religion.

According to Herbert "Religion are cultural systems which, through various material forms, stories and rituals, witness to what is believed to be a transcendent reality."[6]
He adds that, Following Geertz (1996), Greeley (1999 p190) defines religion as "a system of narrative metaphors that give purpose to life, that answer questions about tragedy, suffering, death and about happiness and ecstasy"[7]

Basing on the definition of Herbert and Juergensmeyer any thing that contains beliefs and provides meaning can be a religion.

Religion contains experiences through meditation rituals ultimate truth, prayers, art and craft, music among others which exist from generation to generation trough stories symbols and writing among others.
Briefly religion means belief in God or gods and goddesses.
However, given all different definition of the term religious scholars generally agree that it is very difficult to have a single definition that applies to all religions due to the fact that people examine religion with critical thinking and analysis that is why the term has some ideological effect to those who try to form a universal definition.

Beliefs

These are psychological states in which an individual holds a proposition or premise to be truth. Therefore, religious beliefs are beliefs regarded as supernatural, sacred or divine.

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[5] Juergensmeyer 2005: 3.
[6] Herbert David 2003: 30.
[7] Ibiid 2003: 30

This means that, religious beliefs can be a state that relate to the confidence in the truth or existence and worship of the Supreme Being. It mainly deals with religious behaviors that focus exclusively on the ideas about the existence and characteristics of God.

Rituals

These are chosen forms of action prescribed by either religions or traditions mainly for their symbolic values. They are occasionally or regularly practiced either individually, in group or by the community.

Zuesse M. Evan defined Rituals as "those conscious and voluntary, repetitious and stylized symbolic bodily actions that are centered on cosmic structures and/or sacred presences (verbal behaviors such as chat, song, and prayer are of course included in the category of bodily actions)".[8]

1.4 Scope of the Study

1.4.1 Geographical Scope

The study was carried out in Lubaga division of Kampala district. This was due to the fact that the division is the center of Buganda kingdom with a variety of traditional tombs, king's palace, and Buganda traditional shrines. This helped the researcher in accessing the desired data for the study.

1.4.2 Population Scope

In the field, the data was collected from traditional leaders, elders, youth as well as traditional healers in Lubaga division who served as major informants in the study. The researcher used the minimum number of four respondents from each group with a balance of males and females. This helped the researcher to acquire the balanced information from men and women. None of the informants felt inferior over the other since both male and female were equally involved in the discussion. This helped the researcher in the analysis of the information got from the informants as she was able to compare both male and female perceptions.

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[8] Zuesse"Ritual" in Mircea Eliade (ed). Encyclopedia of Religion,   1987: 405.

1.5 Justification and Significance of the Study

The researcher was supported and motivated to choose this topic for the study for the reason that the Buganda cultural beliefs and rituals are still of the great value in people's lives. As well, modernity has become the slogan in the global world with all its benefits and shortcomings. However, less has been done to ensure peaceful co-existence of the Buganda traditional beliefs and rituals together with modernity in Lubaga division.

The research findings will help in the preservation and protection of Buganda cultural religious beliefs and rituals against the dangers of modernity. As well, it will also help in preserving the benefits of modernity from being spoiled by some Buganda traditional religious practices. This will make it easy for the integration of modernity into the Buganda traditions. However, the study will contribute to deeper critical insights into the current effort of enhancing the relationship between Buganda traditional religious beliefs, (African culture) at large and modernity. This will not only be useful to Buganda culture in Lubaga division, but also to other cultures in Uganda, African and other cultures elsewhere in the world.

It will also help to establish means of peaceful co-existence of culture and modernity. As Nzita and Niwampa said, "Society normally adjusts its way of living in order to cope with a new and changing environment. […] The cultures of people which have been moulded over centuries cannot die away very easily."[9]

This means that both cultures should adjust in some of its practices for the betterment of the two. This will help the government of Uganda, policy makers and traditional leaders not only in Uganda but elsewhere in the world to develop social networks for the peaceful existence of modern and traditional cultures.

As well, the findings will help in fulfilling the requirements for the award of masters of global studies degree at the school of mission and theology Stavanger, Norway in June 2012.

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[9] Nzita and Niwampa 1997: iii.

1.6 Methodology

This part of the chapter will present the methods used by the researcher during the field study right from data collection, analyzing and final writing of the thesis.

While in the field, the researcher used mostly interviews for qualitative data collection since it was a descriptive project. This approach helped the researcher to collect data from primary which was of great significance for the purpose of investigating different informant's reactions. It also helped her in acquiring the secondary data from different written sources.

1.6.1 Selection of and access to the Study Area

The researcher was inspired to choose Lubaga division for her study because she found out that the area was very resourceful for this research because it contains the Buganda main palace at Mengo hill, Kasubi tombs, Bulange offices, house of the Buganda parliament, Kabaka's office, CBS radio, Buganda Royal Institute. In addition, the head of traditional healers is also living in Lubaga division plus many other traditional shrines (*amasabo*). Therefore the area facilitated the study.

Lubaga division being around Kampala the capital city gave it an easy access to the researcher. This was because she was able to meet the informants in their convenient time with lesser disturbances since she could sometimes walk to reach the informants. The transportation was available at anytime and she mainly used *boda boda* motorcycle and taxi (*kaunyem*) to reach the field.

In the study of African traditional religion, usually there is an insider and an outsider as emphasized by Olupona Jacob. As a researcher she was more likely to fall under both categories depending on the respondent's description. It should be remembered, also, that in a sense all scholars are "outsiders."[10] Therefore, since the researcher had no close relatives in the area, some respondents looked at me as a stranger and an outsider. Some how they were right in their description because the researcher had a letter from Makerere University, Department of Religion and Peace studies, describing her as a student from the school of Mission and Theology, Stavanger, Norway. The letter identified the topic, requesting the respondents to help and cooperate with the researcher as well as thanking them in advance for their cooperation. However, this letter showed me as an outsider but it saved me from being

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[10] Olupona 1990: 20.

called a stranger, as Bailey (1987) said, The introductory statement is important because it justifies the study to the respondents and often determines whether he/she cooperates or not."[11]

As well, some respondents looked at the researcher as an insider. This was simply because she identified her name as Namaalo Rashidah, my father, my grand father, my clan and some other related information. This explained to them that the researcher is a *muganda* and they looked at her as part of them. They mostly referred to me as sister, granddaughter, and daughter by the youth, elders/traditional healers and traditional leaders respectively since all of them were Baganda. Researcher's name and background qualified her as a member of the group studied and eased her access to the required informants for the study. This showed the researcher that Bailey was right to say that the researcher must have some affiliation (e..g., with a university or research company) that gives him or her a purpose for conducting the study.[12]

The above description is correct and because of the name and the clan many respondents referred to me as *muzukulu w'aKatongole e Mulema* meaning that the granddaughter of Katongole in Mulema because Katongole is the clan head of which the researcher belongs ('cow clan') known as *Ente* in Luganda language.

In Buganda traditional religion the genealogy has a strong bond and it is among things that can describe a person as a *muganda*. It is traditionally known as *okutambula ng'omuganda* meaning walking like a *muganda*. When some one is told to *kutambula ng'omugamda* ('walk like a muganda'), technically it does not mean standing up and start walking, but rather it is meant to talk about your genealogy.

Knowing genealogy saved researcher from being called a stranger. This is because many respondents looked at me as part of them. It was very common whenever the researcher went to meet the respondents especially the elders, traditional healers and leader, to request her to walk like a *muganda*. It made them very happy to see that she responded in the right way hence making her the "insider" in the field as Olupona said that "A complete 'insider' view can only be presented by the actual believers themselves."[13] Additionally, the speaking of Luganda as respondent's local language made the researcher very popular because they

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[11] Bailey 1987: 137.
[12] Bailey 1987: 246.
[13] Olupona 1990: 20-21.

(researcher and respondents) were able to communicate cleanly and understand each other in a very friendly manner which eased my role as insider in the field.

1.6.2 Field Ethical Code

While in the field the researcher tried to keep and maintain balance between research ethics, the needs and expectations of the study as well as negotiating the community's interest in the study. She tried to be conscious sensitive in her mind while dealing with her informants which made her open to all kinds of viewpoints. This was because the study had two controversial but related concepts which are sensitive and emotional; those are culture beliefs and modernity. She took care not to offend or challenge any one in any way. Every one among the informants was free to give his/her views towards modernity and Buganda cultural beliefs and rituals in Lubaga division without any intimidation or being corrupted and with no bias.

The information obtained from the field was kept and used secretly by the researcher throughout her field stay in Lubaga division until she came back to Stavanger. The recorded data and writings were kept safely and not accessible by any other person a part from the researcher. All information is anonymized and will be destroyed after the researcher has submitted her thesis latest 30th June 2012.

1.6.3 Methods and Tools for Data Collection

Since the project was mainly descriptive, the researcher mostly used interviews for qualitative data collection. It involved meeting and interaction with people of different kinds among which were elders, traditional healers, traditional leaders and youth in Lubaga division of Kampala district. Most if not all the respondents were converts to either Islam or Christianity. I interviewed people both individually and in focus groups.

1.6.3.1 The Interviews

The researcher used formal interactive interviews with traditional healers, traditional leaders, youth and elders whom she requested through mainly phone calls and fixed appointments according to the time suitable for each respondent. Most of these were highly knowledgeable and could give more in-depth information than expected. The researcher met each of them separately and later met the youth in a group which enabled her to acquire the desired information about the Buganda cultural religious beliefs and rituals with modernity in Lubaga division.

The informants tried to describe their perception towards modernity and its relationship with Buganda culture, and how one influences the other in Lubaga division. The researcher used the interview guide and focus group discussion which helped her to get the reliable and useful information for the study and discovering new things in the field.

The researcher mostly used interview method to those who had enough time but for the few, who had little time, she would leave them with hand filled questionnaires/interviews to fill them during their free time which she collected afterwards.

As a way of getting more information from the informants, the researcher used some verbal mannerisms such as: Sure…? Is it…? Really…? What...? When…? and many other mannerisms, which helped her to get the deep information useful for the study.
Interviewer's manner while the informant was talking was very important.[14] In the field, the researcher was conscious of her facial expressions and looked happy and free all the time so that the informants would not be afraid to speak out their hearts freely. She never forced any of them to give the information when it was not out of their will. In some cases the researcher avoided joint interview especially between the elder and the youth because she found out that the youth feared to express their views in the presence of the elders and when they tried to do so some of their words would hurt the elders. Thus she tried to separate them so that every one could express his/her feelings freely.

1.6.3.2 The Focus Groups
The researcher arranged and conducted group discussion at different places but mainly at Buganda Royal institute Mengo Kakeeka, where she met the university students. The researcher interacted with these students in various discussions where they expressed their views and feelings regarding local-global interaction in their area (Lubaga division).

In addition, the researcher also conducted one of the group discussions at her home where she invited the youth as her focused group and prepared them a hot meal of which came after the discussion. Here the main aim of the discussion was to find the way forward. The discussants gave their different views on how we (Baganda) can preserve our traditional beliefs and rituals as well as enjoying the benefits of modernity. The method of group discussion was

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[14] Hamersley and Paul 2007: 199.

very useful for the researcher to obtain the necessary information from the respondents. This was due to the fact that the respondents spoke out their thoughts, feelings and expression freely. As a researcher, I observed this through verbal and respondent's body movements like voice tones, face expression, finger pointing, hand gestures and many other non-verbal cues.

The method was very interesting because some respondents forced their friends to speak out the truth as well as provoking others to air out their views which helped the researcher to get more information about the study. Hamersley and Paul emphasized this as they said that, "In a group discussion/session, the interviewer will always find it difficult to maintain/control over the topic, but at times may be of good in that informants can prompt one another by saying go on…tell her/him…what about…and when… ".[15]

However, as a matter of the fact, there were always disagreements between individuals in a group discussion. Some times they were of good for the researcher since the respondents spoke to the maximum. In some ways they had a side effect when they are not well controlled or minimized. This is because, some respondents may dominate others and speak on their behalf where by some useful personal views/information can be missed especially for those who may feel inferior over others and the shy. To prevent this, the researcher tried to moderate and control the discussion in favorite atmosphere where all respondents felt free to participate in the discussion. As a researcher, I listened, observed, recorded, noted down and finally analyzed the views of the respondents to avoid irrelevant and false information.

During the researchers' interaction with elders and traditional healers, she normally used to note down their views since most of them did not want to be recorded and to some even noting down was a problem to them. This reminded the researcher of Bailey's view that, "Note taking can make the subjects self-conscious and cause them to act abnormally… most observers prefer, if possible to jot down notes during the day and write their full field noted at night."[16] The researcher used Bailey's guidelines which helped her succeed in the field and which made the study successful.

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[15] Hamersley and Paul 2007: 116.
[16] Bailey 1987: 249.

1.6.4 The Respondents
1.6.4.1 Establishment of the Sample Size and Selection
 In the study field, the population targeted included the traditional leaders, youth, traditional healers and elders who had the knowledge about the Buganda cultural religious beliefs and rituals encountering modernity. 30 persons were interviewed by arranging with each of them the convenient time and place.

In the collection of data, about 8 traditional leaders, 6 elders and 4 traditional healers of Lubaga division were interviewed of whom the researcher met individually. 12 youth whom the researcher met in groups arranged at different places. Later she interviewed them individually since it was her focused group. Meeting each youth individually helped the researcher to get the in-depth information from them especially those who felt shy and inferior during the group discussion. This was done through the use of oral interview guided by the questionnaires. She also used different means to store the data collected and among them were noting down and recording. The information received was later saved on a hard disc and a flash disc. For the few who had no time for oral interview, the researcher left with them a hand filled questionnaires which they filled during their free time and the researcher collected them afterwards.

1.6.4.1 The Respondents' Biographical Data
This will involve the general characteristics of the respondents which include age, sex, marital status, and educational level and religious affiliation. These were more likely to influence the respondents' perception towards modernity and Buganda traditional beliefs and rituals in the area.

Age
In the field, the researcher tried to balance between the young and old aged people. The views from all different age group could help the researcher acquire the necessary information in the field. The researcher sought to know different views from different age groups, as each of these groups had their own perception towards the Buganda traditional beliefs and rituals encountering modernity in Lubaga. The age balance was between 20-65 years, this helped the researcher since the old people above 40years provided her with information about the Baganda traditional religion since they are much knowledgeable about it than the youth. As well, the youth provided her the information on modernity since are exposed to the global

modern world. This balanced information helped her to make a balance between the two since it was the main core of the research.

Gender

In the field the researcher made a balance of male and female. The researcher tried to make a balance in sex which helped her to get different views from male and female and non of the two spoke on behalf of the other as each group were equally represented in the study. The total number of the population studied was 30 where by 15 male and 15 female which means that 50% from each group.

Marital status

Most of the respondents especially from the group of elders, traditional leaders and healers were married people and the majority if not all youth were un married. The researcher found out that the marital status also influences the respondents' perception. This is because marriage influence and change people's views and understandings. In the research the researcher found out that the unmarried people are thinking much about the enjoyment of life and they take modernity as the only way for the enjoyment whereas the married ones are looking at how the future is going to be since people are more likely to live with no culture which means no morals to guide them.

Educational levels

The researcher wanted to find out the influence of educational level of the respondents since in most cases the views of the educated differ from those who are illiterate. This was a right perception because most of the educated people who had contact and interaction with people of different cultures supported the view of modernizing some traditional cultures for the better. The educated ones were mostly referred to as the modern. As well, none educated insisted on their culture that there is no need of moulding it because it will be swallowed off by modernity and hence they will loose the moral guidance as well as their belonging and identities. These were mostly referred by the respondents as traditional. Among the total population studied 10 were uneducated and 20 were educated which forms 33% and 66%, uneducated and educated respectively.

Religious affiliation

Since the main focus of the study was the traditional beliefs and rituals among the Baganda, the religion of respondents was a very important sector, as people of different religious background may have different attitudes towards Buganda traditional beliefs, rituals and modernity. The researcher interviewed the people of different religion and these include Islam, Christianity and traditionalists. However during the field study the researcher came across only two informants who were typically traditionalist, most of others who claimed to be traditionalists were converts to either Christianity or Islam and at the same time practicing their traditional practices.

1.6.4.2 Interaction with respondents

All respondents in their different capacities were very useful to the study and they provided new information especially about the cultural beliefs and rituals among the Baganda. The information given, helped the researcher to appreciate many beliefs and rituals in Buganda traditional religion as well as recognizing the role and values of modernity in the area.

In some cases, however, the researcher faced some difficulties in controlling the respondents' emotions especially with group discussion. Some respondents misunderstood the others or failed to agree on a given point and this caused a lot of frictions and tough arguments. She sometimes failed to manage the time properly as for some times the discussion became so interesting and we exceed the time limit, control emotions and rude behaviors. This helped her in realizing the difficulties that social researchers pass through. She met people of different categories such as the liberals who argue that culture should be adjusted, while more conservative informants would maintain that things should remain as in the past.

However the researcher was able to interact and exchange ideas with all people of different views in such situations. She would keep quiet while noting down and recording the information that she could hear and observe and later used it when arranging and analyzing the data.

1.6.5 Data Analysis

The data was critically analyzed both qualitatively and quantitatively especially interviews, recorded information and internet work to ensure effectiveness and accuracy of the study. After that, comparative analysis followed in order to develop useful context from either similar or varying ideologies of different informants.

The key informant interviews and Focus Group Discussions were transcribed and analyzed continuously during and after field work. It added together to get the general views of the study and make conclusions.

For quantitative analysis, each questionnaire was edited to check uniformity, accuracy, competence and consistence. These were then coded and analyzed. Frequency numbering was used to describe the findings and the report was written.

The number of population in the field was high. Yet the researcher had little time to stay in the field, thus she decided to use 28 informants whose data was used as a key points for this study. Through the fieldwork the researcher was able to obtain sufficient information to discuss the problem raised in this thesis.

To avoid false and irrelevant information, the researcher critically analyzed the secondary data, as well as the primary data obtained from individual oral interviews, hand-filled questionnaires and group discussions concerning the Buganda traditional beliefs and rituals encountering modernity in Lubaga division of Kampala district, Uganda. Firmly, only relevant and true information as regard to the topic of the study was used.

1.6.6 Data Quality Control

The quality of the data was controlled by the use of regular consultation of the knowledgeable people in the field of Buganda traditional religious beliefs and ritual as well as those that are well knowledgeable with modernity in Lubaga division. These include the targeted group such as traditional leaders, elders, youth and traditional healers.

The researcher also used different book on Buganda culture like *Okusamira y'ediini y'abaganda ey'enono* (praying is the Baganda indigenous religion) by J C Sekamwa, and other books on African traditional religion, fore example African traditional religion in contemporary society by Jacob K. Olupona, African religion and philosophy by John Mbiti, African traditional religion in modern world by Thomas E. Douglas and many others

1.6.7 Challenges of the Study

In the field the researcher encountered several problems. This is because culture is a very complex matter and critical since it is in-born and continues to influence people's daily life. This means that studying one's culture is studying the entire person in all aspects. Thus many people become emotional in matters of culture especially when it comes to making some adjustment in their cultures. This is because most people believe that cultures are static and should not be moulded of changed in any way. So some people looked at me as a stranger and someone who wants to demoralize and change their culture in favor of modernity while others took me as the enforcer of modernity.

However, the presentation of an introductory later from Makerere University, Department of Religious Studies, saved me from all those misconceptions. The recommendation letter from Makerere University addressed me as a student from the School of Mission and Theology, Stavanger, Norway. Although this later saved me from misconceptions, it was some how a problem as some of the people I met as informants thought that I must have received a lot of money from Norway to curry out this research. Thus they expected some money and other gifts from me. I tried gave out some gifts to some informants to please and thank them for their effort to collaborate with her and their contribution towards my progress. These gifts were mainly given to youth, elders and traditional healers. For the case of youth she used to buy them some eats and drinks or prepare, whenever they could meet. Simple gifts like sugar, soap and token sum of money were given to elders and traditional healers and some traditional leaders. Such gifts made them feel helpful, important and valued in the process. This enabled free interaction with the informants and only brought fruitiness towards the study and provided the researcher with the necessary information for the study.

These small gifts helped to show my appreciation to the informants for their contribution towards my study. I tried also to convince them that I was just a student on the field work study with no much money. They also appreciated my effort and the small gifts I provided them. This was of much benefit to me as a researcher as I managed to keep my informants closer to me as my friends. This helped me to acquire the necessary information for the study.

1.7 Brief background of the study area

Lubaga division is located in the western part of Kampala district in central Uganda and it is one of the five divisions that make up Kampala district. Lubaga division is bordered by Kampala central division in the East, Kawempe division in the North, and Wakiso district in the West and South.

Lubaga division derives its name from Lubaga parish where the division's headquarters are situated, whereby the parish got this name from Luganda word "*okubaga*" meaning planning or making the structure strong while constructing it.

Lubaga division is made up of thirteen parishes (villages) including, Mengo, Namugongo, Lubaga, Lungujja, Kasubi, Nateete, Busega, Lubya, Lugala, Nkulabye, Kawaala, Bukasa and Mutundwe; with a population of 500,000 people, of which 55% are females and 45% are males. However, the number is rapidly increasing due to the construction of northern bypass.

Several religions like Christianity, Islam, traditional religion and others are also found in the area where Christianity is the major religion with highest population of 60% and Islam occupying the second position with 45% and the rest 5% of the population.

People living in Lubaga division are mainly traders in several urban centers. The main trading centers include Kasubi, Kawaala, Nateete and Lungujja which are among the most densely populated areas characterized by slums and under developed pockets within Lubaga division and Kampala district at large.

The division is characterized by relatively small season variations in temperature. The coverage rainfall is a bite high due to high evaporation from Lake Surface and regular winds across Lake Victoria. The rain falls is around 160-170 days every year with two peaks, which is from March to May and from October to November. The temperature average is between 22-27 degrees.

Despite of the high rates of rainfall, the area is greatly affected by abject poverty. About 60% of the people are living under absolute poverty. This is because the area is over populated with slums and swamps and it is always affected by water floods in some places like Lubigi and Nateete.

Lubaga is composed of several urban centers and small villages each under a local council (LC). Since Lubaga is a slum area, small businesses are its major economic activity. The

major means of transport in the area was tax commonly known as *Kamunye*, *bodaboda* motorcycle, special cars and self drive car. This manifests the co-existence of modern and traditional feature prevailing in the area.

Lubaga division has the seat of the Catholic Church at Lubaga, Anglican Church at Namugongo, and three major protestant churches (Lubaga miracle centre, liberty church and victory Christian centre for pastor Kayanja, pastor Namutebi and Pastor Joseph respectively). It also has the residence of cardinal of Uganda and residence of archbishop of Kampala diocese. Moreover, there is Lubaga hospital which accommodates 300 patients which is the third largest hospital in Kampala district, Mengo palace, Bulange offices, and the house of the Buganda parliament, Kabaka's office, CBS radio, Buganda Royal Institute and Kasubi tombs among others which give the division unique features among other divisions.

Since the area is strategically located, it accommodates people of different tribes and various ethnic groups with a rich cultural heritage. Among these groups include the Baganda who are the majority with almost 75% of the population, others are Banyankole, Bakiga, Basoga, Batooro, Banyarwanda, Barundi, Batooro, Bafumbira and Bahororo who make up the remaining 25% of the total population. The main language spoken by the people is Luganda. Despite the fact that the area accommodates people from different ethnic groups, the Baganda dominates most thus facilitating the topic of my study.

Concerning the family composition, there are no clear demarcations between nuclear and extended families. The researcher also found out that in the area people are practicing monogamy and polygamy based on the ideologies of religion, modern and traditional. To many traditional informants, having many wives and children are signs of prestige and honor. Whereas to Muslims it is a religious obligations to have two or more wives up to four. Many Christians informants who had more than one wife tend to hide under the umbrella culture and traditional since their religion only confine them to one wife.

Since most of the families are extended with grandparents, uncles and aunties, religion, cultures, social norms and values are passes to them through stories, songs, legends, riddles and poems. This means that they are passes to them in totally traditional way. Whereas those who lives in nuclear families modernity tools have greatly assisted them since they get such information through television, internet, radios, newspapers and journals plus written and published literatures.

CHAPTER TWO

THEORETICAL PESPECTIVES

2.0 Introduction

Presently, vast literatures on African traditional religion have been written, mostly by African sociologists. Such books include introduction to African religion, African traditional religion in contemporary society, African religions and philosophy, unveiling witchcraft, African traditional religion in modern world and many others. A Makerere university professor JC Sekamwa published a book in 1968 titled okusamira y'ediini y'Abaganda eyennono. This book presents the Baganda indigenous religion and shows how relevant this religion is even in present days. Meanwhile, many African leaders toady are fighting strongly to preserve, promote and maintain African traditional religion and culture if possible to make it a world religion.

However the main focus of this chapter is to present various theories on African traditional religion presented by different researchers and writers and to discuss their relevance in the study of African traditional religion.

2.1 African Traditional Religion

Many researchers and writers who have written on African traditional religion, their focus was on the general concept of African traditional religion. Their concern was on the nature of God, worship, and ancient practices of African ancestral understandings.

Fore example, John Mbiti (1975) asserts that, "African religion is the product of thinking and experiences of our forefathers. They formed religious ideas, they formulated religious beliefs, they observed religious ceremonies and rituals, they told proverbs and myth which carried religious meanings, and they evolved laws and customs which safe guarded the life of the individual and his community."[17]

This context, elaborates the nature of African religion as part of African heritage which belongs to its people. It only shows how African people lived/live within their religious life. Such understanding has been well explained in detail by the same writer analyzing the true

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[17] John S. Mbiti, Introduction to African religion (1975: 12).

color of African religion. He contends that African religion is wrongly called superstition, magic or fetishism. He stresses that, "it is completely inadequate to describe African religion as superstition, magic or fetishism. African religion is a major religious system in its own rights."[18]

Whereas Mbiti's arguments have been clearly elaborated and centering on the nature of African traditional religion, it has not looked at the modern understanding and practices that have invaded Africans in modern times. This research is looking at this aspect in particular.
However, Mbiti (1990) comments on modern changes in which African finds itself at present where Christianity and Islam in their expansion in African and their encounter with traditional background, but he does not analyze issues of modernity encountering the cultural set up of African communities like in Lubaga division the selected area of my study. His work does not answer the questions of modernity encountering the ancient African traditions in areas like Lubaga division in Uganda

Thomas (2005) emphasizes the fact that Mbiti attempted to explore the diverse nature of religion in African context. He argues that "African traditional religion may be the most viable source capable of assisting the black people on the continent and throughout the Diaspora in restoring the communal and ethnical solidarity that is found among the Arabs who practice Islam and the Europeans who are in many ways the overseers of Christianity."[19] However, his work does not recognize the new dimensions of modern religions and their role to African peoples. He stresses that "the primary objectives of Christian missionaries, who entered Africa in seventeenth to nineteenth centuries, was to destabilize and destroy every ruminant of African religo-culture. Their basic air on the arrival was to erase these religions and to start a new religious chapter in African."[20] His work advocates for an African person void of any outside thinking.

This research is unveiling these old concepts of African religion and providing information on the modern trends that have encountered and sharply changed the old fashion of religious understanding and practices.

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[18] Ibid. p 18.
[19] Thomas E Douglas 2005: 1-2
[20] Ibid p69

On the other hand, some writers have tended to completely reject the cultural values African traditional religion with a biased attitude of their converted religions. They associate African traditional religion with a lot of negativity such as witchcraft, ancestral worship, religion that worship non existing god and many others.

Anatooli Waswa and Henry Ford Miirima (2007) in his preface to his book unveiling witch craft, considers the advent of Christianity and education in the western world as a new chapter to modernity. This is because; the western world has almost abandoned worshiping spirits. He accuses and vehemently attacks African traditional religion as the worshiping of evil spirits. To him Africans who still practice African religion are still backward. He states that "Publication of this book is a big step forward towards killing a culture, a life style, that is keeping the African continent and some countries in south America backward. It is high time Africa stopped these beliefs."[21]

Anatooli here was sounding exactly as the first missionaries who introduced Islam and Christianity into Africa. On the other side, he admits that African practices which he calls witch craft are a majority belief that almost all Africans including himself preface that the so called witch craft or ancestral/spirit worshipping whether in shrines at night or in broad daylight are part of African culture and religion. It is the fact that, these African cultures have stayed with us for over 1000years and will remain for more years to come despite the rapid cropping slogan of modernity. In the modern society, it is practiced by politicians, educationists, social workers and even modern religious leaders. My research is to recognize this reality and suggest a better ways of living together with modern way of life.

Anatooli and Miirima in their chapter ten of his book, he raised a question; why ultra-modern Ugandans worship spirits? In their attempt to answer the question, they looked at modernity through the eyes of modern scientific and technological discoveries. They state that "it is a puzzle that in today's era of modern scientific development, the era of internet, the era of man exploring space and learning on the moon, the era of global village, there are ultra-modern Ugandans still loving in a pitch dark abyss of worshipping spirits."[22] P207
From this assertion Anatooli and Miirima were completely rejecting the essence of human life and action as part of human civilization and development. They considered mostly modern

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[21] Anatooli Waswa and Henry Ford Miirima 2005:
[22] Anatooli and Miirima 2005: 207

technology as a complete base foe everything. They sound so emotional and subjective because, modernity is to be seen in totality as a whole entity in human development not only in one side of the corner. Therefore studies have to be carried out so as to answer such religious men of God and understand why such a majority of citizens are resorting to this kind of traditional shrines for worship and solve all sorts of human problems as mentioned in their book, religious, social, political and economic problems!!

My research includes a study of these specific areas of cultures and their encounter with modernity to come up with concrete suggestions and recommendations to the question of "spirit-worshipping "or "witch-craft". It is high time to enhance the African understanding into a modern framework of the relationship between African traditional cultures and both Islam and Christianity. My study has looked into some of these dimensions in Lubaga division concentrating on those Buganda cultural beliefs and rituals encountering modernity today.

Anatooli and Miirima sight out major lies being practiced in the name of traditional gods and spirits and it seems that this is one of their major concerns in disrespecting or recognizing African traditional religion. They vehemently state that: "The type of veneration of our ancestors described as *Okusamira* is what diviners have said was our ancestors` way of worship starting with the New Testament. That is a lie because venerating ancestral spirits is a false way of recognizing a non existing God. It introduces a clash with the Churches' teaching"[23] p7

Anatooli and Miirima here are equating Buganda Traditional Cultures and rituals to those of Christianity and Islam.

Anatooli and Miirima spills out this fact when he refers to Pastor Male of Uganda unveiling born-again churches, accusing them of committing crimes. These crimes include, the use of witch-craft to perform miracles, dishonesty in acquiring huge sums of money from followers, staging fake cures of diseases, seducing followers` spouses and committing adultery with them and engaging in ritual sacrifice. p8

In my understanding of the nature of human being, such malpractices exist in all communities but which should not result into rejection or neglection of majority perspectives, social development and incidences that may occur in a given society. My research is focusing on major relationships among the different people in their understanding of Buganda Traditional beliefs and Rituals that encounter modernity, in a complex community of Lubaga division in

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[23] Ibid 2005: 7

Kampala district of Uganda. This is purposely to come out with a reasonable picture that would make modern and traditions relate to each other peacefully in a reconciliatory approach.

It is quite clear that since the arrival of modernity particularly in Uganda and Africa at large, these religious beliefs and rituals have not remained the same as Mbiti said,

Through modern changes these traditional religion cannot remain intact, but they are by no means extinct.[24]

On this matter I agree with Mbiti that some of these traditions are not only changed by modernity but rather died out completely. Mbiti also emphasized this when he was giving some religious ceremony that was held by some African society during the end of the season and he asserts that. Probably the observance of this meaningful ceremony has virtually died out today.[25]

Research studies would suggest that the best way of preserving African traditional religion and to survive the modern changes is by engaging or integrating modernity into the African religion. This means that, African religion must continue to be practiced but in a bit modernized way.

2.2 Modernity

2.2.1 Definition of Modernity

In order to address the theoretical issues that are essential to my study, it is necessary to analyze different definition and meaning of the term modernity. This will help me to assess the impact of modernity on the Buganda traditional beliefs and rituals. Therefore, this part of the chapter will present modernity as a term and how it is defined by different writer. Modernity refers to the social mode of life that emerged worldwide with a descriptive idea that the current is discontinuous from the previous through the process of social cultural changes by either improving or declining.

To some people in the field, defined modernity as social conditions and ways of life issuing from industrial technology and intellectual revolution which started in Europe around the 17th

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[24] John Mbiti, African religion and philosophy (1989: 2)
[25] John Mbiti 1989:56

century which later spread allover the world and it became the world slogan that has influenced and still influence peoples lives in all aspects. According to Giddens Anthony's definition, "Modernity refers to the mode of social life or organization which emerged in Europe from about the seventeenth century which later became worldwide in their influences."[26] I will use this definition of modernity through out my work because it tries to depict the meaning relevant to the topic of the study. I will also draw some examples of modernity from Arab world since they also contributed to modernity in the area.

In order to understand the concept modernity, it is important to know its three related terms these are modern, modernization and modernism. Up to now the actual definition of these terms are still debatable. However, some sociologists like Burgess J Peter and Venter Dawid tried to define some of these terms.

According to Burgess Peter and Odd Monsson, literally the concept (modernity) is meaningless. It simply refers to what is happening today, what is contemporary of near contemporary.[27] According to Dawid Venter, modern refers to principally modern ideas, patterns of thoughts, philosophies and their expression in art and literature. He adds that, the modern is often defined as opposition to what is past, so that modernity is seen as a rupture with tradition.[28] This means that the there should be no continuity between the past and present. This oppose to the Buganda (Africa) traditional understanding of culture/tradition because culture is an expression of the relationship between the current and the previous as well as rules and regulations (values) that govern personal conduct and the entire community. It was orally transmitted from generation to generation.

Modernity as well, refers to intellectual and cultural heritage of the enlightenment project- namely the project of traditional and religious sources of authority in fevour of reasoning and knowledge as the road to human emancipation.

Modernity implies the kind of human life that is dynamic with lots of changes and individual choice which is the opposite of static traditional societies. This means that in this modern time we do not need to consider much what was practiced by the fore fathers or else consider them with knowledge and reasoning. This may be right, but however, people have different understanding and reasoning so when everyone follows his/her reasoning, there are more

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[26] Giddens 1990: 1.
[27] Peter and Odd 2002: 15
[28] Venter 2004: 130

likely to have more divergences in the society which may result into a more disorganized society with less morals and values.

Modernity has swept away the authority of traditional cultures and religion as the main sources of human judgment at the expense of knowledge and reasoning. Despite all these, modernity has become a tradition itself with an ideology of change from the past and constantly pushes forward. It has continuously influenced and changed human activities in all aspects of life as described by Venter that, "In the field of knowledge, the fundamental rupture is identified as the emergence of modern science of nature […]. In economic terms, the major rupture is often describes as the process of development of capitalism, industrialization, and the ethical code of work. In political area, the major change is the process of political emancipation […] with the emergency of democracy and human rights. In the field of cultural transformation, it is the ever increasing affirmation of individual and autonomy of his or her conscience […] in religious domain, the major rupture is seen as a protest against the authority of ecclesiastical institutions which is often described as rejection of God"[29]

Because of these, many people are afraid of loosing their traditional identity (cultures), hence they cover their old traditional practices under a new cloth to enable them survive in the modern time. This is the main concern of this paper that instead of leaving the traditional cultures to die out completely let them be covered (modified) for the betterment of our cultural beliefs and rituals

2.2.2 Modernity and Christianity and Islam in Buganda

The first event of incertion of modernity into Buganda kingdom can be stressed back to the mid 19th century when Arabs and Swahili traders from the coast arrived in Buganda. They were searching for slaves, ivory as well as other merchandise. At the end of 19th century, European colonialists introduced their advanced power over Buganda and the surrounding areas.

Colonialism started in African between 1870 and 1960 where almost all African countries went through the process of colonialism. Where by Europeans nations extended their national sovereignty beyond their borders towards Africa and they ruled indigenous Africans directly.

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[29] Venter 2004: 130

Europeans and Arabs did not only rule Africans but they brought a lot of changes in African such as division among Africans. This was emphasized by Peter Beyer as he said "the spread of different religious traditions into the new territories meant both peaceful and bloody encounter between groups making boundaries….these boundaries were in some cases congruent with ethical boundaries…. Religious groups became a multi-ethic and ethic groups divided between different creed,[30] These divisions disorganized African rich cultural heritage which existed for years. This was because Europeans did not know much about African culture and the deep philosophical meanings behind them, so they under looked at them and tried to make Africans like Europeans by introducing policies like the assimilation policy where they wanted to create a group of black Europeans.

European colonialists also created conflicting ethnical groups and boundaries which had never existed before in Africa. This antagonized peace that existed before because after these groups started to fight against the other which ended up into loose of lives and properties.

Colonialism was followed by European missionaries and Arab traders who brought with them many modern things as gifts to many African Kings and leaders. Therefore, it is hard if not impossible for the Baganda to address the issue of modernity with out talking about the two modern religions that is Islam and Christianity. This is because the beginning of modern time in Buganda is tress from the coming of Arabs and Christian missionaries who brought with them new/modern forms of worship, dressing, architecture and others. Thus in this paper Islam and Christianity are repeatedly used as forms of modernity in Buganda traditional beliefs and rituals.

The Arabs brought new modern concepts about God the creator. Kasozi ABK 1996 admits that the first Arab to enlighten the Baganda about the nature of God known as Allah, who was considered superior to Baganda traditional gods and above their king Suuna II was known as Muhammad bin Ibrahim. He brought with him some other modern items and equipments fore example rifles, mirrors, clothes and others.

"Muhammad Ibin Ibrahim told the Baganda that no man, not even the Kabaka had the right to destroy the creatures of that God (Allah)."[31]

It appears from the above statement that it was a period of modern/ new ideas religiously, economically socially and politically. Fore example the conversion of the chiefs on the time

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[30] Beyer Peter 2007: 79
[31] Kasozi ABK 1987: 42

of Kabaka Mwanga with out his consent was a modern event. In Buganda cultures and traditions such act was against the will of the ancestors. The converts betrayed their king by converting to Islam and Christianity since he was acting on behalf of the ancestors and as a symbol of Buganda gods. The king did not hesitate to put them to death and they were later considered as Buganda matyers.

It is observed that, the new wave of modern change has played a significant role in changing of the cultures of Baganda. This has drastically altered the meaning and purpose of Baganda cultures; For instance, on the occasion of the installation of the heir to the deceased Muganda, at the funeral rites, among the Christians the Bible has replaced the Baganda traditional gifts that are given to the heir as symbols of continuity of the authority of the deceased. Nsimbi J Bazzebulala emphasizes that "The culture of Baganda on such occasion was that the heir is to get a pang which was meant for clearing the land, spear and shield to engage in war and a ground which signifies beer or alcohol, but today receives a spear and a Bible. This is Baganda cultural heritage regardless of whether the family practices Christianity or not"[32]
Such cultural practices are very significant in terms of building the unity, peace coexistence of modern religions and traditional rituals and practices.

Modern changes were well catered for in 1900 Buganda agreement when Buganda traditional religion was no longer a religion. A new tradition was established that, the Kabaka, his first and third ministers should be protestants while the second minister was to be a catholic. There was no position of a Muslim minister. This was emphasized by Kasozi that, "This agreement established Christianity as a source of secular law and created definite social classes based on religion that obtained access to resources by achieving political power."[33]
This means that Political domination was based on religious inclinations. Since 1900, political parties were referred to as religious political parties. Uganda peoples congress (UPC) belonged to protestants, Democratic Party (DP) for Catholics and *Kabaka Yekka* (KY) for those who believed in Buganda traditional religion. "Muslims who had no particular political, party belonged to KY because the majority were Baganda and favored the personality of their Kabaka. They were also to follow a Muslim prince known as Nuuhu Mbogo who was considered the leader of Muslims at the time"[34].

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[32] J B Nsimbi 1956: 33
[33] Kasozi 1987: 64
g[34] Makubuya Kiddu 1994: 383

In modern times, thousands of Christian sects sprung up and more than 1300 rival Christian sects in Uganda with more than 150 in Kampala district. This was emphasized by Byaruhanga in P Godfrey Okoth (ettal) eds. 1995: 248. In all these religions there are modern approaches to worship fore example playing modern instruments, singing, dancing and other. There are also major new concept of God, brotherhood, ethical values, marriages and others. Some of Buganda religious practices and rituals were given new names. Among the Muslims, new modern ideas cropped up fore example, group circumcision, rituals of mawled, last funeral rights, concept of limited polygamy and pilgrimage to Mecca and others. New Muslim sects were introduced such as the Shites, Sunnis, and Tabliqs who were referred to as Muslim fundamentalists in addition to traditional sheiks and their followers who had three major groups namely Uganda Muslim community/new Juma sect, Juma-Zukuli sect, and old Juma sect.

However, many people in the area like other cultures in African oppose the idea of integrating modernity into their culture thinking that it will make their cultures westernized. Dawid Venter emphasized this that, " Tradition in a commonsense understanding is something to be opposed to innovation or to modernity (…) Africanness is opposed to transformation of culture, to modernization, and to westernization of African culture (…) In minds of such people, Africanness and modernization are as opposed to one another as the two end rungs of the ladder."[35]

2.3 Globalization and its impact in Buganda
A part from modern religions of Islam and Christianity, the impact of globalization also plaid an important role in exposing modernity among the Baganda.
It is quit important to start by defining the tern globalization. The term globalization can be defined as the process by which societies, economies and cultures among others become integrated
The term globalization can be defined in many different ways. The term can be defined as the process by which societies, economies and cultures among others become integrated in ideas such as social, political, economic and religious among others through communication, transport and trade to mention a few.

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[35] Venter Dawid 2004: 127

This integration of societies came as a result of investment, capital flow, migration and so many other factors.

"Globalization is the name that is often used to designate the power relations, practices and technology that characterize and have helped bring into being, the contemporary world"[36]

Like in many other parts of the world, Globalization in Buganda has helpd in strengthening the economy due to make fact that it eases the trade in different parts of the world. this means that one country can access products in the other through imports and exports at a relatively low prices and this trade can help in boosting the country's economy. "The many definitions in literature range from the purely economic like interest rats, exchange rates and mobility of the finance"[37]

Globalization has also helped in the creation of international co-operation. Due to factors such as trade, intermarriages, urbanization as components of globalization people have understood each other and are now able to live together in peace and harmony which have reduced the prejudice and hatred among people and now Muslims live with Christians, Europeans lives with Africans and so many others and they can relate with one another despite their differences in religion, culture and economic status among others.

Globalization increase country's productivity and employment opportunities because people especially from developed countries travel and visit the developing countries and most of them realize a need to support these countries as a result they invest in them hence creating the employment opportunities to the citizens as well as increasing the countries productivity. "Globalization have involved the creation of thousands transworld companies and strategic alliances as well as the appearance of innumerable global products as well as huge expansion of transplanetary money and financial flow"[38] Some of these people also donate a lot of things to these developing countries such as building infrastructures like roads, hospitals, school and proving them scholarship to study in their countries. On the part of provision of employment opportunities Scholte adds that "indeed the balance sheet of globalization and employment opportunities has shown some positive entries. For example service industries,

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[36] Schirato and Webb 2003: 1
[37] Ibiid 2003: 7
[38] Scholte Jan Aart 2005: 160

such as retail trade, finance, communications, and information technologies have significantly expanded their payrolls in recent decades."[39]

Globalization helps in boosting economic growth and interdependence because countries are able to conduct trade with one another, import raw materials and finished products from developing and developed countries respectively. Developing countries also after being exposed to developed countries they developed the heart of developing their countries at least to reach their level which impressed them to work hard and as a result the countries economy is boosted. "…globalization has developed the major additional sectors of accumulation in the information, communication and biotechnology industries."[40]

Globalization expose human rights violations in all Conner of the world through multimedia such as radios, televisions, views papers among others and many people from different parts of the world are exposed to it and they give their views on the prevailing condition as well as finding the solution to the problem. This has increased human security in the world. "In addition to substantive problems, globalization also has links to human insecurity at a deeper structural level….on the other hand, contemporary globalization has in various respect enhanced human security. For example transplanetary connections have facilitated emergency of relief activities and peacekeeping mission"[41]

Globalization also makes people feel proud of their culture this is because people travel to different countries and learn people's culture and they compare it with the culture at home actually we find that really our culture is the best fore example I the Muganda seeing a child greeting elders while standing I take it as disrespect and it make me think my culture is the best and I feel more proud of being Muganda than I was feeling before. However learning people culture ease the co-existence with people of different backgrounds

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[39] Scholte Jan Aart 2005: 297
[40] Scholte Jan Aart 2005: 160
[41] Ibiid 2005; 280

CHAPTER THREE

BUGANDA TRADITIONAL BELIEFS AND RITUALS

This part of the chapter will presents the background and the location of Buganda kingdom and the most popular and major traditional beliefs and rituals among the Baganda in Lubaga division.

3.1 BUGANDA CULTURAL BACKGROUND

3.1.1 Geographical location of Buganda

Buganda is the kingdom of Ganda people in Uganda and it is the largest of all traditional kingdoms in Uganda. It occupies the central part of Uganda including the capital city Kampala with the population of 5.5 million people representing almost 17% of the total population. The language spoken by Ganda people is called Luganda which is widely spoken and taught at all levels in Uganda. The narrative members of the kingdom are called Baganda (Muganda in singular).

Currently the kingdom is ruled by Kabaka Muwenda Mutebi the second assisted by engineer JB Walusimba as the Prime Minister (Kattikiro) who is his right hand.

Buganda lies in the Southern part of Uganda in Eastern Africa. It occupies a central position and its attitude is between 4000 – 5000 feet above the sea level. The latitude of land extends from two degrees north to one degree south of equator, which makes it the centre of African continent. Its longitude is between 30 and 34 degree east of Greenwich.

Buganda lies along the Northern and Western shores of Lake Victoria near the headwater, about 200 miles along the lake shores. It extends in land to an average depth of some 80 miles with an extension in the North-West, reaching the Southern shores of Lake Albert.

The Eastern boundary of Buganda is formed by the river Nile, on the far shores of which the Basoga live. In the North situated the Bunyoro Kingdom, and in the West the Toro Kingdom and Ankole.

Most of Buganda consists of lowland covered with Savana Grassland. Much of this land has 50 or more inches of rainfall a year and can sustain agriculture which is the major activity of

the Baganda. The land has 30 or less inches of rainfall a year and cannot sustain some agricultural crops. It is in this sport that, most cattle keepers live, because it is well situated for animal grazing. Buganda has very highlands.

Due to globalization and rapid interaction of people, the region today has more than 52 ethnic groups. Among which include Baganda who are the majority with almost 75% of the population, others are Banyankole, Bakiga, Basoga, Batooro, Banyarwanda, Barundi, Batooro, Bafumbira and Bahororo and many other groups from within and outside Uganda with almost all the central administrative structures for Uganda.

Buganda kingdom has been developing in all aspects such as social, political, economical and in other aspects. This can be emphasized by Hannington as he said,

The early Europeans travelers and explorers described the region as well organized and civilized society. It was because of this nature that Buganda was used by British to extend and colonize surrounding areas.[42]

3.1.2 Cultural heritage

The Baganda traditionally has had and still have a richly organized culture. Their culture is heavily safeguarded by rules of avoidance and punishments. "Most of these practices are very complex to explain and understand. It is not the intention of the researcher to interpret or explain the complete meanings of these cultures, because even the elders would not reveal these meanings so as to avoid the dilution of the whole idea of this set of cultures which could result into failure of the Baganda good standard of life"[43]

The Baganda have customs and manners which are unique and create their identity. Most of these cultures are what respondents referred to as establishing Buganda's glory (*Ekitiibwa kya Buganda*). Among these cultures, having a King and owing him respect through particular actions such as kneeling or prostrating before him without being asked or forced. In Buganda one is respected to kneel for elders or seniors as a sign of respect. "Kneeling shows good breeding and greeting anybody while kneeling means that you are kindly disposed towards the person"[44]

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[42] Hannington 2007: 7
[43] Mwasange W Edward 1971: 4
[44] Nsimbi Bazzebulala 1956: 34

It is the view of the researcher that, these cultures control the Baganda relationships to reach the maximum peace in the community.

In Baganda marriages for example, there are rules of selecting the partner, payment of Bride price, marriage ceremonies and marital life. Marriage in Buganda is a strong tool linking to families in a set of obligations and rights. Differences were solved by way of mutual consultations between the two families. These were procedures to follow at the time of divorce which was taken to be a solution but not hatred or enmity between the two families, as the husband and wife will remain as such brothers in law for ever and ever.

There has been an increase of shrines and witchdoctors which started immediately after Kingdoms were restored, and the freedom of worship was granted to people. Many of the respondents are of the view that, Baganda human sacrifices which happen today at a large scale and which started in mid 1999 are not part of Baganda traditional religion but rather a fake practice of people combined with commercial ambitions. Many genuine traditional doctors/hear in Buganda greatly oppose the increasing ritual of human sacrifice. They also claim that, human sacrifice was invented by non-Baganda foreign traditional practitioners from Kenya and Tanzania.

Today, the King is caught between two conflicting roles, where he appears to rule as a modern leader and simultaneously fulfills cultural obligations. For example the Anglican Bishops were against the king participating in certain cultural rituals to cleanse his palace after it was vacated by the national armed forces.

3.1.3 Political heritage

The political organization of Buganda kingdom goes back to about 550 years ago when the Baganda found their dynasty which ruled until the time of colonization.[45] Buganda became a minor state controlled by the clan heads. During the reign of Mutebe I, the 15th King of Buganda, the *Kabaka* (King) and his court became the centre of political, military, economic and religious authority.

Buganda Kingdom expanded when it captured large parts of territory from Bunyoro during the reign of King Junju and it became part of the Kingdom of Buganda. Therefore it is on this

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[45] Mwasange W Edward 1971; 3

foundation that the kings of Buganda developed and gripped the political strength to the present day.

The political organization therefore was looked at through three hereditary classes, the slaves, the commoners and members of the royal family. Kings were expected to have many wives than their subjects as a symbol of prestige; hence, the Royal group was fairly very large for purposes of consolidation of the political power on the kingdom. Members of the royal family held offices and were terminated automatically at the death of the king and any free man was eligible for office.

The commoners were originally grouped in thirty six matrilineal exogamous clans. The successor of the clan chief takes the name of the clan founder and was regarded as his re-incarnation. The whole structure of the Kingdom centered on the king whose functions are as much political as religious. Below the *Kabaka* is the *Katikkiro* (prime Minister) who took charge of the administration of the kingdom.

Most respondents agree that, justice was/is the major function of the kingdom's administration. Personal revenge was strictly forbidden. Chiefs acted as magistrates in their own districts. Different punishments were/is inflected to the culprits.

Today, these courts continue to play a significant role. However they have been invaded by the disease of injustice practices such as corruption and segregation.

Participation in politics was/is generally controlled by the *Kabaka's* choice. But anyone could arise to the highest position resulting from bravery in warfare. Class destination was determined by the individual merit.[46]

For security purposes the kingdom of Buganda was controlled by the three offices, the *Kabaka,* the Queen mother *(Namasole)* and the Queen Sister (*Lubuga*). The class structure was divided into royals (*Abalangira Na Bambejja*) and commoners *(Abakopi)* who were composed of chiefs and peasants. This categorization was constructed along power, authority and honor. The commoners attained the office by earning favor from the king who appointed him. Hence, the commoner owed loyalty to the king.

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[46] Lubowa Hassan 1993: 6-7

Baganda princesses were not left out and to the present day are regarded as males. They are to be addressed by the male titles of "Sir" *(Ssebo)*. They were forbidden to marry and were prohibited from having children on penalty of death (Roscoe 1965:84). Most respondents agree that princesses are still respected in the above manner and as changes undergo the institution of the kingdom they can now be married and get children.

The kingdom is divided into twenty counties *(ssaza)*, each ruled by an official known as *(ow'essaza)* chief. His duty was to administer justice, maintain order, peace and supervise public work. The federal system of governance made the kingdom of Buganda a modern monarchy. Most respondents assert that, the king remained the symbol of unity, the centre of peace

On the other side of the political heritage of the Baganda, there is the clan system the clan affiliation remains a strong clement and of major importance to the Buganda. To be a *muganda* entails recognizing clan totem and participating in clan activities.

3.1.4 Religious heritage

The Buganda religious heritage is centered on the royal ancestors who are believed to be everywhere as the guardians of the Kingdom. The great gods of Buganda were the spirits of those beloved ones who had died.

The Baganda believed in believed in the Supreme Being known as *Katonda* (the creator) who is believed to be the creator of all things that exist in the universe including heaven and earth. Bellow Him; there are other deities in form of *Balubaale* (Divinities) *Emizimu* (Spirits) and *misambwa* (ghosts).

The spirits (*Mizimu*) are believed to remain for most of the time in the grave and they remained in contacts with their own descendants. Different respondents are of the view that, the Divinities (*Balubaale*) were spirits of persons who gave evidence of supernatural powers during their lifetime, after their death they normally embark on the person of their choice through which they perform their duties.

The Baganda traditional religion was a basis of life and determined all activities and social relationships. These practices have been given a great attention in recent years after the

installation of the current king *Kabaka* Ronald Muwenda Mutebi II to the Buganda throne on 31st July 1993.

The *Kabaka* allowed all religions to be practiced in Buganda. This is one indicator of religious pluralism in Buganda. It made it a Buganda culture of reconciling with all religions and the non Baganda ethnic groups residing on Buganda soil. However, the three religions, Baganda traditional religion, Islam and Christianity have been influencing people's beliefs and aspirations up to the present day.

3.2. Major traditional beliefs and rituals among the Baganda.

This part of the chapter will present the major religious beliefs and rituals among the Baganda in Lubaga division. My main sources are the available secondary literature and the informants. According to the majority of informants all Baganda cultural-religious beliefs and rituals have got a meaning and a deep philosophy behind them which is too technical that even the Baganda themselves may not understand their meanings and values. But few of the Baganda, who are deeply radical in practicing those rituals, can understand the values in each aspect.

3.2.1 Glorification of God katonda

The nature of God has been a discussion of major religions in the world. In Buganda God has been understood as *Katonda*. Lubowa H.T emphasizes that, "the Baganda recognized their supreme being as *Katonda* (God) with operational names such as *Bugyingo* (creator) or master of life, *Mukama* (Master), *Ssewannaku* (the eternal), *Ddunda* (the pastor), *Ssebintu* (Master of all things), *Lugaba* (the Giver), *Liisoddene* (the Great Eye)".[47]

The Baganda believed and still believe in the existence of supreme God (*Katonda*) as the creator and the most powerful Being. They added descriptive objectives reflecting and emphasising the power of God and his greatness above everything. These adjectives include *Kawamagero* (the giver of wonders), *Kiwamirembe* (the giver of peace), *Bugingo* (the planner of everything), *Namugereka* (organiser of everything), *Ssewannaku* (the one with no beginning), *mulunzi/Ddunda* (chief herdsman) and many others.

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[47] Lubowa Hassan 1993: 3

The Baganda glorified/glorify and respected their God (*Katonda*) as Anatooli and Miirima explains, "The Baganda gave the Supreme God a special position among other gods (balubaale) and built him three special shrines all in Mukono in Kyaggwe County under the care of priest from Njovu clan (elephant). These shrines were/are accorded special respect that, neither witch doctors nor their assistants were allowed to conduct worshipping exercises into it. This means that the Baganda did not allow lesser gods (*balubaale*) to co-exist alongside the one at Butonda."[48]

These beliefs and practices under them were the grounds on which foreign religions were established in Buganda.

However, despite the respect encoded to *Katonda* by the Baganda, they also had/still have strong love for their king since they considered him as a divinely ordained gift from *Katonda* (God) the Giver (*Lugaba*). *Katonda* is spoken of in Baganda as the father of divinities. The *Kabaka* would send presents to *Katonda* for blessings to ensure that peace is not only for human beings but also for crops and animals.

Katonda (God) in Buganda is above the *Kabaka* since the former created the later and nursed him.[49] This means that the *Kabaka* though has excessive powers, could not rule his people independently. Thus Katonda, traditional divinities, spirits and clan system of governance were established to assist him for purposes of harmonizing community. Therefore *Katonda* in Buganda is above everything.

However much the Baganda glorify (ied) and respect (d) Katonda, they also had/have strong belief in superhuman spirits that were categorized into Misambwa, Mizimu and Balubaale. The Balubaale were believed to have been men whose exceptional attributes in life were carried over into death. This may be equivalent to present day scents among Christians. The Mizimu were/are believed to be ghosts/the soul of the dead people that continues to exist after death and influence the activities of the entire family. However Mizimu and Misambwa are not so different because if the Muzimu enters into a natural objects it becomes Musambwa in singular or Misambwa in plural.

On another level, the Mizimu can turn into Balubaale in case they become tribal figures.

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[48] Anatooli and Miirima 2005: 28
[49] Lubowa Hassan 1993: 4

2.2.2 "Okusamira" (worship)

This refers to the Baganda traditional way of worship and praising God (*Katonda*) which can either be performed in shrines *(Masabo)* or at home, depending on the prevailing circumstances. It is particularly performed in case there is a family/community problem such as draught, sickness, famine or any other calamities. According to many writers on African traditional religion such as Mbiti, Anatooli and many others refer to this as witchcraft.

However in this research *okusamira* is not translated as witch craft. This is because the *okusamira* (worship) was practiced by our forefathers whereas witchcraft *(okweraguza)* was greatly hated and they had severe punishments for those accused of bewitching others. This was emphasized by Anatooli and Miirima as they said that, "our ancestors traditionally abhorred murderers and be-witchers. They cursed and segregated murderers and be-witchers *(abalogo)*"[50]. On the same point John Mbiti also added that, Witchcraft was hated in all African societies. There are rituals for cleansing or purifying suspected or certified witches (…) the purpose is not that God should destroy the witches, but remove their witchcraft so that they are no longer witches.[51] Thus it may not be right to refer to this ancient religious practice as witch craft.

The Baganda, like other African societies, had and still have their traditional religion with its three main features these are: belief in God (*Katonda*), divinities *(Lubaale)* and spirits (*Mizimu/Misambwa*).

Many prayers and sacrifices in Buganda indigenous religion were addressed to the Supreme Being (God). This was emphasized by Mbiti that, "most of the prayers are addressed directly and specifically to God. He is normally mentioned by his personal or attributive name but sometimes he is addressed only by implications."[52]

Few of these prayers and sacrifices were/are dedicated to spirits and divinities. "A few, not more than ten per cent, are addressed to divinities, spirits, the living dead and personification of nature (trees, rivers, earth etc)… In a very few cases we have prayers addressed to national heroes and founders"[53] This made some modern people think that indigenous Baganda worshipped/worship their ancestors/spirits and they mostly refer to African traditional religion as ancestral/spiritual worshiping.

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[50] Anatooli and Miirima 2005: 28
[51] Mbiti 1976: 115
[52] Mbiti John 1976: 3
[53] Ibid 1976: 3

During the practice of this ritual, (*okusamira*) the whole family/community comes together they eat, drink and jubilate. Sacrifices to the gods are made, fire is lightened and one of the family/ community member known as *omukongozzi* is possessed by the spirit (*mandwa/okubandwa*) and the spirit begins to talk using that person. In case there is a problem either in family or community the spirit can reveal its cause. If one member of the family is accused to be the cause of misfortune she/he is given punishment equivalent to the crime committed.

This practice is very important among the Baganda traditional belief because when the community has problems and ignores them for long time some sprits can get angry and cause death in some cases. However, the benevolent spirits only brings success and happiness to the community. Thus they are more like saints in day today modern religions such Christianity.

3.2.3 Marriage (Okuwasa)

In Buganda, marriage refers to the legal union between man and woman to become husband and wife respectively. In Lubaga division, Baganda consider marriage as a major aspect of life and women are not so much accorded respect except after getting married. As well men are seen as being young and half persons and only regarded as complete after becoming married. Polygamy is highly practiced especially to those who are still radical in their cultural beliefs with no limited number of wives as long as a man could take care of them. It was common among the Baganda in Lubaga, like other cultures in Africa for a father to choose a husband for her daughter and she had to accept with no question. According to Ruud Jorgen, The girl never takes the initiative for marriage otherwise she will be laughed at and referred to as "a hen which cackles."[54] However, because of modernity the trend is now changing whereby girls are allowed to get husbands of their choice. As well, like in other parts of Uganda and Africa at large, boys are allowed to choose partners for themselves with consultation from parents and family members. As Ruud said, "The boy through his parents or relatives always takes the initiative in marriage.[55] This attitude greatly undermined the status and rights of girls when it came to the selection of a husband since there was no room for her choice.

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[54] Ruud Jorgen 2002: 57
[55] Ruud Jorgen 2002: 57

Some days before the wedding, a calabash of local brew known as *kasuze katya* was brought to bride's parents. *Kasuze katya* literally means how did she sleep? And it is drived from Luganda word *okusula* which means to sleep. This local brew was meant to appreciate the parents for waking up in the night when the baby girl was crying during her early ages. Today in modern times, local brew was replaced by paraffin, match box cartons. Hassan Tugume emphasized that, *Kasuze katya* has been turned into a tin of paraffin, a carton of box of marches, and a funnel. The reason has been to replace part of paraffin and marches used during nights the mother used to wake up to see how the baby was.[56] This was an obligation and with out this, the girl could not be taken from her parents' home. This brew was shared in a gate together party among the villagemates who used to ask the mother every morning how the young girl slept and to show them that the girl who was young she has now grown up and ready for marriage.

Other gifts like mushrooms, white ants, local brew, tobacco known as *omutwaalo* and others are taken by the pride groom as a sign of appreciation to the parents of bride. The *mutwalo* symbolized the values of the bride although the girl was not worthy that very gifts, but it created a strong bond between both partners and legalized their marriage. As well, the parents and relatives of the bride give some presents to the bride groom and his family, that is why in Luganda there is a saying that *kabbo kamuwala kagenda kajjudde kadda kajjudde.* "The basket of the married daughter comes full and goes full"

After the wedding, the aunt *(Ssenga)* could escort the girl to her husband's house. The incense behind this was that, if the girl is virgin the aunt could train her in all matters of marital life. Early the next morning the aunt would knock on the door to check on them. She *(Ssenga)* starts by checking on the bed sheets/bark cloth. In case there is blood it was an indicator that the girl was virgin which is known as *omusango* (a case).

If there were stains of blood on bark-cloth, which would indicate that virginity was broken by the husband. The aunt with excitement would sarcastically speak such words 'oh my son you have committed a case, give me my things I will go and report you to the father.[57] Then, the aunt is given these bark cloth/bed sheets and with a young goat as a sign to the parents that they took a good care of their daughter.

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[56] Hassan 2001: 129
[57] Hassan Lubowa 2001: 131

Virginity was/is a great pride for the girl, her parents as well as the husband's parents. The goat is slaughtered and eaten immediately without salt. This is because the Baganda believe that too much salt is harmful and may even cause death. In this case they were afraid that if the goat is salted the bride will become barren. In addition the Baganda believe that the kid can not die at birth unless the mother had too much salt during their pregnancy. Thus pregnant mother among the Baganda are not allowed to eat salt fearing that it will kill a child. That's why they have a saying when someone coughs too much they normally ask him/her that, *ofa ki ataafa munnyu* meaning that what are you dying of when you didn't die of salt.

As well if the girl is found not virgin, the aunt is given the used bark cloth/bed sheets with a big whole in between. This was intended to show the parents that, they did not take good care of their daughter in that she was already used by other men. It was a great shame to both parents and their daughters. So girl's parents did not get any gift in turn. However, because of modernity these practices are not commonly practiced.

For security purposes marriage was a communal practice. All members of the family would join hands to raise the money for their daughters to be married. They would assist the boy financially to get the gifts for marriage. Disputes between husbands and wives were communally solved. Wives and husbands would fear the wrath of the divinities if they broke their marriages without a sound reason. The *Bajjajja* spirits would participate in all the stages of marriage and in solving the disputes.

3.2.4 Sacrifice (okusaddaaka)

Sacrifice refers to the cases where animal life is destroyed in order to present the animal in parts or in whole to God, supernatural beings, spirits and the living dead.[58] Much of the Baganda traditional religious practices are expressed in the making of sacrifices

In Buganda specifically Lubaga division like other cultures in Africa believe that whenever there is a problem such as severe sickness, draught, famine and other related problems they have to find out its cause. In case they find out that the problem has been caused by the spirits of the dead people, sacrifice has to be offered in order to appease the Lubaale and make them cool the situation. Animal/animals are sacrificed depending on the demand of the spirits and how heavy the problem. In case of such big problems the Baganda believe that when the spirits gets angry or upset about something either committed by an individual or by the

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[58] Mbiti 1989: 58

community as whole and they disorganize the community or family so the life of animal/animals were offered to these spirits to normalize the situation.

Other gifts like local brew and other items with great value and importance was/is also given to spirits as a sacrifice. This is because the traditional Baganda consider the ancestral spirits as powerful as the creator; they are the owners and the controllers of the lives of the living human beings. Sprits can at any time change the individual or community situation depending on the way they are treated by them. The living still depend on the on the foundation laid by the ancestors. Therefore, sacrifice must be made regularly in order to please them.

Although some are dedicated to spirits, most of sacrifices made are addressed directly to God (katonda) either as gifts to him or as thanks for the goods that God has provided them. However, same sacrifices are addressed to the living dead especially when they are on family basis. This is an act of remembrance and togetherness with the departed as Mbiti said, "When these acts are directed towards the living dead, they are symbols of fellowship, recognition that the departed are still members of their human families and tokens of respect and remembrance for the living dead."[59] However, this is done at the family basis but the community addressed their sacrifice only to God the creator (*Katonda).*

3.2.5 Funeral (Okuziika)

In Buganda there are various rituals that are performed on the dead person as well as the close relatives of the diseased throughout the funeral process. This ritual is considered religious practices among the Baganda in Lubaga division because they believe that death is from God. However the Baganda fear death very much that's why they do a lot of rituals to prevent the disease from killing a member of the family, especially after taking one them. When a person dies, he/she must be straightened, tied by the jaw born and close his/her eyes and mouth immediately before the body becomes stiff.

The body is taken into the house and placed in a particular position depending on the status of the diseased. The head of the family is placed in the middle of the seating room facing the main door of the house because he is regarded as the overall. If the diseased is a lady she is positioned on the left side of the seating room. One informant explained that, the reason why women were positioned on the left hand is that they are considered weak sex , that the left

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[59] Mbiti 1989: 59

hand side is mostly weaker compared to the right hand side. As well the diseased who is a male is positioned on the right hand side of the seating room.

This step is followed by the anointing of the body which is done by the close relatives of the diseased. They include the widows, sons and daughters, brothers and sisters and other close relatives. A wet banana stem is used to wash the face of the diseased in shifts. After this, the body is strongly wrapped in bark cloth and taken to the grave for the burial.

Lastly after burial the relatives organize local brew from a particular type of banana known as "*ebbidde*" for the family as Hannington said

"A special type of banana traditionally known as *ebbidde* has to be harvested after burial and kept until it is ripe to make juice after 3 days. When juice is made from this banana and it turns into local brew after some days traditionally known as *omwenge ogw'essuumwa*, after some days. All the sons and daughters are given this to drink. After drinking, they are allowed to remove the bark cloth strips (*amafuvu)* which were tied…after these ritual, married daughters are free to go back to their husbands while the unmarried daughters and widows remain with bark cloth attached until the last funeral rites have been performed."[60]

3.2.6 Last funeral rites (Okwaabya olumbe)

Among the Baganda, when a persons dies after burial a traditional ritual known as (*okwaabya olumbe*) the last funeral rights is held at the home of the deceased

It is majorly performed for purposes of installing a hair to the diseased and distribution of property basing on his or her will. This practice is the completion of the funeral services.

 The ceremony is also performed to incorporate the spirit of the deceased into the afterlife as stared by Keesing (1991):

"Then the purified skull was exhumed, and a second funeral was staged which sent the spirit to the afterlife and freed the mourners to re-join normal social life.[61]

This means that the significance of this ceremony is to mark the end of mourning and to initiate the dead body into a new world. However, it is important to note that not all people who die get this second part of the funeral. It is only for those who leave behind their children to succeed them

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[60] Hannington 2007: 30
[61] Keesing 1991:334

The ritual of last funeral rites is held with so many reasons behind it as Hannington maintains that,

"Last funeral rites are intended to do away with conflicts in the clan, help the administrative structure of the kingdom to know the death of a person and the one who succeeded him, to unite all relatives and know each other, know the leaders in the clan, to initiate children in the clan, punish or fine the badly behaved members in the family or clan, and finally to show the hair to the public.[62]

During the ceremony, death as a calamity is metaphorically removed from the house. The deceased's daughters, sons, widows, brothers and sisters together with the deceased's parents and grand parents enter into the main house. They all look up to the roof and start signing some traditional songs and the grandmother ties a string on all the orphans. The traditional Baganda believe that if this string is tied on you when you do not belong to that family the deceased's spirit comes up and kills you instantly. The grandfather officially informs all relatives that the mourning has ended. Early in the morning a niece or nephew knocks and enters into the house and she/he is given a calabash of local brew to drink. The niece or nephew is referred to as *omukeeze,* meaning the one who comes early in the morning. To crown it all, members of the family come out of the house and the grandfather announces again the end of mourning.

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[62] Hannington 2007: 31

CHAPTER FOUR

PRESENTATION OF EMPRICAL FINDINGS

Introduction

This chapter will present the empirical findings from the field study and respondent's view on different matters on the encounter of modernity and Buganda traditional beliefs and rituals in Lubaga division as the study area.

4.1 Impact of modernity on the Buganda traditional beliefs and rituals in Lubaga division

Like in many other parts worldwide, in Buganda and specifically in Lubaga division, modernity has played a very significant role in changing the Buganda traditional beliefs and rituals both positively and negatively. During the researcher's interaction with respondents, she was exposed to a lot of positive and negative impact of modernity on Buganda traditional beliefs and rituals in Lubaga among which includes the following.

4.1.1 Changes in traditional beliefs and practices

Modernity have changed the traditional practices in many ways for example in interviews with some of the informants the majority gave me an example of the virgin girl at the time of marriage. They insisted that the ritual of virginity still exist but with some modifications. However the gift of a young goat was replaced by other gifts like cash and others in case the girl is found virgin. In case the girl is not virgin parents do not receive any gift in turn and the aunt does not escort the bride. As well, the bride wealthy also changed from white ant, local brew and tobacco to with new/modern things such as cars, televisions and so many others. One informant among the female youth confirmed to the researcher that on her marriage she was found virgin but her husband gave in money instead of a goat.

Among the elders, some gave me an example of one practice during the installation of heir that, during this practice many people have turned it to be either Christian of Muslim practice. This means that instead of giving the heir spear and arrow they give him Bible or Quran for Christian and Muslims, respectively.

However other informants reiterated that some of these rituals are not so much practiced because of modernity and the modern religions like Islam and Christianity which came with their ways of doing things and replaced the traditional way. The few Baganda who are practicing them do not perfectly perform them as it used to be done by their fore fathers.

Due to modernity, people of Lubaga Division have been exposed to the global world and have learnt a lot from other people's cultures. They can easily appreciate other culture as well and make adjustments in their own cultures by removing some practices that are residual and replace them with some good practices from other cultures. For example many elders assert that during their time, they grew up knowing that it was a taboo for the women and girls to eat goat's meat, pork, chicken and some other types of meat because they would walk necked like the animals. However, modernity through globalization exposed the Baganda women to other cultures which allowed their women to freely eat animal meat and who did not move necked. Today, Baganda women not only in Lubaga but in Uganda at large have changed this taboo and now are enjoying the sweetness of animal meat. This among others is the significance of the exposure to the global world among the people of Lubaga division.

4.1.2 Changes in the transmission and preservation of tradition
Storage of data
Modern tools help in the storage of data for further reference. For example, one respondent told the researcher that they were only taught by the elders through stories and legends of which they forget most of the important areas in their culture. Because of modernity the information is kept on flush disks, soft and hard disks, tapes, publication, the internet and many others. With such modern tools, the storage of data became easy and the cultural beliefs and rituals can easily be referred to and kept for many centuries.

 In the pre-modern times information was only given to those who had access to elders and it was meant to be grasped immediately as one was conversing or telling a story, but in this modern time even those with no elders or far from them can easily access the information through internet and cultural programs on televisions and radios, for example *Engule* on radio *Simba, Entanda y'abuganda on CBS, Ewakula Ennume* on WBS and so many other programs on different radio and television channels. However this is only limited to those people

especially in urban centers who can have access to radios, television and internet thus leaving a big number of population in rural areas out of the system.

Information delivery

During the field study, most of the elders what were interviewed informed the researcher that, in the pre-modern times used drums for communication. They continued that some members of the community in some cases would not get the information especially those who are living far from the centre since the voice of the drum can not go so far. As a result some people would miss important occasions. They had different drum beats for different occasions where by a person was able to differentiate between beats for good and bad news. This was a problem to some people especially to those that are new in the community because sometimes it was not easy for them to understand the meaning of these drums. However, because of modern tools information can be easily distributed to millions of people in a shortest time possible through the use of radios, television, newspapers and internet among others . Such speed delivery of information is one of the advantages of modern tools not only in Lubaga but in the whole of Buganda.

Education

Modern tools have made education possible, easy and accessible in Lubaga division. This is because; it is possible to teach thousands of people at the same time through televisions and radios. Many literatures on Buganda traditional beliefs and rituals have been published on the internet for people to read during their free and at any time. It has enabled many people in Lubaga division to learn many things from different cultures that are in and outside the area. Such information will remain for more generations to come than before where by education was only informal and kept in the heads of the people known as moving libraries. Hence the disappearance of a person meant the disappearance of the whole knowledge and the future generation couldn't find it any more. One of the respondents gave me an example of entanda ya'Buganda on CBS radio where people contest in responding to the questions from Buganda culture of which he was among the participants though he didn't win. This program has played a significant role in teaching people the Buganda traditional beliefs and rituals. On this other informants also gave me other examples like engule on radio Simba, olugero on Bukedde televisoin, tuula tuwaye on WBS television and many others. All these programs have taught many people the Buganda traditions both baganda and non baganda.

Among the respondents three of them were teachers and among the three two were teaching Luganda language in secondary school. They argued that teaching of luganda language at all levels of education also have an impact on Buganda traditional beliefs and ritual. This is because students get the change to study their traditional beliefs from primary up to higher levels of education.

Increased written literature on Buganda traditional beliefs and rituals

The availability of modern tools has helped in preserving the Baganda traditional beliefs and rituals in written documentary forms. This is because many people have resorted to writing as a sign of modernity. The Baganda have access to variety of information and they compile volumes of literature for future generations. Among the great piece of work worth of reading are *Okusamira y'Eddiini y'abaganda eyennono* (the Baganda Indigenous Religion and Culture) by J B Nsimbi.

Massive sensitization

Modern tools have facilitated for easy sensitization of the masses towards the different activities; social, political, religious, and cultural and many others. For example, in the Kingdom of Buganda instead of using traditional drums to alert the masses about any problem, the Buganda government uses its widespread Radio Buganda (CBS) to inform its entire subordinate not only in Uganda but the world over. In some cases traditional healers organize the prayer meetings in different parts of the kingdom. They informed me that because of modern tools they are able to mobilize a big number of people from different parts of the world because they announce these prayer meetings and gathering on radios and televisions and many people receive information and join the gathering.

4.1.3 Changes in ways and means of participating in rituals

Modern tools have changed the means of participating in traditional rituals since it saves time in many ways. This is because a person can know what is happening in many parts of the world without wasting the time to move from one place to another. Access of quick information on the internet or news papers, listening to radios and watching television programs has become the story of the day in Lubaga Division.

One traditional healer told me that some of his patients who are living in long distances can be healed using their phones. He would pray to them or direct them the type of herbs they should use. Such patients are healed without wasting their time and money to come at his shrine.

4.2 Perception of modernity among the Baganda in Lubaga division

In Lubaga division there is still disparity between the urban and rural Baganda in perceiving the idea of modernity. As well, the youth and elders, educated and none educated also perceive modernity differently. For example during my field study, many youth that I came across were of the view that in order to survive today's problems; the Buganda government should adopt the modern way of living. This means that by doing all traditional practices in a modernized way. It is difficult to go back to old days and Buganda should remain a cultural institution. However, most of the elders and traditional healers insisted on the preservation of their traditional practices as they fear for their culture to be buried underneath the ideology of modernity. They insisted that they are still meaningful and relevant in human life than this modern ideology. One of the informants had this to say

"All Buganda/African culture and religion have got a meaning and a deep philosophy behind them. The philosophy is too technical that even the Baganda/African themselves do not understand their values. It is only those who are highly radical in their culture and religion that can tell the meaning and the values of every aspect"[63]

In the case of traditional leaders, they were divided into two. Those who received formal (western) education were of the view that although some of the Baganda traditional practices are still useful and relevant in this modern period, many of them does not fit in this modern time. Thus they need to be somehow modified or even eliminated in order to fit and survive in this changing situation of modern science and technology. One informant among the elders gave one example of some of the practices that needs to be adjusted or eliminated as she said that,

"During the coronation of the Kabaka (king) there is a ritual practice called olutalo lw'eBirumbi (the war of Birumbi) where the king has to kill one person belonging to the mudfish clan"[64]. She concluded that although the king is powerful but no human being is

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[63] Interview on 08.07.2011
[64] Interview 12.07.2011

allowed to take away the life of the other. So these practices which violate human rights should be eliminated for the betterment of the Buganda traditional beliefs and rituals.

Another group insisted that since these practices have survived for many centuries then they will even survive the modern time. Therefore, there is no need to modify them.

Majority of the youth perceived modernity in a positive way. According to them, modernity has brought a lot of positive changes in the world among which includes exposure to the global world, entertainment, time saving, education and many others. These were the same reasons given by all those informants who were in support of modernity. One of the traditional healers added that because of the modern tool they have been able to build strong shrines by using modern tools like bricks and iron sheets, thus their shrines are not easily burnt by the enemies of traditional practices as it was the case before when they were using grasses in construction.

Another traditional healer gave me an interesting reason in support of modernity; she said that they no longer waste too much time in shrines while healing people. She said that most of the time she treats her patients through mobile call. The patient calls and describes the symptoms and the healer just describes the medicine for him or her. However she complained that some of these patients do not return to settle their debts after being healed.

Elders and others who were not in support of modernity, perceived it as a betrayer of their traditions. They blamed modernity for demoralizing their traditional cultures and introducing new modes of behaviors that have destructed the young generation. One of them said that, *"many Baganda especially the youth copy a lot from what is broadcasted and consider everything that they see and hear as ideal. They think that anyone who pays respect to his culture and religion is backward and static".*[65]

Some of them blamed what they perceived as the modern religions Islam and Christianity for replacing their traditional religion which they claimed to be their complete ways of living.

Others were of the view that modernity has swept away all their moral behaviors and it has been and it is still a threat to the Buganda cultural religious beliefs and rituals. As well, some youth expressed their feelings that culture is the threat to their development since it has lots of

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[65] Interview on 20/07/2011

restrictions that are contradicting the modern times and modern development, thus keeping them behind the global world.

Some of them blamed modernity for undermining, changing, misinterpreting and destroying their (Baganda) traditional beliefs and rituals while others were blaming the cultural beliefs for keeping them backward and praising modernity for brightening them
Although these modern religions and practices greatly affected the Baganda traditional beliefs and rituals, they did not completely replace its total methods of worship. Many Muslim and Christian respondents recognized a large part of Buganda traditional religious beliefs and practices.

4.3 Negative impacts of modern tools on Buganda traditional beliefs and rituals

In spite of the importance of the modern tools as analyzed in the previous chapters, many traditional Baganda in Lubaga division greatly criticize modernity and its tools for under looking, undermining, misinterpreting, changing and destructing of their cultural beliefs, rituals, norms, values and practices in many ways:

4.3.2 Demoralization of the cultural beliefs and rituals

Modern tools have demoralized the Baganda traditional beliefs and rituals. This is because most of the time that would have been used by the children to learn their culture is used in reading, listening to and watching the Western oriented programs and books, newspaper, on television and internet and others. The children grow up without any background of their culture and parents who would help to teach children their cultural values are taken up by other programs. They are occasionally left in the homes with house maids and television. When it comes to belief and rituals it is now very difficult to find a person in Lubaga who is practicing the traditional religion typically but rather they do it in modern ways.

4.3.4 Pornography and immorality

Many programs shown on television and in movies, magazines, newspapers, and internet are disgusting to young people. They have caused for moral decline among the youth because they are not ethical and not good to be exposed publically according to Buganda culture. These among others have made modernity to be seen as enemy of Baganda culture in Lubaga division. They have caused unacceptable practices in their Buganda culture, such as

girlfriend-boyfriend, kissing publically, prostitution, homosexuality and many others related practices. All these practices are considered abominable and not acceptable according to Buganda traditional religion and ethics. Most of the films and pictures that are broadcasted are ethically immoral because they give bad images to the young generation and that they think what they see and hear is the right and perfect thing to do.

4.4 Views of the informants on the Peaceful Co-Existence of Modernity and Buganda Traditional Beliefs and Rituals in Lubaga division

Most of the informants argued that there is a need to revise the radical and negative attitudes which violate both modern and traditional cultures and values. This can be achieved through the following measures:

4.4.1 Sensitization of both, modern and traditional Baganda:

Many of the informants argued that there is a need to sensitize all the Baganda either modernists or traditionalists for purposes of co-existence in harmony and peace. Many respondents who are traditional healers revealed that they lose their property at the hands of the radical born again Christians and extremist Muslins who set fire on their shrines which are build traditionally by using the grass. Such houses built with traditional material are very fast to attract fire. These traditionalists assert that the only way to protect their shrines is to use modern methods and materials to construct strong shrines. However traditional healers continue to decorate their shrines with some traditional material including grass mostly for roofing.

One traditional leader among my respondents was of the view that, there is a need to sensitize the modern baganda especially the youth on the significance and relevance of their cultural beliefs, taboos and customs in their day to day life. He went ahead and gave an example that, "on the burial of the household, all his sons and daughters are tied with a small piece of bark cloth in their neck which helps to identify the deceased's children. In case one may wish to help them in any way they can easily be identified. If any of the children who do not belong to the deceased is tied with that bark cloth, spirits will kill him/her instantly or causing dangerous sickness". This scared women and they never attempt to give the child to the wrong father because of fear of death for their children. Others also gave me different examples to emphasize the significance and relevance of the Buganda traditional practices.

4.4.2 Elimination of customs that violate individual rights

Most of the youth informants contended that there are some customs among the Baganda violate human rights, thus in order to ensure proper co-existence of Buganda traditional beliefs and rituals with modernity these customs should be eliminated. For example several respondents revealed that during the coronation of the king (*Kabaka*) there is a ritual called *olutalo lw'ebirumbi* meaning 'the war of Birumbi' where the Kabaka has got to kill a person belonging to the mudfish clan, the (*Kabaka*). On the same occasion he is given a virgin girl who should not marry for the rest of her life. There is also a religious ritual that when the Kabaka dies, a number of people must be killed too because the Kabaka does not die alone. They gave me many examples of traditional practices that violate human rights. However, this was most emphasized by the youth but other informants insisted that all traditional practices are meaningful and relevant and they have deep philosophical meaning behind them so none of them should be eliminated. Whereas some youth insisted that, those customs that violets human rights need to be eliminated or adjusted so that Buganda traditions can remain relevant in the modern times. Nzita and Niwampa said, "Society normally adjusts its way of living in order to cope up with a new and changing environment. (…) the cultures of people which have been moulded over centuries can not die away very easily."[66]

4.4.3 Enlightenment of the people

Some of the informants were of the view that the Baganda should be enlightened about their religious rituals and that, not everything that is in Baganda tradition is against modernity. For example, during the field study an elder gave an example that, some of the Baganda items like bark cloth are not a welcome to the youths because they associate them with many evils such as witchcraft, death, evil spirits and others. She said that during their childhood they used bark clothes as clothes, bed sheets (ebikunta) but nothing like death of evil happened to them as aresult of using the bark clothes. In modern this modern period, a big group of Baganda and none baganda considers this item as harmful thing, although they are part and partial of Baganda and even African culture. She concluded that, there is still a need to enlighten the Baganda, especially the youth who are mostly modern, the values and significance of their traditional beliefs and rituals and make them understand and appreciate that each of the Baganda traditional belief has a deep philosophy behind it. This will help them to learn how to recognize their cultural beliefs and feel proud over them.

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[66] Nzita and Niwampa 1997: iii

4.4.4Adoption of each others culture

During the field study, many if not all the informants were of the view that for the peaceful coexistence of modernity and Buganda tradition in Lubaga division, it is necessary for every person among the modern and traditional to adopt each others culture. Since modernity among other factors has lead to rapid interaction of people that has never existed before in human life, people need to learn and understand other people's cultures and to be adaptive to them especially those practices that responds to people's problems. In this manner, people will learn to respect one another through respect of ones culture. Fore example, among the Muslims who responded to the researcher's questionnaires, they said that, during the ritual of installation of the heir, they wrap the backcloth in the heir's chest and the clan leader gives a short sermon indicating the reason why the heir was chosen and his responsibility as the new head of the family. The Qur'an is always given to the heir as the shield against all evils which he could encounter in his new position. This means that during this practice they combine both Islamic and traditional practices. They continued to say that this have helped them much because they have not got much opposition from the side of the Baganda traditionalists since they are also involved and they are part of the ceremony.

4.4.3 Separation of witchcraft from Baganda religious cultural values

Many respondents were of the view that modernist Baganda and none Baganda in Lubaga division and Uganda as a whole associate the Baganda traditional beliefs and rituals with witchcraft hence, many of the Baganda values are mistaken for witchcraft. For example traditional healers said that, *okusamira (*prayer) among the traditional Baganda is a very significant value in their worship, however many modernist take it as witchcraft, ancestral worshiping, an evil practice, and they undermine its values. To some Muslims who were interviewed called it shrik (association of Allah with other things) while Christians called it idol/ancestral worship. Another example given to the researcher was the last funeral ritual rites which are also under looked by modern Baganda and they have replaced it with modern religious practices like Duwa for Muslims and prayer for Christians. To these modern people, anyone practicing these rituals traditionally is taken to be a witch. Thus traditionalists need to expose the values of such practices to the modern people and convince them that it is not witchcraft but rather for the betterment and superiority of the culture.

4.4.4 Using modern tools effectively

Some modern tools like internet and television have been misused which made many people hate them. For example most of the pictures on internet and magazines according to Baganda are shameful and have played a very significant role in demoralizing people's culture. Many of the respondents were of the view that instead of using much time on those 'useless' practices they should be replaced with some educative programs which will help in boosting progress like some decent television and radio channels in Lubaga that have played a role in educating the masses such as WBS, NBS, CBS and radio Simba and many others.

4.4.5 Constant writings on Buganda rituals

Respondents concluded that to enable Buganda traditions to continue existing in modern time, the Baganda should constantly write books on Buganda rituals, customs and general culture and store them safely in libraries so that it can be read and referred to by the young generations. This activity will help to keep the Buganda culture in people's minds and it will have many sources for its reference so that it is not destroyed by the rapid modern developments

4. 5 Conclusion of the chapter

In conclusion therefore, from the respondents' point of view, traditional culture is an important factor of human life and existence. It is a bridge that binds together individual, family clan and the entire community at large. That is why people are strongly attached to their respective cultures as it gives them a sense of belonging and identity.

On the other hand, most of the respondents argued that modernity has played an important role in opening people's eyes and exposing them to the new global world of technological advancement and industrial developments, thus, studying their commonalities and differences and how the two can co-exist peaceful is very paramount.

CHAPTER FIVE

FIELD ANALYSIS AND DATA INTERPRETATION

5.0 INTRODUCTION

The main concern of this chapter is the analysis of the findings of the study. In order to answer the main research questions of this study, the empirical findings will be interpreted and analyzed in light of the theoretical perspectives presented in chapter two. The analysis will include analysis on the encounter between modernity and Buganda traditional beliefs and rituals and discussing the factors that influenced the adoptability of modernity in Lubaga division among others as presented in chapter in the previous chapter. Culture is vital in people's lives since it gives them a sense of belonging and identity which differentiate them from other people. This means that, people are part of the culture and culture is part of the people since each forms the other.

5.1 Factors that Influenced the Adoptability of Modernity in Lubaga Division

Many people in Lubaga Division are still adopting modernity in spite critical reactions labeled against it. This has been mainly influenced by many factors.

The researcher will apply variety of theories including those related to the study; these will include localization, modernization, globalization, and glocalization. These theories will serve as a guiding principle in the encounter between modernity and Buganda traditional beliefs and rituals both global and local respectively.

In addition, these are the factors that influence the adoptability of modernity in Lubaga division of Kampala district, Uganda.

5.1.1 Impact of globalization

Due to globalization and its related impact like urbanization, people became intact and exposed to different cultures as explained in 4.1.5. This have made them learnt many things from other cultures of which some are contrary and other are in line with their own culture. The coping and adoption of these cultures have helped them to find many answers to their questions and enabled them to make some adjustment in their cultures by leaving out the

residual and adopting the new mode of life that goes with this modern time. Through modern changes, these traditional religions cannot remain intact, but they are of no mean extinct.[67] This has not only brought changes in Baganda traditional beliefs and rituals but also weakened them hence strengthening modernity and making many people adoptive over it.

Many people in the are also take urban centers to as centers for modernism, thus many people move from villages to urban centers were they spend most of their time enjoying modern things like internet because they are mostly accessed in modern centers (urban) than in local centers (rural). Most of these people especially the youth don't work much because they spend most of their time on internet and its related forms hence becoming parasites to the rural people.

However, some Baganda who became intact to modern (foreign) and local cultures with open minds, learn to appreciate some practices in their cultural beliefs and practices.

5.1.2 The role of European colonialism

The Europeans appeared to Uganda in 1877 and they experienced new cultures which were totally different from theirs. To then these cultures seemed so primitive to them and their initial reaction towards these culture were so biased. Hence it was presumed that Ugandan Africans had no culture and civilization.[68] Basing on this many Baganda like other tribes in Uganda and Africa at large hated their culture thinking that they were keeping them backward and primitive as Europeans had said Nzita and Niwampa emphasized this view as they said,

European authors who were the first to write on the cultures and people of Uganda described them as primitive. The writers and missionaries wanted to "save" Africans from their cultures.[69] Hence, they embarked on modern civilized cultures from Europe in order to be saved against primitive culture thus giving rise to modernity in Lubaga division.

Although few people fully adopted modern culture, the majority of Baganda in Lubaga division adopted it together with their culture. Most people used and still do practice modern behavior during day time and embark on traditional at night and in case of problems like barrenness, famine and other related problems hence "putting one leg on each side". This case

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[67] Mbiti 1990: 2
[68] Nzita and Niwampa 1998: iv
[69] Nzita and Niwampa 1998: iv

is not only to people in the study area, but in also in other cultures in Uganda and else were in Africa.

It's common to find modern Ugandans resorting to shrine cultures when a malignant disease occurs.[70]

This is right because most because most people not only in Lubaga but also else where in Africa either resort to their cultures only in problems or in secret. In terms of crisis they often come to the surface or people revert to them in secret.[71]

This means that, traditional cultures (beliefs and practices) are given less attention, thus creating a gap for modernity to crop up in the area.

5.1.3 Inferiority complex

Many people in Lubaga division were and still feel inferior of their cultural belief and rituals that is why it was easily uprooted and replaced by modernity. Secondly they some people believe that, any thing from Europe is superior so, because modernity according to many respondents came from Europe, they considered it more superior than African tradition and gave it a worm welcome and many people in the area became adoptive over it. In the past and to some extent the present, some Africans felt that European cultures to others. As such, Africans abandoned their culture in fevour of European ones.[72]

Since these people who introduced modern culture to Baganda in particular described the area with no culture and civilization, the innocent indigenous people also believed this. Because of these beliefs, (with no culture and civilization) many people become adoptive to the so called modern civilized culture in order to get a "sense of belonging" which gave modernity an easy access in Lubaga division.

However, those who knew the values and deep philosophy that was behind their cultural beliefs and rituals, insisted on them and jealously guarded against the adoption of modern cultures. This is because they had it in minds that if these new cultures are left to fully integrate in their culture, they are likely to loose their culture and hence lose identity. However, Richard Nzita and Mbaga Niwampa called it "unnecessary fear". It is said and believed that society without culture is bound to lose its identity and be swallowed up by other culture. Therefore, a society always jealously guard against adopting new ways of living

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[70] Bro Waswa and Miirima 2007: 3
[71] Mbiti 1990: 2
[72] Nzita and Niwampa 1998: v

for fear of loosing its identity. This is unnecessary fear. A society does not have to stick to its past or present culture.[73]

This means that cultures should not be static but rather dynamic and adoptive to new changes. This habit of adoptiveness gave modern cultures a gate to circulate in the area.

However, although cultures should be dynamic as suggested by Nzita and Niwampa, its better to do it with an open mind and with certain limits or else cultures are more likely to loose meaning and of course people will also loose their identity hence a confused disorganized societies with no rules will eventually emerge.

5.1.4 Ignorance

Many Baganda were and still ignorant about their own cultural beliefs and rituals thinking that the traditional religion was only useful to our forefathers and they are of no value in this modern time. In terms of religious beliefs and practices many people thought and still think that with the introduction of Islam and Christianity, Baganda (African) traditional religion become meaningless thus putting it aside and adopt modern religions.

This can be emphasized in the book of Fr. Anatooli and Miirima as they said,

When Christianity and Islam were introduced and they revealed that ancestral spirits did not exist, there was no reason for that practice to continue.[74] This author may be right, however am not in agreement with them simply because people who introduce Islam and Christianity in Africa were not Africans and they had no idea about African religio-culture practices and deep philosophy behind it. They only judged them from the surface thus concluding that Africans had no religion. Imagine even some Africans themselves did not and still do not understand the philosophy behind their religious practices, how do you expect some one from foreign culture to understand it? Therefore the foreigners who visited African should not be blamed for their remarks (no culture no religion and no civilization) but blamed for making conclusive remarks without critically analyzing the cultural practices. Thomas E Douglas emphasized this that,

The earliest western view on African religion were characterized by exclusive racial prejudice, ignorance also by dominant influence of the theory of evolution….the vies which saw the Africans as primitive savage who was at the bottommost rung of the imaginary ladder of human evolution while western man was at the pinnacle of that ladder. African religion

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[73] Nzita and Niwampa 1998: iv
[27] Bro Fr waswa and Miirima 2007: 41

along with other so-called primitive religions were viewed as similarly, and all kind of disparaging terms were employed to describe it, e.g. animism, idolatry, magic, superstition, ancestor worship, fetishism and the like. It too, people who practiced it, was placed at the bottommost rung of the imaginary ladder of religious evolution while Christianity was at the pinnacle of that ladder.[75]

This made many Baganda (Africans) to feel inferior over their cultures and could not stand firmly to guard against the adoption of modern cultures and religions because they are not deeply routed in their culture especially the youth. Hence, ignoring   their cultural rituals at the expense of modernity

5.1.5 The role of formal/western education.

According to many respondents, education did a great work in making people adapt to modernity. This is because the educated masses in Lubaga division were/are very successful and prosperous. They talk over themselves as modern thus making people associate their prosperity and success to modernity. That is why during this research many respondents described a modern person as an educated and traditional as uneducated. This is because, this system of education has European background, many people in Uganda and elsewhere in Africa, were/are meant to under look upon their cultures and to adopt that of Europeans. Nzita and Niwampa emphasized this,

But the most important factor was western education. Through this education coupled with Christian missionary evangelism, Africans were taught to despise their cultures. They were encouraged to admire European cultures and adopt them.[76]

Thus, having many schools and educated people in the division enhanced the adoptability of modernity.

5.1.6 Neo-colonialism

Neo-colonialism is among the essential factors for the adoptability of modernity. Most successful people in Buganda like Sir Apollo Kaggwa, Kawalya Kaggwa, Zakalia Mugwanya and many others worked with Europeans and adopted their life style. The adoption of European style of life spread to other part of the country. Above all most those who adapted these life styles at the beginning became prosperous and were always used as an example in the society. This created a belief in people's minds that, for someone in to be rich and

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[75] Thomas 2005: 28
[76] Nzita and Niwampa 1998: v

successful in life he/she should have a link with Europeans either directly or indirectly. That is why many people adopted modernity because to them it had some European elements. The majority of respondents wanted to become successful too like their colleagues who earlier associated and copied the European life styles.

5.1.7 The association of modernity with development

People in Lubaga division looked at modernity as a means for development hence adapting to it. This is because modernity with its tools has helped many people to develop. In addition, to many respondents modernity came from Europe and many people thought that by adopting it they will attain development. One respondent gave an example of the development in transport and communication sectors, whereby people of the early times used to walk distances or use bicycles to announce the death of their beloved ones but with modernity those sectors have developed and eased both transport and communication. The community can now easily use modern transport and mass media such as radios, television, telephone and many others.

5.2 Modernity's impact on Buganda traditional beliefs and rituals

Like in many other parts worldwide, in Uganda specifically Lubaga division, modernity has played a significant role in changing people's lives both positively and negatively as discussed bellow.

5.2.1 Roles of Modern Tools as an Impact on the Buganda traditional beliefs and rituals in Lubaga division

This part of the chapter analyzes the social roles of modernity tools and their impact on Buganda traditional beliefs and rituals as described by elders, traditional leaders, traditional healers and youth in Lubaga division. I will also use different theories of the writers and my personal experience as a researcher.

Storage of data

Modern tools help in the storage of data for further reference. Fore example, one respondent told the researcher that they were only taught by the elders through stories and legends of which they forget most of the important areas in their culture. Because of modernity the

information is kept on flush disks, soft and hard disks, tapes, publication, the internet and many others. With such modern tools, the storage of data became easy and the cultural beliefs and rituals can easily be referred to and kept for many centuries.

The more rapid build-up of knowledge systems that occurred as a consequence partly of writing's ability to store the information in a more or less permanent form meant that knowledge became more readily cultivated.[77]

In the pre-modern times information not only on traditional beliefs and rituals but also on other aspects of life was only given to those who had access to elders through oral transmission. It was meant to be grasped immediately as one was conversing or telling a story but in this modern time even those with no elders or far from them can easily access the information through internet and cultural programs on televisions and radios fore example *Engule* on radio *Simba, Entanda y'abuganda on CBS, Ewakula Ennume* on WBS and so many other programs on different radio and television channels. This has enabled the Buganda traditional beliefs and rituals to spread worldwide and to be known by not only the Baganda but also other people who are interested in learning and understanding these beliefs which paved the way for civilization.

Information delivery

The researcher found out that modern tools help the people of Lubaga division in delivering information faster. The elders in the pre-modern times used drums in case of any communication. Some members of the community would not have chances of getting such information and as a result they would miss important occasions. Because of modern tools information can be easily distributed to millions of people in a shortest time possible. Such speed delivery of information is one of the advantages of modern tools not only in Lubaga but in the whole of Buganda.

Of course the advantage was consolidated by the mechanism of writing in the shape or printing, which greatly reduces the cost and increased speed of production as compared with earlier manuscript cultures. And an increased speed and extent of the circulation of knowledge..[78] This means that the due to modernity the information can circulate with in many people in shortest period of time. Fore example if any article is published on internet,

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[77] Burgess J Peter and Odd Monsson 2002: 16-17

[78] Burgess J Peter and Odd Monsson 2002: 17

radios, television or newspapers, it can be read, seen or listened by millions of people in a very short time. For the case of Buganda traditional beliefs and rituals, the Baganda introduced the Buganda page where most of the information on Buganda culture is published and read by many people. In additional some traditional healers, leaders and elders can at any time consulted through their email addresses, facebook accounts and many others. This gives an opportunity for the Buganda traditional beliefs and rituals to circulate widely and rapidly. However, this is limited to only those that have access to internet, radios or who can afford to buy newspapers. But to many poor people in the Lubaga particularly that is out of their reach.

Increase of knowledge

Modern tools have made education possible, easy and accessible in Lubaga division. This is because; it's possible to teach thousands of people at the same time through televisions and radios. Many works have been published on the internet for people to read during their free and at any time. This plays an important role in open and distance learning. It has enabled many people not only in Lubaga division but else where in the world to learn many things from different cultures, nations and in many other fields of education.

Websites like youtube allow you to post videos (both educational and entertainment). For instance IGNOU, the largest open university of India facilitates its students to watch educational videos on htt://www.youtube.com/ignou. Since lots of such videos are freely available in public domain students and people across the world in benefit through it.[79] This work will always remain beneficial for more generations to come. In Lubaga particularly many televisions and radio stations like CBS, Simba and many others are available in the area to provide knowledge to the people in many different fields like in social political economic and other fields. Many of programs on these radios and television are educative and have enlightened many people in the area. Many traditional practices have been passed to the people through various programs on radios and television, fore example *engule* on radio samba, *entanda ya* Buganda on CBS   *ebbanguliro* on WBS television, *olugero* on Bukedde television and many other programs related to Buganda culture.

On the global basis, online interactive classes can easily be conducted between teachers and students. These kinds of classrooms can either be conducted on videos through Skype and other means, audio, or through emails and test chats, radios, television newspapers. As

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[79] http://www.scribd.com/doc/23616533/Role-of-Internet-in-Education accessed on 26th-Feb-2012

emphasized by Scholte that, "alongside formal programmes of learning at schools and universities, much informal public education occur through mass media. Most citizens obtain their day-to-day information and analysis regarding social life largely from newspapers, magazines, radios, televisions and websites. Thus mass media significantly affects the amount and type of knowledge that people gain about global issues".[80] Fore example in Uganda, one of the countries newspapers called new vision, every week on Monday presents pass PLE (primary living examinations) where it sets questions for pupils in primary seven and next Monday they give out answers for every pupil to evaluate him/her self. This has helped many pupils to pass their exams since it enables them to teach and mark themselves. This prepares them for their leaving examinations since it gives them criterions for answering questions and many of them attributes their passing of PLE on this program of new vision Uganda. This is crucial than before where by education was only informal and orally transmitted from one generation to another. The information during this period was only kept in the heads of the people known as moving libraries. Hence the disappearance of a person meant the disappearance of the whole knowledge and the future generation couldn't find it any more.

Entertainment

Modern tools have done a lot as far as entertainment is concerned. Many entertainments such as music, games and movies have been broadcasted. Many people in Lubaga division have got access to it. Entertainments reduce people's boredom and feel happy. Many respondents assert that when they feel bored and tired they just listen to music or watch movies. In focused groups, many informants are of the view that people of this generation will neither grow old nor die faster. Metaphorically, they are ever exposed to many entertainments through the use of modern tools and Medias such as radios, television, internet and many others. They are happy most of their time, and they live a relaxed and happy life different from people of the pre-modern time. On the side of Buganda traditional beliefs and rituals many people specially the Baganda artists have turned many of the traditional beliefs and rituals into songs and play which are educative and entertaining at the same time,

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[80] Scholte Jan Aart 2005: 356

Time saving

Modern tools save time in many ways. This is because a person can know what is happening in many parts of the world without wasting the time to move from one place to another. Access of quick information on the internet or reading news papers has become the story of the day in Lubaga Division.

One of my informants told me that, during their times research was used to be conducted by moving several days to resourceful persons. Today, because of modern tools the researcher makes appointments and meets the respondent at agreed timetable for interview. Another one gave me the example of those researchers who even interview their respondents through internet or phone calls.

One traditional healer told me that some of his patients who are living in long distances can be healed using their phones. He would pray to them or direct them to the type of herbs they should use. Such patients are healed without wasting their time and money to come at his shrine.

Replacing of traditional sources

Modern tools have replaced the traditional sources fore example, in cases like sensitization of the masses towards the different activities; social, political, religious, and cultural among others, the information is delivered through broadcasting it to different Medias like radios, television and internet to alert a big number of people. These Medias replaced traditional drums that were used in ancient time to deriver message to people. For example, incase of any information that the king wants to deriver to his masses in the Kingdom of Buganda, instead of using traditional drums to alert the masses, it uses its widespread Radio Buganda known as CBS (Central broadcasting service) to inform its entire subordinate not only in Uganda but the world over. It also publish the information on internet so that in can people did not hear the information on radio or television, they can still read it in news papers on internet.

Increased written literature on Buganda traditional beliefs and rituals

The availability of modern tools has helped in preserving the Baganda traditional beliefs and rituals in written documentary forms. This is because many people have resorted to writing as a sign of modernity. The Baganda have access to variety of information and they compile volumes of literature for future generations. Among the great piece of work worth of reading

are Roscoe, John, 1932, The Baganda; an account or their native customs and beliefs, 1911. Description of the social and religious life of the Baganda in old days, Kaggwa Sir Apolo, E*kitabo ky'empisa za'baganda*, 1952, J B Nsimbi *Okusamira y'eddiini y'abaganda eyennono*, D.E Apter, The Political Kingdom in Buganda Princeton, 1961, Juliet Kiguli, Gender and Power Relations in the Buganda Kingdom: A Study of Cultural Revivalism 2001 and so many others. Other work has been published on internet and it is freely accessed by every person worldwide. This has helped much in the preservation of Buganda traditional beliefs in a modernized way.

Promotion of individualism and diversity

In the pre-modern period, every thing among the Baganda was done communal fore example praying (*okusamira*) was not performed by a single person. It was either performed by the entire kingdom or by the group. Child upbringing was also a communal responsibility right from the time of pregnancy until death. However, due to modern changes everything was turned to be individual responsibility. This means that people are no longer helpful to one another and they no longer learn from each other, even parents themselves have little time for their children because they are very busy searching for the worldly benefits and they turn home tired. In addition many homes are like divided entities where by at home children, mother and father have their separate television or computers. This means that every one at home and in the community is at his/her own.

Confusion of belonging

People in Lubaga division have been exposed to many different cultures especially European cultures of which they considered superior to their cultures. This makes them feel that their cultural practices are backward and old fashioned. In turn they leave their culture and try to copy the Europeans or others which it is not totally possible to copy. So they are at a crossroad and do not know where they belong whether to Buganda culture or to other cultures. This makes them confused hence a confused society with confused citizens with no clear identity and belonging. "Verious life-worlds have succumbed to an inversion of electronic mass media, transplanetary tourism, global English, global consumerism, and other supreterritorial intervesions that has contradicted local traditions"[81]

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[81] Scholte Jan Aart 2005: 305

Exposure to the global world

Modern tools have essentially helped the people of Lubaga Division to get exposed to the global world and have learnt a lot from other people's cultures. Due to this exposure to modern and other traditional cultures, they became able to appreciate their cultural practices in many incidences. As well, they have been able to realize some of the cultural practices that are less significant in this modern time. This has enabled them to make adjustments in some their cultural practices by removing some practices that are residual and replace them with the meaningful practices from other cultures (modern practices). For example many elders assert that during their time, they grew up knowing that it was a taboo for the women and girls to eat goat meat, pork, chicken and some other types of meat because they would walk necked like these animals. However, modernity through its tools exposed the Baganda women to other cultures which allowed their women to freely eat all kinds of food and animal meat like as the men do and did not move necked. Today, Baganda women not only in Lubaga but in Uganda at large have changed this taboo and now are enjoying the sweetness of all kinds of food/animal. This among others is the significance of the exposure to the global world among the people of Lubaga division.

5.2.2 Interaction with Christianity and Islam

In Lubaga division the researcher found out that, although many people are adapting modern religions of Christianity, Islam and others, they still have and recognize elements of their ancient religion (Buganda traditional religion) which being observed in many of their practices.

The history of Islam and Christianity particularly in Buganda, Uganda and Africa at large has been the discussion of Africans and non Africans over the long period of time. Christianity and Islam arrived in Uganda in 1879 and 1844 respectively. Their impact on Buganda religious beliefs and rituals has been increasingly directing the day today life of the African societies.

Christianity and Islam are indigenous religions in Africa and deeply rooted in the History of Buganda. Since the nineteenth century these religions have been making a claim on African peoples, particularly invading the areas of traditional religions.

Christianity Missionaries from Europe penetrated into Buganda shortly before the colonial occupation.

So, Christianity became a tradition that clashes of personality and leadership between missionaries and African Christianity as well as between some of the African themselves have precipitated the breakaway of Churches.

Mission Christianity has not penetrated sufficiently deep into African religiosity. Africans, in the traditional life, do not know how to exist without religion. Africans feel that they don't get enough religion from Christianity and Islam since it does not ill up their whole life and their understanding of the universe. Thus in cases of severe problems they turn to African God in shrine either at time or during the day. This was emphasizes by many writers like Anatooli and Miirima that, "It is common to find modern Ugandans resorting to shrine culture when a malignant diseases occurs."[82]

Here Anatooli and Miirima used the term modern Ugandans to mean those who are either converted to Christianity or Islam.

They went a head and added that, people used (still do) to combine worshiping spirits of which they called *okusamira* with practicing Christianity. They said that African lived and still live the life of syncretism or dualism in faith.

However, many Muslims and Christianity converts were separated from their Buganda traditional identity by Europeanizing them through giving them European/Arab names, and adopting the so called modern European and Arabian ways of living. This form of belief made no positive attempt to incorporate the Buganda traditional beliefs and rituals into the Christian/Muslim scheme.

Christianity has consciously endeavoured to answer some of the needs of modern Baganda fore example introduction of formal education, building of modern equipped hospitals and dispensaries, supply Christian Doctors and nurses. They also introduced radio stations, Christian ethics and morality, which influenced many lives of the Baganda people. A large number of Baganda have become Catechists, evangelists, laymen, church elders, nuns, deacons, pastors, ministers, priests, bishops, archbishops and cardinals. These at least symbolize the concrete and serious presence of Christianity in Africa and its acceptance by African people.

Many of the Christian churches in Buganda are awakening to social needs especially in urban areas and other programmes to asses the meaning of Christianity in Africa. Many

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[82] Anatooli and Miirima 2005: 3

organizations have been established to cater for evangelisation and serve the Buganda society in the fields of ecumenism, family, education, youth, work, refugees, etc.

The mission of Christianity has tremendously made a real contribution and impact on progress in Buganda societies where it affected the Buganda traditional beliefs and rituals and changed the minds of the Baganda to accept the changes that have been real to Africans through a strong team of Africans in villages, towns, schools, slums etc. This is because; under different Christian denominations Africa has been changed to Christianity.

Islamic in Africa:

Mbiti describes Islam in Africa as "indigenous" "traditional" and "African". Islam swept the whole of the north of Africa and engulfed the Horn of Africa stretching southwards along the Western coast.

Through trade roots and commercial transactions between West Africa states and the Muslim North, Islam begun to penetrate into Africa at quite close rate into the West African Societies especially in the Sub Saharan Africa as early as the 9th century.

In Lubaga division, many Muslims have always maintained quite close link with the Arab world, from which a number reformers came but Africans themselves essentially carried out Islamisation.

In Buganda, Islam had already established itself there through the settlement of Arab traders as early as seventh century. In the eighteenth (18th) and (19th) ninetieth century Arab traders penetrated into the interior of Africa.

Many African Muslims observe traditional rites, though sometimes mixing them with Islamic ideas, as they Islamise them. This means that they practice syncretism or dualism in faith as Anatooli and Miirima emphasize, "people used (still do) to combine worshipping of spirits *(Okusamira)* with practicing Christianity. They lived and many still live a life of syncretism or dualism in faith, which means they practiced both Christianity (Islam) and witchcraft at the same time which is a real contradiction"[83] For example, during drought the men pray for rain, but at the same time the women perform a rain dance dressed up in rags, or in men's clothes,

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[83] Anatooli and miirima 2005: 1

and wearing ornaments made from rubbish. They then go out of the village in procession, the children gather branches of trees or shrubs, and on their return beat the grave of the founder of the village with their branches. In Uganda Muslim marriages follow a mixture of traditional and Islamic procedures e.g. visiting the brides firmly, introduction, wedding ceremony, the role of the father and the mother, marital life, polygamy, child care, pregnancy, divorce, etc. Marriage gifts, circumcision, divination, Kinship rites and prohibition to eat Pork. Thus Islam has been well incorporated into the Baganda traditional beliefs and practice. The Baganda Muslim funeral rites have been almost completely Islamised.

In spite of the impact of Islam on Buganda traditional beliefs and rituals are still much belie in Buganda Traditional Religious part. African dress, for example is still being recognized by the West African societies loaded with emulates round the waist, neck, arms, legs, etc. Some of these items are for protection against all sorts of possible evils, and to help them achieve certain desires.

Islam provided the African people with new ceremonies in addition to but not in place of their traditional values. Conversion was motivated by prestige, since the ruling clan was Muslim, promise of protection from slavery, and patronage of the mobility to the peasants and craftsmen. African though supposed to say their prayers in Arabic, Muslims is allowed to say them in their traditional language. Muslim women put on their Veils and in some African cultures veils are part of the traditional dress such as the Banyankore, Banyoro, etc.

In many Muslim families Islamic traditions go side by side with the African traditions e.g The Baganda customs of eating while seated using the right hand. Other actual religious elements of Islamic culture are assimilated especially the recognition of awareness of an impersonal power resident in and working through persons or things.

5.3 Conclusion of the chapter

Therefore I conclude this part of the chapter by saying that modernity has had a great impact on the Buganda traditional beliefs and rituals. However, some respondents especially among youth criticized the some traditional practices for keeping them backward which is opposed to the modern world. This is because most of modern practices were not freely welcomed into

the Buganda traditions thus making the modern people enemies of traditions. They mostly emphasized the issue of girlfriend/boyfriend which seemed useful to many of them but not allowed in the traditional practices. They claimed that this practice of having a boy/girlfriend helps them to know deeper either secretly of publically the person in which one is going to leave with for the rest of his/her life. Whereas in a traditional way, the parents to decide the man or the woman for their daughter or son respectively.

However the parents also did this genuinely by putting many things into consideration when choosing a man for their daughter or a wife for their son. For example among other things, for the girl the elders considered very much the behaviors of her mother and for the boys they considered that of the father.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

The Buganda traditional beliefs and rituals are taken very seriously by the Baganda. They normally preserve them through taboos and myths. When the Baganda performs these taboos and myths, they enjoy peace, happiness and sweetness of their culture and once they are broken, the moral integrity of Buganda is more likely to break as well. However, the main problem of this study was to find out the ways of integrating modernity into the Buganda traditional beliefs and rituals in Lubaga division and how it has impacted the traditional beliefs and practices. Due to the fact that the world has become a global village, people are interacting with different cultures and practices especially modern ones. This is because since the emergency of modernity in Buganda, it took systematic methods of spreading and many people became adaptive to it. Despite of the differences between Buganda traditions and modernity, modernity took an initiative to modernize Buganda traditional beliefs and rituals

6.2 Summary of the findings

During the study the researcher carried out a thorough investigation by trying to analyze how traditional healers, leaders, elders and youth in Lubaga division perceive the concept of modernity, how modernity affects Buganda culture, factors that influenced the adaptability of modernity, as well as finding means for peaceful coexistence of the two. This research was of great benefit and also very interesting to the researcher. The experience the researcher got from the field made her discover a lot of things as she was applying different research methods. The use of different methods/approaches in the field enabled the researcher in acquiring the needed information for the study because different informants reacted differently to the matter of the discussion. She was also able to get in-depth the information from the respondents. This was because some research methods like interview and group discussion provoked the participants to speak out their minds resulted by either anxiety or anger and it was of a great benefit to the researcher.

However, the emotional part of the research was at its end as the researcher was leaving the field. It was not easy for the researcher to say bye to the respondents because of the

relationship that cropped up between the researcher and respondents in Lubaga division but she had to leave.

It is the view of the researcher that both perspectives can be integrated so as to accommodate traditional, cultural and modern forces for the continuity of Buganda as a unified institution catering for its entire people. That is Baganda and non Baganda.

We should also accept the fact that, all cultures have their similarities and differences. They have a point where they meet and another point where they depart. This is a major factor in cultural pluralism and diversity with hundreds of sects even within the same denomination.

6.3 Possible Measures for peaceful coexistence of Buganda Cultural Beliefs and Rituals together with Modernity

It was found out that there is a need to revise the radical and negative attitudes which violate both modern and traditional cultures and values. The following are the suggested good measures for proper coexistence of modernity and Buganda traditional beliefs and rituals in Lubaga division.

6.3.1 Sensitization of both, modern and traditional Baganda:

There is a need to sensitize all the Baganda either modernists or traditionalists for purposes of co-existence in harmony and peace. Many traditional healers revealed that they lose their property at the hands of the radical born again Christians and extremist Muslims who set fire on their shrines which are built traditionally by using the grass. Such houses built with traditional material are very fast to attract fire. Thus traditional healers should be guided on how to protect their shrines by using the modern methods and materials to construct strong shrines. However traditional healers continue to decorate their shrines with some traditional material including grass especially for roofing.

On the other side, modernist Baganda need to be sensitized on the significance and relevance of their cultural beliefs, taboos and customs in their day to day life. This may brief fear in their hearts to start respecting these shrines despite their conversion to either Christianity or Islam. They should also learn to respect their traditional practices since they are still relevant in the modern time. For example on the burial of the father of the family all sons and

daughters are usually tied with a small piece of bark cloth in their neck which helps to identify the deceased's children and in case one may wish to help them in any way they can easily be identified. If any of the children tied with that bark cloth does not belong to that family the spirits will kill him/her instantly or causing dangerous sickness.

6.3.2 Adoption of each others culture

For the peaceful coexistence of modernity and Buganda tradition in Lubaga division, it is necessary for every person among the modern and traditional to adopt each others culture. Since modernity among other factors has lead to rapid interaction of people that has never existed before in human life, people need to learn, understand, and appreciate other people's cultures and to be adaptive to them. However this adaptiveness should only be applied to those practices that responds to people's problems. In this manner, people will learn to respect one another through respect of ones culture. Fore example in Uganda rite now it is quit difficult to identify typically traditional or typically modern practice especially when it comes to performance of some rituals and practices. These rituals include birth ritual, initiation, marriage, medicinal, funeral and last funeral rites among others. This is because, many traditional rituals have been modernized and some modern practices are traditionalized in many occasions. In most cased one find out that in much of ritual and practices or ceremonies there is always a combination of both traditional and modern ways. Mbiti emphasized this as he said that "on the cultural level, like the naming ceremonies, initiation rites and marriage procedured, traditional elements become partially Islamized or are remodeled"[84]

For this case I agree with Mbiti that simply because many traditional cultures have been redressed with a new cloth to suit the modern requirements. As well modern religious practices have been made in the way that suits the traditional practices.

To a certain extent, in Buganda some liberal Christians and Muslims have adopted the Buganda traditional practices in many of their deeds. As Muweesi said, "Because of the influence of the Buganda on Christianity, the church has contextualized the last funeral rites. This is through giving the bible to the heir as in the same way the heir is given a spear in Buganda tradition".[85]

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[84] Mbiti 1989: 241
[85] Muweeesi Hannington 2007: 62

The king of Buganda Ronald Muwenda Mutebi II and his carbonate in the Buganda modernized traditional attire.

6.3.3 Unity in diversity

Despite the differences between traditional and modern practices, people need to unit to enable the peaceful coexistence of the two in the area. Unity in diversity will help much in providing the peaceful coexistence of modernity and traditional in Lubaga division, this is because however much they are different to one another in their practices; they share some seen or unseen and unavoidable commonalities. So it is important for people to stick more on similarities rather than differences.

6.3.4 Elimination of customs that violate individual rights

Some customs among the Baganda violate human rights and in order to ensure proper co-existence of Buganda traditional beliefs and rituals with modernity these customs should be eliminated. Fore example during the coronation of the king (*Kabaka*) there is a ritual called *olutalo lw'ebirumbi* meaning 'the war of Birumbi' where the Kabaka has got to kill a person belonging to the mudfish clan. On the same occasion he is given a virgin girl who should not marry for the rest of her life. There is also a religious ritual that when the Kabaka dies, a number of people must be killed too because the Kabaka does not die alone. These among other customs need to be eliminated so that traditionalists and modernists appreciate their culture, fight for it and preserve it for centuries to come and make some adjustment in the

culture. Nzita and Niwampa said, "Society normally adjusts its way of living in order to cope up with a new and changing environment. (…) the cultures of people which have been moulded over centuries can not die away very easily."[86]

6.3.5 Enlightenment of the people

The Baganda should be enlightened about their religious rituals and that, not everything that is in Baganda tradition is against modernity. For example, some of the Baganda items like bark cloth are not a welcome to the youths and the young ones because they associate them with many evil issues such as witchcraft, death, evil spirits and others. A big group of Baganda considers those items as harmful things, although they are part and partial of Baganda and even African culture. Educating the Baganda, especially modern Baganda, the values and significance of their traditional religion and make them understand that each of the Baganda traditional belief has a deep philosophy behind it. This will help them to learn how to recognize their cultural beliefs and feel proud over them.

6.3.6 Separation of witchcraft from Baganda religious cultural values

Modernists in Lubaga division and Uganda as a whole associate the Baganda traditional beliefs and rituals with witchcraft hence, many of the Baganda values are mistaken for witchcraft. For example *okusamira (*prayer) among the traditional Baganda is a very significant value in their worship, however many modernist take it as witchcraft and they undermine its values. The last funeral rites are also under looked by modern Baganda and they have replaced it with modern religious practices and anyone practicing these rituals traditionally taken to be a witch. Thus they need to be exposed to these values and be convinced that it is not witchcraft but rather for the betterment and superiority of the culture.

6.3.7 Using modern tools effectively

Some modern tools like internet and television have been misused which made many people hate them. For example most of the pictures on internet and magazines according to Baganda are shameful and have played a very significant role in demoralizing people's culture. Many of the respondents were of the view that instead of using much time on those 'useless' practices they should be replaced with some educative programs which will help in boosting

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[86] Nzita and Niwampa 1997: iii

progress like some decent television and radio channels in Lubaga that have played a role in educating the masses such as WBS, NBS, CBS and radio Simba and many others.

6.3.8 Constant writings on Buganda rituals

The Baganda should constantly write books on Buganda rituals, customs and general culture and store them safely in libraries so that it can be read and referred to by the young generations. This activity will help to keep the Buganda culture in people's minds and it will have many sources for its reference so that it is not destroyed by the rapid modern developments.

Although modernity emerged in Buganda many years back, Buganda traditional beliefs and rituals have been continuously observed by both the modern and traditional Baganda, educated and uneducated alongside modernity. The Buganda traditional practices have survived for many years an indicator that they have strength and play a significant role in people's day to day life. It is quit evident that African traditional religion plays an important role in shaping the character of African society and culture today.[87] Conclusively I can argue that, although most of the Buganda traditional beliefs and rituals were not officially welcomed by modernity and most modern practices were not welcomed in Buganda tradition as well, the two have existed although not in much peace. The two are continuously observed by the people at the same time. It is common to find modern Ugandans resorting to shrine culture when amalgamate diseases occurs.[88]

Therefore, it is the view of the researcher that both perspectives can be integrated so as to accommodate traditional, cultural and modern forces for the continuity of Buganda as a unified institution catering for its entire people Baganda and non Baganda.

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[87] Olupona 1991: 1
[88] Anatooli and Miirima 2005: 116

6.4 Conclusion

The theory of this paper is that of harmonizing these relationships, it introduces many ways of living peacefully in one community especially the people of Lubaga Division. This aspect has been left out by many writers of African traditional religion which I tried to explore in this research. There is a need to identify the gaps between Buganda cultural beliefs and modernity in order to build bridges of understanding between the two. This will help to overcome the problem of double standard/dualism that may cause misunderstanding to mutual understanding and peaceful co-existence among the communities.

During the study, I tried to analyze the roles of socio-cultural transformation in Buganda traditional beliefs and rituals through the concept of integrating modernity into it to be able to bind a new thing for the betterment of the cultural beliefs and rituals.

The study suggest that instead of leaving African traditional beliefs and ritual to die out because of modernity, let us try to look for other means that will help integrate it into the modern world. By doing this, the study will try to examine the ways in which the Baganda traditional religious beliefs and rituals will find a new forms of survival, expression and channels of change and continuity with in this changing modern world. This is what Rosalinda Hackett called the process of revitalization. She adds that,

..to illustrate continuity and change with in the structure of traditional African religion. Rather than see African beliefs and practices as fossils that are permanently unchanging[89]. This, among other reasons motivated the researcher to write about the Baganda traditional beliefs and rituals encountering modernity in Lubaga division of Kampala district.

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[89] Jacob K Olupona 1991: 10

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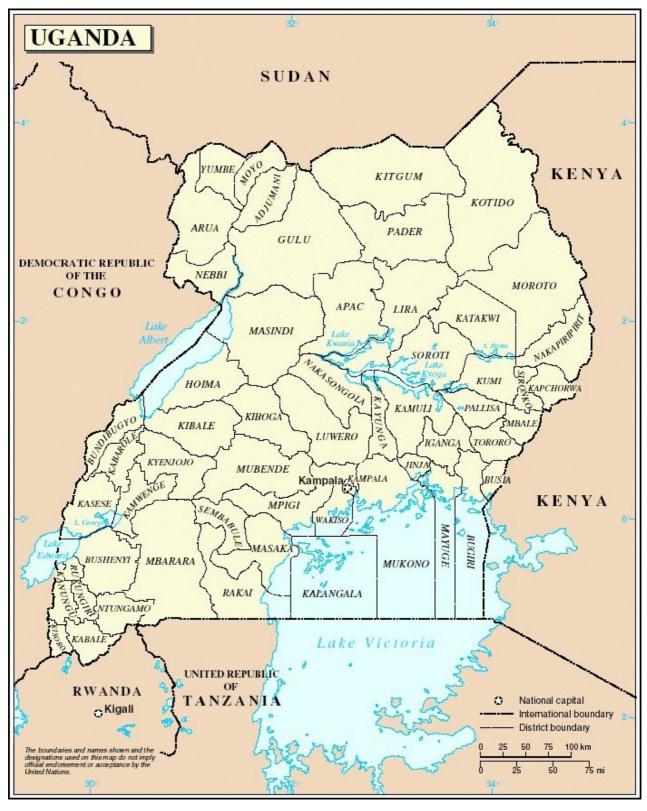
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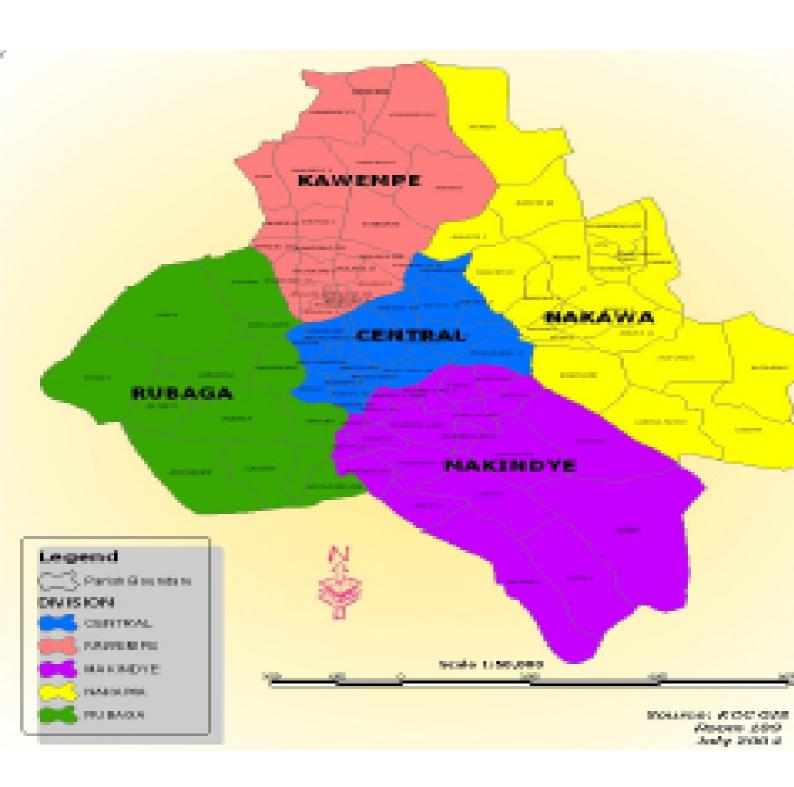
APPENDIX

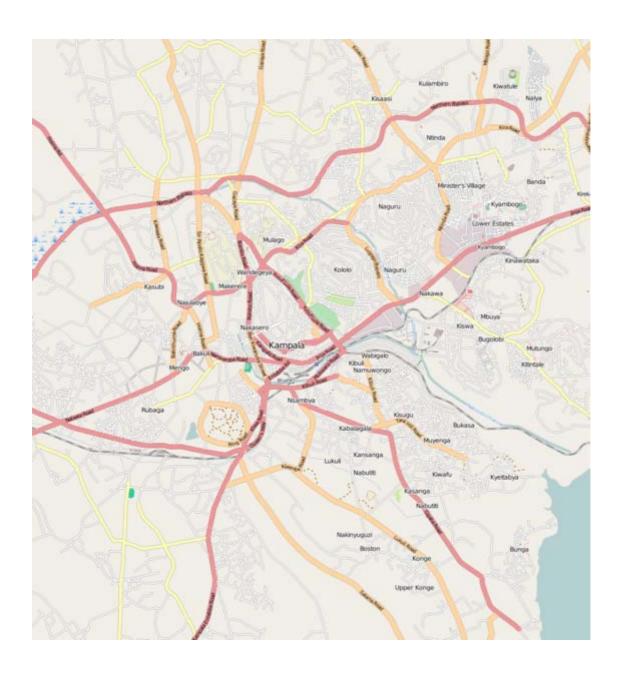**Appendix I: The king of Buganda, his deputy (Katikkiro) and the carbonate in modern attires.**

Ssaab ajja Kabaka, Katikkiro ne Cabinet

Appendix II: Map of Uganda showing district boundaries

Appendix III: Map showing Lubaga division and other neighboring divisions

Appendix IV: Map Showing Lubaga Division

INTERVIEW GUIDE

This served as a guide in giving data and information to the topic of the study

BUGANDA CULTURAL RELIGIOUS BELIEFS AND RITUALS

ENCOUNTERING MODERNITY IN UGANADA.

A CASE STUDY OF LUBAGA DIVISION

KAMPALA DISTRICT

The researcher is NAMAALO RASHIDAH

BACKGROUND INFORMATION

Answer by ticking where applicable:

1. Sex:

   a) Male   b) Female

2. Age:

 a) 18- 30   b) 31- 40

 c) 41- 50   d) 50 and above

3. What is your educational level?

  a) University   b) Tertiary

  c) A level   d) O level

  e) Primary   f) Non

4. How long have you been in Lubaga division?

  a) 10 years   b) 15 years

  c) Above 20 years   d) Since I was born

5. What is your marital status?

 a) Single   b) Married

 c) Widow   d) Divorced

6. What is your religion?

a) Islam   b) Christianity

c) African Traditional Religion

5. What is your occupation? You are free to tick more than one

a) Shop attendants   b) Tax driver

c) Traditional healer   d) Traditional leader

e) House wife   f) Trader

g) Teacher   h) Other

RESEARCH QUESTIONS

1. How do you understand modernity?

2. Do you know of any religious beliefs and rituals in Buganda? If so, describe some of them.

3. As a Muganda, how do you perceive modernity?

4. How do you describe a modern and traditional person in Lubaga division?

5. What is the relationship between Buganda religious cultural rituals and modernity?

6. What are the roles of telephones, television, computers and other related forms of modernity?

7. How does these (mentioned in 6) affect Buganda cultural beliefs and religious rituals in the community?

8. How do Buganda cultural religious beliefs and rituals mentioned in 2 (above) affect modernity in Lubaga division?

9. Should people stick to Buganda religious beliefs and rituals?
a) If yes, why?
b) If no, why?

10. What are some of the factors that have influenced the adaptability of modernity in Buganda?

11. What sort of myth and narratives are vital in preserving the Buganda religious beliefs and rituals in the community?

12. What can be done in order to preserve the Buganda cultural religious beliefs and rituals together with modernity in Lubaga division?

Thanks for your co-operation and your contribution is highly appreciated.