

I-EARN LEARNING CIRCLE PROJECT

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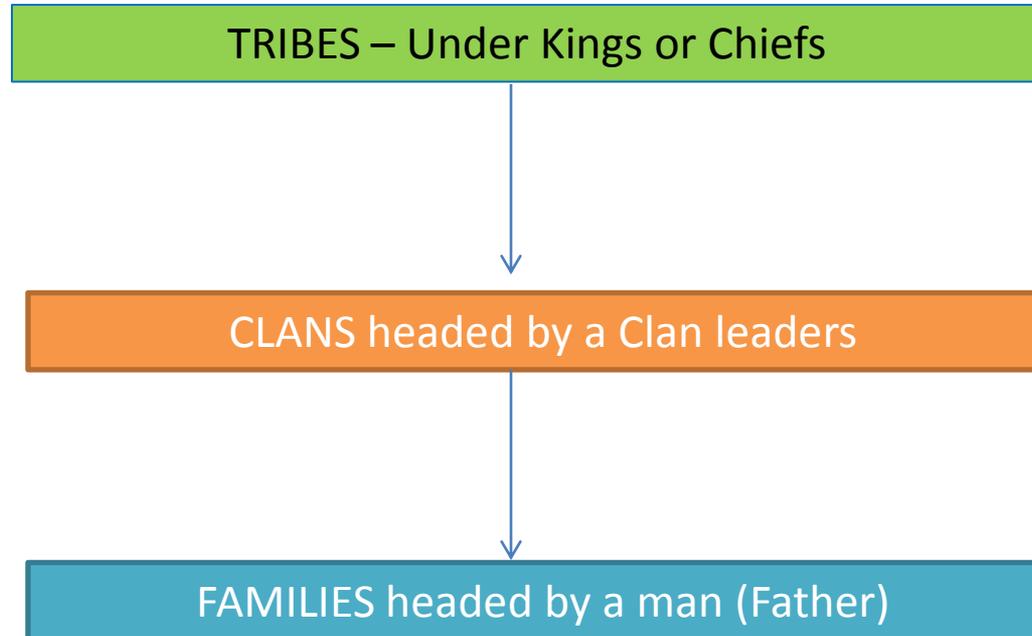
Credits to

- **Wesley High School, Otukpo, Nigeria**
- **Wanyange Girls Secondary School, Jinja
Uganda**

The following Information you are about to read was gathered from sources in Uganda and Nigeria. It represents some of the cultural differences and similarities in selected communities in the two countries.

In Nigeria and Uganda, families tend to live together in villages or areas of a town. Extended families are very important in the lives of the people. Mothers are the primary care givers in the family, both to children and elderly parents, but they receive significant help and support from the extended family. Mothers-in-law often play an important role in family life. This traditional family structure is disrupted as a result of families moving from rural to urban areas.

Most societies in Uganda and Nigeria are structured as follows:



Do's of society in Uganda

- Young people show respect for elders in all places
- Shake hands while greeting as a sign of friendliness
- Pray to God for food, guidance and protection
- Marriage allowed at age not less than 18 years
- Marriage should be between a man and woman
- Girls leave their fathers' homes to join men of other clans. So marriage is inter-clan
- Men initiate love relations towards females and not vice versa
- Normal marriage is preceded by an introduction ceremony of the man to the parents of the prospective wife in the girl's birth place or home
- Young women's wear should consist of dresses or skirts and blouses that cover the body from breasts to knees as a minimum standard ensuring body privacy

Do's of society in Uganda

- Generally males wear long trousers or shorts and shirts for most tribes as modern attire for all tribes in villages and towns.
- Hugging is allowed in some cultures and tribes.
- A prayer to thank God for food is said before every meal in Christian families.
- DO compliment the mother after the meal is done.
- When thinking of the roles of women and men in Uganda, imagine the US during the late 1800's.
- Men are the leading figures in society and at home, usually raising the funds to support the family.
- Unemployed women are more home-based – raising children, tending gardens, and maintaining the home. When
- Men build houses for families in rural settings and it is seen as a sign of maturity and independence

Do's of society in Uganda

- Generally males wear long trousers or shorts and shirts for most tribes as modern attire for all tribes in villages and towns.

Cultural Don'ts in Uganda

- Smoking in public places and use of drugs like cocaine are not allowed.
- Spitting in public is considered bad.
- Urinating by the roadside in public place is not allowed
- Kissing or love making in public or before children in homes is culturally not allowed
- Same sex marriage is considered a taboo
- Abortion is a taboo
- DON'T show public displays of affection, especially not homosexual displays of affection.
- Manual work on days of mourning the dead is prohibited

Cultural Dos in Nigeria

General Etiquette and Customs

a) Meeting People

- The most common greeting is a handshake with a warm, welcoming smile.
- Men may place their left hand on the other person's shoulder while shaking hands. Smiling and showing sincere pleasure at meeting the person is important.
- As in the rest of Africa, it is rude to rush the greeting process.
- You must take the time to ask about the person's health, the health of their family, or other social niceties.
- Close friends and family members often kiss and hug when meeting.
- A Nigerian generally waits for the woman to extend her hand.
- Observant Muslims will not generally shake hands with members of the opposite sex.
- Address people initially by their academic, professional or honorific title and their surname.
- Friends may address each other in a variety of ways: the title and the first name, the first name alone, the surname alone, or a nickname.
- Always wait until invited before using someone's first name.
- When greeting someone who is obviously much older, it is a sign of respect and deference to bow the head.

Cultural Dos in Nigeria

General Etiquette and Customs

b) Gift giving

- If invited to dinner at someone's home then bring fruit, nuts or chocolates for the host.
- A gift for the children is always a nice touch.
- Gifts should be given using the right hand only or both hands. Never use the left hand only.
- At Ramadan, it is customary for Muslims to give gifts of food and fruit.
- Gifts from a man to a woman must be said to come from the man's mother, wife, sister, or other female relative, never from the man himself.
- Gifts should be wrapped, although there are no cultural taboos concerning paper colour.
- Gifts are not always opened when received.

Nigerian Cultural Practices in the Contemporary world

Communications:

Although English is the official language, there are over 250 different languages spoken in Nigeria and the English spoken is often a pidgin form of English popularly called 'broken English'.

The most widely spoken languages are Hausa, Yoruba, Ibo (Igbo) and Fulani. The use of voice tones is an integral aspect of communication for Nigerians. Therefore, high voice tones, while used during arguments do not necessarily equate with anger. High voice tones will also be used to discipline children.

Nigerians will also use eye contact to discipline a child - winking is often used to convey a disciplinary message. It is customary for young Nigerians to bow (males) or kneel (females) as signs of respect before greeting elders. Eye to eye contact between young people and elders is considered to be disrespectful.

Items should always be accepted and given with the right hand as extending the left hand is considered rude. Gifts can be accepted with both hands.

Nigerian Cultural Practices in the Contemporary world

b) Naming:

Naming a child is an important aspect of Nigerian life. Nigerian children may receive different names from each of their extended relatives.

Their full name will include all these acquired names followed by a Christian or Muslim name and lastly by their family/surname. The name subsequently used will be determined by the parents.

This could be their traditional name or their Muslim/Christian name. Babies normally undergo the naming ceremony on the 7th or 8th day. As a practice of showing respect it is inappropriate to address someone by their first name unless they are your age equal or younger than you.

If the person being addressed is elder or superior to you then their surname should be used.

c) Circumcision:

Male children are circumcised at a very young age, preferably within the first 8 days after birth. This is usually combined with the naming ceremony.

Nigerian Cultural Practices in the Contemporary world

FGC:

Approximately 20% of Nigerian women have undergone female genital cutting/circumcision (FGC) during infancy. However this figure belies the fact that 61% of Yorubas are circumcised and 45% of Igbos are circumcised.

The practice of FGC in Nigeria is decreasing especially among urban women but in some areas it is still practiced enthusiastically despite attempts to eradicate it. These practices are maintained primarily by the women rather than men, 66% of whom believe that the practice should be stopped.

The way in which patients and health care providers approach the practice of FGC can differ dramatically and may be a cause of misunderstanding and perceived cultural insensitivity.

Many women view their circumcision as normal, and in fact, are initially surprised to discover that it is not performed in other parts of the world. Because they consider it normal and in some cases have no complaints - medical, psychological, or otherwise - these women find it irrelevant to have undue attention drawn to their circumcision. They also find it shocking to see that it is considered a crime.

Nigerian Cultural Practices in the Contemporary world

e) Death:

The death of an infant is treated differently to other deaths. Parents are prohibited from being involved in preparing the child for the funeral. They will, however, instruct extended family members about what they would like them to do. Migrants living away from family members can find this time extra traumatic.

Other death rites are determined largely by the person's religious and ethnic background. For example, the Igbo will not traditionally bury a person on the day they die unless the death has been caused by an accident. Muslims, however, will expect the person to be buried before nightfall on the day of their death.

A programme of events will be planned for each death and this will change according to the status of the deceased and availability of mourners. This will include where the burial will take place, where the wake will be held, what rites will be used and how long the mourning period will be.

Pregnant women would normally not attend a wake or burial.

Suicide is seen as being unacceptable and a source of great shame for family members. Christians consider it to be a sin.

Rituals surrounding death can be very elaborate, especially for those who practice Traditional religions.

Nigerian Cultural Practices in the Contemporary world

f) Traditional Health Seeking Practices and Beliefs:

Traditional cures are popular in Nigeria and many Nigerians will follow prescribed rituals to deal with illnesses.

Witchcraft, voodoo or juju, and consultation with oracles are still very much practiced. Illness is often believed to be the result of breaking a taboo. Spirits are often believed to have caused an illness and the presence of a disease or an illness may be seen as a warning sign that there is an imbalance with either the natural or the spirit world.

Traditional healers in Nigeria (sometimes called "surgeons") focus on maintaining a balance between the invisible world of the deities, ancestral spirits of good or evil, and beings inhabiting the "other" world.

Traditional (magic or spirit-oriented) healers are thought by some Nigerians to belong to a special species of human beings with mystical powers and attributes, including the ability to commune with the spirit world and seeing through walls.

Traditional medicine is often preferred over modern health-care practices especially for culture-bound disorders such as "Ode Ori" (a disorder that includes a variety of somatic complaints, as well as symptoms of depression and anxiety). Many traditional remedies are preserved and passed on by families.

There also is widespread use of medicinal plants to treat illness in Nigeria. Studies of such plants, including those used for peptic ulcer, asthma, pain, and other problems show significant degrees of efficacy for many treatments. Other treatments, e.g., inducing vomiting or giving cow urine to treat upper respiratory infections, are harmful.

Cultural Attitudes in Nigeria

General Etiquette and Customs

- The typical Nigerian husband does not do household duties in the cultural setting
- Violence against women*
50% of women in Nigeria have suffered abuse at the hands of their husbands or fathers. There is only one refuge centre in Nigeria for women fleeing rape and violence. The state views violence as a domestic private matter rather than a human rights crime and wife beating of a non injurious nature is enshrined in Nigerian law.
Violence against women is therefore considered normal in Nigerian communities.
A survey in Nigeria shows that 60% of both men and women believe that there are occasions when it is justified for men to beat their wives.

Cultural Ceremonies in Uganda - Marriage

The cultural marriage customs in Uganda differ in unique ways, depending on cultural practices of different ethnic groups in the country. These are few examples:

The Acholi people

Traditionally, parents chose spouses for their children but today, children choose their own spouses. When this happens, the boy, together with his uncle and a few men from his family pay a visit to the girl's home where the groom-to-be remains silent; his uncles to the negotiation

When the price is agreed upon, a date is set for when it would be paid. In the olden days, bride price included cows (these had to be four and above), goats (any number was acceptable), gomesi for the mother, aunt and a suit (yes, suit), a stool and walking stick for the father.

A small amount of money was also paid. Today, gifts have expanded to include salt, sugar, soap, paraffin and cooking oil. The more educated the girl is, the higher the bride price. On the set date, the bride price is brought to the girl's home.

Sometimes, the girl's family picks the cows of their choice from the boy's family, with the boys especially keen on the exercise; it's likely they could use these cows to pay for their brides in future.

The Bagwere people

When a Mugwere boy identifies his bride, (parents sometimes chose spouses for their children in the olden days), the girl introduces the boy to his parents. At this ceremony, the boy offers gifts, known as *okutona*.

He then takes the girl's parents to his parents to discuss the bride price. There is feasting at this occasion but the actual giving of bride wealth is not carried out then. It is undertaken at a later date with more feasting.

At that occasion, the boy's mother, accompanied by someone else fetches the girl from her home. Even then, the couple only consummates the marriage after a ceremony, *kunaabya omugole*, where both the bride and groom bathe under a tree with herb laced water.

Cultural Ceremonies in Uganda - Marriage

The Bakonzo People

The girl informs her mother about her husband to be, who in turn tells her husband about the matter. The boy's father, and one or two of his friends would then visit the girl's family to formally introduce the issue; this process is called *Erisunga*.

Here they would be told of how much property (goats originally would do but today money has taken centre stage) they would pay. The bride price, paid on the erithahya day, initially, included 12 goats, a hoe, two suits for the mother and father in-law, a pair of bed sheets wrapped in a blanket, local brew.

Today, changes are creeping in. Instead of the original 12 goats, many families ask for bride price that comprises six goats with money substituting the other six. Each goat could be valued at 80,000. In addition, the boy can offer other gifts like 50kg of sugar, 20 litres of paraffin, a carton of match boxes, salt, soap, mattress, dining chairs, sofas, etc. However, these gifts are not mandatory; they depend on the boy's sense of appreciation.

For a Mufumbira girl, all you need is local brew

The Mufumbira are interesting. When a boy identifies a bride, he informs his parents about it and he, together with most of his village-mates, and parents carry muramba, local brew to the girl's family. They sing as they go to collect the girl. After the bride price is set, at the girl's home, she goes off with the boy. This is unlike other ethnic groups where bride price has to be paid before the girl leaves her home. The bride price is paid later and it includes stuff like Irish potatoes.

Cultural Ceremonies in Uganda - Marriage

The Batooro People

The Batooro have a long and elaborate marriage process. In the olden days, they used to engage in antenatal betrothals, where parents booked marriage partners for their children before they were born.

However, this was stopped during the colonial era. Preparation for marriage starts at puberty when the girls groom themselves. This is when the men too start spying on them, seeking which girls are right to marry. When a boy makes up his mind, an emissary is sent to the girl's home, and on arrival, he speaks loudly, saying he has come to "look for friendship".

The occasion is followed by the groom and his kinsmen visiting the girl's family, taking with them gifts, say a goat and pots of local brew. However, it is on his next visit when the groom to be states his mission. His family acts in humility before the girls' parents at a ceremony where the bride price is set. Cows, goats and beer are some of the acceptable gifts.

The Bakiga People

Marriage amongst the Bakiga is characterised by weeping. It all begins at puberty, when boys and girls alike prepare themselves for marriage.

The Bakiga believe that people should not stay long without being married but neither should they marry too young. When a boy identifies the girl he is interested in, a process called *okuriima* begins. This entails spying on the girl and her family.

When the girl's family accepts the boy's offer of marriage, bride wealth is agreed upon and this is delivered at a later date at a ceremony dubbed *okujuga*. Bride price includes a cow for the bride's maternal uncle and sheep or goats for the bride's father.

Okuhingira is the ceremony performed next and here, the girl is handed over to the boy. It is a detailed ceremony characterised by the girl fighting and weeping not to be taken.

When she is eventually seized, her head is shaved and she is carried to her husband's home by her brother where she weeps while the boy's family celebrates. The groom taps her on the head with a twig signifying he is her new master.

Cultural Ceremonies in Uganda - Marriage

The Baganda People

The Buganda traditional marriage ceremony was not as flamboyant as it is today. It was a simple affair. When a boy got interested in marrying a Muganda girl, he wrote a letter to the elders in the family which was delivered by the girl's aunt.

If the boy was given a go ahead, the introduction ceremony, the *kwanjula*, would follow. This took place in the afternoon, say at 3p.m because the in-laws could not be served food the first time they visited in order to prevent the embarrassment that could come with chocking, in case they did.

At the *kwanjula*, three pots of beer had to be carried. One was the *ekiguula*, that would break the ice; the *enjogenza*, that facilitated the talks and the third pot was left for the family's enjoyment.

Other gifts included a basket of meat, chicken for the brother-in-law (muko), gomesi for the ssenga and the girl's mother, kanzu for the father and mutwalo, money that was the actual bride price.

No animals were allowed at the *kwanjula*. A goat was only accepted if the girl was pregnant or she had given birth, before the ceremony. Even then, it was usually hidden behind the house immediately it was brought in.

The acceptable number of guests was less than 10.

Cultural Ceremonies in Uganda - Marriage

The Japadola People

When a father realises that his son is interested in a particular girl, he carries a calf or goat to the girl's compound. But this would be done by all fathers whose sons were interested in the girl take calves or goats to the girl's compound so that their sons would have an excuse of visiting the girl's compound.

When the girl chooses a suitor, some of the boy's relatives, who include his mother, a sister, his father and brothers, visit the girl's family to negotiate bride price. The amount largely depends on the level of the girl's education. The gifts, taken at a later date, would include foodstuffs, clothes, animal skin and alcohol.

In Langi People

When a girl and boy decide to get married, the girl takes the boy home. The girl is given an envelope with money for her mother and if she accepts it, it would mean she approves her daughter's choice. Marriage negotiations would then begin.

This is the only role the mother plays; she's never told of what bride price is agreed upon. Food is served if the parties agree, but there would be no food if the negotiations fail. Acceptable gifts include cows, goats, a spear and a big saucepan for the mother.

The saucepan would supposedly be used to cook the son-in-law's food whenever he visits. When the giving and receiving of bride wealth is complete, the bride and groom exchange copper or ivory bangles which become the rings that signify that they are married.

Nigerian Cultural Practices – Marriage & family

Traditionally marriage often occurs at an early age (at least for females) and childbearing can also begin at an early age. Marriages involve all members of the two families. A bride price is paid, and there are elaborate religious ceremonies.

Polygamy is legal and practiced throughout Nigeria, but this practice is gradually decreasing. Wealthy and/or powerful men often have as many as six or seven wives (which exceeds the limit of four imposed by Islam).

In urban areas, more and more people select their own partners and marriages across ethnic groups are becoming more common. The age of marriage is increasing amongst the more educated population, with most marriages occurring between the ages of 20 and 28.

Adult Hausa women will be secluded following Islamic law and Hausa men may have several wives.

Children on the other hand enjoy considerable freedom and young girls will go to the market to sell goods because their mothers are not allowed to do so, thus exposing them to early responsibility and social pressure - including sexual pressure.

Age-long Hausa traditions of testing manhood and the giving away young girls for marriage is still observed. Marriage as young as 12 or 13 for girls is common. The husbands may often be considerably older. It is normal for Hausa to marry 3-4 times over their lifetime as divorce is common.

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Muslim Hausa children have their heads shaved on the eighth day before undergoing a naming ceremony.

Nigerian Cultural Practices – Marriage & family

Open sexuality and sexual exploration - usually termed sex-play - was traditional amongst pre-pubescent Hausa children but full pre-marital sex was emphatically discouraged. However, it did sometimes take place. In contrast to this open attitude to sexual practice there was often a taboo against discussing sexuality especially between parents and children. In the most severe cases of non-communication taboos a mother could not even acknowledge her own child and the child would be raised by their stepmothers. These practices are all now changing.

Traditionally, Yoruba children are named on the eighth day and this name should not be revealed to anyone until then. This is an important fact for maternity hospital staff to be aware of.

Cultural Ceremonies in Uganda –Initiation of twins

In most regions of Uganda twins are regarded as very special and unique people and are claimed to bring about either good or bad luck in accordance to how issues regarding them are handled.

At birth, twins are greeted with special alterations to announce their arrival and welcome them to the world. This is followed with the sounding of a particular drum to confirm that this news spread using utterances.

This long cylindrical drum has been given different names among various tribes for example *engalabi* in Luganda, *engaabe* in Lusoga and *emiidiri* in Ateso but all these refer to the same drum. The mode of sounding the drums at the twin initiation ceremonies is quite distinct from that used during ordinary dances.

The sounding modes too differ amongst the various ethnic groups. The style of dancing involves people dancing at close range or even hitting private parts and aren't anyway similar with normal familiar dances and an outsider would regard this as obscene.

Most parts of western Uganda offer no special tributes to the birth of twins and thus there isn't any apparent musical activity associated with twins in that region. Their tradition views the birth of twins as bad omen or a curse thus unworthy of any celebration.

Cultural Ceremonies in Uganda –Male Circumcision

Traditional male circumcision is an important cultural tradition for the eastern Ugandan ethnic group, for which the procedure represents entry into manhood. Every other year, the tribe holds a ritual circumcision ceremony called *Imbalu*. Although the decision to be circumcised is supposed to be voluntary, men have consistently been pressured to participate.



Cultural Ceremonies in Uganda –Death/Burial

- Families, relatives and friends gather to bury as soon as death of someone occurs. There is no specific day put aside for burials. Culturally last funeral rites are performed for the dead. However this is dying out.
- People especially the Christians are buried in coffins. However this is not the way it used to be in the past.
- There are many rules when it comes to dealing without the death of someone who committed suicide for example by hanging oneself. A grave is dug directly under the corpse so that when the body is cut down from a tree it will fall into the hole, but the only person allowed to cut down the body was a woman who had already experienced menopause. It is believed that the one who cuts the rope will also die shortly after. No mourning is done by relatives, and no funeral is held – the family of the deceased must uproot the tree and burn it. The relatives are not allowed to use any of the wood from the tree to start a fire.
- At the burial ceremonies there is a lot of wailing especially from women and children. Some of the women roll on the ground, without a care that it's muddy or dusty
- In Uganda, funerals are almost similar, but it is a few cultural norms that differentiate them. These differences range from several activities; from fulfilling cultural norms the deceased may not have undergone, ensuring that the deceased's spirit does not return to haunt the living, to ensuring that the deceased rests in peace, etc.
- In Ankole culture, in the past, when the deceased was an adult female without children, they would be buried with an innermost banana stem into which they inserted a stick to represent a husband. They would also break an egg on their stomach. For a man, they would place the banana stem with two protruding sticks to signify breasts. This was believed to appease the ghost. The body would be taken out of the house through the back door or they would break a hole in the wall for the same purpose. Having no children was viewed as an abomination and the body of a childless person was not treated with respect or dignity.
- In Bugisu region when a Mugisu dies, preparations for their burial start with the bereaved trimming all their body hair. The dead body is then washed clean. Washing is done strictly in the presence of only adult relatives of similar gender with the deceased. "Washing the body is done on a particular type of banana leaves called lisindalo. The basin, water and leaves used are not to be taken out of the room where the washing was done before evening and they are to be kept by an elder." The deceased is then dressed up, laid into a casket and buried. However, when an adult male dies, the very first aspect checked is whether they underwent circumcision. If they did not, they are circumcised.

Cultural Ceremonies in Uganda –Death/Burial

- Still in Bugisu, to circumcise the dead body, it is supported by two strong men to stand up straight. A traditional surgeon cuts the deceased's foreskin off. However, as a punishment for not having undergone the tradition when alive, the body is not supported to lie down in the grave; it's left to fall backwards to the ground." The surgeon who circumcises a dead body is by barred tradition from carrying out any more circumcisions and when they do so, it will be a curse to those they circumcise.
- In other tribes similar things are done but with different approaches



Basoga elders performing cultural rituals after burial of a relative

Cultural Ceremonies in Uganda –Death/Burial

- In Acholi tribe many prefer burying colleagues behind their huts to remain accustomed with them albeit they are dead as opposed to graveyard arrangements of burials.
- The children and twins are normally buried near the grave of a grandmother, grandfather or (mother if dead).
- In any burial involving an Acholi chief, it is a must for mourners to see some spears, hides of leopards and traditional Acholi regalia on display.
- In Buganda tribe, when a spouse dies, tradition demands that either sex (dead body) wears their spouse's underwear to the grave. "If the deceased is a man, his wife dresses him up in her underwear, while saying out loud to him that he (the dead) has gone to the grave with his wife. Similarly, a man does the same when his wife dies." It is believed that this misleads the deceased's ghost into thinking that they have been buried with their spouse. Therefore, they will not haunt the spouse, especially in the night, for sexual intercourse.

The body is wrapped in a cloth, then a backcloth and laid into the coffin. By tradition, every deceased in Buganda has to be wrapped in a backcloth.

Funeral rites are then held, much later after the burial, where the heiress or heir is installed. The heiress is wrapped with a backcloth, handed a knife and a basket. The heir too is wrapped with a backcloth and handed a spear.

- In the olden days, during the funeral rites, there was unlimited sexual intercourse and binge drinking. The argument was that they were creating continuity through procreation to replace the dead person.
- Funerals handled by funeral homes are usually elegant, from the state of the art casket, the well-dressed employees that hold the casket and the elegantly dressed family members.
- This is away from tradition where mourners are expected to dress shabbily and stay unkempt as a sign of mourning.
- The body is transported in a hearse as the other cars of relatives follow in line, sometimes, with a siren to clear the way.

Cultural Ceremonies in Uganda –Death/Burial

Modern Trends as a result of going to school are replacing these cultural trends.

- **Service providers take over burials**
- With the establishment of funeral homes in Uganda, traditional funerals are fading away, especially in the urban areas. The funeral homes often charge a lot of money and few can afford.
- As soon as the news of a loved one's demise is heard, just a phone call to a funeral home gears up preparations for the funeral. An individual from the funeral home comes to the home and they discuss the nature and rites that would be involved.
- The funeral homes offer different packages, right from those that take care of just the body and its transportation, those that take care of the church service as well to those which include dressing the family members in elegant similar outfits.



The learned and rich would love to be given a send off like this

Effects of going to School on culture

- Communication has improved as a result of a universal language of English which facilitates interactions across different ethnic groups.
- People who have gone to school appreciate the value and need of having a good standard of living in ones lifetime.
- Many citizens have attained academic knowledge leading to development of individual and national development to some extent. However the kind of education being provided only gives a slow rate of development as it produces job seekers
- Ugandan culture has been made to look inferior as viewed by those who have gone to school.
- Some culture practices such as female circumcision are being criticized and on the verge of being wiped out
- Dressing codes have changed as the educated tend to copy from other countries especially from the former colonial masters even bad dressing codes
- Religious beliefs and ways of worship have changed and the cultural aspect of the traditional faiths are dying out
- Girls and women a decorate themselves in ways that are foreign including bleaching their skins to look more beautiful
- Marriage age for both boys and girls who have gone to school has increased from 14 to 25 on average.
- The number of children a family can have is pined at 2 which is not characteristic of Ugandan culture. This is being achieved through family planning methods dictated by the Western countries.
- Many women have been emancipated and have attained financial independence and are employable in offices.
- Divorce is now more rampant and there are many people living as single parents
- Those who have gone to school love living in towns and do white collar jobs. Farming has been left to the uneducated. This leave s the country with a small percentage of productive force in terms of food. The educated want paid jobs with little physical labour.
- Politics and leadership is based on education (papers) rather than ability to deliver
- While the traditional system of education made it was possible for children to learn both moral and other forms of education at the same time , the current education system which involves boarding accommodation deprives the children of cultural moral behaviour. The children learn new habits at school, some of which are bad and others are good.
- Education has created social status for those who have gone to school but not necessarily economic status. Business is dominated by the uneducated or less educated while most of the educated focus on paid jobs rather than investment and or farming
- Children who have gone to school claim children's rights and ask for a lot of freedom from parents and government and this has affected the way children are being brought up

Heritage Sites in Uganda

Kasubi Tombs

These royal tombs in Kampala are located 5 kilometers from Kampala the capital on Kasubi hill. The Kasubi tombs are a very important cultural site in Buganda Kingdom. It is a UNESCO heritage place and the tombs are burial grounds for 4 Kings of the Buganda Kingdom referred to as 'Kabaka'. This significant location in Buganda Kingdom takes a dome-like shape. A lot of royalty and respect is paid to this site. For many centuries, ancient Ganda rituals have been performed in this place. It holds numerous historical treasures of the Kingdom of Buganda. It is a place worth visiting while in Uganda.



Heritage Sites in Uganda

The Sezibwa Falls.

These spiritual and impressive falls hold a unique status to the Baganda people. For ages, this place has been a favorite spot the Buganda Kings. The Sezibwa falls are found in Mukono district at the far border of Kyagwe & Bugerere kingdom-parishes, in the Eastern part of the Kingdom.

The falls hold too much spiritual significance. Mutesa II and Mwanga who both were former kings, are believed to have “tied” twins from here. Other than their cultural significance, the spectacular waterfalls are a fine location for rock climbing, bird watching, healing, watching the waterfalls and cultural dances.

Spectacular Ssezibwa Falls

Mparo Tombs found in Hoima; these are situated on Hoima Masindi road. The Mparo tombs are burial grounds for kings in the Bunyoro Kingdom. One of the most outstanding graves for the Omukama- a title for their kings, in this place is that of the Omukama Kabarega’s grave who was a very historic strong cultural leaders in Uganda.

Bigo bya Mugenyi, Ntusi; this site is located in Mubende district and holds numerous earthwork that was done by the Bachwezi people and other related kingdoms.

Heritage Sites in Uganda

Namugongo Shrine

Namugongo Martyrs Shrine: This Uganda martyrs' shrine is a very vital attraction in Uganda's history. It is at this place where twenty two catholic Christian converts were brutally executed following the orders of King Mwanga II in the year 1886.

At this place touristic shrines have been erected by the Roman Catholic Church Christians and the Church of Uganda, and annually pilgrimages are made to this place. The victims of Mutesa's brutality were canonized in 1869.



Heritage Sites -Sir Samuel Baker's Fort - Patiko

1872 - 1888

Standing on top of a hill in Gulu, the 136-year-old Fort Patiko is a legacy to the work of explorer and anti-slave trade campaigner, Sir Samuel Baker.

WALKING through a slave market in Vidin (now Bulgaria) the young merchant turned traveller was struck by a beautiful teenage girl, who was being auctioned. Later to become famous for his fight against the trade that had put her in this place, Sir Samuel Baker bought the young girl, Barbara Maria Szasz, and took her home with him. She eventually became his second wife (after his first, Henrietta, died in 1855), and his partner in his fight against slave trade. Fort Patiko, or Baker's Fort, a stone structure in Gulu, is a legacy to Baker's anti-slavery work in the area.



Heritage Sites in Nigeria

a) Osun-Osoqbo Sacred Grove



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The grove has a mature, reasonably undisturbed, forest canopy, which supports a rich and diverse flora and fauna - including the endangered white-throated monkey.

The grove is a highly sacred sanctuary where shrines, sculptures and artworks honour *Osun* and other Yoruba deities. It has five main sacred divisions associated with different gods and cults, located either side of a path transecting the grove from north-west to south-east.

The Osun Sacred Grove is the largest and perhaps the only remaining example of a once widespread phenomenon that used to characterize every Yoruba settlement. It now represents Yoruba sacred Groves and their reflection of Yoruba cosmology.

The grove covers 75 ha of ring-fenced forest alongside the Osun River on the outskirts of Osogbo town, Western Nigeria. The grove in Yoruba cosmology is the domicile of Osun, the goddess of fertility.

Ritual paths lead devotees to 40 shrines, dedicated to Osun and other Yoruba deities, and to nine specific worship points beside the river. Osun is the Yoruba personification of the 'waters of life' and the spiritual mother of the Osogbo township.

It also symbolizes a pact between Larooye, the founder of Osogbo, and Osun: the goddess gave prosperity and protection to her people if they built a shrine to her and respected the spirit of the forest.

Heritage Sites in Nigeria

Osun-Osogbo Sacred Grove

The *Osun* River meanders through the whole grove and along its length are nine worship points. Throughout the grove the broad river is overhung with forest trees. Its waters signify a relationship between nature, the spirits and human beings, reflecting the place given to water in the Yoruba cosmology as symbolizing life. The river is believed to have healing, protective and fertility powers. The fish are said to have been used by the goddess *Osun* as messengers of peace, blessings and favour.

Traditionally, sacred trees and stones and metal objects, along with mud and wood sculptures, defined the deities in the grove. During the past 40 years, new sculptures have been erected in the place of old ones and giant, immovable ones created in threatened spaces in the grove by Suzanne Wenger working with a group of local artists called New Sacred Art. These sculptures are made from a variety of materials - stone, wood, iron and concrete. There are also wall paintings and decorative roofs made from palm fronds.

There are two palaces. The first is part of the main *Osun-Osogbo* shrine. The second palace is where *Larooye* moved to before the community established a new settlement outside the grove. Both buildings are constructed of mud walls with tin roofs supported variously by mud and carved wooden pillars. The three *Ogboni* buildings are constructed with sweeping roofs rising high over the entrances and supported on a cluster of slender carved wooden posts.

The Annual *Osun-Osogbo* festival is a 12-day event held once a year at the end of July and the beginning of August. The grove is seen as the repository of kingship, as well as the spiritual heart of the community. The festival invokes the spirits of the ancestor kings and rededicates the present *Oba* to *Osun*, as well as reaffirming and renewing the bonds between the deities represented in the Sacred Grove and the people of *Osogbo*. The finale of the festival is a procession of the whole population, led by the votary maid *Arugba* and headed by the *Oba* and priests, all accompanied by drumming, singing and dancing.

Heritage Sites in Nigeria

b) Sukur Cultural Landscape



- Sukur is an exceptional landscape which graphically illustrates a form of land-use that marks a critical stage in human settlement and its relationship with its environment.
- The cultural landscape of Sukur has survived unchanged for many centuries, and continues to do so at a period when this form of traditional human settlement is under threat in many parts of the world
- The cultural landscape of Sukur is eloquent testimony to a strong and continuing cultural tradition that has endured for many centuries.

The cultural landscape of Sukur has survived unchanged for many centuries, and graphically illustrates a form of land use that marks a critical stage in human settlement and its relationship with its environment. Situated on a plateau in north-eastern Nigeria, near the frontier with Cameroon, it has been occupied for centuries, and its inhabitants have left abundant traces on the present-day landscape.

The Hidi's Palace or house complex of the Hidi (chief), the harem section of which is now in ruins, is of considerable political and religious significance for the Sukur people. The evidence for Neolithic occupation of Sukur is slight, but a pre-Sukur Iron Age phase is shown by finds of furnaces, ore and grindstones. The buildings that make up the circular enclosure are relatively simple in design, and constructed of the local granite. Some of the large stones, such as the monoliths that flank one of the gates, are very large and were brought to the site over long distances.

Heritage Sites in Nigeria

c) Oban Hills, Korup



Located towards the south eastern part of Nigeria, the Oban Hills are situated in midst of the Cross River National Park and the Korup National Park. The place is famous for its rain forests and steep hills and valleys. Since it's a vast area, the division between the two villages has served as the major source of geographical link between the two parts of Oban Hills. In the recent times, several international volunteer organizations have come with new projects and reform measures intended to protect the park from illegal encroachment and hunting of animal species dear to the country.

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