

# USING CUSTOMARY PRINCIPLES TO ENHANCE CHILDREN'S RIGHT TO EDUCATION AND PROTECTION FROM SEXUAL VIOLENCE IN UGANDA

## *A Case of Buganda*



A Research study by:



**CENTRE FOR JUSTICE STUDIES & INNOVATIONS (CJSI)**



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**FORE WORD**

The Centre for Justice Studies and Innovations (CJSI) is an independent civil society organization that integrates research, demonstration and innovation to promote just and equitable administration of justice and good governance in East and Central Africa. Through empirical and conceptual studies, designing and implementation of innovative projects, CSJI avails independent comparative justice research findings and policy recommendations that inform and advance public policy and innovations in justice administration in the East and Central African Region.

CJSI is committed to unveiling community and individual potential and capabilities towards the improvement of children wellbeing with a view that everyone has a responsibility to act upon as a means to inculcate values that are necessary in our children's lives to ensure their survival, productivity and self-reliance. It is this commitment that birthed the research project 'using customary principles to enhance children's right to education and protection from sexual violence

Many children do not complete their primary education and fewer still complete secondary or tertiary education. Children in Uganda are exposed to abuse, exploitation and marginalization and the girl child is particularly at risk given the prevalence of the different forms of violence, it is hoped that the research findings will provide insights and informed perspectives on the cultural principles and institutions aimed at promoting children's rights to education and protection from sexual violence that can be revived or modified.

We are hopeful that the findings will steer different institutions: the government, private and cultural institutions to a common goal that prompts them to rebuild and redirect their approaches in the promotion of children's rights.

**NAMAKULA VALENTINE  
EXECUTIVE DIRECTOR**

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*Mr Ssempebwa in a discussion with opinion leaders in Mawokota*



*Dr. Onyango and Mrs. Valentine Namakula at the symposium held at Protea Hotel*



*Meeting with opinion leaders in Mawokota*



## EXECUTIVE SUMMARY

This study was informed by the need to explore innovative solutions for the related problems of sexual violence against children and lack of education attainment by Uganda's children. The statistics on both phenomena are distressing, with defilement taking the third position among the leading crimes in Uganda as in the Uganda Police crime report 2017 with over a thousand cases reported to the Uganda Police force every year. According to ESSAPR FY2016/17, transition to S1 68% were females as compared to 70.5% males, transition rate to S5 in the FY 2015/16, 21.4% female 28.1% males, in FY 2016/17 33.9% male; 24.2% female. All these challenges are happening despite the local and international efforts to improve children wellbeing in terms of education attainment and protection from sexual violence.

This situation begs for new ideas, solutions and innovations to supplement on-going efforts. A throwback into the African traditional communities indicates that unlike the current education system, the pre-colonial African societies had an education system that was termed as 'informal' in nature, but imparted values and principles that would enable every individual to fully fit in his or her society. Everyone was skilled, education was for all, and sexual violence among children was controlled. A review, modification and application of the African customs and traditions that were followed in child upbringing would thus provide resounding solutions to the above problems. Buganda, like some African ethnic groups, is very rich in customs and traditions that impart values needed for one to comfortably fit in his or her society. It is known that the Ganda people were very particular in nurturing their children such that they inherit the values that are required of everyone in the community. It is these values that enable a person to ably fit and fulfil his or her responsibilities in life with a high level of integrity. The values instilled in the children provide a basis on which formal education can benefit the children and the entire community. It is through education that these values are instilled but it is these values that can sustain children in school.

The customs on child upbringing focused on cementing identity, building and sustaining relationships, taming character, instilling the Ganda traditional values. The customs built values of Self-control, Responsibility, Leadership, Discipline, Hospitality and Hospitability and Commitment.

It's because of these practices that they had strong relationships and marriages, employment and security was assured, high levels of discipline and loyalty to one another and the monarchy. There were also high levels of development and organisation exhibited in Buganda, as compared to other ethnic groups in Uganda, by the time Christian missionaries and Arabs came into the country. It's on this basis that this study devises ways on how to review, modify and apply the customs and traditions to the current child upbringing practices such to ensure attainment of children's right to education and curtail the high rates of sexual violence. Adoption of these will help to ensure that customs and traditions are used for the proper upbringing of all children and secure their present and future social and economic wellbeing.

The main focus of education in Buganda was to enhance productivity, enhance self-reliance, enhancing responsibility. The Baganda taught their children through recounting of history, when the young ones were taught about origins and relations; observation; modelling actions of parents and elders; apprenticeship, and through Music, and Dance and Drama



Among the Baganda, sex was a very sensitive issue highly concealed to children. Parents, care givers, and family members were highly cautious when discussing this issue. Thus, sexual perversion was highly disregarded and controlled. The Ganda customs and traditions highly emphasized the preventive measures in that even the responses to sexual violence aimed at deterring sexual abuse among children. The Preventive measures included birth rituals such as thorough examination of the child to look out for any deformities that would impact its sexual behaviour; Sex education based on age; Motivations to sustain virginity until marriage; Use of work activities such as Games and Handcraft; and Use of sexual taboos. Responsive measures included punishing of the victims, and punishing the perpetrators

The study noted that during child upbringing everyone had a role to play. These included the cultural and administrative units, the immediate community, and the family. The family included the mother, who was the primary trainer of the child and this training starts the day she realizes that she conceived; The Father, who worked with the boys and the training was in form of apprenticeship; the Paternal Auntie (Ssenga), who trained her nieces into responsible housewives; and the Grand Parents: from whom the boys learnt most of the things about work, family life, history and background of his family, clan and ancestry from the grandfather. The children were trained through various practices and places such as Olujjuro (Dinning place), Workplaces, Ekyooto (fireplace), Ebisakaate (Training Workshops), among others.

This study thus aimed at documenting, reviewing, modification, and finding strategies for reviving of the customary principles and practices to inform child up bringing practices so as to enhance children's right to education and protection from sexual violence. Through documentation of customary and traditional practices as they relate to children's right to education and protection from sexual violence, examining positive cultural practices that aim at addressing the child's right to education and freedom from any form of sexual violence that are embedded in values at community and are locally accepted and home grown and examining customary and traditional institutions as they relate to children's right to education and protection against sexual violence.



*Owek. Mugerwa Christine making a point at the symposium held at Protea Hotel Kampala*





Figure 1: Map of Buganda

## DEFINITION OF KEY TERMS

**Principle** – a fundamental truth or proposition that serves as the foundation for a system of belief or behaviour or for a chain of reasoning for the Baganda.

**Custom** – a way of behaving or a belief that has been established for a long time

**Tradition** – is a belief or behaviour passed down within a group or society with symbolic meaning or special significance with origins in the past.

**Value** – Important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable or undesirable.

**Practices** – these reflect values and beliefs held by members of a community for periods often spanning generations.



## INTRODUCTION & BACKGROUND

### INTRODUCTION

This report presents the findings of the research conducted by CJSI on the application of customary practices to enhance Children's Right to Education and Protection from Sexual Violence in Buganda the study was conducted in 2018. The report has four parts i.e. the background, which also presents the goal, objectives and the questions that guided the study. Section two is presents a description of the methodology used while undertaking the study, while literature review and the findings are sections three and four respectively. The last part, which is also a sub-section of the fourth main section, presents the observations, lessons, and recommendations for the subsequent steps.

### 1.0 BACKGROUND TO THE STUDY

The past few decades, have seen a renewed interest in African traditional customs and practices for numerous reasons. Specifically, some customs and traditions have been highly regarded in shaping and modelling community behaviours, but mostly for influencing negative social norms that affect the enjoyment of rights and freedoms. The basis for the revisit of these customs lies in the assumed effectiveness of the same in shaping morals and conduct in communities and promoting peace, co-existence and dispute resolution. Reference can be to the Gacaca Courts that tried the Genocidaires in Rwanda ; and the Mato Oput used as the Traditional Restorative Justice and Reconciliation Mechanism of the Acholi in Northern Uganda as a means to deal with the brutality of Joseph Kony and the LRA rebels .

Customary practices represent the beliefs or practices held by an individual or a group for a long time much as this is not exactly history but something that has a history of generation. This can be a workplace custom or an institutional custom practiced or something that was held or practise by forefathers. Customs are closely related to traditions which represent the customs transferred from generations to generation. Thus the later can be explained as a custom that people have been following for a very long time. Traditional African communities had principally relied on the traditional customary practices especially the Baganda, had unwritten customs that were a guide towards appropriate conduct. These were a deterrent to the occurrence of recurrence of common unwanted perversions and these ensured the enhancement or everyone's rights as well as treatment of others especially those regarded powerless.

The recent global resurgence of interest in customary practices and traditions is birthed by the enactment of the 1995 Constitution (Chap. 16, Article 246(1)), which recognised the right to culture and reinstated traditional or cultural institutions. This was aimed at giving a limelight to the cultural institutions and a right for everyone in the country to belong to, enjoy, practice, profess, maintain and promote any culture, cultural institution, language, tradition, creed or religion in community with others (article 37). An analytical comparison of the contemporary and past trends seems to reflect more progressive and inclusive character or process for handling social issues in

<sup>2</sup> Gacaca court is a system of community justice inspired by Rwandan tradition. It is loosely translated as "justice amongst the grass". This traditional, communal justice was adapted in 2001 to fit the needs of Rwanda in the wake of the 1994 Rwandan Genocide that claimed an estimated 800,000, to pursue justice and for the humane detention and prosecution of the more than 100,000 people accused of genocide, war crimes, and related crimes against humanity.

<sup>3</sup> Mato Oput loosely translated as drinking the bitter herbs, an Acholi traditional approach to forgiveness and reconciliation amongst the clans, if there was an accidental killing by one clan in another

the past. This was less forceful without written laws but with customs that enhanced individual reflections on specific actions in relation to their potential effect to the general community. For instance, during the time when customary practices were highly applied in traditional Africa, there were abusive practices but were mostly based on ignorance of global yardstick for what constitutes human rights. Some approaches were built on strong intentions to promote peaceful coexistence and harmony. Thus what was undertaken currently seems slightly less formal but appropriate behavior and conduct trend which mostly relied on unwritten laws or guidelines that effectively tamed community conduct through building individual responsibility based on the ability to make individual reflections in relations to the potential offshoots of one's actions. One of the areas that is currently considered for customary revisit is the process of child protection and enhancement of children's rights.

## 1.2 Status of Children's Right to Education

Globally, the Universal Declaration of Human Rights (UDHR) and International Covenant on Economic, Social and Cultural Rights (ICESCR) provide for the right of every person to education. These laws call for the compulsory and free primary education for all and condemn any form of discrimination in education. Article 26 (2) of the UDHR gives parents the right to choose the kind of education that should be given to their children. Several conventions and charters have been adopted to recognise children as a special category of people who should be given special care and elimination of all forms of discrimination against women to ensure to them equal rights with men in the field of education. In 1990, the member states of the Organization of African Unity adopted the African Charter on the Rights and Welfare of the Child which reiterates extends and gives further explanation to the provisions in the International Bill of Rights, the CEDAW and the CRC. The charter reemphasizes the welfare principle and children's right to education. Under article 11 (3) of the Charter, States Parties are obliged to take appropriate measures to encourage regular attendance at schools and reduction of dropout rates and to take measures in respect of female and disadvantaged children to ensure equal access to education for all sections of the community.

At National level, the National Objectives and Directive Principles of State Policy in the Constitution of 1995 provide that "All Ugandans enjoy rights and opportunities and access to education, health services, clean and safe water, work, decent shelter, adequate clothing, food security and pension and retirement benefits." They further elucidate that the state shall promote free and compulsory basic education and shall take appropriate measures to afford every citizen equal opportunity to attain the highest educational standard possible. All these consequently, contributed to the increased schools enrolments much as available statistics reveal slightly lower than expected numbers. This is even less worrying than the school completion rates as these consistently drop with higher education levels. For example, , despite the above international as well as national efforts, approximately 4% of youth aged 15-24 have no formal education and 52% of youth have attained utmost incomplete primary education, meaning that in total 56% of 15-24 year olds have

<sup>4</sup>The International Covenant on Economic, Social and Cultural Rights (ICESCR) is a multilateral treaty adopted by the United Nations General Assembly, which commits parties to work toward the granting of economic, social, and cultural rights (ESCR) to the individuals, including the right to education.

<sup>5</sup>Article 26 (1) of the UDHR and article 13 (1) of the ICESCR

<sup>6</sup>Above article 26 (3)

<sup>7</sup> <https://www.quora.com/What-is-the-difference-between-tradition-custom-and-culture>

<sup>7</sup>Articles 4 (1) and 11 (1) of the African Charter on the Rights and Welfare of the Child

<sup>8</sup>Principle XIV



not completed primary education in Uganda. Approximately 14% of boys of primary school age are out of school compared to 13% of girls of the same age. However, 30% of female youth of secondary school age are out of school compared to 21% of male youth of the same age.

According to a UNICEF situation analysis of the attainment of literacy in Uganda, primary school enrolment is high but also dropout rates are high for both primary and secondary levels. Unfortunately this remains a reality despite the Ugandan government's efforts to ensure accessibility to all through the introduction of universal primary education in 1997. For instance, of the 2.16 million pupils enrolled in Primary one in 1997 (when UPE was introduced), only 32% completed the primary cycle in 2003. In 2014, 66.9% of girls and 67.8% of boys who started primary school completed the primary school cycle. There is also disfavour in relation to sex with fewer females than males likely to complete the cycle. For instance, according to the ESSAPR FY2016/17, out of the 69.2% transition to S1, 68% were females compared to 70.5% for the males.

This trend continues even up to university or tertiary level.

There are many factors which explain why the figures are as they are above and these among the less talked about factors is violence in schools. This is widespread at both primary and secondary level, contributing to high dropout rates and poor performance, especially for the girl child. A number of pupils in primary schools continue to report having been emotionally or physically abused by a teacher or bullied in school. Although corporal punishment in schools was banned by the Ministry of Education in 1997, it is still far too common. 60.4% of in-school children report routinely being beaten and humiliated. In addition, (mostly) girls undergo frequent sexual harassment and abuse from both their fellow students and male teachers at school.

The search for solutions to curb the ever increasing dropout rates cannot be limited to only the modernisation; but an investigation into the traditional customs and traditions could also provide the desired solutions. In the traditional education systems, everyone was a participant and there was no dropout, even though there were no modern schools. The education system was an integral part of the culture and history of a local community, which was stored in various forms and transmitted through various modes. Such modes include language, music, dance, oral tradition, proverbs, myths, stories, culture and religion. At any stage, everyone was a learner and a teacher at one point. The siblings could teach the young ones, as well as learning from the elders.

### 1.3 Sexual Violence against Children

Recent trends have witnessed an increase in the occurrence of sexual offences committed against children in Uganda. For example, the recent Uganda Police Annual Crime Report of 2017, puts defilement in the third place out of the top fourteen most reported crimes. According to this report, the number of reported defilement cases was 14,985 in 2017 alone. On the other hand, the Uganda VAC Survey of 2018, places sexual only next to the physical/emotional. Among 18-24 year olds, 1 in 3 females (35%) and one in six males (17%) experienced sexual abuse during their

<sup>9</sup> Principle XVIII.

<sup>10</sup> Education Policy and Data Centre (EPDC) 2014, at [http://www.epdc.org/sites/default/files/documents/EPDC%20NEP\\_Uganda.pdf](http://www.epdc.org/sites/default/files/documents/EPDC%20NEP_Uganda.pdf)

<sup>11</sup> Above

<sup>12</sup> UNICEF (2015) *Situation Analysis of Children in Uganda*, p. 2

<sup>13</sup> Above page 6

<sup>14</sup> Above page 52

<sup>15</sup> Above page 7

<sup>16</sup> Above page 57

childhood, 1 in 4 young adults who experienced sexual abuse during childhood first experienced it at the age of 13 or younger. The survey found that of Ugandans aged 13-17, one in four girls and one in 10 boys reported sexual violence in the past years with the most frequent perpetrators being neighbours and strangers for girls while boys reported it was friends and classmates. Most of the respondents reported that these actions take place in the evenings at schools, in homes and on roadsides. Most commonly sexual VAC takes the forms of unwanted sexual touches, attempted forced sex, forced sex and sexual coercion. The survey shows that 30.4 percent girls and boys in Central Uganda have been sexually abused in life. Sexual violence in the Western region stands at 20.2 percent on average. These findings indicate that there's an urgent need for solutions to curb down the rates of sexual violence in Uganda especially in the Eastern and Central region.

Sexual VAC in Uganda is closely related to early marriages, in addition to being associated with high school drop-out rates for girls than boys. For instance, research indicates that teenage mothers are more likely to be constrained in pursuing educational opportunities than the young women. Unfortunately, this is a highly reported practices in Uganda, with UDH survey 2016 reporting this among 25% women of 15-19. UNICEF (2015) also reported currently one in four girls are married mothers before 19 years. This is particularly due to negative social norms around girls' education in some communities. Reports have also referred to economic motives for children getting married, either as an escape from poverty-stricken families or as an opportunity for the discharge of care or to provide for the protection of minors.

#### 1.4 History and Evolution of Buganda and its Customs

The Ganda people or Baganda are a Bantu ethnic group native to Buganda, a subnational kingdom within Uganda. Traditionally composed of 52 tribes (although since a 1993 survey, only 46 are officially recognised), the Baganda are the largest ethnic group in Uganda, comprising 17 percent of the population (5.6 million). In addition, there is a significant diaspora abroad, with organised communities in Canada, South Africa, Sweden, the United Kingdom, and the United States. Traditionally, they speak Luganda. Buganda is located in the south-central region of the country, and is home to the nation's political and commercial capital, Kampala; as well as the country's main commercial centre. Buganda has a long and extensive history. Unified in the 14th century under the first king Kato Kintu, the founder of Buganda's Kintu dynasty, Buganda grew to become one of the largest and most powerful states in East Africa during the eighteenth and 19th centuries.

The administrative structure of Buganda has two arms the administrative and clan leadership with the Kabaka as the head of these two institutions. The clan has a hierarchical structure with the clan leader at the top (owakasolya), followed by successive subdivisions called the ssiga, mutuba, lunyiriri and finally at the bottom the individual family unit (enju). Every Muganda was required to know where he falls within each of these subdivisions and anyone who could not relate his ancestry fully was suspect of not. Outside this ancestrally chartered system there lay no possible life, since

17 Uganda Police Force Annual Crime Report, 2017, page 3

18 As Above page 12

19 The Uganda Violence against Children Survey released by the Ministry of Gender, Labour and Social Development in August 2018

20 As Above page 72



'a man without lineage is a man without citizenship': without identity, and therefore without allies or as the Baganda put it, "agali awamu ge galuma ennyama". Buganda's clan system is central to its culture. The clan essentially forms a large extended family and all members of a given clan regard each other as brothers and sisters regardless of how far removed from one another in terms of actual blood ties. A clan represents a group of people who can trace their lineage to a common ancestor in some distant past.

The administrative structure has the Kabaka on top, assisted by other people who take position of both political and social significance who include; The Executive Prime Minister- Katikkiro; the Buganda Lukiiko and Cabinet of Ministers; The Mugema - Buganda's recognised grandfather; The royal sister – Nnalinnya; The Queen Mother- Namasole; The Naval and Army Commanders referred to as Gabunga and Mujasi respectively. For easier ruling and quicker communication to the subjects, the Kingdom is partitioned into administrative units famously known as Amasaza (Counties) which are sub-divided into Amagombolola (Sub-Counties) which are also sub-divided into Emiruka (Parishes) which are also sub-divided into sub-parishes. The smallest unit is the Bukungu which is more or less a village unit. All the above chiefs were appointed by the Kabaka and were directly responsible to him. He could assign or dismiss any chief at any time.

When Buganda's system of governance was agreed upon organized the people and called for a general meeting for all the clan leaders who met at Magonga in Busujju on Nnono hill and formed a united government with Kintu as their leader. This meeting was of great historic significance for it was at this meeting that Buganda's form of governance, behaviours, relationship between the clans and the King were formally agreed upon. The constitution was not written down but it constituted an understanding between the clans and the customs and traditions that have been followed since then. In essence it set down Buganda's Constitution. Before the advent of Christian missionaries and Arabs to Africa, there existed no schools of the type that we have today. Nonetheless pre-colonial African communities had an education system which was informal in nature. In that education system no effort was spared by parents, grandparents and elder siblings during the socialization process to bring up community members who perpetuated the values that helped the community to be integrated. These values included honesty, respect, obedience and generosity among others. The system bore similarities but each of the many ethnic groups had its own distinctive features reflecting its particular life and culture. Generally, the education system was designed to create an ideal individual who would fully fit into and be accepted by society.

Customs and traditions in Buganda have been greatly affected by external influences that have contributed to customs evolving overtime. This is greatly accredited to key occurrences that started with the coming of the first Arabs, who came as traders and their influence mainly affected the behaviours and language. During Muteesa's reign 1854- 1884, the Christian missionaries came to Buganda along with their religion and education systems, which greatly changed the Buganda culture and traditions. The new beliefs took Buganda culture to be backward, archaic and barbaric. The Christian missionaries thus discouraged the Baganda to believe and follow their traditions and religion, labelling it as satanic and paganism. The 'white mans' religion culture and practices were seen as being superior to those of the Baganda, and hence some Baganda gradually started to drop their own and adopted white man's traditions and customs, including religion and education. This surge gradually led to the disintegration of Baganda customs and traditions.

The final blow to the Buganda customs and traditions was the disbandment of all the kingdoms



in Uganda and the overthrow of the Kabaka by the first Prime Minister Milton Obote in 1966, following Uganda's independence in 1962. The following turbulent years of the reigns of Presidents Milton Obote and Idi Amin, and others, as well as the first years of internal divisions in Uganda's ruling National Resistance Movement, didn't help to restore these customs. In 1993, the Uganda's ruling government, NRM, led by President Yoweri Museveni, officially restored Kabakaship and confirmed its existence in the 1995 constitution. This gave an opportunity for the restoration of the cultural institution that would drive forward the reinstatement of customs and traditions. Buganda as a Kingdom is now in existence with some degree of autonomy from the state. This has given an opportunity to apply customs and traditions to behavioural change and practices among the Baganda, though this has met challenges from modernisation, influence from other cultures and the pseudo nature of the state.

### 1.4 The Statement of the Problem

The above background highlights the National and International efforts that have been taken to enhance the attainment of children's right to education and freedom from sexual abuse. However, the quoted national and international studies also reveal that despite the undertaken efforts, the realisation of total freedom from sexual abuse for the children in Uganda, as well as the full enjoyment of the right to education is still under attained. For example nation Sexual Violence against Children study of 2018 reports experience of sexual violence among 4 in 10 females and 1 in every 10 male Ugandan aged 13-17 in a space of one year. Similarly, the Education Policy and data Centre reports that in 2014, approximately 14% of boys of primary school age, and 13% of girls of the same age are out of school. This implies that the two are still strong social challenges in Uganda and requires more innovative approaches to augment the attainment of this goal. One of the approaches was to collect information on the customary approaches to these two challenges as this would facilitate a reflection, analysis, and propose a revival of the potentially applicable practices for the same cause. This study was thus undertaken to collect information on the traditional Ganda practices that can facilitate or are related to the two issues of sexual violence against children and education for children.

### 1.5 Objectives of the study

The overall goal was to study the Ganda traditional customary practices that relate to child upbringing and education to facilitate a critical analysis on the same so as to generate and recommend ways in which they can be revived or modified for the contemporary enhancement of child protection against sexual violence and enjoyment of the right to education.

#### 1.5.1 Specific Objectives

The specific objectives of the study were to collect data that would facilitate the understanding, review and analysis of the Ganda customary practices on child upbringing so as to: -

1. Document the customary practices that relate to the enhancement of children's right to education and protection from sexual violence.
2. Ascertain and document customary and the Ganda traditional institutions responsible for the enhancement children's education and protection from sexual violence.
3. Examine and advise on any appropriate modification or revival of the specific Ganda customary practices to enhance access to education and protection of children from sexual violence.

## 2. THEORETICAL AND LITERATURE REVIEW

### 2.0 Introduction

This section takes on an approach that examines two overarching themes that relate to the ideals of this study. These are: an examination of the theory of justice and children's rights; and the status and applicability of customary law informal justice so as to provide a theoretical grounding for the concepts used. The intention is to analyse related literature on the subject so as to gain insights from current knowledge including substantive findings, as well as theoretical and methodological contributions to our study.

### 2.1 Theoretical Framework

#### 2.1.1 Children and the theories of justice

Overwhelmingly, theories of justice have previously been based on the conception of children as parental property rather than as rights bearers. Brennan (2012) questions the conception of children's rights as threshold rights; threshold rights are rights which can be overridden in certain circumstances and its connection with parental stewardship rights. In the theory of justice, there are obvious connections between Justice for future generations and Justice for children. One could believe that future generations have moral status but that this moral status is only attained at adulthood. Thus, justice for future generations is consistent with the denial of children's moral status (Brennan and Noggle, 2007). The theory of justice in other words rests on existing work in rights theory to the case of children's rights, parents' rights, and family justice (Brennan, 2012). Hence there is a growing body of literature that seeks to supplement justice theories by inserting justice for children in the debates.

While discussing the issue of children as subjects of social justice, Bojer (2011) argues that justice to children is basic to Rawlsian justice, and that the Rawlsian case for equality is strengthened when children are taken into account. While quoting Rawls (1997) writings that children are not parties to the social contract that he proposes. Bojer is forced to make the theory applicable to children by asking, how is it that Rawls leaves children out of his conclusions about the just society? Rawls believes that we do have justice-based obligations to future generations. Bojer further amends the principle of extensive liberty and concludes that when applied to children, this must imply that children cannot properly be regarded as the possession of their parents. This principle of extensive liberty provides new thinking about key approaches used to extend justice to children. Boylan & Dalrymple (2011) further note that the emergence of independent advocacy services for children and young people has had an impact on promoting their rights. Underpinned by principles of human rights and social justice, the very concepts of 'best interests' and the welfare of the child are in themselves posing a serious dilemma in advocating for the human rights of the children. This alone calls for an alternative approach that will to actively consider ways to reclaim a culture of advocacy.

### 2.1.2 Applicability and Status of Customary Law and Informal Justice Systems

Researchers contend that for custom to be regarded as law requires more than simple usage of the term, even if the usage is general and has long term effect. Abdo and Abegaz (2012) state that the theory of customary law is problematic as determining the nature of the additional factor required to transform custom into law is often difficult. According to them, consistent behaviour in accordance with particular implicit rules does not indicate that people should so behave, or conversely should be subject to some sanction if they do not. Moreover, they attest that in the present world, custom is conserved in the rural districts among less developed groups than in the cities and that people believe that they are still following the precepts of their ancestors, when the truth is that they have long since abandoned them (ibid, page 10).

However, increasingly it has been accepted that conventional custom is the source of modern law. Alan Watson (1984) notes that deeply rooted customs are observed as statutes, not undeservedly, and these are what are referred to as laws established by usage. For instance statutes themselves bind us for no other reason than because they have been accepted by the judgment of the people, then deservedly those things which the people have approved without writing will bind all (Watson, 1984:3). In the same vein, while discussing the role of role of informal justice mechanisms in deepening access to justice in Uganda, Frederick W. Jjuuko (2018) contends “that because we are not without history before the introduction of the western legal system, it is important that the systems developed by our own societies be studied, even if they have been suppressed and are not functional today. In this regard therefore it is important to consult traditional institutions, whether formally recognized or not. These include kingdoms, chiefdoms, clans and institutions at other levels” (ibid, 2018:15).

Kane et al, (2005) make specific references to Uganda and Sierra Leone and assert that customary law tribunals are inexpensive, accessible and speedy. They are useful when formal state institutions are unable to reach the people, or where such institutions are broken down or are affected by war. Regarding the issue of children Chuma Himonga notes the tensions with the approaches to the protection of children. He notes that in many ways Children’s Bill in South Africa makes the assumption that African traditional institutions do not and cannot be expected to protect children because of the patriarchal nature of traditional society. The Constitution and other international children’s rights instruments give recognition to the role of parents and the family in so far as they place the primary responsibility for the upbringing and the development of children upon the families of the children (ibid; Boezaart, 2013). But even in the case where traditional leaders still apply patriarchal norms, the solution seems to be to educate them about the constitutional values, rather than to exclude them from exercising any jurisdiction over children under the Bill. In fact, it seems inevitable that the Bill should make provision for education and awareness-raising programmes concerning the specific roles for traditional leaders and the staff of all other institutions charged with the responsibility of administering the Act who does not have professional legal training or training in human rights and values (Himonga, undated).

Furthermore, Boezaart (2013) observes that an individual’s right to participate in cultural practices is the way of expressing a common sense of identity, values and tradition. This right protects the cultural integrity of both the individual and the group. The right of persons to enjoy and maintain their culture is acknowledged by international law. He quotes the African Charter on the Rights and Welfare of the Child (1990) saying that the ACRWC urges states parties to take ‘into consideration

the virtues of their cultural heritage, historical background and the values of African civilization'. Article 31(d) obliges children to preserve African cultural values. State parties have to direct the education of children towards preserving and strengthening African morals, traditional values and cultures, and respect and promote children's participation in cultural activities (Boezaart, 2013:2).

### 2.1.3 African traditional conceptualisation of Childhood

Childhood in contemporary times has become a contentious concept because of the political claims of culture and the notion of identity. Most importantly, the debate on children has intensified as a result of the increasing rate of globalization and the changing roles of children within the socio-cultural and political construct of modern societies. In order to understand the children's right to education and freedom from sexual abuse, one need to understand the concept of childhood first, and how it was understood in the African traditional society. An important approach to the conceptualization of childhood is provided by Qvortrup (1994) who outlines the assumptions underlying the structural approach to understanding childhood. First, Qvortrup maintains that childhood is both a period in which children function as human and social beings and also as a category of a social class. He noted that childhood transcends beyond the notion of just a period in children's lives, but should be perceived as part of the social construct of every society. Since they are a social construct and fabric of society, children deserve to have a right to education and freedom from being abused. Children of today indisputably are the custodians of tomorrow's world. The continuous existence of any society depends on the ability of the society to socialize its children in the art of survival and cultural perpetuation. The future of any society is determined by the quality of its children and the level of commitment towards the protection of its most vulnerable members, the young and the old.

Another important conceptualization of childhood and rearing practices is through the concept of lineage in Africa. There are two main lineages in Africa customs and traditions, the matrilineage and the patrilineage. The lineage in which a child is born has two important significances. First, it determines which household the child will spend the greater part of its childhood. In matrilineal societies, childhood training, and apprenticeship exists mainly in a matrilineal context. The reverse is the truism in patrilineal societies where rearing and training practices are conducted within the patrilineal context. Secondly is how inheritance is arranged. In a matrilineal culture, one can only inherit from the maternal side of the family. For example, a son in a matrilineal society cannot directly inherit the father, but can contest for an inheritance from the brothers of the mother. However, inheritance in a patrilineal society holds that children of the father are the direct beneficiaries of the property(s) of their father. However, when it comes to child rearing the role of the mothers are uncontested. When the child is between the ages of 7-9 years, their maternal uncles train boys from matrilineal societies, and those from the patrilineal remain under the tutelage of their biological fathers.

21 Agya Boakye-Boaten. 2010. *Changes in the concept of Childhood: Implications on Children in Ghana*. *Uluslararası Sosyal Araştırmalar Dergisi. The Journal of International Social Research*. Vol. 3 / 10 Winter 2010

22 Qvortrup, J. 1994. *Childhood matters; An introduction*. In J. Qvortrup, M. Bardy, G. Sgritta, & H. Wintersberge (Eds.), *Childhood matters: social theory, practice and politics*, (p. 1-23). Brookfield, VT: Aveburg.

23 Agya Boakye-Boaten. 2010. *Changes in the concept of Childhood: Implications on Children in Ghana*. *Uluslararası Sosyal Araştırmalar Dergisi. The Journal of International Social Research*. Vol. 3 / 10 Winter 2010

It is important to emphasize that children in traditional Africa were perceived to be human beings in need of help and direction. Childhood in Africa also entailed a spiritual component. In traditional African religion, the belief in reincarnation meant that children were reincarnated people who had lived and died in previous generations. Children were thus not only accorded respect by members of the society, it was also the responsibility of the society to ensure the protection and proper socialization and development of children. In broad terms, the African child today is compartmentalized into the traditional person who is little affected by modernisation, the transitional person often living in, and shuttling between traditional African and western cultures, and the modern individual who participates fully in the activities of the contemporary, industrial or post-industrial world (Peltzer 2002).

#### 2.1.4 The African Customary practices for the Education and Training of Children

Children are assumed to yet reach the biological and social maturity or simply they are younger than adults and are yet to develop those competencies adults possess. This implies that childhood is a stage in human development that requires support in development and educated into their future adult roles. This could be in form of schooling and or learning by observation in the family and the wider community. The developmental perspective of childhood is rooted in the view that children are in a position of immaturity represented by being irrational, incompetent, and asocial and acultural, passive and dependent. This justifies the need for training and educating the children to attain maturity and behave responsibly. This view is in sync with the Aristotelian philosophy of childhood with emphasis of the mature adult being a final cause – the end or purpose – of everything that comes earlier in human development from embryo to the infant and the child (Matthews 2006).

Before the advent of Christian missionaries and Arabs to Africa, there existed no schools of the type that are available today. Nonetheless pre-colonial African communities had an education system which was informal in nature. In that education system no effort was spared by parents, grandparents and elder siblings during the socialization process to bring up community members who perpetuated the values that helped the community to be integrated. These values included honesty, respect, obedience and generosity among others. Generally, the education system was designed to create an ideal individual who would fully fit into and be accepted by society. The indigenous African societies educated their children through the on-going processes of life in their traditional customs and values. Through their traditional tales and myths, the elders would teach the children the moral ethical codes of behaviors and social relationship. Through certain religious rituals and practices, communal attainments of spiritual ideas were established. These spiritual ideals lay the foundation for the respect which the indigenous Africans have their political institutions; the love, respect and obedience which the children must show their parents and elders. The African tradition understands that children's development was a social and cultural process and children do not grow up on their own but learn to think, feel, and communicate and act within social relationships in the context of particular cultural settings and practices, mediated by how children should be treated and what it means to be a child.

24 *Ibid*, p.p. 109

25 *Ibid*, p.p. 108

26 Ndofirepi, A.P. & Shumba. A. (2014), *Conceptions of "Child" among Traditional Africans: A Philosophical Purview*

27 Katola, M T. (2014). *Incorporation of Traditional African Cultural Values in the Formal Education System for Development, Peace Building and Good Governance. European Journal of Research in Social Sciences Vol. 2 No. 3, 2014 ISSN 2056-5429. Progressive Academic Publishing, UK.*

Traditional African thought and practices are rooted on the principle of communalism where community implies a social-political set-up made up of persons or who are linked together by interpersonal bonds; with communal values which define and guide their social relations (Fayemi 2009). The family is the most basic unit in the community (Muyila 2006). It exhibits the strongest sense of solidarity which extends beyond the nuclear members that is husband, wife and children to the larger group, mainly linked by blood. The child's welfare is thus located within string of kinship and relatedness in the community of relationships. It's thus no wonder that these two structures provided the training that the child required in its development process. In the traditional Africa, the view that the community is more important than the individual and it takes precedence over the individual is acceptable. The community prescribes the norms and standards that the individuals are expected to abide by and follow without question, if they are to remain the recognized members of the community. Thus, in training the child, it's essential that these standards are followed verbatim. This helps to groom a child that responds to the communal beliefs and practices. In fact every child is a community's child (Hansungule 2005). Characterized by a communalistic philosophy, traditional African communities place the child in close contact with a larger group, socialise the young into the group, and the group in turn has the responsibility towards the child. The child responds by offering a duty towards not only the immediate family members but also the larger community (Ndofirepi, et.al., 2014).

The Christian missionaries were later supported by the colonial administration in using the new educational system as a means of cultivating the mind of the Africans to accept European values and practices. This educational system was incentivised, which greatly influenced the Africans to take it on. The systems however, belittled the traditional African education. Thus, even though Africans accepted the western system, they continued to appreciate the basic values of traditional education, which emphasised the inclusion of all, and the pursuit of excellence. The education system in Africa was intimately integrated with the social, cultural, political, occupational, artistic, religious, and recreational life of the people. It is usually stored in people's memories and activities and is expressed in stories, songs, folklore, proverbs, dances, myths, cultural values, beliefs, rituals, community laws, local language and taxonomy, agricultural practices, equipment, materials, plant species, and animal breeds (Grenier 1998). The system also used the age grade system in which those about the same age are brought together to share responsibilities, work together and to be introduced to activities that will not be burdensome for their grade. The entry to each grade involves initiation during which the initiated person is made to appreciate the degree of responsibility, accountability and privileges of the process into which he or she is being initiated (Omolewa. M., 2007). This is also in line with the current modernised education systems where children with around the same age are in the same class, and are made to learn the same things.

Unlike education today which builds specialised individuals, learning in the traditional society aimed at producing a complete individual, a lifelong learner who is cultured, respectful, integrated, sensitive and responsive to the needs of the family and neighbours (Nikie`ma 2009; Omolewa 2007). It was aimed at inculcating attitudes and values capable of integrating the individual into the wider society (Fafunwa 1974; Fajana 1978). The ultimate objective was to produce a person

28 Onwauchi, P. C. 1972. African Peoples and Western education. *The Journal of Negro Education*, Vol. 41(3), 241-247.

29 Woodhead M 1998. Quality in early childhood programmes: A contextually appropriate approach. *International Journal of Early Years Education*, 6(1): 5-17.

30 Omolewa. M., 2007. Traditional African Modes of Education: Their Relevance in the Modern World. *International Review of Education* (2007) 53:593–612. DOI 10.1007/s11159-007-9060-1

guided by wisdom. The personal satisfaction derived from this was expected to serve as a buffer against all temptations and trials. Because children were well prepared to face the challenges of the world; there was no lack of jobs for the youth. Unlike today where the youth come out of the University or higher institutions and have either no jobs, or skills required for applying for jobs; with the traditional education, everyone was skilled and had work to do. This was because children learnt the skills of the parents and took forward their works, without looking for jobs elsewhere. The children of the farmer or of the nomadic herdsman learn the business of producing food crops or of keeping cattle from their parents. Similarly, the artisan, the craftsman or the drummer taught his offspring, although he would also take in apprentices who are not members of his family. There was therefore little or no problem about access to the acquisition of most kinds of available knowledge, skills or training, even though specialist educational institutions never existed (Omolewa 2007).

There is no doubt that the current generation is undergoing profound transformations and so are their knowledge systems and practices changing. Their ways of knowing continue to be transformed by diversity in colonial experience, religion, customs and languages and penetration by outside forces including current globalisation efforts. In spite of this situation, the education situation and achievement is still polarising. Mpyangu et.al. (2014) note that only one country in the world – Chad – has shown a higher percentage of primary school dropouts than Uganda. Policies to improve access and school progression for all, as well as reduce the numbers of children dropping out of school are critical if Universal Primary Education (UPE) is to be achieved in Uganda. The ESSAPR FY2016/17 estimates the current primary Net Enrolment Ratio (NER) at 96% percent and secondary school NER at 24 percent with parity between boys and girls. This means that even though most school age children have enrolled for primary school, only one (1) out of four (4) children have enrolled for secondary education. The goal of universal primary education is slow due to low completion and survival rates. Completion rates for primary seven were at 61.5 percent in the FY2016/17 down from 61.6 percent in the FY2015/16. The transition rates to senior one and senior five are also low 69.2% and 29.03% respectively. There hasn't been much improvement in these figures for the past decade. They only indicate that there are a number of children who are supposed to be schooling but have missed the opportunity. This study thus explores the possible ways to stimulate education and ensure that all the potential learners acquire the required education using the traditional customs and practices. As noted earlier the reference will specifically be made to Buganda, thus the customs explored have the potential to stimulate discussion of such issues from a perspective of the traditional approach to the rights of children to education.

#### **2.1.4 Prevention of Children from Sexual Abuse in African Tradition**

According to Albee and Swift (2013) one of the major causes of sexual abuse is the inferior status of women or girls in patriarchal societies, resulting in gender inequities that are embedded within society. This manifests itself in differential sex role socialization, i.e. girls are raised to believe that they have a role that is defined by their sex, and boys, likewise, have sexually-defined roles that are deemed to be superior to those of girls. Such power imbalances, by their nature, create a society that is stratified with males dominating females within the family and the wider society. According to Yüksel-Kaptanoglu et al (2012), the practice of child marriage and lack of education are both contributing factors to a power imbalance within society. They furthermore state that education



and age difference can lead to increased exposure to violence due to a perception that a man has increased authority. Younger marriage is associated with women having less education, childbirth at a younger age, and occupying a lower position within the household (Yüksel-Kaptanoglu et al, 2012). A protective factor for women, therefore, is completing higher levels of education and preventing child marriage.

Cultural attitudes towards child sexual abuse are important in understanding how child sexual and physical abuse is perpetuated and can be prevented. A study conducted in Kenya indicated that violence is engendered by cultural norms and this was manifested by the conclusion that by the fact that 35.1 per cent of female respondents did not seek services for sexual violence they experienced before the age of 19. This was because they were embarrassed (for themselves or their families), while 15.2 per cent did not think that sexual violence was a problem, 15.4 per cent were afraid of getting into trouble and 15.4 per cent did not want their abuser to get into trouble (UNICEF, 2010). This indicates that sexual violence against children existed in the African tradition, but it was at times the victims wouldn't report for fear of shaming the perpetrators or the families, or even the victims themselves. The emergence of activists, media and communication networks and more awareness about the sexual violence has helped to put the vice into light and gave strength to the victims to report the perpetrators. Meinck et al (2013) state societal and cultural factors, such as acceptance of harsh physical punishment as a means of discipline are a factor in the acceptance of child physical abuse.

Plummer and Njuguna (2009) identified a number of protective factors, such as cultural values of modesty, family structure, guidance and supervision by one's family, separation of males and females, a high value placed on children, an emphasis on the importance of virginity, and harsh punishment for child sex offenders in informal village or clan courts. For example, those guilty of sexual offences would be fined heavily, stoned, excommunicated, forced to migrate, or undergo a cleansing ceremony. This culturally helped to deter perpetrators from engaging in sexual violence against children. The relationship between educational attainment and sexual harassment and violence is indicated by Renzaho et.al., (2017) who noted the high incidences of child marriages and ritual sacrifices of children as complex and polarizing issues. A study conducted in the slums of Kampala openly advocated for strong legislation that protects children against abuse. However, considering that such legislation maybe already in force and that a formal legal approach is part of the complexities and polarities that this topic generates, reveals the needs for an urgent and alternative route to this problem. This study while not claiming to provide all answers will extract cultural or traditional ideas in Buganda that are of urgent value to enriching and control the current trends in sexual violence in children.



### 3.0 METHODOLOGY



*A meeting with community members in Mawokota*

#### 3.1 Study design and scope

The study adopted an exploratory research approach to facilitate an in-depth analysis and understanding of the characteristics - interests, behaviours and needs - of targeted men, women, boys and girls who influence their decisions and actions in the realm of customary practices. This was integral in developing strategies and proposals for improving existing legal systems and practices on children. The Study was limited to Customary Principles, Practices and Values as defined in the introduction, in so far as they related to children's right to education and child protection. The study covered selected geographical locations as described below in the sampling strategy.

#### 3.2 Area of study

The study was conducted in Buganda, referring to the Buganda customs and traditions as case study. Buganda is a subnational kingdom within Uganda, comprising of the Ganda people, and the largest of the traditional kingdoms in present-day Uganda, with approximately 16.9% of Uganda's population (UBOS, 2014). It's geographically located, in Uganda's Central Region, including the Ugandan capital Kampala. It's comprised of 18 counties and 52 clans.



### 3.3 Sampling Strategy

A two layer purposive sampling strategy was employed with layer one layer focusing on choosing the counties to dwell on out of the 18 official counties in Buganda. During the consultative meetings with the Buganda officials that included the County chiefs, (sub county) Gombolola chiefs, and resource persons, the four counties were chosen. The basis for the decision was on the rural – urban settings and because these counties are assumed to comprise of the Ganda people who have been settled for some good time, and have not been infiltrated by other ethnic groups; and thus their knowledge on cultural practices and traditions is still intact. Thus four counties of Ssinga, Mawokota, Kyaggwe and Kyaddondo were chosen.

The second layer was choosing the individual respondents that were used in the two data collection methods used.

#### a. Focus Group Discussions (FGDs)

A total of 37 FGDs were conducted in four Buganda counties: Kyaggwe, Mawokota, Ssinga and Kyaddondo. Being purposive sampling that was adopted, the county chiefs, their officials and resource persons the process of identifying the key communities that would provide adequate, reliable and accurate information. Participants were recruited on the basis of their knowledge about Buganda customs and traditions, and residence where participants had to be residents within Buganda region. Participants were categorised into Opinion leaders [these included influential people, religious leaders, Luganda Teachers' Association, and local leaders, Adult men, Adult women, Young men and Young women.

Each discussion targeted between 8 to 10 participants, and each FGD lasted about 2 hours. The guides used were generated by CJSI and gave participants an opportunity to provide a cultural perspective of specific ideas or aspects that were investigated. The study purposively select children aged 7 – 17 from the community. The study observed the ethical guidelines to conducting research on children. We sought for parental consent for all participants below 18 and maintained confidentiality and everything was kept strictly secret unless we were told something that made us think a child's safety or wellbeing was at risk.

#### b) Key Informant Interviews

A total of 20 Key Informant Interviews were conducted within the kingdom administrative structures that is, the Ministry of culture, heritage and tourism, the Ministry of Education and the Ministry of Local government. The research further engaged the Bataka and the Expert group that is specialists especially authors and teachers of Luganda literature, Ntanda ya Buganda and influential people in Buganda region. All these were also selected based on their knowledge on Buganda customs and traditions. Since Customs and traditions aren't documented, the informants provided insights and informed perspectives on the customs and institutions aimed at promoting children's rights to education and protection from sexual violence. Participants were asked about their understanding of customary customs, traditions and institutions, their conception of on childhood stage and transition from childhood to adulthood according to cultural beliefs and customs. Traditional views on sexuality and education focusing mainly on the value of education and attitudes towards educating a girl child and sexual violence. Interview guides were developed to guide the interviews. Primarily open ended questions were used to avail opportunity for exploring new leads and generating rich personal narratives, but prompts were used when needed.

### c) Secondary data analysis

A lot of background information already existed and statistical evidence was provided in so many cases. This formed a big part of the data to inform this study. Various information documents such as ESSAPR report, Police Crime report, UDHS report, among other online documents, were reviewed.

### 3.4 Data management and analysis

All FGDs and KIIs were digitally recorded and a designated note taker was present in all groups and interviews. These notes were augmented with the use of the recording. The notes and recorded data were transcribed using a single stage transcription protocol, interviews were transcribed verbatim. After transcription, data was reviewed by multiple readers and themes were identified and coded. Codes were grouped into categories and then themes and sub themes further identified.)

Data analysis was thematic and complemented by methods described in Grounded Theory including constant comparison and deviant case analysis. The management and cleaning processes included regular research team meetings and de-briefs that were conducted after each set of discussions and interviews. These meetings gave the team the opportunity to reflect on emerging themes, identified any novel lines of enquiry and interrogated any peculiarities in the data. Researchers reflected on the emerging themes and their reflections were incorporated into the on-going analysis process. A number of software exists that enabled a smooth analysis of the bulk of data that was collected. We used NVIVO 10 analysis software (QSR International Pty Ltd, 2012), a coding frame was developed following constant comparison of the properties of the data and provisional coding. Following further development and comparison the coding frame was finalised and included themes that were identified a priori as well as those that emerged from the data.

In addition, the preliminary findings were subjected to analysis in a seminar and/or workshop involving stakeholders and experts in the area. Their analyses and interpretations were integrated in the final results.

### 3.5 Dissemination plan and utility of findings

As much as both the formal and informal custodians and gate keepers of custom and traditions were targeted for data collection; they were also of importance in their capacity to validate the findings as well as provide additional facts throughout the exercise. In this case dissemination was done to nature a common vision of proper child upbringing based African values and principles. Thus, a series of validation and dissemination meetings were conducted in areas where data was collected. Dissemination was also done across organisation with efforts in education, child violence, the Buganda government, the Ministry of Education and Sports and Ministry of Gender, Labour and Social Development.

The findings were disseminated through:

- Workshops—especially with experts and human rights actors
- Meetings with the concerned stakeholders in the kingdom and chieftaincy
- Media channels as TV and radio others are social media and blogs



- Summarised findings presented as bulletins and fliers
- Published material for a wider audience

### 3.6 Ethical Considerations

Undue consideration for the children participating in this study was given. The Convention on the Rights of the Child emphasizes the need for participation of children in interventions concerning them and to communicate their views. It further defines a child as “a human being below the age of 18 years”. Ethical issues related to informed consent, confidentiality, protection, access and interactions were taken into consideration. Attempts were made to use child-friendly methods by trying to firstly understand their competencies and interests and made sure that children get the support from fellow children. Comfortable, safe and convenient environments for children were considered by researchers.

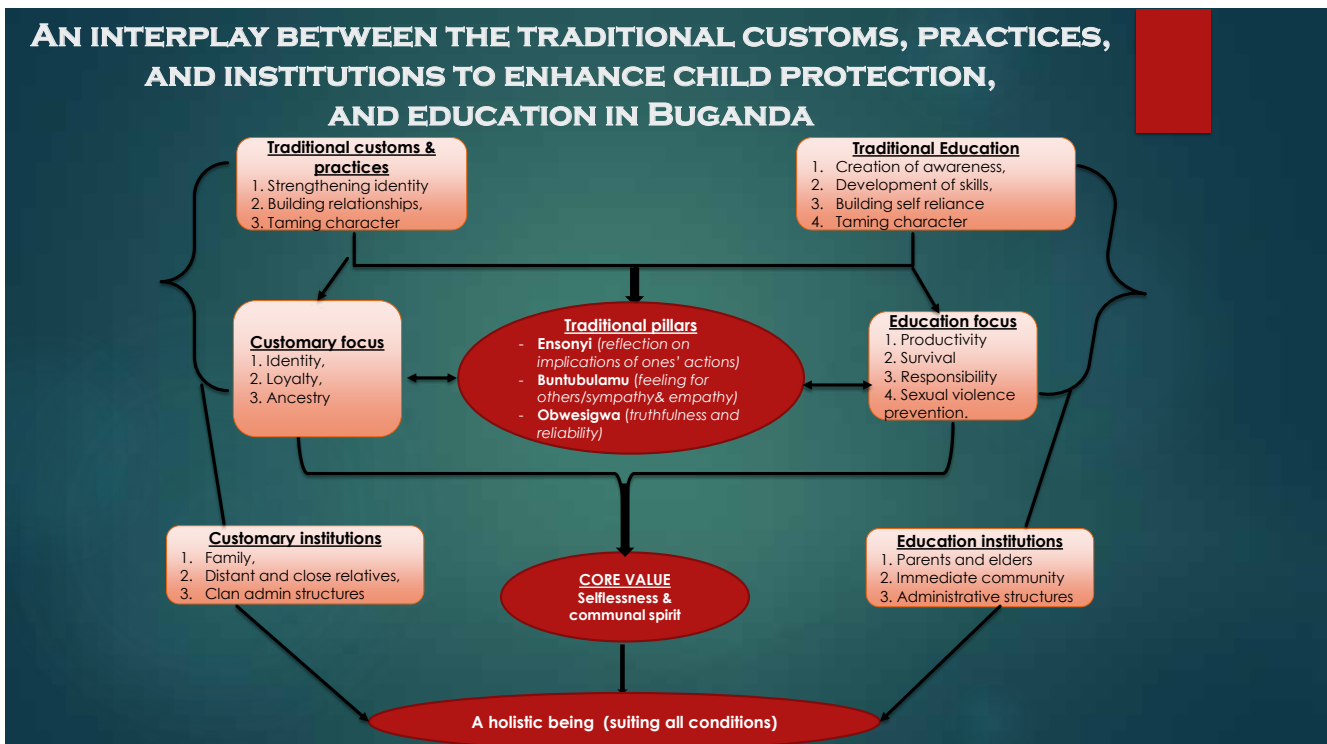
On informed consent, children were given detailed information on the intentions of the study and they were informed of their own roles in the study and the potential risks of their participation. This was done in a way that the study was seen to be meaningful and useful to the children. The children were free to withdraw their participation if they so wished. In as much as possible direct consent was granted by the children’s parents, guardians or teachers and sometimes an authority such as the LC1 or sub county chief. For the adults, informed consent and permission to audio record the interviews and use of anonymous quotes was sought from participants. KI and FGD participants provided verbal consent (interviewers read to them pre-designed information and document that participants agreed to participate in the study). Anonymity was ensured and confidentiality of the data maintained. Permission and clearance from the ethics committee and Buganda kingdom was sought. We also emphasized that the participants have a right to discontinue or decline to answer questions that make them uncomfortable.

## 4. FINDINGS

### 4.2. AN EXPLORATION OF THE GANDA CUSTOMS AND TRADITIONS

According to the Baganda, Customs and Traditions are a set of rules and principles that define the traditionally approved/accepted beliefs, behaviours, and practices under various conditions for the Baganda. These are highly valued and are sometimes spiritually conceptualised as an invisible protection to ensure that they are conservatively adhered to. In most cases the spiritual aspect also serves as a control to suspicion and unnecessary curiosity that may facilitate perversion. An example of such are the taboos (*emizizo*). These emphasize the dos and don'ts with regard to social behaviour and generally acceptable Ganda practices. *“Emizizo are those things you should not do ....they also have punishment that if you do it, you will be punished .... that is” Omuzizo” that don't do this if you do it, this will happen. So these mizizo help to prevent bad behaviours in society....”*

The Customs and traditions are highly valued for four main reasons i.e. guiding or systematizing the process of: - undertaking specific cultural practices at the right time; delaying the cultural practices up to the right time; deterring the people from undertaking the forbidden practices. The history of the origin of the Ganda customs and traditions reflects the value they are attached. Specifically this history indicates that the generation of the traditions and customs was a result of a series of meetings by the Ganda Chiefs and clan leaders, during the reign of Kabaka Kintu in a village called Nnono in Busujju County. What came out was a set of principles or pillars that define the generally approved behaviours for the people of Buganda. The traditions defined the socially, economically, politically, and spiritually accepted principles and behaviours of the Baganda. These customs and traditions are not implemented in isolation from the normal cultural practices but it is an amalgamation or an interplay of several activities, practices, and beliefs like interplay as illustrated in the figure below



## i. Pillars of the Buganda Customs & Traditions

Discussions with the members of the Luganda Teachers Association and the writers of Entanda y'Abuganda, the unique aspect about the Ganda customs and traditions is the interconnectedness of each of them because in the end they are aimed at raising a peaceful, harmonious, and prosperous population exhibiting generally acceptable characters within and beyond Buganda. Thus, the meetings at Nnono agreed on a set of generally approved beliefs, practices, and behaviours as the ultimate yardstick of the traditional customs and practices in Buganda. This ultimately, made it possible for the Baganda across all counties to uphold 'a common code of conduct', based on three core pillars of *Ensonyi*, *Obuntubulamu*, and *Obwesigwa*. These are rooted on the ultimate '**golden value**' of selflessness i.e. putting others first because, one's conduct impacts a line of people related to them from the direct parents to the king.

Accordingly, in Buganda, Customs and traditions are deeply rooted within these three traditional pillars. The practices and institutions related to child upbringing aim at building and upholding these values. '*They are so fundamental in providing the foundations on which education and protection of children was built with a goal of producing a holistic being that is suiting all conditions.*' Adam Kimala, Luganda Language Writer and former Chairperson, Luganda Teachers Association. These were the core values that focused on producing a selfless person that cares about the wellbeing of others. These values play a big part in ensuring that children attain their goals later in their lives; and would impart these same values to their children, generation after generation.

### a. Ensonyi (Reflecting on ones actions)

Literary means shame, however in the Ganda customs and traditions, it implies the ability for an individual to reflect upon the implications of his own thoughts, actions, and utterances to others. Hence the Ganda saying that, *omuganda nsonyi* literally meaning that any muganda reflects on the implications of his/her behaviours before engaging in them. *Ensonyi* calls for imparting values of self-control and selflessness which that would deter engagement in unacceptable behaviour within the cultural setting. *Ensonyi* helps a person to reflect on the consequences of the intended behaviour or action and its impact, first on his life; and secondly on the lives of others such as the family members and the community. '*Automatically the person will see that person is muganda because they are brought up with 'ensonyi.'*' Mayiga Kelly, Luganda Media Specialist.

*Ensonyi* as a control mechanism was used by the family, clan and community to raise a child with acceptable behaviour, with the knowledge that a child's conduct and behaviour is an illustration of the family's standards in educating children and portrays the character and behaviours of all the family members. The basis for *ensonyi* thus relies heavily on the community set standards of acceptable behaviour, behaving contrary to this set standard, imparts greatly not only on the child but also on the family as well as the clan and community. The fear of shame or curse undermines individualism and encourages people to focus on the moral standards of the community, to avoid bringing shame and reproach to those that they care about.

Encouraging *ensonyi* among the Baganda significantly contributes to the values of self-control since a person desists from behaviour that would negatively impact on others especially the family's honour. It prompts responsibility as people endeavour to fulfil their duties and responsibilities

with a high level of integrity. With regard to children, *ensonyi* is a factor that drives them to accomplish their targeted goals, by exercising self-control and maximizing their potential, as a means to attain honour and respect for their families.

Because of the golden value, imparting and assurance that the pillar of *ensonyi*, shameful actions affected a hierarchy of individuals and institutions attached to him. This was a key instrument to ensure that everyone within any hierarchy related to a child, would contribute to modelling them into conscious Baganda. A lot of perversions were controlled or prevented through *ensonyi* for example; sexual perversions such as incest were controlled through *ensonyi*. In this way, for instance *obuko* came in, and control of contact between children of different sexes but similar origin. Also, the aspect of standard behaviour for all the Baganda meant creating a yardstick and sustaining a yardstick for what determines shameful and acceptable behaviour or conduct. In other words, the child would be taught the acceptable ways and norms of living in the society.

### b. Obwesigwa (Trustworthiness)

According to customs and traditions *obwesigwa* is a moral value that takes two folds; it encompasses both faithfulness and trustworthiness. Both concepts are used in terms of relationships and with regard to fulfilling responsibilities that are attributed mainly to commitment and loyalty regardless of the circumstances. It is identified by specific attributes of reliability, dependability. Summarily, one of the participants defined trust: *"Trustworthiness as a means that people approaches one for advice, and confide in person ..."* Thus, *Obwesigwa* builds, binds and strengthens relationships and is a fundamental value that is a necessity for all, its foundation, sustenance and strengthening lay in the community. The young ones are trained to be with *obwesigwa* through the customs and traditional practices where all people within the community played different roles to ensure that these values are attained. The foundation is within the family institution where training, testing and application at different levels is adopted to build a foundation on which other institutions contribute to, in order to strengthen and uphold this value. *"For instance, the father would strategically leave some money in the room and asks one of the children to pick something from that room, after bringing, the father would go there to check and see where the money was still there. If it wasn't there, he would know that the son is untrustworthy and finds ways of treating it."* FGD Participant

### c. Ubuntu bulamu (Care, Selflessness & Empathy)

The pillar of *Obuntubulamu* is an attribute for putting other peoples' feelings first. It takes the aspect of feeling for others in all circumstances. This means celebrating with others in times of joy, and sharing grief in moments of trials. It's associated with caring, love and selflessness to others without the expectation of reciprocity. In other words, *obuntu bulamu* are acts of behaviour portraying care and selflessness towards others. One of the respondents noted that, *"Obuntubulamu kutegeera", Understanding. Someone who is understanding, does things in the right way as expected, in case s/he has been assigned responsibility s/he takes it, s/he does each and everything like s/he is supposed to do. It also involves behaving in the right way, appropriately regardless of the circumstance. It involves putting on some other person's shoes at that particular time and with that person's feelings."* FGD adult men Nangabo. Accordingly, is a composition of four core aspects of character including: - Mores, (*Empisa*); "Responsibility (*buvunanyizibwa*)";. The third one is "sacrifice for others (*okwerumya kulwabalala*)"; and obedient (*obuwuulizze*).



According to the Luganda teachers' association members, in Buganda, any child was raised to have the behaviours of selflessness and care towards others, not only his family members or kinsmen but also to the community members. This helped to unite the community but also creates stronger bondage between this child and the community in which it belongs. It helped selfless, charity and being there for one another during the good and bad times. It was taught through adoptive observation and advice from the parents. The children would watch and observe the acts of care, charity and selflessness done by their parents towards the family and community members, and would learn to adopt them in their lives. This was passed on to the next generations.

## THE GANDA CUSTOMARY PRACTICES ON THE EDUCATION AND CHILD UPBRINGING

Traditional Buganda did not have formal education thus the core focus of child raising entailed creation of awareness, grooming, nurturing, disciplining and training on the right or appropriate things and how they are supposed to be accomplished and that was education. Thus, whilst this study focussed on the right to education, it is not possible to draw a distinction between child upbringing and education because all that was undertaken to raise a child also focused on educating them for their good, the good of the people responsible for the child, and the general community. As mentioned before, for the Baganda, the focus was not on the child but on the outcome of an interplay of actions, activities, utterances, and facts of items withheld during the process of raising a child into a holistic adult. In Buganda such a person was socially accepted and could co-exist with people from a cross section of communities even outside Buganda. To clearly explain this, we need to reflect on the Ganda conceptualization of childhood.

### The Ganda Traditional Conceptualization of Childhood was ideal for life-long learning



*Ms. Sylvia sharing research findings in a mothers union conference in Mpigi district*

The traditional understanding of childhood in Buganda puts into consideration the biological and social aspect. Biologically, like any community, the Ganda conceive childhood in relation to age much as this determination of age is not just in numbers but in physical and mental growth. While socially, childhood simply reflects one who has older relatives, friends, or other hierarchies above or around him, hence the saying that, '*omwana takula mu maaso g'abazadde be*' - one remains a



child until death. This conceptualisation is aimed at building a foundation for a body of individuals/ institutions that can question, guide and tame one's character to death since at all times the older people will question your character. This also means that one remains a child as long as there are adults around, but also one takes the role of a parent as long as there are juniors around.

*"In tradition and customs of Buganda, when defining a child, they don't consider the child's age but until one gets the ability to withstand challenges and makes independent decisions on their own; though still needs the care and guidance of his or her parents. For example, a 30-year-old is still considered to be a child."* FGD participant at Katente village, Kyaggwe, County, Mukono district

According to experts on Buganda customs and traditions, a child goes through different stages that are attached with the responsibilities that are expected of him or her at each and every stage. This starts from infancy. Immediately after birth that is 'Omuwere' (infancy) until 'ebutiti' (baby) – around 10 years – the child is taken care of by the adults especially the mother or nurse. As a child, it is imparted with acceptable conduct and provided with skills that will enable him or her to fulfil expected responsibilities within a home. The boys and girls are trained in activities that complement each other in life boys support girls' especially with masculine activities whereas girls are trained into light chores that match the boys' activities. From the age of 11-15 years, though still regarded as children, boys and girls are both trained separately in preparation for their future roles of husband and wife. They are further trained in their responsibilities within the community and the family, especially leadership roles. From above 16 years, they were expected to be ready for marriage, but still regarded as children, they thus got guidance and counselling from the aunties (girls) or grandfathers (boys). This guidance would go on throughout their lifetime on pertinent issues, even though the community would expect them to behave as mature and responsible adults.

Important to note is that, even when customs and traditions regard one as a child, s/he is trained and groomed as expected through the different physical and mental development stages to fulfil the responsibilities that are expected of him or her in the family, community and the kingdom. Being referred to as a child is to provide opportunity for correction and guidance whenever need arises.

### **Focus of the Ganda Child-Upbringing Customary Practices**

The Ganda conceptualization of childhood further demonstrates the significance attached to it. It is considered the basic foundation for building acceptable people of the king that are holistic and are socially accepted across communities even outside Buganda. There are numerous customary practices relating to child-upbringing and these are tagged to or aimed at four objectives i.e. cementing identity; building and sustaining relationships; taming character and instilling traditional values.

#### **1. Cementing identity and strengthening focus on the same for child raising**

Building and cementing identity, has roots in the Ganda norm of being sociable and welcoming. However, this was built from childhood or even prior to child birth. Principally, one had to identify themselves as Omuganda. This meant loyalty to the king, and the cultural and administrative hierarchy under him. The cultural hierarchy started at the individual level, through the family to the clan level. While the administrative hierarchy started at the village level through the parish, sub-county, county and the kingdom. The unique aspect about each was high regard



for the top hierarchy through the strongly built selfless personality. For example, was more concerned about a conduct that is not going to be-sham themselves but also, the family, the clan and then the king hence the big question. '.....*anawulira atya?*' How will \_\_\_ take the results of my behaviours or actions? The dash before the question represents the head of any of the hierarchies

## 2. Building and sustaining relationships and focus on the same for child raising

As mentioned before, the Ganda are social people, as such building and sustaining relationships was a core aspect of the child upbringing customs and practices. This is just an interplay of aspects for example, building relationships is aimed at cementing identity, through appropriate character. The aspect of building and sustaining relationships started at childhood, with a key outcome of producing a self-less person i.e. a person who puts others first. Hence the broad pillar of *obuntubulamu*. This is the character that includes both sympathy and empathy i.e. feeling for others and trying anything possible/tangible to support them. Thus, things like kindness; support during the loss of dear-ones was not just built during need but built from childhood.

## 3. Taming character

Taming character also focused at selflessness with the aim of producing holistic adults with generally acceptable character. This is the mother of another big pillar of *ensonyi*. This is the ability to reflect and self-question one's own character and actions in relations to how others will interpret a specific action, word, or behaviours and how this will affect the close hierarchy from the family to the king/kingdom. Hence a broad focus on childhood as foundation for building all this.

## 4. Instilling Traditional Values (*embala*)

As mentioned before, the Ganda traditional customary practices were focused at the ultimate goal of building an inclusive adult so the focus was at a person with values *owembala*. *Embala*, reflects the excellence with which something is manifested. The assumption is that a person with these values is excellent and thus acceptable across communities. All *Kiganda* customary practices were sensitive to: Age, Sex, Relationships, and Status of the implementer, Goal and objective of the practice, and potential effect or influence on the recipients' curiosity. These objectives were focused at instilling six core values.

## THE GANDA VALUES RELEVANT FOR THE ENHANCEMENT OF THE RIGHT TO EDUCATION AND CUSTOMARY CHILD RAISING

### a) Self-control (*Okwefuga*):

Self-control is an attribute or value highly targeted and exhibited through one's ability to be in total control of their emotions, feelings, decisions, and actions. It is a broad value, that also includes reflection on one's own thoughts and imaginations, that subsequently determine what one can say, do, or withhold from others because of its implications to him/her and those related to him/her both closely or at a distance. In the Ganda tradition the value of self-controls is respectful of the golden value of selflessness. It is assumed that a child who is self-controlled is more likely to refrain from all sorts of perversions in respect to the Ganda belief that 'omuganda nsonyi.' This

also based on the traditional assumption every muganda 'child' reflects on their pending actions and if these are likely to cause harm, or shame, they are better withheld or abandoned for the good of everyone.

**b) Sense of Responsibility (*Obuvunaanyizibwa*)**

Traditionally, obuvunaanyizibwa is an attribute expected out of every 'child' in Buganda irrespective of the age. This attribute constitutes what is currently referred to as being self-driven, much as for the Baganda it also involves one holding oneself accountable for all the offshoots of their actions, utterances, and withheld actions. It also means the ability to take charge of and actually undertake all that is expected out of a 'child' at a specific time. It was from this value, that the leadership skills were built starting from childhood, with an elder sibling considered responsible for the young ones.

**c) Leadership (*Obukulembeze*)**

When simply mentioned, one can easily think that leadership is for the mature people, however in traditional Buganda, everyone was a leader as long as he/she has juniors around. For example, in the Ganda household the father is the head, this position never falls vacant because in his absence, the wife takes charge, and in absence of both, the elder child is in charge and the trend continues down, much as there are tasks specific to each level of the hierarchy. This process trained the children to build and value this attribute. For example, a grandson is referred to as 'husband' by the grandmother, and this one regularly questions how the future 'husband' will behave when they actually get a wife and family. This trait is so entrenched that even without delegation the elder sibling automatically knows that they are in charge in absence of the elders. In this way the leaders, are responsible for providing exemplary conduct, as well questions and guiding characters for the young ones.

**d) Discipline (*Empisa*)**

Empisa has to do with conduct and like with the other values it is tagged to the golden value of selflessness because its effects affect not only the child but also the close and distant circles but directly the parents hence the saying '*mwana mubi avumaganya nyina*' meaning that '*an indisciplined child brings the shame to the mother/family.*' The Ganda traditional literature indicates that there is appropriate behaviour or conduct for undertaking anything in Buganda. The examples we got included; empisa y'okuwasa; empisa y'okufumbirwa; empisa y'okuyigga etc. In other words, there are guides or rules or codes of conduct for the Baganda in whatever they undertake. The core principle is continuity of Ganda Values, "Kukuzibwa-Kuzaala-Kukuza" the Baganda raised/trained their children while preparing them to raise/train their own children with approved values that had also been imparted in them. The Baganda never raised children to stay in their parents' homes but the thinking was that these would grow, get married and sometimes travel to other communities even beyond Buganda. Thus, efforts were made to prepare the child for challenges across communities.

**e) Hospitality and Hospitability (*Okusembeza n'Okusembezeka*)**

The Baganda are proud of being hospitable i.e. they welcome everyone and handle the outsiders with care and love. Similarly, as mentioned before, there was always provision to prepare the 'child' for being an outsider at one point in life. Thus, the virtue of okusembeza implies being



open to receiving others even when they are simply strangers. Other virtues such as kindness, love, care, humility, and others are embedded within hospitality. In respect to the golden value of selflessness, this value, envisages a situation where the child/muganda him/herself is in the same situation where they need help in a strange environment. Similarly efforts are made to build a 'child' with character or conduct that makes the people who welcome actually desire them more. Hence, the aspects of okusembezeka, that comes with building universally acceptable characters.

#### f) **Hard working (Obukozi)**

The attribute of being hardworking is deeply entrenched among the Baganda, hence the saying, 'kola ng'omuuddu olye ng'omwami' meaning that, 'work hard like a slave to be able to resemble the masters while enjoying your sweat.' This attribute was sensitive to gender as the girls were taught to work hard in relation to their future motherly/wifely expectation. Similarly, the boys were trained in relation to work that will help them sustain their families. This was a virtue encouraged by the king himself who forced his subject to have specific gardens for him in each family. However, this was food he never ate but to prepare his people to have food set aside for the drought period, which before this campaign would kill his people.

## THE SPECIFIC GANDA CUSTOMARY PRACTICES FOR RAISING CHILDREN

According to the Muluka Chief, *'child upbringing was a core community aspect that was not only a responsibility of the parents. Because to the Baganda a child be-shames all, the customs associated with it target the clan, the extended and closed family, and the parents'*. The practices on the same thus aim at influencing the child him/herself and the people responsible for raising the same child. Thus, there are pre-birth, and after birth customary practices and traditions for raising children among the Baganda. It is important to note that there are many practices related to child upbringing and indeed the data collected for this study captured all or most of them. However, since the study mostly focused on the enhancement of children's right to education and safety from sexual abuse, the study mostly documented these, much as the raw data provides more than that.

#### a) **Biologically Oriented practices;**

Traditional Buganda customs, upbringing of the child starts with the preparation of the expectant mother. Biologically they were for the wellness of the mother and the child, and socially they were aimed at influencing the mother to reflect about the key aspects for the mother to focus on during raising the child. For example, there are some herbs that did not only have a medical importance but whose names influenced the mother to reflect on the expected characters from the child. These started to be conducted as soon as the mother is suspected to have conceived.

The biological customs started with providing good care to the expectant mother so as to prevent her from things that would harm the baby or affect the baby's mental wellbeing. A mother towards the time of delivery was refrained from eating certain foods, and for these the objective was clearly for the health safety of the unborn baby and the mother. For example, a pregnant mother was not allowed to eat pork, grasshoppers, and certain type fish (*kasulu*). Salt was also forbidden except one kind made from a grass which grows in the swamps, and obtained by burning this grass and

washing the ashes and then evaporate the water. A woman in this condition had to drink a little water before she took any food, because it was thought that the child needed it, and that this would save it from being scalded by the food.

Besides the food taboos, a pregnant was always in contact with older women to guide her on the appropriate conduct and herbs to use. Because she was always expected to bath various local herbs and as she was bathing, she would speak out various words addressing them to the unborn child in her womb, such as *"Mwana wange oberanga mukakamu obelenga wa mirembe"* literally meaning that, *my child when you grow up, be humble and peaceful child.*" Revealed by Key informant who is a mother of 4 (four).

### **b) Socially Oriented Pre-Birth Practices**

To influence the pregnant mother to produce and take the main role of raising a socially acceptable child, they were refrained from certain indecent behaviour, with a belief that they may be bequeathed to the child. For example, there was also a belief that a woman was not supposed to engage in evil acts like stealing, adultery, among others. It was for instance assumed that if a pregnant woman starts stealing or picking people's things such as food, the unborn child was witnessing her actions and it would copy them in future thinking that it was the right and appropriate thing to do. In order to prevent that child from learning such vices, the expectant mother was discouraged from indulging from any evil or bad actions that could be copied by the child.

Behind these beliefs, the Baganda had special reasons for discouraging the pregnant women from involving themselves into such vices. For instance, engaging in a vice like adultery when pregnant, outwardly the Baganda considered that the pregnancy would be sullied (*olubuto alusobeza*). They also believed that the child would get used to seeing different men other than the father, such that even when the child is born he/she grows up thinking that it's the right thing to do; and it would eventually engage in adulterous acts too. Behind all this understanding, the main intention was health related aimed at delivering the health baby. An expectant mother having an extramarital affair with another man would risk her contracting STDs that would be carried forward to the unborn child.

However, beyond the pre-birth practices such as the herbs, the elders' talks with the pregnant mother, and some taboos had two main objectives. Objective one was to enhance the health safety of the mother and the unborn baby. On the other hand, some herbs that the pregnant mother used and the words she was asked to say to the unborn baby indirectly aimed at advising her about the specific values and virtues to encourage her child to grow up with. For example, a pregnant mother was encouraged to bath a herb called *Namirembe*, but at the same time she had to encourage the child to be humble and peaceful. This was an attribute she was being encouraged to support her child to uphold. *"We used to bath these herbs while we were pregnant; it used to help us to feel more strength. Make the foetus comfortable in the womb."* Revealed by Key Informant, mother of 4 children

### **c. After-Birth Customary Practices for Child Upbringing**

After the birth of the child, the Ganda customs present a number of customary practices undertaken to raise a socially acceptable child with good health. They are so many as said before some are attached to the rites of passage; others are rituals, the health safety of the child and the mother, the moral uprightness of the child etc. Because they are many this report combines some under

the following theme: - health-safety practices; tracking and confirming identity practices; oral literature; casual talks/counselling.

#### **i. Child Survival/Health-safety practices**

As mentioned before, traditionally, the safety of the mother and the baby are a very strong focus of the Ganda child related practices. This is done medically, orally, and through withholding of certain facts. The objectives remain the same as mentioned before i.e. reminding the mother of her antenatal roles; her roles in taming the nature of the child she must raise; and showing the child the expected conduct out of him/her. Medically, the Ganda have a cocktail of medicine meant to bath the little baby. This is called *ekyogero* made of numerous herbs and other objects believed to enhance the health and safety of the baby. However, whereas the goal is to enhance the health of a child, it also has a social connotation, which is to cater for the nature of the child that will be raised. The former is both bathed and drunk as medicine, while those for behavioural purposes include herbs with names that resound the significance of certain values. Some of these herbs are *Namirembe* (peacefulness), *kayayaana* (attractiveness), *akawuuwo* (for unity), among others. The assumption is that while mentioning these herbs such as *Namirembe*, the mother will stress the same value to the child verbally but also, she is being given responsibility to help the child grow into a person with the same characters.

#### **ii. Oral literature**

This was conducted through songs, proverbs, idioms, and mythical stories. While holding the baby, the mother or any other nurse sung some songs to make them sleep. While after some level where a child could understand, they were introduced to idioms and mythical stories that had a content explaining the required conduct or discouraging the opposite character. The elders would sit with the children telling them stories some of which were mythical but deterring children from unnecessary conduct. These fictitious stories could for instance deter children from walking alone, from misbehaving in the presence or absence of the parents etc. they shade a picture of a child who +++misbehaved and something bad happened to them. The assumption was and indeed it works in a way that a child could reflect on these mistakes and commit never to do the same in the future.

#### **iii. Casual talks/counselling**

At a certain age, for the teens the elder siblings, family friends, relatives and parents started regularly holding talks with the children. These discussions were sensitive to age, and sex and were sometimes privately held. These were to guide the conduct of the children and inform them about the responsibilities ahead of them based on their sex and social expectations around them. They were equally sensitive to age and sex to control unnecessary reflections, and temptations especially for the sex related topics.

#### **iv. Tracking and confirming identity**

Baganda are generally social, however, their sociality is rooted in their identity which is attached to the family, lineage, clan, and then their tribe. Thus, the practice of tracking and confirming identity was aimed at confirming the legitimacy of the child in the clan (*kwalula*), which gave it its standing in the clan. In addition to confirming identity, this practice also reminded the elder relative of the role in rising this child. The mothers took their children to the appointed place, and each carried with her the piece of umbilical cord which she had preserved carefully from the time

of birth. In many clans the mothers wore it tied round their waist, so that it was kept safe. They also had to prepare some salt from the river reeds, and to take it with them to the feast. The head of the clan provided a backcloth for each mother to sit upon during the ceremonies. When all was ready, the mothers assembled, placed their backcloths in a row, and each one sat with her child, or children; on the opposite side, also on backcloths, sat the husbands' mothers, whose duty there was to test the cords. The practice was also aimed at emphasising the significance of faithfulness in a relationship because on the same occasion a promiscuous mother was known and publically shamed.

## CHILD EDUCATION IN TRADITIONAL BUGANDA



*Olujuliro according to Buganda custom & traditions*



*Modern lujjuliro (eating place)*

According to one Mutongole in Kyadondo, the Ganda tradition has an education system'. The Ganda education system was broadly aimed at four core objectives i.e. creating awareness (imparting knowledge), developing skills, building self-reliance, and taming character with an ultimate goal of producing disciplined, hardworking and self-reliant person. Like other traditions, the Ganda education system was forward looking mainly focussing at the outcomes of the systems. Its uniqueness was in the focus on the quality of its outcomes. Specifically, it was aimed at producing a holistic person able to fit in society but also responsible and empowered to meet all social expectations. The high regard for education was seen in the fact that it was undertaken almost every time and by anyone assumed to be senior, hence the saying '*okuyiga tekukoma.*'

Also, while there were specific educations institutions in Buganda, mostly at the family and community levels, the uniqueness of the education systems was its openness to expose knowledge at all times. Thus, all ceremonies, activities, work/tasks, discussions etc. were considered avenues through which knowledge, skills, and character were attained. This was aimed at achieving several targets including: - exploring all opportunities to ease the process of learning; opening chances for every resourceful person, and other resources to benefit the children.

The Ganda Education system was carefully conceived in respect to individual differences, personal abilities (obusobozi); gifts/talent (ebitone) and future expectations (essuubi). Thus, it was constructed and passed in respect to age, and sex, which parameters determine the content passed to the candidate, considering the relevance of that content to the beneficiary. The uniqueness of the Ganda education system was on its goal and inclusiveness catering for individual differences in respect to age, gender, and talents/gifts. The goals of the Ganda education system were to enhance creativity, enhance gifts and talents among the students, and boosting the child/students ability

to reflect and improve his/her capacity to think. The main focus was to enhance: - productivity, responsibility, and self-reliance/ survival, which were also tagged to the attainment of the three core pillars of *ensonyi*, *obuntubulamu*, and *obukozi*.

### 1. Enhancing productivity (Obukozi)

The big question for all Ganda activities aimed at enhancing productivity was; 'naggwamu ekyejo?' after all the training from the elders, parents, friends and leaders, will the 'students' be bold enough. Laziness was highly disregarded and discouraged and all efforts were made to make sure that Ganda child learns to do something that can help them produce tangible results. As such the Ganda education system put practical lessons a bigger priority. The Ganda education system involved the parent/guardian wishing the best for the child. Consequently, it had some roles for parents even if they wanted to choose a place to *kusiga omwana*, the parents would identify the best place for the placement of the child.

There was greater emphasis placed on the training of a child because the trained 'complete' son or daughter would help to carry on the family legacy and respect within the community and before the clan members and the kingdom. The Baganda would fear for their son to be branded as a failure, a weakling, an indolent, etc. That child would be a shame not only to the family, the clan or the community but also the kingdom leadership. They would say, '*how shameful would it be for the King and His leadership to hear about so and so's son or daughter is a failure in life*'. This thus propelled every parent to ensure that all the children have the ingredients of a responsible and acceptable citizen.

*"A complete child would yield respect and honor to the family, which would provide a family with greater chances of marrying off their daughters. Community members always wished to marry from a family with children that are hardworking, trustworthy, and disciplined. They would develop and prosper their families, and this would keep the family's reputation intact."*

### 2. Enhancing self-reliance/ survival

The Ganda education system's goal was to equip the beneficiary with skills or means that will help them survive in respect to their future roles and responsibilities. The responsibilities were respectful of sex or gender. As for the practical skills, the children would be taught by doing. The boys were taught and trained to grow up into responsible men ready to marry and take good care of their families. The fathers would train the boys in methods of hunting, agriculture, trade, among others. In much the same way as the girls were groomed into responsible housewives. The mothers would instruct the young girls in the proper ways of cooking, pottery, childcare, dressing and other functions related to housekeeping. Since the girl child was expected to get married, look after children and her husband, the content of her education was would include supporting her be a responsible mother, and wife. More so, because all this for the girl depends on the way she relates with the husband, she was taught the basic principles of submission so as to sustain a relationship, which was mainly attained through the practice of *okugunjula*.

In doing so, the children ended up inheriting the works of their parents, since they would learn from them. If one's father was a blacksmith, his son would learn the art by working with him. This explains why some skills like ironworking, rainmaking, divination, healing, pottery and several



other specialties tended to be hereditary. For instance, the Banabuddu (*people from Buddu, a County of Buganda*) were known to be barkcloth makers and banana farmers whereas people from Bulemeezi (another county) were known to be ant gatherers. These skills were not found generally within each society but they were particular to individual clans within the given society. This didn't only help in the creation of specialization in works, but also in employment creation and preservation of the traditional norms and customs.

### 3. Enhancing responsibility (obuvunaanyizibwa)

In the Ganda tradition this is related to self-control and responsiveness to individual responsibility. This was a key aspect for productive communalism. The objective was to build someone who will remind themselves of their roles of course by being mindful of what is expected out of them at a particular time, and in a specific place, without requiring frequent reminders. It also involved self-questioning of ones' own character and actions in relation to the three pillars discussed before.

## THE GANDA TRADITIONS EDUCATION MEANS/MODES

In Buganda, parenting approach followed a cycle of okukuzibwa (to-be-parented), okuzaala (giving birth), n'okukuza (parenting). Education was aimed at parenting a child, into a complete person. A complete child is one who is well trained, civilized, and nurtured to fit into and serve the society according to the norms and values. This parenting cycle would be passed on to future generations. In the traditional Buganda, education was an all-round process which catered for all facets of the individual. Apart from morals, it also catered for the mind and the hands. There was nothing like irrelevant education. All that was taught was geared towards the creation of an ideal individual who would ably fit into the society in which he was born and lived. Training was delivered in various ways, which included;

#### (a) Recounting History

During the training, which had no particular place or school, history was usually recounted. Among the elders, there were special persons with the duty of recounting the history of the society. The people were taught about their origins, their relations with their neighbours as well as the common instances of rejoicing and suffering. The main purpose in this recounting of the people's historical and social traditions was to enable the society to have a common heritage and identity, encourage togetherness and co-operation; but also to teach the young ones about their origins and give them the basis for the future.

#### (b) Observation

Children learnt by observing the elders. The elders provided the role models, and whatever the parents did, the children emulated and replicated. For instance, the mother taught a girl how to cook while cooking. It should be noted that many behaviours that a child observes, remembers, and imitates are actions that models display, even though the model may not intentionally try

<sup>31</sup> Bandura, A. (1971) "Psychological Modelling". New York: Lieber-Antherton



to instil a particular behaviour. In order to ensure that a child develops the right behaviours, a mother had to do exactly what she told her child to do; and in a similar way a father too had to do what he told his child to do. *"They used observation most, a child would grow observing and knowing that, for example, a mother does and not the other while peeling matooke."*

In observing, the child would learn, and there was no need to tell him/her what to do. According to Bandura's social cognitive learning theory, observational learning can affect behaviour in many ways, with both positive and negative consequences. A mother or father, who behaves otherwise from what he/she tells the child, would find his/her children not following his/her instructions but rather her actions. *"These children understand, they may not tell you but when they go aside 'nga bakungoola' (wink/whim) as they say 'Hmm..., what does he/she tell us when even him/herself does not do the same.' Our grandees acted as best role models that children saw and admired that when they grew up they wanted to be like their parents."*

### (c) Modelling actions of Parents and Elders

Children learn how to be parents in large part by modelling the actions of their own parents. Research has found that just as children learn to be aggressive through observational learning, they can also learn to be altruistic in the same .

### (d) Apprenticeship provided the needed skills for children

This was also part of the observational learning model that children went through and learnt in Buganda. The young ones would gain skills through working with the elders, especially the parents, family members and even the community members. They would learn to hunt, blacksmiths, making backcloths, storytelling, cultivating, sewing, among others, through observing and evaluating the work of their fellow apprentices. *"Just as we have said that education was not formal, children were also trained in practical skills during apprenticeship by the skilled elder."* During the apprenticeship period, the master would encourage the apprentices that they would perform better if they tried harder. This would help the apprentice sharpen the skills and perform better. *"...like I told you at 15 the child had gone through all the stages of learning and could apply it perfectly. Children learnt practically, at this stage a child would be working and started thinking about adding value. ."* Key Informant, Luganda Teachers Association.

### (e) Music, Dance and Drama

Art was another way of teaching the young ones. Children were inducted into the heritage of their predecessors which was manifested in the music, poetry, fine art, drama, dance and stories including mythologies, legends, genealogies, proverbs and oral history of the land. Music played a significant role in the development of young ones: intellectually through the content and meaning, socially through interaction with others, intuitively through the experience of musical processes like the beat and mood. It also contributed to their development emotionally through cultivating a sense of enjoyment, physically through the movements of the body when dancing, culturally through multi-cultural music education and finally creatively through learning rhymes and songs where learners usually build up creative vocabularies.

32 Bandura, Albert. "Observational Learning." *Learning and Memory*. Ed. John H. Byrne. 2nd ed. New York: Macmillan Reference USA, 2004. 482-484. Gale Virtual Reference Library.

33 Seymour, Yoshida, and Dorlan (2009): *Introduction to Psychology; Learning by Insight and Observation*

## THE GANDA CUSTOMARY PERSPECTIVE ON SEXUAL VAC AND THE PRACTICES FOR ITS ENHANCEMENT

In the Ganda traditions, Sexual perversion was highly disregarded and efforts were made to prevent it. Some of the highly disregarded perversions included, bestiality, sexual violence against children, and sex between relatives. The approaches to deter sexual violence against children were based on some realities for which the customs of Buganda took steps to prevent or control. The realities included the fact that: - sex is tempting; sex is normal as long as it between the appropriate people at the right time; sex is a climax of close contact. Based on this understanding there were two broad approaches to sexual violence i.e. the preventive approach and the responsive approach to sexual violence. The even where sex education was undertaken the content was respectful of age and sex of the recipients with serious efforts to control curiosity. This was through a gradual disclosure of facts about sex according to age, the climax of which was passed on just few days to actual marriage. According to the respondents sexual violence was defined as *“any sexual acts, attempts or comments to an unmarried girl regardless of their relationship or age.”* It was noted that although sexual violence not openly discussed, it was an issue that was carefully and progressively addressed within the various preventive measures that were adopted during the day-to-day activities.

### (a) Preventive Approaches to Sexual Violence

The Ganda customs and traditions adopt and emphasize preventive practices aimed at concealing facts about sex to children and ensuring age appropriate disclosure of facts. Some of the highly disregarded perversions included, bestiality, sexual violence against children, and sex between relatives. The approaches to deter sexual violence against children were based on some realities for which the customs of Buganda took steps to prevent or control. The realities included the fact that: - sex is tempting; sex is normal as long as it between the appropriate people at the right time; sex is a climax of close contact. The Baganda had several preventive approaches to sexual violence, whose Implementation starts all the way from childbirth.

#### 1. Sex education

Because of its sacred nature, any talk or education on sex was very confidential and only restricted to the target people. There were some controls on the sex education such as limiting it to the people it is meant for by age and sex; being sensitive to sex or gender differences; application of myths to control early sex etc. The content of sex education was carefully selected according to age and sex. For example, young girls that reached the menstruation age were strictly taught about managing their cycle and ensuring their hygiene. The boys could not know the time and content of what was taught to the girls, neither could the girls know that for the boys. In order to control curiosity that could attract the adolescents into early sex, the content of sex education was strictly respectful of age, and it was gradually unpacked until the time of marriage when they could be given a full package. *“The climax of sex education was passed on just a few days to marriage through a traditional practice referred to as “okuvuma omuwala” literally meaning abusing the girl child; however it meant providing facts about sexual relations in marriage.’* In that way the children only became curious towards the right time to be involved in sexual activity.



## 2. Control of delayed marriages

Early marriage is an abuse of children's rights, however, prior to the adoption of formal education in Buganda, it was undertaken to deter early the occurrence of sexual perversion. As mentioned earlier, childhood was not considered in number of years but in physical development. And for marriages, a girl would be considered ready for marriage if physically able and after the start of the menstruation. This was aimed at controlling the temptations that come with curiosity even since during sex education about womanhood, she had been exposed to information on sex. The Baganda had in place all the necessary measures that would ensure that the practice is controlled. The thinking was that since the body has showed readiness for reproduction, then, it is okay to have the young girls ready for marriage instead of having them around in temptations. The efforts to marry them off were instigated by the controls put on her parents and the girl herself. For example, parents had limited opportunities to engage in sexual activity if they had girl ready for marriage in their house. Even the girl had several controls to make her feel out of place so that she can easily embrace any marriage proposal.

## 3. Rewards and Motivations for sustained virginity

Among the Ganda virginity was highly regarded especially for the girls. It was reputable for the family of the girl, and her distant relatives if she was a virgin at the time of marriage. This came with rewards and communal respect for the girl and her family. When married a virgin, it was a sign that the parents had brought up their girl child well and protected her from the misbehaviours. This would easily raise the status of the family and attract other potential suitors to marry from that family. It was a certificate to the parents, certifying that they were good parents. This motivated both parents and children to aim for this treasured value of the society. As a sign of respect and honor, the parents would be given a goat by the groom's family, upon marriage of the daughter, as a sign of thanks to the parents. On the other hand a girl who was not found a virgin at the time of her wedding was be-shamed through having her auntie return a backcloth with a hole, as an indication that she had been involved in sex before.

## 4. Occupying children with chores and other responsibilities

Children were trained in handcraft, which included weaving mats, baskets, etc.; this was meant to keep them busy so that they are not tempted to engage in sex through idleness and free time. Consequently, efforts were made to keep them busy in play; or making handcrafts, which included weaving mats, baskets, etc.; this was meant to keep them busy so that they do not have time to engage in any unacceptable behaviour, this would further limit their movements. The parents would even monitor their movements to ensure that they are aware of where and whom they are moving with. In most cases the mother gave a lot of work to her daughter, which she had to undertake in close supervision of the mother herself, in this way she had limited time get swayed into sexual activity since after hard work she was assumed too tired to think about. This also gave the parents time to get involved in sexual acts while the children are dead asleep as a result of the fatigue generated through the days' work.

## 5. Constant parental monitoring of the children:

Traditionally the Baganda conceived sex as an action that takes place when people are free, and idle. They also knew that idleness availed time for young people to reflect, imagine and plan for sex. Consequently, efforts were made to keep them busy in play; or making handcrafts, which

included weaving mats, baskets, etc.; this was meant to keep them busy so that they do not have time to engage in any unacceptable behaviour, this would further limit their movements. The parents would even monitor their movements to ensure that they are aware of where and whom they are moving with. In most cases the mother gave a lot of work to her daughter, which she had to undertake in close supervision of the mother herself, in this way she had limited time get swayed into sexual activity since after hard work she was assumed too tired to think about. This also gave the parents time to get involved in sexual acts while the children are dead asleep as a result of the fatigue generated through the days' work.

## b) Responsive customary practices against sexual violence to children in Buganda

### 1. Punishing the Victims

In Buganda, premarital sex is highly disregarded which is why numerous taboos, myths, and punishments were attached to it as deterrent for reoccurrence. For example, premarital pregnancy was branded a family curse. It was termed as *Amawemukirano* literally meaning 'embarrassment.' Both the victim and the family would be embarrassed, if such happened. The victim would be sent out of the home to a house at the edge of the family land to live by herself until she was married off to the person responsible for the pregnancy if the pregnancy happened out of consented sex. She would be humiliated, victimised and abused. This punishment was meant to send warning signals to other girls in the family from engaging in similar acts. Although it was noted that the parents would secretly offer support or even engage any other close friend to take care of this girl however this was kept a secret from the young family members who in fear of being subjected to the same treatment refrained from similar conduct.

### 2. Forced Marriage as a punishment

One of the punishments for sexual abuse or impregnating a girl before marriage was forced marriage. In this process if a girl was impregnated by a person not related to her and where the parents assumed that she was physically ready for marriage, the person responsible for the pregnancy was forced to marry her. *'This was mainly to control exposure of the mistake and be-shaming the potential son in-law.'* It was also for controlling embarrassment and cementing relationships between the two families much as relatively high bride price was required as a message for the young male relatives to reflect upon the loss it brings to the family. In this way the couple was saved from embarrassment but also the challenge was solved in a way that conveyed deterrent messages to the young siblings.

### 3. Isolation of the sexual abusers

Ekikonkono is general negative talk about the individual or family of an individual that was guilty of forceful sexual abuse. This punishment was not only for the perpetrator, but the family and clan. The punishment families would be isolated, or banished from the community. *'anyone who was caught defiling a girl would be beaten and killed such that all the boys in the community would know that ....secondly that home was labelled, if you were an old man and you defiled someone's child or someone's wife, if they did not beat you to death, they would label your home and even the children that you would have...'* This actually controlled the currency or reoccurrence of sexual abuse especially defilement.



## THE GANDA INSTITUTIONS FOR ENHANCING CHILDREN'S AWARENESSES



Because of the general belief that awareness creation happens anywhere, traditionally the Baganda gazette very few places for awareness creation. However, the gazetted places were chosen in respect of the: - sensitivity of the content to be passed on; accessibility for the beneficiaries; and relevance of the content to a specific group of people. Additionally, because of the belief that learning can take place anywhere, every opportunity and place was used as an educating ground. However, even then there were some places regarded as learning areas:

### (a) Olujjuli (Dinning place)



In the Ganda family, meals were taken together as a family on dinning place, traditionally referred to as Olujjuli. Here, the father would sit on the chair while the mother and the children down on the mats and the food placed in the middle. It is the main training ground for a Muganda, where the parents get to know more about their children's character, the belief that food brings out true character is up held thus the child has the obligation of abiding by the family rules at the eating place which tames a child's character and builds responsibility. As a main training ground, observations on conduct, progress in behaviour, rewards and punishments are noted. The observation of the eating manners/ habits notably greed, selfishness, bad eating habits and

so on, are assessed and corrected right away, as a way of building and strengthening the values of resilience, patience, selflessness and humility. The guidance and correction is carried out on a daily basis at this eating place. *"In eating, olujjuro is our dining place for the family. it was a place for correcting mistakes, for observing and denouncing some mannerisms, and rewarding good character...."* Also at the lujjuro we would learn about the good habit of sharing" Religious leader Nangabo Catholic Parish

### **(b) Workplaces**

Workplaces were vital places for inculcating discipline, humility and selflessness amongst the children in the family. Children in Buganda learnt through apprenticeship, observation and practicing what the elders were doing. Through observation and practice, the mother would train children to carry out activities in a home. She would allow them to try out any activity that she engages in, with patience, she would correct and guide them until a skill was attained. All the activities and tasks were sensitive to age and sex. There were tests to confirm competency through assigning responsibilities to the children and then observe to confirm Excellency. From an early age all children irrespective of gender would work with the mother, until the age of 8-10 years when they would be separated according to gender. The girls would stay with the mother whereas the boys would work more with the father at which stage they were preparing them for their responsibilities in marriage with regard to activities that are expected of them.

### **(c) fireplace (Ekyooto)**

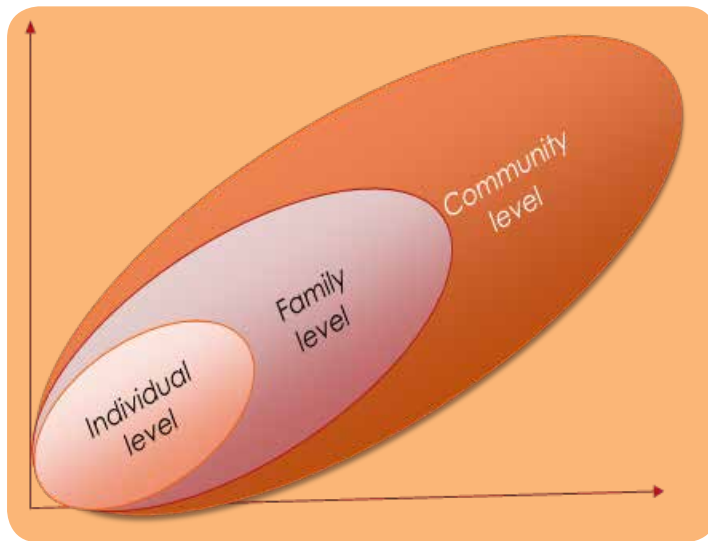
Ekyooto literally means the fire place; it is organized in the evenings in homes by parents or grandparents. At this place, casual talk, and some oral literature pieces were undertaken to convey a certain message. This literature took the forms of songs, proverbs, myths, legends, folklores, quiz, recounting history, etc. The conversations aim at building creativeness, reflective thinking and teasing or awakening children's ability to creatively think and apply the discussed issues into their own lives. These conversations would strengthen and uphold the values that are built from the eating place and the work place, by tailoring conversations to specifically address the required behaviour or noted misconduct in the family. After the conversations children would be asked to share lessons learnt. 'at the Kyoto there was storytelling and it was a casual way of passing on education through fictitious but interesting stories'

### **(d) Ekisakaate (Formative Workshops)**

Ebisakaate were training grounds that were held at various administrative levels from the sub county level, county level and king's palace. 'we would currently refer to them as the Universities of that time....' *Chairman of the Luganda teachers' association.* The candidates were the young men with extraordinary skills and some royals who were identified because of their exemplary conduct. As part of this training, history, doctrines, values and principles of Buganda were recounted to the young leaders to enable them appreciate and uphold the kingdom values. In other words this can be referred to as the epitome of education for leaders *'although no formal schools existed in Buganda, the Kisakaate was equivalent to a Leadership institute.* Luganda culture teacher. The excellent students would be referred to higher levels of the Ganda administrative strata for more training and would eventually serve the Kabaka within the palace or assigned to serve as Chief of a sub county.



## INSTITUTIONS FOR EDUCATING CHILDREN IN BUGANDA



The Baganda have a concept of educating the young ones that involves almost every member of the clan, friends, community and all family members. Inherent in this education is the act of preparing, training and transforming a learner into a mature and responsible citizen. As explained before this education targets the individual receptor of its content but also the content targets the family, and then the community from where the receptor comes. However, the system also has a mechanism that reverses the role of the three levels to impart knowledge to the lower stages of the

system. For instance, the community has a roles to transfer the content to the family of the trainee and then the family passes the same content to the individual child. As such the institutions listed hereunder are at the three levels.

### (a) The cultural and administrative units

Buganda had two arms that were responsible for promoting the cultural and political administration of the kingdom. The Kabaka at the top of both hierarchies, is assisted by the Ssabataka (Head of Clan Leaders) and the Katikiro (political head) respectively.

The Political Leadership:

The Katikiro held the Office of the Prime Minister and managed it on behalf of the Kabaka. The Katikiro also acted as the Chief Justice. He would try cases in court and carried the decision to the Kabaka, who either stay or reverse the decision according to his wish. Below him was the Cabinet, the Lukiiko (Assembly), the County Chiefs (ow'essaza), sub county chiefs (ow'egombolola), Parish chiefs (ow'omuluka), and village chiefs (omutongole). All these offices were responsible with overseeing the proper development of children in Buganda. The higher offices were responsible with setting laws, guidelines, standards and principles and that guided child development. They did these ensuring that there's preservation of culture, norms and traditions of the Baganda. Any issues, a law, or message from the Kabaka would be transferred to the Lukiiko by the Katikiro, it would be delivered to the county, then the sub county, parish and the village.

### The Cultural Leadership:

In Buganda, every individual is identified by the clan, every individual is linked to a given family and is a subject to the clan leaders. The clan was identified by the name; each clan has specific names, though a few of them crosscut through other clans and the totem. The family is linked to the clan through the *olujja*, *olunyiriri*, *omutuba*, *essiga*, and *akasolya* whose leader is the clan leader (Omutaka), responsible with linking the clan directly and culturally to the kingdom leadership. Like Kakabaship, clan leadership is hereditary. This hierarchy of the clan leadership was responsible for the development of the child. A complete child makes the clan proud and thus the



responsibility of the clan to ensure that every child was well trained. The boy child most especially was introduced to the virtues and beliefs of the clan, the clan history including its origins, the totems, the responsibilities of the clan within the region and the king's palace, the taboos among others. The child was trained through different traditional practices like the last funeral rites, "okulanya" recounting family history, and "okumanyagana" on how to undertake these activities. This helped to transfer the practice of rituals and values of the clan from one generation to another.

Traditionally, in Buganda all child upbringing practices that were part of the customs and norms would go through the clan lineage; while the issues of laws would go through the political hierarchy led by the Katikiro. All the two helped in ensuring that a complete child is developed, to help serve and sustain customs and traditions through the current and the future generations.

For instance, cases concerning sexual violence or child abuse would be handled within the clan leadership. According to the respondents, sexual violence against children isn't something new, it has been just put into light by the current communication and transparent networks. Cases of defilement, incest, rape, among others existed and the clan leadership would handle them. Some of the punishments that were given included penalties, Isolation and excommunication.

### **(b) The immediate and distant communities**

In traditional Buganda like in any other African traditional society, the notion of destitution was non-existent. Every child belonged to a family, a kinship or a community. The upbringing of the child was the responsibility of not only the family, but all members of the society, regardless of whether it was their children or not. There were various communal activities commonly known as "bulungi bwansi" where community members would come together to do communal work like clearing road networks, cleaning water sources, among others.

Traditional Africans endorse the view that the community is more important than the individual and it takes precedence over the individual. In addition to the significant role the community plays in prescribing norms and standards to the individual; who is expected to imbibe and retain them as definitive of him/her. Individuals are not given the option to question but simply receive and live out them to the best of their abilities if they are to become fully recognised 'persons' in their respective communities. Personhood is something at which individuals could fail; they could be incompetent or ineffective, better or worse. Therefore, the set traditions and norms emphasised the rituals of incorporation and the overarching necessity of learning the social rules by which the community lives, so that what was initially biologically given can come to attain social selfhood, i.e. become a person with all the inbuilt excellences implied by the term. *"Whenever you passed without greeting them, they would rebuke or discipline you and if you reported at home, you could be punished again". When you report to his parents they will ask you to give up on their children.*" FGD woman participant. In the Ganda culture therefore, everyone in the community was responsible for educating the child. The child belonged to the whole community. In case the child did wrong or exhibited unacceptable behaviours within the community, whoever elder was around, had the duty to discipline, rebuke or guide that child on the proper ways of behaving. A well trained and

34 Agya Boakye – Boaten, 2010. *Changes in the concept of Childhood: Implications on Children in Ghana*

35 Ndofirepi A. P. & Shumba A. (2014): *Conceptions of "Child" among Traditional Africans: A Philosophical Purview J Hum Ecol*, 45(3): 233-242



complete person would bring honour and respect to the community, and that's why everybody was responsible for the child's upbringing. *In those days, when you behaved in unacceptable way, any person in the village would punish or reprimand the child you. When you saw who reprimanded you coming home, you would pray he doesn't report you to your parents. Otherwise the parent would punish you even more...*"

Another respondent noted that,

*"The child never belonged to one person; the child belonged to the community and was brought up by the community. That's the reason during marriage introduction; the gifts brought by the in-laws were never shared by only the family of the bride, but the whole community. Even if the in-laws had brought very few things, everyone household in the community had to share something, however small that would be..."*

### (c) The close and distant families

In Buganda as well as various other societies in Africa, the strength of the family is reflected in that of the entire society. The family support system invariably formed a barrier against child abuse and neglect. The support system inherent in the African traditional family system actually reduced the rate of child destitution.

The family according to customs and traditions has the primary responsibility of educating a child, it is so fundamental in laying the foundation of the values on which other institutions build upon with the goal of producing a complete person that is embraced with the three traditional pillars of the society. The Baganda lived in an extended family system that comprised of the father, who was the head, the mother, the other siblings, and other extended members of the family. The older siblings were given the title of 'Baaba' to emphasize respect to whoever was older. Every member has his/her roles and responsibilities in developing a complete person so that by the time the child integrates into the whole community, it has all the basics that are required to live harmoniously with other community members.

*"In Buganda our first and most important school was the home, it was in the home that we learnt about good behaviour. Personally the good behaviours that I have and the buntu bulamu that people see in me, I did not learn that from school but I learnt that from home, it was my mother and father that taught me about that...."* **Key informant, Priest from Nangabo**

The family support system invariably formed a barrier against child abuse and neglect. The support system inherent in the African traditional family system actually reduced the rate of child destitution and when that failed, the parent would be summoned by the 'Mutongole' then to 'Muluka' and finally to the 'Gombolola' and cautioned about their failure to impart the basic principles of life to their children. It was thus mandatory for every family to train their children.

36 Kilbride, P.L. and Kilbride, J.C. 1990. *Changing Family Life in East Africa: Women and Children at Risk*. Penn. State University Press, University Park.

37 Kilbride, P.L. and Kilbride, J.C. 1990. *Changing Family Life in East Africa: Women and Children at Risk*. Penn. State University Press, University Park.

38 Sloth-Nielsen D, Mezmur BD 2008. *A dutiful child: The implications of Article 31 of the African Children's Charter*. *Journal of African Law*, 52: 159- 189.

39 Ndofirepi A. P. & Shumba A. (2014): *Conceptions of "Child" among Traditional Africans: A Philosophical Purview* *J Hum Ecol*, 45(3): 233-242

The African Children's Charter (CRC) Article 27 endorses this dimension by entrenching that “, every individual shall have duties towards his family and society” while Article 31(a) states that the individual shall also have the duty to “...work for the cohesion of the family, to respect his parents, superiors and elders at all times and to assist them in case of need.” The two articles are rooted in the African traditional belief that because adults have had sufficient experience of life and are ethically complete due to their own earlier training while children's cognitive faculty for deliberation is not developed, they have the primary responsibility to train their children and children have the responsibility of heeding to the instructions from the elders.

A poorly trained child would bring to the family, the clan and the whole community. Thus, everyone would increasingly be involved in ensuring that a complete child is brought up.

Regarding the protection of children from sexual violence, the children's wellbeing was given top priority, and parents were mindful of how their behaviours would impact on their children's lives. Although it was a taboo for parents to discuss sexual matters with their children, they instead provided the myths and protective measures as it is their responsibility to ensure that children are safe from sexual abuse. Out of fear of community perceptions and consequences in case of sexual abuse, parents adopted practices that controlled children's imaginations with regard to sex. Sleeping in separate beds, and where possible in separate bed rooms as a way of addressing the why and what questions. The parents would also have children sleep in separate bedrooms according to their gender.

Thus, under the family institution several practices were adopted that laid a foundation on the values that would sustain the child in life. However, the mother played a significant role in the upbringing/education of a child in the early stages.

### (i) The mother

The primary role of the mother is to care for, guide, protect, train, nurture children with a main goal of setting a foundation for building and upholding the core values aimed at producing a holistic being that is suiting all conditions. She is the primary trainer, this training starts the day she realizes that she conceived. Through the use of local herbs she is trained to ensure the health and wellbeing of the unborn child. The mother speaks to the unborn child positive and encouraging words. She spells out all the good values she would like the child to uphold when it's born, while she is smoothing on the tummy; with a belief that the foetus is listening. This is meant to give hope to the mother and empower her to train the child and ensure that it attains these values. She builds a foundation on which other institutions build upon. She is the role model, and is therefore mindful of her behaviour; she trains through observation, modelling and apprenticeship. The mother trains children irrespective of gender from 2-8 years, trains them in activities, conduct in the community and instils the traditional pillars of *ensonyi*, *obuntu bulamu* and *obwesigwa*. From 8 years of age she trains the girl child into her future roles of a mother and wife,

*“omwana bweyatukanga mummyaka nga esatu, bweyaberanga mwana muwala obuddebwe bwona obussinga obungi yabumalanga namaama era nga maama emirimu gyonna gyakola affuba okulaba nga nomwanawe agikola, okugeza nga okulima, okufumba, okukima amazzi, ne'birala.”*  
Literally translated as, “when the child made three years, especially the girl child, she would move



*with the mother, training her in several activities such as digging, cooking, fetching water and firewood, among others. FGD with young males in Mawokota*

### **(ii) The Father**

Unlike the girl child who was trained by the mother, the boy was trained by the father. The father continues to build on the foundation laid by the mother during infancy. This training was aimed at building more on the values that will enable this child to be a responsible father that will not bring reproach to the family. From the age of 11 the father worked with the boys and the training was in form of apprenticeship. They were trained in the specific activities that are meant to sustain them in future as adults; and enable them fulfil their manly responsibilities as fathers and heads of their respective families. As the father trained the young ones in various activities, he was also building the values of patience, hard work and trustworthiness.

*"Again, where the father went with the boys, he was also training them, if like they had gone to "kukomaga (barkcloth making) or kuyigga (hunting)" is what they did. So by the time children came back they had learnt the work they had gone to do and again in the evening they joined another team of Kyoto." FGD with Adult men Nangabo*

### **(iii) The Paternal Auntie (Ssenga)**

In Buganda, being that families are patriarchal, the role of teaching the young ones also falls mainly on their shoulders. This was done to ensure that only the family norms and virtues are passed on to the child, so that she truly represents the family. The paternal auntie commonly referred to as the Ssenga, and she had the biggest role, apart from the parents, to train her nieces. Right from birth of the child, the auntie was among the people that confirm the identity of a child in a particular family, and goes on to prepare the girl child throughout her life up to marriage. Once the girl child gets her first menstruation, she is sent to the paternal auntie for preparation for marriage. Through observation, she learns about the wife's responsibilities and behaviours. The auntie trains and guides her on marriage issues, such as sex education, raising children, managing the husband among others. And leads the counselling session that orients the girl child into marriage traditionally referred to *Okuvuma omuwala* literally meaning guiding and counselling the girl about marriage and sexual matters.

*At the aunties' place, the girl child was given rigorous training in various areas that included sex education, various herbs and medicinal plants. The truth is that at the auntie's place, the girl child went there to learn so many things. She would assess whether the girl child had learnt the key traditions and norms expected from the mother, and she would assess whether she has also learnt marriage issues before she's dispatched off for marriage." Key informant from Kyaddondo*

### **(iv) The Grand parents**

Unlike the girl child, when grown up and ready for marriage, the boy child was moved on to grandfather for further training and guidance preparing him for a responsible man in future. The boy was meant to learn most of the things about work, family life, history and background of his family, clan and ancestry from the grandfather. The grandfather would counsel and guide him on how to be a good husband, what is expected of him as a husband providing for the family and the

ingredients of marriage including his relationship with his wife.

*When the boy was ready to marry, the grandfather would hand over a mace to set you off for marriage. He would tell you the last words to lean on in marriage. He would ask you to be disciplined, and the do's and don'ts of a man in marriage, such as to fulfil the conjugal rights of the woman, and so many other things. Even now days, when I was getting married, I was told so many things that have hitherto helped me to uphold my marriage. This kind of guidance was very crucial in upholding marriages together, unlike today, where men just go into marriage without any guidance from the parents. FGD participant, Kyampisi, Kyaggwe*

Another key informant confirmed this by saying that;

*".....but mostly the grandparents' home was very beneficial for the boys, when a boy's voice would change, they would know that the boy has now grown up so they would tell him to go and leave with his grandparents who would teach him. Some of the things that he would be taught are the responsibilities of a man, and they would teach him the responsibilities of a man over his wife and mercy. His grandmother would tell him that split the firewood for me, do this for me my back is weak and this boy would start to know that you should not leave the hard work to a woman, you should help her by doing some of this work"*

In cases where the child was raised at the maternal side, it is the "Kojja" maternal uncle who played the role of the grandparents.



## OUTCOMES OF THE GANDA CUSTOMARY CHILD UPBRINGING AND SEXUAL ABUSE DETERRENT STRATEGIES

There are no available statistics to affirm the effectiveness of customary and traditional approaches to child upbringing due to the fact that African traditional practices, principles and values are undocumented. However there some proxy indicators within communities that can confirm the effectiveness of these practices in promotion of education and sexual violence prevention initiatives:

*(a)Created integrity and harmonious living amongst the Baganda and non-Baganda:* As earlier noted the ultimate goal of traditional informal education was to produce a holistic being that suits all conditions and ably lived with his/her community members. Therefore people's abilities to live harmoniously live within communities with other ethnic groups, the strong relationships that were cemented with trust, love and selflessness and the people's abilities to fulfil their responsibilities, high level of integrity and commitment were all inculcated through the various child upbringing practices. In Uganda, the Baganda are known for the ability to integrate and live harmoniously with all the other ethnic groups, irrespective of where they come from. This is not learnt by accident, but it's engrained within the upbringing practices, which the child learns and practices unconsciously.

*(b)Skilfulness and employment creation:* The traditional Baganda were given training from childhood level which enabled them to participate in various occupations, ranging from agriculture and allied activities such as craftsmanship and trading. Most of the people in the Buganda farmed, some hunted for fumes, some fished and backcloth making among others. In participating in these activities while still at a tender age, alongside their parents, the children learnt and mastered their skills in any activity.

Thus, although there were no written certificates for those that had been trained and qualified in different abilities, education produced experts in different fields that were relevant to the community needs at the time. This education had the capacity to equip people with skills that were applicable and were tailored to suit into/ satisfy community needs, thus leaving no room for unemployment. People were qualified in different areas like: traditional doctors that would treat people using herbs, leaders that selfless served their communities, skilled people in farming, black smith, bark cloth making, and handcraft. Through commitment and research new inventions and innovations were ensued to improve on quality of life. This skilfulness promoted self-reliance and further enabled people to fulfil their responsibilities and equipped them with the ability to produce quality work. According to participants, the quality is outstanding and incomparable to the present day products from the same fields.

"Amaka aganywedde, era nga buli omu atuukiriza obuvunanyizibwa bwe, n'obukugu mu mirimu newankubadde tetwalina mabaluwa bye bimu ku biraga nti....okusomesa kwaffe mu buwangwa kwalimu omulamwa." Conducted Research and effectiveness of Traditional Medicine.

Traditionally, Buganda had traditional health care systems, which were followed in providing

functional health care services to the Baganda. Currently the traditional healthcare system compliments the modern system to provide coordinated health care services to the people. The traditional health care system was based on the cultural beliefs, norms and practices of the Baganda. The Baganda mainly used the local herbs from the trees to provide treatment and ensure the wellbeing and growth of the children.

*(c)Transmission of customs and traditions from one generation to another:* The indigenous education played a vital role in the transmission of culture from one generation to the next, and in the ordering and regulating of social life as well as in leading people to know how to contribute to the economics development of their societies. These traditional customs and practices weren't documented, however, the Baganda managed to preserve and pass them over to future generations for ages.

*(d)Ensured stable marriage relationships:* Education aimed at producing a holistic being, both in terms of behaviour and skill, with regard to behaviours, the education instilled values of selflessness and high level of integrity. This was a basis for strong and stable relationships within marriage, at the family level and community level. The instilled values birthed competent and trustworthy people that would suit all environments both within and beyond the region. Unlike today, adultery and divorce were not so common in Buganda. This was mainly because children, were put through sex and marriage education, the content instilled values of patience, resilience, honesty and perseverance for all that they could interface.

*(e)Loyalty towards the Kabaka and his leadership:* the Baganda are known for their loyalty to their Kabaka and the Buganda monarchy. Every Ganda is trained to be loyal to the king and the leadership below him. This has helped to ensure that the kingdom remains intact to an extent that it's still the strongest amongst the ethnic groups in Uganda.

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40 Robert M. Bellah, (1983). *Cultural Identity and Asian Modernization*, in a paper presented at the Centennial Symposium at the Institute for Japanese Culture and Classics, Kokugakuin University.

41 Modernisation theory, that originated from the ideas of German sociologist Max Weber (1864–1920), looks at the internal factors of a country while assuming that with assistance, "traditional" countries can be brought to development in the same manner more developed countries have been, with their social and cultural structures adapting to new technologies

42 Robert M. Bellah, (1983). *Cultural Identity and Asian Modernization*, in a paper presented at the Centennial Symposium at the Institute for Japanese Culture and Classics, Kokugakuin University.



## RECOMMENDED STRATEGIES FOR HARMONIZATION OF THE BUGANDA TRADITIONAL CUSTOMS AND MODERNIZATION

Reconciling cultural identity and modernization is a question that every developing country in Africa and every person is faced with today. In the modern world, the young people are faced with identity confusion, after the traditions and norms have been taken over by modernization. Identity confusion refers to a situation where a person lacks coherence, continuity and purpose. Many of the young people in Buganda today, are grappling with the fact that they aren't sure whether they are coping with modernization or still living with traditional virtues and customs.

The Buganda traditions and customs have been taken over by modernization and thus substituted, to a certain extent with Westernization. According to culture scholars, modernization should not substitute tradition. Ideally the relationship between tradition and modernization should be a dialectical and ultimately a harmonious one. A viable tradition should continue to guide individuals and societies in their quest for what is truly good, and modernization should simply supply more effective means for that quest.

There are countries that have managed to embrace modernization but also retain their culture and traditions. Japan, Singapore, Indonesia, China and Botswana are some of these countries. This has ultimately helped them to drive forward their growth and development agenda. This study has benchmarked some of the best strategies and actions that have been taken by these countries to see how best they can be applied to Buganda's situation, such that it doesn't lose out completely its customs and traditions; but continuously and coherently transfer them to the new generation such that the future generation lives coherently with purpose and identity.

Japan and several countries on the "Asian rim" have had their traditions and customs flourish in the environment of modernisation. The traditions and customs provided the moral stimulus to the amazingly successful economic modernization of Japan and the Asian rim countries. The spirit of the people, their work ethic, their social discipline, their ability to cooperate, have been important in the stunning economic success of the region and all are more or less rooted in one or another aspect of the tradition. The loyalty, devotion and hard work inculcated by Confucian ethics, and more or less seconded by the other traditions, including folk religion, are now turned into entrepreneurial expansion.

The Japanese experience is indeed very instructive, because they became a front rank industrial nation, pushing back England, the original home of the industrial revolution, and other leading industrial nations, and did so without abandoning their cultural heritage, including many institutions, attitudes, and values. This indicates that it's possible for a country embrace modernization, without losing its values, culture and traditions.

The reality is that Africa's cultures' and traditions' clash with colonialism and the later greatly changed the former. Furthermore, industrialization, urbanization and global cultural influences further changed – and continue to change – African culture and traditions. It is crucial for Africans

43 Triloki N. Madan (1983): *Cultural Identity and Modernization in Asian Countries: Some Indian Questions Soliciting Japanese Answers*, in a paper presented at the Centennial Symposium at the Institute for Japanese Culture and Classics, Kokugakuin University.

44 William Gumedde, published in the *Pambazuka News* in June 2016. <https://www.pambazuka.org/>



to determinedly push the aspects of African culture and traditions which will enhance democracy and development. Unless African countries emphasize the aspects of African cultures and traditions which promote both development and democracy, they will stagnate, and will be over-run by Western and emerging market cultures.

Modernization came with very real advantages such as the greater variety of goods, the opportunity for travel, the improved medical care, modern education and so forth. However, it threatened certain traditional patterns of life. In Buganda, for instance, the family home was traditionally a work of art. It contained garden, extended family members, and involved a way of life that allowed for the complete development of an individual that was deeply engrained in the traditional customs and virtues.

With the westernisation and modernization now, it appears impossible to reproduce that way of life in apartment buildings. There is no garden, though perhaps there is a balcony with a flower box, children are apt to have their own private rooms where they must study night and day, on their computers. Television dominates the living room. Neighbours are kept as strangers, and may be hostile even to the children. And finally the parents are even more a stranger to each other and to the children than was traditionally the case. They must work late and travel long distances between home and work, and sometimes carry office work to home on their computers. The children are brought up by the maids, and copy the habits and values of maids other than the family traits. Thus, under these conditions it is hard to see how the traditions that have made the parents hard workers and cooperative citizens can be handed down intact to their children.

Buganda's centrality is probably another reason that has contributed to its rapid modernization but also downgraded its customs and traditions, when compared to other ethnic groups in the country. Buganda is geographically located in the central Uganda, with the capital city, as its main city too. It thus attracts people from all regions of the country and beyond; and the Baganda people are accustomed to accepting and accommodating all these people, that come with different backgrounds, cultures and traditions. This has greatly influenced and distorted the cultural settings and traditions of Buganda.

However, with the identification and application of the proven strategies, all is not lost. Buganda traditions and customs can still be a strong influence in the upbringing of the child. This can be done through undertaking the strategies that were identified by the respondents and from the available literature and benchmarked with the countries that have managed to continue embracing culture in the midst of modernisation. These identified strategies would not only help to promote education based on the Buganda customs and traditions but also protection of children from sexual violence practices, on top of preserving culture.

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*45 Strategies are taken to be proven because they have been found to be applied elsewhere such as in Japan, Botswana, and Singapore and have helped to hold together the country and its traditions, amidst development and modernization.*



## 1) Creating Buganda Heritage Plan, a comprehensive master plan for safeguarding and promoting Buganda heritage and culture

Besides museum artefacts and preserving buildings, the plan should also aim at creating a list of intangible cultural heritage elements. This could be anything from traditions, rituals, customs, songs and food. Creating it would involve public consultation and feedback from stakeholders such as heritage expert, academicians, museum goers, and the community on how to keep Buganda heritage alive. This will be part of Buganda's efforts to ratify the Unesco 2003 Convention for the Safeguarding of the Intangible Cultural Heritage. It gives a chance for Buganda's own intangible cultural heritage items to make its way on the Unesco list.

In Singapore, the Ministry of Culture set up a Singaporean Heritage Centre and Master Plan for safeguarding and promoting the Singaporean Culture and traditions, but also for showcasing where they came from and what they do to the world; and aspire to create a cohesive society where they value and engage their heritage. This is one way of teaching the new generation that's immersed in modernisation about their history, customs and traditions. This has not only helped the heritage centres to be enrolled on the UNESCO list, but has also promoted tourism in the country. The Baganda culture is rich with customs and traditions that aren't not only educative and instructive to the young generation, but also attractive to the tourists, if strategically showcased to the whole world. The Buganda government thus has a role to play in ensuring that these aren't only preserved, but they are a source of income through tourism, education and research. Starting with creating a heritage plan as a master plan for preserving and conserving Buganda's Customs and traditions, would be a step to ensure that the next generation has something to learn from and carry forward.

## 2) Preservation of the Intangible customs and traditions

Buganda has a broad range of customs and traditions that could be passed over to the next generations and preserved to inform the proper upbringing of children. However, as indicated earlier, these are gradually being wiped away by modernisation and westernisation. These include both tangible and intangible customs and traditions. Intangible customs are those that do not have a concrete form such as music and craft, art and skills that have historical or artistic value. They denote "skills and crafts" that are handed down to the next generations.

In other words, the basic difference compared to tangible cultural properties is that intangible cultural properties are not works resulting from technical achievements by individuals or groups, but are actions, behaviours, and activities of people. And these shape the lives and wellbeing of people. It's through these that children will be trained to carry forward the Buganda customs and traditions. It's important that these intangible customs are preserved by recognizing the individuals and groups who demonstrate artistic skills or crafts at higher level, and provides subsidies for projects by such recognized individuals and groups to train successors and thus ensure the preservation of important customs and traditions. There groups and individuals such

<sup>46</sup> Protection of Intangible Cultural Heritage in Japan, a paper presented at the Sub-Regional Experts Meeting in Asia on Intangible Cultural Heritage: Safeguarding and Inventory-Making Methodologies (Bangkok, Thailand, 13-16 December 2005)  
<sup>47</sup> A presentation by Mr. SAITO Hirotsugu, used during the 2004 Workshop on Inventory-Making for Intangible Cultural Heritage Management" (6-11 December 2004, Tokyo) organized by ACCU. Mr. Saito is a Specialist for Cultural Properties, Traditional Culture Division, Cultural Properties Department, and Agency for Cultural Affairs (Bunkacho), Japan.

as traditional musicians, whose music is not only educative but carries traditional art in terms of dance and drama. These includes the traditional cultural, dance and drama groups, the Ssenga's (whose message should be regulated), etc. Formalising the role of the Ssenga and regulating what messages they deliver and when, will be crucial in ensuring protection of sexual violence against children. Similarly, there should also be efforts to ensure that intangible skills that will help to preserve nature are also supported in form of subsidies, such as drum makers, back cloth makers, ironsmiths, among others. These will not only help to preserve nature, because they use natural resources, but also help to develop craftsmanship among the Baganda.

In Japan, one of the major ways of preserving culture is to ensure that all intangible cultural heritages are preserved. Persons who have been recognized as holders of these important cultural properties are known as "Living National Treasures." This more amicable, informal name has made the system of protecting intangible cultural properties widely known among the Japanese public. To individual holders, a special subsidy (2million yen year) is granted to help them develop their skills or arts, and for training prospective successors. Recognized organizations are granted partial support for their expenses incurred in training successors, and public access projects. This has greatly helped to preserve and conserve culture and traditions in Japan.

Similarly, individuals who possess outstanding skills in the area of craft techniques are also recognized as holders of important intangible cultural properties. Because various possesses involved in traditional crafts of pottery-making, dyeing, lacquer work, and handmade "washi" paper must be preserved for completion of finished products, preservation is being promoted by recognizing the organizations to which individuals possessing such skills are affiliated.

In order to preserve the cultural heritage and the intangible practices, it will require conducting research and identification of these practices. And categorise them and establish cultural centres around the Masaza where major cultural activities can be established. Buganda government should take a lead in this, through the various structures that it has established such as the County and sub county leaders.

### 3) Preservation of tangible materials that represent customs and traditions and promotion of cultural tourism

Preservation of the tangible materials that represent Buganda customs and traditions is pertinent in promoting cultural education and influencing young people's behaviour through culture. It would also help in the promotion of cultural tourism in the Kingdom.

Tangible cultural properties can be defined as possessions that have a concrete form, such as architectural structures, paintings, sculptures, works of applied art, works of calligraphy, classical books, ancient documents, archaeological art facts, music instruments, etc. which have historical, artistic, or educational value. Tangible cultural materials can easily be preserved through the establishment of preservation centres such as archives, cultural villages and museums to serve the

48 Ibid.

49 Van Veuren, E.J., 2004: *Cultural village tourism in South Africa: Capitalizing on indigenous culture*. In: Rogerson, C.M. and Visser, G. editors, *Tourism and development issues in contemporary South Africa*, Pretoria: Africa Institute of South Africa.

50 Saarinen, J., Moswete, N. and Monare, M.J., 2014: *Cultural tourism: new opportunities for diversifying the tourism industry in Botswana*. In: Rogerson, C.M. and Szymańska, D. editors, *Bulletin of Geography. Socio-economic Series*, No. 26, Toruń: Nicolaus Copernicus University, pp. 7–18. DOI: <http://dx.doi.org/10.2478/bog-2014-0041>

51 McCarthy, B.B., 1992: *Cultural Tourism: How the arts can help market tourism products –How tourism can help provide markets for the art*. Portland: Trade Paperback.

52 Jones, R., 2009: *Cultural tourism in Botswana and the Sexaxa cultural village: A case study*. [http://digitalcollections.sit.edu/isp\\_collection/725](http://digitalcollections.sit.edu/isp_collection/725). DoA: 12 October 2012.

purpose of educating and informing people about customs and traditions. These aren't not only for preservation and education purposes, but are also important in promoting cultural tourism.

A good example of a preservation centre is a cultural village. Cultural villages are known to be potential way of facilitating cultural tourism. They are specific attractions symbolizing the way of living of local people, hence visitors (tourists) and the young generation can learn about the culture of the people and their past and present ways of living. These can be established, at least one in every county (Saza). A typically cultural village would demonstrate traditional cultures through model homes, entertainment, stories, food, household activities, tools and clothing. Thus, cultural villages are constructed tourist spaces with elements referring to cultural and community-based tourism and educational as well as learning purposes. In addition to displays and built structures the activities and attractions related to cultural villages often include guided tours, cultural shows, exhibitions and craft workshops, where local people can be employed as tour guides, entertainers, and demonstrators. The Buganda kingdom in collaboration with the development partners and NGO's can support the process of establishing cultural villages for every county, symbolizing the living conditions and lifestyles of people in the particular county.

#### 4) Enculturation or Transmission of Buganda customs and traditions through education

Education is the major way through which customs and traditions can be transmitted to the next generation. As such cultural continuity and understanding depend largely on the content and method of this process of knowledge development and the inculcation of social and moral values. The education system is criticised for not responding to local needs. It tends to alienate children from their cultural roots and creates people who have a tendency to look down upon it. The education system should orient young people towards the social, cultural, artistic, political and economic life of their unique society and prepare them to participate proudly in it.

Thus, the education curriculum must be based altered and provide programmes and facilities aimed at teaching skills of culture centred disciplines. This should be done through expanding on the scope, resources and materials for extra-curricular activities in the field of culture within the school system; and strengthen collaboration amongst the Buganda government, schools, parents and other stakeholders in the development of the child.

The Ministry of Education and the Ministry of Culture, Heritage, Tourism and Royal Affairs in the Buganda in collaboration with the Uganda Ministry of Education and National Curriculum Development Centre (NCDC) has key role to play in the enculturation through its formal school curriculum and associated extra-curricular programmes and activities. Muteesa I Royal University with its affiliated institutions such as Buganda Royal Institute is another vital asset in this regard. The Ministry of Education and Culture in the Buganda government along with the NGO's should engage policy makers and Ministry education to influence change in the curriculum such that customs and traditions are integrated.

The Academicians, Universities and the NGO's should conduct rigorous research into the customs and practices, document them and make them available for references in the academic and

53 Moalosi, R. et. al; *Secondary School Teaching of Cultural Concepts in Botswana Junior Secondary Schools Design and Technology Curriculum, Design and Technology Education: An International Journal* 16.3

education world. Universities can also develop programmes or courses in culture and heritage to teach. In South Korea, for example, several Universities are conducting Masters Degrees in Korean Culture and Heritage; and they have partnered with other Universities around the world to promote and teach Korean Culture and Heritage. This has helped to promote and preserve Korean Culture in Korea and around the world such that even Korean children born outside Korea can have access to study and learn Korean Culture.

Secondary and Primary Schools should inculcate these traditions into their educational curriculum and teaching programs, especially as co-curricular activities. Starting with the Buganda allying schools, the schools should start teaching customs and traditions within their teaching programs. The teaching of cultural concepts will obviously require some changes in the way curriculum design and technology that is taught. This will depend on the areas which will be covered and it will require teachers to venture into a new untapped area of teaching. There is thus a serious need for scholars to research and document areas of culture that need to be integrated into the education system, and how they can be inculcated into the education curriculum. This will help in developing resources that will guide teachers and students in this subject.

Teachers will also definitely need more specialised training in teaching Buganda cultural practices. Uganda's teacher training institutions must develop and offer such courses to both pre-service and in-service teachers. Refresher courses should also be offered to serving teachers who were never exposed to cultural education during their initial training. The Buganda government and Muteesa I Royal University can support this process. Teachers should also carry out research on accurate information about Buganda's history, cultural styles and values. This will help them understand and engage with students of different age groups.

## 5) Research and Inventory of National Heritage

Research involves the collection, collation, analysis and presentation of data, which can provide a base upon which development programmes and strategies can be articulated. Developing the Inventory of Buganda heritage would be an important aspect in documenting and archiving the key aspects of the Buganda customs and traditions. If the traditions and customs are to be inherited and passed over to the next generation, they should be properly well researched and documented. There's a need to unearth the and compile an inventory of all customs and traditions that are currently known to the elderly, some few write-ups, libraries overseas, especially in UK, among others. With the support from academicians and developing partners, Buganda should conduct scientific, artistic, historical, archaeological, anthropological and ethnographic studies. Before these researches are conducted, the kingdom should establish a national culture research committee to appraise and evaluate permits for conducting research. This will help to ensure that the confidentiality and authenticity of these researches aren't violated.

To support these efforts, there's a need to set up a research fund for use by local scholars and film makers interested in studies, research and film making or documenting issues related to culture and produce and review periodically a directory of research concerning all cultural researches that have been undertaken. These studies will act as educative and point of reference for future generation about the Buganda culture. This will consequently contribute to promotion and preservation of Buganda customs and traditions.

For instance, the Korean Heritage Group that was founded in 1997 is committed to supporting research, exhibition, and acquisition of Korean art and to promoting Korean culture throughout

the Philadelphia region. It has received significant gifts of art and much-needed operational and program funding through its efforts. It also sponsors an annual Korean Heritage Weekend, featuring traditional performers as well as contemporary musicians, eminent scholars and artists from Korea to speak on topics such as Korean Buddhist art and Korean ceramics. The numerous initiatives by the group benefits researchers, educators and their elementary through high-school students by combining visits to the museum with specialized in-classroom teaching resources—slide packets, full-colour teaching posters, and craft-technique demonstration kits. The Museum is also a national leader in distance learning, which uses video-conferencing technology to bring live, interactive lessons—originating at the Museum—to schools across the United States. Such efforts have not only been able to preserve but also promoted the Korea culture and heritage across to its young generation overseas. If established, these efforts can help the Baganda children in the diaspora not lose trace of their origins and traditions. They'll also have access to authentic and well researched information about their traditions.

### 6) Establish an all-inclusive approach to sensitisation and awareness creation of customs and traditions

Identifying and utilising different avenues to convey messages on the highlighted customs and traditions that promote children's right to education and protection from sexual violence. These avenues should be all-inclusive to the parents, children, and schools and other institutions, especially those that engage parents or would be parents, like religious leaders, health workers, the police and local leaders, various stakeholders and partners such as NGO's. This will involve educating and building their capacity, and sensitising them on the importance of child upbringing through customs and traditions. It will also involve awareness creation through sensitisation programs on radios and TVs, community meetings among others. Emphasis should be on upholding the values within the specific traditional practices. Although to the young people these practices are out dated, there is need to create awareness with regard to the values embedded within these practices.

### 7) Using the available Buganda structures

The Buganda government has established various structures at the County, Gombolola, Muluka, and Village level. All these are intended to regenerate the values of traditions and customs among the Baganda, but also encourage them to work and improve their wellbeing. If these structures can be empowered to revive practices like *ekyoto*, *enkiiko*, *ekisakate*, and emphasise the application and their purpose they were meant for; they'll provide a good leverage on the creation of awareness about the customs and traditions. Although, Buganda kingdom is currently reviving these institutions there is need to empower them to sensitise people on the customs and traditions as they relate to child upbringing.

### 8) Conduct an experimental study design

Preparing and implementing an experimental design study, document the study application, generate the lesson that would inform future study programs and scaling up.

## Conclusion

Buganda, like all African ethnic groups, is very rich in customs and traditions that impart values needed for one to comfortably fit in his or her society. It is known that the Ganda people were very particular in upbringing their children such that they inherit the values that are required of everyone in the community. It is these values that enable a person to ably fit and fulfil his or her responsibilities in life with a high level of integrity. The values instilled in the children provide a basis on which formal education can benefit the children and the entire community. It is through education that these values are instilled but it is these values that can sustain children in school.

In this report, it has been recognised that the Baganda have an informal but guided and closely monitored way of teaching children the principles and customs through various practices that would help them adopt and apply these values throughout their lifestyle. It is also known that everyone was a learner at a particular time and the elders were responsible for teaching the young ones, irrespective of whether one was considered an adult amongst his/her peers. The community was also very pertinent in every child's wellbeing and education. This 'informal' education system ensured that everyone contributed positively to the welfare of the family and the community, and thus all people had skills and were fully employed with those skills.

It was also known that acts of sexual violence against children were considered abominable and the perpetrators were severely punished. The Baganda had a collective way of ensuring that this vice is abated during child upbringing. The family (including close and extended) and the community was involved in ensuring this; because it would be prestigious for one of their own to be married when safe from sexual violence.

It's because of these actions that they had strong relationships and marriages, employment and security was assured, high levels of discipline and loyalty to one another and the monarchy. There were also high levels of development and organisation exhibited in Buganda, as compared to other ethnic groups in Uganda, by the time Christian missionaries and Arabs came into the country. It's on this basis that this study devises ways on how to review, modify and apply the customs and traditions to the current child upbringing practices such to ensure attainment of children's right to education and curtail the high rates of sexual violence. Adoption of these will help to ensure that customs and traditions are used for the proper upbringing of all children and secure their present and future social and economic wellbeing.



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