INVOLVEMENT OF PEOPLE WITH PHYSICAL DISABILITIES IN BAGWERE CULTURAL ACTIVITIES BEFORE AND DURING DISABILITY- INCLUSION IN UGANDA.

BY

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A DISSERTATION SUBMITTED TO THE DIRECTOR OF RESEARCH AND GRADUATE TRAINING IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF A DEGREE OF MASTER OF SPECIAL NEEDS EDUCATION OF KYAMBOGO UNIVERSITY

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DECLARATION

I NAKIRIJJA SAUDHA, declare that this dissertation entitled Involvement of People with Physical Disabilities in the Bagwere Cultural Activities before and during Disability-inclusion in Uganda is my original work and it has never been submitted to any University or any other Institution for any award. All sources I have consulted are duly acknowledged.

Signature: _____   Date: _____

APPROVAL

This is to certify that this dissertation entitled, Involvement of people with physical disabilities in the Bagwere cultural activities before and during disability-inclusion in Uganda is done under our supervision and submitted for examination with our approval.

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DEDICATION

This work is dedicated to my beloved family specifically my mother, sisters, brothers, children and friends who have been supportive to everything that concerns my academics.

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LIST OF ABBREVIATIONS

CRPD   Convention on the Rights of Persons with Disabilities

DPO's   Disabled Persons Organizations

NUDIPU National Union of Disabled Persons of Uganda

SMD   Social Model of Disability

UBOS   Uganda Bureau of Statistics

UDHR   Universal Declaration of Human Rights

UNAPD Uganda National Action on Physical Disabilities

UNCRPD United Nations Conventions on the Rights of Persons with Disabilities

UNESCO United Nations Educational, Scientific and Cultural Organizations

WPA   World Program of Action

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ABSTRACT

The purpose of the study was to examine the involvement of people with physical disabilities in the Bagwere cultural activities before and during disability inclusion. The objectives of the study were; to analyze the involvement of people with physical disabilities in the Bagwere cultural activity of traditional marriage before and during disability- inclusion, to explore the involvement of people with physical disabilities in the Bagwere cultural activity of traditional music before and during disability- inclusion and to examine the involvement of people with physical disabilities in the Bagwere cultural activity of family meetings before and during disability- inclusion. An approach to qualitative research was adopted. Twenty-two (22) participants in the qualitative study were interviewed by the researcher. The nature of the study on disabilities attracted the volunteers. The study results revealed that before disability inclusion, people with physical disabilities were discriminated, experienced gross negative attitude, social rejection, activity limitation, labelled as 'walugono' by the community and family members and this limited their participation in Bagwere cultural activities. During disability inclusion, the results revealed that there was community and family change of attitude which has resulted to social inclusion, activity participation of people with physical disabilities in Bagwere cultural activities. The study concludes that people with physical disabilities experienced a number of challenges before disability inclusion that limited them from inclusion in Bagwere cultural activities and during disability inclusion, change of community and family negative attitudes facilitated the inclusion of people with physical disabilities in Bagwere cultural activities. The study recommends that in order to raise public awareness of the capacity of individuals with physical disabilities to go about their daily lives, organizations for and by persons with disabilities are necessary.

<p style="text-align:center">**CHAPTER ONE**</p>

<p style="text-align:center">**INTRODUCTION**</p>

1.0 Introduction

The study examined the involvement of people with physical disabilities in the Bagwere cultural activities before and during disability-inclusion. This chapter presents the background to the study, the statement of the problem, the purpose of the study, research questions, scope, significance of the study and theoretical framework.

1.1 Background

1.1.1 Historical perspective

Involvement of all kinds of people including those with physical disabilities in various cultural activities such as marriage; music and family meetings is a basic right (PWDs ACT, 2020). By having them involved, will encourage an involving culture where people with physical disabilities are treated as equal members of their communities; members of the general community will develop confidence and will appreciate the challenges and limitations encountered by PWDs in partaking cultural activities hence, finding solutions to barriers to those factors that limit them from getting involved in cultural activities. Involving people with physical disabilities in cultural activities enables them to realize their potentials to the fullest, feel acceptable by the community and they can gain skills, experience and empowerment to vocalize their opinions.

The CRPD's Article 30 encourages participation in cultural activities by individuals with physical impairments because it helps them feel more empowered, confident, and in control of their physical and mental health.

UNAPD (2018), describes physical disability as a "limitation on a person's physical functioning, mobility, agility or stamina" consisting of significant and durable undesirable effects on the one's capability to perform daily deeds.

Globally, people with physical disabilities experience tremendous exclusion from a number of cultural activities because such individuals are seen as not normal, inadequate, tragic and woeful people, who are incapable and not competent to contribute to the community, but are equated deride substances of entertainment in events & expositions (Temple et al., 2018). This resulted to stern physical elimination, abandonment and segregation of people with physical disabilities (Temple et al., 2018).

Besides suffering, people with physical disabilities faced series of limitations in achieving and exercising their basic rights such as in acquiring education, accessing health care services, in politics, getting employment and in matrimonial life (Doris & Theresa, 2015). The way in which people with physical disabilities were treated, depended on people's perception of them against the acknowledged standards in describing normal people in the society (Agmon et al., 2016; Cummins & Lau, 2015). This forced many people who were physically disabled—especially those who were severely disabled and were known as the "crippled"—to apply for asylums in residential institutions, where many of them lived for the rest of their lives. In the end, kept people with physical disabilities hidden from society (Miles & Miles, 2018).

The mid-20th century saw a mushrooming international disability movement which sprung up to push for involvement of people with physical disabilities in the society undertakings and advocate for the enactment of anti-discrimination and other related policies. New perspectives on PWDs emerged as a result of the 1948 UN Declaration of Human Rights, which encouraged different societal sectors to examine society more broadly. In addition, the

disability movement that emerged from United States of America invigorated African - American civil rights and women's rights crusades in period of 1960's to boldly talk about the oppressive tendencies that were perpetuated by the general members of the community against people with disabilities of which the physically disabled were part.

The United Nations (UN) declared 1981 to be the International Year of Disabled Persons in response to disability advocates' call for action to create a plan that prioritizes equitable opportunity, rehabilitation, and disability prevention (UN, 2018). The UN General Assembly established the World Program of Action (WPA) in December 1982, in response to the declaration, which was focused on those with physical disabilities. The primary goal of the Program of Action was to empower states and other stakeholders to enact policies aimed at enhancing the standard of living for PWDs worldwide. It produced the International Decade of Disabled Persons in 1983 and concluded in 1992. After this program ended, December 3, 1992, was designated as International Day of Disabled Persons. A year later, in 1993, the UN General Assembly enacted the Standard Rules on the Equalization of Opportunities for PWDs.

In 2006, United Nations Convention on Rights of Children with Disabilities (UNCRPD) was acknowledged as a crucial instrument for supporting and advancing the rights of those with physical disabilities, leading to the creation of the first legally binding UN human rights convention to specifically advance the rights of people based on disability status. Article 3(e) of the convention accentuated the "fill and meaningful participation and inclusion of people with disabilities in society" helped to elucidate the position of the people with physical disabilities in their home-based societies as stated by Article 30 which was aimed at bringing about a non-discriminatory culture at all levels of society.

In article 2 of CRPD the understanding of discrimination is broad enough for it involves both intentional and non-intentional segregation experienced by people living with physical disability in cultural settings. Intentional discrimination can also be seen as direct discrimination /exclusion. Its visibly/overtedly geared to set of individuals based on preconceptions against such set of individuals (Weber, 2015).

African perspective

In many African societies through antiquity, people living with physical disabilities were presumed not proficient to succeed due to such bodily disabilities. This in turn became the onset of being subjected to oppressive behavior such as harassed verbally, physically, and sexually that caused horror, fear, anxiety, distrust which led to suffering from unfair treatment in privately owned institutions as well as public, in their own places and even the family members, as well as friends and helpers (Omiegbo, 2017). This unfair treatment greatly contributed to producing inferiority, self-consciousness, and fear in this group of disabled people (Omiegbo, 2017).

The negative attitudes towards this group of people by their different communities which not only affected their self- perception but also hindered them from getting the opportunity to associate and participate with others in a number of social activities (Danseco & Munkosatini, 2017). The believe that disability was on personal or family problem not entire society responsibility made the society to give up her obligation of involving people with physical disabilities in activities as ordinary humans were involved (Danseco & Munkosatini, 2017).

According to Adoyo and Odeny (2015) local beliefs attributed to disability included human transgression of social conventions, particularly concerning inappropriate family relations, which invoked a curse, spirits or ghosts that affect the child and the trials linked to being

disabled were connected to load of care giving perceptions of inclusion, community perception of disability in the local areas in Kenya. One conceivable interpretation presented is; additional positive, in the face of challenges, is the willingness of people with disabilities to make meaning out of the prevailing circumstances (Bunning, Gona & Newton , 2017).

Despite familiar negative perceptions, dispositions and practices towards people with physical disabilities, there are also positive perceptions in several communities. For instance, in the Chagga community in Tanzania, people with physical disabilities were taken as go-between of the bad/evil spirits, for such background, the community provided care to people with physical disabilities (Schneider, 2016). Also, among the Benin people of West Africa, when the child was born with disability, he/she was honored because it was thought that he/she was guarded by supernatural spirits. For that reason, people with physical disabilities were embraced by the society and projected to yield worthy blessings to the family (Wright, 2016).

A declaration of the African Decade of Disabled that ended in 2009 and began in 1999 marked the beginning of increased importance to have clear knowledge of local beliefs and practices concerning disability and its causes among several African societies (Gwala, 2020). This not only brought about an increase in cultural understanding the rights and support needed by people with disabilities, but also was instrumental in creating room for starting suitable progammes together with support coupled with formulating and implementing desirable positively affected people with physical disabilities who for long had suffered from inhuman treatment (Gwala, 2020).

Ugandan perspective

In Uganda, issues of involving people with physical disabilities in the cultural activities within their vicinities had varied opinions arising from diverse sets of persons in form of

beliefs, customs and myths (Zoanni, 2019), many people had a belief that the cause of disabilities among certain families resulted from witches, ancestral spirits and angry gods as a way to punish those individuals who irritated them. Because of that, set of individuals looked at them as a curse while the rest sympathized and protected them which limited such persons involvement in most cultural activities (Zoanni, 2019).

The arrival of the missionaries in Uganda in year 1887 was seen as pivotal point in the plight of people with disabilities broadly and specifically upon the introduction of formal education (Kakooza-Mwesige et al., 2015). Regretfully, they were excluded from the early introduction of education since it was intended primarily for the sons of powerful families and chiefs to occupy positions of authority in society in the future (Ajiho and Gargiulo, 2015). In 1968, the parents of children with cerebral palsy established the Uganda Spastic Society in Mengo, which became a significant milestone in the lives of people with physical disabilities. In 1969, the primary school opened its doors to students with physical impairments as well (Kakooza-Mwesige et al., 2015). More units were later started in schools in various locations in Uganda in collaborated effort with Ministry of Education and Sports and any other persons who were devoted to empowering of children with cerebral palsy and physical impairment (Kakooza-Mwesige et al., 2015), stimulated by the World programme of Action concerning PWDs and UN decade of Disabled Persons of 1983-1992. In 1998 people with physical disabilities in Uganda teamed up to form the Uganda National Action on Physical Disability (UNAPD) to provide one solid voice to challenge the inequalities in the country (National Council for Disability, 2012).

Before and during disability inclusion

UNCRPD (2006), defines disability inclusion as when PWDs are included in everyday activities and stimulated to take parts/roles like their agemates without disability. Similarly,

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NUDIPU, (2021)), notes that disability inclusion includes ensuring formulated policies and desirable practices are effected in the society or community. Grounding on the social inclusion in studies of disability, Schneider and Suich, (2021) sees that disability inclusion as; having personal relationships with family and friends, involvement in recreational activities, possessing suitable housing, being employed & appropriately supported.

Ndlovu and Nyoni, (2021), asserts that inclusion must yield to amplified participation in expected life roles on a social basis and activities which include doing work, being community member, being husband or wife. Likely activities on social basis also may involve being involved in social activities, utilizing community resources such as transport and libraries, attaining adequate health care and enjoying other day-to-day activities (UNCRPD, 2006).

Before the 1990s, people living with disabilities were not officially recognized as an integral part of the community in several aspects of life because they were viewed as inactive victims or substances of misfortune who needed help and care and impairments were their main identifier (Rohewber, 2015; Al Ju'beh, 2015). This became onset in excluding people living with disabilities in numeral community-based activities which include agriculture, music, marriage, sports, education and leadership (NUDIPU, 2021). Following the above, the study considered that time as period *'before disability inclusion'* which viewed disability as problem of an individual. According to Charity model, disability is problem in person that's as result of a disease, damage or arising from health condition and entails medical assistance.

A charity model developed by people without disabilities and it's both a way of understanding and relating to disability. In this way, people without disabilities were regarded as the saviors of disability whose belief was disability as something that was tragic, which created a view that lives of PWDs are tragic and pitiable calling for those with more

resources to help those without (Al Ju'beh, 2015). From this perspective, people with disabilities lives entirely depended on the goodwill of society. The lack of autonomy in their lives has resulted in a multitude of obstacles for individuals with physical disabilities when attempting to navigate social and economic opportunities (Lamicchane, 2015). This unfortunate economic circumstance led widened economic gap between people without disabilities and those within the communities (Bengali et al., 2021). This in turn limited opportunities for their advancement hence, making them a social, political and economic burden to their societies (Al Ju'beh, 2015).

On the other hand, this study considered the period after the 1990's to be *'during disability inclusion period'* that was socially constructed by the Social Model of Disability (SMD) plus human rights drive. The Human Rights Model which is grounded on social model, sought to change the unfair systems and practices towards people with disabilities. UNCRPD appreciated people with disabilities for being crucial actors in decision making in their own lives based on their rights and citizenship (Schneider & Suich, 2021; Rohewber, 2015). The inclusion aspect was scaled up in 1990 by the Jomtien Declaration on Education for all in Thailand. This convention was organized basically to see how children with disabilities were included in schools although as time went on it took on other aspects to do with social and political inclusion. People with disabilities saw the official international recognition of their rights during this historic time. The Salamanca statement of inclusive education came after the regulations governing the equalization of opportunities for those with impairments were developed in 1993.

Recently, The PWDs Act (2020) was ideally passed by the Ugandan government to enhance its role in advancing the freedom and other human rights of PWDs that are highly valued in the Republic of Uganda's Constitution. Due to the establishment of a legal framework that

forbids discrimination against PWDs on the basis of their gender, parentage, or disability, the above developments have had the impact of balanced and fair representation, which has increased the number of people with disabilities involved in various social, political, and economic programs (NUDIPU, 2021).

Comparison of cultural activities before and during inclusion

The concept of disability inclusion was examined and perceived differently by various cultural organizations across the African continent and thus shape the way individuals with disabilities were included in the different cultural activities. Prior to inclusion, communities were engaged in agriculture, animal keeping; smelting; music; marriage; sports; indigenous education and political leadership art facts that is; pottery, sculpture, handcraft, dressing etc. as their social, political and economic developments. (United Nations: Division for social policy and development [DSPD], 2017).

Similarly, disability mainstreaming, agriculture, artisanship, music, marriage, sports, education, political leadership, pottery, fine art, handcraft and way of dressing are evident during the error of disability inclusion. During the process of involving people with physical disabilities in the traditional/cultural activities of Bagwere, one's type of physical disability which met the expectation of a specific society was central in determining the position or status of the individual since culture tended to accept those who conformed to those values, standards of behavior; and ethical concerns (Kyozira, 2017).

Although large number of societies understood disability inclusion in a different way, close interactions amongst members was the order. An individual in the small-scale societies stretched interaction with other individuals in the society during leisure time, economic production or partaking in the social events. The individual social identity amongst the small-scale societies was not grounded on the person physical characteristics but rather on clan or

other features. (Kagyabagu, 2018). Also existed a healthier society because of the food produced. While training was conducted purposely to impart knowledge and skill to the young generation who were culturally conformists to continue with the activity, disabled persons were left out because of the negative constructs labeled against them.

Culture is the entire way of life of the society including beliefs, traditions and habits (Raeff et al., 2020). Since culture is viewed as a way of behaving, evaluating, perceiving and believing, this school of thought has provided a framework for various nations to improve on those activities through technological and methodological prospects. To empower individuals living with physical disabilities and engaging them in most cultural events/activities with minimal limitations by evidently making commitments that would result to disability inclusion at all levels in human activities through adopting both legal and non-legal frameworks that are arguably in line with international trends for instance, Universal Declaration of Human Rights(UHDR).

The national patterns such as Employment Policy, the Persons with Disabilities Act, Equal Opportunities Act plus National Disability Policy were vital in enhancing disability inclusion in Uganda. Despite Uganda's embracing inclusion given her robust disability policy, a sense of exclusionary tendencies in matters related to accessibility of social and physical environments, access to information and other disability support services. The implementation was hampered by wide range of factors such as inadequate qualified personnel to propel inclusion within communities, inadequate funds, legislative policy and the continued negative societal perceptions to this group of people.

Comparing Nigeria with other African countries, funding activities that were tailored towards enhancing inclusion was constrained due to limited financial support to enforce disability

inclusion in most parts of the countries, resulting to inappropriate delivery of services for persons with disabilities (Arimoro, 2019).

Bagwere people

The Bagwere are believed to have migrated from Toro and Bunyoro after the collapse and disintegration of the Bachwezi dynasty upon the arrival of the Luo (Wachsmann, 1971).

They are a small but diverse population which occupies the districts of Budaka, Kibuku, Butebo and Pallisa located in mid-Eastern Uganda. Statistics indicated that Bagwere people are 753,604. Of these, 368,818 are men while 384,786 are women (UBoS, 2017).

According to Kuda (2021), the Bagwere people are clustered under the Bantu ethnic group and are structured along families and clans headed by his royal highness the Ikumbania of Bugwere. Roughly, 83% live in rural areas. Even though the Bagwere have a rich and varied culture, it is unclear how people with physical limitations fit into the established cultural activities. This makes the abilities of individuals with physical disabilities squarely invisible in Bagwere culture.

Among the Bagwere culture, PWDs are believed to be ghosts, a punishment from the gods, cursed and often hidden in the back-yards by their families and their psychosocial needs are not addressed (Apolot, Ekirapa, Waldman, Morgan, Aanyu, Mutebi, Nyachwo, Seruwagi & Kiwanuka, 2019). Negative cultural stereotypes against People with physical disabilities exist (Cobbinah, 2017). This is evident in the Lugwere dictionary with nick-names and degrading labels like: lame, physical imperfection, cripple, muleme, kizekindye (Nzogi & Diprose, 2012).

Although the Republic of Uganda's 1995 Constitution had a significant role in supporting the disability movement and the social rights of those with disabilities, the social and cultural rights of individuals with disabilities are bolstered by Articles 21, 29, 30, 31, 32, 35, and 37.

Thus, a solid basis was established for the rights of individuals with physical disabilities to participate in local cultural events. One then wonders why people with physical disabilities are still encountering numerous challenges linked to cultural involvement in cultural activities even after national legal provisions that favor the lives and social welfare of people with physical disabilities.

While cultural involvement has long been noted for being central in enhancing the wellbeing of all people, aspects to do with misconception, tradition beliefs about disability and its causes, negative attitudes, limited commitments from family and community members towards involving persons with physical disabilities in cultural activities were some of the research gaps identified. Therefore, making it desirable to examine Bagwere cultural involvement of people with physical disabilities in cultural activities before and during disability inclusion. However, effective advocacy for cultural reforms through concerted efforts by Government, civil rights organizations, cultural institutions are encouraged to embrace an involving culture where people with physical disabilities are treated as equal members of their communities to be some of the needs for the study.

1.2 Statement of the problem

People with Physical Disabilities in Uganda continue to be sidelined in different societies (UNAPD, 2018). In bid to arrest the status quo various stakeholders, the government of Uganda inclusive have erected initiatives and have implemented through advocacy, human rights legislations and capacity building strategies of various players to warrant that people with physical disabilities are entirely involved in cultural activities. Studies were conducted by various organizations and individuals such as (Martin et al., 2021) looked at participation of people with physical disabilities in leisure activities. Similarly Aksoy and Arslan, (2019) studied enhancing physical and social through recreational activity.

Most researchers did not have interest in finding out how people with physical disabilities were involved in the cultural activities. This background formed basis for this study; to investigate the involvement of people with physical disabilities in the Bagwere cultural activities before and during disability inclusion.

1.3 Purpose of the study

The purpose of this research was to examine the involvement of people with physical disabilities in the Bagwere cultural activities before and during disability- inclusion in Uganda.

1.4 Specific objectives

1. To analyze the involvement of people with physical disabilities in the Bagwere cultural activity of traditional marriage before and during disability- inclusion.

2. To explore the involvement of people with physical disabilities in the Bagwere cultural activity of traditional music before and during disability- inclusion.

3. To examine the involvement of people with physical disabilities in the Bagwere cultural activity of family meetings before and during disability- inclusion.

1.5 Research Questions

1. How has the Bagwere culture involved people with physical disabilities in cultural activity of traditional marriage before and during disability inclusion?

2. How has the Bagwere culture involved people with physical disabilities in cultural activity of traditional music before and during disability inclusion?

3. How has the Bagwere culture involved people with physical disabilities in cultural activity of family meetings before and during disability inclusion?

1.6 Scope of the study

This section embodies content scope, geographical scope and time scope.

1.6.1 Content of study

The study examined involvement of people with physical disabilities in Bagwere cultural activities during and before disability inclusion in Uganda.

1.6.2 Geographical scope

The study was based in Kibuku and Budaka districts. Kibuku district has two counties namely: Kabweri and Kibuku Counties and the study was carried out in Kibuku County. Budaka district also has two counties namely: Iki-Iki and Budaka counties and the study was carried out in Budaka County. Out of the four districts (Pallisa, Butebo, Kibuku and Budaka) inhabited by the Bagwere, data collection took place in two districts namely; Kibuku and Budaka that have less tribal influence from neighboring non-Bagwere tribes like the Iteso who mainly inhabit districts of Pallisa and Butebo (UBoS, 2017).

1.6.3 Time scope

The study was done between April 2021 and October 2022.

1.7 Significance of the study

The findings of this study shall benefit different stakeholders in the following ways;

It may provide information to civic and cultural organizations across the world of the barriers hindering people with physical disabilities from partaking in cultural activities in their communities.

Findings of the study may help contribute benevolent recommendations that will help to create and strengthen enabling systems to facilitate the involvement of people with physical disabilities in cultural activities in Africa.

Government policy makers and other stakeholders such as Ministry of Gender, Labor and Social Development, Local governments and Non-Government Organizations may use the findings of the study to formulate and implement proper policies for ensuring involvement of persons with physical disabilities in all cultural activities.

It may create awareness to the Bagwere community of the importance of involving people with physical disabilities in cultural activities.

1.8 Theoretical framework

The study was grounded on Social Model of Disability (SMD) because it provides a framework for how people perceive people with disabilities. The theory understands disability from a socio-political and cultural standpoint (Rerief & Letšosa, 2018). The SMD explains the relationship between communal contributions made by individuals with physical limitations (Rerief & Letšosa, 2018). In order to increase participation of people with physical disabilities in cultural activities, SMD stresses the elimination of cultural, economic and environment barriers (Bunbury, 2019). The SMD, calls for recognition and operationalization of the right to cultural involvement of people with physical disabilities without discrimination. In regards to this model, disability is continuum shifting between a person & setting, concentrating on their abilities and not being defined by individual attributes (Bunbury, 2019b). The model explains that the difficulties faced by people with physical disabilities are in their surrounding/ environment rather not individual's attributes (Goering, 2015). SMD is grounded on aspect that the community/society must eliminate all barriers that can lead to exclusion of people with disabilities (Goering, 2015).

A social model of disability acknowledges that the challenges the people with physical disabilities are faced with are not internal rather external (Perry, 2019). It further pinpoints the usefulness of eliminating the obstacles in the society to meet the needs of people with physical disabilities but not trying to fit them in the system. In the same vein, it is asserted that the opinion leaders, the community and the teachers must work towards altering their perceptions and adjust the cultural environment to bring about the successful inclusion of people with physical disabilities (Villa &Thousand, 2015). The SMD has positively affected the people with physical disabilities lives from where it has been developed (Villa &Thousand, 2015).

The researcher has chosen the model to collect data from participants because of its understanding of physical disability and its practicable goals being functional in the large scale. Studies that have looked at the aforementioned model have found that SMD has a unique understanding and, more importantly, a workable mission to remove barriers that prevent the inclusion of persons with physical impairments in the community (Goodley & Davis, 2016). More so, SMD is grounded on fundamental principles of disability.

Arguably, limitation to cultural involvement in social activities is not by disability rather by the obstacles that faced by people with physical disabilities in the community. The model is thought to provide a solid foundation for promoting the rights of those who have physical disabilities (Ndlovu & Nyoni, 2021). Its treasured model which is empirically grounded because of the contribution it has made towards altering society's bond with people with physical disabilities and its rich understanding of disability (Levitt, 2017).

The social constructionist interpretation of disability, which promotes the integration of lived experiences in disability accounts, has been the core criticism leveled at the social model of disability. The claim is that experiences are not embodied by SMD (Haegele &

Hodge 2016). Owen (2015), a sociologist and disabled rights activist argues that the model put the difference into consideration. For instance, people with physical disabilities may not be included in a social activity or function since changing the social environment has minimum consideration thus creating social differences (Beaudry, 2016). The model is also criticized for highlighting differences between people with physical disabilities and people without physical disabilities. However, Haegele and Hodge (2016), highlight besides the great contribution of SMD in developing inclusive cultural practices, its shortfall is not regarding the situation of people with physical disabilities, their characteristics and capabilities. These attributes are regarded as vital in describing why people with physical disabilities do or do not perform (Frederickson & Cline, 2015).

Additionally, Fraser (2017) argued that whereas SMD has been effective in various researches and has had positive influence primarily, the model offers no empirical advice to opinion leaders, elders and other stakeholders in communities when faced with difficulties originating from dividable attributes.

<center>**CHAPTER TWO**</center>

<center>**LITERATURE REVIEW**</center>

2.0 Introduction

The section presents reviewed empirical literature. The study focuses on the involvement of people with physical disabilities in the Bagwere cultural activities before and during the disability inclusion. The review of literature is in line with study objectives that guided the study and include;

- to analyse involvement of people with physical disabilities in the Bagwere cultural activity of traditional marriage before and during disability inclusion.

- to explore involvement of people with physical disabilities in the Bagwere cultural activity of traditional music before and during disability inclusion.

- to examine involvement of people with physical disabilities in the Bagwere cultural activity of family meetings before and during disability inclusion.

2.1 Involvement of people with physical disabilities in the activity of traditional marriage before and during disability inclusion

Time immemorial, one of the core goals of the youth is marriage and it's the area of interest for research since the past (Van-Leeuwen, & Maas, 2019). Getting married and having family is evidence of movement from childhood to adulthood stage and makes one acknowledged as 'real' man or woman in most communities (Haage, 2017). With no knowledge of the people with physical disabilities capabilities, people with disabilities who had their ways in marriage ended up living dependent and passive lives coupled with being sidelined from marriage in the society/community (Lotta ViksLotta Vikström. 2020). the history of the family. 25(2).tröm, 2020). The study Haage and Häggstr (2017), revealed that disability obstructed the plight of individuals towards getting spouses and bearing children.

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From 1990s, the history of disability, shows that the focus is now geared towards social model for understanding and studying disability, living no/minimum attention to individual or medical approach (Bunbury, 2019). While people with physical disabilities suffered from a timeless pathological condition, they were situated in wider situations constituted by economic and political factors and socio-cultural settings like ethnicity and sex (Baar, 2017).

Alongside the demographic factor, past research exposes marriage patterns is also based on numerous factors (Lundh & Kurosu., 2015; Van-Leeuwen & Maas, 2019). A socio-economic standing of the family and property inheritance was core in choosing the spouse for marriage in the 19th century. In Sweden, in North Western Europe, the key occupations for youth especially men with physical disability mainly were cottagers, farmhands and unskilled laborers in the industries. The women worked as maid-servants whose wages were very low and chance to inherit the property was limited and it took long period of time for young people with physical disabilities to gain the resources to start a household through marriage (Lars-Gunnar, Jessica, & Eva, 2015).

Conforming to the views above, De-Veirman (2015), noted having limited materials prevented people from getting the partners. This was supported by studies done in the previous years as well as researches done currently (Vikström et al., 2020). Besides the low socio-economic status in which people with physical disabilities lived, they encountered numerous challenges to obtain spouses. Parents were instrumental in discouraging the marriage of the disabled adults for fear of what society would perceive the future of such marriages (Vikström et al., 2020) . Similar worries made people with physical disabilities to abstain from marriages and close relationships (Warner & Adams, 2016). Such interest engendered the creation of barriers for marriage for other factors other than age and

relationship as core practice to as a common practice to avert marriages between people with all forms of disabilities (Babik & Gardner, 2021).

Similarly, the church law of 1686 postulated that persons with incurable and contagious diseases are not permitted to contact partner. In addition, the law of 1757 barred those with epilepsy from getting married. The church and other authorities feared that the children of such marriages could inherit such dysfunctions and later be load to the society (Engwall & Larsson, 2012). In the Sawmill industry, the women were not supposed to take jobs but rather perform household work or serve in catering sectors. In the study of about 70 disabled married people in Otapradesh in India, Olsson, Walton, Erik and Roth (2015), found out that men who had physical disabilities were able to get married if they had a job. They further noted that people who were disabled could not get married to each other.

The researcher concurs with what is said by the authors above. She states that no wonder many families tend to resist the marriage of a woman with physical disabilities in case she is getting married to a non-disabled partner. The researcher advises community members to refrain from the negative sentiments they have regarding people with physical disabilities. Instead of viewing them negatively the fact that they are human beings, they should regard them the same way as they view the non-physically disabled within their communities, not looking at their social and physical limitations by embracing the saying that "disability is not inability with appropriate support."

2.2 Involvement of people with physical disabilities in the activity of traditional music before and during disability inclusion

Music is a combination of vocal or instrumental sounds that produce beauty of harmony and expression of emotion (Cassie, 2017). Traditional music is vital in the life of an individual.

Folk music starts with the birth of a child and it also continues with his/her death (Mbaegbu, 2015).

According to Savage (2019), music was used as a medium through which the society passed on their cultural heritages especially to their young generation expected to take over in the future. Music not only entertained masses but also was a tool for disciplining people of a given tribal grouping who knowingly or unknowingly offended the cultural practices of a particular tribe. The disciplinary action targeted people of high caliber for instance, members of the political class and the royal families who could not be directly approached.

Additionally, through Music, children and people with disabilities are enabled to flourish cognitively and develop mentally by fashioning overall understanding of well-being and also making the surrounding desirable for learning and performing. For instance, listening and playing classical music, mainly Baroque music helps in increasing attention and ability to concentrate enabling the listener to engage in productive acts within the society setting. As a source of employment music gave prestige to families where the famous musicians hailed from irrespective of gender and disability (Howe et al., 2016).

Although this is true as mentioned above, letting all persons to have unbiased accessibility to an art, is not simple as its spelt above. This is so because of the factors such as negative attitudes, typecasts, and social pressures and different perspectives which prevent inclusion and result to exclusionary acts (UNESCO, 2016). Since music world over has important role in the transformation of societies economically and politically, the study is interested in looking at how PWPDs were involved included in music and its related prospects from the past to the present day. From a cultural prospect, there are very particular notions of who should play what instruments, associating certain instruments with one's gender and physical abilities (Jayachandran, 2015).

Griswold and Chroback (2018), conducted the study and found that musical instruments such as piccolo, flute and harp have high disability ratings whereas others like string bass, tuba and the trumpet had high preference for musicians especially those who were able to stand on their feet and use hands to control the instruments. Agreeing with the views from the authors above, Magnusson (2021) observes that different groups of people have broad capabilities, and all of them pose exclusive challenge to realize their maximum participatory levels. The group of individuals might be talented and have already experience in using the instrument whereas some section may be challenged by the organization of music room. In such circumstances, they are likely to need more wide-ranging adjustments to the traditional music syllabus for them to prosper. She further notes that engaging children and persons with special needs which include people with physical disabilities need attention and nurtured environment which facilitates their learning and development.

A study conducted in 2015 by UNESCO notes that people with physical disabilities especially wheel chair users had preference for different types of musical instruments. Supporting this notion, Frid (2018) points out that "embaire" xylophones, shakers, drums etc. are among the preferred instruments by people with severe physical disabilities. Such scenarios, make elders and music group leaders to discuss and wonder how people with physical disabilities can undertake their rightful positions in the music.

Into the bargain, Hailbroon (2015), points out that such notions offer differences in the selection of instruments that are compatible to their types of disabilities. A study carried out in 2015, revealed that girls with physical disabilities preferred singing than boys whose interests and abilities were vested in playing instruments like percussion, guitar and trombone, such attitudes are responsible for classifying people along gender and disability stereo notions for instance, people viewing categorizing others as a familiar or not familiar

(Hatemi et al., 2015). The emotional process of groups' placement might yield to prejudiced, extra favorable insight of the in-groups' in comparison to out-groups (Gramzow et al., 2015).

Disgrace, predisposition and fabricated information were regarded as key factors that influenced the society and aided marginalization of people with physical disabilities in participating fully in music, dance and drama (Gramzow et al., 2015). But, one motivating exception to boy's domination of drumming is that, participation in African oral music "music conducted without accompaniment with instruments" was far freer with an equivalent number of boys than that of girls with physical disabilities participating. This was evident in folk singing at school (Jost et al., 2018).

Agreeing with the views above Uromi and Mazagwa (2015), pointed out that people with physical disabilities met numerous challenges arising from lack of independence perform and partake in music as their non-disabled counterparts. To promote full involvement of people with physical disabilities in music industry, Davidio et al. (2019), recommended for positive thinking towards people with physical disabilities in areas of "us" vs. "them", as this would lead people to shift from biased notions and thereafter perceive them as a group of individuals with potential to play an active role in music.

The notions of welcome not only give chance for participation in music but also results to social inclusion where people with physical disabilities express ideas about issues affecting them and their vicinities through music (Lindblom, 2017). Earlier research revealed a substantial correlation between those with expansive viewpoints and their attitude to the daunting motivation in the hope of bringing about positive transformation or change (Hatemi & Dermott, 2020).

Supporting the views above, Mazzotta et al., (2017) say that through awareness raising, communities get to realize that everyone has limitations which became the basis for supporting in a bid to meet their daily actions as they would require. This recognition enabled healthy interactions between people with physical disabilities and their peers in all music aspects for example, participating in dance, drama and playing instruments with no restrictions, coming up with ideas and innovations that are tailored towards having a performance stage that is user friendly to individuals with physical disabilities.

This section intended to investigate the involvement people with physical disabilities in traditional music one of the major components of the Bagwere cultural activities, inclusion has been described as and referred to mean the rights of all, no discrimination, opportunity choose given to all, the creation of self, both personal and social prospects. Based on this understanding, music should be an aspect that should be involving to all levels of community participation (Hailbroon, 2015).

Though this facet of involving the excluded is important in enabling cohesion in children and members of the overall public with or without physical disabilities, (Carvalho, 2018), claimed that in order to include persons with physical limitations, modern music, including traditional music, needs to be rearranged. In regard to differences, breaking with the definition of normal, rebuilding practices, making them significant according to the individual particularities as key ladders for the involvement of people with physical disabilities in the music fraternity. Additionally, he contends that involving music extends from the physical space, to sufficient training of professionals, and to cultural and social factors.

Agreeing with the views above, Danso-Afriyie et al., (2019) states that physical barricades and little or no training are kin to undermining inclusion of persons with physical limitations in a number of music prospects. To boost involvement of people with physical disabilities in

the music fraternity, he advocates for the placing of more emphasis to making adjustments on the modification of structural obstacles that are seen to hinder people with physical disabilities from exercising and enjoying their rights as players in an independent and safe way to all aspects for individual and group performances. The researcher believes that aspects related to social ecology, knowledge of the society surrounding people with physical limitations, and skills including attitude should be given first priority in the world of traditional music to propel disability inclusion in traditional music centered to a cultural perspective. This is because music inclusion ranges from the training of experts in skills to modify and make music aspect compatible to people with physical disabilities.

2.3 Involvement of people with physical disabilities in the activity of family meetings before and during disability inclusion

Family meetings are crucial to enabling members of a family to understand the challenges and opportunities encountered in the family. Being a forum where members bring forth numerous ideas in respect to the challenges in order to find solutions as means to facilitate the enhancement social, cultural and economic transformation among its members. Across various societies, a new child born in the family was regarded to be a blessing to a family and so it became the responsibility for the elders in the family to ensure that their gifts were raised and brought up into responsible adults, leaders who were expected to pass on the norms and values of that family (UNESCO, 2018).

However, when the child was born with physical disability, such birth was received with mixed perceptions from members of the family and the general community. Such children were also believed to be a disgrace to the family. As a consequence, such children were called derogative names. The vocabulary used by the different members of the families and communities who suggested that a person with physical disabilities was not a 'full' person

and so was not allowed to engage in any social function say a village meeting and be part of decision-makers. Others were of the view that he or she was a gift to the family and therefore the family was responsible for ensuring that he or she was treated in the same way the non-disabled siblings were being treated a case in point apportioning them responsibilities in line with their abilities. Although Scheer and Groce (2018), do not refute the views above, they are of the view that use of language vocabulary that is friendly to people with physical disabilities enabled them to fully integrate and take active participation in such society-led activities. Although community's negative perception exhibited towards people with physical disabilities, women are affected the more (Asamo, 2018).

Even if the family to which the child was born duly accepted the child because he or she like other children was received from God who gave them that special responsibility of raising the child to normal life. The love that the family attached to the child limited chances of such individuals to explore and interact with their social and physical environments for the reason that the individual was being put to task to contribute to whatever was going on yet the individual was experiencing several limitations as a result of the physical disability (Omiegbo, 2017). The significant role played by people with physical disabilities organizations and those representing them to claim their rights, and ensuring that they achieve their objectives and active roles in the communities created awareness in various societies about the abilities and potentials of people with disabilities (Agyemang, 2017).

According to Uganda Society for Disabled Children report (2017), the passing of the Universal Primary Education (UPE) policy in 1997, which gave opportunity to disabled children to enroll for school, saw an upsurge in the number of people with physical disabilities enrolled in primary schools and complete school to the level of attaining various

professions which has enabled them obtain gainful employment and are able to make various contributions to their respective families both financially and materially.

The researcher is in full agreement with what is said by the authors above. Since people of a given family and community think that one's physical limitation is likely to deter one from reaching and contributing to whatever goes on, the researcher urges the Civil Society Organizations and Organizations for Disabled Persons to advocate the provision of Assistive Technologies (ATs) such as wheelchairs, walkers, and scooters to enhance functional independence. She argues that they are vital in making daily living tasks easier for people with physical limitations in terms of travel, communication, work, while participating in cultural activities.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This section presents methodology, research paradigm, research design, participants, research scope, sampling and recruitment of participants, methods for data collection, piloting, and procedure for data analysis and ethical considerations.

3.1 Research Paradigm

The study adopted social constructivism paradigm because the paradigm believes that reality is socially constructed and reality is upon the individual perception. Into the bargain, they realize reality through participant's sights, their experiences and background. The paradigm does not aim to explore all research approaches and methods, rather concentrates on the interconnectedness between interpretive models which permits the researchers to view the experiences of participants. Specifically, interpretivism supports the exploration of the world by interpreting Bagwere cultural involvement of people with physical disabilities in cultural activities before and during the concept of disability inclusion, getting to a deeper understanding of their beliefs and other peoples' views.

3.2 Research design

In this study, qualitative research approach was employed. Qualitative research contends that understanding a phenomenon or an event comes from exploring the whole phenomenon The researcher employed the design because it begun with assumption and use of interpretive/theoretical frameworks that informed the study of the research problem, giving in-depth data concerning the human side of an issue/phenomena. The subject materials are evaluated with greater detail, it is also efficient in detecting impalpable features like gender

roles, ethnicity in a natural setting/context, laying emphasis on process, taking an in-depth perspective of phenomenon and flexibility, focused further on the subtleties found in the data/information. This permitted the information to have greater in-depth, and availed vast opportunities to gather insights from it during examination. The strategy also explored challenges connected to the features that dejected people with physical disabilities from getting involved in the cultural activities grounded on processes and features of the surrounding and attempt to arrest reality in collaboration through strong contact, providing thick descriptions and detailed presentation of information collected verbally (Bryman, 2016). Since qualitative research aims at understanding people, not measuring them and operates within communication of which it is part and employs value added inquiry (Bryman, 2016)

Since qualitative research is also used to expose trends in thoughts and opinions, the study took on an exploratory plan conducted for the type of problem that little was known about or was not yet clearly defined, giving insights of the problem and helping in forming hypotheses for potential qualitative research. By the fact that, smaller sample sizes is used in qualitative research, the researcher was able to save on costs and so was able to complete the study within the stipulated timeframe (Enayet & Supinit, 2016).

This study based on hypothesis that knowledge is interpreted socially as people pursue to construct meaning of the world they are living in. The study therefore, was guided by the epistemic stand that persons interpret knowledge and understanding through their own lived experiences and the meaning generated and brought to those experiences (Paradis et al., 2016). Using the qualitative method, knowledge was interpreted from the meanings and responses obtained from the interviews and discussions with the participants. Thus, it was believed that a qualitative approach would provide the lived experiences of situation/a

phenomenon as it looked for those who "have had experiences relating to the phenomenon that was researched"

This study employed an anthropological research method to examine involvement people with physical disabilities in the Bagwere cultural activities before and during disability-inclusion. Culture is total way of life for a society, its traditions, habits and beliefs (Sibani, 2018). The researcher was convinced that an anthropological research design was appropriate for the study because of its multidimensional flexibility, provides essential foundation from which to involve in cross-disciplinary and synthesis research. In addition, the method calls for cultural relativism, denies general hypotheses concerning socio-cultural processes with emphasis on cross cultural/group patterns and substitutes to those patterns as culture centered on people, structure and process holism.

3.3 Area of study

The study was conducted in the homes and community levels where the identified participants live in the districts of Kibuku and Budaka. The area was preferred because it provided a multi-representation of situations that prevailed in the vicinity with different views linked to involvement of people with physical disabilities in cultural activities.

3.4 Population of the study

According to Majid (2018), population is group of people that researcher programs to examine. In this study, the population comprised of people with physical disabilities and opinion leaders of Kibuku and Budaka districts.

3.5 Sample size

The participants were people with physical disabilities purposively selected from the districts of Kibuku and Budaka. The researcher collected information from a total of 22 participants

(i.e., persons with physical disabilities and opinion leaders) from Kibuku district (i.e., 10 participants) and Budaka district (i.e., 10 participants). For purposes of gender balance, 5 male and 5 female participants with physical disabilities and 2 opinion leaders i.e., 1 female and 1 male were selected from each district. All the 4 four counties from both Kibuku and Budaka districts were covered.

3.6 Sampling techniques

Sampling is the process of choosing a sample from a small or big population that is representative of the population (Bhardwaj, 2019). A smaller collection of units from the population used to determine truths about that population is known as a sample. In research, it is essential for participants participating in the study to have experience of the aspect being studied so that they can contribute to building and actual coding of the theory (Sutton & Austin, 2015).

Purposive sampling was used in this study to choose participants since it is a crucial factor in determining the study's value (Palinkas et al., 2015). This sampling technique is sometimes called judgmental/subjective sampling technique. It is a non-probability sampling that works based on features of the population of the study. The study adopts non-probability sampling because it does not accept any foundation for approximating probability that each element in the population as being included in the sample of the study (Sharma, 2017).

3.7 Data collection methods and tools

Methods and tools of data collection are fundamental in research since they assist in gathering relevant information pertaining the research (Muhammad & Kabir, 2016).

3.7.1 Data collection methods

Data collection methods are ways through which information, views and opinions are collected from respondents. In order to generate the required information aligned to the research objectives, the researcher used qualitative method of data collection as Paradis et al., (2016), points out that the techniques of obtaining information must be aligned to objectives of study.

3.7.2 Semi-structured interview

A researcher employed semi-structured interview methods to gather the needed information for the study. George (2022), considers interview as qualitative research method that relies on asking questions in order to collect data. Interviews may involve one-to-one interactions or over the telephone or the Internet (George, 2022).

The researcher used the semi structured interview because it enabled the researcher to obtain firsthand information on how Bagwere culture has been involving people with physical disabilities in cultural activities before and during the concept of disability inclusion. The method enabled use of multi- sensory channels for instance, verbal and non- verbal modes of communications which gave both literate and illiterate participants the opportunity to participate in the study.

Since it is particularly useful for getting the story behind a participant's experiences, respondents were allowed to share their interpretations of the surrounding and discuss how they considered situations from their view. With regards to this, the interview was not only concerned with collecting information concerning life, but also part of life itself (Muhammad & Kabir, 2016). This in turn, enabled the researcher to find views of respondents regarding the phenomena hence, generating more data for the study (Young et al., 2018).

3.7.3 Data collection tools

An interview guide was developed, divided into two parts; demographic characteristics and questions based on themes in the research questions. The items were focused on the bio-data of participants and any other necessary information for the study. Interview guide, enabled the researchers to focus on the objectives of the study and guaranteeing that all vital aspects about the research were responded to by the target respondents during interview (Young et al., 2018)

3.8 Validity and Reliability

The reliability of instruments was proved using preliminary results derived from the pilot study i.e., there was a pre-test of the semi-structured interview guide by a pilot run before using it for research.

3.9 Procedures of Data Collection

In order to collect data that addressed the research objectives, the interview guide was created with both closed- and open-ended questions that were completed by individual participants and methodically arranged in sections. The researcher acquired an introductory letter from Kyambogo University presenting the researcher to the study locations and asked the research supervisors for approval of the research project and the data collection tools. Afterward, made first visits to the local authorities, the district, and the sub-county. The researcher also paid visits to other homes, introducing herself to the participants and explaining the reason for the visit. She then spoke with the people she had already identified and discussed the study she was about to undertake and its goal.

The researcher recruited the participants and encouraged them to sign consent form to show that he/she was participating in the research voluntarily.

The researcher made appointments with them on the agreed days and dates when she returned return to collect data. In order to combine and ensure that no information collected from participants was lost, the researcher asked for permission to record the talk using a voice recorder during the data gathering procedure.

3.10 Piloting

This activity was carried out in the homes/communities of the chosen participants in Butebo district, made up of four participants with physical disabilities taking in mind gender balance. In the process of interaction, the respondents were notified the intention of research. A researcher interviewed them and interaction recorded using audio recorder.

Finding out whether respondents actually understood the questions, as well as their appropriateness, manageability, and acceptability of the sampling procedure, were the goals of the research pilot project. It also sought to ascertain whether additional interview questions were necessary. A pre-testing of the instruments was carried out to find out its reliability, validity, practicability, and rephrasing of the set questions (Pushpanjali et al., 2017).

3.11 Data analysis

Data analysis is process of utilizing statistical methods to explain/illustrate, condense & evaluate data to extract insights that support decision making (Calzon, 2022). An essential component of ensuring data integrity is the accurate and appropriate analysis of research findings. Qualitative data was analyzed using content-thematic analysis. Content thematic analysis involves the presentation of raw verbal responses as recoded from the field. Time was taken to listen to the primary data obtained to affirm with what was said by the participants. Then, transcriptions of audio files to text was made soon after returning from the

field and thereafter prepared for analysis by rearranging it in chronological order according to the research objectives.

3.12 Ethical Considerations

White (2020), asserts that, the protection of human subjects or participants in any research is imperative. During the study, the researcher tried to guard against any unethical practices that would arise during and after the study but ensured that the following ethical considerations were made in collecting demographic data from participants (like age, gender, caste, etc.). Institutional authorities and participants of this study were informed and negotiations were made in advance to seek their consent.

Another ethical principle considered in the study was the principle of autonomy. Fleming and Zegwaard (2018), affirms that prioritizing ethical issues such as determining the participants and asking for their permission to participant in the research. The scholar adds that, it is important to consult with the management of the locality or institution because the research findings and report could be reported to them for constructive advice.

Furthermore, participants were informed about the nature of the research, risks, benefits, and alternatives, and they were given the chance to ask questions before figuring out whether or not to participate in the study. All significant paperwork and letters requesting permission to conduct research were prepared and delivered to the appropriate community authorities.

The set of participants who admitted to take part in the study, were requested to sign the developed consent form which permitted the researcher to take and use the audio recordings of the field data, the researcher also ensured that confidentiality procedures were observed accordingly by ensuring that no names are linked to any responses implying

that the final report did not include participants' names or phone numbers. Instead, code were used to avoid possibilities of stressing participants who participated in the study and factors like power relations as well as cultural issues were systematically followed since the findings of the research relate directly with the integrity of the study and involved people.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND DISCUSSION OF FINDINGS

4.0 Introduction

This chapter presents data presentation, interpretation and discussion of the findings according to the objectives of the study. It also presents the demographic information of study participants.

Description of the sample

A total of twenty-two (22) participants were involved in the study on Involvement of PWPDs in the Bagwere cultural activities before and during disability inclusion in Budaka and Kibuku district. The participants were PWPDs and opinion leaders. Data was collected using face to face interviews as presented below;

4.1 Presentation of findings

4.1.1 Demographic characteristics of participants

Table of participants

District	Participants	Abbreviation	Gender	Age	Marital status
KIBUKU	Kibuku Participant A	KP.A	F	35	Married
	Kibuku Participant B	KP.B	F	18	Single
	Kibuku Participant C	KP.C	F	18	Single
	Kibuku Participant D	KP.D	M	37	Married
	Kibuku Participant E	KP.E	M	19	Single
	Kibuku Participant F	KP.F	M	41	Married
	Kibuku Participant G	KP.G	M	30	Married
	Kibuku Participant H	KP.H	F	38	Married

	Kibuku Participant I	KP.I	F	27	Married
	Kibuku Participant J	KP.J	M	45	Married
	Kibuku Participant K	KP.K	F	62	Married
BUDAKA	Budaka Participant L	BP.L	F	25	Single
	Budaka Participant M	BP.M	F	28	Single
	Budaka Participant N	BP.N	M	36	Married
	Budaka Participant O	BP.O	F	51	Married
	Budaka Participant P	BP.P	M	46	Married
	Budaka Participant Q	BP.Q	F	29	Married
	Budaka Participant R	BP.R	F	39	Married
	Budaka Participant S	BP.S	M	51	Married
	Budaka Participant T	BP.T	F	45	Married
	Budaka Participant U	BP.U	M	48	Married
	Budaka Participant V	BP.V	M	55	Married
	Total number of participants	22			

The table above shows the demographic information of the participants. From the table, there are twenty two participants (people with physical disabilities and opinion leaders). Ten participants were males and twelve of them were females. Out of twenty two participants, three were in age bracket between 10-20 years, five between 21-30 years, five in between 31-40 years and nine were in 41and above years. The participants were drawn from the districts of Budaka and Kibuku. Seventeen of the participants were married and five were single.

4.2.1 Involvement of PWPDs in the cultural activity of traditional marriage before and during disability inclusion

This was the first objective of the study. This objective analyzed the experiences people with physical disabilities encountered as they got involved in marriage before and during disability inclusion. In this respect, the focus was on spouse identification and social interaction.

Spouse identification

In reference to spouse identification, study findings revealed that majority of participants experienced a variety of challenges during this time. The encountered challenges ranged from discrimination/negative attitude to social interaction.

Discrimination and negative attitude

Before disability inclusion study results indicate that most participants encountered gross challenges during spouse identification as participant E was quoted saying;

> "In the process of finding a spouse, I approached three girls but all frustrated my efforts. However, one girl who seemed to be positive about my request was a bit hesitant to accept for fear of what people would say and think about our relation".

A related experience was shared by participant (K);

> "Long before disability inclusion, there was a school of thought among the different communities that whoever related with a person with a disability in any social activity was likely to become disabled. It was better to have them kept at home to avoid shame and misfortune to the community".

Although information gathered indicated majority of people with physical disabilities experience tough times during spouse identification, other study outcome noted that nowadays during this era of disability inclusion there has been a change in the way the general community viewed people with physical disabilities as participant (F) recounts;

"I admired a girl but I was fearing to approach her for fear of being abused since it is the nature of most girls when approached by men. One day I gained energy and decided to meet her and told her what I wanted from her. She did not abuse me as I expected but agreed with my proposal".

About ways to having marriages of people with physical disabilities free from domestic violence, search for a spouse with whom you share a lot in common than the aspects of division as one of the participants said;

"As we plan to get partners, it is better that we get husbands or wives who are not already married so as to avoid hatred".

Such a view reveals that spouse identification between people with physical disabilities and the ordinary people was attributed to the positive notion by members of their families and the community resulting from awareness campaigns conducted within communities. In support of the above views, the social model of disabilities observes that the difficulties faced by people with physical disabilities are in the environment but not in the person's characteristics. It fosters the elimination of any barriers that can cause society to isolate those with physical disabilities.

Self-efficacy or self-esteem

When asked to talk about spouse identification, many of the sampled participants reported that another challenge they face in process of spouse identification is that being considered incompetent for marriage. Participant (J) said that;

> "When I approached the woman for marriage, she told me that disabled people need more time to do a particular work than other normal people. I considered myself worthless and I couldn't feel myself as someone who could do something that people could recognize".

The experience shared indicates that people with physical disabilities went through before disability inclusion in the process of spouse identification seems to have changed nowadays due to much sensitization and change of attitudes in families and communities as participant F said;

> "It was a surprise for me and the village community for an able-bodied girl to accept a person with a physical disability. It was a talk in the community… May be she just wanted to con him and later run away?"

Apart from Participant J who made no comment, value for oneself was referred to by majority of participants who were interviewed to be a major remedy of averting the bad experiences they went through as participant A recounts;

"As for me they regard me as someone equal to them because I converse and programme with them to carry out many things including taking part in community work. There is need for us to see ourselves as human beings capable of doing what others are able to do".

These views suggested that irrespective of one's disability, self-efficacy, and harmony are likely to strengthen families and there then positing a good image about families of people with physical disabilities. It seems that the feeling of people with physical disabilities being incompetent to marriage is something that has hindered them from identifying women of great help to them. This might even be one of the factors causing them to live a life of isolation.

Such view also, indicates that the numerous challenges encountered by people with physical disabilities during socialization derived from discrimination/ gross negative attitude and self-efficacy. This is an implication that the messages convey a form of low expectations likely to lead to fewer opportunities for individuals with physical disabilities to find spouses thus highlighting people's fears about being sidelined from whatever goes on within a given vicinity. This view support Wright (2016) who states that, when disability is seen in a negative perspective, messages of shame, forms of low expectations which lead to fewer opportunities for persons with physical disabilities. Additionally, the belief that disability was contagious discouraged the marriage of their non-disabled children to disabled adult for fear of what society would perceive these kinds of marriages (Sebwami, 2014).

Social interaction

This was the second aspect of marriage that was considered. The participants were asked several questions regarding socialization and they gave various responses ranging from poverty to limited assistive technology/ devices.

Poverty

Limited resources were another experience that people with physical disabilities faced while in the stage of social interaction in marriage. People with physical limitations themselves were found to have insufficient resources, making it difficult for them to satisfy the expectations of prospective wives. From the interviews one participant I said;

"We met in specified places which demanded spending money, I could not afford such bills. Besides, she wanted to eat, drink and dress well out of my pocket. I could not meet her demands, so I had to let her go".

Regarding the financial position of people with disabilities and in particular to those with physical disabilities, nowadays it is not the case as it was before disability inclusion. Many of them have been enrolled in different categories of educational institutions making them acquire a variety of skills to enable them live independent lives as participant (E) narrated;

"As for me, my parents educated me and I have a job. So I am capable of meeting my needs as I get money at the end of every month".

The experience narrated indicates that people with physical disabilities are not assessed from what they can do but are rated based on their physical limitations and thus regard them to be of no economic value. This finding support Vikström et al., (2020), insufficient or uncertain access to material resources limited people's attraction in the partner pool. Besides the low socio-economic status which in turn became the cause of creating impediments in marriage other than age and kinship as a common practice to prevent marriages between those persons with all forms of disabilities (Hanass-Hancock, 2017).

Assistive technology/ devices and inaccessible environment

During the study findings, it was revealed by majority of participants that they faced challenges of limited access to Assistive technology/ devices and inaccessible environment during social interaction. Reaching the meeting venue for discussions was difficult. Participant B said that;

> "I did not have specialized mobility devices that are needed in the moving to
> the places of meetings that my girlfriend could suggest, moreover she could
> suggest specific areas far from home, so encountered problems in mobility".

Much as most participants had challenges of reaching the meeting points, nowadays the situation is not so alarming in that government has developed some favorable policies. Also Non-governmental organizations and well-wishers have come up to support people with physical disabilities with assistive devices to ease their movement as participant (K) said;

> "These days we are able to reach all places we feel like. I was given a wheel
> chair by an organization to help in the movement. In addition of acquiring
> assistive devices, government has made it a policy and standard rules have

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been put in place that all who construct public buildings should make them accessible to all".

The above revelation was in line with The Persons With Disabilities Act, 2020 Section 26 which makes it incumbent upon whoever owns a facility to ensure that adjustments are made so that people with physical disabilities can have access to the facility.

Therefore, it would appear that persons with physical disabilities were prevented from engaging in socialization activities due to their restricted access to assistive technologies and gadgets. Even those who are physically disabled and their parents or relatives are unable to get the assistive gadgets for their loved ones, which exacerbates the situation. This may have been one of the reasons why people with physical disabilities were not as involved in the Bagwere culture of marriage both before and after disability inclusion.

4.2.2 Involvement of PWPDs in the cultural activity of traditional music before and during disability inclusion.

This was the second objective of the study. This objective explored how people with physical disabilities were involved in the activity of traditional music in Bagwere culture before and during disability inclusion. The study focused on cultural dance and playing of musical instruments as the aspects of the traditional music.

During the interview, participants were asked a number of questions based on the stated aspects of the traditional music. In reaction, they gave a variety of responses.

Cultural dance

According to the responses given, people with physical disabilities experienced challenges in the involvement in cultural dance, two sub- themes emerged and these included negative perception and labeling and activity limitation (participation). The majority of the participants said that the people with physical disabilities were not involved in cultural dance.

Perception and labeling

Participant (G) narrated that;

> "I want to say that people generally had negative thoughts about us as people with disabilities, they used to call us 'Walugono' and all those other nick names referring to the 'disabled".

This was confirmed by participant (N);

> "Majority of people had no or little value for people with disabilities. They thought that being a person with a disability one could hardly contribute any form of engagement in the cultural dance".

From such experiences, it implies that the negative perception greatly contributed to hindering people with physical disabilities from participating in music like their colleagues without a disability but would take center stage and gain prominence in case they sung on matters of mutual importance to the community. However, factors to do with good community perception, positive attitude gave people with physical disabilities a ray of hope regarding music as their future employment.

In connection to what happens nowadays when people with physical disabilities feel interested in joining village music groups, study results indicate that because of the vigorous sensitizations conducted by DPOs, has made different communities to gradually accept to accommodate people with physical disabilities. As participant R narrated;

"The situation of people with disabilities has kept changing. When they watch musicians with disability like Sam Gombya on television performing, they are now aware that for one to have a disability doesn't mean that there is nothing he or she can do. PWPDs now have an opportunity to join music or sing as individuals"

Participation

Another challenge people with physical disabilities faced in the cultural activity of cultural dance was activity limitation. From an interview, participant (D) said that*;*

> "Because am unable to make certain movement tasks I could not get involved in our traditional dance. Besides when that dance starts no one would wish to be with me even on the side ways".

Also participant (N) said that;

> "Various communities where we live think that one's disability makes him or her incapable of being a performer in any meaningful activity".

The narrated experience above revealed that majority of people with physical disabilities did not get involved in the cultural dance because of activity limitation.

As to whether people with physical disabilities involvement in the cultural dance and other music aspects is considered nowadays in this era of disability inclusion, the study found out that the ongoing awareness campaigns conducted by Civil Society Groups, Disabled Persons Organizations have indeed made immense contributions of getting people aware that disability is not inability with appropriate support and moved away from those ill-thoughts that excluded people with physical disabilities from taking an active role in traditional music as participant (F) narrated;

"Having realized that I was musical, my father made sure I was trained and interacted with a variety of musical instruments such as the drums, xylophone, and tube fiddle among others which would be my future career".

The experience of people with physical disabilities makes it clear that they were not involved in cultural dance (Namadu) because the community/families to which this group of people lived with were not willing to allow them take part in the cultural dance due to stereotypic thought and being labeled. It also suggests that disability acted as a cardinal obstacle to their involvement in the dance. This was in line with UNESCO (2016) equal access to an art form is more difficult than it sounds because of the social pressures, stereotypes, and changing attitudes and perspectives which inhibit inclusion and lead to exclusionary practices.

Playing musical instruments

Playing musical instruments was the second aspect of traditional music in the Bagwere culture. When asked if they were involved in the playing the musical instruments, the

majority of the participants revealed that the people with physical disabilities were not involved in playing the musical instruments. They revealed that such instruments were reserved for people whom the community members considered normal. If a person with a disability touched any, ritual was to be performed to cleanse it. Participant (K) narrated that;

> "Musical instruments were meant for the 'normal persons' if one of us touched, it was considered bad omen. They were kept far away from the people with physical disabilities".

It therefore seems that opportunities to access and interact with a variety of traditional music instruments by people with physical disabilities were seriously limited. This finding support the views of Babik & Gardner, (2021) and Sengun *et al*. (2020), revealed in the literature. In the Bagwere culture, there were particular notions of who should play what instruments, associating certain instruments with one's gender and physical abilities.

The participants also revealed that people with physical disabilities faced challenges in participating in playing musical instruments in the Bagwere culture. These included discrimination and appropriateness of musical instruments.

Discrimination

Majority of participants revealed that they encountered notions of discrimination right from the family settings to the community as one of the participants reported;

> "Generally, from what I see how the community treats people with disabilities, we have always been discriminated against by people within communities'

right from our homes because not everyone can like you in the same way" (Participant K).

Participant H also said;

"What I happen to know is that different people within the then communities had a feeling that people with disabilities were to be kept at home and be looked after by their families rather than having them disturbed".

During the interviews, it was revealed that nowadays during disability inclusion many things have changed due to the awareness and sensitization carried out by various institutions concerning disability issues as participant (F) said;

"Nowadays things have changed because people with physical disabilities join and work together with the rest of the music group members. An example is me, when I was in my high school I learnt how to play a keyboard and now I play in church".

Appropriateness of the musical Instrument

During interviews, the participants also revealed that they meet challenges in playing some musical instruments such as 'adungu', piano etc. as said by participant (M);

"Instruments like 'adungu' and other instruments that fall in that category of having many strings played using two hands, make it difficult for a one-handed person to play it with ease".

On the other hand, participants revealed that nowadays musicians with physical disabilities can equally play these instruments as quoted by participant V;

"The recent developments in technologies have encouraged many musicians with physical disabilities to participate in the music industry because one does not need to use physical energy while playing these instruments they just sing and the producer plays back the music trucks".

The participants also revealed that in order for them to be able play some of the musical instruments such as 'adungu', piano etc., and such instruments needed to be modified to match their status as participant F said;

"Instruments like that should be modified by reducing on the number of strings like five so that even a person with one hand can play it with ease. Materials from which they are made should be light".

There is a clear indication that when the available instruments in the Bagwere are modified, some of the people with physical disabilities would be able to play them and take part in the music activity.

Karlsen and Väkevä (2015), Griswold and Chroback (2018) also established that the harp, flute, and piccolo were the instruments preferred by people with physical disabilities. The preferences were made in respect to such instruments because they were light and easy to manipulate for reasons that they did not require use of physical abilities (Eberu, 2020).

As to what should be done in order to support people with physical disabilities to participate in the Bagwere traditional music, gathered information from the interviewed suggested variety of measures to this effect which ranged from awareness creation to attitudinal change.

Attitudinal change

"Society should regard people with physical disabilities like the so called "normal." As people with physical disabilities, we need to look at ourselves positively and secondly to those in company with us" (Participant G).

This was confirmed by participant (V);

"When the community holds positive attitude towards us, we would be able to participate in the music activity because we shall have got the confidence to work with people without disabilities in the community".

It is clear that positive responses were instrumental in bringing about an enabling participatory environment for people with physical disabilities in traditional music. These findings are in agreement with those of Mazzotta et al. (2017) who says that through awareness raising, communities get to realize that everyone has limitations in one way or the other which has played a kin role of bringing about cordial interactions between people with physical disability and their ordinary peers in aspects related to playing instruments without putting any forms of restrictions, coming up with ideas and innovations tailored towards having a performance stage that is user friendly to individuals with physical disabilities.

4.2.3 Involvement of PWPDs in the Bagwere cultural activity of family meetings before and during disability inclusion.

This was the third objective of the study. In this section, the study sought to examine how people with physical disabilities were involved in family meetings before and during disability inclusion. Inaccessible environment and decision making emerged as the sub-themes under the theme of family meetings.

Accessible environment

Before disability inclusion, Study findings indicated that majority of participants experience gross difficulty to reach the venues where clan, family or community meetings were organized due to long distances they had to move and were not user friendly as participant B reported;

> "I often failed to attend meetings because of the nature of the buildings. So I had to be carried by my friends where the meetings were taking place. When they were unable to come meant that I would sit outside".

This is contrary to The Persons with Disabilities Act, 2020. The study further noted that government policies and sensitization members of the public by NGOs and DPOs brought about a gradual change as one of the interviewed participants recounts;

> "Government made it a policy that walkways, ramps and other accessibility features be put on all public buildings being constructed. This has now made it

easy for us to access these places and now we attend these meetings without facing serious challenges" (Participant A).

The experience presented makes it clear that not having accessibility features constructed on the meeting places restrain PWPDs from participating in family and community meetings. However, the policy on accessibility has been instrumental in compelling owners of public buildings to make them accessible to persons with physical disabilities. This was in line with The Persons With Disabilities Act (2020) Section 26 which makes it incumbent upon whoever owns a facility to ensure that adjustments are made so that Persons with physical Disabilities can have access to the facility. This doesn't imply that making such adjustments to the building will play a kin role in compelling the provider to do anything which would alter the nature of the service or business; instead it is the inaccessibility to the building that is likely to bring about a sense of exclusion.

Decision making

Inquiring as to how participants were regarded during meetings, Study outcome pointed out that previously people with physical disabilities were seen as being incapable of making meaningful contributions during meetings as a participant (L) was quoted saying;

"It was quite hard for a person with physical disability to make contributions in such meetings. In case you raised a hand to make contributions in response to what was being discussed, you would either be rebuked or ignored".

Participant (L) outcry contravenes with Article 21 of The Constitution of the Republic of Uganda, (1995) REV (2005) which advocates for equality and free from discrimination and Part 2 Section 5 (6) of The Persons With Disabilities Act, 2020 which prohibits discrimination from educational services on ground of one's disability.

Comparing the previous circumstances with those of nowadays, things seem to be changing for the better as participant (L) narrated;

> "Nowadays when I happen to participate in meetings be it in my village or sub-county council meetings I am given first priority and well listened to".

Further study findings indicate that the abilities that people with physical disabilities have exhibited within school and in community activities have made members of the community to develop confidence among people with disabilities as participant D explained;

> "I am a member of a village youth group. At the end of the year, as youths, we often sit to develop a budget for the end of year party. When members propose a certain amount of money which is high and likely to prevent many members from attending, I always give a proposal of lowering the money and most times it is taken".

In a similar vein, participant G recounts;

"Recently, I was elected as the family secretary due to the contributions I make during these meetings which have been helpful".

Such experience reveals people with physical disabilities were denied opportunities to contribute to decisions during meetings because the general population did not know their potentials due to the bad notions tagged to them. However, the exposure that people with and without disabilities have gone through, has been the cause of positive changes in the lives of persons with physical disabilities.

4.2.4 Chapter summary

The first objective analyzed the involvement people with physical disabilities in the cultural activity of traditional marriage. The study analyzed experiences PWPDs encountered in the process of getting married before and during disability inclusion. According to the study outcome, people with physical disabilities encountered a number of challenges as they tried to form families. This stemmed from how people with physical disabilities were regarded by some members of society. Discrimination/negative attitude, self-efficacy, assistive devices and poverty caused stress to participants during marriage.

The second objective explored how people with physical disabilities were involved in traditional music before and during disability inclusion. In summary, study findings revealed that participants experienced negative perception and labeling from the community, activity limitation (participation). Other study results indicated that people with physical disabilities were distanced from these instruments because of the cultural beliefs attached to them and incompatibility of musical instruments.

The third objective examined how people with physical disabilities were involved in the cultural activity of family meetings before and during disability inclusion. In summary, the study indicated that the common experiences people with physical disabilities faced in getting involved in family meetings included; accessible environment and decision making.

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents summary of findings, conclusion and recommendations in accordance with the following research objectives: involvement of people with physical disabilities in the Bagwere cultural activity of traditional marriage before and during disability inclusion; involvement of people with physical disabilities in the Bagwere cultural activity of traditional music before and during disability inclusion; involvement of people with physical disabilities in the Bagwere cultural activity of family meetings before and during disability inclusion in Uganda.

5.2 Summary of findings

5.2.1 Involvement of people with physical disabilities in the cultural activity of traditional marriage before and during disability inclusion.

Before disability inclusion, many of the interviewed participants testified having encountered a number of challenges as they tried to identify spouses which challenges ranged from being discriminated against, negative attitude to social interaction as discussed below:

*Discrimination/negative attitude w*ere cited to be some of the major challenges encountered by majority of participants. Some participants expressed disappointments with the way girls were approached by men with physical disabilities requesting for marriage unfairly turned down their proposals. It was further noted that those who seemed positive about the requests were hesitant to accept for fear of what people would say and think about their relation. This was so because of African cultural beliefs that existed among the then different communities

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who assumed that whoever related with a person with a disability in any social activity was likely to become disabled too and branding them as people who needed more time to do a particular work compared to other 'normal' people which not only demoralized them but also made them to feel inferior among their respective communities. This might be one of the major aspect as to why many of them live a life of isolation. Although many participants went through this hash moment, the sensitization campaigns conducted by government and other partners in development brought about significant changes in the lives of people with physical disabilities. Thus making marriage between people with physical disabilities and the non-disabled not an issue for one to wonder about. In support of the above views, the social model of disability observes that the difficulties faced by people with physical disabilities are in the environment but not in the person's characteristics. Hence, calling for the removal of all obstacles that may lead to the isolation of people with physical disabilities by society from engaging in the cultural activities based on their individual choices.

5.2.2 Involvement of people with physical disabilities in the cultural activity of traditional music before and during disability inclusion.

This was the second research question. The objective explored how people with physical disabilities were involved in the Bagwere cultural activity of traditional music before and during disability inclusion. Focus of the study was laid towards cultural dance and playing of musical instruments. Negative perception, labeling, activity limitation, calling them nicknames like 'walugono' referring to the 'disabled', attaching little value on abilities of people with physical disabilities were found to be the major challenges encountered by participants in reference to the involvement of people with physical disabilities in Bagwere traditional music. However, aspects like good perception, positive attitudes resulting from the vigorous awareness campaigns conducted within communities, music performances by the

likes of Sam Gombya a renowned musician with physical disability made a shift from the ill-thoughts by different communities who eventually accepted to accommodate people with physical disabilities to take on significant roles in traditional music as was exemplified by one of the interviewed participant who said that; People have become aware that to have a disability doesn't mean that one is incapable of being a performer. When asked if they were involved in playing of musical instruments, study findings revealed that such instruments were preserved for those considered normal and if an instrument was touched by a person with a disability, then rituals were to be performed in order to cleanse it. In case they were permitted to handle and manipulate the instruments, they were given minor instruments they thought would not give them hard time. Appropriateness of musical instruments resulting from the recent developments in technologies gave opportunity to one handed instrumentalists to take full participation in music. It was observed that awareness creation and attitudinal change were to be embraced if people with physical disabilities were to participate in the Bagwere traditional music.

5.2.3 Involvement of people with physical disabilities in the cultural activity of family meetings before and during disability inclusion.

This was the third objective of the study. In this section, the study sought to examine how people with physical disabilities were involved in family meetings before and during disability inclusion. Inaccessible environment and decision making were the major sub-themes raised by participants. Findings indicated that inaccessible environment made it hard for most participants to reach and access the venues where clan, family or community meetings were planned as one participants expressed that, they often failed to attend meetings because of the nature of buildings which lacked accessibility features at their entry points. They had to be carried by friends if at all they were to get to the place of the meeting. Their absence compelled them to sit outside hence, being fed with second hand information.

Lack of accessibility features on such places restrain people with physical disabilities from participating in family and community meetings. However, the policy on accessibility has been instrumental in compelling owners of public buildings to make them accessible to people with physical disabilities. This is in line with Section 26 of the Persons with Disabilities Act (2020).

As regards to decision making, it was pointed out that previously people with physical disabilities were viewed to be incapable of making meaningful contributions during meetings. Comparing the previous circumstances with those of today, a lot has changed; people with physical disabilities are given room to contribute ideas during family, village or sub-county meetings. These resulted from abilities exhibited by people with physical disabilities during their time while at school and in community activities and the exposure acquired by the general community which has been the cause of the positive changes towards people with physical disabilities.

5.3 Conclusion

5.3.1 Involvement of people with physical disabilities in the cultural activity of traditional marriage before and during disability inclusion.

The study concludes that before disability inclusion, people with physical disabilities experienced challenges such as discrimination and self-efficacy during spouse identification. Also their social interaction was hindered by poverty and assistive devices/inaccessible environment. During disability inclusion, sensitization of the community, provision of assistive devices increased the participation of peoples with physical disabilities in cultural activity of traditional marriage.

5.3.2   Involvement of people with physical disabilities in the cultural activity of traditional music before and during disability inclusion.

The study concludes that before disability inclusion, people with physical disabilities were negatively perceived and labelled and did not fully participate in cultural dance. Appropriateness of musical instruments also hindered their participation in playing the musical. During disability inclusion there was awareness creation that changed community/family perception and attitude which provided people with physical disabilities full participation in traditional music**.**

5.2.3   Involvement of people with physical disabilities in the cultural activity of family meetings before and during disability inclusion.

The study concludes that before disability inclusion, involvement of people with physical disabilities cultural activity of family meetings was hindered by accessible environment and limited participation in decision making. During disability inclusion the government policies and activities of Non-Government Organisation such as provision of mobility devices and construction of ramps along path ways of buildings in key public institutions increased the involvement of people with physical disabilities activity of family meetings

5.4 Recommendations

In light of the findings of this study, the following recommendations are put forward.

Involvement of people with physical disabilities in the cultural activity of traditional marriage before and during disability inclusion

Although a sizable number of participants interviewed were found to be married and those that had interest in getting spouses, it was revealed that majority of the participants

encountered numerous challenges as they tried to identify spouses due to labeling, poverty and negative attitudes of some members in the community.

People with physical disabilities ought to develop a sense of creativity and bring other people to closely work with them.

There is dire need for organizations for and of people with physical disabilities to sensitize the public on the capabilities of persons with physical disabilities have in respect to going about with daily life activities.

There is need for people with physical disabilities to engage in social economic activities within their respective localities.

Involvement of people with physical disabilities in the cultural activity of traditional music before and during disability inclusion

Study findings indicated that aspects to do with negative attitude/discrimination among others were at the fore front of averting people with physical disabilities from joining and participating in music. However, positive attitudes, receptiveness, were cited to have been among those aspects that made it possible for people with physical disabilities to take and play an active role in the traditional music industry.

The community development office ought to team up with the local disabled persons organizations to have owners of entertainment places sensitized on the accessibility policy to enhance construction of ramps.

Community members ought to portray people with disabilities just the way it does for the non-disabled by according them the same opportunities when it comes to music performance since it is all about skills and not body physical ability. There is need to consolidate the apparent achievement by people with physical disabilities together with the general community.

Involvement of people with physical disabilities in the cultural activity of family meetings before and during disability inclusion

Study findings revealed that negative attitude, stigma and discrimination, lack of mobility assistive devices to have been some of the hindering factors that burred people with physical disabilities from reaching and participating in family meetings.

Government in partnership with Organizations For and Of people with disabilities to avail mobility supportive devices to people with physical disabilities at subsidized costs to enhance independent living among people with physical disabilities.

Kibuku and Budaka district unions of people with disabilities together with the respective community development offices should sensitize their communities about disabilities and the related causes.

There is need for clan and opinion leaders to work closely with the Bagwere cultural leadership to see the modification of certain instruments in order to promote participation of people with severe physical disabilities in Bagwere traditional music.

5.5 Areas for further studies

According to what has been discovered in the study, to pacify the situation of involvement of people with physical disabilities in Bagwere cultural activities before and during disability inclusion in Uganda, the researcher suggests that;

Future researchers carry out study on the involvement of people with hearing impairment in the Bagwere cultural activities before and during disability inclusion

The study can be done on the involvement of people with physical disabilities in other cultures' traditional activities such as marriage, before and during disability inclusion.

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APPENDICES

Appendix I: Interview guide for people with physical disability

Dear Participant,

My name is Nakirijja Saudha a student in Kyambogo University. I am carrying out research about 'Involvement of people with physical disabilities in the Bagwere cultural activities before and during disability- inclusion.' I am interested in your views and experiences in your role as a (*an elderly person-with-physical disability; youth-with-physical disability; member of a family with a member who has physical impairment and as an opinion leader).* There are no right or wrong answers so please feel free to tell me your thoughts. Your name will be kept anonymous and the information you provide will be used for research purposes.

Participant		GENDER	Tick✓
e.g an elderly person-with-physical disability; youth-with-physical disability; member of a family with a member who has physical impairment).		Male	
		Female	

 I'm interested in your thoughts about how people with disabilities are generally viewed around here.

 Prompts:

- What are the main attitudes and beliefs about people with disabilities?

- From your experience, what do you think of people with disabilities being considered as equal members of the family or community?

- What do you think people in your work setting/group (e.g. school, community etc.) regard people with physical disabilities?

Specific objectives

A. **To analyze the involvement of PWPDs in the Bagwere cultural activity of traditional marriage before and during disability inclusion**

1. Kindly talk about the marriage of people with physical disabilities among the Bagwere culture in the past.
2. Kindly talk about the marriage of people with physical disabilities among the Bagwere culture nowadays.
3. What problems did people with physical disabilities face in the past concerning marriage?
4. What problems do people with physical disabilities face nowadays concerning marriage among the Bagwere culture?
5. What do you think should be done concerning marriage of people with physical disabilities among the Bagwere culture?

B. **To explore the involvement of PWPDs in the Bgwere cultural activity of traditional music before and during disability inclusion.**

1. Kindly talk about how Bagwere traditional music used to be conducted during the past.

2. Kindly talk about how Bagwere traditional music is conducted nowadays.

3. What problems did people with physical disabilities face in the past in participating in the Bagwere traditional music like during 'namadu' cultural festivals?

4. Nowadays, what challenges do you face in participating in the Bagwere traditional music when you are with fellow musicians?

5. What do you think should be done to support people with physical disabilities to participate in the Bugwere cultural music?

C. To examine the involvement of PWPDs in the Bagwere cultural activity of family meetings before and during disability inclusion.

1. Talk about what took place in Bugwere culture the past when there was a family / clan meeting

2. Talk about what takes place in Bugwere culture nowadays when there is a family / clan meeting

3. In the past what were your chances to talk / suggest ideas during Bagwere family or clan meetings.

4. Nowadays talk about your chances to talk / suggest ideas during Bagwere family or clan meetings

5. From your experience mention whether in the past, your ideas or suggestions were valued or given importance during Bagwere family/ clan meetings.

6. From your experience mention whether nowadays your ideas or suggestions are valued or given importance during Bagwere family/ clan meetings.

7. What problems do you face being participating in Bagwere family/ clan meetings?

8. What do you think should be done for people with physical disabilities to be part of the Bagwere family/ clan meetings?

Thank you very much for your patience, valuable time and wonderful contribution.

END OF SEMI-STRUCTURED INTERVIEW

Dear Participant,

My name is Nakirijja Saudha a student in Kyambogo University. I am carrying out research about 'Involvement of people with physical disabilities in Bagwere cultural activities before and during disability- inclusion.' I am interested in your views and experiences in your role as *an opinion leader.* There are no right or wrong answers so please feel free to tell me your thoughts. Your name will be kept anonymous and the information you provide will be used for research purposes.

Participants	Gender	**Tick✓**
Opinion leaders in the Ikumbania of the Bagwere	Male	
	Female	

I'm interested in your thoughts about how people with disabilities are generally viewed around here.

Prompts:

1. What are the main attitudes and beliefs about people with disabilities?

2. From your experience, what do you think of people with disabilities being considered as equal members of the family or community?

3. What do you think people in your work setting/group (e.g., school, community etc.) regard people with physical disabilities?

Specific objectives

A. **To analyze the involvement of people with physical disabilities in the Bagwere cultural activity of traditional marriage before and during disability inclusion**

1. Kindly talk about the marriage of people with physical disabilities among the Bagwere culture in the past.

2. Kindly talk about the marriage of people with physical disabilities among the Bagwere culture nowadays.

3. What problems did people with physical disabilities face in the past concerning marriage?

4. What problems do people with physical disabilities face nowadays concerning marriage among the Bagwere culture?

5. What do you think should be done concerning marriage of people with physical disabilities among the Bagwere culture?

B. To explore the involvement of people with physical disabilities in Bagwere cultural activity of traditional music before and during disability inclusion.

1. Kindly talk about how Bagwere traditional music used to be conducted during the past.

2. As an opinion leader, kindly talk about what happens in Bagwere communities nowadays when people with physical disabilities feel interested in joining village music groups or during 'namadu' cultural festivals?

3. What problems did people with physical disabilities face in participating in music among the Bagwere in the past?

4. In your view, what other problems are faced by people with physical disabilities in Bagwere traditional music nowadays when they are with their fellow musicians?

5 .As an opinion leader, what do you think should be done to support people with physical disabilities to participate in the Bagwere traditional music?

C. To examine the involvement of people with physical disabilities in Bagwere cultural activity of family meetings before and during disability inclusion.

1. How were people with physical disabilities involved in the family/ clan meetings among the Bagwere in the past?

2. How are the people with physical disabilities participating today in the family/ clan meetings among the Bagwere?

3. What problems did people with physical disabilities face in the past when participating in the family/ clan meetings among the Bagwere?

4. What problems do people with physical disabilities face today when participating in the family/ clan meetings among the Bagwere?

5. What do you think should be done in order to involve people with physical disabilities in the family/ clan meetings among the Bagwere?

Thank you very much for your patience, valuable time and wonderful contribution.

Appendix III: Consent Form.

KYAMGOBO UNIVERSITY

FACULTY OF SPECIAL NEEDS AND REHABILITATION

LETTER OF CONSENT

Dear participant,

I am **NAKIRIJJA SAUDHA**, a final year student pursuing a Master's Degree in Special Needs Education. I am conducting a research study entitled "**Involvement of people with physical disabilities in the Bagwere cultural activities before and during disability inclusion**".

You are among the participants purposively selected to provide me with appropriate information. The information given will be kept confidential and used purely for academic purposes only.

TAITANIZOKO JOHN
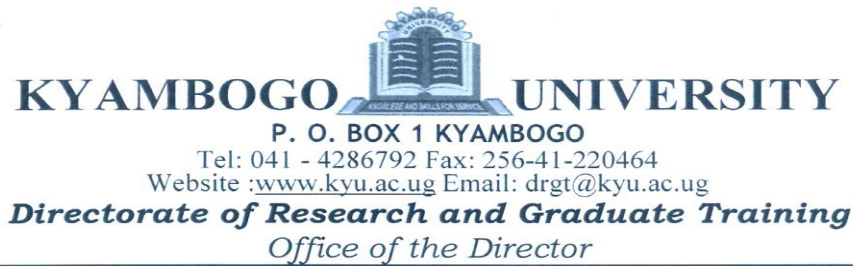
NAKIRIJJA SAUDHA   Participant

19/U/MSNE/20986/PD

Appendix IV: Introductory Letter

KYAMBOGO UNIVERSITY

P. O. BOX 1 KYAMBOGO
Tel: 041 - 4286792 Fax: 256-41-220464
Website :www.kyu.ac.ug Email: drgt@kyu.ac.ug

Directorate of Research and Graduate Training
Office of the Director

APPENDIX 8

Date: 07/01/2023

TO WHOM IT MAY CONCERN

RE: NAKIRIJJA SAUDHA

Dear Sir/Madam,

This is to introduce to you the above named student Reg: No **19/U/GMSN/20986/PD** Pursuing Master in Special Needs Education, Department of Visual Impairment Studies, Kyambogo University.
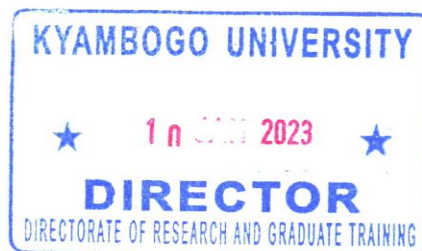
She intends to carry out research on **"Involvement of people with Physical Disabilities in Bagwere Cultural Activities before and during Disability-Inclusion"** in partial fulfillment of the requirements of the award of Master in Special Needs Education

The purpose of this letter therefore is to request you to grant her permission to carry out her study in your institution.

Any assistance rendered to her will be highly appreciated.

Yours sincerely,

Prof. Bosco Bua
AG. DIRECTOR

KYAMBOGO UNIVERSITY
★ 1 n 2023 ★
DIRECTOR
DIRECTORATE OF RESEARCH AND GRADUATE TRAINING

BUDAKA LOCAL GOVERNMENT

28th June, 2022.

Ms. Nakirijja Saudha

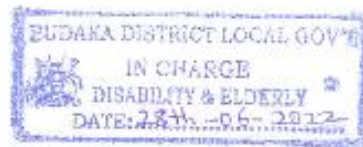Kyambogo University

P. O. BOX 1

KAMPALA

RE: REQUEST FOR PERMISSION TO CARRY OUT RESEARCH

The above subject refers;

Permission is hereby granted to you to carry out research on "Involvement of people with physical disabilities in the Bugwere cultural activities before and during disability inclusion"

You are expected to exercise utmost ethical treatment of study subjects, consented participation and that results of the study will be used for academic purposes only.

Faith.

TINO FAITH

District Councilor for PWDs

KIBUKU LOCAL GOVERNMENT

28TH June, 2022.

Ms. Nakirijja Saudha

Kyambogo University

P. O. BOX 1

KAMPALA

RE: REQUEST FOR PERMISSION TO CARRY OUT RESEARCH

The above subject refers;

Permission is hereby granted to you to carry out research on "Involvement of people with physical disabilities in the Bagwere cultural activities before and during disability inclusion"

You are expected to exercise utmost ethical treatment of study subjects, consented participation and that results of the study will be used for academic purposes only.

KAIDU KETTY

for

District Councilor for PWD

Appendix VI: Study Area Maps

MAP OF BUDAKA DISTRICT

MAP OF KIBUKU DISTRICT