# GLOBALIZATION AND THE EVOLUTION OF MARRIAGE AMONG THE BASOGA: A CASE STUDY OF IGANGA MUNICIPALITY

**By**

**NAMWENDE DAMALIE**

**Reg. No: 22/U/GMARS/529/PE**

**A DISSERTATION SUBMITTED TO THE DIRECTORATE OF RESEARCH AND GRADUATE TRAINING IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN RELIGIOUS STUDIES OF KYAMBOGO UNIVERSITY**

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## DECLARATION

I Namwende Damalie, hereby declare that this Dissertation titled, "Globalization and the Evolution of Marriage among the Basoga: A Case Study of Iganga Municipality" is my original work and has never been submitted to any University or institution of higher learning for any academic award.

Signed..... Date.....

Namwende Damalie

(Researcher)

## APPROVAL

This is to certify that this Dissertation titled, “Globalization and the Evolution of Marriage among the Basoga: A Case Study of Iganga Municipality "has been carried out by Namwende Damalie under the supervision of:

Sign.....Date.....

Rev. Dr. Joy Isabirye

Supervisor

Sign.....Date.....

Dr. Prosperous Nankindu

Supervisor

## DEDICATION

This work is affectionately dedicated to my husband for his support and words of encouragement, my children (Arnold, Agatha and Arthur) for their constant prayers and words of hope they could speak to me whenever they met me.

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My gratitude first goes to God who has given me the strength and courage to undertake this research.

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## ABSTRACT

This study intended to investigate the influence of globalization and evolution of marriage among the Basoga, a case study of Iganga Municipality, this study sought to (1) investigate how traditional marriage was practiced among the Basoga, (2) explore the changes in traditional marriage among the Basoga, and (3) assess the impact of globalization on traditional marriage practices among the Basoga. Using a qualitative case study design, data were collected through in-depth interviews, and focus group discussions from a purposive and snowball sample of 40 participants, including 24 elders (12 men and 12 women), 12 young married individuals, and 4 opinion leaders. Data were analyzed using thematic analysis, involving transcription, coding, and identification of key themes and patterns. The findings revealed that traditional marriage was culturally rich, involving family, community, and spiritual participation, but has since undergone transformation due to globalization, education, and religion. While greater personal freedom and gender equality have emerged, the decline of ancestral consultation, mentorship, and communal decision-making has weakened cultural cohesion. The study concludes that globalization has significantly redefined marriage in Busoga, promoting independence and modernity but also increasing financial burdens and intergenerational tensions. It recommends that opinion leaders organize intergenerational dialogues to harmonize traditional and modern values; elders revive guidance and mentorship roles; young married couples uphold cultural values responsibly; and policymakers integrate cultural education into school curricula to preserve and document traditional marriage practices.

# CHAPTER ONE
# INTRODUCTION AND BACKGROUND

## 1.0. Introduction

This dissertation titled "*Globalization and the Evolution of Marriage among the Basoga: A Case of Iganga Municipality*" examined the influence of globalization on the transformation of traditional marriage practices among the Basoga people. The study explored how marriage was originally practiced, the nature of its evolution, and the extent to which global cultural interaction reshaped these customs over time. Grounded in anthropological perspectives that view marriage as both a social and cultural institution, the research highlighted how traditional marriage in Busoga, once characterized by family involvement, payment of dowry (Omwandhu), and consultation with ancestral spirits (Lubaale), gradually changed under the forces of globalization, education, religion, and Western ideals.

Nayef (2006) defines globalization as the process of transnational interaction and cultural integration that spans economic, technological, and social dimensions. Similarly, Oni (2017) describes globalization as the increasing interconnection and exchange among nations and peoples, driven by advances in communication technologies, mobility, political and military influence, knowledge dissemination, and the blending of cultural values, systems, and practices. The researcher aligns with these definitions because they comprehensively capture how globalization operates across multiple spheres, not only facilitating economic exchange but also reshaping social and cultural institutions. In the context of marriage, globalization has introduced new ideologies such as individualism, romantic love, gender equality, and formal legal unions that often conflict with communal and customary expectations. Consequently, several traditional practices, including clan negotiations, bride price rituals, and spiritual consultations, have been diminished or replaced by Western-style church and civil weddings, reflecting the pervasive influence of global cultural norms on local marriage systems.

The study therefore investigated the influence of globalization and evolution of marriage among the Basoga, using Iganga Municipality as a focal point due to its rapid urbanization and exposure to global culture. Chapter One presented the foundational components of the research, including the background to the study, the statement of the problem, the objectives, research questions, the significance, scope, and the theoretical framework guiding the analysis.

## 1.1 Background to the Study

### 1.1.1 Historical Background

Globally, marriage has long been recognized as a vital institution that sustains human societies through procreation, companionship, and lineage continuity. However, as societies evolve, the institution of marriage also transforms under the influence of globalization, education, religion, and globalization. According to Baloyi (2022), marriage is not only a personal union but also a cornerstone of social stability, functioning as a framework for the transmission of values and social cohesion. An anthropologist Nukunya (2016:52) defines marriage as "any union in which the couple has gone through all the procedures recognized in the society for the purposes of sexual intercourse, raising of a family or companionship."

Historically, in African societies, marriage was perceived as a collective and sacred institution extending beyond the two individuals involved. It symbolized a social contract between families and communities, consolidating kinship alliances, ensuring lineage continuity, and maintaining moral and spiritual order (Fallers, 1965). Romantic love played a minor role, as family consent, community involvement, and cultural observances were more central to marital arrangements. Traditional African marriages typically involved the payment of bride wealth, family negotiations, and rituals symbolizing respect and unity between families.

Among the Basoga people of southeastern Uganda, marriage was deeply rooted in ancestral traditions and clan-based values. The institution emphasized family involvement, the payment of bride wealth (Omwandhu), and performance of rituals such as Okuzaalibwa mu maka to formalize unions (Isiko & Isabirye, 2023). Elders played a central role in guiding marriage negotiations, and the Songa (paternal aunt) was responsible for mentoring brides in matters of morality and domestic life. These practices ensured social stability and upheld communal norms (Lubogo, 2020).

However, the advent of colonial rule, missionary activity, formal education, and Christianity introduced new marital ideologies that gradually eroded indigenous practices (Nayenga, 1981). Globalization, characterized by increased interconnectivity and cultural diffusion, has further transformed marriage institutions by promoting Western values such as romantic love, individual choice, and gender equality (Nayef, 2006). Consequently, the Basoga's traditional

marriage system has evolved from a family-centered institution to one influenced by modern socio-economic realities and global cultural exposure.

### 1.1.2 Theoretical Background

This study was anchored on Modernization Theory which explains how global interconnectedness transforms local cultural systems. Giddens (1990) and Robertson (1992) argue that modernization involves the compression of time and space, allowing ideas, beliefs, and practices to circulate rapidly across societies. In this regard, global media, migration, and education have introduced new marriage ideals such as civil and church weddings, challenging the cultural authority of traditional institutions (Piller, 2003). These theoretical perspectives jointly illuminate the dynamic interplay between traditional norms and global modernity, demonstrating how Basoga marriage practices have evolved within a global cultural matrix.

### 1.1.3 Conceptual Background

Conceptually, this study focused on three key constructs: traditional marriage, globalization, and evolution.

Traditional marriage refers to a culturally sanctioned union conducted according to indigenous customs and values. As defined by Isiko and Isabirye (2023), it is “a marriage celebrated according to the rites and customs of an African community.” Such marriages typically involve parental negotiation, payment of bride wealth, ancestral blessings, and communal participation. In the Basoga context, traditional marriage served multiple social functions including lineage continuity, moral instruction, and maintenance of social harmony (Fallers, 1965). Within the Basoga community, traditional marriage is a culturally and socially sanctioned institution that reflects the values and beliefs of the people. It typically involves the identification of a suitable partner by parents, the payment of dowry (Omwandhu), and consultation with family spirits (Lubaale). In this study, marriage is defined as a socially and culturally official union between individuals, involving a commitment to shared life, mutual support, and the raising of children within the cultural and traditional frameworks of the Basoga.

Globalization, according to Oni (2017), refers to the process of progress and increased interaction among nations and peoples worldwide, driven by advances in communication technologies, mobility, political and military influence, knowledge, and the blending of

cultural values, systems, and practices. Onyeonoru (2018) further emphasizes that globalization connects nations and regions through the flow of information and communication, resulting in transformations in existing socio-cultural, political, economic, and educational structures. In this study, globalization is analyzed in three main dimensions, socio-cultural, economic, and political, and their influence on Basoga marriage practices. Socio-cultural globalization manifests in the adoption of Western marital ideals, romantic love-based unions, inter-ethnic marriages, and changing gender roles, which challenge traditional practices such as family consent, ancestral consultations (Lubaale), and Songa mentorship. Economic globalization affects marriage through the commercialization of bride wealth (Omwandhu) and the increasing financial considerations in union formation, often prioritizing economic capacity over cultural rituals. Political globalization, including the spread of formal legal systems and state regulations on marriage, has encouraged civil and statutory weddings, sometimes at the expense of customary ceremonies. Collectively, these dimensions of globalization have reshaped Basoga marriage by blending traditional and modern practices, creating hybrid forms of marital union that reflect both cultural heritage and global influences.

Evolution, as used in this study, denotes the gradual transformation of traditional marital practices in response to external influences such as education, religion, and economic globalization (Mulvaney, 2014). Thus, the concept of evolution of traditional marriage captures the adaptation of indigenous systems to changing socio-cultural realities, resulting in a hybrid model that blends traditional and modern values. This conceptualization underscored the study's focus on understanding how global influences reshape indigenous Basoga marital traditions over time.

### 1.1.4 Contextual Background

The Busoga Region, located in southeastern Uganda, is inhabited predominantly by the Basoga, a Bantu-speaking ethnic group comprising approximately 8.8% of Uganda's population (Mugerwa, 2021). The region is geographically bounded by Lake Kyoga to the north, the Victoria Nile to the west, Lake Victoria to the south, and the Mpologoma River to the east (Langlands, 1975). The Basoga are known for their strong cultural identity under the leadership of the Isebantu Kyabazinga, who serves as the cultural head of the Busoga Kingdom (Lubogo, 2020). Traditionally, the Basoga were agriculturalists and pastoralists

whose cultural and spiritual lives were governed by ancestral worship and community-based moral systems.

In this context, marriage was more than a private contract, it was a collective institution that united families and ensured social stability. However, the contemporary socio-economic landscape of Busoga, particularly in urban centers like Iganga Municipality, reflects a society in transition. Exposure to global media, formal education, and religious teachings has fostered new perceptions of marriage, leading to the decline of rituals such as Lubaale consultation and Songa mentorship (Isiko & Isabirye, 2023). At the same time, economic constraints and Western influence have altered the symbolism of bride wealth, turning it from a gesture of appreciation into a commercial transaction (Mary, 2021).

Consequently, marriage in Iganga Municipality today embodies a fusion of traditional and modern elements. While practices like bride wealth and family consent persist, they coexist with love-based unions, civil marriages, and church weddings. This evolution reflects the broader challenges of cultural preservation in a globalized era, prompting the need to investigate how globalization continues to redefine traditional Basoga marriage practices.

### 1.2 Statement of the Problem

Historically, marriage among the Basoga was a deeply rooted cultural institution guided by ancestral customs, spiritual beliefs, and communal values, involving stages such as identifying a partner, consulting family spirits (*Lubaale*), paying dowry (*Omwandhu*), and the mentorship of girls by *Songas* (paternal aunts) before formal approval from both families. Globalization has profoundly transformed cultural practices across the world, and among the Basoga people of Iganga Municipality, its influence is most visible in the changing patterns of traditional marriage. Contemporary trends reveal a steady erosion of these customs as Western ideologies and lifestyles reshape perceptions of marriage. Increasingly, couples opt for civil and religious weddings that exclude traditional rituals, elders' roles in negotiations have diminished, and practices like bride price payment and spiritual consultations are being abandoned. These shifts have not only altered the structure and meaning of marriage but also weakened the social and spiritual fabric that traditionally bound Basoga families together. Despite growing evidence of cultural transformation, reflected in modern dress codes, Western-style ceremonies, and reduced community participation, there remains a gap in existing knowledge on how globalization has specifically affected the evolution of Basoga marriage practices and what cultural elements are being preserved or lost in the process. This

study, therefore, sought to investigate the influence of globalization and evolution of marriage among the Basoga.

### 1.3 Objectives to the Study

The objectives of the study were categorized as reflected below:

#### 1.3.1 General Objectives

To investigate the influence of globalization and evolution of marriage among the Basoga and how it has evolved in Iganga Municipality.

#### 1.3.2 Specific Objectives

This study has three specific objectives to:

i. Investigate how traditional marriage was practiced among the Basoga.
ii. Explore the changes in traditional marriage among the Basoga.
iii. Assess the impact of globalization on traditional marriage practices among the Basoga.

### 1.4 Research Questions

i. How was traditional marriage practiced among the Basoga?
ii. How has traditional marriage changed among the Basoga?
iii. How has globalization impacted traditional marriage among the Basoga?

### 1.5 Significance of the Study

This study will be significant to the following categories of people:

i. policy makers

This research will benefit policy makers in that it can guide them in designing more effective policies on marriage in the global world.

ii. Opinion leaders

This research will benefit opinion leaders to understand the changing social norms and values that may help them stay informed about the evolving societal trends. Opinion leaders can use these research findings to promote cultural sensitivity and helping to bridge gaps between different cultural groups.

iii. Elders

This research will benefit the Elders to use the research findings to provide more effective guidance and support to younger family members to strengthen their family bond. It may also help elders to better understand the perspective experiences of younger generation.

iv. Young married couples

This study will benefit the married couples in that it may help them gain valuable insight to improve their relationship dynamics and build stronger and more fulfilling partnership and couples may also understand the complexities of modern marriage and couples can strengthen their relationship foundation and build a more resilient partnership.

## 1.6 Scope of the Study

The scope of the study was categorized into three subsections namely; the geographical, content and time scope as presented under the subsequent subheadings:

### 1.6.1 Geographical Scope

The study was conducted in Iganga Municipality, located in the Busoga sub-region of Eastern Uganda. The Municipality falls under Iganga District and encompasses several Wards including Bugumba, Igamba, Bikadho and Nakavule wards. The municipality was selected because it embodies characteristics of urban and rural environment, making it an ideal setting for examining how globalization has influenced and transformed indigenous marriage practices.

### 1.6.2 Content Scope

The study was specifically confined in three objectives: to investigate how the Basoga traditional marriage was practiced in Iganga Municipality, to analyze the changes that have come in the Basoga traditional marriage due to globalization and assess the impact of globalization on the Basoga traditional marriages. The researcher studied how traditional marriage used to be practiced, the changes in the traditional marriage due to globalization and its impact on marriage in Iganga Municipality, However, Kasedde (2010) studied on the "The changing roles of traditional cultural institutions in Uganda: The case study in Busoga" Exploring the Evolution of the Traditional institution in Busoga.

### 1.6.3 Time Scope

Data collection took a time frame of four months from March and June 2025, enabling the researcher to gather current insights and lived experiences from the local community regarding the state of traditional marriage customs today.

## 1.7 Conclusion

In summary, Chapter One established the foundation for the study on the globalization and evolution of Basoga marriage in Iganga Municipality, outlining the historical and cultural

importance of traditional practices, the impact of globalization, the study's objectives and research questions, its significance to key stakeholders, and the scope of the research, with Iganga Municipality justified as a representative site for examining cultural change.

The next chapter is the literature review which presents a review of relevant literature related to the study on globalization and the evolution of marriage among the Basoga. The purpose of the literature review is to provide a conceptual and empirical foundation for the research.

# CHAPTER TWO

# LITERATURE REVIEW

## 2.0 Introduction

This chapter contains reviewed literature which was relevant to the entire study. The content was presented in themes derived from specific objectives. However, the existing literature affirms that traditional marriages were drastically getting modified to cope with the modern trajectories of living as evident in the scholarship cited below.

## 2.1 Traditional Marriage Practices and Rituals

Traditional marriage, often referred to as customary marriage, is a culturally sanctioned union formalized through a series of traditional practices and rituals, most notably the payment of bride wealth. This form of marriage is practiced worldwide but remains particularly significant within African societies, where it embodies social identity, family continuity, and cultural heritage. According to Nukunya (2016), in Ghana, a customary marriage is established when a man and woman fulfill all recognized cultural requirements, including the payment of bride wealth, participation in family gatherings, offering of libation prayers, exchange of symbolic gifts, and engagement in various traditional performances. These rituals not only mark the legitimacy of the union but also strengthen the bond between families and communities (Nukunya, 2016:56-58).

Similarly, in Uganda and other African contexts, traditional marriage ceremonies place great emphasis on communal participation, mutual consent, and the preservation of lineage. The rituals involved such as negotiation of bride wealth, ancestral blessings, public introductions, and exchange of tokens, reflect deep cultural values of respect, unity, and continuity. Over time, however, these practices have evolved due to modernization, economic transformation, and exposure to global cultural influences. Thus, the patterns and trends in traditional marriage today can be understood as a blend of enduring rituals and changing social norms that continue to redefine the meaning and practice of customary unions.

### 2.1.1 Courtship and Partner Selection

Courtship refers to the traditional period of dating or relationship-building that precedes engagement and marriage (or long-term partnership in societies where marriage may not be

permitted). It serves as an alternative to arranged marriages, allowing individuals to interact, learn about one another, and decide whether to formalize their relationship. According to Geiger and Livingston (2019), courtship typically involves social interactions such as dining, attending events, or shared recreational activities. In modern times, it can also occur virtually through digital communication platforms.

Traditionally, marriage was not merely a union between two individuals but a bond between two families or kinship groups, where the guidance and approval of parents and elders were indispensable. In Japan, for instance, families often engage professional matchmakers who present photographs and profiles of potential spouses, culminating in a formal meeting known as Omiai if both parties agree (Geiger & Livingston, 2019). Similarly, among the Yoruba of Nigeria, Ogoma (2014) notes that courtship and marriage negotiations were conducted primarily by parents and intermediaries (alarina). The couple's involvement was minimal until both families had reached an agreement, after which the bride received training on marital responsibilities from her paternal aunt.

Nakyeyune (2024) further explains that in Buganda, parents carefully scrutinized the moral standing and reputation of potential in-laws, ensuring the maintenance of good traditions. Brides were guided and mentored to prepare for their marital duties. In contrast, the Better Help Editorial Team (2023) observes a cultural shift in Western societies such as the United States, where individual autonomy increasingly outweighs parental involvement in partner selection.

From the researcher's understanding, these scholars collectively highlight the evolution of courtship from a family-centered practice to one that increasingly values personal choice and emotional compatibility. While African societies such as the Yoruba and Buganda emphasize collective decision-making and moral guidance, Western cultures now prioritize individual preference and emotional connection. However, there remains limited empirical research on how these traditional norms are negotiated within contemporary Basoga families, particularly how parental influence and individual autonomy coexist in modern partner selection processes. This gap underscores the need to explore how cultural values are adapting to changing social dynamics within the Busoga community.

### 2.1.2 Bride Wealth and Dowry

Bride wealth has long served as a central pillar of traditional marriage, symbolizing the formal bond between two families and affirming social and economic unity. According to Atim et al. (2020), in the Karamoja region, the custom of paying bride wealth once centered around livestock contributions and collective family support, has gradually evolved. Today, monetary payments are becoming more common, reflecting broader economic transitions and increased youth participation in marital negotiations. Similarly, Asiimwe (2013) and Nakyeyune (2024) observe that across Uganda, modern gifts such as cars, livestock, and cash have replaced many of the traditional items once exchanged. These changes are also evident in the transformation of marriage ceremonies, which have shifted from intimate, family-based gatherings to elaborate and highly publicized celebrations. Nonetheless, scholarly documentation on the specific traditional materials, rituals, and their transformation among the Basoga people remains limited, particularly regarding how modernization has affected the qualitative and quantitative aspects of bride wealth practices.

Diala (2025) carried out a study on normative motivations and constructions: reflections on bride wealth payment in Africa. The author states that most traditional societies in sub-Saharan Africa have experienced diverse challenges through their encounters with forces of globalisation, such as colonialism, apartheid and the human rights movement. The legacies of these forces continue to reshape their cultural values, belief systems, practices and legal identities, often leading to their loss or transmogrification. The practice of bride wealth payment has survived its encounter with globalisation. Bride wealth payment is notable for its role in legitimizing marriages and solidifying an alliance between the families of the bride and the groom. Its resilience amid socio-economic changes, with variations in form and quantum, is remarkable, despite accusations that it undermines women's agency and contributes to gender-based violence. This paper reveals the adaptive nature of bride wealth, offering insights into the interaction between tradition and modernity. The study calls for policies that are both culturally sensitive and respectful of lasting norms, while also addressing gender equity concerns and suggests that policymakers should align legal frameworks with cultural experiences to encourage inclusive development.

From the researcher's understanding, the works of Atim et al. (2020), Asiimwe (2013), Nakyeyune (2024), and Diala (2025) collectively illustrate that bride wealth, while deeply rooted in cultural identity, has not remained static. It continues to adapt to contemporary

social and economic realities, balancing tradition with modern expectations. Among the Basoga and other Ugandan communities, these changes reflect a broader cultural negotiation between preserving ancestral values and accommodating modernization. I therefore conclude that while bride wealth remains a vital symbol of unity and respect, its ongoing evolution underscores the need for dialogue that safeguards cultural integrity while addressing emerging social issues such as gender equality and economic fairness.

### 2.1.3 Timing and Family Formation

Traditionally, the transition into marriage symbolized not only the union of partners but also the formal beginning of new family relationships and social standing. As Atekyereza K. (2002) explains in the case of the Bakiga, marriage represented completion, the assumption of responsibilities, and attainment of social status. In this sense, entering marriage was the culmination of reaching adult-social readiness and became a marker of full membership in the community. However, significant changes have occurred in the timing of marriage and subsequent family formation. For example, Bantebya G. et al. (2014:39) observe that whereas traditionally girls married between ages 18 and 30, more recent trends in some contexts include much earlier marriages, sometimes forced, driven by socio-economic pressures. In the Ugandan context, national data show that the median age at first marriage among women age 25-49 rose only slightly from about 17.8 to 18.7 years between earlier decades and the 2016 survey. Moreover, research by Paulino Ariho and Allen Kabagenyi (2020) shows that changes in age at first marriage, along with age at first sex and family size preferences, contribute to changing fertility patterns in Uganda.

In earlier years, family formation in African societies, including Uganda, was deeply rooted in cultural traditions and communal expectations, where marriage marked the transition to adulthood and social responsibility. The process was largely guided by families and clans, emphasizing bride wealth, fertility, and continuity of lineage (Nukunya, 2016). Marriage was viewed as a social institution linking families rather than an individual choice, and family structures were predominantly extended, with children considered a communal asset. Economic productivity, family alliances, and moral upbringing determined marriage timing and family formation. However, the advent of colonialism, education, and Christianity in the early 20th century began reshaping these norms, delaying marriage and encouraging smaller, nuclear families (Caldwell, 1982). From my understanding, family formation in the past was an early and collective process grounded in cultural duty and lineage preservation, but

modernization and social change have progressively shifted it toward individual autonomy, later marriage, and redefined gender roles in contemporary society.

From the researcher's understanding, the scholars together highlight a dynamic transition: whereas marriage and family formation used to follow fairly predictable cultural timing, adulthood marked by marriage, children and social status modern forces (education, economics, migration, individual choice) are shifting those patterns. In Uganda, although the traditional norm of later teenage/early adult marriage still holds to some extent, an enduring issue is early marriage (below 18) in many communities. At the same time, the timing of first births, cohabitation and informal unions are increasingly part of the picture. This suggests that among groups like the Basoga, understanding family formation must account for both continuity of cultural expectations and change towards diversified paths of marriage, union and childbearing.

### 2.1.4 Gender Roles and Autonomy

Gender roles and autonomy in marriage have long been central themes in understanding family organization and cultural identity across societies. Traditionally, gender roles were socially constructed and clearly delineated, with men and women expected to fulfill distinct responsibilities within the household. According to Ogoma (2014), among the Yoruba of Nigeria, women were socialized to value obedience, domesticity, and loyalty, while men were regarded as the heads of households responsible for protection, decision-making, and providing for their families. Similar patterns were evident across many African communities, including Uganda, where patriarchal norms positioned men as dominant figures and women as subordinate partners expected to manage the home, raise children, and support their husbands. Nukunya (2016) further notes that in traditional Ghanaian societies, these gendered divisions were seen as complementary rather than competitive, ensuring family stability and continuity within extended kinship systems.

However, contemporary social transformations have begun to reshape these long-held gender expectations. Atim et al. (2020) observe that in Karamojong society, modern unions now offer women increased flexibility and independence, allowing them to participate in decision-making and contribute economically to the family. Education, urbanization, and exposure to global gender equality movements have been key drivers of this change, empowering women to assert greater control over their lives and challenge restrictive norms. Likewise, Bantebya et al. (2014) emphasize that the expansion of women's education and employment

opportunities in Uganda has contributed to more equitable gender relations, as men also begin to engage in domestic and caregiving roles. International research aligns with these findings; for instance, the United Nations Development Programme (UNDP, 2022) highlights that gender equality within marriage enhances household welfare, children's education, and overall family cohesion.

Despite these advancements, cultural expectations and patriarchal attitudes remain influential in determining the degree of autonomy women can exercise in marriage. Studies such as those by Tamale (2020) argue that while women's empowerment has increased, social norms continue to restrict their decision-making power, particularly in rural and traditionally conservative settings. Similarly, in many Ugandan communities, including the Basoga, negotiations around authority, economic contribution, and domestic responsibilities continue to reflect a delicate balance between traditional customs and modern ideals.

From my understanding, the literature indicates that gender roles and autonomy in marriage are undergoing a gradual transformation from rigid, patriarchal structures toward more egalitarian and cooperative partnerships. While traditional marriages emphasized male authority and female obedience, current trends point to shared decision-making, economic collaboration, and mutual respect. In the context of Basoga families, this evolution reflects a broader cultural negotiation—where ancestral values of family unity coexist with modern principles of equality and women's empowerment. This ongoing shift underscores that autonomy within marriage is not a rejection of culture but a redefinition of it, shaped by education, economic change, and the pursuit of gender-balanced relationships.

In summary, traditional marriage practices, historically embedded in communal, cultural, and economic norms, are undergoing significant transformation across African societies. Key trends include changes in partner selection and courtship, commercialization and modernization of bride wealth, variation in marriage age and family formation, and evolving gender roles and autonomy. Despite the wealth of studies on various African contexts, there remains a gap in empirical research documenting the original and contemporary marriage practices of the Basoga, particularly regarding how modernization, education, and globalization interact with ancestral norms. This study sought to fill this gap by examining traditional and modern Basoga marriage trajectories, highlighting the interplay of local customs and contemporary influences in Iganga Municipality.

## 2.2 Changes in Traditional Marriage

Marriage in Uganda is legally recognized under five categories: civil, customary, church, Muslim, and Hindu marriages (Uganda Registration Services Bureau, 2023:1-2). Traditional marriages vary across ethnic groups, including Kwanjula, Kuhingira, and Kweranga among the Bantu, Ekuutan among the Jie of Kotido, and Edukone among the Iteso. Historically, marriage was primarily aimed at starting a family (okutunga amaka) and perpetuating lineage, linking the past, present, and future (Atekyereza, 2007:69; Mbiti, 1975:98). Traditional Basoga marriage, like other African communities, involved parental guidance, family consultations, and rituals to formalize unions (Isiko & Isabirye, 2023:357).

However, literature indicates that these practices are undergoing significant transformations under the influence of globalization, urbanization, socio-economic changes, technological advancements, and legal reforms. Isiko and Isabirye (2023:358) argue that while traditional marriages historically followed ancestral rites, contemporary practices have often dramatized or simplified these rituals. Rampant intermarriage and cultural exchange have accelerated the erosion of indigenous customs, leading to altered or hybrid practices. The Center for Public Interest Law (2025) corroborates this perspective, emphasizing that while customary marriages remain valid, they must align with moral, legal, and human rights standards, ensuring protections for women and adherence to age and consent requirements.

### 2.2.1 Transformation of Marriage Procedures and Rituals

Several scholars emphasize the procedural evolution of marriage. Isiko and Isabirye (2023) highlight that modern practices have simplified ancestral rituals. Atekyereza (2007) notes that among the Bakiga, the original twelve-step marriage procedure has been condensed to five, blurring distinctions between cohabitation and formal marriage. Mawere and Mawere (2010) observed similar trends among the Shona, where bride wealth negotiation persisted but informal unions became increasingly common, particularly in urban and educated populations.

Furthermore, Fobella and Mpeta-Phiri (2023) argue that technological and global influences, such as social media and online dating, have challenged traditional systems like arranged marriages and the central role of family in romantic unions. Collectively, these studies indicate a trend of abbreviated and transformed marriage procedures, reflecting the broader influence of globalization. Despite these observations, there is limited research documenting

the specific evolution of Basoga marriage procedures over time and how modernization interacts with traditional rituals.

From researcher's understanding, the literature suggests that marriage procedures are evolving to accommodate contemporary social realities while retaining core cultural elements such as bride wealth and family involvement. Among the Basoga, it is likely that similar transformations are occurring where traditional rituals coexist with simplified or modernized practices, influenced by urbanization, education, and exposure to global norms. This underscores the adaptive nature of marriage customs, balancing continuity with change in response to societal shifts.

### 2.2.2 Commercialization and Modernization of Bride Wealth

A notable transformation in marriage practices is the commercialization of bride wealth. Asiimwe (2013) and Nakyeyune (2024) observe that bride wealth ceremonies, which were historically modest and family-centered, have evolved into elaborate celebrations featuring expensive gifts such as cars, livestock, and cash. Mary (2021) reports a similar trend among the Lango, where traditional items for bride wealth have increasingly been replaced by monetary and high-value gifts to align with modern socio-economic expectations. Asiimwe (2013) further argues that the extravagant nature of these ceremonies may deter young men from marriage, as financial considerations begin to overshadow the symbolic and cultural essence of bride wealth.

The commercialization of bride wealth reflects broader socio-economic and cultural shifts brought about by globalization, urbanization, and changing family aspirations. Modern couples, especially in urban areas, often view bride wealth as both a social obligation and a status symbol, emphasizing wealth display and public recognition over traditional ritual significance (Nakyeyune, 2024). In addition, the adaptation of financial gifts allows families to navigate new economic realities, including inflation and the rising cost of living, while maintaining participation in customary practices.

Despite these developments, scholars note that commercialization may influence the original cultural and symbolic meaning of bride wealth. The shift from livestock and traditional items to monetary gifts can reduce the perception of bride wealth as a spiritual and relational exchange between families, instead framing it as a transactional or material obligation (Asiimwe, 2013; Mary, 2021). While the practice remains a critical institution for

legitimizing marriage and fostering alliances, its evolving form reflects the tension between tradition and modern economic pressures.

From the researcher's understanding, these studies collectively suggest that bride wealth is increasingly a reflection of both economic capacity and cultural identity, with commercialization representing a double-edged phenomenon. Among the Basoga, as in other Ugandan communities, modernization and urban influences have transformed bride wealth into a material and performative practice, yet its symbolic function in cementing family bonds and social legitimacy continues. This indicates that while the form and expression of bride wealth are changing, its underlying cultural significance remains resilient, adapting to contemporary social and economic realities without losing its traditional value entirely.

### 2.2.3 Socio-Cultural Globalization and Changing Values

Globalization has introduced significant socio-cultural changes that influence marriage practices and values. Piller (2003) and Atekyereza (2007) note that concepts such as romantic love, personal choice in partner selection, and gender equality are increasingly shaping marital decisions, shifting the emphasis from collective family involvement to individual preference. Similarly, Fobella and Mpeta-Phiri (2023) highlight the role of digital technologies including social media platforms and online dating, in facilitating autonomous partner selection, thereby reducing the traditional oversight of elders and diminishing the mentorship role of Songas in courtship and marriage negotiations. These developments challenge customary practices such as arranged marriages, ancestral consultations, and family-mediated union formation.

The influence of socio-cultural globalization also extends to the expectations and aspirations of younger generations. Exposure to international media, urban lifestyles, and global education encourages youth to prioritize emotional compatibility, shared interests, and equality within marriage, sometimes conflicting with parental expectations and communal norms. In many African contexts, including Uganda, this creates tensions between modern individualistic values and traditional communal obligations, with young people navigating between respect for ancestry and pursuit of personal fulfillment in marital choices.

Furthermore, globalization has contributed to changes in gender dynamics within marriage. As individual autonomy becomes increasingly valued, women assert more influence over marital decisions, including choice of spouse, timing of marriage, and household

responsibilities. Men, in turn, are also negotiating new roles, participating more actively in domestic tasks and joint decision-making, reflecting evolving expectations of partnership. These shifts indicate that marriage is no longer solely a social contract between families but also a space where individual rights, desires, and socio-economic considerations interact with longstanding traditions.

From the researcher's opinion, the findings of Piller (2003), Atekyereza (2007), and Fobella and Mpeta-Phiri (2023) collectively illustrate that globalization is reshaping the cultural landscape of marriage. Among the Basoga, as in other Ugandan communities, younger generations are increasingly blending global romantic ideals with traditional communal practices, creating hybrid models of marriage that balance personal choice, emotional fulfillment, and family approval. This demonstrates that while socio-cultural globalization challenges certain customary norms, it also encourages adaptive and negotiated approaches that allow tradition and modernity to coexist within contemporary marital practices.

### 2.2.4 Legal and Institutional Influences on Marriage

Legal and institutional frameworks play a significant role in shaping traditional marriage practices. The Uganda Registration Services Bureau (URSB, 2023) recognizes five forms of marriage, including customary, civil, Islamic, Hindu, and contractual unions, with customary marriages continuing to hold legal validity. Similarly, the Center for Public Interest Law (CPIL, 2025) notes that customary marriages are influenced by constitutional and statutory provisions that govern marital rights, bride wealth obligations, age of consent, and inheritance rules. These legal frameworks, often informed by international human rights standards, tend to prioritize statutory and civil marriages over traditional rituals, particularly in urban and peri-urban contexts where enforcement and awareness of laws are higher (Atekyereza, 2007).

The influence of legal and institutional frameworks extends beyond mere recognition of marriage types. Policies on child protection, gender equality, and women's rights increasingly shape how families negotiate marriage arrangements, including consent and bride wealth transactions (Tamale, 2020). For instance, statutory regulations that set minimum marriage ages aim to reduce early and forced marriages, while legal recognition of women's property and inheritance rights challenges patriarchal assumptions embedded in customary practices (Nakyeyune, 2024). These shifts demonstrate how law interacts with culture, sometimes supporting, and at other times constraining, traditional marital customs.

Urbanization further complicates this dynamic, as urban Basoga communities are exposed to a mix of legal, social, and economic pressures that influence marital choices. Families in urban areas may adopt hybrid approaches that combine statutory compliance with symbolic observance of cultural rituals, thereby maintaining cultural identity while adhering to legal requirements (Fobella & Mpeta-Phiri, 2023). Research indicates that while laws provide protective frameworks, they also necessitate negotiation and adaptation among communities to ensure that both cultural and legal obligations are met.

From the researcher's understanding, the literature demonstrates that legal and institutional influences are reshaping marriage among Ugandan communities, including the Basoga. While customary marriages remain culturally significant, statutory provisions and global human rights norms are gradually redefining marital practices, promoting consent, gender equity, and legal recognition (URSB, 2023; CPIL, 2025; Tamale, 2020). Among the Basoga, this creates an adaptive space where traditional customs coexist with modern legal requirements, resulting in marriages that reflect both continuity of culture and compliance with evolving socio-legal expectations.

In summary, the reviewed literature indicates that traditional marriage practices in Uganda, including among the Basoga, are undergoing significant changes due to globalization, economic transformation, socio-cultural shifts, and legal influences. Key trends identified include the simplification of marriage rituals, commercialization of bride wealth, adoption of global marital values, and the influence of legal frameworks that promote civil and statutory marriages. However, there are notable gaps in the existing research: limited empirical studies document both the original and evolving Basoga marriage practices, few investigations explore the interactions between traditional norms and modern influences in urban and rural Basoga communities, and the preservation and promotion of Basoga traditional marriage customs amid globalization remain underexplored. This study seeks to fill these gaps by describing and documenting both traditional and contemporary Basoga marriage trajectories in Iganga Municipality, thereby providing insights into the dynamic interplay between globalization and local cultural practices.

### 2.3 The Impact of Globalization towards Traditional Marriage

The reviewed literature indicates that globalization has significantly influenced traditional marriage customs through multiple, interconnected dimensions, including socio-cultural, economic, technological, legal, and educational factors.

### 2.3.1 Socio-Cultural Transformation of Marriage Practices

Globalization has introduced significant socio-cultural changes that are reshaping marriage practices across many societies. Bantebya et al. (2014) note that shifts in gender roles, driven by women's empowerment and improved access to education, have altered traditional marital expectations and household dynamics. Exposure to global norms has increasingly promoted individual choice in partner selection, reduced parental and elder oversight, and diminished the influence of traditional mentors, such as Songas, in arranging marriages. Similarly, Roifah (2021) and Mirzaei et al. (2024) emphasize that access to communication technologies, social media, and virtual platforms has transformed perceptions of love, romance, and marital decision-making, enabling young people to form relationships independently of customary constraints.

The transformation also manifests in changing priorities and life trajectories, particularly for women. Kakunure (2021) observes that modern women increasingly prioritize education, careers, and socio-economic advancement before entering marriage, resulting in delayed marriage age and enhanced personal autonomy. These changes challenge traditional practices that emphasized early marriage and family-centered decision-making, encouraging couples to negotiate marital roles based on mutual consent, compatibility, and shared aspirations rather than solely on cultural prescriptions.

Moreover, socio-cultural globalization has affected the symbolic and procedural aspects of marriage. Practices such as bride wealth payment, ceremonial rituals, and family negotiations are being adapted to fit contemporary contexts. Urbanization, economic shifts, and exposure to global lifestyles encourage hybrid forms of marriage that integrate traditional and modern values, reflecting both continuity and adaptation (Fobella & Mpeta-Phiri, 2023; Nakyeyune, 2024). As a result, marital practices are no longer solely dictated by lineage, community norms, or parental authority but also by individual preferences, social mobility, and economic considerations.

From researcher's understanding, the literature suggests that socio-cultural globalization is reshaping marriage practices among the Basoga by creating a dynamic interplay between tradition and modernity. While traditional norms regarding family involvement, rituals, and gender roles remain influential, modern values such as autonomy, gender equality, and romantic choice are increasingly integrated into marital decision-making. This reflects a broader trend in which Basoga marriages, particularly in urban settings like Iganga

Municipality, are becoming hybridized, blending ancestral practices with contemporary socio-cultural influences to accommodate both cultural continuity and evolving individual aspirations.

### 2.3.2 Economic Influences on Marriage Practices

Globalization has significantly transformed the economic aspects of marriage, particularly regarding bride price and dowry practices. Bantebya et al. (2014) and Mary (2021) observe that traditional payment systems, which historically symbolized family alliances, social cohesion, and respect between lineages, have increasingly become commercialized, materialized, and sometimes prohibitively expensive. This commercialization has, in some cases, discouraged young couples from formalizing unions, as the financial demands of modern bride wealth ceremonies may exceed their economic capacity. Consequently, traditional practices that once emphasized relational and symbolic value are now influenced by economic considerations, reflecting the pressures of a cash-driven and market-oriented society.

Economic changes also affect gender power relations within marriage. Historically, bride wealth reinforced male authority by linking women to their husband's family and limiting female autonomy. However, contemporary trends show that the reduction, monetization, or modification of bride wealth under modern socio-economic pressures can shift these dynamics, providing women with increased leverage and promoting negotiation in marital decision-making (Asiimwe, 2013; Nakyeyune, 2024). Moreover, the economic burden of lavish ceremonies may delay marriage or encourage alternative arrangements such as cohabitation, reflecting the intersection of financial realities with cultural expectations.

Additionally, urbanization and exposure to global economic practices have further influenced marriage affordability and social perceptions of marital obligations. Families and communities are negotiating hybrid approaches that balance traditional symbolic obligations with practical economic considerations, sometimes substituting high-value cash gifts for livestock or other customary items while still maintaining ritual significance (Atim et al., 2020). These adaptations illustrate how economic globalization reshapes both the practice and the meaning of marriage, creating a context in which tradition is preserved but recalibrated according to contemporary socio-economic realities.

From my understanding, the literature indicates that economic factors increasingly influence marriage practices among the Basoga, as in other Ugandan communities. While bride wealth remains culturally significant, globalization, urbanization, and modern economic pressures are transforming it into a financially driven practice, affecting affordability, gender roles, and marital decision-making. This suggests that contemporary Basoga marriages are navigating a complex interplay between tradition, economic capacity, and modern socio-cultural values, reflecting both continuity and adaptation in marital practices.

### 2.3.3 Legal and Institutional Impacts

Legal and institutional frameworks, influenced by globalization and international human rights norms, have increasingly reshaped marriage customs across Uganda. The 1995 National Constitution of Uganda establishes 18 years as the minimum age of consent for marriage, thereby restricting child and forced marriages and providing legal safeguards for vulnerable populations (Greene & Stiefvater, 2019). These reforms promote civil and statutory marriages over traditional customs, particularly in urban areas where legal awareness and enforcement are higher. Bantebya et al. (2014) note that although these legal measures enhance women's rights, girls may still face social vulnerability when traditional protective mechanisms are neglected or eroded, illustrating the complex interplay between law, culture, and community practices.

Legal reforms also impact traditional marital rituals and gender dynamics. Statutory regulations concerning marriage consent, inheritance, and spousal rights challenge patriarchal assumptions embedded in customary practices, promoting gender equity and shared decision-making (Tamale, 2020; Diala, 2025). For instance, legal recognition of women's property and inheritance rights compels families to adapt customary bride wealth practices, family negotiations, and ceremonial obligations to align with statutory requirements. This legal-cultural negotiation demonstrates how institutional frameworks can both support and constrain traditional practices depending on community compliance and interpretation.

Moreover, urbanization and exposure to global norms amplify the influence of legal and institutional changes on marriage practices. In urban Basoga communities, families often adopt hybrid approaches that integrate statutory compliance with symbolic observance of cultural rituals, preserving cultural identity while adhering to legal expectations (Asiimwe, 2013; Fobella & Mpeta-Phiri, 2023). Enforcement of statutory regulations is uneven,

particularly in rural areas, highlighting the role of community adaptation in mediating the impact of laws on customary practices.

From researcher's understanding, the literature demonstrates that legal and institutional influences are reshaping Basoga marriage practices by promoting statutory compliance, gender equity, and protection against child and forced marriages. While traditional customs remain culturally significant, legal reforms encourage communities to adapt rituals, decision-making processes, and marital structures to align with contemporary human rights standards. This creates a hybridized system in which cultural continuity coexists with legal modernization, reflecting the dynamic interaction between tradition, law, and globalization.

### 2.3.4 Technological and Communication Influences

Globalization, driven by technological advancements, has significantly influenced courtship, marriage, and family formation. Fobella and Mpeta-Phiri (2023) observe that online dating platforms, social media, and long-distance communication are transforming traditional practices such as arranged marriages, polygamy, and the involvement of extended families in marital decision-making. Mirzaei et al. (2024) similarly note that virtual interactions have contributed to delayed marriage, lower marriage rates, and increased divorce rates, reflecting the changing dynamics and expectations of modern relationships. These technological developments promote greater autonomy in partner selection, reduce family oversight, and challenge traditional mentorship roles, fundamentally altering the social processes that once guided marriages.

The influence of technology extends to the symbolic and procedural aspects of marriage. Couples increasingly use digital platforms to communicate, negotiate, and plan their unions, often bypassing customary intermediaries or ceremonies (Roifah, 2021). This shift enables greater privacy and personal choice but may also weaken community involvement and the transmission of cultural knowledge through traditional rituals. As a result, technological globalization both facilitates innovation in marital practices and poses risks to the continuity of cultural norms, particularly in societies where communal participation and ritual observance have historically been central to family formation.

Additionally, urbanization and exposure to global media amplify these effects, particularly among younger generations who are more technologically literate. In urban Basoga communities, technology allows for hybridized courtship practices that blend modern digital

engagement with traditional expectations, such as bride wealth negotiations and family consultations (Nakyeyune, 2024). Nevertheless, the long-term impact of these technological changes on the preservation of cultural practices and intergenerational knowledge remains uncertain, highlighting the need for empirical research on how digital tools interact with local customs in urbanized settings like Iganga Municipality.

From researcher's understanding, the literature indicates that technological and communication advancements are reshaping Basoga marriage practices by fostering individual choice, flexibility, and new forms of relationship management, while simultaneously challenging the traditional oversight and mentorship provided by families and elders. These findings suggest that technology is both a catalyst for modernization and a potential disruptor of cultural continuity, requiring a balanced approach that accommodates innovation without eroding the symbolic and communal foundations of marriage.

### 2.3.5 Implications for Gender Roles and Family Dynamics

Globalization has significantly altered traditional patriarchal structures, promoting more egalitarian gender roles within marriages. Carreiro (2021) emphasizes that modern marriages increasingly challenge traditional expectations, leading to a redistribution of responsibilities and decision-making power between spouses. Partnerships are now more commonly based on mutual consent and cooperation, allowing both men and women to actively participate in household management, financial planning, and parenting. Bantebya et al. (2014) further note that while customary practices historically restricted women's autonomy, contemporary social, economic, and educational influences have encouraged women to take greater control over reproductive, financial, and familial decisions. These shifts indicate a movement toward more balanced gender relations, enhanced personal freedoms, and delayed marriage as couples prioritize education, careers, and mutual compatibility.

The transformation of gender roles also has broader implications for family dynamics. Shared responsibilities within households foster collaboration and negotiation, reducing unilateral decision-making and promoting dialogue between spouses. However, transitional periods may introduce tensions, particularly in contexts where traditional expectations persist alongside modern values. Issues such as domestic violence, unequal resource control, or resistance from older family members can emerge, highlighting the complex negotiation required to integrate new norms within established cultural frameworks (Tamale, 2020;

Fobella & Mpeta-Phiri, 2023). These evolving dynamics influence not only spousal relations but also intergenerational interactions, as children and extended family members adapt to shifting authority and household roles.

Moreover, globalization's impact on gender roles extends to community and societal expectations. As women participate more actively in economic and educational spheres, their influence within marriages strengthens, contributing to more equitable decision-making and shared goal-setting. At the same time, men's engagement in domestic responsibilities challenges conventional masculine identities, fostering new models of partnership and family functioning. These changes are particularly evident in urbanized communities, where exposure to global norms, education, and media reinforces egalitarian ideals (Kakunure, 2021; Mirzaei et al., 2024).

From my understanding, the literature indicates that globalization is reshaping Basoga marriages by promoting egalitarian gender roles, shared decision-making, and enhanced autonomy for women, while also influencing household and family dynamics. Despite these positive shifts, traditional expectations and socio-cultural resistance may persist, creating transitional tensions that families must navigate. Among the Basoga, the integration of modern gender norms with customary practices reflects a process of negotiation and adaptation, resulting in hybrid family structures that balance continuity, equality, and evolving societal expectations.

In summary, the reviewed literature confirms that globalization has significantly reshaped traditional marriage practices across Africa, including Uganda, through socio-cultural shifts toward individual choice and gender equality, economic commercialization of bride wealth, legal reforms enforcing age of consent and statutory marriages, technological facilitation of courtship, and evolving family dynamics. Despite these insights, there is a lack of empirical studies documenting the evolution of Basoga traditional marriages under globalization, few studies examine the interactions between socio-cultural, economic, legal, and technological influences on Basoga marital practices, and the preservation and promotion of Basoga marriage traditions amid globalization remain underexplored, particularly in urbanized municipalities like Iganga. This study addresses these gaps by providing a detailed description of both traditional and contemporary Basoga marriage trajectories, highlighting the interplay between globalization and local cultural practices.

## 2.4 Theoretical Framework

This study was guided by Modernization Theory, originally advanced by sociologist Walt W. Rostow in the 1960s. The theory was further developed by scholars such as Talcott Parsons and Samuel Huntington in 1951, who emphasized that societies evolve through distinct stages of development (Sheikhazami & Zolghadri, 2024:2). According to this theory, as societies modernize, they adopt more advanced forms of social, political, and economic organization, often influenced by Western ideals, leading to the transformation of traditional institutions and cultural practices.

Modernization Theory argues that development involves a transition from traditional to modern forms of organization, typically characterized by industrialization, urbanization, secularization, and rationality. In this context, globalization acts as a catalyst, accelerating globalization by introducing foreign cultural norms, technological advancements, and institutional frameworks. These external influences reshape the ways in which communities understand and practice long-standing traditions, including marriage.

Several scholars have applied Modernization Theory in their research. For example, Cuno (2016:30-32) explored how globalization influenced family structures, marriage laws, and gender roles in Middle Eastern Egypt, revealing how traditional ideologies were altered under the pressure of modern reforms. In addition, Kabaro and Susanne (2023:8) used the theory and found that modern influences have led to the neglect of traditional roles and the disruption of structured marriage rituals that were once highly valued.

The relevance of modernization theory to this study lies in its ability to explain the transformation of traditional marriage practices among Basoga in Iganga Municipality under the influence of globalization. Traditional customs such as bride price negotiations, consultation with family spirits (*Lubaale*), and the role of *Songas* in preparing girls for marriage are increasingly being replaced or modified as global cultural influences penetrate the local society. The theory provides a lens for understanding how global forces such as Western values, formal education, religious reforms, and digital media have contributed to a gradual shift in marriage norms among the Basoga people.

The theory also guided this study in analyzing the dynamics between traditional and modern forms of marriage, particularly how younger generations in Busoga are moving away from customary practices in favor of civil or religious marriages. It helped the researcher

investigate how external factors such as exposure to global culture, intermarriage, and urbanization contribute to the erosion or adaptation of traditional marriage rituals. By applying modernization theory, the study was able to assess the depth of cultural change and understand the broader implications for cultural identity, intergenerational continuity, and social cohesion within the Basoga community.

### 2.5 Summary of Literature Review

The reviewed literature illustrates that traditional marriage practices in Uganda and across Africa, including among the Basoga, were historically grounded in communal, cultural, and economic norms. These practices emphasized parental and elder-guided partner selection, bride wealth payments, formal rituals, and clearly defined gender roles (Nukunya, 2016; Nakyeyune, 2024). However, globalization, urbanization, socio-economic shifts, technological advancements, and legal reforms have significantly transformed these practices, leading to simplified rituals, commercialization of bride wealth, increased individual autonomy in partner selection, delayed marriages, and evolving gender roles within households.

Globalization has reshaped Basoga marriage practices through interrelated socio-cultural, economic, legal, and technological influences. Socio-cultural transformations have promoted individual choice, romantic love, and gender equality in marital relationships. Bantebya et al. (2014) note that women's empowerment and increased access to education have altered marital expectations and household dynamics. In addition, digital technologies and social media now enable young people to select partners independently, reducing the traditional influence of elders and mentors like Songas (Roifah, 2021; Mirzaei et al., 2024). Moreover, women increasingly prioritize education and careers before marriage, delaying unions and asserting greater autonomy (Kakunure, 2021). Collectively, these findings indicate that Basoga marriage practices are evolving into hybrid models that balance cultural continuity with modern personal choice (Fobella & Mpeta-Phiri, 2023; Nakyeyune, 2024).

Economic globalization has also transformed marriage practices, particularly regarding bride wealth. Once primarily symbolic, bride wealth has become increasingly commercialized and materialized. The emphasis on expensive gifts and monetized bride prices can discourage young couples from formalizing marriages (Bantebya et al., 2014; Mary, 2021). Furthermore, changes in bride wealth influence gender power dynamics, providing women with greater decision-making leverage within marriages (Asiimwe, 2013; Nakyeyune, 2024).

Urbanization and exposure to global economic practices have encouraged hybrid approaches that combine traditional obligations with contemporary financial realities (Atim et al., 2020). Thus, economic pressures are reshaping the practice and meaning of marriage while retaining its symbolic significance.

Legal and institutional reforms have further impacted marriage practices by promoting statutory compliance and protecting individual rights. The Ugandan Constitution establishes 18 years as the minimum marriage age, favoring statutory and civil unions over customary rituals (Greene & Stiefvater, 2019). These frameworks safeguard women's rights, promote consent-based unions, and challenge patriarchal assumptions (Bantebya et al., 2014; Tamale, 2020). In urban Basoga communities, families often integrate legal compliance with cultural observances, creating hybrid marriages that respect both tradition and statutory requirements (Asiimwe, 2013; Fobella & Mpeta-Phiri, 2023).

Technological advancements have redefined courtship and marital processes. Online dating, social media, and virtual interactions are transforming traditional arranged marriages and reducing the role of extended families (Fobella & Mpeta-Phiri, 2023). Digital engagement is also linked to delayed marriages and greater autonomy in partner selection (Mirzaei et al., 2024), while technology allows couples to bypass customary intermediaries, creating new forms of relationship management and affecting intergenerational transmission of cultural knowledge (Roifah, 2021). Among the Basoga, these technological changes encourage hybrid practices that merge tradition with modern digital approaches.

Globalization has further influenced gender roles and family dynamics, fostering more egalitarian partnerships. Modern marriages increasingly distribute responsibilities and decision-making more equally, and women exercise greater autonomy in household and reproductive matters (Carreiro, 2021; Bantebya et al., 2014). Nonetheless, tensions persist where traditional expectations conflict with modern norms (Tamale, 2020; Fobella & Mpeta-Phiri, 2023). As a result, Basoga marriages are evolving toward shared decision-making, cooperation, and negotiation, reflecting hybrid family structures that combine cultural heritage with contemporary values of gender equality and mutual respect (Kakunure, 2021; Mirzaei et al., 2024).

In conclusion, this chapter has reviewed a wide range of scholarly literature highlighting the evolution of traditional marriage practices across African societies. It has been established

that traditional marriage norms once rigid, communal, and deeply rooted in cultural values, are undergoing significant transformation due to the influence of globalization, globalization, and technological advancements. These changes have impacted the age of marriage, gender roles, marital rituals, and the legal recognition of unions, leading to both positive and negative consequences for individuals and communities.

The next chapter presents the research methodology employed in conducting this study. It discusses the research design, methods used, study area, population, target population, sample size, and sampling strategies. It also elaborates on the research instruments applied, their validity and reliability, data collection procedures, data presentation and analysis techniques, as well as the ethical considerations, limitations, and delimitations of the study.

# CHAPTER THREE

# METHODOLOGY

## 3.0 Introduction

This chapter addresses research methodology which was utilized in conducting this study. It included the following: research design; particular research methods; study area; population; target population; sample size and sampling strategies; research instruments; research instrument validity and reliability assurance; data collection process; data presentation and analysis; ethical considerations, limitation and delimitations of the study.

## 3.1 Research Design

The study employed a case study research design to closely examine the traditional and evolving marriage practices among the Basoga people in Iganga Municipality. By focusing on a particular cultural and geographical context, the case study design provided rich, detailed insights into the social norms, values, and customs influencing marriage (Coombs, 2022: para4). It also enabled the researcher to explore complex interactions between tradition and modernity, including the influence of globalization, through multiple data sources such as interviews, focus group discussions, and observations. This design was ideal for capturing the nuances and variations in marriage practices that may not be apparent through broader quantitative methods.

## 3.2 Research Approach

This study adopted a qualitative research approach, which is appropriate for exploring social and cultural phenomena in-depth. The qualitative approach enabled the researcher to understand participants lived experiences, perspectives, and meanings attached to traditional and evolving marriage practices among the Basoga people in Iganga Municipality. Through tools such as in-depth interviews and focus group discussions, this approach facilitated the collection of rich, descriptive data. It allowed for flexibility and openness during data collection, enabling the researcher to probe deeper into emerging themes and adapt to the natural flow of information. Ultimately, the qualitative approach was well-suited for uncovering the complex, context-specific dynamics of marriage practices in a culturally sensitive manner.

### 3.3 Study Area

The study was carried out in Iganga municipality, Busoga region, located in Iganga District in Eastern Uganda. The area comprises of wards including Bikadho, Nakavule, Bugumba and Igamba ward. Conducting qualitative research necessitates that the researcher possesses a sufficient level of familiarity with the study setting to enhance understanding and interpretation of traditional marriage practices. As a musoga with lived experiences in Busoga community, the researcher deemed it essential to conduct the study in this area to gain a comprehensive understanding of the Basoga traditional marriage. (See maps below showing the study area).

**Figure 1: Map of Uganda Showing Iganga District**

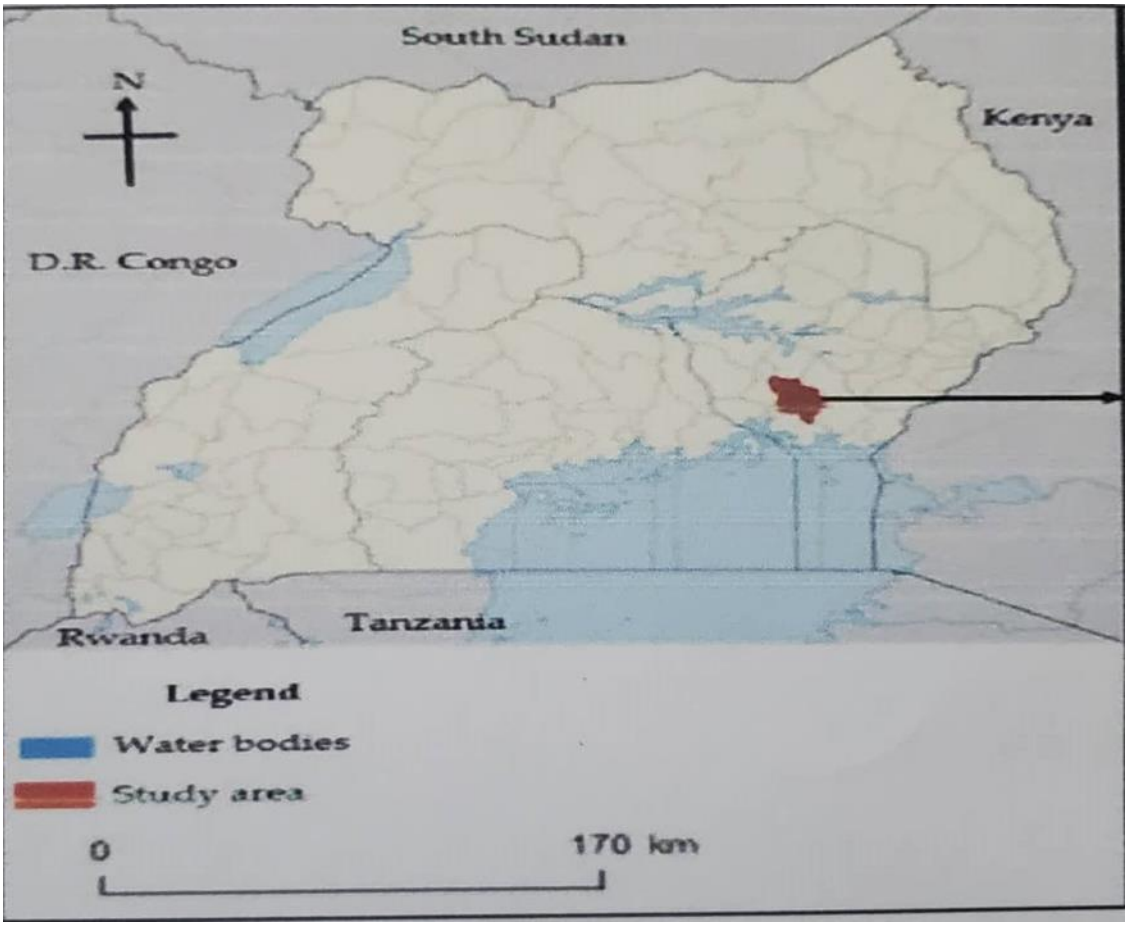
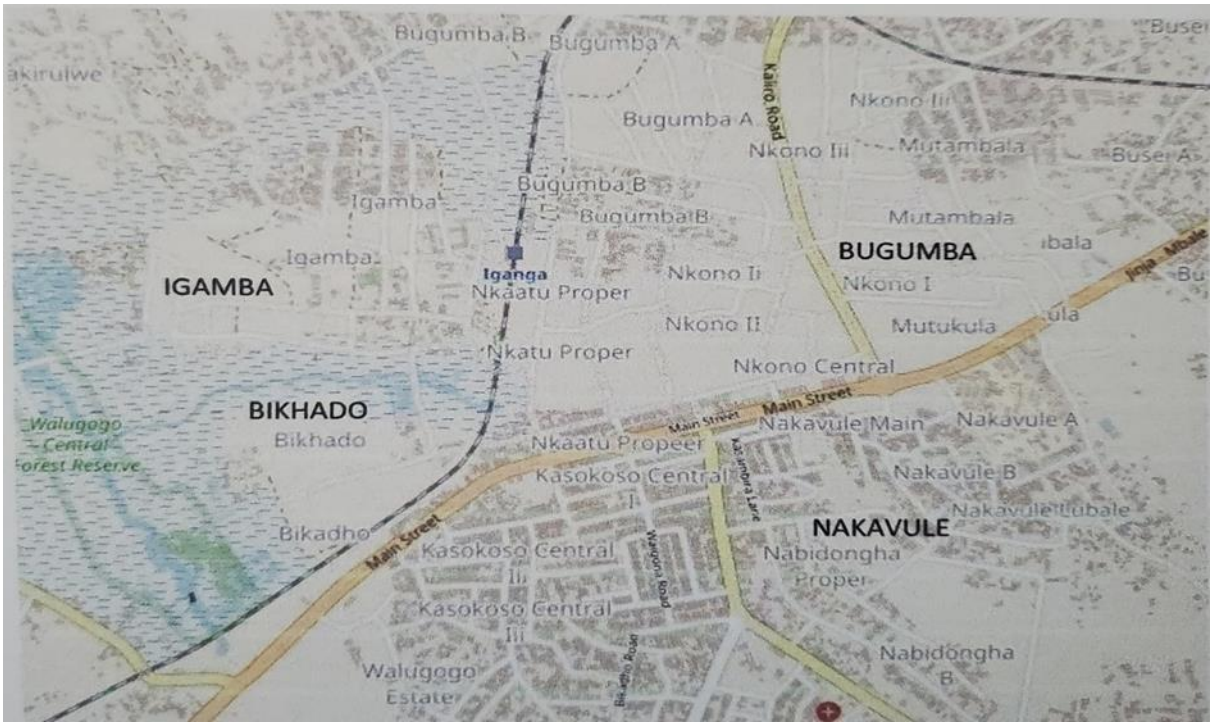


**Figure 2: A Map Showing Iganga Municipality Showing Wards**




### 3.4 Study Population

The study population consisted of elders who had experience in the evolution of Basoga traditional marriage, opinion leaders, young married and elders were the participants chosen because of their experiences.

### 3.4.1Target Population

The target population for this study was the Basoga residing in Iganga municipality. According to Uganda Bureau of Statistics (UBOS), in 2014, the National Population Census put Iganga's population at 53,870, in 2020, the mid-year population of Iganga municipality was projected at 65,500. Therefore, this population was chosen for this study because they would dwell in urban setting where traditional practices were prone influenced by foreign cultures hence allowing effective phenomenological documentation of both traditional and contemporary experiences of the Basoga in the cultural practice of marriage.

### 3.4.2 Study Sample

Basing on the population of the Basoga in Iganga, the study population consisted of both elderly men and women of sixty years and beyond and young married couples between 25-35 years. These elderly men and women owned cherished knowledge and phenomenological

experiences regarding traditional in the cultural practice of marriage among the Basoga. Having both genders helped to gain balanced experiences. And the young married shared what they experience by the changes in the marriage practices due to globalization.

### 3.4.3 Sample Size

From the study sample, the researcher, through snowball's approach used the principle of saturation to determine the sample size which was representative enough. It was hoped that 40 respondents comprising of 12 elderly men and 12 elderly women whom the researcher examined through interview guide and Focused group discussion respectively, 4 opinion leaders were interviewed, and 12 young married couples were examined through the Focus group discussion. These were representative enough since the topic deals with traditional practices that cut across. Rahimi and Khatooni (2024:6), emphasized that, the most important ideas in qualitative research is the saturation principle. It describes the stage of data collecting when further interviews yield no new themes, concepts, or patterns. This means that saturation occurs when a researcher begins to hear the same material over and over again and fails to find any fresh insights.

**Table 1: Sample size**

| Category of participants | Sample size |
|---|---|
| Elderly men and women | 24 |
| Young married couples | 12 |
| Opinion leaders | 4 |
| Total | 40 |

Source: primary data

These participants were chosen based on their significant knowledge and understanding of the traditional practices associated with marriage among the Basoga people.

## 3.5 Sampling Techniques

The study used non-probability methods which includes the following.

### 3.5.1 Purposive Sampling

It was deemed suitable for elderly men and women, opinion leaders and young married in this study because they possessed characteristics relating to the information the study intended to explore. According to Nikolopoulou (2022:1), purposive sampling encompasses a collection

of non-probability sampling methods where units were chosen based on attributes that were necessary for the sample. Alternatively, units were chosen "on purpose."

### 3.5.2 Snowball Sampling Technique

Julia (2023:78-79) stated that, a non-probability sampling technique called "snowball sampling" involves recruiting new study participants from among current ones. When researching hidden or hard-to-reach communities that are challenging to reach using conventional sample techniques, it is especially helpful. It was suitable for this study because not all elderly men and women of 60 years and above possess the prerequisite cultural insight relating to traditional and contemporary marriage. This was because some elderly people spent more time in education and office work, and so got stained more with other cultures than the traditional ones. Therefore, through snowball sampling, elderly people within Busoga knew best those ones with credible experience in the cultural institution and practice of marriage so then guided the researcher to reach such valuable respondents.

## 3.6 Research Instruments

In this study, two research instruments namely; Informant interview guide and Focus Group Discussion (FGD) guide were employed to collect data as explained below:

### 3.6.1 Interview Guide

According to Hobson and Townsend (2010), in-depth interviews are important qualitative research techniques that are utilized in educational research to get rich, in-depth data from participants. They also say that it permits a conversational, loosely structured method that lets the researcher go off course, explore more topics, and get more in-depth with the participant's viewpoints and experiences. The interview guide was created with the study's unique goals in mind. It included inquiries for demographic data as well as requests for the consent of informants. In addition, the researcher formulated predefined questions and divided them into sections one, two, and three based on the themes in the particular objectives. The questions were designed to incite Elderly men and opinion leaders to share their experiences on traditional marriage practices. This allowed the researcher to collect data that accurately addressed the study questions and objectives. *(Refer to Appendix 1 and 2 respectively for the interview guides used in data collections).*

In this study, face to face interviews were chosen as the primary data collection methods because they enabled close interaction with participants who were resourceful on cultural

matters including male elders. Interviews were conducted at locations chosen by participants for convenience typically under shades. Conducting interviews in these setting provided a comfortable conducive environment. And the use of Lusoga was central as it allowed participants express their experiences freely concerning how Basoga traditional marriage used to be practiced, the changes in the practice and its impact due to globalization.

To capture detailed responses accurately, voice recorder was used with participants' consent, supplementing on the notes written to ensure comprehensive data collection (Birmingham and Wilkinson 2003). Recording interviews enabled the researcher to capture nuances of participants' voices and their expressions.

### 3.6.2 Focus Group Discussion Schedule

A focus group discussion is a research approach that gathers a small group of people to respond to questions in a moderated setting, according to Tegan (2021), the group can consist of six to twelve participants. It was a structured form comprising of guiding questions carefully selected to cover all the themes in the objectives of the study. The questions were hoped to provoke elderly women and young married couple to speak out their phenomenological experiences on traditional and contemporary marriage trajectories in Busoga. *(Refer to Appendix 3 and 4 for the FGD guides).* It hoped to enable these elderly women to share their memories and experiences then give reliable information. Focus Group Discussions provided valuable insights into how Basoga traditional marriage used to be practiced and the changes in traditional marriage due to globalization and its impact.

## 3.7 Data Collection Procedure

Upon receiving an introductory letter from Kyambogo University permitting data collection for the study "*Globalization and Evolution of Marriage among Basoga in Iganga Municipality*", the researcher first settled in the municipality to identify suitable areas for pretesting the research instruments. After selecting an appropriate location for the pilot study, the researcher engaged with local authorities, particularly the LC1 chairperson, to ensure security and community support. She introduced herself as a Kyambogo University student, provided the LC1 with the university's introductory letter, and explained that the study was purely academic.

In each cell visited, the researcher consistently identified herself, explained the study's purpose to local authorities, and applied the methods, sampling techniques, and ethical

considerations outlined in the study to collect authentic information. During data collection, Researcher translated the tools into Lusoga, ensuring that respondents fully understood the questions and could provide accurate and reliable responses.

### 3.8 Data Processing, Analysis, and Presentation

#### 3.8.1 Data Processing

Data processing involved organizing, cleaning, and preparing the raw information collected from interviews, and focus group discussions (FGDs) for meaningful analysis. The researcher began processing data during note-taking, omitting irrelevant, extreme, or nuanced comments that did not relate to the study objectives. All collected field notes, completed interview guides, and FGD transcripts were sequenced chronologically and checked for completeness and clarity.

The data were then typed into a computer document named "Basoga Marriage Study Transcripts 2025". During this process, missing words were filled where possible, duplication and inconsistencies were removed, and typographical errors corrected. The researcher read through both handwritten and typed data multiple times to gain familiarity with the content, context, and cultural nuances.

To facilitate analysis, minutes from each interview and FGD were differentiated using color coding, italics, and bold text, ensuring evidence from different participants could be tracked and not duplicated. The researcher then labeled data according to themes derived from the literature review and conceptual framework, including courtship, bride wealth, marriage rituals, gender roles, and modernization impacts. Line-by-line coding was applied to highlight keywords and meaningful text segments. These codes helped uncover subtle insights, generate inductive sub-themes, and ensure consistency across the dataset.

#### 3.8.2 Data Analysis

Deductive thematic analysis (Miles & Huberman, 1994) was employed to interpret the processed data. This method suited the explanatory nature of the study, which sought to confirm how traditional Basoga marriage practices have evolved under modern influences and globalization.

A codebook was created to organize the data according to predefined themes from the conceptual framework, with an additional category for emerging or unanticipated themes. Highlighted and labeled data chunks from the transcripts were copied into the respective

themed documents. Further coding assigned numerical identifiers to similar data, allowing indexing under broader thematic categories such as courtship, bride wealth, and gender roles.

Patterns, relationships, and variations within and across categories were identified to form coherent themes. The analysis aimed to link participants' statements with concepts derived from literature, such as communal involvement, bride price practices, modernization effects, and gender dynamics. Reflections from the researcher's field notes enriched the interpretation of findings, providing contextual and cultural depth.

### 3.8.3 Data Presentation

The analyzed data were presented through narrative thematic descriptions, highlighting how categories were developed and how traditional and contemporary Basoga marriage practices relate to globalization, socio-cultural change, and legal frameworks. The presentation ensured transparency and authenticity, showing that interpretations and conclusions were grounded in participants' experiences. Thematic organization allowed clear demonstration of patterns and differences, while reflective insights from the researcher provided additional cultural context. Findings were displayed coherently to illustrate the evolution of Basoga marriage practices, showing both continuity and change in rituals, courtship, bride wealth, gender roles, and decision-making processes.

## 3.10 Validity and Reliability of Instruments

Validity refers to the ability of research instruments to accurately measure what they are intended to measure under appropriate conditions, producing credible and replicable findings (Dovetail Editorial Team, 2023). Reliability, on the other hand, pertains to the consistency and dependability of the data collection process (Middleton, 2019). To ensure the validity and reliability of the research instruments, including interview guides and focus group discussion (FGD) questions, the researcher submitted them to the supervisors for thorough examination. Necessary revisions were made based on their feedback to enhance clarity, coherence, and relevance. This process established content validity (or face validity), whereby expert judgment confirmed that the instruments adequately covered the intended topics and could effectively capture the phenomena under study. Additionally, the scope of the instruments allowed participants to provide comprehensive and coherent responses, ensuring that the data collected accurately reflected their experiences and perspectives regarding traditional Basoga marriage practices.

### 3.11 Ethical Consideration

The researcher obtained ethical approval and a letter of introduction from the Faculty of Arts and Humanities, which was used to formally introduce herself to the study participants. This facilitated recognition, established the legitimacy of the study, and ensured compliance with institutional ethical guidelines.

Informed consent was obtained from all participants prior to data collection. The researcher explained the purpose, objectives, procedures, and potential benefits of the study, ensuring that participants fully understood their involvement. Participants were explicitly informed of their right to voluntarily participate or withdraw from the study at any time without any consequences. Written or verbal consent was obtained as appropriate for interviews and focus group discussions.

Confidentiality and anonymity were strictly maintained. Participants' real names were not recorded; instead, unique identification codes were assigned. For instance, individual interview participants were labeled as PO1, PO2, and PO3, with "P" representing participants. Focus group members were coded as FG1-01, FG1-02, FG1-03 for Focus Group 1 (young married participants), and FG2-01, FG2-02, FG2-03 for Focus Group 2 (elderly women). These identifiers allowed clear referencing of responses during data analysis while protecting participants' identities.

To avoid harm, the researcher ensured that all interactions were respectful, culturally sensitive, and non-intrusive. Questions were phrased to prevent emotional distress or discomfort, and participants were free to decline answering any question.

Finally, academic integrity was maintained by properly citing all sources and submitting the work for plagiarism checks through the university librarian or principal supervisor, ensuring ethical compliance in the use of information and data.

### 3.12 Limitations to the Study

These were anticipated barriers that were likely to interfere with the smooth process of the study. The following were the anticipated limitations in the course of the study:

i. Some respondents chosen had busy schedules which cut into the amount of time available for conversation,

ii. Financial limitations impacted the researcher's transportation and resulted into limited resources available for the procurement of academic materials, printing, and other production-related costs for this report.
iii. Additionally, some individuals withheld important information out of fear, ignorance.
iv. Laptop and other personal electronic device needed to type, print, and search for information to improve the report.
v. Occasionally, factors like excessive rains in certain places hindered the procedure and made it difficult to access certain areas that were focused in the study.

### 3.13 Delimitation of the Study

These were the strategies the researcher intended to employ so as to overcome the limitations identified above. This study intended to employ the following delimitations.

i. Making appointments with purposively selected respondents so that programs were not interfered and wasted.
ii. Saving and budgeting resources well for the whole study process in order to curb wastage of the little available resources allowed work to be done in time so as to meet the deadline.
iii. Lobbying for more support from family and other financially able and willing people narrowed the financial gap and boosted the implementation of activities during the research process.
iv. time was budgeted well so as to strike a balance in activities to ensure that all academic tasks and none academic tasks were executed in time but not to interfere with the research process
v. Good rapport with respondents was done by assuring them confidentiality so as to enable them open up and discuss freely.
vi. Close cooperation with colleagues was observed so as to share available electronic devices
vii. Inaccessible areas were reserved for an appropriate time within the time frame allocated for the study.

In conclusion, this chapter has outlined the methodological framework adopted for the study on the globalization and evolution of traditional marriage practices in Busoga, Iganga Municipality. It described the research design, qualitative approach, study area, target

population, sampling techniques, data collection methods, and tools used to ensure validity and reliability. The chapter also addressed ethical considerations, limitations, and delimitations to ensure the study was conducted responsibly and effectively. Overall, the chosen methodology provided a solid foundation for gathering credible, in-depth insights into the traditional and modern dimensions of Basoga marriage practices.

The subsequent chapter presents the key findings of the study, derived from the data collected through interviews, and focus group discussions. It provides a detailed analysis and interpretation of the results in light of the research objectives and questions. By exploring the perspectives and experiences of the participants, this chapter aims to uncover emerging themes and patterns related to traditional and evolving marriage practices among Basoga, particularly within the context of globalization. The discussion is structured to highlight how the collected data addresses the core aims of the study while linking the findings to existing literature and theoretical frameworks.

# CHAPTER FOUR

# PRESENTATION AND DISCUSSION OF RESULTS

## 4.0 Introduction

This chapter discusses the key findings of the study which are presented following the specific objectives states in section 1.3.2. The study employed interviews and focus group discussions (FDGs). The researcher noted the ideas from the interviews and FGDs. During data presentation, participants' real names were not disclosed to ensure confidentiality and protect their privacy. Instead, unique identification codes were assigned to each individual. For example, interview participants were labeled as P01, P02, P03, where "P" represents "Participant." For focus group discussions, codes such as FG1-01,FG1-02, … used to denote Focus Group 1 – Young married 01, 02, … or FG2-01,FG2-02,…. used to denote Focus Group 2 - Elderly Woman 01, 02,… respectively. These unique identifiers helped maintain anonymity while allowing for clear reference to specific responses during analysis. This section began with basic demographic information of informants in 4.1, followed by presentation and analysis in 4.2 and finally discussion of results in 4.3.

## 4.1 Background Information of Informants

The respondents for this study consisted of comprised of 40 participants selected from Iganga Municipality. These included 12 Elderly men, 12 Elderly women, 12 young married and 4 opinion leaders who were able to satisfactorily give relevant information to saturation point. They were aged sixty years and above. That age was considered because the researcher felt such people were resourceful on matters relating to tradition. To be gender sensitive, the researcher considered an equal number of elderly males and elderly females.

## 4.2 Traditional Marriage Practices and Rituals

The Traditional Marriage practices of the Basoga were embedded in the cultural heritage for example:

### (i) Identification of a son or daughter's marriage partner (Okusimira mutabaniwo oba omughalawo omuntu owo okufumbirwa)

Through the interviews conducted, participants consistently emphasized that identifying a suitable marriage partner whether a son's or daughter's, was a central aspect of traditional Basoga marriage customs. Many respondents noted that, unlike modern practices where

individuals typically choose their own partners, traditional marriage in Busoga Regions were deeply rooted in family and community involvement.

One male elder from Bugumba, interviewed during the study, shared detailed insights into this practice. He explained:

> Among us, the Basoga, marriage was not simply viewed as a personal bond between two individuals, but rather as a vital alliance between families. The process was highly communal, with the parents playing a central role in identifying a suitable partner for their children. It was our cultural belief that such involvement would strengthen family and social ties. (P01: Male elder from Bugumba)

According to his account, the process of selecting a marriage partner would begin with internal discussions among family members. Parents, particularly fathers and uncles, often initiated these conversations, focusing on key considerations. He added that;

> The social status and reputation of the potential partner's family were paramount. Families preferred to form alliances that would elevate or at least maintain their standing in the community. Additionally, financial security of the prospective partner or their family was a critical factor, as it was believed to contribute to the long-term success and sustainability of the marriage. Also, shared cultural values, traditions, and beliefs were essential to ensuring harmony between the couple and their extended families. (P01: Elder from Bugumba).

These discussions typically took place during formal meetings between families, where elders would assess and evaluate potential matches based on these criteria.

Similarly, an elder from Igamba explained that, traditionally, marriage among the Basoga was regarded as a family affair rather than a personal decision. He emphasized that this practice reinforced the belief that marriage was a social contract between families, designed to preserve cultural values and ensure the continuity of community ties. According to him, parents and elders played a central role in partner selection to safeguard the family's interests and cultural heritage.

> Traditionally, marriage among the Basoga was not an individual matter. It was a family contract. We, the elders and parents, had to be involved in choosing a marriage

> partner because it was important to maintain our values, unity, and social ties. The idea was not just about two people falling in love, but two families joining together in respect. However, since the late 1990s, things started changing. Young people no longer want this kind of guidance. They want to choose for themselves. They say our way limits their freedom. This change has brought tension between us elders and the youth. (P02: Elder from Igamba)

Also, majority of participants asserted that traditional marriage practices in Busoga Region were deeply rooted in spiritual and cultural beliefs. One common element highlighted was the consultation of ancestral spirits, or *Lubaale,* which emphasized that marriage, was not merely a social arrangement but a sacred covenant requiring spiritual endorsement. The ritual involving the sacrifice of a he-goat served as both a form of purification and a symbolic act of seeking the ancestors' blessing. Participants emphasized that reproductive success was believed to depend on this spiritual consent. Furthermore, the girl's immediate departure from her father's home following the ritual signified her transition into adulthood and marital responsibilities, drawing a distinct line between her role as a daughter and that of a wife. These accounts reveal how spirituality, family authority, and gender expectations were intricately woven into traditional Basoga marriage customs.

One female opinion leader from Nakavule, interviewed during the study, shared detailed insights into this practice, narrating;

> In Busoga, when a girl chose a spouse for marriage, it was the responsibility of her parents and Songa (paternal aunt) to consult the Lubaale (ancestral spirits). The Lubaale had to approve and bless the union before the girl could officially go for marriage. If this ritual was skipped and the girl left without spiritual consent, it was widely believed that she might become infertile or face reproductive challenges in her marriage. This was because the Lubaale, who were believed to oversee her fertility, had not sanctioned the union. The blessing ritual involved slaughtering a he-goat in the middle of the courtyard. The first drops of blood were offered to the Lubaale, followed by distribution to family members. The meat from the goat was strictly not consumed by the girl or anyone from the groom's side. Additionally, once the goat was slaughtered, the girl was not allowed to spend another night in her parental home it marked her official farewell. (P03: Female opinion leader from Nakavule)

Through a Focus Group Discussion (FGD) held with young married couples from Bikadho, Igamba, and Nakavule, participants shared common experiences regarding the process of identifying a marriage partner.

Participants collectively reported that the identification of a spouse for either a girl or boy traditionally involved active participation from both families.

One participant noted,

> Parents from both sides would meet and hold discussions about the possibility of organizing a marriage between their children."(FG1-01: Young Married from Igamba).

These meetings served as the foundation for formal negotiations.

Following these discussions, a pre-visit (locally known as *okukyala*) was organized, which paved the way for the *okwandhula* (introduction ceremony). During this stage, bride wealth in the form of gifts such as animals and chickens was offered to the girl's family.

Several FGD participants emphasized that parental involvement in these negotiations played a key role in strengthening the bond between the two families. They agreed that this form of union was not just about two individuals coming together, but about the merging of two-family lineages in mutual respect and cooperation.

**(ii) Courtship (Okukobya)**

Courtship, locally known as *Okukobya*, was the second key ritualistic stage in traditional Basoga marriage customs. Once suitable partners had been identified by both families, the process of courtship commenced. This stage was primarily overseen by designated family members namely, the paternal aunt (*Songa*) for the girl and the *Omukwenda* (spokesperson) for the boy. These two played a vital mentorship and liaison role between the families, symbolizing that courtship was not a direct affair between the intending couple, but rather a sustained engagement coordinated through elder representatives.

Through a Focus Group Discussion (FGD) with elderly women from Igamba and Nakavule Cell, participants who had personally experienced this ritual provided rich insights into its structure and cultural importance. One elder explained:

> During our time, the Omukwenda and Songa played a big role in nurturing the young couple until marriage arrangements were completed. The Omukwenda was usually an elderly relative or a trusted family friend who acted as the official spokesperson for the boy's family. He had to be someone of high integrity, often a knowledgeable grandfather, uncle, or respected clan member. The selection of the Omukwenda varied from clan to clan; he could be a paternal or maternal uncle, or even a grandfather from either side. (FG2-01: Elderly Woman from Igamba).

Regarding the girl's side, participants emphasized the cultural significance of the Songa:

> In Busoga, the role of the Songa, the paternal aunt, was central. She was carefully chosen among several paternal aunts, with a special one known as Songa o'wensoga, who was responsible for guiding her nieces on matters related to marriage, family life, and sexuality. During our time, it was taboo for a girl to discuss such topics with her father, which made the Songa extremely important. She evaluated her niece's readiness for marriage and was always the first family member to meet the intending husband. (FG2-02: Elderly Woman from Nakavule).

Another elder added that in situations where a boy personally identified a potential spouse, the Songa still played a crucial bridging role:

> If a boy had chosen the girl himself, the Songa remained critical in facilitating the marriage. The girl's willingness to let her fiancé visit the Songa signified her consent to the relationship. On her advice, the boy accompanied by his Omukwenda, would visit the Songa to declare his intentions. They brought gifts in appreciation of her role and to formally initiate communication with the girl's family. These gifts were seen as evidence of the boy's responsibility and commitment. (FG2-03: Elderly Woman from Nakavule).

This traditional courtship phase reflected a structured mentorship approach rooted in communal values, trust, and the transmission of cultural knowledge. It emphasized the indirect but guided interaction between the couple, with elders ensuring that moral, cultural, and social expectations were upheld before formalizing the marriage.

Young married couples who participated in a Focus Group Discussion (FGD) from Bugumba and Igamba shared similar experiences regarding the traditional role of the Songa (paternal

aunt) in preparing girls for marriage. They expressed that in the past; Songas were deeply involved in the premarital training of girls a practice that is no longer common today. One participant noted:

> Songas would prepare the girls for a full month before marriage (FG1-02: Young Married from Bugumba).

This sentiment was echoed during interviews with opinion leaders from Bugumba, Igamba, and Bikadho Ward, who confirmed that the role of the Songa was both instructional and spiritual. They shared:

> Aunties would prepare girls on how to take care of their husbands both in bed and outside, including practices like okukyalira ensiko (visiting the bush) and other responsibilities expected of a woman(P04: Male opinion leader from Bikadho)

According to the participants, such preparation helped the girl become stable, confident, and deeply loved in her marital home, unlike many marriages in the present era which often lack this foundational support.

Furthermore, it was emphasized that the Songa not only trained the girl but also had the authority to approve the man who intended to marry her. This approval was vital, as it signified readiness for subsequent marriage rituals to proceed. Therefore, the successful completion of this preparatory phase by the Songa was considered a crucial milestone in the traditional Basoga marriage process.

**(iii) Spying the girl's home before marriage (Okukeeta amaka go mughala me afumbirwe)**

In traditional Basoga marriage customs, once the courtship process was successfully completed and the girl had been approved by her paternal aunt (*Songa*), the next critical ritual was known as *Okukeeta amaka go mughala*, loosely translated as "spying on the girl's home before marriage."

This stage involved careful background checks by the boy's parents and other elder relatives. They carefully observed the girl's family to assess its behavioral values, discipline, respectability, and spiritual cleanliness. The aim was to ensure that the family the boy intended to marry from was morally upright and socially acceptable.

An elderly male respondent from Bikadho shared:

> In our time, before we allowed our son to proceed with marriage, we had to first observe the girl's home, how they behaved, how clean they were, and how they treated each other. A bad family could spoil our son. (P05: Elderly Man from Bikadho)

Similarly, during a FGD, a respected female elder from Nakavule explained:

> "Okukeeta was a serious process. We didn't just marry from any family. We had to know the kind of people we were joining. Even if the girl was beautiful, if her family was not good, we discouraged the marriage." (FG2-04: Elderly Woman from Nakavule).

If the girl's family passed this informal inspection, a symbolic ritual meal was prepared to signify spiritual approval. A chicken would be slaughtered, and its blood and liver offered to the Lubaale (ancestral spirits) for appeasement and blessings. This offering was typically placed in a shrine, behind the house, or under a tree believed to be the dwelling place of the Lubaale.

As narrated by an elder from Igamba:

> We used to give the Lubaale the liver and blood of the chicken first. That was a way of asking for peace and acceptance of the girl into our family. If we skipped that, things could go wrong in the marriage like barrenness or constant quarrels. (P05: Elderly Man from Igamba)

Traditional dishes like matooke, kalo, and chicken were then served to family members. Significantly, a male and female chicken were cooked, women ate the male chicken and men ate the female. This symbolic act represented the merging of unrelated clans and the balance between male and female roles in the upcoming marriage.

An opinion leader from Bugumba remarked:

> That meal sealed the process. Eating opposite-gendered chicken was not just food, it meant the two families had accepted each other spiritually and culturally. (P06: Male opinion leader from Bugumba)

This ritual highlights the deep intertwining of spiritual beliefs, family involvement, and symbolic action that defined traditional Basoga marriage preparations.

**(iv) Consultation of the family spirits (*Okweraguza mu Lubaale wa waaka*)**

In the traditional Basoga marriage process, even after both families had mutually agreed to unite their children in marriage, one final and sacred ritual remained: consultation of the family spirits (*Lubaale*). This was done to seek spiritual consent and blessings before the daughter could officially leave her home and join another family through marriage.

**Ritual Description**

Before any serious marriage ceremonies could proceed, the girl's parents were required to consult their clan spirits (*Lubaale wa waaka*). These spirits were believed to hold authority over family matters, including marriage. The consultation was vital to determine whether the spirits permitted their daughter to marry into the chosen family.

According to an elderly man from Igamba ward,

> After both families agreed that their children could marry, the parents of the girl could not just send her off. We first asked the spirits through a ritual. If the spirits agreed, a he-goat was sacrificed to the Lubaale wa waaka as a sign of permission and blessing. (P07: Elderly man from Igamba ward)

**Ritual Process**

The ritual involved slaughtering a large he-goat. This act was not merely symbolic but deeply spiritual. The sacrifice was performed by a knowledgeable and spiritually trusted elder in the family. The goat was slaughtered within the compound often in front of the family shrine or a specific tree associated with the spirits.

The liver and the blood of the goat were specifically reserved for the Lubaale. These were either buried near the shrine or placed in containers and offered directly. This act was intended to please the spirits and invoke their blessings, ensuring that the girl would leave peacefully and be protected in her new home.

One elder explained:

> The goat's blood and liver were not eaten by people. They belonged to the Lubaale. The girl couldn't even taste the meat. That day, she couldn't sleep in our home it meant she had spiritually started her journey to the man's family. (P08: Elderly man from Bugumba ward)

**Cultural Significance**

This ritual signified spiritual separation from the girl's birth clan and acceptance of her transfer into a new one. It also marked the transition from daughterhood to womanhood, and from being part of one ancestral line to becoming part of another.

Opinion leaders from Bugumba and Bikadho also confirmed this:

> Without the Lubaale's approval, a girl couldn't go. If spirits were not happy, we postponed everything. That's why marriages of those days lasted they had spiritual backing. (P09: Opinion leader from Bikadho ward)

**(v) Introduction (*Okwandhula)***

After gaining approval from the family spirits (*Lubaale*), both the boy's and girl's families would come together to agree on the bride wealth (*omwandhu*) to be paid. The introduction process among the Basoga was traditionally conducted in two phases.

The first phase involved a private, unannounced preliminary visit by a few selected members of the boy's family usually led by his father or the family spokesperson (*Omukwenda*).

> According to an elderly man from Nakavule, "This first visit was never pre-arranged. We used to go without informing the girl's family because strangers were treated with suspicion in those days." (P10: Elderly man from Nakavule ward)

This suspicion was often managed through the intervention of the girl's paternal aunt (*Songa*), who would identify the visitors and confirm their earlier discussions with her regarding the girl. This validation eased the father's concerns and allowed meaningful dialogue to proceed. The boy said little during this visit; the spokesperson did most of the

talking, clearly stating that they were ready to marry the girl, provided that the spirits had given their blessings.

During this visit, symbolic gifts like local beer were offered. A participant in the FGD in Bikadho noted,

> "The beer was more than a drink. It opened up even the hardest hearts. That's why we called it ekibumbulamunwa, because it made people speak." (FG2-05: Elderly Woman from Bikadho). The beer, often carried in a traditional gourd (*ekita*), helped break the ice and prompted a friendly atmosphere, making negotiations easier.

The second phase, the formal introduction ceremony (*okwandhula*), was a public event involving extended family, kin, and friends from both sides. On this day, the girl's family formally accepted the boy as a future in-law, and final negotiations on the bride wealth were conducted.

A retired elder from Igamba explained,

> "During okwandhula, we publicly acknowledged the boy's family. If the spirits and family agreed, nothing could stop the marriage." (P11: Elderly man from Igamba ward)

The *omwandhu* typically consisted of items like cattle, goats, sheep, chickens, and local beer. The bride and her aunt (*Songa*) had no say in determining the value of *omwandhu*. According to an elderly man in Nakavule,

> "The girl had no voice in that meeting. It was the families who settled everything."(P12: Elderly man from Nakavule ward). Moreover, to avoid sabotage or gossip from outsiders, all negotiations were kept secret until the introduction ceremony.

Interestingly, during this introduction, the boy remained silent while his relatives represented him. The girl was also kept away from the crowd, usually in the company of the *Songa* and her sisters, to prevent any public display of affection, seen as taboo in the presence of elders.

An elder from Bikadho explained,

> "The girl and the boy could not show love before parents. Even eye contact was rare. It was shameful."(P13: Elderly man from Bikadho ward). The climax of the event was the symbolic delivery of *omwandhu.* In some cases, it was delivered on the same day; in others, a separate date was chosen before the final marriage giveaway.

Although modern concepts like "engagement" did not exist, the time between introduction and the actual giveaway ceremony could span days or weeks. Once the *omwandhu* was accepted, the bride's family officially consented to the union. Her elder brother (*Omukoirume omukulu*) received a cock from the groom as a token of appreciation for guarding his sister from other suitors. A male opinion leader explained,

> "Brothers were like watchmen. Once omwandhu was paid, it was our duty to protect our sister."(P14: Opinion leader from Bikadho ward).

Local beer was not only central to negotiations but also a symbolic part of traditional celebrations. It served a ritual function in legal agreements, funerals, naming ceremonies, and of course, marriages. A woman from Nakavule remarked,

> "Our ekitaky'omwenge wasn't just beer. It was sacred. It helped people bond and make decisions in a happy mood." (FG2-06: Elderly Woman from Nakavule).

All this happened with the girl unaware of the first visit. The man and his team would show up unannounced, get approved, and only then would she be informed. A participant in the FGD summarized it:

> "Our girls were never part of initial meetings. They would be married only after all elders and spirits had agreed." (FG2-07: Elderly Woman from Igamba).

This practice of *okwandhula* reveals the intricate blend of diplomacy, ritual, and social harmony that underpinned marriage negotiations in traditional Busoga society.

**(vi) Giveaway of the girl in to marriage (*Okubayira*)**

Once the bride wealth (*omwandhu*) was successfully negotiated and accepted, the final marriage ceremony, *Okubayira,* or the official *giveaway* of the girl was organized. This

traditional event marked the formal transition of the girl from her paternal home to that of her husband.

A few days before the ceremony, the bride was kept indoors and exempted from performing household chores. During this period, her paternal aunt (*Songa*) offered intensive training on how to be a good wife. She was taught how to cook for her husband, how to welcome visitors, and how to conduct herself respectfully in her marital home. The bride was also bathed using local herbs (*ebisubi*) intended to cleanse and prepare her body spiritually and physically for her future husband.

Movement was restricted at this point to prevent any unfortunate encounters especially with other men, which were believed to cause bad omens for the marriage. On the eve of the giveaway, the groom's family would deliver a live goat used in the sacrificial ritual called *Kasuze katya*, meaning *"How did the girl sleep?"* This goat was slaughtered, and the meat shared among the bride's family, symbolizing the sealing of the bride's departure.

During the actual giveaway ceremony, the bride was ritually blessed by both her father and mother. She would be made to sit on each parent's lap, an act believed to transfer parental blessings and marital wisdom. While seated on her mother's lap, the girl was surrounded by elderly women, who gave her final instructions and advice for married life. Practical tools such as a knife, a basket, a cooking pot (*ensuwa*), and a winnowing tray (*olugali*) were gifted to her, symbolizing readiness for her new responsibilities as a wife.

The *Songa* also gave her two special pieces of cloth, meant for cleaning her husband. The bride was then escorted to her husband's home by the *Songao'wensonga* and a few close female relatives. In some cases, the *Songa* accompanied the bride all the way to the bedroom to confirm whether she was still a virgin. If virginity was confirmed, the *Songa* would be rewarded with a gift in appreciation for her role in raising and protecting the girl.

**Explanation and Reflections from Elders:**

Elders in Bikadho and Igamba expressed that this ceremony was not merely symbolic but culturally binding. An elderly woman from a focus group discussion in Nakavule shared:

> "The giveaway meant the girl now belonged to another clan. That's why we took weeks to prepare her not just physically but spiritually." (FG2-08: Elderly Woman from Igamba).

According to a male elder from Igamba:

> If a girl returned from marriage, her family had to return the omwandhu. It brought shame, especially to the Songa who had prepared her. That's why we trained the girls thoroughly. (P14: Male elder from Igamba).

A woman from a focus group discussion in Bikadho emphasized:

> "The Songa wasn't just escorting. She had to ensure her niece didn't embarrass the clan. That's why she even checked if the girl was a virgin. Virginity meant pride, and it earned her a gift." (FG2-09: Elderly Woman from Bikadho).

In traditional Busoga, divorce was greatly discouraged. A failed marriage meant the bride's family had to refund the bride wealth. This potential shame kept both the bride and her relatives especially the *Songa* accountable.

Thus, the practice of *Okubayira* was a deeply rooted rite of passage that combined ritual, symbolism, and social responsibility. It ensured that the bride transitioned into marriage well-prepared, spiritually cleansed, and fully endorsed by her family and clan.

**(vii) Forcing a girl to marry (Okukaka omughala okufumbirwa)**

In traditional Busoga, while marriage was considered a rite of passage and a communal responsibility, it was not always entered into voluntarily by all parties particularly girls. The practice known as *Okukaka omuwala okufumbirwa* refers to situations where girls were compelled or coerced into marriage by their families, often without their full consent.

Marriage arrangements were typically made between families through elders, who negotiated bride wealth and other rituals. Once an agreement was reached, it was culturally binding, even if the girl expressed reluctance. The wishes of the girl were often secondary to those of her parents, especially the father, whose word was final. This type of arranged union was

commonly justified as a way of safeguarding clan honor, social alliances, and preserving tradition.

In some cases, girls were married off at an early age, with little to no opportunity for formal education. Some families even viewed daughters as economic assets, marriage being a way to receive bride wealth or reduce the financial burden of raising the girl.

According to elders and participants in focus group discussions, forced marriage was a normalized aspect of traditional Busoga society, though it carried long-term emotional and socio-economic consequences for the girl involved.

A female elder from Nakavule shared:

> "A girl could cry, but once bride wealth was accepted, she had no choice. She would be told, has to become a proper woman." (FG2-10: Elderly Woman from Nakavule).

Another elder from Bikadho noted:

> "We were told that refusing a man chosen by your father was disrespectful. Even if you didn't love him, you had to go. Love would come later or not at all." (FG2-11: Elderly Woman from Bikadho).

These sentiments reflect how cultural norms prioritized family and clan interests over the individual desires of girls.

As a result, women in forced marriages often suffered emotional distress, loss of autonomy, and low self-esteem. Early and coerced marriages limited their access to education, economic independence, and participation in community decision-making. Many such women remained trapped in poverty and disempowerment, lacking the skills or freedom to build better futures for themselves or their children.

One respondent in a focus group from Igamba expressed regret:

> "I was taken into marriage at 15. I missed school. Life became about children and work. I still wonder who I could have been if I had studied." (FG1-03: Young Married from Igamba).

Today, awareness is growing, and such practices are increasingly being challenged by education, legal reforms, and advocacy for girls' rights. However, remnants of *okukaka omuwala okufumbirwa* still exist in some communities, especially where cultural preservation is emphasized over individual rights.

### 4.3 Changes in Traditional Marriage

The Traditional marriage in Busoga Region has undergone some changes for instance:

**(i) Parents no longer identify a marriage partner.**

One of the notable transformations in traditional marriage practices in Busoga Region is the diminished role of parents in selecting marriage partners for their children. In the past, marital unions were heavily influenced if not fully arranged, by parents and elders who considered family reputation, clan alliances, and economic status. However, the current trend reflects a growing shift where young people independently choose whom to marry, often without direct parental involvement.

During data collection, several participants from Igamba and Bugumba highlighted this change. A female opinion leader from Igamba noted:

> Parents are no longer involved in choosing a partner. Children say they have the right to decide for themselves. They even use phones and social media to find someone they like and who can support them. That way, if things go wrong, they won't blame their parents. (P15: Opinion leader from Igamba).

Another respondent in Bugumba shared:

> In our days, the family had the final say. But now, boys and girls just bring home whoever they've fallen in love with even if the family knows nothing about them. (P16: Opinion leader from Bugumba).

These views reflect a generational gap and shifting expectations around autonomy and family roles.

The findings align with broader socio-cultural trends documented in literature. Johnson & Lee (2021) highlight a significant global movement away from arranged marriages towards

autonomous partner selection. Similarly, Brown & Patel (2023) report that over 70% of young adults prefer to make their own marital choices, leaving only about 30% who value parental involvement in partner selection.

In Busoga, this evolution mirrors the growing influence of education, technology, and individual rights. Mobile phones, social media, and broader exposure to urban lifestyles have empowered young people to prioritize emotional compatibility and personal values over traditional criteria like clan lineage or wealth.

This transition also points to a desire for accountability. Many youths believe that choosing their own partners gives them full responsibility for the success or failure of the marriage freeing their parents from blame in case of hardship.

**(ii) Paternal Songas are no longer making approval of the husband to take the girl.**

In traditional Busoga culture, the *Songa* (paternal aunt) played a central role in marriage preparation. Beyond merely guiding the girl, the *Songa* also had the authority to approve or disapprove of the potential husband. Her involvement symbolized the extended family's consent and helped ensure the girl was prepared emotionally, socially, and culturally for the transition into marriage.

Historically, the *Songa* was entrusted with the responsibility of preparing the bride through intensive coaching, which included lessons on respect, loyalty, homemaking, and sexual conduct. This process marked a rite of passage, signifying the girl's transformation from adolescence into adulthood. One elderly woman from Nakavule explained:

> "Aunties would spend days with the girl, showing her how to care for a man. They even evaluated the man's behavior and background before the girl was handed over." (FG2-12: Elderly Woman from Nakavule).

This aligns with Davis (2020), who emphasizes that in many African societies, the aunt's involvement in premarital counseling served not only to transfer values of fidelity and family honor but also acted as a moral compass and support system for the bride-to-be.

However, in modern Busoga, the influence and authority of the *Songa* have greatly diminished. Many young women now reject traditional coaching, viewing it as outdated or irrelevant to their current realities. One female youth from Bugumba noted:

> By the time the Songa comes in, we've already chosen our boyfriends, and sometimes we've even started staying with them. So, there's no room left for her approval. (FG1-04: Young Married from Bugumba).

Premarital relationships, which were once considered taboo, have become more common and socially tolerated in some communities. This cultural shift has undermined the *Songa's* traditional role and rendered her input symbolic rather than authoritative.

The erosion of the *Songa's* authority represents a broader departure from communal oversight of marriage to a more individualized and private arrangement. While this change may enhance autonomy for young women, it also signifies the weakening of intergenerational mentorship and the loss of a structured value transmission system. As such, young brides may enter marriage with limited guidance on culturally grounded expectations, responsibilities, and strategies for sustaining a union.

Generally, the decline in the *Songa's* role, especially her ability to approve a marriage partner, reflects the ongoing transformation in Busoga's social and cultural fabric. While this change empowers individual choice, it also challenges traditional support systems that once helped maintain family cohesion and cultural continuity.

**(iii) In Busoga, girls are no longer forced to marry.**

In Busoga today, the traditional practice of forcing girls into marriage has significantly declined. Interview findings revealed that coercive marital arrangements, once a common feature in many Basoga communities, are no longer widely practiced. Respondents emphasized that girls now have more freedom to decide whom and when to marry.

One elder from Bikadho commented:

> In the past, a girl had no say. If the father accepted cows, you were married off even if you cried. But now, these girls speak up, and even the parents listen. (P05: Elderly Man from Bikadho)

This finding aligns with literature indicating that historically, Busoga's marriage customs were shaped by patriarchal norms, where girls were often viewed as vessels for family alliances rather than individuals with rights and agency (Kagoda, 2020). Marriage arrangements were typically driven by the father's decisions and were strongly influenced by economic or social considerations.

However, recent years have witnessed a notable shift. Young people particularly girls between the ages of 15 and 25, are increasingly aware of their rights and are demanding to be involved in marriage decisions. This is influenced by rising education levels, exposure to media, human rights advocacy, and local sensitization campaigns.

As one female youth in Igamba shared:

> Our mothers feared to speak, but now we know we can say no. No one can force us to marry without love. (FG1-05: Young Married from Igamba).

This transformation reflects a broader cultural evolution in Busoga, where autonomy and personal choice are now valued more than communal control in marriage matters. Families are beginning to appreciate the importance of consent, mutual affection, and emotional compatibility.

Furthermore, institutions like schools, religious groups, and women's organizations have contributed to discouraging early and forced marriages by promoting awareness of children's and women's rights.

Generally, the decline of forced marriages in Busoga signifies progressive social change and a move toward empowering girls and women in marital decisions. This shift promotes not only gender equality but also the psychological and emotional well-being of young women as they enter marriage by choice rather than by force.

**(iv) Parents are no longer consulting the Lubaale of the family to allow their girls to marry**

Traditionally, in Busoga, consulting the family spirits (*Lubaale*) was a vital step in the marriage process. It was believed that ancestors played an active role in guiding family decisions, including marriage. Before a girl could be married off, her parents would seek the blessings and approval of the *Lubaale* to ensure peace, fertility, and a harmonious union. However, contemporary findings show a significant shift away from this ritual.

A respected elder from Bugumba shared:

> In our time, no girl would be given away without first consulting the Lubaale. We would offer a goat, and the spirits would give a sign. But now, children marry as they please. No one consults the gods anymore. (P01: Elderly man from Bugumba).

Another elder from Igamba emphasized:

> These days, parents fear looking backward. They say times have changed. But we know the Lubaale still matter. That's why marriages don't last. (P07: Elderly man from Igamba ward)

This shift reflects a broader transformation in Busoga's marriage customs, where secular and individualistic values are replacing deeply rooted spiritual traditions. Ancestral consultation, once central to the legitimacy of a marriage, is being abandoned in favor of personal freedom and modern decision-making processes.

The literature supports this shift. Kagoda (2022) notes that many educated parents, especially in urban areas, now prioritize their daughters' opinions over traditional rituals. Similarly, Okello (2021) observes that while ancestral consultations remain common in rural Busoga, they are steadily declining in towns and peri-urban centers where globalization is more pervasive.

This change symbolizes a broader generational divide. Older family members often feel sidelined, perceiving the decline of ancestral rituals as disrespectful or spiritually risky. Meanwhile, younger generations view such practices as outdated and irrelevant in today's world.

This tension sometimes leads to conflict, particularly during marriage preparations. Yet, many families are finding ways to blend modern values with cultural respect, some symbolically acknowledge ancestors without performing full rituals, while others consult elders instead of spirits.

Generally, the decline in consulting the *Lubaale* before marriage illustrates a major transformation in Busoga's cultural landscape. While this trend aligns with broader globalization and the growing emphasis on individual rights, it also raises concerns about the erosion of traditional values and family cohesion. The challenge moving forward is to balance respect for heritage with evolving social norms.

**(v) Change in bride price payment *(Omwandu)***

According to the findings, the practice of paying bride price (*omwandu*) in Busoga has changed significantly from the traditional pre-colonial approach. Historically, *omwandu* was

not just a transaction but a deeply symbolic and communal ritual. It involved the exchange of livestock such as cows and goats, food items like millet or bananas, and locally valued materials like bark cloth or hoes. The emphasis was on demonstrating respect to the bride's family and strengthening family alliances through mutual respect and reciprocity.

However, contemporary practices indicate a dramatic shift. Many participants revealed that today, money has replaced most traditional items, and in some cases, the process has become entirely informal. Instead of presenting a full bride price, gifts are now offered as tokens of appreciation.

A father from Bugumba commented:

> Today, we don't ask for cows or bananas. The boy just brings money or maybe a few gifts. We don't want to burden the young ones because life is hard. (P06: Male opinion leader from Bugumba)

A woman elder in Igamba added:

> In our days, if a man failed to bring the agreed omwandu, the girl would stay home. But now, even without omwandu, girls go. It's like marriage has lost its meaning. (FG2-01: Elderly Woman from Igamba).

The transition from traditional bride wealth to a more monetized and flexible form reflects broader socio-economic changes. According to Kagoda (2021), the commercialization of bride wealth is widespread across many Ugandan cultures due to urbanization, economic hardship, and the influence of modern legal frameworks. In Busoga, this shift is particularly evident among youth in towns who prefer a less rigid, more practical approach to marriage.

Further, Nakayi (2023) explains that the bride price was historically viewed as a bond of trust and social obligation. However, today's youth increasingly regard it as either a financial burden or an outdated practice that reinforces patriarchal control.

This new trend is also driven by growing awareness of women's rights and gender equality. Some couples even choose to skip the bride price entirely, citing the belief that love and mutual understanding are more important than cultural formalities.

While some elders fear that abandoning *omwandu* erodes cultural identity, others acknowledge that the economic realities facing young couples necessitate change. This

tension illustrates an ongoing cultural negotiation between preserving tradition and embracing globalization.

Moreover, the symbolic role of bride wealth once believed to encourage faithfulness and family unity, is being replaced by more open conversations about responsibility, respect, and equality within marriage. This has both positive impacts, such as giving young couples more autonomy, and potential challenges, including intergenerational conflicts and weakening of clan ties.

In summary, the change in bride price payment from traditional livestock and goods to money or gifts reflects the evolving nature of marriage in Busoga. It highlights the influence of economic conditions, modern legal structures, and changing gender dynamics. While it signifies progress in some respects, it also brings into question how much of Busoga's rich matrimonial heritage can or should be preserved in a modern context.

### 4.4 The Impact of Globalization towards Traditional Marriage

Globalization has significantly influenced the cultural practices of traditional marriage in Busoga Regions. While some changes have empowered individuals and introduced modern values, others have led to erosion of communal norms and the weakening of social structures. The following subsections outline key areas where globalization has altered marriage practices in Busoga according to the responses form the participants.

#### (i) Breakdown of Family Structures due to Lack of Marital Training

Traditionally, marriage preparation was a communal responsibility. Aunts (*Songa*) and elder women played a crucial role in mentoring young girls, offering guidance on homemaking, spousal respect, conflict resolution, and child-rearing. This mentoring process was essential in equipping young women for a stable married life.

However, interview responses reveal a growing concern. An elder from Nakavule lamented:

> "These days, our girls go into marriage without even knowing how to cook or speak respectfully to their husbands. The Songa system is dying." (FG2-12: Elderly Woman from Nakavule).

With reduced intergenerational mentorship, many young women today enter marriage without foundational cultural knowledge, often influenced more by social media, peer pressure, or love-based decisions. This lack of preparedness contributes to frequent misunderstandings, unrealistic expectations, and higher rates of separation and divorce.

Additionally, cultural beliefs link some family breakages to the disregard of ancestral authority (*Lubaale*). Ancestors were once central figures in marriage decisions, believed to bless or curse unions based on whether proper rituals and consultations were made.

**(ii) Monetization of Traditional Marriage**

One of the most visible impacts of globalization is the commercialization of bride wealth (*omwandu*). In the past, omwandu involved symbolic items like goats, hoes, foodstuffs, or bark cloth that reflected mutual respect and cooperation between families. Today, money is the dominant form of exchange, often leading to inflated demands.

According to interviews, one of the elders from Bikadho narrated:

> Some parents now treat omwandu like a business. They ask for millions! The boy's family can't afford that. (P05: Elderly Man from Bikadho)

While monetization has brought flexibility and convenience, it has also created new tensions. The expectation of high cash payments can strain relationships, delay marriage, or pressure young couples into debt. On the other hand, it has also allowed women's families to negotiate more assertively, reflecting an evolving recognition of women's value and rights in marriage discussions.

**(iii) Rise of Individualism and Decline of Communal Authority**

Traditionally, marriage in Busoga was not an individual affair but a communal process involving extended families, clan elders, and spiritual consultations. However, globalization has promoted individual agency, personal freedom, and romantic love as central to marriage.

Young couples now often prioritize their personal desires, sometimes at the expense of family guidance or cultural alignment. This shift has created tensions between generations, as modern views clash with traditional expectations.

A young woman from Bugumba shared:

> I chose my partner without my family's input. I love him, and that's what matters most. I don't want a forced introduction or ancestral rituals. (FG1-06: Young Married from Bugumba).

While this growing autonomy empowers individuals, it also undermines the collective role once played by family and clan. As a result, some marriages suffer from mismatched values or lack the community support needed during marital difficulties.

**(iv) Striking a Balance between Tradition and Modernity**

Despite the challenges, some couples are finding hybrid paths that blend cultural practices with modern values. For instance, while *omwandu* may be paid in money, families still hold traditional introduction ceremonies (*okwanjula*) with songs, dances, and clan representation.

> We paid omwandu in cash, but we also held a traditional introduction to respect our parents. (FG1-07: Young Married from Igamba ward).

This approach reflects a pragmatic adaptation of traditional customs in the face of modern pressures. It also highlights that Basoga marriage practices are not entirely disappearing but are evolving to accommodate contemporary realities while retaining a sense of cultural identity.

**(v) Delays in Marital Timing**

One of the most notable impacts of globalization on Basoga traditional marriage is the increasing delay in marital timing. In pre-colonial and early post-independence Busoga, young people were expected to marry soon after puberty, with strong encouragement from family and community elders. However, contemporary social and economic dynamics have significantly altered this timeline.

According to the majority of informants interviewed, modern society places greater emphasis on formal education, career advancement, and individual fulfillment. These priorities often supersede early marriage, particularly among the youth.

During a Focus Group Discussion (FGD) with elderly women in Nakavule, one participant explained:

> For us in Busoga, the modern emphasis on personal choice and fulfillment often leads individuals to delay marriage until one feels personally ready, rather than adhering to traditional timelines. (FG2-10: Elderly Woman from Nakavule).

This sentiment reflects a broader societal shift where individual autonomy and self-development are prioritized. As a result, many young people prefer to first complete their education, secure employment, or build financial independence before considering marriage.

Economic uncertainty also plays a major role. Young adults today often feel pressured to attain a certain level of material security, such as acquiring land, building a house, or owning property, before making a marital commitment. This has led to the postponement of traditional ceremonies such as *okwanjula* (introduction) and *obugyenyi* (courtship visits), which were previously held much earlier in life.

Additionally, elders noted that parental authority over marital timing has weakened. While parents and clan leaders still express interest in their children's marriage plans, the final decision increasingly lies with the individual. This change sometimes leads to intergenerational conflict, as young people negotiate their own timelines for marriage, often clashing with traditional expectations.

One opinion leader from Bikadho ward remarked:

> Omwana wa leero asoka kuganzibwa; they want to finish university, build, and even live with someone before they bring them home officially. But in our time, that was taboo. (P14: Opinion leader from Bikadho ward).

The delay in marriage also impacts childbearing and family structure. Couples who marry later tend to postpone having children, which shifts the traditional family life cycle. This delay may result in smaller family sizes, later parenting, and weakened clan continuation, which were core values among Basoga traditions.

In some cases, long courtships or cohabitation before marriage (*okuba awalala nga tibabagaise*) have become common, which would have been considered socially unacceptable in earlier generations.

In conclusion, the chapter highlights that traditional Basoga marriage practices were historically structured around communal authority, spiritual guidance, and clearly defined gender roles, with elders, paternal aunts, and ancestral spirits playing central roles. However, these practices are increasingly transforming under the influence of globalization, urbanization, education, and modern values. While young people now exercise greater autonomy in partner choice, and rituals like forced marriage and spiritual consultations have declined, this shift has also weakened intergenerational guidance, communal mentorship, and traditional social support systems. The chapter underscores the ongoing tension between preserving cultural heritage and adapting to contemporary socio-economic and cultural realities.

The next chapter focuses on three key aspects: a summary based on the specific objectives of the study, recommendations, and the conclusion. The recommendations and conclusion are drawn directly from the findings of the study, ensuring they reflect the insights and evidence gathered during the research.

# CHAPTER FIVE

# SUMMARY, CONCLUSION AND RECOMMENDATIONS

## 5.0 Introduction

This chapter comprises of three significant aspects that include summary that was drawn based on the specific objectives of the study, recommendations and conclusion are the other aspects which were both sourced from the findings of the study.

## 5.1 Summary of Findings

The summary was made based on the study objectives which were; how traditional marriage was practiced among the Basoga; the changes in traditional marriage among the Basoga; and the impact of globalization on traditional marriage practices among the Basoga.

### 5.1.1 Traditional Marriage Practices and Rituals

The study found that traditional marriage practices among the Basoga have evolved significantly, reflecting tensions between cultural heritage and modern influences. Traditionally, marriages were arranged by parents and elders, emphasizing family alliances, social stability, and ancestral approval through practices like consulting the *Lubaale* (family spirits) and formal introductions (*Okwandhula*), which reinforced communal bonds and preserved values (Better Help Team, 2023). Courtship (*Okukobya*) and home visits (*Okukeeta amaka gomughala*) were structured and communal, ensuring compatibility and respect (Isiko & Isabirye, 2023). Rituals such as giving away the bride (*Okubayira*) symbolized family consent and transfer of responsibility, aligning with traditional gender roles (Carreira, 2023). However, contemporary Busoga shows major shifts, parental control has weakened as young people prioritize love, education, and personal choice; ancestral consultations and spying customs have declined; and cohabitation often replaces formal introduction ceremonies. Forced marriages, once common, are now rare due to legal reforms and human rights advocacy emphasizing consent and gender equality (Republic of Uganda Constitution, 1995; Nakyeyune, 2024). These transformations, while promoting autonomy and empowerment, have created generational tensions and concerns about eroding cultural identity. Balancing tradition with modernity through dialogue and adaptation remains essential for sustaining both cultural heritage and evolving social values in Busoga.

### 5.1.2 The changes in the traditional marriage practices among the Basoga

The study revealed that traditional marriage practices among the Basoga have undergone significant transformation influenced by modernization, globalization, education, and changing social values. Parental involvement in selecting marriage partners has declined, with young people now prioritizing personal choice and compatibility over family-arranged unions, driven by higher education, global media exposure, and financial independence (Brown & Patel, 2023). The traditional role of paternal aunts (*Songas*) in mentoring and approving marriages has also diminished due to changing gender roles, the rise of nuclear families, and women's increased autonomy. Moreover, the practice of forcing girls into marriage has drastically declined, reflecting growing awareness of women's rights and alignment with Uganda's 1995 Constitution, which protects children from early marriage. The study also found that families rarely consult ancestral spirits (*Lubaale*) for marital approval, as modern influences and religion now shape marital decisions. Additionally, the bride price (*Omwandu*) has shifted from being a communal, symbolic exchange to a more financially driven or negotiable form, often involving money or alternative contributions such as education support (Mary, 2021). Collectively, these changes signify a cultural shift toward individualism, gender equality, and modernity, though they also challenge the preservation of Busoga's traditional values and social cohesion.

### 5.1.3 Globalization and its impact on Traditional marriage among the Basoga

The study revealed that globalization has significantly transformed traditional marriage practices among the Basoga, leading to both social and cultural implications. One major change was the decline of aunt-led (*Songa*) mentorship, which historically prepared young women for marital life; the weakening of this system, caused by urbanization and the rise of nuclear families, has contributed to increased family breakages and generational tensions. Another key shift was the monetization of marriage, where the symbolic bride price (*omwandu*) and simple ceremonies have evolved into financially demanding transactions, placing economic strain on grooms' families and diminishing the cultural essence of marriage (Mary, 2021). The study also found a growing focus on individualism, with young people prioritizing personal choice, love, and compatibility over arranged unions, a trend reinforced by digital interactions such as social media and online dating (Fabella & Mpeta-Phiri, 2023). Furthermore, financial stress has intensified due to rising marriage costs and unemployment, reflecting the capitalist influence on marital expectations (Asiimwe, 2013). Lastly, there is a

marked delay in marital timing, as many youths now prioritize education and career advancement before marriage, reshaping traditional notions of adulthood and family formation (Kakunure, 2021). Collectively, these changes demonstrate the complex interplay between globalization, economic modernization, and cultural transformation in redefining Basoga marriage practices.

## 5.2 Conclusions

The summary was made based on the study objectives

### 5.2.1 Traditional Marriage Practices and Rituals

The study concludes that Traditional marriage practices in Busoga Region were comprehensive and culturally significant involving family, community and spiritual participation. These customs helped preserve cultural identity, strengthened family ties and prepared couples for marriage. However, despite their positive roles in promoting unity and continuity, some practices such as forced marriages undermined the dignity and freedom of women showing both strength and limitation of the traditional systems.

### 5.2.2 The changes on the Traditional marriage practices in Busoga Region.

The study concludes that Traditional marriage in Busoga Region has undergone substantial transformation due to globalization, religion, and education. While positive outcome is greater personal freedom and gender equality, the erosion of ancestral consultation, mentorship roles and communal decision-making has weakened cultural cohesion and continuity. The tension between preserving heritage and embracing modernity remains a central challenge for the Basoga community.

### 5.2.3 The impact of globalization on Traditional marriage in Busoga Region.

The findings demonstrate that Traditional marriage in Busoga Region is undergoing rapid transformation influenced by globalization, urbanization and changing social values. While these changes promote independence, education and gender equality also erode the Traditional support systems, increase financial burdens and create intergenerational tensions. If not carefully managed, these shifts may weaken the cultural foundation of marriage and its role in fostering family stability and community cohesion in Busoga.

## 5.4 Recommendations

Based on the conclusions surrounding traditional marriage practices in Busoga, the study makes the following recommendations;

a) **Opinion leaders.**

Opinion leaders should always conduct gatherings that bring together people of different generations to share how Basoga traditions can coexist with modern marriage practices.

Additionally, they can use these gatherings to teach people the values between traditions and change.

b) **Elders.**

Elders should rejuvenate the guidance**,** coaching**,** counseling**,** training**,** and support to the paternal aunties and maternal uncles and the community on the roles they used to conduct in preparing the youths (boys and girls) before marriage.

c) **Young Married.**

Young married should respect cultural values to fit the modern ways of marriage practices.

d) **Policy makers.**

Policy makers to design programs e.g. school curriculum which help to integrate cultural education in schools to ensure that Traditional practices like marriage customs are documented and passed on responsibly.

## 5.5 Suggestions for further research

Since this study was conducted in Iganga Municipality, further research should be carried out in other parts of the Busoga Region to provide a broader understanding of how traditional marriage practices vary across different districts and communities. Comparative studies across areas such as Jinja, Kamuli, Bugiri, Mayuge, and Kaliro would help identify regional similarities and differences in how globalization influences marriage customs.

Additionally, future studies should explore how factors such as religion, education, economic change, and technology continue to shape marriage practices among the Basoga. Research

could also focus on intergenerational perspectives, examining how the views of elderly and youth differ regarding the preservation and adaptation of traditional customs.

Moreover, further investigation into the role of gender and family dynamics in contemporary marriage systems would provide valuable insights into how modernization has affected power relations, cultural mentorship, and community cohesion.

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## APPENDENCES

## APPENDIX 1: CONSENT FORM

I am Namwende Damalie, a postgraduate student at Kyambogo University, pursuing a Master of Arts in Religious Studies. I am conducting a research study on "Globalization and Evolution of marriage among the Basoga in Iganga Municipality." The information generated from this study will be useful in understanding how globalization has influenced traditional marriage customs, values, and practices among the Basoga people, and in promoting cultural preservation amidst modern changes.

The purpose of this study is to explore how traditional marriage practices among the Basoga have evolved over time and to examine the impact of globalization, religion, and education on these practices.

You are kindly invited to participate in this study. The interview will take approximately 15–20 minutes. Your participation is voluntary, and there will be no payment or material reward. However, your contribution will be valuable in helping to preserve and document the cultural heritage of Busoga. You are free to withdraw from the study at any time or refuse to answer any question you are not comfortable with. Your decision to participate or withdraw will have no negative consequences.

Your identity and responses will be kept strictly confidential. No names will be recorded; instead, study numbers will be used for identification. The information you provide will be used only for academic purposes and handled with utmost care during and after the study.

**Consent Statement:**

I have read (or have had the information read to me) and understood the purpose and procedures of this study. I voluntarily agree to participate in this research.

Signature/Right Thumbprint of Participant: _____ Date: _____

Study Subject Number: _____

Investigator's Signature: _____ Date: _____

## APPENDIX 2: INTERVIEW GUIDE FOR ELDERS

Dear informant, my name is Namwende Damalie. I am a tutor in Bishop Willis PTC, Iganga municipality. I am also a student of Graduate school, Kyambogo University. I am currently conducting an academic research study on "Globalization and Evolution of marriage among the Basoga." I am pleased to meet you. I would like you to share with me briefly your experience on above topic. All information will be kept confidential. Are you willing to discuss with me?

1. What is your name?
2. How old are you?
3. Have you ever participated or witnessed an execution of traditional marriage rituals?
4. Can you identify some traditional marriage practices two generations ago?
5. In your own experience, how has traditional marriage in Busoga Region practiced?
6. Do you think globalization has impacted on traditional marriage in Busoga Region?
7. How has traditional marriage in Busoga Region being impacted by globalization?

Thank you for your cooperation.

## APPENDIX 3: INTERVIEW GUIDE FOR OPINION LEADERS

Dear informant, I am pleased to meet you. My name is Namwende Damalie, a tutor at Bishop Willis PTC, Iganga. I am also a student of Graduate school, Kyambogo University. I am currently conducting an academic research study on "Globalization and Evolution of marriage among the Basoga in Iganga Municipality." I would like you to share with me briefly your experience on the above topic. All information will be kept confidential. Are you willing to discuss with me?

Thank you

1. How old are you?
2. Have you ever being involved in Traditional Marriage rituals?
3. If yes. What are those traditional marriage practices in Busoga Region you went through?
4. Are the traditional marriage practices you went through still existing?
5. What do you think has changed which is no longer being practiced?
6. How has globalization impacted on the traditional marriage practices in Busoga Region and rituals?

**THANK YOU FOR YOUR COOPRERATION**

## APPENDIX 4: FOCUS DISCUSSION GUIDE FOR ELDERLY WOMEN

Dear informant, my name is Namwende Damalie. I am a tutor in Bishop Willis PTC, Iganga municipality. I am also a student of Graduate school, Kyambogo University. I am currently conducting an academic research study on "Globalization and Evolution of marriage among the Basoga in Iganga Municipality." I am pleased to meet you. I would like you to share with me briefly your experience on above topic. All information will be kept confidential. Are you willing to discuss with me? .....

Thank you

1. What is your name?
2. .How old are you?
3. Are you married?
4. Have you ever witnessed a traditional marriage in Busoga?
5. What traditional practices have been practiced two generations ago?
6. As an experienced person in marriage, what changes have you observed in Basoga traditional marriage?
7. Would you explain the various ways Globalization has impacted on the Traditional marriage practices in Busoga Region?

THANK YOU SO MUCH

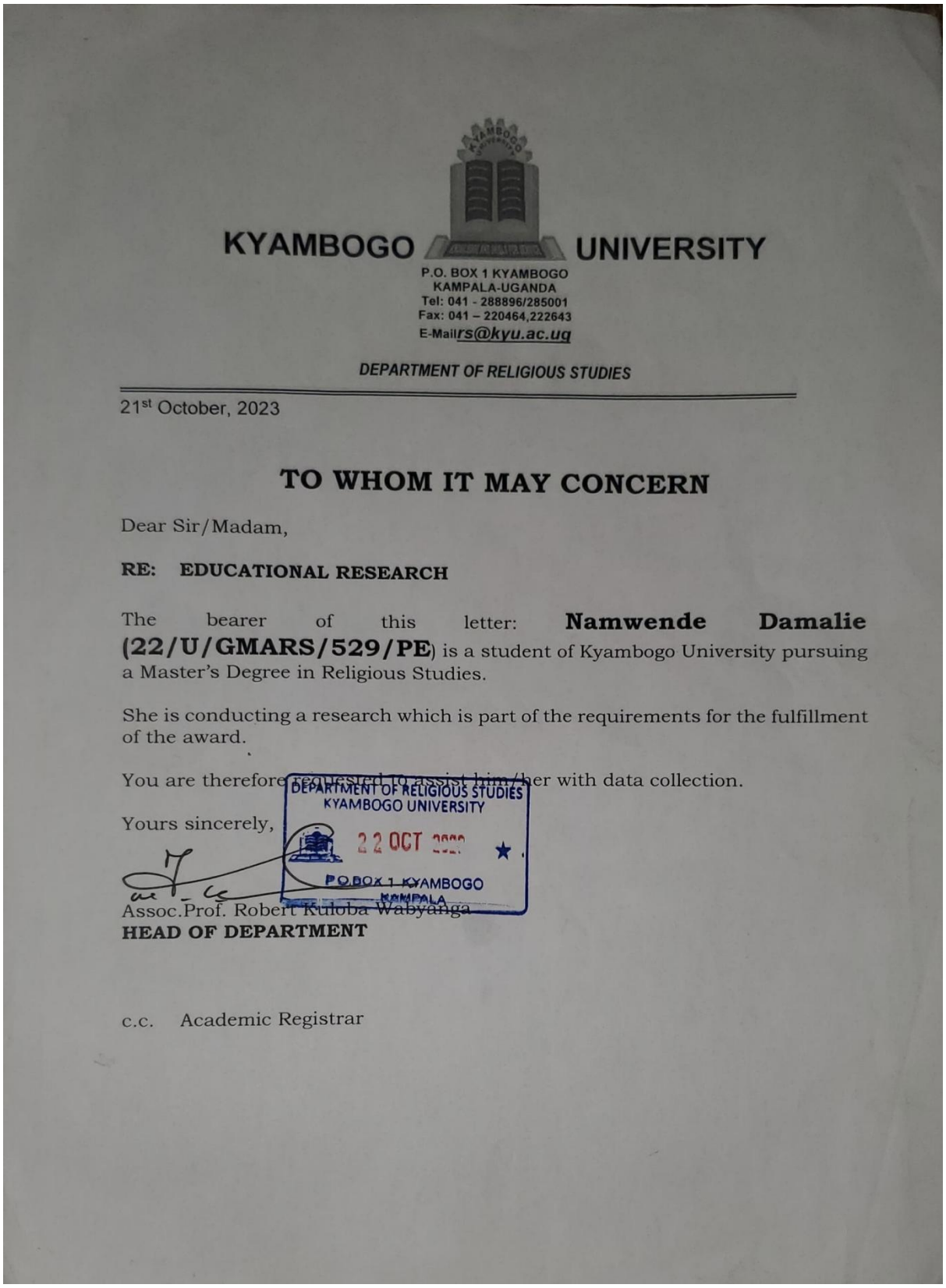
## APPENDIX 5: FOCUS GROUP DISCUSSION GUIDE FOR YOUNG MARRIED COUPLES

Dear informant, my name is Namwende Damalie. I am a tutor in Bishop Willis PTC, Iganga municipality. I am also a student of Graduate school, Kyambogo University. I am currently conducting an academic research study on "Globalization and Evolution of marriage among the Basoga in Iganga Municipality." I am pleased to meet you. I would like you to share with me briefly your experience on above topic. All information will be kept confidential. Are you willing to discuss with me? ..... Thank you.

1. . How old are you?
2. Are you married?
3. For how many years have you been in Married?
4. What are some of the traditional marriage rituals you went through so as to count your marriage complete?
5. According to your experience as a young couple, are there changes taking place between the Traditional marriage and that of the modern?
6. If yes, can you explain those changes in the traditional marriage in Busoga Region
7. As young married couples, in this era, can you share with me how globalization has affected the Traditional marriage practices especially in Busoga?

THANK YOU SO MUCH

## APPENDIX 6: INTRODUCTORY LETTER TO THE FIELD



KYAMBOGO UNIVERSITY

P.O. BOX 1 KYAMBOGO
KAMPALA-UGANDA
Tel: 041 - 288896/285001
Fax: 041 – 220464,222643
E-Mail:rs@kyu.ac.ug

DEPARTMENT OF RELIGIOUS STUDIES

21st October, 2023

**TO WHOM IT MAY CONCERN**

Dear Sir/Madam,

**RE: EDUCATIONAL RESEARCH**

The bearer of this letter: **Namwende Damalie (22/U/GMARS/529/PE)** is a student of Kyambogo University pursuing a Master's Degree in Religious Studies.

She is conducting a research which is part of the requirements for the fulfillment of the award.

You are therefore requested to assist him/her with data collection.

DEPARTMENT OF RELIGIOUS STUDIES
KYAMBOGO UNIVERSITY
22 OCT 2023
P.O.BOX 1 KYAMBOGO
KAMPALA

Yours sincerely,

Assoc.Prof. Robert Kuloba Wabyanga
**HEAD OF DEPARTMENT**

c.c. Academic Registrar

## APPENDIX 7: ACCEPTANCE LETTER

# IGANGA MUNICIPAL COUNCIL

P.O Box 232, Iganga
Head Office: Town Hall Bldg Saza Rd
Email: Igangamunicipality@gmail.com

Tel: 0757367373

Office of the Mayor

Our Ref: CR/IMC/156/1/24

30th December 2024

The Director,
Research and Graduate Training
Kyambogo University
P.O Box 1,
Kampala

RE: ACCEPTANCE LETTER.

This is to introduce **Namwende Damalie** Index No. **22/U/GMARS/529/PE** a student at Kyambogo University persuing her Master's Degree in Religious Studies.

She has been accepted to carry out her research on the topic entitled "***Globalization and Evolution of Traditional Soga Marriage: A case study in Iganga Municipality.***" Starting from 07th Jan – 30th March, 2025.

By copy of this letter, the LC I Chairpersons of Igamba Ward, Nakavule Ward, Bugumba Ward and Bikadho Ward are requested to offer necessary support.

Yours in Service

MAYOR
2024
IGANGA MUNICIPAL COUNCIL

**Bamugemye Dellix Richard**
Mayor, Iganga Municipal Council.

**Mission:** *to improve the quality of life of all residents through commercial rejuvenation, enhancement of service delivery, sustainable environment and industrial revitalization.*

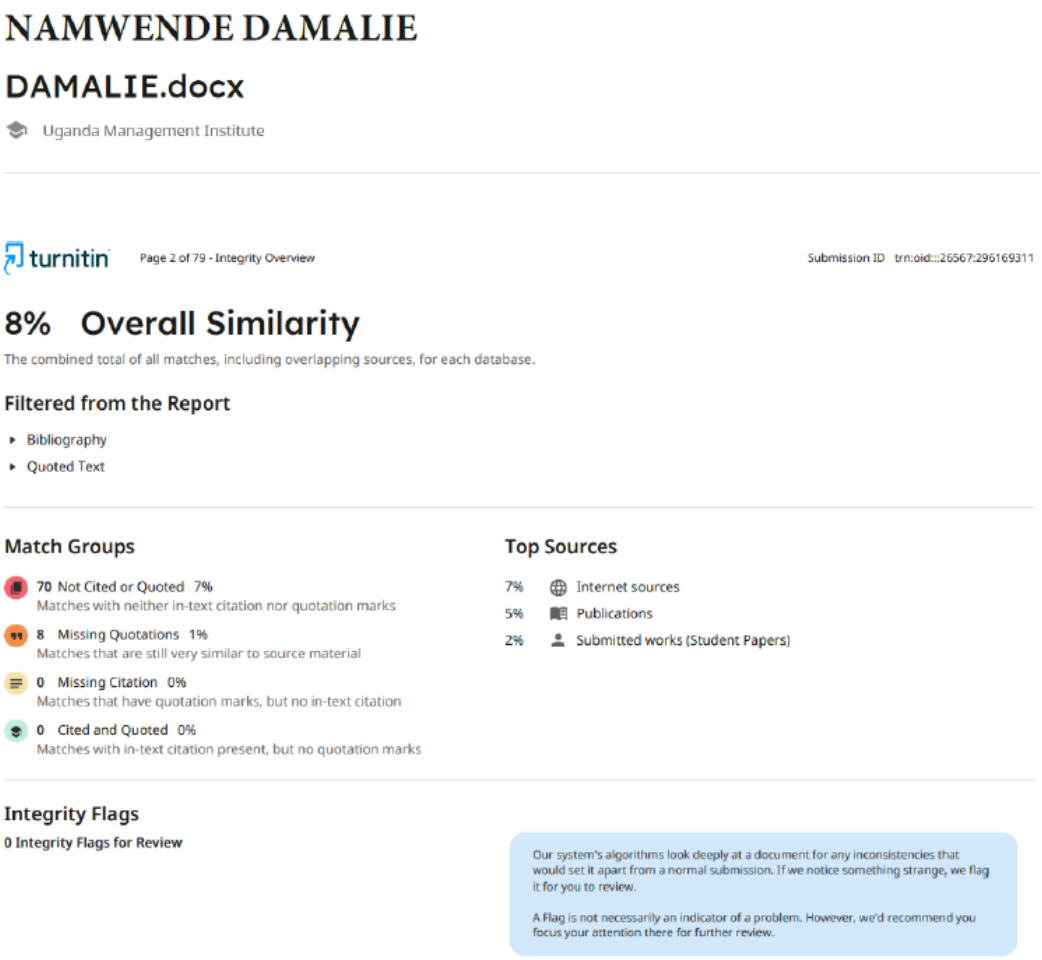
## APPENDIX 8: ACTUAL BUDGET

| Item | Quantity | Cost (UGX) |
|---|---|---|
| Computer and its accessories | 1 Piece | 2,000,000/= |
| External Hard-Disk | 1 (64 GB) | 70,000/= |
| Stationary | Lump sum | 100,000/= |
| Raincoat | 1 Piece | 70,000/= |
| Typing and Printing | Lump sum | 500,000/= |
| Meals | Lump sum | 600,000/= |
| Transport costs | Lump sum | 800,000/= |
| **Total** | | **2,340,000/=** |

## APPENDIX 9: WORK-PLAN

| ACTIVITY | YEAR 2024 | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Jan. | Feb. | March | April | May | Jun | July | Aug. | Sept. | Oct | Nov | Dec. |
| Topic Identification | | | | | | | | | | | | |
| Topic presentation | | | | | | | | | | | | |
| Proposal writing | | | | | | | | | | | | |
| Proposal presentation | | | | | | | | | | | | |
| Working on corrections. | | | | | | | | | | | | |
| Proposal submission. | | | | | | | | | | | | |
| **ACTIVITY** | **YEAR 2025** | | | | | | | | | | | |
| Collection of data. | | | | | | | | | | | | |
| Prepared my report and started working on corrections. | | | | | | | | | | | | |
| Submission of dissertation. | | | | | | | | | | | | |

# APPENDIX 10: PLAGIARISM CHECK REPORT



NAMWENDE DAMALIE

DAMALIE.docx

Uganda Management Institute

turnitin Page 2 of 79 - Integrity Overview Submission ID trn:oid:::26567:296169311

8% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Filtered from the Report

- Bibliography
- Quoted Text

Match Groups

70 Not Cited or Quoted 7%
Matches with neither in-text citation nor quotation marks

8 Missing Quotations 1%
Matches that are still very similar to source material

0 Missing Citation 0%
Matches that have quotation marks, but no in-text citation

0 Cited and Quoted 0%
Matches with in-text citation present, but no quotation marks

Top Sources

7% Internet sources
5% Publications
2% Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.