

**BIRTH RITUALS FOR NEWLY BORN TWINS AMONG THE
BAGANDA; A CASE OF KAYUNGA SUB-COUNTY,
KAYUNGA DISTRICT**

BY

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DECLARATION

I Nakijoba Juliet. I hereby attest that this dissertation written under the topic “Birth Rituals for Newly Born Twins among the Baganda; a Case of Kayunga Subcounty, Kayunga District” is my original work and it has never been submitted to any other institution of higher learning for the award of Masters of Arts in Religious study.

Signature.....Date

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APPROVAL

I confirm that the work in this dissertation was done by the candidate under our supervision.

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Signature.....Date.....

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DEDICATION

This dissertation is dedicated to my lovely children; Heaven Faith, Mark David and Celine Abigail.

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With gratitude, I thank God for enabling me accomplish this task and for keeping me alive, glory and honor back to him. His unconditional love; guidance has been my source of inspiration making me to strive for success in my research. His overwhelming mercy, love and protection, can not be under estimated, I give all the grace to his mighty and holy name.

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ABBREVIATIONS AND ACRONYMS

DNA	Deoxyribonudeic Acid
FGD	Focus Group Discussion
HCIII	Health Centre III
HIV/AIDS	Human Immunodeficiency Virus/ Acquired Immunodeficiency Syndrome
KP	Key Participant
LC	Local Council
TBA	Traditional Birth Attendants
W H O	World Health Organization

LIST OF GLOSSARIES

Amaddugavu: Twins of the same sex

Amawemukirano: Incest

Ameeru: Twins of different sex

Bakongozzi (Helpers to herbalists/traditional healers)

Batyaaba enku: To die

Bweeza: Congratulatory

Ebibamba: Misfortunes

Kikubansiko: Initial payments

Kkookoowe: This is a residential and resting place for spirits.

Kulima biggya: Digging and cleaning the grave-yard

Kyogero: Mixture of herbs

Mulerwa: Traditional birth attendant

Nnaalongo Omukulu: Sister to twin-Mother

Obutiiko Obubaala: Mushrooms

Okubika abalongo: Informing society of twin's birth

Okubuuka: Twins being flown

Okufugika Abalongo: Keeping the umbilical cord in a banana plant

Okulamiiriza: Saying words of blessings

Okumanyagana: Introduction and knowing of family members

Okusiba Abalongo: Tying the twin's umbilical cords together

Okuzina abalongo: Performing the twins rituals

Okwalula abalongo: Introducing twins to the family

Okwekuba Obubina: Dance between the mother-in-law and twin-father with making body contacts using the butt (Buttocks)

Okwokya: Whitsh Body cloring

Omusawo w'ekinnansi: Traditional Healer

ABSTRACT

This study examined the practice of birth rituals for newly born twins among Baganda in Kayunga Subcounty, Kayunga District. Specific objectives were; to explore different forms of birth rituals for the newly born twins, analyze the beliefs, and assess the socio-cultural and economic effects of the practicing birth rituals among the Ganda Culture in Kayunga Sub-County. A qualitative case study design was adopted, data was collected using an interview-guide with fifteen participants and (4) focus group discussions (FGDs). Findings showed that different forms of practicing birth rituals existed and involved parents, grand-parents, newly born twins and family members and experienced traditional birth attendants. Herbs, songs, dance and newly born twins naming form part of the Buganda practicing birth rituals. Beliefs held to foster the smooth practice of the birth rituals, the effects for the practicing birth rituals were social, economic and cultural in nature and study found that birth rites carry a wealth of sociocultural and economic benefits, but there are risks associated with improper performance and acts marked by malice. It was concluded that Ganda Culture is rich and diverse with birth rituals, beliefs that reflect what Baganda do to improve and enrich cultural diversity and its management. The study recommended that Buganda Kingdom, Ministry Education and Sports and Ministry of Health-Uganda should work together with all stakeholders to conserve Buganda practicing birth rituals for the future generation. The study recommends a similar study involving a combination of methods and involving partners such as central government officials, and cultural leaders to be conducted.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter presents the background of the study, statement of the problem, objectives, research questions, scope, justification, definition of terms and motivation to undertake this study. It looks at the twins' birth rituals from the different countries' perspective with a global down to Baganda culture viewpoint. The Baganda is a Ugandan ethnic group that belongs to the Bantu group. The Baganda as a people were selected because of their historical and well-organized twin birth rituals compared to any other ethnic tribe it was also noted that the information about twin rituals among the Baganda is not well documented especially with regard of secrecy that surrounds twin birth rituals. They are Uganda's largest ethnic group. Between the thirteenth and sixteenth centuries, the Ganda's ancestors, who were of mixed ancestry, moved to the Buganda area in Uganda, 36 monarchs, are listed in Buganda's oral histories, starting with Kintu, who is thought to have arrived in the country in the 14th century (Kasule, 2022).

Buganda was a strong kingdom at the time of European contact. The Ganda people are mostly farmers. Luganda is a Bantu language spoken by the Ganda people. The main crops of the Ganda people are yams and bananas; they are an agrarian civilization (Kaggwa, 1934). The study indicated that its analysis of birth rituals is grounded in the Traditional African religious experiences. The study was presented in five chapters. In the first chapter, it presents a general introduction, followed by the literature review in chapter two. Chapter three is about the research methodology, followed by chapter four that details the presentation and interpretation of findings and lastly chapter five with the discussion, conclusions

and recommendations for the study.

1.1 Background to the Study

World over, the birth of a baby comes with joy and several rituals are practiced to welcome the newly born twins (Ababor et al, 2019). In the United Kingdom, Chinese and Taiwan culture, traditional birth rituals are performed as practices for postpartum in societies, these include; refusal of mothers to hold the newly born twins too much, and abstaining from certain foods during pregnancy and after giving birth (Huang & Mathers, 2010). With practicing birth rituals in Pakistan, a laboring woman is believed to be unclean, and is expected to leave their homes for a few days before the baby is delivered (Ali, Sadique, Ali & Davis-Floyd, 2021).

In addition, the mother is moved to the hut known as “Bashteni” decorated in paintings of animals, only menstruating women are allowed to visit her in that hut to assist her during delivery (Belly, 2022). In Philippines among the Itawis Families of Isabela, 58.0% of people practice “Baraga” (Making a newly born twins not easily be frightened) and 51.8% practice “Alintugurayani”-using herbs to prevent a newly born twins from infections (Manzolim & Quilang, 2016).

Africa as a continent has countries with different cultures or tribes possessing diverse practices and customs in regard to birth rituals and these have reflected the identity of society from the other (Ohaja & Anyim, 2021). In Africa tradition religion and across African cultures, practicing birth rituals accompany the birth of newly born twins and are considered major life transition since they might result in ambiguous emotions that must be addressed through bodily, cultural, spiritual, and ritual activities (Wojtkowiak, & Mathijssen, 2022). Africa tradition religion entails the performance of birth rituals for the newly born twins (Gbadegesin,

2022).

In the majority of African nations, the birth of twins or triplets is considered remarkable. Therefore, twins and triplets are seen as a misfortune in many African civilizations (Nwadiokwu, Nwadiokwu, Favour & Okwuazun, 2016). In the past, some communities have killed such newly born twins, while others have killed the mother and newly born twins (Marroquín & Haight, 2017). However, other communities in Africa now welcome the birth of twins with great delight and happiness, therefore this is not a universal norm everywhere. It is thought to be a sign of abundant fertility (Nwadiokwu et al, 2016).

Furthermore, in Africa, some societies have the belief that newly born twins of such births possess super natural abilities, in central Africa, for instance, the birth of twins is referred to as the offspring of God and heaven, and when a village faces disaster, residents resort to them in prayer on behalf of their townspeople (Ohaja & Anyim, 2021). In South Africa, giving birth may occur on the grinding stone, which represents a woman's labor (Mathye & Eksteen, 2016). In Udhuk, Ethiopia, a woman who is ready to give birth goes alone into the bush to do so. After giving birth, she takes the newly born twins home with her. A Gikiyu (Kikuyu) in Kenya when a woman gives birth, she screams four times for a girl and five times for a boy when combined make nine (Nwadiokwu et al, 2016). The number nine, in Kikuyu culture implies a scarcely figure for the people and number four symbolizes that a baby is a girl and five a boy.

In Ghana birth rituals for the newly born twins were practiced through different aspects and these were linked to cultural beliefs for example; after a mother gave birth, they did not let the newly born twins be breastfed because they believed the

initial milk was contaminated. They would rather search the area for another mother who had recently given birth so she could visit and breastfeed the infant (Adda et al, 2020).

In Egypt, from the moment newly born twins are born, rituals were performed focused on a newly born twins, with a variety of spells and accoutrements (additional items like herbs) created to guard newly born twins against diseases and evil forces and a newly born twins playing active parts in rituals, casting spells, and even acting as evil creatures (Szpakowska, 2020). Furthermore, menstrual blood was believed to be good medicine following the birth of a newly born twins and it would be rubbed onto the baby's skin to protect him or her from bad spirits (Belly, 2022).

In Nigeria, practicing birth rituals are performed to carry on the cultural traditions for the societies for instance among the Ika (Igbo culture), the ceremony that accompanies a newly born twins's birth is a celebration as the home of the newly born twins's parents (Nwadiokwu et al, 2016).

There is frequent visiting of the twins-parents' home by many well-wishers who greet them and, in most circumstances, bring gifts and the mother receives special care for three months (Nwadiokwu et al, 2016). In terms of practice, for these three months, the mother is confined to her home. The nursing mother must be confined in order to properly care for the infant (Nwadiokwu et al; 2016; Aziato & Omenyo 2018).

The best understanding of rituals and practices at birth in any society is the starting point for the upholding and conservation of such activities that are so reflective of the beliefs of a given society from another as well as the ability to take up such to

the next generations (Legare & Nielsen, 2020). The body, senses, and material culture serve as the foundation for rituals and embodied practices, and these are combined with storytelling, performances, meditation, and practices for personal beauty to initiation rituals and funerals (Wojtkowiak & Crowther, 2018). In Uganda, different rituals are performed by different cultures including Basoga, Banyoro, Bateso and Bagishu among others and therefore, birth rituals are performed during pregnancy, birth, post-delivery, naming and newly born twins-care among others (Lumunu, 2019).

In essence, rituals are established practices that give meaning and structure through symbolic acts and established routines (Froese & Jones, 2021). A "ritual" is a series of repeated actions or symbolic gestures performed in a particular way, frequently with deep cultural or religious significance, serving to mark significant life events, strengthen social bonds, and communicate shared values within a community (Della Costa, 2023). Rituals, frequently mark life transitions and provide a connection between individuals and the spiritual world, are essential to preserving social cohesiveness, upholding cultural values, and guaranteeing the community's well-being in traditional African communities (Ossai, 2024).

In traditional African civilizations, rituals play a crucial role in maintaining social cohesiveness, spiritual relationships, and cultural identity across a range of life stages and occasions (Ohaja & Anyim, 2021). A practice in African traditional communities becomes a ritual via repetition, group involvement, and the understanding of its practical and symbolic significance in upholding social order and fostering spiritual connections (Etim, 2019).

In the African religious experience, songs are believed that are a sacred aspect that allow one to communicate with deities, spirits, and ancestors (Okpokwasili, 2023). Songs are not only used for amusement in religious settings; it is also a potent medium for spiritual contact (Ohaja, & Anyim, 2021).

In Ganda culture different types of twins exist based on sex and delivery-baby positioning example, twins in ganda culture are classified as *amaddugavu* and these are twins of the same sex, either boys or girls. The other class of twins is *ameeru*, and these are twins of different sex, in that case, they supposed to be a boy and a girl and twin names such as Wasswa, Kato, Babirye, Nakato are given to twin children (Wamala, 2012). A child who happens to be followed by twins acquires a new twin identity by virtual and his or her position irrespective of his or her sex, this child acquires a name kigongo in addition to his or her clan name, a child who follows twins irrespective of sex, is named kizza, followed by kanya or nakanya, followed by kityo or nakityo, followed by kitooke and lastly kiteerera (Wamala, 2012).

Buganda treats twins equally, even though their physical and mental capacities differ. However, this study specialized to a particular type of twins-human twins not any other. Depending on the particular rituals and how they are interpreted in a society, performing birth rituals can have a variety of socio-cultural and economic effects, such as strengthening ties within the community, offering mothers psychological support, influencing access to healthcare, affecting family dynamics, and possibly causing economic disparities in case the mother and the babies did not experience any deformities during child labor (Acemoglu & Robinson, 2021). Some rituals may be helpful, while others may be detrimental,

especially if they discourage seeking necessary medical care during childbirth (Ansong, Asampong & Adongo, 2022). This study explored birth rituals for newly born twins among the Baganda in Kayunga Subcounty, Kayunga District. The study explored the forms of birth rituals, beliefs; and the socio-cultural and economic effects of the practicing birth rituals.

1.2 Statement of the Problem

In Uganda, 80 percent of people use herbs and practice birth rituals within their respective cultures for the newly born for cultural, economic, health social purposes (Kacunguzi, 2022). In addition, 65 percent of mothers utilize herbs before and after newly born twin's birth to prevent newly born twins from infections (Schäfer et al, 2021). Some birth rituals contain risks in terms of miscarriage, infections and skin problems for the fetus, mothers and newly born twins (Honkavuo, 2021). The existence of practicing birth rituals differs from community to community and the dynamic nature of these requires that there is a better understanding of a particular society and several practicing birth rituals have remained unstudied from different societies (Yaden et al, 2020). In Ganda culture, the newly born twin rituals are performed by parents, relatives, and elders to ensure that the twin baby has the best start in life and to welcome them into the family and community (Lumunu, 2019). Some birth rituals are harmful but not yet known and it is therefore against this background that this study investigated birth rituals for the newly born twins in Kayunga Sub-County by exploring the different forms of practicing birth rituals; beliefs; and the socio-cultural and economic effects of the practicing birth rituals.

1.3 Main Objective

1.3.1 Objective of the Study

To examine the birth rituals for newly born twins among the Baganda; a case of Kayunga Subcounty, Kayunga District.

1.4 Specific Objectives of the Study

- i. To explore different forms of birth rituals of newly born twins among Ganda culture in Kayunga Sub-County.
- ii. To analyze the beliefs that stimulates the practice of birth rituals for newly born twins in Ganda culture in Kayunga Sub-County.
- iii. To assess the socio-cultural and economic effects of birth rituals among the Ganda Culture in Kayunga Sub-County.

1.5 Research Questions

- i. What forms of birth rituals are practiced for newly born twins among Ganda culture in Kayunga Sub County?
- ii. What beliefs stimulate the practice of birth rituals for newly born twins in Ganda culture in Kayunga Sub County?
- iii. What socio-cultural and economic effect of birth rituals among the Ganda culture in Kayunga Sub County?

1.6 Scope of the Study

This subsection is comprised of geographical, content and time scope as detailed below.

1.6.1 Geographical Scope

This study was carried out in Kayunga Sub-County. This sub county by structure

is made up of Eight (8) parishes. Kayunga Sub County has thirty-three (33) villages. Out of the eight (8) parishes, five (5) of them were used for this study that is; Bukolooto, Nsotoka, Kiteredde, Nakaseeta and Buyobe. From each parish, two (villages) were considered. Thus, from Bukolooto (Ntooke and Ndeeba villages), Nsotoka (Kiwooza and Bunyuma), Nakaseeta (Kiryamuli and Nakaziba villages), Buyobe (Bulyankuyege and Kanjuki); and Kiteredde (Bugogge and Namulanda). This is because Kayunga Sub County has different ethnic tribes including Buganda being the majority with culture, social norms and; traditional rituals (Kayunga District Local Government, 2022). The Baganda as a people were selected because their historical and well-organized twin birth rituals compared to any other ethnic tribe. The selected villages provided the categories of study participants required (*Bassaalongo, Nnaalongo* who practiced Buganda twins-birth rituals; and traditional healers) for the current study.

1.6.2 Content Scope

The study explored the forms of birth rituals practiced for the newly born twins, analyzed the beliefs involved with rituals and practices; and assessed the socio-cultural and economic effects of the practicing birth rituals among the Ganda culture in Kayunga Sub-County. The economic aspect was retained because studies have showed that birth rituals have a relationship with economic aspects. This was explained in the literature review chapter two and it is also explained via chapter four of this study. This was because the background of the study and the problem statement has information about the economic aspect relating to twin birth rituals which information connects with objective three. However, despite the fact that different tribes exist in Kayunga Subcounty, the study was strictly for Baganda. The choice of Kayunga as a region was simply as a case study but it was not to

indicate that Kayunga has a specific birth ritual exclusive to other regions of Buganda, however it was chosen as a case study.

1.6.3 Time Scope

The studies focused from 2017-2022 to allow the researcher investigate birth rituals for newly born twins for Baganda residing in Kayunga Sub County. The time period was chosen because it is when COVID-19 hit Uganda, thus many girls and women gave birth in that time period (Nyanzi, 2021).

1.7 Significance of the Study

The findings of this study are important to the Ministry of Health, since this is a health related issue, therefore, it can enrich the understanding of people in Buganda and outside Buganda about the Baganda on cultural practices and beliefs related to birth rituals that are widely held in a society and customarily accepted behaviors that are risky and harmful to pregnant women's and newly born twins's health in society

This study educates people in Buganda about socio-cultural and economic effects of practicing twin birth rituals such as naming, songs and local herbs for birth rituals in relation to Ganda culture. Therefore, to Buganda Kingdom, this might enrich the information about Ganda culture and the birth ritual practices.

This study provides information about birth rituals practice and performance in Buganda. So, to the Ministry of Education and Sports, this may increase cultural awareness to young generation including students in schools and institutions of higher learning in regard to the best upbringing and health of newly born twins in Buganda Region.

The finding of this study provides information about birth rituals among Baganda. Thus, to the Ministry of Gender, Labor and Social Development, this might provide awareness to the ministry to know which births rituals are performed on particular newly born twins as far as culture is concerned and come up with policies that are compliant to different forms of practicing birth rituals. Since this study may provide information regarding birth rituals in Ganda culture and context with focus to social and cultural development.

This study also fills the information gap in regard to Kayunga Sub County and practicing birth rituals for the newly born twins. This might be used by researchers and academia as a reference point as they carry out similar on any related study in Kayunga Sub County.

The study will assist the researcher to be awarded with a Master's Degree of Arts in Religious Studies of Kyambogo University. This might enhance the researcher's profession career for future employment and other benefits.

1.8 Justification of the Study

The practicing birth rituals for the newly born twins is vital for the society or a given culture for it reflects preservation of traditions and the culture value as a whole (Hayward & Cidro, 2021). The study on practicing birth rituals is important with focus on Kayunga Sub County because such rituals and practices stand to reflect the culture of the Baganda and also support the celebration of new life that acknowledges the transition from the spiritual to the physical world. The study was necessary to provide empirical information that can fill the existing information gap in relation to practicing birth rituals in Kayunga Sub County.

1.9 Definition of Operational Terms

Belief: This is something one considers to be true (Helland & Kienzl, 2021).

Birth Rituals: This is a traditional ceremony performed to welcome newly born twins not only to the family but also to the entire community (Hennessey, 2021).

Ritual: This refers to a systematic series of words or acts, frequently used in society ceremonies with routine action carried out, typically without conscious thought by a community (Magiman & Nordin, 2021).

Traditional Birth Attendants: This is a person (woman) who responds and attend to an expectant woman for health care services using local herbs and methods in a society (Garces et al, 2019).

Traditional Healer: This is a person recognised by the community as competent to provide health care using local substances (herbs) and other methods based on social, cultural and religious backgrounds (Mwaka, Achan & Orach, 2023).

1.10 Motivation to undertake this study

The study on twin birth rituals in Buganda was triggered by the belief that; twins have unique and mystical qualities. Ganda people view twins as a symbol of fertility, luck and spiritual significance. Baganda believe that twins possess special powers, and their birth is seen as a sign of divine favor, and have connection to the spiritual realm, bridging the worlds of the living and the ancestors. Therefore, twin birth rituals often reflect and reinforce social structures and family roles in Ganda culture. Analyzing these rituals can shed light on the dynamics within Baganda families and communities with regard to twin birth rituals. The findings of this study can contribute to a broader understanding of African culture particularly

those of the Baganda people and can inform future research and interventions in the region.

1.11 Conclusion

The above chapter has presented the problem statement, main and specific objectives, and definition of terms motivation, significance, research questions, justification and scope of the study that informed the study. It leads to the literature review that is in chapter two.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents the literature about the forms of birth rituals, beliefs and socio-cultural and economic effects of birth rituals. The chapter provides the theoretical framework to the study.

2.1 Theoretical Framework

This study was based on the “Social Identity Theory” by Henri Tajfel and John Turner (1970). The theory provides that there are three fundamental processes in the understanding of societies, people and behavior. It provides; social categorization, social comparison, and social identification.

With social categorization, it provides that in society, people classify themselves as members of several groups, including sports teams, nationalities, and genders. It also provides that this influences the self-concept of such people and how they behave. This informs this study in a way that birth rituals for newly born twins among Baganda are unique from other tribes.

Social comparison context presents that in a society the practice of downward comparisons is often related with beneficial consequences for the self, whereas upward comparisons are typically involved with negative outcomes (such as feeling inferior) (i.e., feeling superior). It is therefore, in relation to this theory and the study, that the social comparison acts as way through which people and culture are assessed with the relative worth or social standing of a specific group and its members.

The theory also assumes that through social comparison, members of a group in a

society believe that their in-group has a greater social standing than their out-group in order to sustain self-esteem. It is crucial to keep in mind that an individual from an in-group will not compare themselves to any out-group; rather, the comparison must be appropriate for the circumstance.

With social identification, there are intergroup connections which are fundamentally based on in-group members by comparing themselves to members of the outside group. The social identification presents and supports the idea that most people do not view social settings as objective observers. Instead, how they see other people and groups around them usually reflects how they perceive themselves and how they interact to others.

This theory therefore, fits in this study in a way that societies and/or people favor a group they strongly identify with because they derive respect from it. So, this theory enhances the increase of the distinction between their in-group and out-groups, they devote more resources to the in-group in order to establish these identifications. Secondly, the theory above is linked to this study in a way that it describes how people identify and establish their place in society through the psychological processes (social identification, comparison and categorization) that are crucial in to this study.

The assumptions of the social identity theory provide insights for understanding the practicing birth rituals in Buganda. These offer reflective practices that aim to achieve practical goals through establishing identity, elicit revelation, and access divinity to promote empowerment and bring about transformation in a society such as Kayunga Sub County. Therefore, the social identity theory was the best theory based on its assumptions that better reflected the themes of the study such as

beliefs, forms of birth rituals, socio-cultural and economic effects and thus maintained.

2.2 Forms of birth rituals for newly born twins

Different forms and practices exist among cultures across the globe. (Van, 2021).

It is however, noted that these forms and practices differ among cultures and reflects cultural-diversity among countries and tribes. Birth rituals in communities include; songs, naming, dancing and use of herbal medicine.

2.2.1 Songs

In the African context, when newly born twins are born, women meet the spouses' family to welcome the infant with sound of expressing joy, singing folk songs, and dancing (Ohaja & Anyim, 2021). Despite the fact that birth has been represented in images significantly less frequently than death, the research presented here and the images of birth demonstrate how it relates to other rites of passage (Wojtkowiak & Crowther, 2018). The African tradition societies use a set of practices and rituals for the newly born twins and these might entail birth songs and dances involved with giving birth, for example among the Ndigbo culture of Nigeria, rituals involving the cord, placenta, postpartum care, naming ceremonies and care after birth-“Omugwo” song is sung to welcome a newly born twins in the society (Ohaja & Anyim, 2021).

The excitement of the expecting mother knows no bounds as she joyfully sings and dances in perfect harmony, swing over her body mass delicately from the right to the left (Chukwu & Ume, 2020). In African tradition and elsewhere globally, the birth of every newly born twin is honored, but it is crucial to highlight that when the infant is a boy, the celebration is more extravagant, cheerful, energetic and

joyous. This is very important information and real in social life by composing and singing (Chukwu & Ume, 2020).

In Ganda culture, different songs existed for example; "Abalongo twabazaala babiri ne Salongo, Mayanja mwana wange, jjangu ozineabalongo" (Together with *Ssalongo*-Twin father) we gave birth to the twins, Mayanja my child, come and dance/celebrate the twins) is one of the milder of the many bawdy songs full with puns and allegories. These double-entendre songs, along with the invectives that are thrown about at will, are what most people think define the twin's celebration (Magoba, 2012).

In Nigeria for instance, birth songs (Egwu n nwa) are typically sung and the dancing rhythm of the songs makes them more appropriate for the occasion and encourages audience members (women) who have gathered to commemorate the occasion to actively participate (Ebeogu, 2017).

In Nigeria, among the Igbo Culture, the delivery of a baby is a social event by nature; the dancing beat of the songs makes them more appropriate for the occasion and encourages active involvement of the audience (women) who gathered to celebrate the occasion (Ohaja & Anyim, 2021). This is illustrated by the lyrics of some of the songs, which also convey the idea that the newly born twins belong to the entire community, not just the immediate family, and that it is everyone's duty to take care of them (Chukwu & Ume, 2022).

In relation to the songs sung for the newly born twins, among the Igbo culture, it is noted that a unique song known as "Irri Muo" is sung in celebration of the birth to proclaim the arrival of a newly born twins (Chukwu & Ume, 2020). "Humannwa" is the name of the songs that are sung during newly born twin's birth

in Igbo Culture in South-Eastern Nigeria. Only women perform Umanwa music, which has persisted in its original form through oral tradition to this day (Chukwu & Ume, 2020).

Another song that is frequently performed at the celebration of delivery, Chukwu Nyezuo Anyi Nwa (God gives every one of us a newly born twins), is Oku nkwa na-akum nkwa (God gives us all a newly born twins). The birth of newly born twins is a significant and joyous occasion in anyone's life. Additionally, it places a significant demand on the time and resources of parents (Chukwu & Ume, 2020).

In addition, as part of the rituals, among the Kankan, Sigiri and Kourousa of Guinea cultures, there is “Dundunbas” drumming which are rural and urban celebrations involving dance and music and such is to commemorate and celebrate significant life events like birth, naming, circumcision, marriage, initiation ceremonies as enormous gatherings (Monteiro & Wall, 2011).

In Uganda particularly, among the Iteso, there are songs regarding the belief that a woman is to blame for the delivery of twins. The mother of the twins is typically assisted in raising them by her female patron. This woman patron must be well-fed while she is there, and when she leaves, the twins' mother must give birth to a goat, which further reduces her income. If this rite is not carried out, there are numerous risks, including the twins' deaths (Mumbi, 2011).

2.2.2 Dancing

African traditional societies have different dances for the newly born twins and these are based on the nature of baby given birth to. For example; the demystification of the male newly born twins in the Igbo patriarchal society and the celebration of newly born twin's birth through dance are a persuasive cultural

representation (Chukwu & Ume, 2020).

In Northern Luzon in the Philippines, the Ammalang, one of the tribe's oldest dance that is still performed by Itawis women after giving birth (Manzolim & Quilang, 2015). To achieve this, braid two pieces of clean cloth and set them in a pot or metal plate with coal (or "bagang" for short). The fabric is laid next to the mother or on the mother's bed and burn from one end to the other. This ritual and practice guarantee the mother's health (Manzolim & Quilang, 2016).

2.2.3 Newly born twins naming

Every culture has its unique naming practices or conventions, whether they are influenced by local traditions, family ancestry, or religious beliefs and they all agree on one thing they understand how crucial it is to give newly born twins the appropriate name (Kanu, 2019).

Cultures find the baby naming procedure to be a lovely rite that serves as an opportunity to familiarize the infant with the outside world (Imperato & van Wolputte, 2011). According to their ethnicity and gender, African twins (or multiple birth offspring in general) are typically given unique names (Mutunda, 2011). It is customary a practice to provide unique names to the twins' older and younger siblings. Different cultures have different traditional responses to multiple births (Mutunda, 2016).

The majority of African names have a lovely backstory and parents are motivated to name their newly born twins uniquely depending on and the nature of that occurred during the infant's birth for example; among the Acholi tribe, Oceng means born during the day in Africa, baby-naming traditions and ceremonies are distinctive and different in addition to the names (Toure, 2020). Ganda culture as

several names for boy and girls' twins given to them based on the clan basis and such names were created and modified by Buganda culture to fit its own cultural setting (Nsimbi, 1980).

The birth of twins is a big deal to the Basoga tribe in Uganda, and they commemorate it with ceremonies (Opio, 2021). Twins have unique names all around the nation in Uganda. Isingoma (Batoro, Banyoro), Waswa (central region), Opio (Luo, Ateso), and Kakuru (Banyankore, Bakiiga) are the names given to the males, while Nyangoma (western region), Babirye (central region), and Apio (Luo, Ateso) are given to the infant girls who arrive first. The second twins to appear are named Kato (Bantu) for males, Odong (Luo, Ateso) for girls, and Nyakato (western area), Nakato (central Uganda), and Adong (Luo, Ateso) for girls (Elliott, 2008).

In Acholi culture no name is regarded meaningless, names given to newly born twins reflect the different aspects of Acholi culture (Amone, 2014). Typically, the younger male twin is referred to as Opio and a female twin is referred to as Apio. These names are reserved only for twins. The Kalenjin people of Kenya the first twin is called Yator and the last to be born is called Towett (Naula, 2012). The first twin is referred to as Taiwo (taste the world) and the second as Kehinde in Yoruba-came after (Olatunji, 2015).

In the province of Yunnan, China, with Ngwi language, the twins are called Nker, the name means "Grave," which makes their relationship with the ancestor world very specific: they are indeed thought to be mediators between the world of the living and the world of the dead. Their birth is accompanied by very specific rites and a carefully patterned name-giving. They also referred to as "sacred" newly born twins "and compared to the bird, which is sent by God to lead all other birds,

among other things (birds being believed to be of supernatural origin). Names for twins include the mysterious natural occurrences "thunder" and "lightning," as well as the enigmatic, awe-inspiring (Ramaeba, Sebina & Lopang, 2020).

In Central Africa, names related to multiple births include Ishemboyo and Boika (for the father of twins), Tangbo and Inababiri (for the mother of twins), Inabushuri (for the mother of triplets), Manata (meaning "carrier of twins") and Kibika (the one who is born next to the twins), Mputu (for a firstborn sibling after twin Tsiimba, meaning wild cat, and Nzusi, meaning tiger-cat (for female twins), Khosi, meaning lion, and Makaanzu, meaning "the one who holds the lion by his feet" (for male twins), as well as for triplets (Ochieng'-Odhiambo, 2020).

Babies in some regions of Africa such as Ghana and Nigeria may be given names based on the day of the week they were born or the location of their birth (on a journey) and parents frequently give their newly born twins initial names or the family surname as their last name (Olatunji, et al , 2015). Many people in Africa have many names, such as names derived from their ethnic group, Christian or Muslim names, names based on the day or hour they were born, and names that reflect their religious beliefs. Each parent and grandparent frequently contribute at least one name in the Yoruba culture (Kanu, 2019).

One of the most well-liked ceremonies in Africa is the Edo Ceremony; the Benin Empire specifically celebrates this event. This is often a female-only event that takes place seven days after the birth of the newly born twins. Before 10:00 am, the newly born twins's parents and immediate family meet to pray for the newly born twins. The older family member who hosts the show repeatedly asks the mother what she likes to call her newly born twins. She gently whispers the newly

born twins's father's last name after seven requests, and he shares it with the mother before announcing it aloud (Emielu, 2018)).

For the newly born twins, the naming ceremony begins and even ends before sunrise in the Eskan culture in Saudi Arabia. During the event, the family's elders gather, pray, and then express gratitude to their ancestors' spirits. The newly born twins's name is typically chosen based on the day and week of birth. The name is yelled out aloud to the world by one of the elderly family members on the newly born twins's father's side (Toure, 2022).

Further, the Sifudu (passing the newly born twins through smoke) newly born twins naming ritual is celebrated by Umtata people of Eastern Cape of South Africa. The family members' circle the fire in the center of the room as the newly born twins 's head is facing down during the celebration with some Sifudu leaves, this fire can be extremely decorated (Magodyo, Andipatin & Jackson, 2017). Before the ritual, they regarded the newly born twins as a spirit, to honor the ancestral spirit, they sacrifice a goat. They express newly born twins like gratitude for such priceless presents. At the conclusion of the ceremony, an elderly family member gives the youngster a new name (Stone-MacDonald & Butera, 2012).

It is however, noted that among the "Hutu culture", of Rwanda, after seven days from the baby's birth, the Hutu people of Rwanda celebrate the naming ritual. During the seven days, the mother and the newly born twins are confined to the house and are not permitted to leave. Both adults and newly born twins attend the ritual; they take pleasure in it before the family members are fed lunch (Harushimana, 2017).

People from the "Hausa culture" in Northwestern Nigeria and Southern Niger

make and celebrate the naming ritual six days after the infant is born. The father sends out an invitation, and when guests arrive, he feeds them kola nuts (Mensah, 2015). They also provide the visitors with various delicacies when the imam goes to the newly born twins's home, he kills an animal that the newly born twins's father had given him. The father gives the imam gifts while they pray in Arabic and Hausa. The names are chosen from the Koran by the father for his newly born twins. The names of the females should be influenced by historical people, and the names of the boys should reflect the prophets (Gaudio, 2011).

To celebrate the birth of twins, the Baganda people of Uganda hold a unique ceremony known as okuzina abalongo. The twins' father would climb a tree in his compound and shout in all directions to announce the birth. After that, the neighborhood would join together to greet the twins (Musere, 2024).

With naming among the “Yoruba culture”, in the East of Benin and Togo; and West Coast of Nigeria, the priest or the Babalawo typically performs this African tradition of naming newly born twins. They begin the ceremony by saying a brief prayer and introducing themselves, the newly born twins's family, and the guests while wearing a white dress. They sing and pray to God in order to thank him for the new member of their family. The newly born twins receive seven (7) symbolic gifts from the eldest person in an effort to bring success to him or her. The mother of the newly born twin baby consumes those items before everyone submits their ideal name for the newly born twins and the priest ultimately chooses it (Toure, 2020).

2.2.4 Herbal Medicine

In African tradition society herbs are alternative medicine used to prevent, treat;

and cure diseases or applied to cleanse traditional ceremonies (James, Wardle, Steel & Adams, 2018). The traditional powdered herbs were used to treat the umbilical cord. It is therefore, noted that it is vital and relevant and in the interest of this study, there was need to focus on how mothers in Ganda culture managed umbilical cord as one of the practices and provide information in similarity or difference (Buser et al, 2020).

In Zambia, pregnant mothers use traditional herbs since they believed that they would help them to precipitate labor and widen the birth canal (Buser et al, 2020). It was however, believed that any complication at the time of labor would be due to witchcraft or punishment for misbehaviors at the time of pregnancy (M'soka, Mabuza & Pretorius, 2015).

In Ankole culture in Uganda, herbs are swallowed and also smeared in private parts to deal with any infections until the mother gives birth (Beinempaka et al, 2014). Cord care includes using a reed to cut the baby's cord and applying things like dust, herbs, powdered cow dung, and/or soot on the cord or stump to promote healing and reduce infection risk (Beinempaka et al, 2014).

Among the Ndebele-speaking people of Zimbabwe, a common birth ceremony starts with the woman leaving her husband in the ninth month of her pregnancy and going to her own parents' house. Women prepare the space by using cow-dung to polish the floor (Matsa, Moyo & Sibanda, 2018).

In Zambia, the practice of building a special camp fire as protection is typically carried out when the infant is around one month old, accompanied with burning traditional herbs whose intention is to prevent coughing and clear the lungs through the smoke (Buser et al, 2020).

In addition, mothers in Zambia could put the babies on the back for sleep and also make the umbilical cord fall off; mothers needed to be given proper instructions over the same cultural practice to let their newly born twins grow well and in the same study, the early introduction of traditional porridge and community support were all mentioned by participants prevent coughing. (Buser et al, 2020).

In Ganda culture, Olweza and Ebombo, two native herbs, will be included in these two baskets and other local herbs are used for the twins and in addition, the twin mother is not allowed to visit her parents' house for anything after that announcement; if she must go there in an emergency, she won't be permitted to eat or drink anything unless a ceremony is followed. One of the two baskets that are brought after the twins are born will be stored in the bedroom in a secure location, such as beneath the bed or in the closet (Lumunu, 2019).

Among the Japhadola, the nephew ties some unique Luwombele herb tendrils around the twins and their parents during the naming ceremony. Additionally, he says, "Wengi me ruki mewini," as he ties the herbs on the hands of the parents and twins. Meaning: "Twins, please accept your clothes with joy as we have brought them." Many people congregate around the twins in celebration during this ritual; they dance and sing throughout the compound and perform ululations (Kigalagasa) (Owor & Naula, 2016).

2.3 Beliefs involved with rituals for the newly born twins

Cultural beliefs have a significant impact on behavior during pregnancy, newly born twins birth, and caregiving, according to several researches from low- and middle-income countries (Buser et al, 2020). Birth is a celebration of new life that recognizes the passage from the spiritual realm into the material world (Hayward

& Cidro, 2021).

In Zambia, it was believed that for the newly born twins to have coughed; the father was having sex with other women and touched the newly born twins when he got home and thus, a woman (Buser et al, 2020). Still in Mansa, Zambia, it was believed that to make the baby safe from risks of diseases such as cough, a mother with a baby under one year old, would be instructed by the community elders to have intercourse, after which the husband would have to release his sperm on his hand to spread over the sick newly born twins (Buser et al, 2020).

In South Africa, among the local Xhosa people believe that a newly born twins born with cerebral palsy is as a result of witch craft and also a curse to the family as a result of the ancestors cursing the entire family from which newly born twins are born (Chisale, 2018). The disabled newly born twins would then be locked in doors as parents felt shameful about that newly born twins (Mathye & Eksteen, 2016).

The beliefs about the twins are also considered to be a family issue among the “Aawambo” people in Namibia, when twins are born, their mother is segregated and kept in a location separate from the main house for a period of time determined by the “Onganga” (traditional healer); this is believed to make both the newly born twins (twins) and mother safe from blasphemy and keep the newly born twins health and the mother’s purification and reunion with the family members (Tsoubaloko, 2013).

The twin birth rate among South Africans was believed to be a curse, an abnormality and strange, the mother and twins deemed guilty and subject to execution to purge (cleanse) the land (Baloyi, 2020). In this instance, the term

"land" actually refers to the community because the birth of twins was believed to be a type of contamination of the neighborhood. One of the twins would be killed or buried alive in Tsonga tradition, but in other customs, both twins would be buried alive. It is still valid to note that cultural orientation and perceptions over twins are good to study.

In South Africa among the Zulu culture, pregnant mothers were banned from eating certain foods such as eggs, mango, sweet food and peach among others that were considered taboo and it was believed that it would make a good postpartum recovery and dietary practice during infant feeding (Ramulondi, de Wet & Ntuli, 2021).

During pregnancy mothers would not be allowed to eat hot foods for it as believed that pregnancy is a hot state thus, such food consumption was taken harmful (Ramulondi, de Wet & Ntuli, 2021). In addition, cold foods were not allowed to be eaten by the mother for it was believed it would cause a cooling effect to the mother's body all leading to abortion (Fadzil, Shamsuddin & Wan Puteh, 2016).

Pregnant women in most of the Africa traditional society were not allowed to eat eggs, sugar cane, bones or drink alcohol (M'soka, Mabuza & Pretorius, 2015). It was however believed that a balanced diet would give a health living to the mother and the baby to be born. In Zambia, pregnant mothers believed so much in the advice of "Mbusas" (Traditional birth attendants) and during pregnancy women believe and could do all they were told by the "Mbusas".

In the Acholi society, twins can bring good fortune or bad luck to their families and communities, depending on how they are handled. Twins are given extra care because of this. According to one belief, twins are descended from deities, which

are why their mother is called Min Jok, which translates to "mother of deities (Okello, 2015).

Beliefs among the Ganda culture serve to reflect what the Baganda believe in relation to the newly born twins and this also shows the religious beliefs and social customs of the Ganda people are the origin of this respect for twin birth in the community and this further links to the roots and history of the Baganda (Mukasa, 2013).

The normal birth and the Jok Anywala (Deity) birth were the two different birth rites acknowledged by the Acholi. Women were urged to stay at home during pregnancy. There were no particular birth preparations or designated delivery locations (Okello, 2015). A midwife, or Lacolo, was called in when labor symptoms were noticed. Most of the time, the Lacolo was an elderly, seasoned woman. Two of the ladies who were present were asked to help if a lacolo was not available (Smits & Christiaan, 2011).

In Uganda, rituals such as the twins' ceremony, in which a lady is stripped down to her petticoat and seated on the threshold alongside her twins, among the Iteso of Uganda. Each woman who attends the ceremony uses a mixture of unique herbs and millet paste to bless the mother and twins (Mumbi, 2011). The Ganda culture is a rich culture with customs and related beliefs and behaviors, and the reader is given a brief cultural overview before being given distinct sections on puberty, infancy, and birth; union; illness, death, and burial; lineage; the siblings; their totems among others (Roscoe, 1911).

2.4 Socio-cultural and economic effects of practicing birth rituals for newly born twins

In every community, socio-cultural and economic effects for practicing birth rituals facilitate the adoption of certain practices at the time of pregnancy, newly born twins' birth and postnatal period (Asampong & Baba, 2022). It is believed that socio-cultural effects relate positively and negatively with economic effects that arise at practicing birth rituals are exercised by mothers and the community at large (Buser, 2020).

2.4.1 Social effects resulting from birth rituals for newly born twins

The application of the birth rituals might have different effects across societies since rituals are relevant and play a significant role in African culture (Bamidele, 2010). It is therefore, noted that societies practice an inherited culture when social behaviors still resemble those of our ancestors, according, rituals unite the body, mind, and emotions in addition to binding the family and people to a community of shared ideals (Kyalo, 2013).

With the Phillipino culture, women practice feeding the newly born twins freshly extracted "Ampalaya" (bitter gourd) syrup. They claim that by doing this, the poisons that the unborn newly born twins is ingesting during the mother's pregnancy are removed and this implies better social life and health for the newly born twins and social wellbeing in the community for the newly born twins (Manzolim & Quilang, 2016).

Socially the practice of "Passa"-Tieing a cloth around the newly born twins to strengthen the body" "Tappe-Tappet-Patting the newly born twins 's buttocks after delivery" and the feeding of freshly extracted "Ampalaya" leaves, imply that a

newly born twins is strengthened in terms of physique and their navel is protected, and that patting a baby's bottom causes it to weep, and that crying makes the heart grow stronger and this further implies that the newly born twins was grow strong not only in terms of social but also health-wise. The same “Ampalaya” leaves implied saving pregnant mother from abortions or miscarriage

In Nigeria, the Igbo people’s celebration of newly born twins birth implies a reason to feast, thus every festive element is made available, especially fine music, as a sign of gratitude to God (Chukwu & Ume, 2020). By implication, therefore, to the family of both parents for the newly born twins, recognizing the significance of birthplace (geographic location) and celebrating the sacredness of birth is a crucial approach to acknowledge and uphold indigenous rights since birth ceremonies are inseparably linked to the land (Hayward & Cidro, 2021).

In Zambia, it was noted that mothers would put their newly born twins on the back and socially, this practice was relevant for it implied safe sleep and health for the baby (Osei-Poku et al, 2023). It was further noted that mothers needed to be informed that not putting the baby to sleep while the face facing up position can increase the risk of breakage in the movement of air (Harrison, 2022).

The birth songs sung among Nigeria's Igbo ethnic group, demonstrate and imply that mothers are made to feel empowered and united by the music and invited to participate in the newly born twins’s birth celebration as described in the birth song (Ohaja & Anyim, 2021). It is therefore, vital to note that the provided information indicates that some of the songs' lyrics serve as an example of the melodies, which also convey that a newly born twins belongs to more than just the immediate family, but to the entire community; as a result, it is everyone's obligation,

community member to look after the newly born twins.

Among the Philippine culture, majority of the women continue to participate in the "Hilot"(Massaging mother's body after birth every morning for a period of nine days), after giving delivery, ladies engage in a ritual in which their bodies are massaged each morning for nine days and socially this implied quick and safer healing of mothers without any major side effects (Manzolim & Quilang, 2015).

2.4.2 Cultural effects of practicing birth rituals for newly born twins

To the community and the family, these ceremonies would assist newly born twins enter the world in a meaningful way by reaffirming their cultural identity and enabling the community to care for the newly born twins (Manzolim & Quilang, 2015). This would all have a positive effect on Indigenous people's life paths and help close health disparities in general (Manzolim & Quilang, 2016).

Culturally, bringing home new newly born twins is one of the most thrilling moments shared by all people and most parents find it to be a season of joyous gatherings of families and neighbors to honor and congratulate the newly born twins as a new family member is added to the family (Ababor et al, 2019). Culturally, newly born twins are considered to be unique gifts from the supreme being, and birth is considered to be a rite of passage.

In Zambia, the community members engage in a protective ritual to limit exposure to illness and to restrict the spread of sickness called "no single or unmarried person in the community shall touch the newly born twin babies (Buser et al, 2020).

The major implication derived from Philippian mothers' birth practices and rituals such as burying the placenta after delivery is to symbolize the end of the mother's

physical suffering from labor (Manzolim & Quilang, 2016). Culturally, it is also noted that from Philippine performing practicing birth rituals implies and helps the mother's womb recover and keeps the newly born twins from developing into a troublemaker and thus a good health and well-being (Manzolim & Quilang, 2015).

Secondly, the implication derived is to keep women and their newly born twins safe, despite the fact that Philippine birth customs and traditions may differ from those found elsewhere in the globe and parents engage in rituals that they think was culturally beneficial both during and after birth of a twin newly born twins (Brooke, 2020).

With the increasing maternal mortality in developing nations are actually caused by cultural misdeeds. In order to save the lives of mothers and their unborn newly born twins, it is crucial to understand the connection between cultural practices and maternal health (Melesse, Bitewa, Dessie et al, 2021).

It is noted that any society with practices of birth rituals demonstrate how women ritualize motherhood and their newly born twins 's existence by citing practices like making personal shrines, celebrating birthdays, or body-beautification. Mothers for the newly born twins make the lives they have carried real (McIntyre et al, 2020).

In terms of culture, cutting the umbilical cord signifies integrating the newly born twins into the community (Kanu, 2019). The newly born twins is made a member of the entire community by this action. In other words, "it is a ritual that marks the newly born twins's absorption into the human world and their departure from the world of their ancestors. African perspective, rituals are symbolic, regular, and repetitive events and behaviors through which we connect with what we regard as

the most important dimension of life." They are frequently linked to major occasions or locations in both our private and public lives (Kyalo, 2013).

2.4.3 Economic effects of birth rituals for newly born twins

The move to exercise practicing birth rituals for the newly born twins in a community helps the mother to stay economically productive after giving birth since she had less or no health complications that would discourage her from contributing to the economic growth and development of the community (Kearney & Haskins, 2020).

It is always vital to note that economically, a healthy mother and baby attract no financial expenses on medication, feeding and care (Dayton et al, 2016). This is because both of them require no medical attention and care to be provided from a health facility (Onarheim et al, 2017).

Birth rituals have potential to boost revenue sources of any society through documentation and part of the tourism information that is shared as cultural heritage for people and from generation to another (Dapi et al, 2018).

2.5 Conclusion

Birth rituals are widely practiced and the current study offers detailed information on birth rituals in a society. Literature has also confirmed various forms of practicing birth rituals for newly born twins and associated beliefs. Further, it has been discovered that carrying out these rituals has socio-economic implications to those involved especially the immediate family members, it is, however, noted that scanty information was studied for the case of Buganda region among the Baganda in particular with reference to newly born twin rituals. This existing information gap required that this study be carried out to enrich the research with

Baganda traditions in regard to birth rituals for newly born twins. The next chapter three presents methodology used in data collection of this study.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter presents the research design, area of the study, study population, sample size, sampling techniques, data collection methods, quality control, data analysis, ethical consideration and limitations to the study.

3.1 Research Design

This study is qualitative in nature and it adopted a qualitative case study design to answer all the three (3) study objectives. The design allows studying a particular context using different sources of information with exploration through multiple lenses in order to reveal multiple facts of the phenomenon under investigation (Greer et al, 2023). The study used qualitative research approach which allows navigating through peoples' experiences (Creswell, 2014). It is therefore, stated that this approach provided a deeper understanding of birth rituals in Ganda culture.

3.2 Research Philosophy

The study adopted an Interpretivism research philosophy to collect data on twin birth rituals in relation to the objectives of this study. This philosophy also considers subject experiences of people as well as constructs that best describe the world they live (Alharahsheh & Pius, 2020). The Traditional African Religion was considered for this study in order to reflect the cultural identity of the Baganda that is passed on through stories, myths and tales, from one generation to the next. Further, the significance of the newly born twin rituals was described and provided under themes/sections such as beliefs, socio-economic factors and as stated by the study objectives.

3.3 Area of Study

The study was carried out in Kayunga Sub County located in Kayunga District and it is located in the central region of Uganda that is; Buganda Kingdom. Kayunga District lies in the central region of Uganda, It is 74 Km East of Kampala City, bordered by Mukono District to the south, Jinja and Buikwe to the east, Kamuli to the Northeast, Amolator & Apac in the North, Luwero in the west and Nakasongola to the Northwest. Latitude: 1° 00' 0.00" N Longitude: 32° 51' 59.99" E. Kayunga Sub County is located on the coordinates 0°42'12.0"N, 32°54'13.0"E and Latitude: 0.703333; Longitude: 32.903611. The residents in the district derive their livelihood from mainly farming (Subsistence type) while others engage in other economic activities like business and other petty jobs such as boda-boda cycling, food vending, shop keeping, carpentry, welding and brick laying for a living. The study was carried out from five (5) parishes of Bukolooto, Nsotoka, Nakaseeta, Buyobe and Kiteredde because these have twin parents who performed birth rituals. Therefore, they are believed to have the valuable information about birth rituals for newly born twins among Baganda.

3.4 Population of Study

The study involved the primary participants who were twin-mother (*Nnaalongo*), twin-farther (*Ssaalongo*) and twin adults (*Abalongo*). This is because they practiced birth rituals and believed to have information concerning beliefs involved with birth rituals for newly born twins. The key informants were; Grand mother and Grand father (*Jjaaja*), male and female parents, traditional birth attendant (*Mulerwa*) and traditional healer (*Omusawo w'ekinnansi*) because they have more knowledge/information regarding herbs, songs, dances and they head the performance of birth rituals for the newly born twins. Secondly, this category of

participants has more information regarding the practice and application of herbs, socio-cultural and economic effects for birth rituals. The twin's parents (*Ssaalongo* and *Nnaalongo*) and the twin adults were from different households and clans.

All these study participants were Baganda by tribe and had performed rituals for twin as provided by Ganda culture in order to get valid data for the study. The Grand mother and Grand father represented Buganda clans and provide data regarding birth rituals for newly born twins in Ganda culture. The inclusion criteria was being a Muganda, residents in Kayunga Subcounty and with knowledge about twin birth rituals. The exclusion criteria was based on participants refusal to participate in the study.

3.5 Sample Size of Study Participants

This study was made up of selected fifteen (15) study participants excluding six (6) parents to newly born twins (*Ssaalongo* and *Naalongo*), two (2) Traditional healers, two (2) traditional birth attendants, three (3) adult-twins, one (1) grand mother and (1) grand-father.

Table 3. 1: Distribution of the Study Participants and Method to be adopted

Category of Study Participants	Number of study participants	Study participants selection method	Data collection method
Twin-father	3	Purposive	In-depth interview
Twin-mother	3	Purposive	In-depth interview
Adult-twins	3	Purposive	In-depth interview
Traditional Healer	2	Purposive	Key informant Interview
Traditional Birth Attendant	2	Purposive	Key informant interview
Grand Mother and Grand Father	2	Purposive	Key informant interview
Total	15		
Focus Group Discussions	Four (4) focus group discussions	Purposive	Focus group discussion guide questions

Source: Researcher (2023).

3.6 Sampling Techniques

The study adopted purposive technique as follows; key informants, the traditional healer (*Omusawo W'ekinnansi*), traditional birth attendant (*Mulerwa*); Grand mother and Grand father (*Bajjaajja*) were purposively selected because according this method ensures balance of study participants (Campbell et al, 2020). Three (3) twin fathers (*Ssaalongo*) were obtained from Nsotoka, Nakaseeta and Kiteredde Parishes, the twin mothers (*Nnaalongo*) were obtained from Nakaseeta, Buyoba and Bukolooto Parishes. The traditional healers were obtained from the parishes of Kiteredde and Bukolooto; and the traditional birth attendants were from the parishes of Nakaseeta and Buyoba. Male and female parents were selected and represent the five (5) parishes that make up Kayunga Sub County. This method

provides the required information from the range of study participants or a variety of different situations in the study participants (Denieffe, 2020). For this study therefore, purposive sampling was used to select key informants and participants from each village in the Sub County with support from the secretary for women (*Nabakyala*).

3.7 Research Procedure

After the approval of this proposal, and before starting on the dissertation, a research clearance letter was obtained from the Kyambogo University through the researcher supervisor from the Department of Religious Studies and Philosophy. This was shared with the local council one (LC1) authorities for the villages and study participants seeking for their involvement in the study. A consent form was presented and signed by each participant.

The research assistants were facilitated and supported with the data collection process and exercise by preparing the study participants, hold some interviews, allocate participants pseudo name-tags and arrange for their seats among other roles. These were university graduates from Kyambogo University with a background and experience in social research on matters of religious studies, fluent in Luganda and knowing the study area. The researcher assistants were oriented and trained in the flow of the research tools, time management and application of the tools to the study participants. The tools were also translated in Luganda. This is because Luganda is the language for Ganda culture and understood by study participants.

3.8 Data Collection Methods

Different data collection methods were used to get information from different study participants as indicated below.

3.8.1 In-depth interview

An in-depth interview refers to a qualitative research method that entails having in-depth, open-ended discussions with a limited number of participants in order to fully comprehend their viewpoints, experiences, emotions, and motivations regarding a particular topic or issue (Creswell, 2014). This method enables researchers to delve into intricate concepts and collect rich, nuanced data in a conversational format. Interviews are advantageous in that they provide in-depth data (Knott et al, 2022). Face-to-face interview is a conversation in which one person (the interviewer) elicits information from another person-the subject or interviewee (Amin, 2005). In-depth interview was used among the adult-twins, twin-mothers and fathers. This method was used because they allow the researcher to clarify ambiguous answers and obtain in-depth information through probing.

Key informant interview is a qualitative research method in which researchers conduct in-depth interviews with people who are thought to be experts or have significant knowledge about a specific topic or community, allowing them to gain detailed insights and perspectives that might not be easily accessible through other means (Lokot, 2021). Essentially, a key informant interview is a conversation with someone who is knowledgeable about a particular issue, such as a community leader or professional, to gather first-hand information.

Key informant interview was applied to key informants (Traditional birth attendant, Grand Mother and Grand Father and Traditional Healer) since they help in the practice or performance of twin birth rituals. Open-ended questions were used so that other valuable questions might emerge from the dialogue between interviewer and interviewees to gather data regarding the study objectives/themes.

The researcher adopted the in-depth interview; use an interview-guide and interviews lasted for (1) one hour to get more insights regarding practicing birth rituals in Kayunga Sub County. Interviews were conducted from the homes of the participants because as desired by the study participants. However, it is important to note that a "key informant" interview focuses on people who have specific knowledge or insights on the topic, often regarded as "experts" within a community or field, enabling them to provide a deeper understanding of complex issues. In contrast, an "in-depth" interview can be conducted with any participant pertinent to the research.

3.8.2 Focus Group Discussion

For this study, four (4) focus group discussions were conducted from four different parishes of Kiteredde, Nsotoka, Nakaseeta and Bukolooto with parents who were purposively selected. Each FGD was comprised of eight (8) participants and this was achieved based on the demographic characteristics of the study participants such as age and gender. The number of eight (8) study participants was considered for this study because with a focus group discussion. This was done to allow each group of participants freely speak and give their own views in relation to the study themes without interruptions.

The researcher facilitated and took the role of a note-taker and the moderator for the discussions, the study participants were sited following a boardroom sitting style, welcomed and allow them to introduce themselves, provided some ground rules/guidelines for the discussions, chose and provided the themes; and questions of discussion; get consent and start the discussion, At the time of the discussions different questions arising from different themes were asked and probing employed

to get the views of the study participants. Focus group discussions were conducted from agreed upon places Ntooke Primary School, Buyobe Mosque, Kiteredde Church of Uganda and Kayunga Mayor's Garden. These places were considered because they were nearer and convenient for the study participants in terms of distance. The discussions lasted for two (2) hours using FGD-guide questions to be able to get more information related to the topic and a recorder (Phone) were used to record and store the responses.

3.8.3 Documentary Review (Archival study)

Secondary data is indispensable for organizational research and it specifically refers to information gathered from sources already existing (Creswell, 2014). The researcher engaged in extensive literature review of information in various secondary sources that were relevant to the study. Documents ranging from journals on birth rituals, journals, articles and unpublished research reports among others were used to get enough information for this research study. A documentary review checklist was used to obtain information. This method helped to supplement on the primary data obtained from the key informants and elder community residents. Therefore, this study did not include observation as a method. This means that there were no rituals that were observed. However, the information was obtained from the explanations of the participants through interview and focus group discussion only.

3.9 Quality Control

In this study validity, reliability, editing of the interview and FGD-guide, pre-testing and training of research assistants were done as presented below.

3.9.1 Validity of the Instrument

Validity is defined as the extent to which a specific measurement provides data that relates to commonly accepted meanings of a particular concept (Rubin & Earl, 2010). This was obtained by using the respondent validation technique which involved testing the initial results with the participants in order to see if the results were true. This activity was carried among residents of Bakka Parish, Mende Sub County-Wakiso District. This parish, sub county and district were considered because they are different from the study area but with similar characteristics in term of study participants (Adult-twins, parents to twins, traditional birth attendants, traditional healers and parents who gave birth to newly born twins).

3.9.2 Reliability of the Instrument

Reliability is a measure of the degree to which a research instrument yields consistent results or data after repeated trials (Mugenda & Mugenda, 1999). Credibility, which refers to the ways the researcher ensures that their study tests what is actually intended, is one of the most important factors in ensuring data quality control and establishing trustworthiness (Auspurg & Brüderl, 2022). This was achieved through the development of an early familiarity with the participants, spending sufficient time in the field, and, taking back the transcripts to the participants to verify whether what was transcribed represented their views.

Dependability, which relates to the tendency of a similar study yielding similar results if it was repeated in the same context, with the same methods, and with the same participants, was achieved through a detailed reporting of processes within the study, thereby enabling future researchers to replicate the study. The in-depth coverage allows the reader to assess the extent to which proper research practices

have been followed to enable readers of the research report to develop a thorough understanding of the methods and their effectiveness (Janis, 2022). Research instruments/tools were also pretested among a few study participants that were not part of the study. This approach assisted in identifying weaknesses in the instruments to further improve on them before they were administered.

Confirmability relates to a qualitative researcher's concern for objectivity and to minimize the researcher's biases (Megheirkouni & Moir, 2023). The researcher ensured that the findings are the result of the experiences and ideas of the study participants, rather than characteristics and preferences as a researcher. Triangulation was used to promote conformability and to reduce the effect of researcher bias.

Before data collection from the selected sub counties in Kayunga Sub County, a pre-test exercise was conducted in Bakka Parish (Musaba, Bujjuuko, Bakka and Bumera Villages), Mende Sub county-Wakiso District to determine the suitability of the data collection tools that is the interview and FGD-guide. This was done among fifteen (15) residents who are parents for twins. Results were presented in the table after the exercise has been executed. After the pre-test exercise, all tools were checked for completeness with the two (2) research assistants and this was intended to confirm that items of the FGD and interview-guide were well answered.

3.10 Data Analysis/Processing

The analysis plan below caters for qualitative data as detailed below.

3.10.1 Qualitative Data Analysis

The researcher prepared and organized all data from the different categories of

study participants, made a print out of transcripts, gathered all notes, documents, or other materials from the electronic recording. There were reviews and exploration of data as was gathered from the categories of study participants, transcription, and creation of initial codes; reviews of codes and revision or combination of them into themes. For qualitative data analysis, recorded data from interviews and focus group discussions was presentation of data into themes and a cohesive manner; presented in form of reported speech for the study objective. Thematic analysis method was used to analyze data from interviews and reorganize it into meaningful shorter sentences.

3.11 Ethical Considerations

Data including contacts of the participants was strictly confidential and private. Access to the data was strictly done by the investigator and the research assistants only. The participants were given identity numbers to avoid disclosure of their identity. Contacts of both the researcher and key participant were exchanged and used solely for purposes of research; names and full details of study participants from management team were not used but rather the word “key participant” or study participant.

Personal dignity and rights of every individual who was involved in the study was considered by not revealing any information given to anyone. The participants were also told that they were free to withdraw from the study at any time they wished.

At the time of data collection, there was no pressure or any kind of inducement was applied to make the study participants participate in this study. However, study participants were told that they can benefit after their issues (Concerns) related to

practicing birth rituals if any was worked on by concerned authorities.

Participants were notified that there was no harm caused to them physically or mentally; and to their places of work and family during or after participation in this study. They were also notified that this study intends not to abolish their practicing birth rituals but rather for academic purposes. Objectivity was also be upheld by the researcher before, during and after data collection.

3.12 Limitations and delimitations to the Study

- i. In terms of methodological limitation, the study opted for a qualitative data collection approach that there was no gathering of numerical data which might affect generalization of findings and presence of empirical numerical evidence. This limitation was dealt with by the researcher by exhaustively apply the data collection methods and tools to get adequate information for the study.
- ii. The selection of the study participants technically makes the generalized findings and conclusions for this study inappropriate. However, the researcher acted with no bias to the selection of the study participants or the villages to be included in the study.

3.13 Conclusion

The chapter has presented in detail the methodology (research design, population, data collection methods, data analysis/process, sample size etc) that was adopted to carry out this study. It leads to chapter four with the presentation and interpretation of findings.

CHAPTER FOUR

PRESENTATION AND INTERPRETATION OF FINDINGS

4.0 Introduction

This chapter presents the results and interpretation of findings based on the study objectives. However, it contains subsections regarding the background characteristics of primary participants' perception of birth of newly born twins in Ganda culture as detailed below. Changes in the different rituals were taken note of by focusing on the objectives and findings. The objectives of the study considered the different changes that happen with rituals for instance forms of birth rituals, beliefs, socio-cultural and economic effects. These were reflected upon in chapter four and its sub-sections.

4.1 Bio-Data on Primary Participants

Age, gender, tribe, number of children, duration in marriage, time spent in Kayunga Sub county constituted the bio-informaiton of the primary participants. Findings are presented by Table 4.1.

Table 4. 1: Bio information of the Primary Respondents

Primary Respondents	Construct	Categories/ranges	Number of Study Participants
	Tribe of Primary Respondents	Baganda	9
<i>(Ssaalongo, Nnaalongo, Adult-twins)</i>	Age of Primary Respondents	Below 30 years	3
		31-50 years	2
		51 years and above	4
	Gender of Primary Respondents	Female	4
		Male	5
	Education of Primary Respondents	University	1
		Secondary	3
		Primary	5
	Duration in marriage	Less than 20 years	1
		20-40 years	5
		41-49 years	1
		50+ years	2
	Number of children	Less than 4 children	3
4-14 children		6	
Time spent in Kayunga Sub county	1-35 years	4	
	Above 35 years	5	

Source: Primary Data (2023)

Table 4.1 indicates that primary participants had differences in terms of bio information/characteristics and the following regarding time spent in Kayunga Sub County, gender, age, number of children, time spent in marriage and years for the twins were developed. The findings regarding age, gender, education, number of children, duration in traditional medicine and time spent in Kayunga signify that there was diversity among the primary participants.

Table 4.1 indicates that the primary participants were nine (9) people. Findings symbolize that the information about the the practice of birth rituals for newly born twins among Baganda in Kayunga Subcounty was from different categories of people with varying views, experiences and opinions.

It was noted that 4 primary participants had spent 1-35 years residing in Kayunga Sub County while five (5) participants with above 35 years. The findings imply differences among duration spent in Kayunga Subcounty.

Table 4.1 shows that among the primary participants the female were 4 and male respondents were seven (7). For the primary participants, the female participants were five (5) and one (1) was a male. This implies that there was gender inclusion in the study since the provided information was gathered from male and female participants. Secondly, the information implies that Ganda birth rituals rituals were known and are responded to by both male and female participants of the study.

Table 4.1 shows that with age, the primary participants with less than 30 years were three (3) people, two (2) participants had 31-50 years and 4 with above 50 years. The information about age of the participants implies that this study involved information from the twins who were mature to provide the required information in order to accomplish this study. This implies that the participants were mature adults who could provide regarding Ganda birth rituals rituals in terms of forms, beliefs involved with rituals; and socio-cultural and economic effects. Further, the differences in age among the primary participants symbolizes that this information was obtained from experienced persons in terms of Kayunga Sub County and the Ganda birth rituals rituals.

Table 4.1 indicates that for the number of children, most of the primry participants

had 4-14 children; only three (3) participants had less than 4 children. It is therefore, such information implies that the participants were parents with family responsibilities and know information about children.

With the primary participants, (one) 1 of them had a university level of education, three (3) people with secondary and five (5) with primary level education. Therefore, in terms of education, the participants were literate with different levels of education. The information provided denotes that the participants could read, count and write and therefore, they had capacity to comprehend the information required for this study in terms of Ganda birth rituals rituals. It is also noted that participants had history regarding Ganda birth rituals rituals and how they are performed in society to differentiate them from the non-Ganda culture.

For time spent in marriage for primary participants, was reflected as only participants having spent less than 20 years, four (4) primary respondents with 20-40 years and (1) primary respondent had 49 years. So, it was noted that participants had divergent information regarding this construct. So, primary respondents had been in marriage though with different years and experiences in marriage. The primary participants had experience with marriage and therefore, the information provided is a reflection of the experiences of the participants regarding marriage and birth of newly born twins in the context of Ganda culture.

4.2 Forms of Birth Rituals for Newly Born Twins among Ganda Culture in Kayunga Sub-County

The participants were aware of the practicing birth rituals in Buganda and it was noted that even if one twin dies before the practicing birth rituals are performed, they must be performed. It is therefore, noted that some of the participants

considered the forms of practicing birth rituals differently in terms of content and practices for the newly born twins. It was also noted that the birth of twins has more rituals and practices. Therefore, the significance of the newly born twin rituals was that such rituals were a source of healing, divinity as twins and the rituals are frequently endowed with the capacity to bring the dead back to life, boost crop, animal, and human fertility, control the weather, foretell the future, and guarantee victory in conflict.

It was noted that for the case of the twins more practices are performed. The findings indicate various forms of birth ritual performance such as announcement of twins; newly born twins -family introduction; traditional regalia use; paternal family assessment testing and confirmation; parental blessing offering; and mixture of herbs making

4.2.1 Announcement of the birth of twins

Findings showed that out of the fifteen (15) participants, thirteen (13) mentioned twins are announced. It was noted that the twin father announces the twins and this is so important in Ganda culture. This was intended to let the public and parents of the twin mother know about the getting of twins in the family or community at large. It was also intended to let the community that a blessing has been received from a given family-family of the announcer. For example; it was noted from a twin father of Kiteredde Parish for example; that the twin father does it in two ways: first, he will sneak over to his wife's in-laws' house in the early morning hours, knock on the door, and yell, "Your daughter has given birth to twins," before dashing away unnoticed. This practice was locally termed as (*Okubika Abalongo*) in "Luganda" language. A *Ssaalongo* from Nakaseeta Parish noted;

.....Announcement of the twins if your mother and father in law are still alive, you get the herbs and make a ridge out of them then you through it at the top of their house or in the court-yard.

It is therefore noted that as a form of birth ritual and practice in Ganda culture; the twin-father is the first person to break the news for the birth of the twins to the side of the twin-mother. This also implies that the performance of the birth rituals has externally begun in Ganda culture. The information also implies that timing is important for announcing the twins in order to avoid cases where parents-in law are not present at their home and claim of not having heard the announcement about the twins. The dashing away practice is attributed to the fact that in Ganda culture, it is a taboo for the father –in-law to see or meet physically the mother-in-law. So the need to keep that privacy and respect contribute to such a behavior among the Ganda culture and at the time of this ritual and practice.

4.2.2 Tying self with local herbs

It was noted that right from the hospital or traditional birth attendant's place (*Mulerwa*) in case the mother has given birth in such places. This was intended to have the new born twin receive the herbs at an early time in order to prevent illnesses and diseases. The father of the newborn twins (*Ssaalongo*) makes a banana leave ring, wraps it to his waist and before throwing a ring made of banana leaves (*Enkata*), at his in-laws' home. It was further noted that in times when the twins pass-away, the parents tie themselves with herb-*Momordica Foetida* (*Bombo*) during the entire mourning period. Information was presented to mean in Luganda language (*Okwesiba ebbombo/enkata*).

For example; *Ssaalongo* from Nakaseeta Parish aged 49 years noted;

...As *Ssaalongo*, I used *Momordica Foetida* that I folded and wrapped it on the body and this is done when a twin mother is from a health facility she has delivered from.

With the *Foetida* herb when at the burial of a twin, the twin mother and the rest of the family members attend. It was further noted that if a twin or twins die during day all people to burry wrap themselves with such herbs. It is noted that when twins die, they put herbs *Momordica Foetida* on the grave and the twin father is not buried during day (Afternoon time) instead in the evening time that is how it was done before. It was noted that since people are modernized of recent, before they used for fear the ghosts of the ancestors.

It is noted from the above information that in term of birth ritual, the wrapping of local herbs by the twin-father or any other persons would be carried out even at the birth of the newly born twins. This also implies that the local herbs will confirm to the parents that indeed twins have been born in the family.

As a practice, it was noted that every new born has to get bathed with herbal composite called "*Kyogero*". It was noted that in Ganda culture, this is prepared by the mother-in-law or grandmother. Another person would insert non local and traditional herbs that might cause dangerous to the body/skin and health of the newborn. Majority of the participants noted that the herbal composite is used for twins until their body is healthy and good looking. A female participant aged 35 years in the FGD that was held at Buyobe Mosque said;

...People of the bad heart can give bad herbs that can lead to health complications, bad omen that can lead to suffering.

In Ganda culture, people take caution of who prepares the "*Kyogero*" and the type of herbs that are used to mix it up for the good health of the new born. The

prevention of diseases and skin-rashes can be done as herbs are used to bath the twins.

4.2.3 Throwing local herbs on roof-top

It was reported that there is throwing of the local herbs at the roof-top of the house and this is done by the twins' father to the newly born twins. The act is done to send away any bad spirits that can befall the parents, relatives and the newly born twins. This is done immediately as the mother and father with the twins arrive at home. The throwing of herb-Momordica Foetida on the top of roof for twin mother's parents' house saying it louder that your daughter gave birth to twins (*Okasuka ebbombo ku bbaati n'olamiriza*). This was mentioned by all the Saalongo and the traditional birth attendants as well as the parents in the FGD. *Ssaalongo* from Kiteredde Parish stated;

....A ridge out of them then you through it at the top of their house or in the court-yard and this is done by the father to the twins to send away bad spirits that would affect the health of the family members and the newly born twins.

It was reported that the throwing of such herbal ring is a sign that it is true twins have been born in the family. In relation to this study, it is therefore, noted that the birth of twins comes with a lot of activities that the twin-father had to accomplish at the side of the twin-mother.

4.2.4 Set up of baskets

Participants noted that after the birth of the twins, it is a practice that baskets must be introduced for the twins. A total of 12 participants out of 15 confirmed that two baskets are provided to the newborn, one of which will be kept in the bedroom in

a secure location, either beneath the bed. This was noted to be called (*Ebibbo byabalongo*). It was further noted that these two baskets will be filled with herbs called *Momordica Foetida* and *Aerva lanata* (*Ebbombo n'olweeza*) whose purpose was for purification and good luck. It was noted that the only place where these baskets are kept, is the underneath the twin-parents' bedroom. This was intended to create a pool for fund for the twins and teach them the importance of saving and keeping money. It was noted from the participants that such an act is mandatory and that it should be performed in its right time before others practices are done at the home basis. Saalongo from Nsotoka stated;

...As *Ssaalongo*, I say that it is mandatory and after the rituals and I have to get the baskets for the twins and put such herbs there and they remain there for overtime period. So, someone watching over it adds fresher one in case they get dry.

A twin of 18 years from Bukolooto Parish noted that the baskets as twins are used to place herbs and money and this was intended to create awareness for economic empowerment and development. She stated;

...My parents gave us two baskets and I have one though placed under the father's bed room but I remember we were all assigned a basket.

Findings indicate performance of ritues as setting up twin's basket is believed to be a source of blessing with economic expectations in terms of income and future financial prosperity for the twins and parents. Therefore, the wealth is asked from the twins. This further implies an economic sense created for the economic prosperity of the twins and twin-parents. The information also implies that even the twins whose basket set up ritual have been performed; when they grow they can also perform the same functions to emulate what they were told by their

parents.

It was noted from the traditional birth attendants and the other study participants that for the case of twins, visitors are not permitted to place gifts in the twins' hands; one basket will be utilized to collect gifts from visitors. It was noted that the twins' fallen umbilical cord stumps and the native plants will both be in the other basket. Only the closest of family members will have access to this basket, and only to place gifts in it. The twins' parents periodically place money in the same basket.

This was supported by the traditional birth attendant from Buyoba Parish that grand-father and mother cut nails and hair of newly born twins; and give money to the twins. The people involved in the birth rituals were required to provide offertory or money and place them in the baskets of the twins (*Ebigali*). This would make everyone present at the ritual to have a contribution towards the twins and their parents. This would make the newly born twins grow knowing that value of money and that parent have to work hard in order to make the baskets possess money that will cater for the newly born twins. A female participant aged 33 years in the FGD that was held at Buyobe Mosque said

...One other white researcher did research about twins and he asked if one never thought that it was a form of banking systems for Buganda and banking account type; fixed deposit. That money is obtained from the baskets and returned after using it. Even you were going to attend a burial you would pick the same money from the baskets and speak words that my twins give me money.

Therefore, the finding implies that; twins, their baskets and money are interlinked that is why twins have two baskets where they put money. That money belongs to the twins. However, I believe that was to imply a financial fund for twin since

banks had not been introduced, and there were microfinance institutions they kept money with such baskets and so when the twins got a problem, they would use such money to treat or provide for the twins.

Findings from twins-adults showed that baskets were used to keep money for twins. This was intended to teach the twins that they had to work and save money for their life as well as use it when it is necessary. A female twin aged 35 years in the interview that was held at Buyobe said;

...I receive money from parents and my basket is never empty with money and local herbs and items such as coffee beans which meant brotherhood, act of initiation of the newly born twins into the community as well as celebration of the birth of twins.

It was also noted from the same twin that the symbolic twins were well placed in the same baskets.

The placing of money is a routine for parents to ensure that money is given to the twin to symbolize richness in life as well as being hard-working. The findings indicate that money and gifts are given to reflect that the twins need to be hard working and also the gifts support the mother in taking care of the new born. This would further increase the aspect of unity and love among the family members who came to pay a visit towards the parents with a new born. The information also denotes that such money is a social security fund for the newly born twins used for their care and support.

It was noted that all the study participants agreed that in the performance of birth rituals it is a practice in Ganda culture to use local materials and items such as Backcloth, white cloth, Coffee-beans, Cowry-Shells, Ghee, Cock, Milk, Water or Alcohol; small fish-*Enkejje* and local herbs (*Momordica Foetida* and *Aerva lanata*).

It was noted that the traditional healer will spread out his or bark cloth at midnight and arrange the herbs, ornaments, and cowrie shells on it. He or she will ask *Ssaalongo* to bring the twins' umbilical cord stumps for him, after which he will summon spirits and dress the two stumps with gems and herbs before binding them together. If he is successful in tying them, he will declare that the twins share the paternal family assessment of *Ssaalongo*; but, if the cords are unable to combine with his herbs, the declaration that the twins do not share twin-father's DNA will be made.

A twin-father from Kiteredde Parish stated that local ghee, round-baskets, *Momordica Foetida*, cowries-shells and *Aerva lanata*) which are locally known as “*Omuzigo omuganda, Ekibbo, Momordica Foetida (Ebbombo), and Aerva Lanata (Olweeza), Ensimbi Enganda and Obuso*” are the material items that are used in performance of birth ritual mostly introducing the newly born twins to the family. Further, findings showed that milk, water and alcohol are also used. It was also noted from *Ssaalongo* from from Nakaseeta Parish that the mother-in-law buy some items such as chicken and come to pay a visit and see the baby twins. It was also stated that in the performance of this ritual the alcohol-Local brew (*Omwenge Omuganda*) is spit in the bush to call the newly born twins to come and be part of the rituals.

Study participants noted that the umbilical cord stubs (*Akalira/Obulira*) in this particular basket are occasionally prayed to for favors since twins are respected as mini-deities in Buganda. According to study participants, whoever prays to that basket would receive anything they ask for. It was noted that only immediate family members are allowed to see the basket with the umbilical cord stumps

because some people use it to cast curses on other people. *Ssaalongo* from Nsotoka Parish, noted;

....My wife was a nurse and stayed in town but I think she was told that the cord needed to be kept because the cord was brought when they were cleaning a bottle since it is the first item asked about when you come for the rituals.

It is noted that the placement of the umbilical cord as a practice had to be performed only if they are kept well and in safe custody by the mother to the newly born twins. It was however, noted that in certain circumstances the grand –mother would take the responsibility to key the umbilical cord for the grandnewly born twins. The traditional healer from Kiteredde Parish aged 50 years noted;

....The cords are relevant for birth rituals because it is what they knotted and give to the grandmother of the twin father's side to keep.

The storage of the umbilical cord therefore, was a role of the mother and the grandmother. Therefore, they can be produced when time came to know the paternal family assessment of the newly born twins. Then newly born twins are welcome to the family. This is because newly born twins are considered a blessing in Ganda culture and thus accorded special focus and love before being introduced to the family.

It was noted that after the mother's delivery, the umbilical code is cut and the traditional birth attendant would say words of blessing as she cuts it. This implies that blessings are given to the newborn right from the delivery place. *Naalongo* from Nsotoka stated;

..Cutting the umbilical cord (Kirira) with speaking of blessing words (*Okulamiiriza*).

This finding symbolizes that in Ganda culture, there was knowledge of separating the cord from the newborn and therefore, there is performance of clinical services in order to save the life of the newly born.

4.2.5 Newly born twins-family introduction

It was noted from the study participants that in Ganda culture it is practice the newly born twins are introduced to the family regardless of whether they are twins. It was noted that in Luganda language, it is called (*Okwalula Abaana*). It was noted that due to tradition and culture, this ritual is typically carried out after night when children are not awake and/or noticing how the practices are being done. The celebration continues until the next morning, when neighbors are invited to an after-party where a lot of food is prepared and served, along with local brew. Depending on the families' financial situation, they may slaughter a chicken, cow, or goat during the day. *Ssaalongo* from Nsotoka Parish stated;

...We performed the traditional rituals as the Baganda do. The Baganda call it *Kwalula Baana* (Paternal family assessment). So, that ritual takes place at night and it starts at around 9:00 pm and it goes on till morning the next day because it is full of excitements. The time period was due because the Baganda don't want children to listen and misuse the terms. During that ritual they prepare our local food (s) such as Matooke, Meat, slaughtering a goat; that is an animal that can easily be slaughtered.

It was further noted that the function may take two days but first day and next day taking them to parents' in-laws. This implies that the practice applied to both twins

and newly born twins in Ganda culture and therefore, the climax of the ritual was on the second day. The findings also symbolize that the new born twins were then being introduced to the real family and this would mark the beginning of the practicing birth rituals performed at the home setting.

The twin birth ritual is typically carried out at night for specialized participants especially the concerned adults while children are not awake and/or noticing how the practices are being done. In addition, it is at the night, that the secrets of the family or community can be safeguarded when the outsiders are limited so the knowledge is passed to the relevant audience. It is also at night to prevent from the interruptions while performing the birth rituals

Findings showed that the practice and its procedures are carried out that night using the first two insects to land on the bark cloth if the stump cords are lost. The traditional healer will raise the spirits in this case. The two ropes may occasionally be placed in a basket before water is added, according to custom. The paternal family assessment is accepted by twin-father's family if the two cords float on the water, but if they remain in the bottom of the basket, the paternal family assessment will not be accepted, and *Nnaalongo* can be asked to send the twins to their father's family.

Findings imply that this practice was a confirmation of paternal family for the newly born twins. The umbilical cord stumps, according to the Ganda culture, are the ones who deserve all of the respect because they are regarded as newly born twins. It was found that the protocol to confirm the twins' paternal family assessment that is; the "Deoxyribonucleic Acid (DNA) or the nucleic acid in modern science was set up when the cords have fallen off. The twin father

(*Ssaalongo*) and twin-mother (*Nnaalongo*) families are brought together through the same ritual so that they can interact freely. A female participant aged 31 years in the FGD that was held at Buyobe Mosque said;

...If the cord was not kept well and got lost, an insect is used in the ritual to act as the umbilical cord.

This was done to make the ritual of introducing the newborn twin go on. This implies that as part of the practice after birth of newly born twins, the umbilical cord was highly placed and valued in order to get the newly born twins introduced and confirmed to the family.

Findings indicated that there was use of another method of checking the newly born's toes and this was mainly performed by the parteral aunties (*Senga*) to the newly born twins born. Findings from at Kiteredde Church of Uganda, it was noted that the aunties would check the toes of the new born and confirm whether the newly born twins belonged to the family or not. In the FGD, a female participant stated;

...For newly born twins, there is checking of toes (*Okebera obugere*) done by paternal aunties, and here in Ganda culture, the aunties check for the baby's toes to ascertain and confirm if the baby belongs to their family or if it resembles one in the family.

It is noted that from such information that several practices were performed to confirm the new born in the family however, the use of each method was based on the family arrangement and resources. All the practices were believed efficient and could provide valid information for the practice. The information also implies that the physical body part of the newly born twins was used to confirm the family belonging. This is attributed to the love and the desire to have the new member

introduced to the family for the family expansion and development.

4.2.6 Hiring of traditional healer

It was noted that there is hiring of traditional healer (*Omusibi wabaloongo*). This person was considered by the participants to be with greater expertise in doing this type of work as compared to the herbalist. The information from the participants confirmed that the family then hires a traditional healer who specializes in determining the right paternal family of twins; he or she can join the family equipped with certain herbs, traditional medicines, and a bark cloth. He or she should be possessed with spirits-twin-mother ghost/spirit (*Emusambwa Gwa Nnaalongo*). It was also noted that the traditional healer hired is the leader of the singing. A male FGD participant from Kiteredde Church of Uganda, stated;

...What I know is that person who ties the twins possess spirits called *Nnaalongo* and not everyone can be used to tie the twins.

The practice of hiring traditional birth attendants or healers to perform birth rituals and the practices contributes to their livelihood as well as advancing the traditions regarding birth of newly born twins in Ganda culture. This also presents that there was expertise in local activities of culture and therefore, such people are hired to support the advancement of the birth rituals. The traditional healers therefore, form part of the members of the community who oversee and carry out certain birth rituals and practice among Ganda culture. It was noted that these approaches their leadership positions in various ways with certain roles being inherited. It was also noted from the findings that the traditional healers are the outcome of a unique spiritual calling combined with specialized informal training.

Findings showed that traditional birth attendants were hired for cash or for free

based on the relationship with the parents for the newly born twins. It was noted that there are styles followed in the performance of birth rituals for example, one of the styles should portray the communication among the twins and enhancing communication among twins; the style is called “*Olulimi lw’enkoko*” style. The tongues (*Ennimi*) are tied together facing each other for easy communication, if the twins are male by gender, they use a cock-tongue style and for female, a hen-tongue. This implies that there is a lot of meaning and symbolism in the practice of tying up the tongues as performed by the hired experienced traditional birth attendant.

4.2.7 Identification of twin mother

A part of the practicing birth rituals, it was noted from the findings that since twin mother (*Nnaalongo*) is not permitted to do any rituals according to tradition, the twin-father (*Ssaalongo*) must go to Twin-mother’s (*Nnaalongo*) house and arrange for one of her sisters locally known as *nnaalongo omukulu* to come and perform the ceremony before it can begin. It was noted that after getting the sister to the twin-mother, her sister will be referred to as elder twin-mother (*Nnaalongo Omukulu*) and she will carry out all ceremonies on her sister's behalf.

In absence of the real twin–mothers the sister would offer social support and therefore, she would stand in for her sister in the performance of the practice. The family of the twin father or twin-mother shows love and gratitude that they are part and engage in the practicing birth rituals to be performed as the sister to the mother of the new born comes in to provide support.

4.2.8 Food preparation

It was noted from all the participants that; food (*Ekijjulo*) is prepared that evening

and is typically a little mushroom dish called as mushroom (*Obutiiko Obubaala*) that is eaten with Matooke or green bananas and prepared without salt. As part of the ritual, some of the food will be spread out on the ground, and the nephew (*Mujjwa*) will be compelled to step in it to prevent the family and the twin from bad omen and other misfortunes (*Ebibamba*). This particular dish is prepared just at night for the night ritual. There is slaughtering a goat and steeping into food by twin-mother and twin-father before it is served. With this ritual *Naalongo* from Buyobe asserted;

.....I do not remember that but I think it can be like that because unpeeled Matooke, mushroom and goat meat are cooked. A goat is a simple animal and it can be slaughtered for such a ritual.

Preparing, serving and eating food as a family (mother in-law and father-in-law) would reflect unity among the two families as well as the climax for the performance of the birth rituals in Ganda culture. Such food would bring them together and also reflect glorification to the deities since there was shedding of blood as slaughtering of animals was involved. This also implies that food would bind together the two families and their family members as the rituals and practices are being performed. The aspect of cooking with no salt stands to imply that life is full of suffering and the family members and the newly born twins need to live a life full of awareness of the changing life situations.

It was found that before taking the new born home, herbs are prepared and put in boiled water for everyone who comes to see the newly born twins to drink and it is drunk by family members only. A *Nnaalongo* from Bukolooto Parish stated that this was performed to prevent misfortunes befalling newly born twins arising from family members and friends. She stated;

...So many herbs are used for rituals and what I can remember is (Momordica Foetida and Aerva lanata) *Olweza, Bombo* and as you perform the ritual for twins you all tie yourselves with such herbs.

For the ritual aspect, it is noted that there is consumption of or dinking of some herbs as a sign of purifying self or preventing any risks when conducting birth rituals and the practices. It is therefore, noted that with herbs and the performance of birth rituals, there was internal and external use of local herbs for the people who participant in the rituals as well as the newborn. This is done with different intentions that are cultural, health and social in nature.

It was noted that as a practice birth ritual are performed at night. This was done to make the young generation protected from moral decay as most of the activities done such as singing might not sound well for the newly born twins if performed during day; A male FGD participant at Ntooke Primary School; noted;

...The rituals are performed at night and people are informed in advance that the same ritual is to be performed. They say people of that family gathered and have things they are finishing. It is not a function that in the morning they are serving food so if the ritual is accomplished at night all the food is eaten and finished at once. The food is prepared by the twin-mother's in-laws as well as those of the twin-father. They bring the food and eat together.

The time spent depends on the amount of money one has and performing the twin rituals can be done any time there is no specific time, it depends on financial capability of the family. The act of having the birth rituals at night has moral implication for the people involved and the newly born twins who were excluded from being part of the rituals most for the case of twin birth rituals were nudity and

vulgar words were uttered.

4.2.9 Singing and Dancing

The study participants pointed out that songs were performed as part of the rituals for the twins and characterized by dancing as well. Singing and dancing were done in combination as a source of happiness to family members during and rituals. Findings showed that these activities went on at that time of night with singing. It was also noted that local instruments-drums were used local drums, shakers, long-drum (*Engoma, Ensaasi, Engalabi* and clapping) and these are used to produce different sounds and rhythm needed for different songs. It was noted that drums are made present and these include the long drum and shakers. One of the male participants from the FGD at Ntooke Primary school stated;

...For me at my place we know how to drum the different instruments but if you do not know how to use them, the family of the twins can hire someone to drum for you, they clap and play drums.

It is noted that such information presents that songs and singing was important to make the birth rituals and practice thrive. Secondly, it means that there was no formal training for the songs, everyone would sing in his or her music note to make the ritual colorful. It was noted that the order of the singing was the the grand parents from the partanal side sing four songs first atleast followed by twin-mother and fathers last.

Further, it was noted that the singing was mainly done to praise the parents mostly in cases where twins had been born. All the study participants acknowledged that songs were not distinctive of the gender of the new born but rather universal though the twins had specific songs (*Ennyimba z'abalongo*). A female FGD participant

from Kiteredde Church of Uganda stated;

...The song goes that the twin-mother was told from the tree, they are so amusing. I mostly saw the traditional drums and shakers there was no guitar but the drums for twins are different in size. There is a long-drum (*Ngalabi*) which is not the same for the wedding ceremony and the ones for the wedding are not the same as of the twin rituals as well those for worshiping deities. For the twins they beat a small drum and a big one yet for the wedding the drums are many, they even play wooden-xylophones. So they are different.

In Ganda culture the songs sung could not only spice the practicing birth rituals but also sent valuable message to the people around. This also denotes that the songs had different meaning that brought out the importance and worth of the celebration for a new life brought on earth. This is attributed to having singing as part of life for Baganda and a way of worshiping deities. Therefore, the different songs would spice up the rituals while sending messages to the intended persons, twin father and mothers as well as the twins present at the ritual function.

Findings indicated that the songs performed are many and these have no order or specific time to have them sung when it comes to birth rituals in Ganda Culture. The songs are vulgar in nature mostly for those that were sung for the twin rituals. From an outsider lenses or perception, songs may sound vulgar and abscent in nature, however for the insider the vulgarness is not ssen because they sing the songs freely and seen to enjoy what they sing and perform. Participants also noted that elements about twin birth rituals in Ganda culture might appear vulgar to outsiders who are unfamiliar with specific culture context or symbolism behind the actions. Some of the participants mostly from the FGDs though felt ashamed to sing such songs before their participants since they were vulgar. These study-terms

below however required translation from Luganda and there was provision of literal translation and meaning. The participants were able to provide the names of the songs are listed below.

1. “*Ebirongo bino byani? Bya Ndawula*” (Whose Twins are these? they are for deity-Ndawula).
2. “*Nnaalongo Baamugambira wa? kumu Kkokoowe njagala nkufumite ennenge-kumu kkokoowe*”. (Where was Twin mother-Naalongo asked for love under the *Kkokoowe* tree).
3. “*Abalongo Twabazaala babiri ne Ssalongo Mayanja mwana wange jjangu ozine abalongo* (Twins were begotten of both of us, my child Mayanja come and dance).
4. “*Nawulidde Nnyimu Ayita, Tuleeta Abalongo bo, Ssebo Ssaalongo Weeryoowe Tuleeta Abalongo Bo*” (I heard the head of family calling, the head of family rejoice, we bring your twins).
5. “*Ekya Nmnaalongo kibwatuka nga lumonde, Kimana ppwa, Kibwatuka bwe ppwa ekya Nnaalong ekimana ppwa*” (Twin mother’s vagina sound ppwa).
6. “*Agaali Manege Agaali Gakuba Ensaasi; wansi we takko; Gaali Manege, Wambolo Akuba Engalabi, Wammaana Akuba Ngalo*” (It was the testacles that beat the shakers; down the butacks; the penis beat the long-drum while the vagina claps).
7. “*Ziizi Awunnya nga Waliwo Amukoonyeeko*” (The insect ziizi smells only when tampered with).

8. “*Ssalongo Kazaala Baana, Ssaalongo Kazaala Balongo Kuba Engoma Ewuune,*” (The twin father who gave birth to children, beat the drum soundly).
9. “*Kabombo Kaali Kabana Nange Nkambadde*’ (Momordica Foetida was meant for children and I have also wore it).
10. “*Nnyinimu Muno Mwali Tamanyi Kuboola Nganda*” (The head of the family is present not discriminative relatives).
11. “*Bweeza bwa Mukasa*” (Twins are from deity-Mukasa).
12. “*Ntomba, sija kutomba*” (have sex with me, I will not have sex with you).

With the above songs, it was only *Ssaalongo* from Nakaseeta Parish who managed to sing song 1: *Ebirongo bino byani? bya Ndawula*” (Whose Twins are these? they are for deity-Ndawula) and 3 “*Abalongo Twabazaala babiri*” (Twins were begotten of both of us).

Most of the songs praise the twin-mother and father; there are very many funny songs but all of them praising the twin father and mother because they made an extra ordinary act with special spiritual powers that’s why they gave birth to two newly born twins. The songs are many but all in all they are praising the twin father and mother reflecting also how they managed to do such a thing. A celebrating, eating and uttering vulgar word which is an outsider perception are also done and it is only the family members who engage in such a ritual no other persons outside the twin mother and father’s families.

The above songs regardless of choice are sung from the start of the birth ritual till end. The findings indicate that different songs were sung at a particular interval to

convey a certain message. Songs as stated above also stand to show that in Ganda Culture, singing also offers an expression of religious life through voice for Baganda towards their deities. So, life of the Baganda during and after the birth rituals is full of joy, excitement and expressions. The variety of songs and their composition reflect that as a ritual singing would make the newly born twin most welcome to the land of joy and happiness. In addition, findings showed that for newly born twins, no particular songs are sung but dances with shouts of joy from people present. Findings regarding songs also imply that the songs meant reflected the degree of joy and happiness that came with a born of newly born twins in the community and household level.

The above variety of songs is due to the richness of Ganda Culture in the context of birth rituals for newly born twins where performance of such songs is not only to glorify deities but also reflect the determination of Baganda and the appreciation for the blessings received.

Birth rituals were made up of dance and there was no uniformity of any dance made by the participants during the rituals. It was also stated that it is a “*Ganda*” dance with no specific name provided. A male adult-twin aged 22 years from Nakaseeta noted that;

...Everyone present participates in the dance, twin father and mother, mother and father-in-law and the twins and these are the leading persons the rest follow and support them.

Findings also showed that there is a moment when the daughter-in-law dances with her father-in-law here, and the mother-in-law dances with the son-in-law while making a direct body contact -The in-laws dance (*Okwekuba Obubina*).The dance and the instruments used to produce sound at the performance of the birth rituals

were all local in nature.

It was further noted that the dance composition was of the mother, father-in-laws, the newly born twins and these all actively participate in the ritual. It was noted that non-family members are not allowed to participate in dance. In addition, the dance does not depend on the nature of twins as stated by female adult-twin.

The in-laws join forces, sing and dance as a group; it is prohibited in Buganda for the daughter-in-law to approach her father-in-law and for the mother-in-law to approach her son-in-law. The taboo is typically broken during this event, and everyone joins together, shakes hands, and dances together. This is done without facing each other as stated by *Ssaalongo* from Nsotoka Parish that;

....The twin father and mother can then start dancing with their respective in-laws for the first and last time. This is because it is a taboo for Buganda for the in-laws to dance with their twin mother and father. This is done until the ritual is complete and then they start serving food which is eaten by all people around and this reflects completion of the entire ritual.

Dancing implies that the birth rituals involve a set of activities that show efforts to preserve culture and giving birth to newly born twins being critical in Ganda Culture. The philosophy of songs and rituals generally was to let people express themselves and connect with twins and spiritual powers. However, it is noted that in African, sexuality is always considered vulgar since colonial times. As according to adult's sexual language become vulgar during day and when spoken in front of the young one in society. But from an African perception, sexual language may become vulgar if used out of context and when spoken in front of children who have reached the age of reasoning. It was stated that there is normally

a perception that songs are vulgar, and this was deconstructed in the study because of the African experience-Traditional African religious experiences writing that informed this research.

4.2.10 Newly born twin's naming

Findings indicated that twins bear their names right from the time of birth, participates narrated that the first twin produced if a girl is named Babirye followed by Nakato, likewise if the first twin delivered is a boy is also named Waswa and followed by Kato in Ganda Culture; twins also have to bear clan names, these were based on Baganda clan, circumstance of delivery, natural calamities, gender, and the rituals performed. Naming was done with a better follow up of procedures and names that were given to boy and girl newly born twins based on order of birth. The Baganda clans are the classification of Baganda and such would guide the naming of newly born twins as per the clan names. It was noted that naming of newborn originates from the womb and they are born with their names mostly the twins. With such a finding, *Ssaalongo* from Nsotoka Parish narrated;

....I think they come along with names, and are born with them because even in the hospital after delivery they are given tags by the nurse or the midwife or she checks the baby and say this one was the first to be delivered and she gives the name Wasswa because in Ganda Culture. All children following twins bear twin names like Kigongo whom the twins follow, Kizza, Kityo, Nakityo, Kamyia, Nakamyia and Kitooke. According to Ganda culture different sexes of twins have different titles like 'Amaddugavu' these twins of the same sex and 'ameeru' twins' different sex. There those called Nyangoma in Bunyoro or Toro Cultures for; every tribe has its people giving birth to twins such Okello, Opio in Teso Culture. So, the first born is given the name-

Wasswa here in Buganda, the second is a clan name for example; Ssegawa and the third the religious name. So, they come with such names but to formalize, which we would call baptism, he or she gets other names. I did not see any other thing except giving them the clan names.

It was stated that naming is done by the grand-parents within the first three days after delivery. It was also noted that at the introduction ritual of the new born, naming is done by making the cord placed in a container with milk, water, and banana wine at the time the kid is named. If it floats, the newly born twins are accepted as real and the naming process continues. The mother is penalized if the cord sinks, and the infant is deemed to be an illegitimate newly born twin. It was also noted that naming takes place in three days. A female FGD participant at Buyobe Mosque said that;

....Naming is done after 3 days and the names belong to the family given by the grandmother to the newly born twin such names are clan-based for example, Ssegawa, Kasujja, Kajjoba, Namuddu and Sssembajjwe or any other based on the clan of the twins or the twin-father.

Findings also revealed that naming is done in the house door-shade (*Mumulyango*) and this had implications including; the confirmation that the newborn belongs and is part of the family. A female participant aged 37 years in the FGD that was held at Buyobe Mosque said;

....Naming only; after the 3 days, the newborn is let out of the house and first the mother sits on the house' shade and the baby is given the name and it is called the name of the "house door shade". When they are cutting the cord they loudly say these newly born twins belong to such an ancestor, from the lineage of

so and so. They also speak good words to the baby and they sing with joy.

It was mentioned that there are 52 clans in Buganda where names are derived; it was also revealed that naming begins from the womb of the mother. For example, it was noted that the naming of the newly born twins begins in the womb especially for the twins; traditional names, being twin, proverbs and life circumstances/experiences. The first three days are considered because it is the time, they expected the cords to have fallen off.

It was also noted that each of the fifty-two (52) clans has names for boys and girls that are given to newborns. It was noted that each of the clans has its own names though some of the clans share some names and they can be given to the new born.

It was noted that each clan names are given to the the newly born twins and the naming is done by grandmother, father or parents of the newborn. They strengthened the practice of naming being symbolic in the life of the newly born twins. This was clarified by the Grand father from Nsotoka who noted;

...We name new born or newly born twins following our clans and this are done by the grand mother or father, the name must reflect the clan of the newly born twins though some names overlap among clans.

It was mentioned that there is a name called Kyakulaga and it came from Busoga which is also considered a proverb-based name that meaning what God shows you up. But most of the names were given based on the clans for example; one is named Nakabuubi belonging to “*Mpindi* clan”, Nansamba (*Ngabi* clan) and other names”.

The traditional names and naming, the Baganda advance the the clans and

strengthened their purpose in the society of Baganda which include; prevention of incest (*Amawemukirano*) which happens as one gives birth to newly born twins from the man whom they share the clan. However, there is some exception for Mamba Clan who can marry and produce from the same clan members.

The names for the twins are well ordered and in Ganda Culture such an order is followed in relation to the gender of the newly born twins and the naming. Findings showed that if parents of the twins had ever given birth to newly born twins before the twins, the elder newly born twins to the twins is called Kigongo, the child who follows the twins is called Kizza, then Kizza is followed by Kamya or Nakamya. Nakamya is followed by Nakityo or Kityo, Kitooke then Kiterera follows Nakityo. Even if the newly born twins are from the brother of the twin fathers, they also name such names to the newly born twins for the brother especially if they are given birth in time period of giving birth to twins. The one who follows the twins is called Kizza or Nakamya.

4.2.11 Traditional Healthcare of Twins after Birth

The study participants were asked the names of herbs used during and after birth of the newly born twins. They were also asked why such herbs were used the purpose of this was to keep the newly born twin healthy status. In addition, the rationale for the use of herbs was a good physical body health living throughout life. Herbs formed part of life of the people in Ganda Culture.

The participants were also asked why they used the herbs and at different times, it was noted that mostly, they were preserving the traditions, promoting good health for the mother and the newborn to be. A female participant at Kiteredde Church of Uganda aged 46 years stated;

...We use herbs in Buganda, and personally, I use them every day whether pregnant or not and this is about preserving the traditions, because the way such newly born twins live in the mother's womb, they may not be well placed inside; one may sit on the other, or be badly positioned. There is an instance when my baby positioned the legs wrongly in the womb and the traditional birth attendant told me to get my husband's pair of trousers, dip it in water and extract such water for drinking and herbs were also gaviven to me and the baby got well placed and positioned.

Furthermore, *Naalongo* from Nsotoka noted that the local herbs are a source of blessing to the mother and the newborn twins. She said;

..I can make herbal medicine that prevents vomiting and when I give it to anyone within one minute the person is cured. So I think the local herbs have a lot of contribution to the lives of human beings unless one adds some substances that are not fit. But if one honestly mixes these herbs correctly, it works well with human life and treatment.

The aspect of preserving the traditions, was the most narrative and justification obtained from the participants. The need for the use of herbal medicine among the Ganda Culture and how this moved their traditions for generations. Such herbs were smeared around the body, bathed or drunk in order to get their efficacy to a set of diseases, health complications that befell the mothers and the newborn. Before birth and during pregnancy, it was noted from the participants that local herbs used were; *Momordica Foetida* and *Aerva lanata* (*Bombo* and *Lweeza*), *Mumbwa* composition of herbs such as *Mageregankoko*, *Akabombo*. It was noted that these were used to prevent mother-appetite loss, spiting and fevers during pregnancy.

It was noted that after conceiving mother can embark on use of the local herbs to

have a good health for herself and the fetus. Different names for local herbs were mentioned such as “*Musotataluma*” (Snake does not bite) to be used by pregnant mother for different purposes. The preventive aspect started straight away for both the mother and the fetus. The mothers can be told in Ganda Culture to get other materials such as soil when certain animals have given birth from. It was noted that a dog’s place of delivery can be visited and get the soils around for pregnant mother’s use. This can ease delivery in terms of less time and pain. A *Naalongo* from Nsotoka said;

.....When I was expecting and the time of giving birth to my twins I would eat soil particles from where the dog has given birth from. This is because a dog takes a shorter time when giving birth, I also spent less time in labor. This worked out well for me since I spent just 3 hours then gave birth with no negative side effects.

Findings also revealed that the clay-herbal made substance (*Mumbwa Ey’okumenya*) is used before birth to ease newly born twins’ delivery, enlarging birth canal; and baby-womb positioning. This would reduce maternal and infant morbidity and mortality among the Baganda. The taking of herbal concoction was continuously utilized by pregnant mothers. The (Clay-made object) “*Mumbwa Ey’okumenya* is given at the 7th and 8th month for mother with first pregnancy and more than one pregnancy mothers respectively. A traditional birth attendant from Nakaseeta Parish mentioned;

....Other names of the herbs for the expectant/pregnant mothers and these included; *Kitonto* (Cleansing the baby), *Momordica Foetida* (*Akabombo*) (Preventing baby-skin rashes and infection) locally known as “*Omunnyo*”, *Kiraalankuba* (For energizing mother and baby in womb).

List of other herbs used during and after pregnancy mentioned by participants and their purpose

1. *Omugosoola* (To give energy to the expectant mother)
2. *Enyonza* (Preventing mother-vomiting)
3. *Kazunzanjuki* (Better baby-womb positioning)
4. Sweet potato leaves (*Amalagala ga Lumonde*) for smoothening the pelvis at the time of delivery.
5. *Bamenyesa evvu lyessonko* (Snail-shell ash) and this was to smoothen the pelvis for safe delivery by the mother.
6. *Ebikoola bya muwogo* (Cassava-leaves) for cleansing the stomach.
7. *Spathodea Campanulata (Ekifabakazi)* for bathing to prevent from diseases and body weakness.
8. *Akabambamaliba* for good skin look for both mother and new born twins
9. *Akasamba ndege* (For good health of the twins in the womb)
10. *Lweeza* (*Aerva Lanata*) for purposes of blessing to the newly born twins
11. *Momordica Foetida (Ebbombo)* for preventing from diseases and bad omen.
12. *Vernonia (Kayayana)* for be loved in the community by everyone
13. *Akafugankande* for letting the twins in the womb be strong in terms of health.
14. *Musambya*-leaves and flowers (For prevention of Yellow fever)
15. *Kamukasa* (Prevention of yellow fever)
16. *Ekifuula* (Fetus good positioning)
17. *Ekilalankuma* (For body-energy)
18. *Akeyoyo* (For favor in the society)
19. *Ekikola kyoluwanyani* for good health of the twins and mother

20. *Akanyereketo* (For a health and nourished skin)
21. *Akazunzanjuki* (For good body health of the mother and twins)
22. *Ekiyondo* (Cures back-pain and swollen legs)
23. *Plectranthus Cyaneus (Ekiwankulata)* for easy delivery of the twins
24. *Nakitembe* (For the purposes of good health for both mother and the twins)
25. *Mavigamukulu* (For strong bones of the mother and the twins)
26. *Kanyebwa* (Good health)
27. *Kisumuluzo* (Blessings whenever the twins go).
28. *Muzukizi* (for energy)
29. *Nabbugira* (Prevention of diseases)
30. *Kawunyira* (Cure of headach)
31. *Omwetango Omukazi- Chenopodium Opulifolium* (For prevention of diseases)
32. *Akakubangiri* (For cure of diseases)

The participants expressed that mother's bath with a local herb known as *Chenopodium opulifolium*, *Ageratum conyzoides* L (*Chenopodium Opulifolium (Omwetango)*, White Weed/*Ageratum Conyzoides (Namirembe)* and *Mubiri*" to prevent from sickness involved with pregnancy or any other infection that would affect the mother during and after delivery. Findings also showed that the same herbs can also be bathed by the new born to serve the same purpose. These herbs can be used right from confirmation of pregnancy through the nine months of pregnancy and then resumed after delivery as a shield of protection for life.

For the period after birth, it was also noted from all the participants that mothers had different herbs they drunk, bath or smear onto the body. Findings showed that

different herbs are used to relieve pain, healing and other purposes. It was noted that these included; *Akabakula* and *Nabuliko* for drinking (Pain-killer) for “Stomach-warms (*Kigalanga*)”, *Bothriodine longipes* (*Twaatwa*) and *Hoslundia opposita* (*Kamunye*), Beans soup, Cooked-banana leaves (*Essaaniiko Ly’emmere*), *Plectranthus Cyaneus* (*Kiwankulaata*) (Healing womb and wound after birth), *Omumalansonga*, *Milicia Excelsa* (*Omuvule*), *Acacia-hockii* (*Kasaana*), *Nammuli* and *Olunnya*, *Akabakula* and *Mubiri* (Preventing new born from body rashes), *Ssaaniiko* (Cooked food-banana leaves), *Ebikoola byebiroowa*, *ebyemwaanyi*, *omujjaaja*, *Akeeyeyo* (Energizing the mother).

During the FGD at Kayunga HCII from female participants who had used local herbs stated that the efficacy of such herbs is high. For example; a 25 years pregnant mother stated;

...I take local herbs such as *Twaata*, *Kimwaankulaata* to cleanse the womb, hot-bean Soup, cooked banana leaves to make the abdomen strong and to let any unhealthy substance out of the stomach.

Findings showed that local herbs are also given to mothers in case of failure to conceive (*Ogaba oluzaalo*) due to syphilis (*Kabotongo*), Fibroids (*Ebizimba*). A traditional birth attendant said that mothers with such a problem would visit her and these formed parts of her clients coming from the different parts of Uganda such as Mbarara. With this, one of the TBA had this to say;

...It is generational-family thing my grand-mother was a Munyoro and was part of Kafumbe Mukasa lineage. So that is where it is derived from for me. Even if the mother’s pregnancy has been lost for two (2) years, I just give her my herbs and if the pregnancy is abnormal, it is aborted and if normal then delivered.

With the information about the local herbs, it is noted that mothers in Ganda Culture knew each herb to use and when. Secondly, the different herbs are in place to be used by expectant mothers for the good of their health and the new born. It is also noted that the experience with the use of the local herbs was positive for the users and the traditional birth attendants who are considered to provide such herbs. For the newly born twins, it was noted that there is a mixture of herbs known as “*Kyogero*” which is prepared by the paternal aunt (*Senga*) or the grand-mother-in-law (*Jjaaja Mukyaala*). This serves the purpose of preventing and curing skin infection of the newly born twins. It also acts as a source of blessings offered through bathing the herbal mixtures. Findings showed that this was made with different local herbs and it was meant for bathing of the newborn. These sets of local herbs are bathed by the newborn from birth to six (6) months or a year depending on the health and skin of the baby. The traditional birth attendant from Buyoba Parish stated;

....It is the mother in-law who makes the herbal mixture-
Kyogero for the first born and the pure mixture of herbs is made
of 60 types of herbs.

In a similarly way, all the traditional birth attendants stated that even if the mother goes to the hospital to use the convention medicine, it was good to use local herbs concurrently. This would make the baby and the mother safer before and after delivery.

.....Bathing a baby with *Kyogero* (Composition of Herbs). A mother might give birth and yet never “used any local herbs the baby can develop skin rashes and/or Syphilis even if you go to the hospital the diseases can persist instead.

The composition of the *Kyogero* differed among the Baganda based on the sex of

the new born and it was considered a source of blessing. It was found that a newly born twin would not spend all those days without bathing. The *Kyogero* of blessing was used for bathing and if the umbilical cord is not well tied, the baby can lose blood leading to death and even when the cord is off, they say you have to keep it safe and tightly. The cord is the life of the baby and if it closes, the baby is bathed with herbs. List of other herbs that make *Kyogero* is provided as follows;

1. *Albizia Coriaria (Omugavu-Bibajo)*
2. *Ekkajjo lyenjovu (Milandira)*
3. *Omuwafu (Bibajo)*
4. *Markhamia Lutea (Omusambya-bimuli* for girl newly born twins-to prevent from yellowish for the newborn twins).
5. *Emirandira gya kamyereketo (Akabombo akatono)*
6. *Nammuli* for twin girls only and used to give them blessing
7. *Sida rhombiforia (Aerva Lanata)*
8. *Momordica Foetida (Ebbombo)*
9. *Akafugankande* (for boys) to make the boys caregious in society and to be leaders.
10. *Olusiiti* (girls) for making the twin girls loved by people in the society.
11. *Kabbo ka bawaala* (girls' basket)
12. *Kugulu Kumu*
13. *Ekiffa bakazi* (To let the newly born twins strong and courageous)
14. *Akayindi k'okuubo*
15. *Jambula (Bibajo, Kakonokono* (Prevents newborn stomache-pain)
16. *Mubili* (To gain body weight and growth)
17. *Namirembe* (for girls) to make the twin girls peaceful in life.

18. *Vernonia (Kayaayaana)*
19. *Kakwansokwanso* (for both)
20. *Kamukasa* (Preventing yellow-fever)
21. *Ekiwakulata* (Cleansing womb)
22. *Kamunye omusasa* (To make the bones and body strong)
23. *Mavigamukulu* (Smoothing the body)
24. *Oluyiito* (Prevention of diseases)
25. *Muweebwa* (To be favoured and given by others)
26. *Mwoloora* (To make the bones and body strong)
27. *Nabbugira* (Cleansing womb)
28. *Akalaza* (stops newborn crying)
29. *Olumanyo* (To have wisdom)
30. *Omumala nsonga* (To let the twins be able to solve problems in life)
31. *Akasaana* (To make the bones and body strong)
32. *Akavawala* (Cure of headache and newborn-constipation)
33. *Akeyeyo* (akakumirizi)
34. *Nakitembe* (for girls).

From the findings, it was noted that herbs should be adequately boiled for a period not less than 6 hours and these can be boiled again (Warm) whenever the new born is going to be bathed. The rationale for this is to kill any germs that might come as the new born is bathed with *Kyogero* cold water. Therefore, the information provided from the participants reflects that herbs were for the mothers and the new born there were means to make them health and safe from infections and diseases. It is also noted that the mixture of herbs through “*Kyogero*” was believed to be a source of prevention and cure of any diseases and infection for the new born in

Ganda Culture.

4.3 Beliefs that influence Birth Ritual Performance for twins for the Newly Born Twins in Ganda Culture in Kayunga Sub-County

Participants considered beliefs shaping the behaviors of people in Ganda Culture. The beliefs presented for Ganda Culture were considered trans-generational by the participants and that it was a role of every *Muganda* to advance them.

The beliefs were inclined towards ancestor worship, spirit world, and supernatural beings for the people in Buganda and these reflected both positive and negative influence to life among the Baganda. It is though noted that the newly born twins attracted beliefs in conjunction with practicing birth rituals. Findings indicated that people in Buganda believe in the traditions about birth rituals of the newly born twins. A female participant aged 30 years in the FGD that was held at Buyobe Mosque said;

..There is no society without beliefs that even people in the times of Jesus Christ had beliefs. It was presented from the participants that for the newly born twins, the spiritual world was a reflection. This is because twins are considered as deities in Ganda Culture.

This information implies that in Ganda Culture, the coming of modern religion affected people's beliefs regarding the birth rituals and practice.

4.3.1 Conceiving of twins is spiritual

At the time of performing the birth rituals for the twins, the Baganda invoke the same spirits at that time. This was expressed majority of the participants. It is therefore, believed that two spirits are responsible for giving twins to the couples

in Ganda Culture. It is believed that whoever engaged in sexual intercourse by that time, the couple is blessed with twins. For example; a male participant from the FGD at Kayunga HCIII revealed the reason for performing such rituals is based on their belief that twins are spirits. So, they begin with singing twin-related songs. Twins are believed to have special powers.

4.3.2 Blessings to people

Majority of the participants believed that in Ganda Culture, a woman who gives birth to twins is viewed as a woman full of blessings and is given the title of *Nnaalongo*-Twin mother, while the father of twins is referred to as *Ssaalongo*. In Buganda, the husband of a lady who has twins is obligated to tell his in-laws that his daughter has given birth to twins. It was noted that he received blessing and became a blessing too to his family and society. Participants believed that such rituals create peace as well as blessing to Baganda. A Participant from Nsotoka Parish said;

...I think the performance of birth rituals is a source of blessing to the new born, it is believed that twins can lead to suffering in terms of parents being poor-poverty and bad omen like attacks from jiggers and lice to the twin mothers and father or the household at large. This can happen in case the parents refused to perform the birth rituals involved with the twins.

This information implies that blessings are considered vital in Ganda Culture and therefore, failure to get blessed would reflect misery and suffering of a person in a community.

In addition, findings showed that participants believed that poverty at their individual household levels can be caused by the way twin children are treated.

Mistreatment of the twins was taken to be bad and a source of poverty. *Ssaalongo* from Nakaseeta Parish noted;

...Some also believed that twins can let parents be poor for the rest of your life. Community members can say so and so refused to perform twins' ritual that is why he or she is so poor and they can speak like that because of the supernatural powers talked about.

It is believed that the practicing birth rituals if done well can create harmony and peace in the family. Further, it was noted that it is believed by Baganda that the suffering of some families is due to the failure or poor performance of the birth rituals for the newly born twins who are twins. Relatedly, Nakaseeta Parish participants noted that such blessings are also relate to the different herbs that used when performing birth rituals. It was expressed that the twin parents can extend twin blessings not only around the "*Mukokoowe*" tree. This is because the Baganda believe that deities are everywhere and at any time they can be consulted to grant blessings as requested for by the twin parents. The findings also showed that such a tree gives blessings and often people do come, hug, touch and pray under its shades to get twins and other blessings since deities are believed to rest in this type of tree.

Findings symbolize that in Ganda Culture, the source of blessing for the twin-mother and father are the twins they gave birth to. This is also connected with the intervention of the spirits and or the deities mainly Mukasa. Good life will also be blessing to the newly born twins since there will a traditional way of immunization from the diseases through herbal mixture (*Kyogero*) reflecting a positive influence to life. In Ganda Culture that people's wealth is contributed by the honor and

performance of the birth rituals. It was noted that for mostly the twins, if the twin-fathers and the family members conducted such rituals they become rich or wealthy. Twins can solve life problems in the family mostly the wrangles and misunderstands at the family level. In Ganda Culture that the twin-mother does not steal but rather if caught in such an act she is getting food for the twins to eat and thus society let her free to go and feed the twins. *Ssaalongo* from Nsotoka Parish stated;

....It was believed that the twin mother can not steal but rather takes such foods for the twins and the community can forgive her for the act of stealing simply because she does it for the good of the twins.

Twins can provide wealth to the parents, in cases where such is not received, the parents needed not to be penalized for their mis-behaviors in the society. As the belief is they were considered to be working for the twin. This is intended to encourage parents of twins to work for to economic and social prosperity in the society.

4.3.3 Twins are hereditary

It was noted from the findings that one to give birth to twins, in the family there should be people with twin either the mothers or father's side. It is a belief that twins are connected to lineage in a given family. It was however, noted that equal treatment makes them bad people in life e. g giving them same clothes color it is believed it makes them marry the same husband.

It was also noted that giving birth to twins was hereditary among the study participants. Findings provided that all the parents who had given birth to twins had their family members also having twins. During the interview *Ssaalongo* from

Nsotoka Parish said;

....I think in the family there was a lot of excitement. Yes, they started talking about twins that they do not just come. My grandfather was a twin and he was called Nathernile Kato Sseke so the father to my father was a twin. So, you also see that giving birth to twins is just rotating in our family. There is a family that never gave birth to twins. But also, there is a family with many pairs of twins and even when you go to the hospital the wife is asked whether at her family, they have twins.

This implies that genes are carried on among the family members to give birth to twins by a family member. So, the twins are born in such a family with genes for twins.

4.3.4 Twins Flow instead of Die

The participants stated and believed that twins do not die but rather flown (*Babuuka*) or collecting firewood (*Batyaaba enku*) and their burials is in the evening. This is to give them honor and respect at the time death and burial of the twin, for they were rear in society unlike other newly born twins. Participants also believed their burial time has to be different from children (Non-twins). For example; A *Ssaalongo* from Nsotoka Parish noted;

....Though in Ganda Culture a twin does not die but rather jumps and also one (Twin-father) does not go to say that we produced twins but instead announces them.

In Ganda Culture, it is believed and practiced that the twin mother and father are buried in the evening as well. The Baganda believe that if one says the twin died

other people in family also die. In terms of belief and practice, this was intended to keep respect for the twins and twin-mother and father high within Buganda.

4.3.5 Twin's taboos

Findings showed that among the twins' tabbos, they are not allowed to attend burial of their parents, do not come closure and glance at the grave of their parents. The twins are surrounded with taboos when still alive and/or dead. So, father is not supposed to do this, does not quarrel, or beat the newly born twins and this was intended to let twins grow well with no harassments. Yet even though you beat the twins nothing they can cause to you or get any harm. They did these to ensure that newly born twins grow well because they were unique. The society and parents would not annoy the twins, but rather parents purchase clothes for both of them; if one eats a certain thing then let even the other eat it too. These were done because twins burn (*Bookya*) and for the wellbeing of the newly born twins. For example; *Ssaalongo* from Nakaseeta Parish said;

....When we brought the twin for burial my parents never attended the burials ceremony. It was us only who were present.

The dult twins also revealed that the taboos are for their good upbringing and health. It is believed that there is cleaning of the grave yard (*Kulima biggya*) which this is believed that the dead might get annoyed and cause harm to the family. Findings also showed that twins are not supposed to go for burial or at the grave-yard. A twin adult from Bukolooto said;

...For us the twins, we are not supposed to go for burials or any other related ritual with grave yards and if we do so it is bad under Ganda Culture.

It was therefore, noted that Baganda families get a day and cleans up the grave yard which should be done within one single day. In relation to taboos for the twins, it was also noted that it is believed twins do not attend any burial or look into the grave yard. The implication is death in case they do so. The Baganda believed that the twin baskets should not be wet (If so, the parents repeat the twin ceremonies). The failure to observe twin-taboos would therefore, lead to circumstances of twins harming their parents such as body scar (*Okwokya*). The body-scars would be interpreted by community members to reflect the parent or person's failure to treat the twins' failure or adhere to what the twins preferred in life or annoying them.

4.3.6 Birth rituals preserve and promote traditions

As mentioned before, it was found in this study that due to modern religion, modernity and technology, some of the Baganda believe that the birth rituals are satanic. It was also noted from the findings that some Baganda believe the twin birth rituals or ceremonies are satanic and not supposed to be performed. *Ssalongo* from Buyoba Parish noted;

....Birth rituals are performed to preserve and promote our traditions some people take these rituals and practice to be satanic. So, they do not perform them and in the long-run they get problems. You make research and give them the right information and they get to know the right thing. We found such rituals and practices being performed and when they are performing the twin rituals nothing much, they put across accept the traditional herbs instead. It is not satanic.

With this belief, it is noted that bad decision for example; whether a newborn belongs to the family can be made. However, it is noted that the probability for

poor performance are minimal within the Ganda Culture given the knowledge expertise of the traditional healers and birth attendants in regard with Ganda Culture, beliefs and practices about twins-birth or any other social aspect.

The above information symbolizes that among the Baganda families, very few now carry out the birth rituals for the twins and newly born twins. This is viewed in the perspective of modern religion where newborns should only be introduced to Jesus or God not any other evil such as traditional spirits. As it was noted that some people rather have the twins baptized at church than subject them to the customary ceremony. In addition, it means that the Baganda who do not perform birth rituals prevent themselves from being seen as traditionalists who practice backward Ganda Culture, practicing birth rituals. The finding also provides that the study participants held different beliefs regarding the birth rituals for newly born twins.

Findings indicated that it is Jesus Christ who is the innacle of everything and with God and the Holly Spirit. The participants stated that when twins are born, they are brought to church for baptism and they are dedicated to God. The use of herbs was mentioned to be fine with the praticiants only that he mentioned some people misuse it to harm others.

The information provided by the respondents denote that God also grants us the ability to use plants and herbs for both bodily and mental healing, and to consider the various ways in which plants, seeds, and herbs have been utilized by humans. So, Christians are naturally drawn to the idea that plants, which are a part of God's creation, have therapeutic qualities, but experience and logic must also be taken into consideration. An active component of a plant that has undergone scientific evaluation is unquestionably safer than the raw original preparation.

Therefore, in order to bring out sustenance from the soil, God causes the grass to grow for the cattle and the herb to grow for human use. He also causes the wine to make man happy, the oil to make his face shine, and the bread to fortify man's heart.

4.4 Socio-Cultural and Economic Effects of Practicing of Twin Birth Rituals among the Ganda Culture in Kayunga Sub-County

Findings showed that participants considered practicing birth rituals for the newly born twins t has socio-cultural and economic effects based on individual, household, community and Buganda Kingdom.

4.4.1 Socio-cultural Effects

Majority of participants noted that parties involved in the performance of birth rituals among the Ganda Culture experienced socio-cultural effects. It was noted that the items used such as drugs, shakers, milk, backcloth and others were not only symbolic but also with socio-cultural benefits. The joy and excitement, peace and unity, blessings, good health, family disunity was provided under the social-cultural effects.

4.4.1.1 Joy and excitement

It was noted that there is a lot of joy and excitement revealed when newly born twins. However, it was noted that the degree of happiness differs based on aspects of gender of the twins born. A male participant aged 31 years in the FGD that was held at Nsotoka said;

.....Immediately after birth they ask for the gender of the newborn if a twin girl or boy then they laugh in joy saying that blessing from the grand should follow the new born twins.

It was noted that if the newborn are twin, there is a special way of showing joy and happiness starting with thanks-giving words such as congragurations (*Bweeza bweeza*) that are used to praise deities. Participants from the FGD at Ntooke Primary School said that it was joy and happiness though the conditions currently are not good; community members were all happy, congragulating the twin father by saying (*Bweeza Ssalongo*). This implies that such words differed based on whether it is twins and they were used to express the excitement as well as thanking deities for the providence of newly born twins.

At Kiteredde Church of Uganda, participants revealed that it was expression joy, the community members mostly mothers would visit the home of the mother who has given birth to twins and provide gifts and congratulating her and the husband for the newborn. A 39-year-old female participant from Kiteredde said;

...You go early in the morning to the fellow community member who has given birth to the twin and celebrate together. One congratulates them and thanks God for safe delivery/giving birth. One can even take presents such as food, porridge, milk, and clothes and even give money.

It was noted that it is a time of joy and happiness for the birth of the newly born twins in Buganda and therefore, society in general terms considers it good and with a lot of meaning attached to the parents and the newly born twins. Gifts and presents were given and these boosted the health and social status of mothers and the newborn. It was noted that the happiness indicated by the songs sung and the dancing after the birth of the newly born twins. This implies that a newborn was welcome to the society by the Buganda people in different ways. Therefore, the ritual performed serve to reflect the attachments parents and the society had

towards the birth of the newly born twins.

From the traditional birth attendants and herbalists, it was found that there are blessings received by community, family members, and the twins as well. The findings reflected that socially the performance of practicing birth rituals would mean receiving of blessings of fame, respect and prosperity by the newly born twins' right from the parents and the ancestors but also practitioners are blessed and also bless each other through sharing of herbal medicine. They would also become famous and respected in society.

4.4.1.2 Peace and unity

It was noted that the performance of birth rituals would lead to unity of families and the society as well. It was further noted that the act of knowing family members being done with the introduction of newly born twins to the rest of the family members known as family introduction “(*Okumanyagana*)” was commonly practiced.

It is therefore, noted that from such practices, it was not only knowing each other as a family member and being at peace but also preventing family members from marrying fellow family members which is locally known as incest (*Amawemukirano*). Therefore, the information denotes further that the aspect of peace and unity is symbolically be seen as birth rituals and practice contribute to the social wellbeing of the members of a family and the society in general.

In a negative way, findings showed that the practicing birth ritual led to disunity among the family members. It was mostly noted from the FGDs at Kayunga HCIII and Buyobe Mosque participants that this is as a result of modern religion that does not support the practice of the birth rituals among their believers. It was further

noted that families with strong believers in foreign religions would oppose fellow family members to practice birth rituals since they considered them satanic and backward.

4.4.1.3 Cultural awareness and conservation

It was noted that the practicing birth rituals imply that Ganda Culture is maintained strong and well known to the newly born twins of Buganda. Findings indicated that cultural awareness is important in a situation where there are several forces that promote de-culturalization with Buganda such as inter-marriages, technology-DNA, intermarriages and tribal conflicts; For example; Baganda-Banyala, and Baganda and Bakooki conflicts within the united Buganda Kingdom. A female participant aged 41 years in the FGD that was held at Buyobe Mosque said;

...Preserving and promoting out traditions some people take these rituals and practice to be satanic, they do not perform them and in the long-run they get problems from them.

It was further noted that with modern education, people in Buganda have resorted to discarding their traditions. For example; performing the funeral rituals or the birth rituals for that matter. It was noted that people tend to go to church or mosque pretending for having not done any birth rituals. A traditional birth attendant from Nakaseeta Parish stated;

....Some people consider rituals. For instance, I was in Masaka for a funeral and Muslim leader present where around forty (40) and all were saying education/modernization does not erode away out traditions. If a person does not consider traditions that one is against what I am speaking about. If one says I do not engage in last funeral rituals for example; so if you say you do

not do birth ritual and then you go to the Mosque or Church and the newly born twins are prayed for yet you did the same ritual at the time of newly born twins entry into home. Then why do you say that you, you do not engage in such traditional rituals no one cooks at two stones for the traditional fire place. So let them cook on such two stones and we see.

With the findings the implication was that the Baganda get to know the reasons for the performance of the practicing birth rituals and be able to practice the same for the good of culture. By fostering bridges across cultural divides, cultural awareness teaches us to accept and value individuals who are different from us. As one starts to understand ourselves better, we can relate to people from different cultural backgrounds more easily. Less cultural conflict and greater cultural bonding are the outcomes of this. It was further noted from the interview, with the traditional birth attendants that there was need to crossover the practicing birth rituals to the next generations. The TBA aged 38 years from Buyobe Parish stated;

..This work of mine had it been taught to someone else, it is good, but God's actions are hard to understand. I may leave it and someone else comes up to do the same work as my grand did. However, most of my siblings do this work as well to preserve the Ganda culture.

The findings implies that work of the practitioners for the practicing birth rituals was to safeguard the Buganda traditions as the fore-parents did.

4.4.2 Economic Effects

It was noted from the study participants that economically practicing birth rituals among the Ganda Culture was not only a practice but business. Participants revealed that the social and economic livelihood of different people in Buganda

depended on the making, sell and use of the materials required to performing the birth rituals. Source of wealth, income, employment, newly born twins's economic fund, and economic productivity were captured from the participants and it is presented below.

4.4.2.1 Source of Income

It was noted that the practice of birth rituals is a source of income to different people including the traditional birth attendants, herbalists, black-smith, transporters (Drivers and *Boda-boda* riders) who enhance movement of people and herbal medicines and materials from one place to another. It was noted from one traditional birth attendant that her monthly income can be Shillings three hundred thousand to one million (300, 000-1, 000,000 Uganda Shillings). The herbalists and the traditional birth attendant ask for initial money known as (*Kikubansiko*) and later get rewarded for the services done or when the clients heal or appreciates for the services rendered. The livelihood of the traditional birth attendant (TBA) can be secured with such money and therefore, the business is profitable and yielding.

Findings showed that the creation and the establishment of twins-basket acted as a social fund for the twins. It was further noted that even parents would borrow money from such baskets and refund it to send a message to the twins and any other newly born twins that money is saved, invested and such are right financial decisions to be made if one is to prosper financially. With this, it is noted that the twin's funds are an effective way to addressing the rising cost of education and other expenses because they are solution-focused. Furthermore, the money is for a long-term investment because twin father or twin mother are unable to take their money before consent or the agreed upon time for its return.

4.4.2.2 Employment

It was also noted that it is a source of employment to the people in Buganda. Findings showed that the traditional birth attendants and the herbalist are self-employed offering herbs to their clients when they need them. It was further noted that the same employment is mainly done by old people-herbalists and TBAs who might not be able to engage in other activities that are income generating. Findings also showed that most of the employed in this sector were widows doing the TBA works. It was further noted that employment is to other people such as helpers of the TBAs and the herbalists locally known as “*Bakongozzi*” (Helpers to herbalists or TBAs). These people would earn a living as well as also learning how to use local herbs to treat illnesses of different sorts.

4.4.2.3 Economic skills

It was also noted that the birth rituals in economic terms imply Buganda people- the Baganda are mainly skillful. The aspect of skills was presented for this study to be in form of making the backcloth, mats, coffee-beans, spears and ghee. This stands to imply the society in Buganda would produce such materials and local regalia that are needed in the performance of ritual based on Ganda Culture. These were stated to be needed and used when performing birth rituals or any other traditional ceremonies in Ganda Culture. It is therefore, noted from the findings that economically, there were several effects derived from the performance of birth rituals in Ganda Culture. Though, at the subsistence level, the traditional birth attendants and herbalist would earn a living with the family members and friends.

4.5 Conclusion

This chapter has presented and provided the interpretation of findings based on the themes and objectives of the study. The chapter has provided bio-data for the participants of the study. It has offered that different forms of twin birth rituals exist among Ganda culture including; announcement of the birth of twins, throwing local herbs and preparing local food among others. It has also highlighted that in Ganda culture, beliefs influence the birth ritual performance for twins for the newly born twins and it has highlighted themes such as joy and excitement, peace and unity; and source of income among others as socio-cultural and economic effects of practicing of twin birth rituals. The chapter links to chapter five below that offers the discussion, conclusions and study recommendations.

CHAPTER FIVE

DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the discussion of findings, conclusions and recommendation based on the study objectives as well as the findings of chapter four.

5.1 Discussion of Findings

5.1.1 Birth of twins and ritual performance in community

The current study indicated that birth rituals performed in Ganda Culture for newly born twins are enormous and served to let the mother, newly born twins and the entire family hold to the socio-cultural ways of behaviors. The findings of the current study show that Ganda Culture is versed with use of herbal plants for treatment of twins from non-spiritual and spiritual causes of illness. This is in support by Van (2021) who noted that communities have different forms of practicing birth rituals across the world and use them to address matters of health and social life. Similarly, a study by Ohaja and Anyim (2021) showed that in the African traditional setting whenever a mother gives birth, the spouse's family is met to perform rituals characterized by happiness, singing and dancing. In contrast, the findings of this study are not in agreement with Chukwu and Ume (2020) who stated that among the Igbo culture in South-Eastern Nigeria, it is only women who are supposed to sing Umanwa music. For that reason, with a religious point of view, the traditional religions mostly the Islam, Catholic and Pretestant support the birth rituals to be performed for the newly born twins especially those that are not against the church teaching. For example; possession of baskets for twins.

In addition, the findings regarding songs are in agreement with Ohaja and Anyim

(2021) who noted that among the Ndigbo culture in Nigeria, singing characterized the birth rituals for newly born twins. In addition, this is in line with Chukwu and Ume (2020) who said that singing is part of the African traditional society and it is done as a new born is received in the home. However, findings of this current study disagree with Mensah (2015) who noted that within six days after the baby is born; the naming ceremony is performed and celebrated by the Hausa people in Northwestern Nigeria and Southern Niger. From the religious perspective, singing is allowed and practiced though some religions such as the Protestants do not allow drumming especially in church. The findings of the current study show that dance was part of the birth rituals and no specific name of dance is danced and using specific drum instruments. In the context of this study, information offers that the dance and the instruments used to produce sound at the performance of the birth rituals were all local in nature. In conjunction with this current study, Manzolim and Quilang (2015) noted that dance was performed at the rituals where the new born was welcome to the society. Furthermore, the findings of this current study are reinforced by Chukwu and Um (2020) who noted that among the Igbo culture, in Nigeria dance formed part of the celebrations for the new born and therefore, it was based on the gender of the newborn. With the religious point of view, dance is righteous and a characteristic in worship and performance of religious functions as the case is with birth rituals.

The ceremony of naming newly born twins was found to be critical among the Ganda Culture with this objective, it is therefore, noted with the above names many of them are connected to spiritual and human circumstances, while others are involved with deities. Though, in terms of naming, Kanu (2019) stated that there are different and unique naming practices that is these are done based on the

traditions, family ancestry, or religious beliefs and they all agree on one thing they understand how crucial giving a newly born twins the correct name. Relatedly, Imperato and van Wolputte (2011) said that in culture, naming procedures serve to reflect the degree of familiarity and welcome of the family members to the new born. Based on the religious perspective, naming of twins is acceptable, done and such children acquire religious names based on the religious denomination. This portrays the newly borne twins as part of the family, church and for God.

Based on the findings of the current study, the herbal medicines among Ganda Culture are far rich in quantity as different herbs were in place to advance birth rituals. The herbs were locally believed to provide cure to different illnesses though prescription was only given by the specialist-herbalist in the society. Herbs regardless of their names were to provide a good health to the newly born twins, mothers and the rest of the family members in Buganda. Relatedly, a study by James, Wardle, Steel and Adams (2018) noted that alternative medicine is applied to cleanse traditional ceremonies or used to treat, prevent, and cure diseases. With a religious point of view, the traditional religions mostly the Islam, Catholic and Pretestant support the Ganda Culture and use of herbs for it is God who gave to mankind. The religons though do not allow using herbs to cause harm to others in a society.

5.1.2 Beliefs and ritual performance for twins in community

The findings of the current study show that beliefs among the Baganda influence birth rituals the baganda believed the twins to be source of blessing and performed birth rituals to welcome twins at home and in the society. The findings are in disagreement with literature by Tsouabaloko (2013) who noted that twins were

considered a misfortune/curse as the traditional healers were introduced to protect the mother and her newly born twins from wickedness, ensure their health, and facilitate the mother's purification and reunification with her family. The current study reveals that in Baganda twins and any other new born is a blessing to the community. Though, such findings are not in agreement with Baloyi (2020) who noted that twins were believed to be a curse in South Africa. In addition, findings are in discrepancy with literature by Chisale (2018) who noted that among the Xhosa people, twins were a curse and mostly if they had been born as a result of witch craft or a family curse. The religious point of view offers that twins are a blessing from God and they are children of God not curses to the parents or community.

The findings about the beliefs that newly born twins are twins are hereditary, birth rituals preserve and promote traditions are also line with Buser et al (2020) who noted that several studies from low- and middle-income countries have found that cultural beliefs have a major influence on behavior during pregnancy, delivery, and caregiving. The aspect food taboos are in support by the literature from a study by Ramulondi, de Wet and Ntuli (2021) who mentioned that pregnant women in the Zulu society were forbidden from eating specific foods, including peaches, eggs, mangos, and other taboo items. With religion, some food taboos exist mostly among the Islamic faith and the Seventh day Adventists for the believers. Though, others do not curtail believers from taking different categories of food and drinks. So, generally, for most Christians, it is believed that what comes from a person is what can be bad but not what is eaten. Secondly, food is provided by God as daily bread for mankind.

In addition, the finding that there were birth rituals preserve and promote traditions and therefore, no sexual intercourse among the twin-father and mother before the cords fall off or before the performance of the birth rituals. Therefore, such beliefs are in agreement with M'soka, Mabuza and Pretorius (2015) who noted that in most traditional societies in Africa, pregnant women were not permitted to consume wine, sugar cane, eggs, or bones. Equally, a study by Buser et al (2020) stated that when a newly born twins coughed in Zambia, this therefore, a reflection of a preventive measure not to let the father cause sickness to the new born and the mothers as he goes out for fornication. However, in perspective of religion, people ought to believe in God as the provider to the mankind and the newly born twins. God is the overall and provider to mankind.

5.1.3 Social, cultural, and financial implications of twin's birth

The findings of the current study are reflective of the different socio-cultural and economic effects arising from the birth rituals. The findings are in agreement with Bamidele (2010) who noted that given that birth rituals are important and have a big place in African culture, the implementation of birth rituals may have varied effects in various civilizations. However, the findings of this study, are in contrast with Buser et al (2020) who noted that in Zambia, community's single and unmarried members are not allowed to touch the newborn twins. In Buganda, everyone is allowed to see and touch the newly borne twins since the birth is a source of joy and excitement to every community member in Ganda Culture. Religiously, religion does not exist to abolish traditions mostly about the twins but rather to make people faithful to God and productive in their respective communities.

The findings showed that Baganda traditional birth songs were sung by people involved in birth rituals for twins. This was accompanied by playing instruments- drums and dancing. This is in line with Ohaja and Anyim (2021) who said that the birth ritual songs sung by the Igbo ethnic group in Nigeria show and indicate that the music makes mothers feel united and powerful and invites them to take part in the celebration of their newly born twins 's birth as depicted in the birth song. Therefore, the singing among the Baganda shows the conservation of culture and its promotion for the future generation of Baganda. This is the same with Chukwu and Ume (2020) who noted that every celebratory component, notably beautiful music, is made available during the Igbo people's celebration of newly born twin's birth in Nigeria as a gesture of thanks to God. Under the religious point of view, religion is not against the implication derived from the socio-economic and cultural implication for the birth of wins but rather what people do that ruins their faith in God and Jesus Chrst. Religion is about blessings, peace and unity for the believers.

In terms of cultural effects, the findings of the current study depict that culture is part of life for Baganda and therefore, it is generational in nature. This is in agreement by Kearney and Haskins (2020) who said that the decision to conduct practicing birth rituals for the newly born twins in a community aids the woman in continuing to be economically productive after giving birth. In addition, a study by Dapi et al (2018) indicated that by making practicing birth rituals documented and part of the tourism knowledge that is passed down as cultural heritage from one generation to the next, practicing birth rituals from any culture have the potential to increase revenue sources of any civilization. Besides, a study by Atekyereza and Mubiru (2014) revealed that pregnancy and birth of a newly born

twins are viewed as a source of unhappiness, despair, pain, and suffering by women who refuse antenatal treatment and it is a regrettable and uncomfortable situation. In relation to the religion, pregnancy is a blessing from God and any labour pains or sufferings are biblical for a woman.

5.2 Conclusions

Ganda Culture is rich and diverse with practicing birth rituals that cater for health, social and economic life wellbeing of twins. The forms of birth rituals might not be regarded as modest attributes that characterize Baganda; social, economic and general well-being but an essential indicator of the zeal to live in unity and peace with the rest of the non-Baganda within the Buganda Kingdom. The beliefs linked with practicing birth rituals in Ganda Culture are reflection of what Baganda do as a team to improve and enrich their cultural diversity and its management with interest of social, economic, administrative and psychological uprightness for newly born twins and the entire Buganda kingdom community members.

The beliefs act as safeguards to the best control of behavior among mothers, fathers and newly born twins for a united and peaceful community that advances Ganda Culture from one generation to another. Beliefs also reflect the degree of planning, monitoring and evaluation of such practices alongside the overall mission of preserving the culture. Practicing birth rituals are rich with socio-cultural and economic benefits that make Baganda achieve strong cultural identity, social and economic growth and development for a sustainable living and culture. Socio-culture and economic effects derived from the Ganda birth rituals rituals and practice point and contribute to the micro and macro national development with advancement of Buganda heritage in Uganda and international levels through trade and tourism

5.3 Recommendations

The study makes the following recommendations;

- i. Buganda Kingdom, Ministry Education and Sports and Ministry of Health should work together to conserve Ganda birth rituals rituals for the future generation for proper management of cultural diversity cherished through songs, dance, naming and herbal medicines with collaboration of cultural institution such as Buganda.
- ii. Buganda as a kingdom should come up with community training and sensitization about Ganda birth rituals rituals should be done. This can be done within Buganda and the same can be done to Baganda residing in other communities.
- iii. Management of Buganda Kingdom should officially partner with other cultural leaders at lower levels as well as Government to uplift the socio-cultural and economic gains arising out of the performance of Buganda practicing birth rituals. This will help to build more Ganda cultural associations and move forward all plans geared towards Ganda birth rituals rituals and practice development arrangements.

5.4 Sugestions for Further Research

A similar study is commended with mixed methods to include cultural leaders, central government leaders and partners with regard to practicing birth rituals in Ganda Culture. Studies to explore more cultures in Uganda such as Banyoro, Basoga and others and the health implications of herbs and social implications on songs are recommended. The findings might be compared with those of this study. This is because Uganda is a diverse country with cultures of different people.

5.5 Conclusion

The chapter has presented the conclusions and recommendation about the study. It has been based on the objectives of the study. The concerned stakeholders have been reflected and how to implement the recommnedations stated. The chapter marks the end of chapters for this research.

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APPENDICES

Appendix A: Consent Form

Researcher : Juliet Nakijoba

Hello, participant; Goodmorning/Good Afternoon.

My name is Juliet Nakijoba, a student of Kyambogo University, Faculty of Arts and Humanities, Department of Religious Studies and Philosophy in Partial Fulfilment for the ward of a Masters of Arts in Religious Studies of Kyambogo University. I am conducting a study on the practice of birth rituals for newly born twins among Baganda in Kayunga Subcounty, Kayunga District. Being a resident of Kayunga Sub County, you possess vital information for the accomplishment of this study. The questions will take (2) two hours. All the answers you give will be treated confidentially. I hope you will agree to answer the questions.

Do You have any questions? Yes or No

Study Participant's Signature

-----Date-----

Thank you so much.

**Appendix B: Interview-Guide for Parents of Twins (Ssaalongo and
Nnaalongo)**

Instruction: Provide a tick on the letter that suits the participants' response.

Interview Questions

Section A: Background Information of the Study Participants

1. For how long have you been staying in Kayunga Sub County?

(a) Less than a year (b) 1-5 years (c) Above 5 years

2. For how long have you been married to your wife or husband?

(a) Less than 5 years (b). 5-10 years (c) 10-15 years (d). Above
15 years

3. How many children including twins do you have that are biological to you?
(Numbers include twins).

(a) Twins only (b) 3-5 children (c) 6-8 children (d). 9 children more

4. How old are you now?

(a) 18-35 years (b) 36 years-53 years (c) Above 53 years

5. How old are your biological newly born twins?

(a) Less than 5 years (b) 5-15 years (c) 16-25 years (d). Above 26 years

Section B: Practicing birth rituals

6. Ganda Culture recognizes birth rituals for a newly born twins, according to you what are birth rituals for newly born twins?
7. What are the birth rituals perform immediately after the newly born twins in Ganda Culture? **Probe** for the father, mother, in-laws (parents), and society members gathered.
8. For how long are the celebrations for the birth of twins? **Probe** for time and days of the week.

Section B (i) Songs

9. Are there songs sung when twins are born in this culture? (Ask for name of song).
10. If yes, may you sing any of the songs that are involved?
11. What is the meaning of each song sung within or after the events?

Section B (ii) Dance

12. Do you have dances that are performed when twins are born? If yes, describe the dance and how it is performed. **Probe** for names of dance and composition of people in attendance.

Section B (iii) Naming

13. When is the naming of the twins done?
14. Who does the naming of the newly born twins?
15. Which traditional names are given to newly born twins and their meanings? (Probe for name categories)
16. What are the names and their meaning for the young siblings for the newly born twins based on gender?

Section B (iv) Herbal Medicine

17. What herbs do you use before, during, and after the birth of newly born twins twins? (Probe and provide names are why they are used).

18. Are there risks involved with some birth rituals? If yes (Probe and get the names of birth rituals).

Section D: Beliefs

19. What are the beliefs involved with rituals and practices for newly born twins in Ganda Culture?

20. Do you think such beliefs are still relevant in today's society? If yes or no probe why?

Section E: Socio-Cultural and Economic effects

21. What are the socio-cultural effects of the practicing birth rituals among the Ganda Culture?

22. What are the economic effects of the practicing birth rituals among the Ganda Culture?

End of the interview, thank you for your contributions

Appendix C : Interview-Guide

Instruction: *Provide a tick on the letter that suits the participants' response.*

Interview Questions

Section A: Background Information of the Study Participants

1. For how long have you been staying in Kayunga Subcounty?

(a) Less than 5 years (b) 5-20 years (c) Above 20 years

2. For how long have you been practicing traditional medicine or attending to mothers for the birth of newly born twins?

(a) Less than 5 years (b) 5-10 years (c) 10-15 years (d). Above 15 years

Section B: Birth Ritual and Practices

3. What are the roles of traditional birth attendants (TBAs) to mothers expecting twins?

4. Ganda Culture recognizes birth rituals for a newly born twins, according to you what are birth rituals for newly born twins?

5. What are the birth rituals perform immediately after the newly born twins in Ganda Culture in Kayunga Sub County? **Probe** for the father, mother, in-laws (parents), and society members gathered.

6. For how long are the celebrations for the birth of twins? **Probe** for time and days of the week

Section B (i) Songs

7. Are there songs sung when twins are born in this culture?
8. If yes, describe the songs that are sung for the newly born twins (**Let the songs or song be sung**).
9. What is the meaning of each song sung within or after the events?

Section B (ii) Dance

10. Do you have dances that are performed when twins are born? If yes, describe the dance and how it is performed. **Probe** for names of dance and composition of people in attendance.
11. Are these dances particular for the gender of the twins given birth?

Section B (iii) Naming

12. When is the naming of the twins done?
13. Who does the naming of the newly born twins?
14. Are there names given to newly born twins born before and after the newly born twins?
15. What are the names of the young siblings for the newly born twins based on gender? **Probe** for each name per gender of the newly born twins.

Section B (iv) Herbal Medicine

16. What herbs do you use before, during, and after the birth of newly born twins? (**Probe** and provide names and why they are used).

Section D: Beliefs

17. What are the beliefs involved with rituals and practices for newly born twins in Ganda Culture?

18. Do you think such beliefs are still relevant in today's society? If yes or no probe why?

Section E: Socio-cultural effects

19. What are the socio-cultural effects of the practicing birth rituals among the Ganda Culture?

20. What are the economic effects of the practicing birth rituals among the Ganda Culture?

End of the interview, thank you for your contributions

Appendix D : FGD for Parents (Birth Newly born twins).

Focus Group Discussion Members Questions (The Questions below are for all group members, asked to all participants and elicit responses from all group members).

FGD-Questions

Section A : Background Information

1. For how long have you been staying in Kayunga Subcounty?

Section B: Birth rituals and practice

2. What birth rituals are performed immediately after the newly born twins are born in Ganda Culture, particularly in Kayunga Sub County? **Probe** for the father, mother, in-laws (parents), and society members gathered.
3. For how long are the celebrations for the newly born twins? **Probe** for time and days of the week

Section B (i) Songs

4. Are there songs sung when twins are born in this culture?
5. If yes, describe the songs that are sung for the newly born twins. (Let the songs or song be sung).
6. What is the meaning of each song sung within or after the events?

Section B (ii) Dance

7. What birth ritual dances that are performed when twins are born? **Probe** for names of dance and composition of people in attendance.
8. May you describe the dance and how it is performed?
9. Is the dance or dances particular for the gender of the newly born twins?

Section B (iii) Naming

10. When is the naming of the newly born twins done?
11. Who does the naming of the newly born twins?
12. Which traditional names are given to a newly born twins and their meaning? (List of newly born twins's names).
13. Are there names given to newly born twins born before and after the newly born twins?

Section B: (IV) Herbal Medicine

14. What herbs do you use before, during, and after the birth of twins?
(**Probe** and provide herbs-names and why they are used).

Section D: beliefs

15. What are the beliefs involved with rituals and practices for the newly born twins in Ganda Culture?
16. Do you think such beliefs are still relevant in today's society? If yes or no probe why?

Section E: Socio-Cultural and Economic effects

17. What are the socio-cultural effects of the practicing birth rituals among the Ganda Culture?

18. What are the economic effects of the practicing birth rituals among the Ganda Culture?

End of the discussion, thank you for your contributions

Appendix E: Interview for Adult-twins

Instruction: Provide a tick on the letter that suits the participants' response.

Interview Questions

Section A: Background Information

1. For how long have you been staying in Kayunga Subcounty?
(a) Less than a year (b) 1-5 years (c) Above 5 years
2. For how long have you been married to your wife or husband?
(a) Less than 5 years (b) 5-10 years (c) 10-15 years (d). Above 15 years
3. How many children including twins do you have that are biological to you?
(Numbers include twins).
(a) Twins only (b) 3-5 children (c) 6-8 children (d). 9 children more
How old are you now?
(a) 18-35 years (b) 36 years-53 years (c) Above 53 years

Section B: Practicing birth rituals

4. As twins, what do you do in the practice birth rituals as stipulated by the culture for the newly born twins? (Ask for the does expected from them).
5. What things are prohibitive of twins' right from newly born twins till life end?
6. What birth rituals are performed immediately after the newly born twins are born in Ganda Culture? **Probe** for the father, mother, in-laws (parents), and society members gathered.

7. For how long are the celebrations for the birth of twins? **Probe** for time and days of the week.

Section B (i) Songs

8. Are there songs sung when twins are born in this culture? (Ask for name of song and let them be sung by twins).
9. What is the meaning of each song sung within or after the events?

Section B (ii) Dances

10. As twins, do you perform a certain dance or dances? If yes, describe the dance and how it is performed. **Probe** for names of dance and composition of people in attendance.
11. Are these dances particular for the gender of the twins given birth?

Section B (iii) Naming

12. Which traditional names are given to newly born twins and their meanings?
13. What are the names of the young siblings for the newly born twins based on gender?
14. What is the meaning of such names as they are given to a particular newly born twin? **Probe** for each name per gender of the newly born twins.

Section B (iv) Herbal Medicine

15. What herbs do you use before, during, and after the birth of newly born twins? (Probe and provide names and why they are used).

Section D: Beliefs

16. Do you think such beliefs are still relevant in today's society? If yes or no probe why?

Section E: Socio-Cultural and Economic Effects

17. What are the socio-cultural effects of the practicing birth rituals among the Ganda Culture?

18. What are the economic effects of the practicing birth rituals among the Ganda Culture?

End of the interview, thank you for your contributions

**Akakunizo F: Koppi Y'oluganda: Olukangagga Lwebibuuzo bya Bassalongo
ne Bannalongo**

Ekigobererwa: *Teeka omusitale oba akayina ku nnyukuta etuukira ku kirowoozo oba ekiddiddwamu omubuuzibwa. Ku bibuuzo ebiddako obutundu (B-I) goberera era obuuzo eibuuzo ebikwata ku buli kakunizo.*

Ebibuuzo eby'okugoberera

Akatundu A: Ebifa ku bulamu bw'ababuzibwa

1. Ssaalongo oba Nnaalongo, omaze bbanga ki ng'obeera mu Ggombolola y'e Kayunga?
(a) Sinnaweza mwaka (b) Wakati w'omwaka 1-5 (c) Emyaka 5 n'okusingawo
2. Obufumbo bwo ne Ssaalongo oba Nnaalongo obumazeemu bbanga ki?
(a) Sinnaweza myaka etaano (5) (b) Emyaka 5-10 (c) Emyaka 10 -15
(d) Emyaka 15 n'okusingawo
3. Mulina abaana bameka nga n'abalongo ababaliddeko abwo bemuzaala?
Balongo Bwokka (b) Abaana 3-5 (c) Abaana 6-9 (d) Abaana 9
n'okusingawo
4. Nsaba nkubuuze ku myaka gyo, olina wamyaka emeka?
(a) Emyaka 18-35 (b) Emyaka 36 -53 (c) Emyaka 53 N'okudda
waggulu.
5. Abalongo balina emyaka emeka egy'obukulu?
(a) Tebannaweza myaka etaano (5) (b) Myaka 5-15 (c) Myaka
16-25 (d) Myaka 26 N'okusingawo

6. Wawulira otya muli ng'ozaadde abalongo mu kaseera ako? Kiki ekyakugyira mu birowoozo?
7. Okutwalira awamu, abatuuze mu kitundu kino kifaananyi ki kyebalina eri abantu ababa bazadde abalongo?
8. Abaana abalongo nga bazaaliddwa baleeta ndowooza ki eri abatuuze b'ekitundu kino?

Akatundu B: Emikolo N'obulombolombo

1. Gwe ng'omuzadde w'abaana abalongo, wakola obulombolombo nga bwebulambikiddwa eby'obuwangwa bya Buganda?
2. Lwaki Abaganda bakola emikolo oba obulombolombo ku mwana oba abalongo?
3. Mikolo ki egikolebwa ng'abaana bazaliddwa nga si balongo?
4. Bulombolombo ki obukolebwa ng'abaana bazaliddwa si balongo?
5. Mikolo ki egikolebwa ng'abaana abalongo bazaliddwa?
6. Bulombolombo ki obukolebwa ng'abaana abalongo bazaliddwa?
7. Bulombolombo ki obukolebwa nga abalongo bazaliddwa era nga bukolebwa abantu bano; Ssaalongo, Nnaalongo, Ssezaala, (Taata wa Ssaalongo), Nnazaala (Maama azaala Nnaalongo), oba abantu abalala bwonna ababa ku mukolo ogwo. (Leka omubuzibwa anyonnyole ku buli muntu nekyakola).
8. Abalongo nga bazaliddwa emikolo egyikolebwa gyitwala bbanga ki? (Buuza essaawa, olunaku, wiiki oba mwezi).

Akatundu C: Ennyimba

1. Waliwo ennyimba eziyimbibwa wano mu Buganda ng'abalongo bazaliddwa? Yee oba Nedda? (Bwekiba nga weeziri, buuza amannya g'ennyimba oba oluyimba ku buli mutendera gw'emikolo gy'abalongo).
2. Ani akuleberamu ennyimba ezo nga ziyimbibwa?
3. Wabaawo ebivuga byonna ebikubwa era bivuga ki?
4. Nsaba onnyimbiremu ku nnyimba ezo oba oluyimba olwo (Wuliriza ebigambo mu luyimba).
5. Makulu ki agali mu nnyimba ezo oba oluyimba olwo? (Buuza ng'osinziira ku buli luyimba era owulirize bulungi ebigambo).

Akatundu D: Amazina

1. Mu by'obuwangwa n'enono bya Buganda, waliwo amazina agazinibwa ng'abalongo bazaliddwa oba ku mikolo gy'abalongo? Bwekiba kituufu, gayitibwa gaty'a?
2. Baani abetaba mu gazina era gazinibwa gaty'a?
3. Amazina ago galina akakwate ku kikula ky'abalongo ababa bazaliddwa? Yee oba nedda. (Nyonnyola).
4. Bwekiba yee, mbulira amazina ago ng'ogatunuliza ebika by'abalongo (Obutondde/Ekikula ky'abaana).

Akatundu E: Okutuuma Ammanya

1. Abaana nga balongo batuumwa ddi amannya?
2. Ani akola omulimu gw'okutuuma abalongo amannya?

3. Mannya ki agaweebwa abaana abalongo era gategeeza ki? (Buuza nga balenzi, bawala bonna oba Omuwala n'omulenzi).
4. Amannya ago gategeeza ki? (Sinziira ku kikula)
5. Amannya ago nga bwegaweebwa abaana abo gategeeza ki mu by'obuwangwa bya Buganda? (Buuza ku buli linnya okusinziira ku kikula ky'omwana).

Akatundu F: Eddagala Ly'ekinnansi

1. Ddagala ki erikozesebwa omukyala ali olubuto? (Buuza amannya g'eddagala era lwaki likozesebwa).
2. Ddagala ki erikozesebwa omukyala ng'amaze okuzaala (Buuza amannya g'eddagala era lwaki likozesebwa).
3. Waliwo okunonooza kona okukwata ku ddagala ly'ekinnansi okulina okugobererwa ng'omukyala ali lubuto oba ng'amaze okuzaala.
4. Waliwo emmere oba eky'okulya kyonna omukyala ali olubuto kyatalina kulya? Yee oba needa?
5. Bwekiba yee, mmere ki eyo (Mennyanya amannya)
6. Lwaki omukyala aba olubuto talina kulya mmere eyo?

Akatundu G: Endowooza

1. Ndowooza ki abantu gyebalina eri emikolo n'obulombolombo ebikolwa eri abaana ku myaka egy'enjawulo?
2. Ndowooza ki abaganda gy'ebalina ey'enono eri ng'omwana omuwala azaaliddwa?
3. Ndowooza ki abaganda gy'ebalina ey'enono eri ng'omwana omulenzi azaaliddwa?

4. Olwwooza endowooza eyo ekyakola amakulu era yeetagisa mu kitundi kino? (Bwekiba nti yee oba nedda, buuza lwaki?)

Akatundu H: Emiganyulo Nobulabe

1. Olowooza nti waliwo obulabe bwonna eri omwana oba maama nga buva kwebyo ebikozesebwa oba ebyogerwa mu mikolo gy'abaana? (Buuza ku bulombolombo awamu n'emikolo egy'obulabe, eddagala, funa amannya g'eddagala ery'obulabe).
2. Bwekiba ngakituufu, bulabe ki obwolekera maama oba omwana nga buva mwebyo? (Nyonyola).
3. Miganyulo ki egiri mu kukola emikolo gino eri abaana wano mu Buganda?

Akatundu I: Entegeeza mu Mbeera Z'abantu N'obuwangwa

1. Obulombolombo eri abaana butegeeza ki ery'obulamu lamu bw'abantu abawangalira mu Buganda?
2. Makulu ki agokungulu oba amakusike agali mu bulombolombo ery'obulamu lamu bw'antu abwabulijjo?

Akatundu I (a): Amakulu mu Mbeera Z'abantu N'obuwangwa.

1. Enono eziwanuuzibwa ku baana zitegeeza ki ery'obulamu lamu bw'abantu abawangalira mu Buganda?
2. Makulu ki agokungulu oba agomunda agali mu nono zino ery'obulamu lamu bw'antu abwabulijjo?

Akatundu G: Entegeeza mu By'enfuna

1. Obulombolombo eri abaana butegeeza ki ku eby'enfuna by'abantu abawangalira mu Buganda?
2. Makulu ki agokungulu oba agomunda agali mu nono zino ezinonozebwa ng'abaana bazaliddwa?
3. Olina ensonga yonna gyewandyagadde okutengeeza ng'ekwatagana ku kunonyereza kuno?

Ebibuuzo bikomye awo, webale nnyo olw'ebyo by'ozeemu!

Appendix H: Map of Uganda Showing Kayunga District



Appendix I: Approval letter for Data Collection



DEPARTMENT OF RELIGIOUS STUDIES

21st March 2023

Dear Sir/Madam,

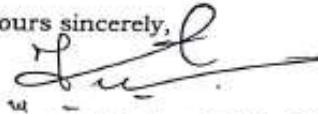
RE: EDUCATIONAL RESEARCH

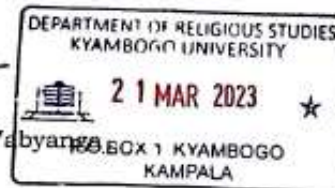
The bearer of this letter NAKIJOBBA: JULIET is a student of Kyambogo University pursuing a Master's Programme.

He/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.

Yours sincerely,


Assoc. Prof. Robert Kuloba Wabyanga
HEAD OF DEPARTMENT



c.c. Academic Registrar