

## 1: Diversity, Diffusion and Challenges in African Culture under Globalization

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Indeed, it has become a technical term denoting a territorially defined political unit, a usage that recalls the original Latin use of the word for the political divisions or patrician orders of the Roman state. Evolutionary writers of the last century attempted to distinguish between tribal and modern society in terms of imputed differences in their legal and political institutions. Morgan saw tribal society as having social, but not political organization, a judgment echoed by Sidgwick and some later authorities on politics. Both Morgan and Maine contrasted the territorial foundations of the modern state with what they considered to be the kinship basis of tribal societies. Maine regarded tribal emphasis on the status structure ascribed through birth to be dominant over relations of voluntary contract that could be achieved by skill or effort. The remarkable advances that have been achieved in the empirical study of tribal societies in recent years make these judgments in many respects untenable. It is true that no one seriously questions the importance of kinship organization in most tribal societies, but the conclusion that this implies the exclusion of territorial ties can no longer be maintained. Almost all sedentary tribal societies have well-defined groupings based on common occupation of territory, and even where these are lacking, kinship is not coterminous with the political cohesion of a tribe. Evidence supporting this position may be cited from the pastoral Somali nomads of the Horn of Africa, where contract is explicitly employed as a political device for the purpose of supplementing, curtailing, or defining the range of blood solidarity Lewis , pp. Even in the Lozi kingdom of central Africa Gluckman , contractual relations of a kind can be discerned, cloaked though they may be in the idiom of kinship. It is evident, therefore, even from this brief discussion, that neither contract nor territoriality provide in themselves adequate criteria for distinguishing between tribal and modern society. Nor, indeed, is it easy to find any other acceptable criteria of this order. What is necessary is an entirely different approach, for it is not the presence or absence of particular principles of social grouping that is significant here, but the form, shape, and design of society itself. Characteristics of tribal society. Ideally, tribal societies are small in scale, are restricted in the spatial and temporal range of their social, legal, and political relations, and possess a morality, religion, and world view of corresponding dimensions. Characteristically, too, tribal languages are unwritten, and hence, the extent of communication both in time and space is inevitably narrow. At the same time, tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society. This is achieved by the close, and sometimes unilateral, connections that exist between tribal institutions or principles of social organization, and by the concentration of a multiplicity of social roles in the same social persons or offices. Tribal societies are supremely ethnocentric. Economic relations are usually of the subsistence type, although trade and barter often extend outside the community. At the same time, economic differentiation and specialization are not developed, and by modern standards technological knowledge and environmental control remain restricted. Ideally, indeed, a position of socioeconomic equilibrium has been attained in relation to environmental conditions. In these circumstances social change tends to be on a limited scale, reproducing rather than drastically altering the existing order, and innovations are profoundly affected by the established institutions of society. Yet the isolation and unchangingness of tribal communities must not be exaggerated; above all, it must be remembered that knowledge of tribal life derives mainly from studies made at a particular point in time. Even where the history of a tribal society is not known with any certainty, the ebb and flow of contact and influence between cultures is too widespread a phenomenon to be denied on the basis of negative evidence alone. As Forde , pp. Indeed, contact by either peaceful penetration or conquest, has, in many cases, wrought far-reaching, and often radical, changes in material techniques, values, and social institutions. Hence, if tribal societies are to be regarded as having achieved a state of balance with their physical and social surroundings, they must be understood to be in dynamic rather than static equilibrium. The concept applies best to such small, relatively isolated and self-contained societies as the Tro-briand Islanders of Melanesia Malinowski , the Tikopia Firth , and many peoples of the hinterlands of America and Africa, as

for example, the Tallensi of Ghana Fortes ; Many other traditional societies generally regarded as tribal conform less closely to the ideal type. There is, for instance, what might be described as a middle range of large centralized states, such as the east African Baganda Richards , pp. The famous League of the Iroquois Morgan presents another example of this type. In the degree and range of internal differentiation, especially in their political and legal institutions, these examples do not conform fully to the ideal conception of a tribal society. It is clear that the issue is not merely one of the degree of political and administrative centralization achieved, for there are many other tribal societies that lack these features and yet in terms of sheer numerical size assume the proportions of small nations. Other exceptions are encountered when one deals with much smaller, but equally uncentralized, tribal peoples who live in Arabia and in north, northeast, and west Africa. Through trade, the Muslim religion, and the partial use of the Arabic language, these communities participate in the world culture of Islam. In Asia, the Hindu world provides parallel instances of small societies which are culturally and linguistically distinct, but which participate through religion and the caste system in the macroculture and society of Hinduism cf. Srinivas ; Dumont Although it is common practice to regard these communities as laterally organized tribal units in the vertical world of Hindu caste, here the closed horizons of tribal societies in the strict sense are patently absent. Similar reservations have to be made in the case of rural Chinese communities, although these share many tribal principles of organization. The chief difficulty here is that of determining where the tribal community begins and ends. In the typically isolated and self-contained tribal society, however, there is a common awareness of social and cultural identity "a common set of values" and no dispute about the social frontiers of the community. But in the fluid conditions just described, this no longer applies. Instead, there is a lack of generally accepted, precisely defined limits to consciously recognized social and cultural identity. In these cases, the frontiers of cultural and social interaction are ill-defined, shifting, and inconsistent cf. Some societies are merely more or less tribal than others. Various criteria have been adopted by different schools of anthropologists in the classification of tribal societies. For the purpose of reconstructing historical connections, German and Austrian workers such as Schmidt and Koppers and their followers have classified societies according to the particular configuration of institutions, or Kulturkreise, which they incorporate. The theoretical premise is that peoples sharing the same cluster of institutions have a common origin, an assumption that has proved better founded when the cultural traits shared have belonged to the material rather than to the social sphere of organization. Attempts to correlate social and political institutions with types of tribal economy, usually in order to construct evolutionary scales of progress, have fared little better. Certain crude correlations undoubtedly exist between the extent of environmental control and scope of economic exploitation on the one hand, and the complexity and scale of juridical and political organization on the other. This has been elegantly demonstrated by Hobhouse, Wheeler, and Ginsberg But, in spite of this, there is no necessary and inevitable connection between particular social and political institutions, or clusters of them, and modes of livelihood and economy. Recent research in cultural and structural anthropology has consequently abandoned the holistic search for origins and has applied the comparative method to the functional analysis of institutions. The British school and its adherents, stimulated by the pioneering work of Fortes and Evans-Pritchard , have devoted much attention to problems of political organization. These studies have shown equally how the same institutions may in one tribal society provide a basis for a complex administrative and governmental structure, while in another they are invested with different functions and provide only for ephemeral political cohesion without any formal positions of leadership or authority. More generally, this work has demonstrated how as political units increase in size but not necessarily in population density their internal organization inevitably becomes more complex. Among the politically diffuse Nuer of the Sudan, or among the equally equalitarian Somali nomads of northeast Africa, quite large communities may for short periods act as political entities. However, stable and concerted political unity requires a degree of centralized government and administrative specialization that these peoples traditionally lack. Here, moreover, there is often a separation between morality, or the system of values, and political cohesion. In the Somali case, for instance, the boundaries of traditional political unity stop short at the clan, although all clans share common value and moral systems and recognize the same code of indemnification for wrongs. This concentration on the comparative functions of political institutions has

greatly advanced the study of tribal societies and has led to a deepened understanding of the various institutional principles by which tribal cohesion is maintained. It is now clear, for example, that in many politically inchoate societies the threat of vengeance, rather than its execution, serves to maintain social order. In this manner the potential for violence activates the network of personal allegiances founded on residence and kinship, and thus affords a system of social control in the absence of government and courts of law. These inquiries have emphasized the significance of the counterbalancing forces in the elastic fabric of social relations, which in certain areas of all societies contribute to social stability and integration. Stripped of their particular cultural idiom, similar social processes can be seen to be at work in all human societies. One of the principal values of tribal studies is that in these alien, small-scale, and closely knit communities it is easier to perceive the mechanisms of cultural dynamics. The increasingly detailed functional analysis of tribal institutions has naturally entailed a reformulation of concepts. Usually the term now refers to the widest territorially defined, politically independent unit in a tribal society. It no longer refers to the culturally and ethnically distinct tribal society as a whole except where, as in such tribal states as Baganda or Ruanda, tribe and society coincide. Some tribal societies, therefore, consist of several tribes; others comprise a single tribe. But in both cases the emphasis of the definition is on territorially based political unity, an emphasis that reflects tribal realities. In truly nomadic societies, of course, where there are no proprietary rights asserted over definite areas of land, tribes in this strict sense do not exist. But, while it is always easy to describe the tribe in its territorial aspects, its political qualities are not always easily defined, especially in tribes without chiefs or other formally installed rulers. Thus, in dealing with the Nuer of the Sudan, Evans-Pritchard found it necessary to define the tribe as the largest territorial unit within which the members of the tribe would unite against external aggression and settle their internal differences by arbitration. An interesting example is provided by the Luapula kingdom of Kazembe in central Africa studied by Cunnison. Here peoples of various tribal origin have settled and owe common allegiance to the Lunda King Kazembe and yet also retain their external ties with their tribal homelands. There is a single multitribal Luapula political unit under Kazembe, a tribe; yet cultural, social, and political ties extend outside the kingdom from among its heterogeneous subjects. What is significant is the retention of original tribal links and their use as a principle of association within the kingdom as well as outside it, a situation that implies something more than dual citizenship. This purely tribal phenomenon, which is not restricted to central Africa, is analogous to the common situation today caused by the spread of urbanization and industry throughout the world and the increasing involvement of tribesmen in the new plural societies that result. Contrary to the deep-seated traditional view, many tribal societies do not disintegrate or lose their identity in these situations of contact or acculturation between widely diverse cultures. Indeed, as long as the traditional economy is not radically changed and the weight of foreign influence is not overwhelming, much of the traditional tribal culture and values persists and shows remarkable resilience in adapting to the new conditions. Tribal cohesion has, moreover, in most cases shown itself to be capable of surviving and even profiting from quite radical changes in political organization under colonial rule. Frequently indeed, and especially where the policy of indirect rule has been followed, colonial administration has buttressed and strengthened rather than weakened tribal identity. Especially where urban conditions are insecure, the tribal townsman maintains a foot in both town and country and is not unequivocally committed to urban society. Social, political, and property interests particularly where land or livestock are involved tie the townsman to his rural kinsmen, whom he helps to support with his new earnings. Thus, between tribal area and urban conglomeration a kind of social continuum is established. For the townsman, and also to an increasing extent for the tribesman who remains at home, the tribal way of life and system of values are now one institution among several that are variously opposed and conflicting. With these developments, the gap between the real situation and the ideal concept of tribal society grows even wider. But the concept will remain useful, not only for understanding the way in which tribal societies have changed and are changing in the modern world, but also as a theoretical construct in the comparative study of social systems and institutions. Aims, Methods and Achievements in Social Anthropology. Northwestern University Africa Studies, No. Custom and History in Tribal Politics. Douglas, Mary Purity and Danger: Organisation sociale et religion de Pramalai Kallar. Leadership and Status in Buganda on the Eve of Independence. Firth,

Raymond We the Tikopia: A Sociological Study of Kinship in Polynesia. Daryll Habitat, Economy and Society:

### 2: Traditional Culture and Modern Culture: Man's Fall from Grace | HuffPost

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Though there is archaeological evidence that societies have been living in Nigeria for more than twenty-five hundred years, the borders of modern Nigeria were not created until the British consolidated their colonial power over the area in 1914. The name Nigeria was suggested by British journalist Flora Shaw in the 1890s. The word niger is Latin for black. More than 250 ethnic tribes call present-day Nigeria home. The three largest and most dominant ethnic groups are the Hausa, Yoruba, and Igbo pronounced ee-bo. Prior to their conquest by Europeans, these ethnic groups had separate and independent histories. Their grouping together into a single entity known as Nigeria was a construct of their British colonizers. These various ethnic groups never considered themselves part of the same culture. This general lack of Nigerian nationalism coupled with an ever-changing and often ethnically biased national leadership, have led to severe internal ethnic conflicts and a civil war. Today bloody confrontations between or among members of different ethnic groups continue. Nigeria is in West Africa, along the eastern coast of the Gulf of Guinea, and just north of the equator. It is bordered on the west by Benin, on the north by Niger and Chad, and on the east by Cameroon. Nigeria covers an area of 923,768 square miles, 2,398,000 square kilometers, or about twice the size of California. Nigeria has three main environmental regions: These environmental regions greatly affect the cultures of the people who live there. The dry, open grasslands of the savanna make cereal farming and herding a way of life for the Hausa and the Fulani. The wet tropical forests to the south are good for farming fruits and vegetables—main income producers for the Yoruba, Igbo, and others in this area. The small ethnic groups living along the coast, such as the Ijaw and the Kalabari, are forced to keep their villages small due to lack of dry land. Living among creeks, lagoons, and salt marshes makes fishing and the salt trade part of everyday life in the area. The Niger and Benue Rivers come together in the center of the country, creating a "Y" that splits Nigeria into three separate sections. In general, this "Y" marks the boundaries of the three major ethnic groups, with the Hausa in the north, the Yoruba in the southwest, and the Igbo in the southeast. Politically, Nigeria is divided into thirty-six states. Abuja is in a federal territory that is not part of any state. While Abuja is the official capital, its lack of adequate infrastructure means that Lagos remains the financial, commercial, and diplomatic center of the country. Nigeria has the largest population of any African country. At about 150 people per square mile, it is also the most densely populated country in Africa. Nearly one in six Africans is a Nigerian. The Nigerian population is very young. Nearly 45 percent of its people are under age fourteen. With regard to ethnic breakdown, the Hausa-Fulani make up 29 percent of the population, followed by the Yoruba with 21 percent, the Igbo with 18 percent, the Ijaw with 10 percent, the Kanuri with 4 percent, the Ibibio with 3 percent. English is the official language of Nigeria, used in all government interactions and in state-run schools. In a country with more than 250 individual tribal languages, English is the only language common to most people. In northern Nigeria many people who are not ethnic Hausas speak both Hausa and their own tribal language. Hausa is the oldest known written language in West Africa, dating back to before 1000 C.E. The dominant indigenous languages of the south are Yoruba and Igbo. Prior to colonization, these languages were the unifying languages of the southwest and southeast, respectively, regardless of ethnicity. However, since the coming of the British and the introduction of mission schools in southern Nigeria, English has become the language common to most people in the area. Today those who are not ethnic Yorubas or Igbos rarely speak Yoruba or Igbo. Pidgin, a mix of African languages and English, also is common throughout southern Nigeria. It basically uses English words mixed into Yoruban or Igbo grammar structures. Pidgin originally evolved from the need for British sailors to find a way to communicate with local merchants. Today it is often used in ethnically mixed urban areas as a common form of communication among people who have not had formal education in English. What exists was usually created or unveiled by the government as representative of the nation. The flag is divided vertically into three equal parts; the center section is white, flanked by two green sections. The green of the flag represents agriculture, while the white stands for unity and peace. Peace and

Unity, Strength and Progress. History and Ethnic Relations Emergence of the Nation. Every ethnic group in Nigeria has its own stories of where its ancestors came from. These vary from tales of people descending from the sky to stories of migration from far-off places. Archaeologists have found evidence of Neolithic humans who inhabited what is now Nigeria as far back as 12, B. The histories of the people in northern and southern Nigeria prior to colonization followed vastly different paths. The first recorded empire in present-day Nigeria was centered in the north at Kanem-Borno, near Lake Chad. This empire came to power during the eighth century C. By the thirteenth century, many Hausa states began to emerge in the region as well. Trans-Sahara trade with North Africans and Arabs began to transform these northern societies greatly. Increased contact with the Islamic world led to the conversion of the Kanem-Borno Empire to Islam in the eleventh century. This led to a ripple effect of conversions throughout the north. Islam brought with it changes in law, education, and politics. The trans-Sahara trade also brought with it revolutions in wealth and class structure. As the centuries went on, strict Islamists, many of whom were poor Fulani, began to tire of increasing corruption, excessive taxation, and unfair treatment of the poor. In the Fulani launched a jihad, or Muslim holy war, against the Hausa states in an attempt to cleanse them of these non-Muslim behaviors and to reintroduce proper Islamic ways. By the last Hausa state had fallen. The Fulani victors founded the Sokoto Caliphate, which grew to become the largest state in West Africa until its conquest by the British in . In the south, the Oyo Empire grew to become the most powerful Yoruban society during the sixteenth century. Along the coast, the Edo people established the Benin Empire not to be confused with the present-day country of Benin to the west , which reached its height of power in the fifteenth and sixteenth centuries. As in the north, outsiders heavily influenced the societies of southern Nigeria. Contact with Europeans began with the arrival of Portuguese ships in . The British, French, and Dutch soon followed. Soon after their arrival, the trade in slaves replaced the original trade in goods. Many of the coastal communities began selling their neighbors, whom they had captured in wars and raids, to the Europeans in exchange for things such as guns, metal, jewelry, and liquor. The slave trade had major social consequences for the Africans. Violence and intertribal warfare increased as the search for slaves intensified. The increased wealth accompanying the slave trade began to change social structures in the area. Leadership, which had been based on tradition and ritual, soon became based on wealth and economic power. After more than years of slave trading, the British decided that the slave trade was immoral and, in , ordered it stopped. They began to force their newfound morality on the Nigerians. Many local leaders, however, continued to sell captives to illegal slave traders. This led to confrontations with the British Navy, which took on the responsibility of enforcing the slave embargo. In the British attacked Lagos to try to stem the flow of slaves from the area. By the British government had annexed the city and established its first official colony in Nigeria. As the nonslave trade began to flourish, so, too, did the Nigerian economy. A new economy based on raw materials, agricultural products, and locally manufactured goods saw the growth of a new class of Nigerian merchants. These merchants were heavily influenced by Western ways. Many soon became involved in politics, often criticizing chiefs for keeping to their traditional ways. A new divide within Central Ibadan, the second-largest city. Nigeria is the most densely populated country in Africa. Because being a successful merchant was based on production and merit, not on traditional community standing, many former slaves and lower-class people soon found that they could advance quickly up the social ladder. It was not unusual to find a former slave transformed into the richest, most powerful man in the area. Christian missionaries brought Western-style education to Nigeria as Christianity quickly spread throughout the south. The mission schools created an educated African elite who also sought increased contact with Europe and a Westernization of Nigeria. In , as European countries engaged in a race to consolidate their African territories, the British Army and local merchant militias set out to conquer the Africans who refused to recognize British rule. In , after squelching the last of the indigenous opposition, Britain officially established the Colony and Protectorate of Nigeria. The spread of overt colonial control led to the first and only time that the ethnic groups in modern Nigeria came together under a commonly felt sense of national identity. The Africans began to see themselves not as Hausas, Igbos, or Yorubas, but as Nigerians in a common struggle against their colonial rulers. The nationalistic movement grew out of some of the modernization the British had instituted in Nigeria. The educated elite became some of the most outspoken proponents of an

independent Nigeria. This elite had grown weary of the harsh racism it faced in business and administrative jobs within the government. Both the elite and the uneducated also began to grow fearful of the increasing loss of traditional culture. They began movements to promote Nigerian foods, names, dress, languages, and religions.

### 3: Igbo - Introduction, Location, Language, Folklore, Religion, Major holidays, Rites of passage

*A view of African culture today, presented through studies of four tribes: the Mbuti pygmies, forest hunters; the Ika, mountain farmers; the BaNdaka, river fishermen; and the Ikung Bushmen, desert hunters, each portrayed in a stage of African tribal life.*

The Igbo believe the world is peopled by invisible and visible forces: Reincarnation is seen as a bridge between the living and the dead. However, many of its practices are locally organized, with the most effective unit of religious worship being the extended family. Periodic rituals and ceremonies may activate the lineage larger kinship unit or the village, which is the widest political community. The Igbo believe in a supreme god who keeps watch over his creatures from a distance. He seldom interferes in the affairs of human beings. No sacrifices are made directly to him. However, he is seen as the ultimate receiver of sacrifices made to the minor gods. To distinguish him from the minor gods he is called Chukwu "the great or the high god. As the creator of everything, he is called Chukwu Abiama. There are also minor gods, who are generally subject to human passions and weaknesses. They may be kind, hospitable, and industrious; at other times they are treacherous, unmerciful, and envious. These minor gods include Ala, the earth goddess. She is associated with fertility, both of human beings and of the land. Anyanwu is the sun god who makes crops and trees grow. Igwe is the sky god, the source of rain. In addition to their gods, the Igbo believe in a variety of spirits whose good will depends on treating them well. Forests and rivers at the edge of cultivated land are said to be occupied by these spirits. Mbataku and Agwo are spirits of wealth. Others include Aha njoku the yam spirit and Ikoro the drum spirit. The Igbo attitude toward their deities and spirits is not one of fear but one of friendship. In addition, each town has its own local festivals. Those in the spring or summer are held to welcome the new agricultural cycle. In the fall, harvest festivals are held to mark the end of the cycle. The name-giving ceremony is a formal occasion celebrated by feasting and drinking. A wide variety of names may be chosen. The name Nwanyimeole "What can a woman do? Onwubiko "May death forgive" expresses the fact that parents have lost many of their children and pray that this child may survive. The process of marrying a young Igbo woman is a long, elaborate one. It is rarely accomplished in less than a year and often takes several years. The process falls into four stages: Death in old age is accepted as a blessing. The corpse is placed on a stool in a sitting posture. Old friends and relatives visit and pay their last respects. Young men wrap the corpse in grass mats, carry it out to the burial ground, and bury it. When the head of a family dies, he is buried beneath the floor of his house. Burial generally follows within twenty-four hours of death. Respect is given to males, and to older persons. Children are always required to offer the first greeting to their elders. Social status is based on wealth, regardless of occupation. The Igbo distinguish between obgenye or mbi the poor, dinkpa the moderately prosperous, and nnukwu madu or ogaranya the rich. Houses, which used to have mud walls and thatched roofs, are now constructed of cement blocks with corrugated iron roofs. Electricity has been introduced; television sets and radios are now commonplace. Villages have running water, although it is not connected to every house. A successful man marries as many wives as he can support. This involves providing farm plots to help the women and their dependents make a living. The polygynous family is made up of a man and his wives and all their children. Beyond that unit is the extended family, consisting of all the sons in a family and their parents, wives, and unmarried daughters. The extended family may have anywhere from five to thirty members. Ideally, all of the members of the extended family live in one large compound. The Igbo family has changed in recent years. Christian marriage and civil marriage are important innovations. Among Igbo professional people, the trend is toward the nuclear family with its own residence. Traditional clothing is still worn on important occasions in the cities and every day in rural areas. For everyday wear men wear a cotton wrap robe, a shirt, and sandals. For formal occasions they wear a long shirt, often decorated with tucks and embroidery, over a dressy wrap, shoes, and a hat. Women wear wraps for both informal and formal occasions. The everyday wrapper is made from inexpensive cotton, dyed locally. For formal wear, the wrapper is either woven or batikdyed, and often imported. The blouse for formal wear is made of lace or embroidered. Women also wear a head tie, a rectangular piece of cloth that can

be worn a number of different ways. The Igbo traditional dress is a danshiki , a long, loose-fitting top. Formerly Igbo women added pieces of cloth to show their marital status and number of children. Traditionally, the yam was the food of choice for ceremonial occasions. Nowadays it has been replaced by rice. Other starchy foods include cassava, taro root, maize and plantains. A typical meal includes a starch and a soup or stew, prepared with a vegetable to which pieces of fish, chicken, beef, or goat meat are added. Jollof rice of various types is popular throughout Nigeria. Among the Igbo who live near waterways it is often prepared with shrimp. The following recipe is very popular. Universal primary education is the norm in southern Nigeria, where the Igbo live. Secondary education has also developed rapidly. The ugene is a whistle made of baked clay, round in form, and about the size of a billiard ball. Probably the most interesting of the Igbo instruments is the ubaw-akwala, a sort of guitar. It has a triangular body formed by three pieces of soft wood sewn together. It is played by strolling singers in the evenings.

### 4: African Religions - rituals, world, burial, body, funeral, life, customs, beliefs, time

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Friday, 03 December Suresh Kumar This article is the revised version of my paper presented in Festival: Africa is known for the diverse culture in the world. The Unity in Diversity applies most aptly to the African culture and the transmission of it with the worldly societies, acknowledges today through the globalization. The element of diffusion in African culture is seen long back in its history but the reflection of this diffused diversity is seen more vividly in the post globalization. The open market economy influences different cultural segments elite to poor of the society as per the demand and supply. It attracts people for education, tourism, work, health and other areas, touches the different culture and poses a cultural challenge before the society. The regional as well as international organizations place culture exchange programmes as part of the global economy. The role and participation of women in all the cultural activities under the global environment seems another challenge in African society. The current challenges to the African culture include the issue of female education; working in the bars and restaurants, genital mutilation, self-dependence, right to property and other rights need an understanding under the global cultural set up. All these issues need to be addressed constructively at the same time examining global challenges to the African culture on the one hand and setting up a road moving in the direction of the formation of civil society in Africa on the other hand. Introduction Culture evolves as a natural process of intake from parents, family, society and external environment since beginning right from the birth. A Chinese child by birth may speak French under the influence of external environment along with the Chinese as mother tongue and that too in Africa. One may observe a number of Indian children speaking Tigrinya, Amharic, Arabic, Swahili and other languages while living in the African countries. The cultural diffusion among different societies is an example of practice under globalization. Human culture reciprocates according to its experiences that widen cultural impact on family and the society. Culture identifies with the living creatures and their cultural evolution consolidates an identity in the given society. Culture develops through beliefs, faith, practices, customs, way of living, art, intelligence, language, food habits, political governance Monarchy, Tribalism and One Party Rule, etc and economy of a society. So when we come across art, customs etc; one may identify what is their culture or which religion they belong to. Cultural growth is community growth. In essence, Africa has a triple heritage of indigenous, Islamic and western forces-fusing and recoiling, at once competitive and complementary. Three major phases of globalization can be observed as: Though the term globalization may seem to be new, the substance and ideas are not new to Africa and the world as a whole. Globalization has its own set of cultural attendants, which exercise a profound influence on the life of people to be stressed everywhere including Africa. Globalization influences all cultures and larger proportion of people all over the world converting their local culture into global market. Jeremy observes that all other ways of life are diminished and marginalized at a stroke. Globalization is a declaration of war upon all socio-cultural systems. Africans are imitating the materialistic and individualistic habits and values previously associated with western culture. This has come as a result of the structural change in the world economy: Low culture, by contrast, refers to the way in which people live their daily lives-their sports and pastime, their practices of social ability and friendship, their popular music, drugs for recreation and styles of dress. He noted that globalization is not a value-free, innocent, self-determining process. It is an international socio-politico-economic and cultural permeation process facilitated by policies of governments, private corporations, international agencies and civil society organizations. It essentially seeks to enhance and deploy economic, political, technological, ideological and military power and influence for competitive domination in the world. Although its tentacles reach far and wide, globalization has been more visible in terms of trade and information highway. Two programmes, trade, and EU technical and financial assistance, were the major conduits for such cooperation. Ambrose Moyo emphasized that the combined efforts of early missionary and colonial powers to destroy African cultures and religions have led to a crisis of identity that, ironically, has promoted the continued practice of African Traditional Religions as a major aspect of African culture. Some have chosen to regard this confrontation as a

new or perhaps renewed clash of civilizations, but others perceive the world not so neatly divided, choosing to see pluralities of identities rather than a homogenous Islam and an equally homogenous west. We have all of us-many as citizens, family members, workers, men, and women. Appreciating the complex and interesting diversity is indeed a challenge for the twenty-first century. A decline in support for Marxist ideologies end of cold war has accomplished the unprecedented emphasis in the North as neo-liberal orthodoxy sometimes called the Washington Consensus. This perspective casts development in terms of macroeconomic stability, liberalized trade, and getting the prices right. There are also changing conception of the Third World. So, recognizing this diversity is a principal philosophical change in this new century. Or are there no commonalities over and above those that have been imposed by one form of domination or another? In short, is there more that divides Africa than unites it? These are difficult questions and the possible answers rest upon particular perspectives and time-frames. The broader unity of this diverse culture diffuses all that is known as continent of Africa. An African enjoys dress or jewelery as a personal accessory to give emphasis on individual appearance. For this reason the Africa continent has a rich tradition of arts and crafts. It is true that Africa represents thousands of combinations of different ethnic groups based on colour, creed, Languages, tribal and religion in the society. The African cuisine is a combination of traditional fruits and vegetables, milk and meat products. One may observe this diverse culture diffuses in the sense of unity through the Pan African movement. This flag symbolizes the struggle for the unification and liberation of African people. Bob Marley was Pan-African cultural activist through vocal music and worked for African unity. The commitment to pluralism in the legitimate socio-political space is considered advanced. Media pluralism has contributed to the development if the public sphere and the destruction of the founding myths of the post-colonial state. African culture retains its diversity and working for unity within the paraphernalia of globalization. The globalization affects diversity, which has been discussed under the heading of global challenges to the African culture. Global Diffusion in African Culture The post s new social structure touches the rural areas and collaborates with urban areas. Hegemonic control of traditional chiefs and the reconstruction of village and tribe in these areas is progressively happening due to rural migrations towards urban cities. The weakening of cultural taboo and of sticking only to hinterland is a part of cultural globalization. Modern elements are being infused into the traditional patterns. However, migration, urbanization and cultural globalization are quantitatively and qualitatively transforming these religions. The influence of globalization on cultural life becomes a part of migratory urban settlement. The women, youth and other segments of society are coming forward and participating in the economic merchandise actively as apart of global culture diffusion discussed below. The diffusion of global cultural in social practices and symbolic representations confer important social roles to women. But cultural globalization develops strategies to circumvent the public sphere and consolidate their control of the domestic or private sphere. The global market economy motivates the traditional women to participate actively as industrial workforce and joining professional responsibility by respecting their indigenous culture. The cultural awareness persuades families to send girl for education, joining professional courses to build strong families, livelihoods and communities. This is the case, for example, with the mutual aid associations and the tontines mutual savings funds. African women therefore are moving ahead, managing their households while working in catering, service sector, tour and traveling, ticketing, hotel industry and other in urban areas. By doing so, they are responsible for movement of women from household to ensuring education to their spouses. They take care of their families materially and morally. This leads to cultural awareness, a part of the diffusion of global culture. Artistic and aesthetic arenas have been a dramatic cultural evolution. African youth has been drawn to more intricate fusion between a range of domestic and international music traditions in the post globalization. The popular music production in Asia, Africa and others have been diversified and internationalized, and products such as techno-raves and house music have been introduced and reworked in urban culture. The youth joins as technocrat in computer engineering, soft ware engineer, information technology and other in Europe, USA, Canada, Australia and other. It leads to domestic emigration as well as international emigration to settle down in the new environment and uphold their cultural values that diffuses into global culture. For most Africans, of course, migrant labour has been a familiar part of the life cycle for almost a century. In the early decades of the 20th century, legislative changes

undermined African rural societies and destroyed Black farming economies and made it increasingly difficult for rural African to survive without remittances from the core urban economy. Diffusion of Global Tourism and African Culture It is one of the important industries that cater to different parts of Africa. Almost all the African governments open an opportunity for multinational investors in construction of hotels, ticketing, sports adventure like racing bikes, motor cars, mountaineering and others. The tourism industry brings global culture along with it and attracts the youth of Africa. Gabriel Almond and Sydney Verba mention that the Civic Culture and the open polity, then, represent the great and problematic gifts of the west. The technology and science of the West have now already passed out of her unique possession and everywhere are destroying and transforming societies and cultures. Female genital mutilation has been long practiced in Africa and globalization impacts upon the societies to stop it. This is a major challenge. The States like Ethiopia, Eritrea, Tunisia, South Africa, Sudan and others has been adopted laws against it, motivating society not to indulge in this any more. The traditional aspects of African society have introduced into political debate about the rights of women. The major challenge in the urban cities is the problem of emigration. Migrant labour created both generational and gender divisions. Young men and women started to work away from their families. Backyard shacks or informal settlements and slum cluster are close to their places of work emerged as part of a cosmopolitan and sometimes vibrant urban and semi-urban culture, a part of global cultural cycle. The evening in daily lives is the opportunities for cultural interaction and hospitality, among the youngsters in Africa. Crime as part of global culture may be fixed in some African countries but cannot be generalized. But the active crime is seen in Johannesburg, Lagos, late night Addis Ababa some times , Nairobi and other are vagaries of global culture. The impact of globalization on customary culture is seen clearly. It is spring time in Zimbabwe, when hearts turn to romance and pockets empty for roora, the word for bride price in the local Shona language.

### 5: The Ashanti Tribe: The Ashanti, Ghana's Royal Kingdom, Past & Present

*Colin Turnbull is one of our most assured anthropologists writing at any level, and he does so in a conversational fashion which easily enlists interest.*

The people of this tribe live in the West African Rainforest nearly miles away from the West Coast. It is the major indigenous tribe of the Akans Ashanti and Fanti of Ghana. Ghana basically is a new country of about 60 years old, and it was previously known as the Gold Coast. Most of the modern province of Ghana was dominated by the Ashanti tribe from to Akans were very rich in gold and this was the main reason why they were able to form a state. Even today, Ashanti is the largest tribe in Ghana, which is politically separated into four major parts. History Ashanti emerged as the dominant power in It conquered the left, right and central tribes declaring a monopoly on the routes to the coasts. Kumasi, the capital, became the practical urban center with services and facilities like those of Europe those days. Due to this, it became one of the trade centers for the Europeans. Starting from Portuguese, slowly British, French, Dutch and other Europeans built forts all over the coasts and shared trades like gold, raw materials, slaves, etc, with them. But then came the time in the 19th century when the trade of the slaves was completely abolished, and this led to the fall of the Ashanti Kingdom. At that time, British took over the Gold Coast. Due to this, several wars were fought between the two powers, which resulted in the British capture over the capital Kumasi in They slowly took over the main gold coasts and captured the Ashanti. The Gold Coast became a British colony. They always believed in their slogan: It is better to move forward and die. According to this orthodox trend, the left hand is meant to hold shields and the right hand for sword and spear. So to show trust in someone, the left hand is freed by keeping the shield aside. They still follow the same trend to shake hands. And therefore they are said to be closer to their maternal side. The Ashantis live in a joint family where the head of the family is the eldest brother, elected by elders in the family. He is then followed and obeyed by everyone and becomes the head of the family or the house head. The family lives in huts surrounded by the courtyard fence. Culture and Religion The Ashanti religion is the combination of spiritual and supernatural beliefs. They believe that plants, trees, and animals have souls. They also believe in forest monsters, witches, and fairies. The Ashanti follow the culture of celebrating various ceremonies. Their funerals are celebrated for several days in the presence of the whole village. The presence of each and every villager is very important in the ceremonies. They protect the Golden Stool very carefully. Since its arrival, it has never touched the ground and no one has ever sat on it. It is kept in a very tight security as it has always been considered sacred. Among these crafts, only pottery making is meant for a female, the others are strictly meant for male specialists. Even in the making of pottery, only male specialists are allowed to design the pottery and pipes. Many selected Ashanti crafts available for purchase at the African Crafts Market.

## 6: Culture of Africa - Wikipedia

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Any culture is a system of learned and shared meanings. People learn and share things over the course of generations, and so we say they are a culture. Traditional and modern culture function similarly because both are ways of thinking, ways of relating to people and to the universe. The beginning of culture was language. The first word was culture. Someone looked up from whatever else was going on and said something, and that first word was the building block of all human culture. You could pass it around. You could imitate it or change it. Its meaning could be shared among people. Maybe the word was "food" or "love" or "God. And the word constituted culture, because the word carried meaning. If there were only one concept to be considered in the discussion of culture, it is this: How do we know whether the group of letters a-p-p-l-e represents that sweet-tart yellow or red fruit, or a brand name of computer? How do we know whether the group of letters l-e-a-d represents that blue-gray metallic chemical element, or the verb that signifies "to show the way? It is because we have learned to share the meanings of words. Of course meanings are not limited to written words but began with thought words and spoken words, signed words, gestured words, pictured words. All these kinds of words carry meaning. And it is in the meanings of things that culture resides, regardless of whether it is traditional or modern culture. So we can commence with the idea that our traditional ancestors, like their modern descendants, learned and shared meanings. Traditional and modern culture are alike in another way. Both developed to accommodate their surroundings. Both traditional and modern culture work for people because they are suited to local environmental conditions. A farming culture would not work as well in Antarctica. Inuit Eskimo culture would not survive as well in the Sahara. Bedouin culture would not function as well in Manhattan. Culture of any kind works best and longest if it is well adapted to local conditions. It should perhaps be noted that there is apparently nothing genetic about the presence or absence of traditional culture; traditional culture is not the sole province of any one ethnic group. For example, in ancient Europe the Celts and Teutons lived traditional culture. In ancient North America the Anishinabe and Lakota lived traditional culture. In ancient Africa the Bantu and Yoruba lived traditional culture. At some point back in history all human beings -- regardless of what continent they occupied and which ethnic group they constituted -- all lived in a traditional tribal culture. Modern culture developed in some areas of the planet as human societies grew larger. Mass organization in some form -- first the development of large work forces and armies, and later the development of mechanized means of production -- was an important force in changing traditional culture into modern culture. The shift from rural life to urban life is at the core of the development of modern culture. While traditional and modern culture may be similar in some ways, in some very significant ways they are clearly different from each other. Traditional culture, such as our human ancestors enjoyed, is held together by relationships among people -- immediate family, extended family, clan and tribe. Everyone knows how he or she fits into the mix because relationships, and the behaviors that go along with them, are clearly defined. If I violate what is expected, everyone will know. Perhaps there will be severe consequences. But this does not rob the humans who live traditional culture of their individuality. Some brothers act differently from other brothers. But in general, well-defined family and clan relationships, and the kinship terms that signal them, make daily operations in traditional society take a workable course. If you have the proper relationship with someone, you can get just about anything accomplished. You learn that kinship terms are key phrases in getting along. In traditional culture, relationships and people seem to be what matters. In the modern culture of mainstream America, most people live in nuclear families: Mom and Dad and 2. Many have only occasional contact with family members outside the immediate household. Young people quickly learn that their importance depends on how many and what kind of things they can control. Eventually they learn that power -- personal, economic, social, political, religious, whatever -- gets things done. Modern culture has a tendency to spread out, to build empires, to capitalize on as many resources as possible. Modern

culture seems to be held together by power and things, not by people and relationships. In modern culture people learn that business life is separate from personal life, for example that church and state can be kept apart. We learn to compartmentalize our lives. During the week we can be shrewd business-makers in a competitive marketplace where there are happy winners and tragic losers. On the weekend we can go to church or temple and ask forgiveness for our transgressions, and then go back on Monday and start all over again. We learn in some form two key phrases: Similarly, the principles and values that guide spiritual and ceremonial life are the same principles and values that guide political life. Thus in traditional culture, the compartmentalizing or separating of business and personal life, of religious and political life, would not work. You cannot separate how you treat your trade partners from how you treat your cousins if they are the same people. You cannot separate your spiritual values from your political values if they are the same values. Another way in which the two differ is that traditional culture tends to stay relatively the same for long periods of time. It is basically a conservative system. Does this mean that new ideas are not incorporated from time to time, that traditional culture is static? The traditional culture of our ancestors changed in response to the same kinds of forces that produce biological change. The invention of new things in traditional culture for example, new technologies such as ceramics or the bow and arrow work in the same way as genetic mutations: Preferences for especially useful things and ideas in traditional culture work in the same way as natural selection: Ways of thinking and doing things in traditional cultures flow from one culture to another just like genes flow from one biological population to another: Isolation of a small, unusual sample of people in a traditional culture causes whatever that thing is that makes them unusual to become more common in future generations for example, if a small group of people sets off to start a new village, and they all just happen to like to wear their hair a certain way, then their offspring would tend to wear their hair that way too -- in just the same way that genetic drift operates. Ancient traditional culture did change. But it was such a conservative system that it tended to resist change whenever it could. In contrast, modern culture thrives on change. It creates new goods and services, and teaches us to want them. It adds new technologies, things and ideas at an increasingly rapid rate, such that the amount of cultural change experienced in America between and is far greater than the amount of change experienced in the entire eighteenth and nineteenth centuries in America. Change in modern culture is propelled by all the same forces that cause change in traditional culture, only in modern culture the changes happen more quickly. Modern culture is a more mutable system that tends to change often. Another way in which traditional culture and modern culture differ is in their relationship to environment. Traditional cultures lived in close contact with their local environment. This taught that nature must be respected, cooperated with, in certain ritualized ways. One did not make huge changes in the environment, beyond clearing fields for agriculture and villages. Society saw itself as part of nature; its spiritual beliefs and values held humans as the kinsmen of plants and animals. In contrast, modern culture creates its own environment, exports that cultural environment to colonies in far away places. It builds cities and massive structures. It teaches that nature is meant to be manipulated, to be the source of jobs and wealth for its human masters. It sees itself as being above nature. Its religions commonly cast humans as the pinnacle of nature: These differences in the way traditional and modern culture perceive and interact with the environment have various consequences for the humans in those cultures. Not the least of these is the difference in sustainability. A culture that lives in relative harmony with its environment has a greater likelihood of sustaining itself than does a culture that destroys its environment. The culture of our human ancestors existed for thousands of years without doing any substantive damage to the ecosystem. In a very few centuries modern culture has eliminated or endangered numerous plant and animal species, degraded many waterways and negatively impacted the health of many of its citizens: A closely related comparison between traditional and modern culture concerns ways of thinking. Modern culture is built upon knowledge. The more bits of knowledge one controls -- a larger database, a larger computer memory -- the more power one has. Modern culture produces new bits of knowledge so rapidly that sometimes our computers tell us "Memory is Full! Modern culture is long in knowledge. The traditional culture had a broad base of knowledge, as well. All plants and animals in the local environment were known by name and by their potential usefulness to humans. Weather, geology, astronomy, medicine, politics, history, language and so on were all parts of a complex

integrated body of knowledge.

### *Freestyle African Tribal Belly Dancing Mix Tam Tam Montreal Drum Circle*

Young men -- traditionally herdsmen -- wear full makeup, jewelry and their finest clothes and stand in line to await inspection by female onlookers. White teeth and white eyes are highly prized, so participants will grin broadly and pull all manner of expressions in the hope of attracting attention. Hide Caption 1 of 12 Photos: They are one of the few tribes that continue the practice in East Africa, but archaeologists have discovered lip plates in the region stretching back 30, years, says anthropologist Dr Jerome Lewis of University College London. Once the hole is big enough the first of a succession of ornamental ceramic saucers are inserted, stretching it over a period of years -- one example from the neighboring Surma tribe measured Hide Caption 2 of 12 Photos: Himba, otjize â€” Women of the semi-nomadic Himba tribe in northern Namibia are famous for their reddish hair and complexion. Hide Caption 3 of 12 Photos: Hamar, bull jumping â€” Herdsmen become hurdlers in the Omo Valley, Ethiopia. Young men of the Hamar tribe, one of many in the valley, prove their manhood by jumping on prize bulls and then running across their backs -- all while naked. Slip and you risk a hard fall: Hide Caption 4 of 12 Photos: The youths, known as abakhwetha, are first circumcised without anesthetic, before being sent away from their village and into the bush, with minimal supplies and wrapped in a blanket. Upon their return they are no longer referred to as "boy" and receive a new blanket. The initiation has not been without its criticisms, due to complications and malpractice surrounding the circumcision process. Hide Caption 5 of 12 Photos: Chewa, matriarchy â€” Women of the Chewa tribe may not be quite on equal footing as men, but they do hold the key to one thing: Descent and succession for the Bantu-speaking tribe, spread across Zambia, Zimbabwe, Malawi and Mozambique, is matrilineal, with property and land inherited from their mothers. Hide Caption 6 of 12 Photos: Maasai, spitting â€” Spittle is an essential part of life for the Maasai of East Africa, as it acts as a blessing. For some, "spit represents an essence of you as a person. Hide Caption 7 of 12 Photos: Their hunter-gatherer culture stretches back tens of thousands of years, and integral to it is the trance dance, also known as the healing dance. Historically an all-night affair, the practice brings the whole community together, led by healers and elders dancing around a fire, chanting and breathing deeply until they induce a trance state. It offers the chance to commune with ancestral spirits of the departed and for healers, cure sickness within other dancers. Lewis says that this tradition is under threat: This means that by extension Bantu-speaking tribes, lobola â€” A feature of marital affairs for many Bantu-speaking tribes in South Africa, Zimbabwe and Swaziland, lobola is practiced by, among others, Zulus pictured. The dowry comes in many forms, including money, but some choose cattle. There were reports in that Nelson Mandela of Thembu lineage paid the marital lobola of 60 cows to the family of new wife Graca Machel. Hide Caption 9 of 12 Photos: Tuareg, tangelmust â€” Tuaregs are the only tribal communities in which men wear veils instead of women. The tangelmust, a wrapped headdress up to eight meters in length, is ubiquitous among the "blue men of the desert. Tuaregs use the tangelmust for practical reasons: Men cover their faces with the tangelmust in front of strangers and women, while women are free to show their face. Hide Caption 10 of 12 Photos: With it comes an extraordinary show of pageantry. In the months before the event men live in isolation and drink to excess a mixture of cow milk and cow blood for months in order to become vastly bloated and overweight. Each clan will then present an unmarried male to compete for the title of fattest man -- and with the glory, the greater chance of finding a wife. With stomachs swollen, balance and fatigue can be an issue, but once the event is over, contestants return to their normal size in a matter of weeks. Hide Caption 11 of 12 Photos: Rubbish of all manner, but particularly bottle tops, have begun to be recycled by Dassanech women, who weave the metal caps into vibrant jangly headdresses. Other women have adapted broken watches and trinkets for similar purposes -- and a sure fire way of getting yourself noticed.

### 8: » The best: 72+ African wise proverbs and inspiring quotes

*African culture in the mids was very unique and different from any other country. African natives were very secluded and therefore had a chance to develop their own culture. It all changed when the Europeans began colonizing Africa.*

They occupy the central part of Uganda which was formerly called the Buganda province. Traditional Baganda dancers Their language is referred to as Luganda and they refer to their customs as Kiganda customs. Sometimes the generic term Ganda is used for all the above. A Baganda man in traditional costume These traders first arrived in Buganda in the mid-nineteenth century in search of slaves, ivory, as well as other merchandise. When the European colonialists eventually extended their hegemony over Buganda and the surrounding territories at the end of the nineteenth century, they used the Kiswahili term Uganda to refer to the new colony. Uganda itself is a stunning country, lush and evergreen, and its temperate climate makes it a haven on earth. Buganda Kingdom is the oldest Kingdom in the country. Other kingdoms include Bunyoro, Busoga, and Tooro The Baganda had a centralised system of government which by was the most well organised in the interlacustrine region. The head of the state was the king known as Kabaka. Previously the Bataka had a lot of political influence. They enjoyed a position almost similar to that of Kabaka. However after O, the Kabaka assumed a position of political importance far superior to the ranks of the Bataka. The Kabaka used to marry from as many clans as possible and this encouraged loyalty to the throne in the sense that each of the fifty-two clans hoped that it would one day produce the king. The kingdom was divided into administrative units known as Amasaza counties which were further sub-divided into Amagombolola sub-counties , and these were sub-divided into parishes called Emiruka which were subdivided into sub-parishes. The smallest unit was known as Bukungu which was more or less a village unit. All the chiefs at all levels were appointed by the Kabaka and they were directly responsible to him. He could appoint or dismiss any chief at will. After , chieftainship was no longer hereditary. Chieftainship was accorded on clan basis but only to men of merit and distinguished service. The Kabaka was a unifying factor of all the people of Buganda until when monarchy was abolished in Uganda. The Kabaka Mutesa II went into exile where he later died in The subsequent years of political turmoil and civil strife in Uganda, and particularly in the Buganda â€” , led to the collapse of the infrastructure, social services and the decay of morals and values. Buganda, like many other areas that had traditional and cultural institutions, lost her Kingdom status as well as her cherished cultural development, guidance and leadership. Traditional values including hard work were seriously affected. This coupled with the brain drain that ensued, crippled the economy causing hunger, poverty, disease, ignorance, crime, and despair among the majority of the society. Origins of the Baganda people A community in pre-colonial Buganda at war. Buganda was an arena of civil wars fuelled by political ambitions by religious sects and foreigners. Buganda, like her neighbours, had a proud history extending back centuries before the arrival of the Arabs and Europeans. The ruling dynasty of kings was established in the midth century AD. Unfortunately, the lack of a written history prior to the arrival of the Arabs and Europeans makes it difficult to establish important dates with precision. The first acknowledged king in this dynasty was called Kato Kintu. The region known today as Buganda was known as Muwaawa before the 12th century, a name literary seem to mean a place that is sparsely populated. It is believed that these people come from Abyssinia through the rift valley and the mountains of Elgon. The leader of each of these clans would be a chief and ruled a section of the territory. There were five original clans referred to as Banansangwa simply meaning the indigenous clans and they are: These continued to expand, reaching upto 52 clans by King Mutesa, the Kabaka of Buganda, who ruled from to There was no organized system of governance in the region but the clans were ruled over by The Bataka. There was no accepted general leader in the region but leadership passed on to whoever proved his might in the battle field. Muwaawa become Buganda during the reign of Ssekabaka Kintu the first when he took over from Bemba. By this time, the head of the Ffumbe clan was called Buganda Ntege Walusimbi who had leadership over other clans. When Walusimbi died, his son Makubuya replaced him as ruler. On his death, Makubuya in turn was replaced by his brother Kisitu as ruler. Bemba became so cruel and ruthless. When Bbemba attacked Kisitu, Kisitu became so intimidated and in his fear, he vowed to

give his chair Ssemagulu to whoever would succeed in killing off Bemba whereby Ssemagulu was the symbol of authority. Despite his abdication, Kisitu wanted to retain leadership of the Ffumbe clan, so he told Kintu to start his own clan. He also told Kintu that the kingdom should be renamed Buganda in memory of their common ancestor Buganda Ntege Walusimbi. Thus the royal clan came into existence by separated from the Ffumbe clan. Kintu established a new system of governance in alliance with the other clan leaders. Although there is no written literature, the information has passed on from generation to generation in oral form and the above version has been widely accepted as the most viable version. Kabaka Muteesa talks to his chiefs in the s. Courtesy photos, Uganda a Picture History, Fountain Publishers Kintu is also credited with bringing formal government to the region. When he came to the throne, he found the region disorganized with only five clans. He reorganised them and merged those people he came with and the people he found in the region. Together they formed thirteen clans. Kintu then called for a general meeting for all the clan leaders who met at Magonga in Busujju on Nnono hill and formed a united government with Kintu as their leader. The agreement was not written down but it constituted an understanding between the clans that has been followed since then. On completing his victory, Kintu established his palace at Nnono. It is here that he appointed his first government and awarded chieftaincies to his prominent followers. For this reason, Nnono is one of the most important cultural and historical sites in Buganda. The lineage of succession has not been broken for over years. The King uses his authority to mobilize people for development to ensure that the people of Buganda are united and are engaged in hard and productive work to uplift their social and economic well being. The years after the restoration of Kabakaship have had significant impact on the unity and social economic development of Buganda. The Balubaale were believed to have been men whose exceptional attributes in life were carried over into death. The mizimu were believed to be ghosts of dead people for it was believed that only the body would die and rot but the soul would still exist as omuzimu singular of mizimu. Such ghosts were believed to operate at the family level to haunt whoever the dead person had grudge with. If the mizimu entered natural objects, they were believed to become misambwa. At another level, the mizimu could become tribal figures and also be known as Balubaale. The supreme being among the Baganda was the creator, Katonda, believed to have had neither children nor parents. Katonda was however, not believed to be very different from the other Balubaale. In fact he was believed to be one of the seventy-three Balubaale in Buganda. There were three temples for Katonda in Buganda and all of them were situated in Kyaggwe under the care of priests from the Njovu clan. However, little was known of this supreme god and he was not expected to intervene routinely in human affairs. The clan system plays an important role in the social life of the Baganda. The general passing on of culture and tradition to the succeeding generations is a fundamental responsibility of the clans. Traditionally, each clan had several roles to play in that respect. This was the case with every function surrounding the kingship right from his enthronement, housing, transportation, feeding, clothing, the palace maintenance, etc. Naturally, some of those responsibilities continue to be played by the clans but in more or less a symbolic manner. The key examples are the taboos surrounding the totem; but also the homage to be paid to the clan elders. The awareness created by belonging to the clan system, lays useful basic foundations for the individual members for the acceptance of social discipline in the larger community. Baganda Marriage, Costumes, Food and Dance Although the Ganda Baganda have long regarded marriage as a central aspect of life, their marriage ceremonies have traditionally been relatively simple save for those of the Kabaka. The traditional term for marriage was jangu enfumbire come cook for me. This symbolized the prevailing authority patterns in the typical household. In centuries past, the parents initiated marriage for their children by choosing spouses for them without so much as obtaining consent from the children. Over time, however, boys started choosing their own mates with the approval of parents, with due diligence to avoid courting relatives and people with undesirable family and social traits. Baganda gentlemen in formal dress at a wedding – the indigenous dress of the Baganda man is a kanzu, a long, white cotton robe. On special occasions, it is worn over trousers with a Western-style suit jacket over it. The rural Muganda Baganda individual woman typically wears a busuuti. This is a floor-length, brightly colored cloth dress with a square neckline and short, puffed sleeves. The garment is fastened with a sash placed just below the waist over the hips, and by two buttons on the left side of the neckline. Traditionally, the busuuti was strapless and made

from bark-cloth. The busuuti is worn on all festive and ceremonial occasions. The staple food of the Baganda is matooke, a plantain a tropical fruit in the banana family. It is steamed or boiled and commonly served with groundnut peanut sauce or meat soups. Sources of protein include eggs, fish, beans, groundnuts, beef, chicken, and goats, as well as termites and grasshoppers in season. Baganda have three predominant dances; Bakisimba, Muwogola and Nankasa all inspired by their daily life. The dance moves or patterns are dictated by the lyrics or song meaning but mostly by the tempo of the song. In all, the Baganda are a very complex society and this post covers a tiny fraction of their rich history, belief systems and customs. The reality is that they are, even today, a people who are proud of their background, and they take every chance to practice their customs – from birth, initiation, marriage and even death, all under the leadership of their royal King, the Kabaka.

### 9: Things Fall Apart: Cultural Changes after African Colonization â€” SchoolWorkHelper

*Women in Africa: Tradition and Change. While a single lesson plan cannot fully explore the variety and complexity of African life, in this lesson students can gain insight into the lives of some black women in Sub-Saharan Africa by adopting a perspective that is in part traditional, based on the arts of African village life, and in part postcolonial, based on the work of African women writing.*

Cultural Changesâ€” African culture in the mids was very unique and different from any other country. African natives were very secluded and therefore had a chance to develop their own culture. It all changed when the Europeans began colonizing Africa. They built churches, schools, and converted many Africans to Christianity. The Africans could not fight the Europeans, so their culture was altered greatly. Religion in Africa was a major aspect of their culture. Traditional African gods were of war and bravery. The Europeans saw African religion as underdeveloped and dull. The Africans worshipped superhuman forces such as rain and sun, but the Christians worshipped only one supreme god. When the Europeans first arrived in Africa, the number of Christians was extremely low; making up about ten percent of a total population of eight million. By , Christianity made up percent of a population of about 30 million. Nwoye, son of great villager Okonkwo, converts his beliefs to Christianity. When Okonkwo returns from exile, he is infuriated at his son and disowns him. Education was something brand new to the Africans. When the Europeans arrived, they built mission schools. The schools were built to educate the Africans, but it was mainly Europeans who attended them. Education was required for the Europeans, but not the Africans. As a result, one percent of Africans received a secondary education, whereas more than thirty-three percent of Europeans received one. Missionaries working as teachers in the schools were very dedicated to their work. They never talked down to the natives, and at most schools, everyone was treated equally. Some men, however, were biased and thought that true excellence could come from a white man. Many African political leaders received an education at a Christian mission school. One example of new African education is in the novel *Things Fall Apart*. Many Umuofians were outraged by the new schools because they taught of European culture and values. In African culture, Christian schools greatly altered ways of thinking. African politics were altered greatly by the Europeans. In Africa, there was an elected council that served as government. Their government was more or less democratic. When the Europeans told the natives of the king that would now be their ruler, the Africans thought it was strange. They tried to tell the European men about their council, but the white men just ignored it. They said that the king owns all land, and will allow the Africans to live on it because he cares for his subjects. The Africans thought this was strange because they had worked and fought hard for their land and it was theirs. Although colonial rule was unpopular with most of the natives, some closely collaborated with the Europeans in exchange for certain privileges. Some were grateful to the Europeans for liberating them from slavery and war. Others thought the Europeans taught Africans skills that would help them rise socially and economically. Many Africans adopted Western traditions such as wearing suits. An example of governmental differences in Africa is in the novel *Things Fall Apart*. Okonkwo, the main character, accidentally shoots another man and is exiled from his tribe for seven years. This shows differences in crime punishment between the Africans and Europeans. Africa was impacted socially by European colonization. In , non-African ethnic groups made up about three percent of the total Kenyan population. There were over seventy-five different ethnic groups throughout Africa, mostly concentrated around bodies of water. African social status was very different from European. The father represented the family unit in government. Then there was the Village Council, which represented the villagers. The District Council was made up of elders, and the National Council represented the whole population. The voice of the people or public opinion made the laws. Polygamy was practiced regularly by the Umuofians, but was outlawed by the Christians. African culture was greatly affected by European colonization in the mids. Some Africans thought that the European reforms would help them, while others believed that they just diluted their culture. The Europeans were taking over the Africans, who could do nothing to stop them.

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