



Universiteit
Leiden
The Netherlands

Gender roles in traditional healing practices in Busoga

Isiko, A.P.

Citation

Isiko, A. P. (2018, June 20). *Gender roles in traditional healing practices in Busoga*. Retrieved from <https://hdl.handle.net/1887/63215>

Version: Not Applicable (or Unknown)

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/63215>

Note: To cite this publication please use the final published version (if applicable).

Cover Page



Universiteit Leiden



The handle <http://hdl.handle.net/1887/63215> holds various files of this Leiden University dissertation

Author: Isiko, Alexander Paul

Title: Gender roles in traditional healing practices in Busoga

Date: 2018-06-20

APPENDICES

Appendix I: INTERVIEW GUIDE

Targeted Respondents:

1. Female and Male Traditional Healers
2. Selected leaders of Traditional Healers
3. Male and Female Users of Traditional Healing Practices
4. Elders in society
5. Anybody who will be identified to have good knowledge about traditional healing among the Basoga

Purpose of the Study: Introducing the study to the respondent by explaining what it is all about and seeking permission to share his/her knowledge with the researcher on traditional healing practices in his/her society

Recording: Researcher uses an audio recorder (with permission from the respondent) to record the interview; will also be able to take notes on paper as the interview progresses. Researcher takes some photographs of relevant objects with permission from the respondent.

Section A: Background Information of the Respondent

1. Name:
2. Occupation:
3. Gender:
4. Age:
5. Marital Status:
6. District:
7. Healer or User of Traditional Healing:
8. If Healer, what type/category of traditional healing do you practice? Do you belong to any traditional healing practitioner organisation? If yes, which one?
9. What is your Status in Traditional healing practitioner's Organisation?
10. For Users of Traditional Healing medicine: Have you ever used any form of traditional healing practice/medicine in your life? For what purpose did you use the traditional medicine?

Section B: Busoga society ideology on Traditional Healing Practices

1. What constituted traditional healing practices during the pre-colonial era in your society?
2. How did the social, cultural, religious and political life affect/influence traditional healing in your society?
3. Mention artifacts used in traditional healing practices and their implications/meaning in the healing process. Do these vary between female and male healers?
4. What kind of conditions/sicknesses/circumstances did traditional healing tackle?
5. How did the people of Busoga Interpret and relate to life changes regarding traditional healing systems? E.g. poverty, death, infertility, accidents, sicknesses, marital issues etc.
6. What is the status of traditional healing and traditional healers in Busoga society? Are they respectable and why?
7. What is the power behind traditional healing?

8. Explain the Busoga society interpretation on well-being/ill-being? Is this the same or different between women and men?
9. How does one become a traditional healer in Busoga?
10. How did your society develop its traditional healing practices?
11. Is there any connection of your traditional healing practices with the traditional culture of your society? If yes, explain?
12. What was the relationship between traditional healing practices and the cultural systems of your society?
13. How are men and women involved in traditional healing (practices) in your society?
14. What are some of the common traditional healing practices in your society? Were both women and men allowed to engage in traditional healing practices as providers and users of traditional medicine? If yes, how?
15. Are there any restrictions against women involvement in traditional medicine before the coming of Europeans in your society? Explain
16. What are the specific roles of women/men in these healing practices? Does your cultural system permit women to be providers of traditional medicine? If yes, which ones and under what conditions/regulations were they permitted?

Section C: Effects of Foreign Influences on gender relations in Traditional Healing practices in Busoga

1. Is there any way in which the colonial masters interfered with the traditional healing practices in your society? If yes, how and why? How did this affect women and men as providers and users of traditional medicine in your society?
2. Who were the winners and losers of these policies?
3. Mention/Explain any regulations that existed to guide provision, utilization, and access to traditional healing before the coming of Europeans. How did these regulations change with the interface of Europeans in your society?
4. Are there circumstances where and when these regulations tended to exclude either men or women from practice and utilization of traditional medicine?
5. Are there some traditional healing practices that were eroded with the coming of Europeans in your society? If yes, which ones? How did this affect women and men as healers and users of traditional medicine?
6. Are there any gender considerations/perspectives associated with these healing practices before the coming of Europeans in your society? If yes which ones?

Section D: Gender roles in Traditional Healing Practices in Busoga

1. Are there any defined entitlements, responsibilities and benefits to women and men in traditional medical practices? If so, how do they differ between those of women and for men?
2. What kind of knowledge do women and men hold about traditional healing in your society?
3. Identify any taboos that are associated with access and utilization of traditional healing to both men and women.
4. How do women and men healers differ or relate in their performance of duties in their societies?
5. What processes are involved for women and men becoming traditional healers? Are these different for men and women? If so why? What are some of the requirements for one to become/be recognised as a traditional healer in your society?

6. What are the gender differences in practitioners, symptoms, diagnoses, and treatments, and access to traditional healers?
7. What are the characteristics of female healers in your society? What categories of healing practices do they engage in and why is it like that?
8. What are the characteristics of male healers in your society? What categories of healing practices do they engage in and why was it like that?
9. What are some of the specific roles of women/men in traditional healing? What factors/circumstances influence these roles for both women and men?
10. Mention any traditional healing practices that are engaged in specifically by either women or men? And why was it like that?
11. Mention any restrictions that are imposed on women/men in traditional healing practices
12. Mention some of the sicknesses that are healed by traditional medicine in your society. Is there specific traditional medicine for either women or men?

Section E: Gender and Access to traditional healing practices in Busoga

1. Who provides what kind of traditional healing? What kinds of tools/articles are used by women and men healers?
2. Who had more access to traditional healing/healers? And why was this like that? For what purposes do men and women visit/utilize traditional healing?
3. What are the costs associated with engaging in provision/utilization of traditional healing practices? How do these costs affect women and men in provision and utilization of traditional healing?
4. Identify the constraints that women as providers and users of traditional healing go through
5. Identify the constraints that men go through as providers and users of traditional healing practices
6. Factors that enhanced access to traditional healing practices; are there any special factors that worked for either women or men in this regard?
7. Are there any circumstances when women would find it difficult to utilize traditional healing practices? And if so, why?
8. For what sicknesses/conditions/circumstances do women visit/utilize traditional healing practices?
9. For what sicknesses/conditions/circumstances do men visit/utilize traditional healing practices?

Appendix II: OBSERVATION GUIDE

Researcher observes and participates in the following during the study: Analysis should be centred on relationship between women and men, women and women as well as men and men in these issues mentioned below

1. Traditional healing ceremonies
2. Healing places/shrines
3. Artifacts/Articles used by healers
4. Process of traditional healing
5. Behaviours of and interactions between the practitioners and users of traditional healing
6. Traditional healing medicines
7. Any other relevant issue identified

Appendix III: LIST OF PEOPLE INTERVIEWED

S/N	NAME	AGE	SEX	TITLE	INTERVIEW DATE(S)	PLACE OF INTERVIEW
1	Annet Wambuzi	47yrs	F	Client	23-06-2015	Buwenge
2	Baligeya Isabirye	52yrs	M	Herbalist	14-04-2015	Bukonte
3	Banuri Wairagala	45yrs	M	Herbalist	17-05-2015	Bukonte
4	Eyazika Isabirye	57yrs	M	Herbalist	20-04-2015	Buyanga
5	Female (declined to disclose name)	Declined to disclose her age details- Approx-45yrs	F	Client	20-04-2015	Nakyere
6	Fr. Gonza Kayaga	52yrs	M	Director, Jinja Cultural Research center	16-04-2015 07-06-2017	Jinja Municipality
7	Isabirye Rashid	53yrs	M	Healer/Local leader	20-04-2015	Bulagala
8	Kabaale Bitimbuto	71yrs	M	Diviner	20-04-2015	Nawaibete
9	Kibalya Mandwa	65yrs	M	Diviner	20-04-2015	Napochopocho
10	Kagoya Sarah	53yrs	F	Client	16-05-2015	Isegero
11	Kakaire Balimwikungu	72yrs	M	Client	11-04-2015 29-05-2017	Mpande
12	Kakose Seforoza	80yrs	F	TBA	14-04-2015 16-05-2015 19-06-2015	Bulagala
13	Kassan Ddamba	78yrs	M	Bonesetter	19-04-2015	Bubago

14	Katende Kibenge	82yrs	M	Elder	9-04-2015 22-06-2015	Bulagala
15	Katuramu Ausi	60yrs	M	Lecturer	20-06-2015	Kyambogo
16	Kawanguzi Dan	40yrs	M	Chief's Special Advisor/client	02-08-2016 14-06-2017	Kampala
17	Kawuma Safina Nabirye	54yrs	F	Herbalist/TBA	11-06-2015 05-06-2017	Bugembe
18	Kirangi Monica	80yrs	F	TBA	14-04-2015 16-05-2015 19-06-2015	Bulagala
19	Kirya Wairagala	42yrs	M	client	20-04-2015	Nawaikona
20	Koowa	49yrs	M	Bonesetter	28-04-2015	Bulagala
21	Lameka Isiko	100yrs (approximate)	M	Elder/client	23-05-2015	Bulagala
22	Lukowe Kiira	Approx' 75yrs	F	Diviner	15-04-2015 16-04-2015	Budhagali/ Budondo
23	Lukowe Robinah	67yrs	F	Diviner	20-04-2015	Bulange
24	Mpadwa Lukowe	73yrs	F	Diviner	16-04-2015	Nakawunzo
25	Mpala Robert	38yrs	M	Client	13-06-2016	Kisaasi
26	Nabamba Budhagali	90yrs. (approximate)	M	Chief Diviner	15-04-2015 16-04-2015 08-06-2017	Budhagali/ Budondo
27	Nabirye Madina	26yrs	F	Diviner	11-06-2015	Bugembe
28	Nabogho Daniel	46yrs	M	Head teacher/client	26-06-2015 02-08-2016	Bukonte
29	Nabogho Juliet	34yrs	F	Client of TBA	28-06-2015	Magada
30	Nalongo	52yrs	F	Diviner/Medium	15-04-2015	Budhagali/

	Budhagali				16-04-2015	Budondo
31	Namuwaya Harina	20yrs	F	Diviner/Medium	22-04-2015	Masese
32	Namwase Edisa	70yrs	F	client	22-04-2015	Bulagala
33	Nankunda George	50yrs	M	Key informant/ Lecturer	14-10-2015	Kyambogo
34	Nfuddu Isabirye	72yrs	M	Diviner	08-08-2015 10-06-2017	Kimaka
35	Samanya Hussein	52yrs	M	Koranic Healer	19-07-2015	Mafubira
36	Torofina Bitali	62yrs	F	TBA	04-04-2015	Nawangoba
37	Ali Wairagala	68yrs	M	Client	22-06-2015 08-08-2015	Bugembe
38	Patrick Wairagala Mandwa	58yrs	M	Diviner	18-04-2015 28-04-2015	Bulagala
39	Yasin Nabogho	44yrs	M	Client	30-04-2015	Bulagala