

Artifacts in Cultural Identity and Spiritual Practice. Disjointedness of Traditional and Modern Artifacts, Symbols and Signs with Living Examples from Africa

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Abstract: Animals adapt to nature for survival. Man, instead, makes nature adapt to him. Animals change identity. Man changes skills and environment. In this process, man makes artifacts. Artifact is a derivative of Latin *arte* (skill) and *factum* (made) and means what is created through skill and not merely given by nature. Artifacts, therefore, reflect human success and pride. Indigenous people with familial heritage from their ethnic groups hand down the heritage from old to new generations. So, any people is identified with the heritage. In this heritage, artifacts identify both their producers and the environment. As such, artifacts are typical of certain peoples and places. They cover whatever is man-made. In changing environment, man creates a cultural order and superimposes the cultural on the natural order. Like artifacts, the cultural order mirrors both human ingenuity and natural reality. Cultural order suits human needs in the specific environment and so identifies both creative people and nature. Man and nature are not merely observable physical phenomena. Humanity combines physical, mental or intellectual and spiritual nature. This tripartite phenomenon is reflected in cultures. Nature, too, is not inanimate clay from which cultural objects are modelled - a typical mistake of naturalism and scientism. Man and nature are different entities but complement each other. There is a supra-natural reality beyond them. Thus, artifacts are made in reference to personal needs, nature dictates and spiritual roles. Artifacts also reflect human relations. Human contacts initiate a cross-fertilisation of ideas, concepts, perspectives, aspirations, practices, artifacts and other aspects of life. Globalisation through traditional migrations led to ancient civilisations. These are later destroyed by marauding gangs that culminate into imperialism, colonialism and modern globalization. Due to capitalism, the new forces undermine skills and usage of traditional artifacts. Economically, the artifacts are avoided to open markets for factory products. Mental colonisation turns victims against their artifacts as inferior, immoral and irreligious. Administrative colonisation uses force to ban cultural objects and traditions. Science and technology make local industrialisation produce foreign artifacts that hardly satisfy human,

environmental and spiritual needs. Demand is addition of value to people's raw materials, make money, and develop in all aspects of life, particularly jealously guarding Ubuntu. Knowledge and artifacts transfer serve foreign interests. Independence balances cultures and avoids domination.

Keywords: Artifact; Culture; Symbol; Ethnic indigenous; Identity.

Introduction and Background

This article takes a realistic approach to life, arguing that culture is man-made in space and time, but that man does not make this out of the blue. Nature that provides objects to be modified as artifacts is a reality. This leads to the availability of natural and cultural objects. Natural law organises nature and man. Human capacity organises the cultural order. Man experiences invisible power both in himself and nature. This complexity is augmented by the experience of power that is neither natural nor human. It is common to fail and feel bad, but end up with unexpected achievements that would not be possible if the prior efforts had succeeded. This provides evidence of the tripartite nature of human thought and practice - the natural, the human, and the spiritual. In awareness and recognition of the burning questions of being and meaning, we may begin by discussing culture, artifacts, symbols and signs. Limiting culture to a people's traditional ideas and practices is a common practice. This article extends the meaning of culture to the totality of human response to nature. This response entails material and non-material culture. Material culture includes tools, weapons, utensils, machines, clothes, ornaments, art, buildings, monuments, money, etc. Non-material culture includes ideas, institutions, beliefs, social roles, rules, ethics, attitudes, and other human mechanisms. The two sets of mental and physical culture are shared in common by humanity because man and nature are real. Individual thinkers discover the human and the natural phenomena as such and simply react to them as the given. This explains why indigenous peoples share human nature, human values, natural reality, forces embedded within the tangible and observable physical reality, and independent supernatural forces. From time immemorial, the homogeneity of this holistic approach to reality generates similar civilisations. They understand and apply their different languages to the generally same natural reality that surrounds them. They even share similar world views about supernatural life. Different peoples develop at different paces and so do their cultures, or ways of life. All the

samee, what they share in common make it easy for them to learn one another's languages, perspectives, attitudes, ideas and other aspects of life when they criss-cross. Above all, they treat one another as human beings - the meaning of civilisation. However, modernism mutilates and destroys the natural homogeneity and the indigenous civilisation, thus undermining humanity.

The emergence of modernism and its interference with traditionalism marks a special phenomenon in the process of human development. The problem lies within modernism interpreting reality differently in order to deal a blow to people's world views, belief systems and human values. Modernism initiates a different set of values, creates different perspectives and attitudes to life, establishes new institutions and systems and develops special new languages within languages to express all these novelties. It is this novelty that initiates the crisis of meaning. Due to the importance that modernism assigns itself to, 'culture' ends up being divided into genuine and fake. The genuine is assumed to be the modern because it is dubbed scientific, while the allegedly fake is the indigenous that is accused of being tinged with superstition. This article queries the allegations on the grounds that man is a cultural animal that makes cultural objects and superimposes a cultural order on a natural order for a better life wherever he exists. The article finds that modernism maliciously attacks traditionalism for selfish purposes. The attackers know the value of indigenous artifacts since they steal and safely keep them in their residences, museums and other places. Disjointedness of traditional and modern artifacts, symbols and signs arises because efforts to undermine traditionalism both succeeds and fails. Success is in the destroyed, distorted or disregarded cultures. The best for them is the inferiority of the mentally colonised. Failure is in the culture and cultural objects that still thrive in many parts of the world. Remedy is balance. Urgent attention to indigenous civilisations shouts. Development comes from within.

Disjointed¹ Traditional and Modern Cultures and Objects amidst Information Issues

Currently, co-existence of disjointed modern and traditional cultures within the same society is the order of the day. Normally, cultural identity, spiritual practices and other systems develop at their own pace and mature over a long period of time. Due to passing the test of time, they resist change. A society with its culture and traditions, norms and practices, etc. is clear evidence of such time and resistance. Making artifacts may be quick reactions for survival and other reflex actions, but sophistications like a common world view and associate institutions, practices, let alone a common language to express all this needs real time to accomplish. The most significant aspect of this evolution is education. Society is held together by values, and education is the vehicle of values. Through education people distinguish values from disvalues. They are held together by their common belief systems. The systems are a way of distinguish good from evil, right from wrong among other means of judgement. While traditional education is edification, modern education more informs than forms. Both educational systems equip learners with skills. With values, traditional formation controls skills. Modern education, instead, produces highly skilled people who can easily misuse their skills. School education teaches subjects and disciplines distinguishable by their truths and the different methods and methodologies of establishing and checking the correctness or falsity of these truths. In the final analysis, just as peoples or ethnic groups are held together by their artifacts, cultures, belief systems, spirituality, etc., groups created by educational systems are distinguishable and held together by types of knowledge and methods. Thus, subjects like physical and social sciences, mathematics, arts, humanities, etc. use different methods to teach their truths. The ever increasing needs, natural creativity and purely academic initiatives lead to development of such subjects. School education creates specialists of all types with their own distinct identities. In the final analysis, specialisation creates identities ad infinitum.

¹ Modern society is bedevilled with incoherencies and contradictions of scientific and indigenous practices. Clashes of religions, cultures, ideas and practices abound. Modern artifacts, symbols and signs are narrow, devisive and even dangerous as technical knowledge is too limited and blind. It lacks essentials like empathy. It leads to incomprehensible artifacts, symbols and signs. It creates mechanisms that are at the mercy of systems beyond human control.

Indigenous societies, too, have different cultures, languages, and other aspects that identify groups. There are identities of ethnicity, socio-political and economic roles and status, among other positive identifications. The key difference does not lie in modern sophisticated cultures and artifacts specialists, but, mainly, in human values. One may compare the role of human values with that of a lingua franca. Human values are more than narrow socialisation as they hold all humanity together. Focused modern education has little room for human values. An intelligent crook is preferred to a law-abiding poor performer who fails examinations. The created new identities within the same ethnic groups live apart, without the unitive human values. Specialists of different areas of study end up being 'foreign' to one another, and often form their own objectives and governments to achieve them. These identifications exist even in exact subjects like physics. To make matters worse, the educated and uneducated classes are distinct. Often children and parents differ. Relatives differ. The rural and urban people differ. Differentiations ever increase. Foreign religions, too, make even twin brothers and sisters into enemies with different sets of life ideals and practices. The extended modern nation state introduces new administration techniques and creates new institutions and practices like elections. Unlike institutions like education where the majority, in some societies, have little chance elections, like religion, are for all. This creates room for elections to categorise people into political parties with different ideologies, allegiances and other aspects that create internal wars. Modern social transformation, therefore, takes a different direction from traditional social transformation. While traditional societies' goals emphasise unity and peace among people, modern society creates differences and strife. Traditional societies' encounters retain and even reinforce cultural identity. Modern societies lack encounters as the stronger invade and subjugate the weak. Instead of cultural cross-cross fertilisation, there is a one-sided influence that promotes modernism and undermines traditionalism. These differences lead to disjointedness of traditional and modern cultures, artifacts, symbols etc. These exist side-by-side and clash. As if this were not enough, modern cultures and practices clash among themselves. In some education systems arts and humanities are discriminated in favour of science that also internally clash. This article selects examples of such anomalies from Africa. The disjointedness is not only caused by imposed Western cultures and resilient indigenous cultures, but also by specialisations that follow different directions. The intended Western

cultural dominance over indigenous cultures is a big success in some and a glorious failure in other areas. There are many cultural distortions that cover institutions, artifacts, symbols, and signs. As regards created classes, many remember human values when they drop out of such classes, e.g. political or economic power, employment or urban environment, or when general catastrophes like natural forces, wars, etc. reduce everyone to helplessness.

Unlike the indigenous society that is manageable due to uniform cultures, world views, human values and other tested by time means of social life and transformation, modern society is artificial, mechanical and forcefully governed. Artificiality creates mechanisms and systems that are independent of individual people. This objectivity is a requirement for placing people in an order desired by social organisers, for making things like the legal systems work, etc. One negative variant is lack of the human element. Indigenous society is communal. Order in modern society is more successful for operations, efficiency and the benefit of planners than the common good. This type of system aims at putting in place clear guidelines or laws and regulations whether the people comprehend them or not. The key goal is to produce desired results and reach planned goals. The problem is that resultant amorphous world systems, exacerbated by sophisticated artifacts undermine traditional and modern institutions alike. Modern society uses science and technology to build, define and run social institutions. But, blindly regulated systems threaten to destroy them all. Examples include collapse of empires, governments, monetary and other systems, projects, etc. Traditional societies live together and retain their cohesion through uniform institutional systems. People need one another to survive, and so society devises ways and means of achieving this cohesion. Socialisation, like a thread holding beads together, creates social institutions or structures designed to establish norms, rules, and reliability as means of meeting social interests. These include family - a fundamental institution and basic unit of social organisation. Modernism challenges this by promoting relations that are not pro-creational, etc. Next is education - the key institution responsible for knowledge, skills and human values transmission. Modernism challenges this by avoiding human values. The third category is religious institutions that comprise of organised systems of belief, practices, and rituals centred around spiritual elements that shape moral values. Modernism challenges this by focusing on the physical world,

materialism, consumerism and their relatives. The other category is government and politics or structures and mechanisms for organising the power and authority exercised in society. Traditionalism prefers authority as recognition to modern power that entails force. Then there are economic systems and structures governing production, distribution, and consumption of goods and services. Here, modernism excels as growing societies need sophisticated services. The problem is that without human values corruption prevails to promote capitalism. The same thing applies to additional institutions. There is a health care institution for maintaining and improving public health. The legal and judicial institution is a framework of rules, laws and regulations for interpreting and enforcing institutions like courts, judges, law enforcing agencies, media and communication for dissemination and consumption of information, art and culture for moral lessons, culture transmission and critique of society, public administration and bureaucracy for government policies, programs both public and private. Artifacts under each category vary according to space and time and the general modernisation process. Such modified artifacts include music, homes, vehicles, ideas, poems, books, paintings, pottery, jokes, scientific discoveries, etc. This article regards man as a cultural animal, and subsumes whatever is man-made, physically or mentally under culture. But due to the specialisation nature of modern education, cultural studies are limited to daily life practices, history, power structures, ideology, politics, economy, knowledge, technology, environment and other defined aspects of life that create different cultures, artifacts, symbols, signs, etc. within the same community. Man cannot stop this expansionism. But a person can stop himself from creating or using a wrong artifact. Total control starts and stops with self.

Culture, Artifacts, Symbols, Signs in a Modern Nation State

The colonial and imperial extension of the Westphalian nation state to the rest of the world results in the dominance that adversely affects general cultures and specifics like artifacts.



The 'rich' grab indigenous artifacts. Insult is added to injury with superiority gub. Humility and repentance beckon.

While cultural identity distinguishes ethnic groups in indigenous societies, a modern independent country is identified by modern modern conditions that include distinct population, boundaries, and symbols like an anthem, court of arms, a flag, currency, etc. A flag does not only symbolise an independent country but also the values of such a country through colours. The symbolic significance of a flag is also taken over by ethnic groups such as the Aborigines in Australian, America and other areas where Natives needs to assert themselves for recognition, or even by local and international organisations. Due to the opportunistic partition of Africa that mutilated the seasoned cultures of the continent, colonies eventually became numerous independent countries with different flag colours that symbolise different things, e.g. yellow for the sun, green for nature, black for the people's skin colour and animals, birds, or whatever is typical of a country as national symbols. The various colours make the map of the continent look like a huge flower, but with boundaries difficult to trace.

The key argument in this article is backed with the reality of independence. Unlike the current flag independence, authentic independence is defined by self-reliance that emanates from the free response of people to their environment for better survival. This phenomenon prevails when free

indigenous societies naturally and creatively reflect on their environment in order to change the circumstances for their advantage.



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The boats at Lake Bunyonyi demonstrate self-reliance artifacts as this transport has existed from time immemorial, but are also an example of mixed culture as some of these locally made boats have modern engines that use modern fuel. Jerry cans, instead of traditional pots or wooded containers, can be seen on one of the boats.

There is neither need nor temptation to look elsewhere for anything. The people employ what is in the vicinity to produce and use what they need. In this article, special attention is paid to how artifacts produced in this manner are evidence of naturally creative man being a cultural animal. People do not only create artifacts but also name them - a sign of being their master. Names, therefore, are part of cultural identity. A name identifies an entity. An entity covers whatever is distinct or has an independent existence. One of the philosophical nuances of existentialism is the belief that each human being is responsible for creating purpose or meaning in his or her life. While this may emphasise the idea of being or person vis-a-vis that of doing or action, it may also emphasise artificial existents and externalism as discussed in this paper. Being (in terms of man) refers to an entity or an existent that is characterised by intentionality. Doing refers to action that emanates from this entitativity existence. Due to personal existence, one is in full control of intentionality, but not in the effects of

actions that can even lead to unintended results or generate different effects from what is intended. Thought and practice create their own realities, such as a world order within which individuals or members view life and live it. Meaning depends on who defines and uses what. This challenges scientism, Eurocentricism, and unilateralism. Different people and peoples have their own aspirations, perspectives, and whatever is related to their meaning of life. To attain such a life, they create their own belief systems on whose basis they generate rules and regulations to guide their daily life. In the final analysis, two general realms of mental phenomena and physical phenomena emerge. While the indigenous people's understanding of what meets the eye is informed by their grasping of the mental phenomena, foreign observers build their own understanding of things on their own mental phenomena and perspectives. Consequently, what they express is a half-cast, a quarter-cast till the tiniest fractions of the true reality and even sheer concoction. Unfortunately, this is repeated when the West enforces their culture on others who similarly end up with half-casts, etc. of the foreign realities. This unrealistic and uncomfortable situation is exacerbated by the modern education system that imparts 'knowledge' of such misinformation and disinformation.

In this regard, one of the biggest modern problems comes in form of conceptualisation of issues. Traditionalism builds artifacts and cultures using human creativity, nature and the supernatural. Resultant ideas and concepts are kept in check by human values that make them realistic and relevant. Modernism aims at objective systems that are independent from their makers. The objective laws that guide their making are free of nature and the supernatural. The purpose for which they are put in place is also mechanical. This independence of ideas generates even more independent ideas and systems that are out of touch with reality. In the final analysis, incomprehensible systems that can be handled only by computers, robots, artificial intelligence and similarly yet to come lofty systems are created - some sort of utopia. In creating what is beyond human comprehension and control, man seriously puts humanity at risks. Humanity is characterised by reason, will and emotions. The created systems stand far beyond the control of their creator. The only solace is akin to children's jokes like one erasing a message and the readers console themselves that God read it anyway. The solace is that the Almighty God knows all the man-made systems, including those beyond any human control. Faith, therefore, keeps

people and societies hopeful and sound to the extent that many have no fear of nuclear war. Spiritual life, symbols and signs come in handy. There is a way in which people's world views and their belief systems are more in control than physical might. It is wrong, therefore, that foreign observers of physical phenomena conclude heaven and earth without comprehending the observed people's mental phenomena. Many thinkers build their own ideas on other people's unchecked ideas. They construct concepts on concepts, perspectives on perspectives, theories on theories etc. Ultimately, they come up with amorphous concoctions that populate the world.

Thus, many victims are subjected to concocted academic systems and courses only to graduate and become white elephants, a phenomenon that is farfetched in traditional civilisations. Within indigenous civilisations the meaning of things is tinged with the holistic approach to reality that reduces and limits artificiality to reality. Modern artificiality remains loose and uncontrollable. In modern civilisations, a great part of the world population is imprisoned in concocted and artificial systems that lead to hopelessness. There are very many people who work in these systems just to produce results intended for other people's interests. So many are doing what they do not know, let alone understand. This reduces people to other people's perspectives and life styles. In the final analysis, some people create other people. In them they see their own imagination, not reality. This is typical of people who criticise others basing themselves on their own points of view, regardless of what the other people think or how they feel. The worst scenario is forcing these baseless concoctions down the throat of innocent people - the meaning and mission of modern civilisations. Threads of control in these systems include the administrative machinery with power to discipline errants through regulatory positive law mechanisms, the enforcing police and prison system, the training and indoctrinating educational system, the economic system that reduces people to the haves and the have-nots and other machinations that make modernism, scientism, Westernisation and similar efforts overcome traditionalism and dominate the world. One of the biggest tools used to impoverish and control people is the monetary system. Numismatic artifacts like coins and currency are allocated 'values' that contradict human values. You pay to escape responsibility, violate agreement, twist truth, kill, deny justice and other evils. Stronger states with military and economic prowess exaggerate their own numismatic artifacts and underrate those of dominated countries.

Otherwise, oil-producing countries and those with a lot of precious minerals like gold, diamonds, among other natural materials - like Africa - would have the strongest fund currencies in the world. To the contrary, the rich continent retains the colonial legacy of 53 sovereign states that are divided by 165 borders and use 33 weak currencies - some of which are almost worthless.

Cultural Identity

Entitative existence - ability of being recognised or established as real - is pinnacle to our discussion of artifacts in cultural identity and spiritual practice. The concept of entitativity extends to a group of people perceived as a coherent whole or entity. There is no entity without identity. An entity is what is identifiable. This covers individual particulars and general concepts and abstracts. Names of persons and things fall under this category of representation. Thus, the name Uganda refers to a country that is represented by a flag as a symbol. A symbol is a visual or abstract representation of ideas, concepts, objects, or processes in the form of pictures, drawings, characters, numbers, among other graphic or verbal elements. Cultural objects symbolise people's identity. These objects are influenced by the people's perspectives to life. The general milieu emanating from the shared world view explains the symbolism and spirituality discernable in people's artifacts. This article discerns the usage and significance of artifacts as cultural objects of both modern and traditional societies. Part of the concerns of the article is the impact of modernism on indigenous fundamental thoughts and practices and the inconsistency of modernism. Artifacts play a significant role in cultural identity and spiritual practice. In indigenous societies people systematically make artifacts according to their stages of development. Right at the outset, all humans use what they see and can lay hands on to achieve their immediate needs. The idea that necessity is the mother of invention applies. Although artifacts are universal, the language used here is Rukiga from South Western Uganda. Depending on their environment, people pick objects like a stone *eibaare* and throw them at whatever they need to kill or scare. This develops from Stone Age and usage of a piece of wood *ekiti* to the development of a spear *eicumu*, bows and arrows *obuta nemyambi*, till guns *embundu* become better defence and fighting tools. In many societies, particularly Europe, wars were official traditional ways of exercising

foreign policy. Soldiers faced one another on the battle field, till recently when usage of new weapons radically transformed the war phenomenon. World Wars changed war perception, culture and practice for ever through discoveries and usage of automatic guns that shoot fast and indiscriminately, bombs that blast whatever they land on, chemicals that flow in rivers to belligerents and non-belligerents alike, etc. Luculative sales of arms lead to serious research for more accurate and destructive weapons. Enrichment of the insatiable greedy for power, money and material goods increases in leaps and bounds to the detriment of humanity. These modern developments sharply contrast with traditional expertise². Right from Stone Age, indigenous civilisations rely on human reason, nature and spirituality to improve human relations, relations with nature, and guidance from the divine for better life. Stones sharpen other stones for cutting whatever they need to. Wooden artifacts augment stone artifacts. The first hoes to till land are made out of wood *enkondo*. In many societies, special stones are still being used to grind grain for food and drink *okusa*. Skins are placed on small stones where feet are used to turn them into soft leather *okukandagira*. In forests and bushes, people can simply break nearby pieces of wood to scare away or kill dangerous creatures like snakes and animals. Those advanced in disaster-preparedness carry walking sticks, spears, bows and arrows, etc. Weapons can be fortified using physical or spiritual means. Physically, humans do a lot with nature. Poisoned arrows, chemicals and other scientific means are used in different ways. Repellant plants are used to chase away snakes, mosquitoes and other dangerous creatures. In this process, humans are not only creative but also observant, thus copying a lot from physical objects, plants, insects, birds and animals. Psychologically, humans beings understand one another, discover feelings, intentions and other things that help them live together. Spiritually, they are in contact with supernatural forces and behave accordingly.

² In traditional society, everyone is educated for life and self-reliance. So, education is for all, without an exception. Modern education is unaffordable to the majority. Foreign skills are inefficiently passed to very few and is often inapplicable in situations that lack coherency in development. Thus, some get skills from institutions but fail to apply them in rural areas that lack appropriate equipment. Even in urban areas the skilled who cannot be employed or afford equipment and means of using them end up being white elephants These results into lack of human capitalis and is a big source of underdevelopment.

All this diversity and life richness is dealt a blow by modernism that narrows its scope on physical reality, and behaves as if physical realities and laws existed alone. Nature and natural laws are very well known. Thus, right on the same planet, 'developed' societies are intriguingly building nuclear plants, even on the moon. Equally intriguing, the so-called developed countries focus on other societies and even the outer space, forgetting their mundane realities whereby they are devastated by natural forces like earthquakes and climate change. Due to this myopia, mechanically 'developed' societies suffer socially, politically, economically, and in many other ways. Big institutional threats stem from lack of human values, Ubuntu. Despite 'development', there are helpless people due to cut-throat competition - even oppression of the poor. Ironically, they export this menace by interfering with other societies physically and metaphysically to discredit them as unscientific and superstitious, respectively. As a result, the affected people who would have freely walked through their bushes and forests are shamefully killed in big numbers by a mere snake or mosquito bite. The interference cuts people off their traditional cures, protection and other remedies. Despite this handicap, a mixture of interference and resilience emerges. Traditional medicine and other safeguards are still available. Dangerous creatures, like the deadly poisonous snakes are kept at bay by the Pygmies' leaves copied from a bird, and stones that suck out poison. Elsewhere, they are avoided by building high structures like houses for sleeping in and high vehicles they walk on *mutambuka*.



Ethiopians on their high wooden vehicles for safety from venomous snakes. Pygmies need no vehicles as a leaf on their ear chases snakes away and their stones safely suck out venom. Others motionlessly look at a snake. Trying to run away can make a single snake kill crowds. They cannot run faster as it

hits heads one by one. Natural forces and secrets are also well-known and used for protection and development. Such is the knowledge that ignorant, or rather, hypocritical modernism tries to dismiss under the guise that the knowledge is unscientific and superstitious.

Indigenous people use observable physical and revealed supernatural powers along with their own science and technology. For example, they know and use biology, zoology, botany, chemistry, etc. This knowledge and a variety of usages are natural³. Biology and zoology help them with the knowledge of anatomy and how to treat or harm people and animals. Botany helps them to know different types of plants, e.g. those which are safe or poisonous and use them accordingly. They make medicine to cure and poison to kill, even by placing it on objects like arrows. As already alluded to, they use mathematics and physics to construct bridges, houses, and famous structures like pyramids. They use other sciences to distinguish between different types of soil and land like *wamutara*, where to plant or build what, among other things. As regards man, their knowledge of psychology is impeccable. In addition to telepathy, clairvoyance, etc. they can interview sleeping persons, *okusisya*, and find out their secrets. Victims recall as observers see marks on faces. They can scare or punish outlaws by putting them to sleep and making them wet their pants in public.

Enduring Traditional Artifacts for Life vis-a-vis Weak⁴ Modern Goods for Sale

Gradual progress demonstrates a thread of close connectedness of man, nature and the supernatural. Man and nature are connected by Stone Age artifacts to survive. Gatherers' skills to climb and later build ladders for

³By nature, man knows and respects spiritual, human, and natural powers. Man experiences unexplainable powers spiritually, in humans and in nature. Shallow physical, biological and chemical laws are not enough. Modernism has no means of observing spiritual, human and even special physical powers. Like the demiurge, modernism copies natural laws, but, instead of imitations, uses or misuses them to build good and bad systems that affect life accordingly.

⁴ Indigenous artifacts are all genuine and authentic. There is neither need nor technology for adulterating them. To the contrary, in modern society there are fake goods or imitations. Products like coffee are mixed with other substances. Synthetic products like rice and even meat are concocted for sale to make unrealistic profits. Capitalism without a human face thrives on corruption, a phenomenon that is totally absent in indigenous civilisations.

reaching any high object they need. They also build houses high up in trees to safeguard themselves against dangerous animals. Pieces of wood are used to make seats, beds, doors, *ebitebe*, *ebitanda*, *enyigyì* or bridges across streams *orutindo* and other things. Straw mats *emikyeka/ebirago* are used for beddings and hides *empu/emiguta* for dresses. People swim or use logs, drafts and boats *emigogo obwato* to cross rivers. Brave strong men fly on strong, long ropes *emigoye tied on trees* across rivers and back in the process of building bridges. Other means are used to build long and wide bridges. The bridges are built with strong pieces of wood that are held together using special creepers or climbers and tree barks that are naturally difficult to break. The people's science and technology lead to special knowledge of tree and animal parts for making artifacts. Hides and skins are treated and turned into strong leather clothes. Different ones are made for men, women, young boys and young girls.

Getting into these details is deliberate. Today, clothes for these categories of people are mainly differentiated by size. While in many societies buyers search for their sizes, in affluent societies there are shops for specific sizes where anyone of the wrong size will look out of place like a trespasser. In traditional societies one can look at the way a person is dressed and tell his or her social status. This is expressed through regalia at ceremonies, but traditionally the practice cuts across societies where one tells a married from an unmarried woman, among other differences. Today, cheap and weak objects, including synthetic fabrics and even foods like rice. Imitations like alcohol free beer, bleeding fake meat, fast foods, fast growing animals, chicken, plants and other deceptions are made to make fast money. Many are health hazards. To the contrary, traditional societies make genuine and lasting things. For clothing, strong hides and skins are designed and pieced together into appropriate dresses using ligaments - the long, fibrous straps of leather, i.e. leather being used to stitch leather together. Animal skins are pieced together to make clothes, bags and other containers or objects. Besides using ligaments and leather, selected products are made using tree barks, climbers, and other plant materials *emisi nemirondorondo*. Out of other animal parts, like horns, instruments are made for music, communication, among other functions. Both weak and strong wood are used for different artifacts. Wooden and animal parts are combined to build musical instruments like drums that are played using wooden sticks or human hands. Traditional artifacts are pure or authentic

not adulterated or imitations, useful not fake, and genuine or meaningful, not artificial or empty. There is a serious observation about 'finishing'. Quality traditional artifacts often look shabby and unattractive not shiny like the fake modern artifacts that are polished or made glitter to deceive.

Traditionalism and Modernism

This article lays emphasis on the key problem with traditionalism and modernism, i.e. independence of the former deliberately replaced with dependency syndrome by the latter. This is more marked in colonies, but can even be worse in colonising countries than colonised territories. Historically, traditional societies freely mix and work together both at home and abroad. The internal freedom leads to 'nations' that later build 'nation-states'. The external free movements lead to globalising indigenous civilisations. This globalisation leads to solid societies characterised by peace, social and economic development, self-reliance and other success stories. For example, visitors to what is later dubbed 'Africa' testify to such successes of human development. While traditional life is synonymous with independence, growth and development, modern life of colonialism, imperialism and neo-colonialism is synonymous with the misery of slavery, apartheid, exploitation, destruction among other things that benefit foreigners to the detriment of natives. Free traditional globalisation is replaced with three forms of globalization: the political characterised by oppressors and oppressed or rulers and subjects, the cultural bedevilled with fake ideas like superior and inferior or developed and undeveloped, or cultured and uncultured, etc., and the economic that the other two forms protect. Economic globalisation covers international movement of goods, capital, services, technology, information and similar concerns whose problem is the one-sidedness that favours stronger societies at the expense of weaker ones. It uses sweet language like economic integration where weaker economies are disintegrated to strengthen the invader's economies. It sings interdependence of national, regional and local economies through cross-border movement of goods, services, technology and capital - the trade that sees expensive raw materials being carried away cheaply as diluted products are returned as very expensive. The alleged globalisation of production, finance, markets, technology, organisational regimes, institutions, corporations and people under-develops and impoverishes weaker societies.

Deliberate Dependency Syndrome as a Goal

When the dominated people lose track of their cultures, the well-orchestrated dependency syndrome becomes implemented. The devastation is made worse by failure to repair and replace the lost or distorted cultures. In many societies traditional cultures have survived, but with limited chances for development due to isolationism, lack of competitive ability, and continued interference. In other societies, the cultures are discouraged but modern ideas and practices hardly effectively replace them. Absent or underdeveloped traditional artifacts that are not fully replaced result into many life difficulties. In Africa, for instance, there is superficial talk of Anglo-phone, Franco-phone, Portuguese-speaking and Spanish-speaking areas. There is an account from West Africa where school children sung before colonial masters who admired the *vernacular* singing as spectators admired the same as *French* singing. Part of the problem is the vast majority who do not follow a word. The second is that of grades in which the foreign languages are grasped. Many express themselves in vernacular using foreign words. But even experts in these languages have a number of problems such as who to write for and the difficult topics to handle in foreign languages. Like the language artifact, other artifacts have in many ways been replaced with foreign ones that are difficult to replace when they break down. Shoddy and even fake ones have invaded the market. Many things, e.g. vehicles and buildings become a problem when needed repairs fail due to spare parts, structural knowledge, etc. Water, electricity and other spare parts are not easily available. Some new vehicles are abandoned due to simple things like a carburetor. In general, there is a common problem of maintaining what one does not initiate. This covers institutions like education where some people dream of modernisation through science but fail to provide teachers and students, teaching equipment and other required materials. There is a dire need for a general development that accommodates such dreams. Otherwise, those who qualify to embrace the system often become white elephants in a society where their skills hardly apply. Many no-longer see laboratories, computers, or even simple equipment when they leave school where they pay so much, work so hard and pass so well. Practicing what one learns requires not only materials and market for the products but also general social awareness and appreciation. Above all, foreign control still plays a big role. For example, many qualify in tailoring, shoe making, and other modes of dress that are

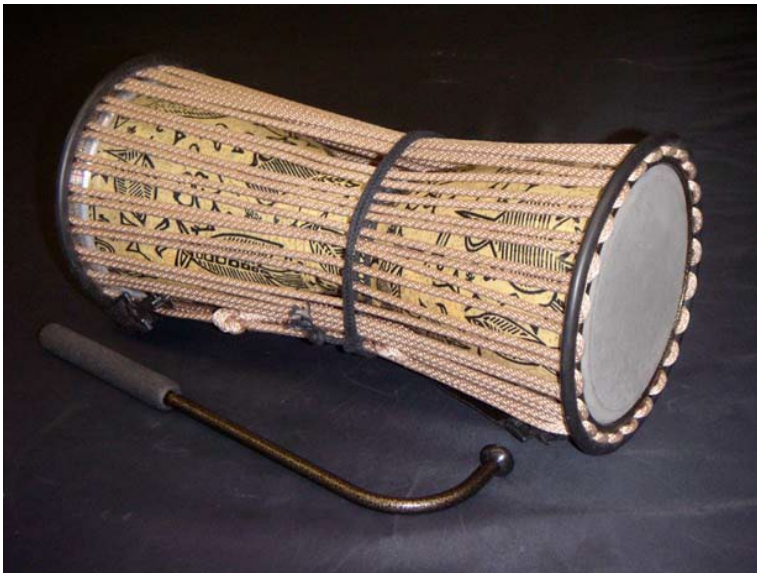
killed by the second hand clothes market enforced on the people by foreign governments. In a nut-shell, balancing modernism and traditionalism is a big issue. Protectng the interfered with cultures as, at the same time, a society tries to catch up with foreign ideas, practices, artifacts, etc. is a real problem.

Some people have been so mentally colonised that they find their traditional cultures and artifacts strange. Some have such artifacts in their houses in a similar manner as foreigners, i.e. as decorations. However, some people who persuade the so-called backward people to abandon desired traditional objects really believe in them, including those dubbed magical and satanic. Many are accused of stealing not only technologically sophisticated artifacts but also the spiritual powers associated with them. This does not augur well with Euro-centrism and the associated unilateral claims of scientific knowledge, technology and religion. It leaves converts to religions like Christianity totally confused. However, all along confusion has surrounded mental phenomena like Satanism that bare no equivalent concepts in many people's cultural practices and languages. In such confusion, some traditional artifacts and practices have been so successfully undermined that some people can hardly speak their mother tongue - a key artifact. To the contrary, others have resisted foreign penetration and change to keep their cultures and traditions intact. Despite the extremes, the porous human boundaries have allowed inter-cultural practices for time immemorial. There are hardly any societies completely free of foreign ideas and practices, even when practitioners are not aware of them. For example, some societies know or assume that artifacts stolen from other lands are their own. Even the true owners pay to see such artifacts in foreign museums. Many Africans admire oblesks standing in Rome, the USA and other foreign lands. They admire modifications of their artifacts or mere value additions to their materials. This is typical of hypocrisy. Many people have clear knowledge about successes of fellow humans and yet create lies - jutification theories. They justify evils like colonilism and imperialism, slavery, apartheid and discrimination, and know that recognising the truth abot the exploited is shhoting themselves in the foot. Artifacts are at the mercy of users. Mass Media artifacts can inform just as they can misinform or disinform. The difference depends on the user's disposition. This is why part of the argument of this article goes deeper than sheer justification of theft, looting and other wrong acts. Isolating people from their culture

affects them as human beings who fulfil themselves in the cultures entrenched in their belief systems. The isolation touches the core of humanity, i.e. doing founded on being. It touches the value of work. In this regard, the key difference between traditionalism and modernism is the idea of closeness of artifacts and humans vis-a-vis their being distanced. Tradition does not disconnect man from artifacts as modern education does. Traditional education is for life. It is edification. It is holistic. Modern education merely equips learners with knowledge and skills for performance. As such, some great thinkers undermine humanities like philosophy, spirituality, culture, among others to promote science and technology that are behind material development. Such a perspective ends up into utter underdevelopment if it lacks human values.

In this article, it is deliberately emphasised that traditional societies rely on what is in the vicinity to produce and use only what is necessary. Thus, artifacts are basically stone tools, bones indicating human modification, wooden objects that can range from spoons to boats depending on environment, pottery vessels, metal objects like weapons, jewellery, or adornments and decorations. Besides bones, from animals, people get artifacts like hides for clothing, horns for music or information, etc. The idea here is that human beings make artifacts out of what is available to them. This underlines independence because there is no possibility of the indigenous people imagining, let alone hoping to depend on other civilisations. Also underlined is environment protection. There is no room for interfering with nature by harvesting or killing what is not yet ready for use as in the case of mechanical fishing. Consumerism and amassing what one does not use or even need, or speculation for better market is modernism. Situations introduced by commercialism like the deforestation that culminates into global warming are unheard of in traditionalism. Deliberately importing quality goods like minerals, timber, etc. and exporting fake or imitations, selling what is not required, producing cheap perishable goods that need quick replacement, and other radical changes - just to earn - mark modernism. This affects both artifacts makers and consumers who no longer find fulfilling connection with artifacts. Modernism deliberately makes artifacts foreign and strange to the people to make them admire foreigners and fail to copy them. Sometimes, factory workers are known as numbers, and use measured skills to produce parts separately that are put together elsewhere to produce end products. Even

to produce a shirt, some people specialise in sawing parts like collars, sleeves, etc. for others to piece up. The creative joy that an expert feels after a complete artifact has died a natural death. One can extend one's imagination to the production of deadly weapons. Piecemeal specialisation may reduce awareness of a complete artifact like a bomb and its havoc. Disjointed pieces of artifacts make full sense to the planners. Culture of focusing on specifics tampers with realisation of nature and effects of wholes. One producing this or the other part may not be thinking of killing people or destroying property. This unawareness is very well orchestrated among the workers in colonies who dig out minerals like copper without knowing it is the bullets that shoot them, plant cotton without thinking of gun powder, go to church to turn the other cheek, among other means of providing ammunitions used to shoot them. Some academic research methods are designed with unethical ulterior motives. So are games that culminate in war weaponry, et cetera. Artifacts have become so specialised that human parts can be exchangeable or artificially replaced. Lucrative trade in human organs is in vogue.



The Nigerian talking drum and similar artifacts are authentic and serve social, spiritual and other needs.

Modernism is the epitome of the scientific development that comes with positive and negative effects on life. Modernism emphasises the type of

intellectualism that distances people from one another as specialists in diverse areas of study. It separates thinkers from personal life as it employs objectivity at the expense of subjectivity. What matters is the analytically explainable. This closely works on physical reality but keeps man out of unanalysable reality and unobservable nature. It keeps man far from the supernatural reality that cannot be scientifically analysed. However, even the material is not totally analysable, thus rendering realistic the philosophical joke: what is matter? Never mind. What is mind? No matter. This myopia is typical of the modern view that only scientific facts and methods render the truth about the world and reality. But truth, world and reality can hardly be subsumed under modern science. The Renaissance period return to classical knowledge of natural or physical laws led to the explosion of knowledge and the modern education characterised by different truths with different methods of establishing them and checking their authenticity. The narrow idea of modern science is deliberate since, etymologically, science means organised knowledge and since science in the sense of application of nature and natural laws knowledge is common to all societies in their levels of development. The shallow concept of science is misused to undermine and even ban 'other cultures' or whatever is not 'scientifically' analysable, like traditional methods of healing and other aspects of life.

There is no argument about the meaning of 'development' of different things to different people. The problem is that modernism endeavours to limit this development to narrow modern science, disregarding indigenous science. True. Lack of the narrow scientific or analytical knowledge denies one of the required skills to understand and use mechanisms put in place to deal with issues in modern institutions. However, lack of the holistic approach to life similarly makes 'modern' societies less developed in terms of understanding general reality anhuman relationships or 'civilisation'. True development is internal, not external. First, people living in places materially developed by others cannot be referred to as developed. Second, even those who develop physically and materially but use the developed artifacts to destroy property and life seriously fall short on development. Human curiosity and subsequent knowledge and actions are inexhaustible and indeterminable. Knowledge is context-sensitive and situation dependent. So, a knowledge artifact and other artifacts are both limited and unfathomable. They are limited because they are accomplished and

observable in space and time. They are describable and definable, but unfathomable because human nature - their source - is illimitable. Thinking, new knowledge, creativity and new artifacts are unstoppable. No one can tell how far knowing and acting - in absolute terms - can go, when, how and why. But while the meaning and results of actions are uncontrollable, intentionality remains under human control and characterises all human beings. Humans physically and intellectually differ. Their artifacts, cultures, aspirations and activities differ. All the same, they morally remain the same. Therefore, developing a person physically and intellectually, the speciality of modern science, can be futile since human rationality has no bounds as is evident in artificial intelligence. Any neglecting of the real and true nature of humanity, i.e. spirituality and morality is planting a bomb to blast the traditional social bridge of unity in diversity. Indigenous people meet and treat one another as human beings - the true meaning of civilisation. Modern societies are enslaved by the type of capitalism that thrives and flourishes on disvalues like theft, cheating, deceiving and other negativities. They invest heavily in artifacts like the lethal weapons to conquer and loot other people's properties, oblivious of human values that run counter to evils like theft, lies etc. Becoming your brother's keeper, not enemy is the right course to human development and civilisation. Without a world-view that defines life and sets living standards, people are relegated to groping in the dark. Without grasping the meaning of life and having a sense of direction, the haves and the have-nots, the knowledgeable and the ignorant - all humanity is equally lost and full of anxiety. Without trust, fear with its ruthlessness colonises the world. You look aside at the risk of losing property to a neighbour. You look over your shoulder all the time. You bid farewell to people and hide to observe their next move. Cutting yourself off human values to chase materials values renders you permanently insatiable. Lack of trust cuts you off humans who become worse than natural catastrophe and the brutes than cannot plot. You envy insensitive robots that envy you for feelings. No one feels safe anymore. Happiness migrates from hearts and faces to nowhere. The world deserves far better.

There is a need to reiterate that any discussion of artifacts or culture in general, outside the ambit of humanity, is deceitful. It is this deceit that colonised societies have been subjected to. It would have been less evil if the use of gun-power and the intention to loot had been declared. The defeated and looted would have learnt a lesson. The humiliating defeat and walking

away with the loot would have been a challenge to be met - a wake-up call. It would have served as a chance for disaster preparedness. Such a challenge existed among some pastoralist societies that raided to replenish their livestock, e.g. when natural catastrophes struck. This challenge was 'democratic' as every group knew about it and expected it. The logical explanation and consolation was sharing the raiding causes as today is this and tomorrow is that group in need. In reality, those who raided and looked after the cattle well sustained the cattle-keeping culture. One way of understanding this is the realisation of the modern disastrous practice of raiding cattle for market - to be slaughtered and never seen again. Other ways of appreciating such aspects of culture include the fact that traditional owners of big herds of cattle are not selfish. Neighbours can freely access products like milk as if the cattle were common property. What is being argued here is the dire need for people to be masters of their own situations and destiny. Indigenous societies have problems and related solutions. The situation gets out of hand when foreign problems and related solutions, or none at all emerge. In traditional societies nature, fellow humans, supernatural realities, artifacts, properties, and other forms of phenomena are intertwined. Disconnecting these realities, undermining the holistic approach to life, dismissing unity in diversity, but above all, promoting everything modern and demoting everything indigenous has left an indissoluble mark on both traditional and modern societies as both suffer the threat of losing humanity aspects and trends of genuine life.

Traditional Artifacts for Civilising vis-a-vis Modern Artifacts for Uncivilising

There is no argument about indigenous peace artifacts and modern arsenals. The falsehoods that make traditional societies lose track of their natural development under the guise of 'civilisation' hardly spare any society. There is a sense, therefore, in which attempts to seek the cut off trends cut across all societies, although some are worse off than others. Sometimes one hears of the plight of 'backward' societies that are out of touch with 'modern' civilisation. This 'backwardness' is blamed on ignorance. Concepts like 'mainstream' ideas, attitudes, or activities attributed to Western thought and practice abound. However, one does not need to labour the point of real 'backwardness' and 'uncivilisation' in Western thought and practice like imperialism, all forms of colonisation,

slavery, apartheid, exploitation, deceit and related evils. These characterise modern societies and only overflow to traditional societies. The disclosure of misinformation, disinformation, malicious destruction among other sins against other cultures has hardly influenced the arrogance and impunity that continue to bedevil the world, even when confessions abound. The heavily sponsored scientific research in the production of 'weapons of mass-destruction', biological, chemical and other weapons, misuse of artificial intelligence and other innovations to curtail peace, development, and other human achievements leaves admirers of Western civilisation in utter disappointment and regret. Many societies know terrible things that can be done to destroy others but keep them a secret, particularly to exclude those who could easily use them to hurt others. So, it would be wrong to argue that the West concentrates so much on artifacts that destroy life and property due to their knowledge of science and technology. One can argue that knowledge of science and technology is held in common but some use it while others misuse it. Structures like pyramids, obelisks and other wonders of the world - known and recognised or not - would be impossible without science technology, and other forms of knowledge. Many civilisations had their wise men and women among other experts. These civilisations bequeathed so much knowledge and practice to Western civilisation where thinkers like Aristotle are recognised to have known whatever was worth knowing at their time. In the next epoch, thinkers like Albert the Great are known to have been great scientists. Pre-Romanesque, Romanesque, Gothic and the classical forms of architecture would not be possible without the science and technology that could have been used to build structures for other purposes, if spirituality did not excel. The monasteries that made wine could also have used their knowledge of chemistry to make poison. One can further argue, therefore, that what changed from traditional to modern society is not knowledge but character. Application of knowledge leads to wider and deeper knowledge. So, a lot depends on how one uses knowledge since knowledge can grow and develop either for the better or for the worse. While humans can fail to predict the results of their actions they remain in charge of their intentions. In this sense, what is important is not artifacts per-se, but people who think of them, make them, and use them *mutatis mutandis*. This is a requirement for independence.



Cattle artifacts are multiple, e.g. skin clothes, horn musical and communication instruments, bone tools, foods like meat, milk, firewood, building materials, manure, tilling the land, time-keeping, bride wealth and trade symbols, signs of social status, etc. Like land, cattle are a complete means of livelihood. Pastorarists like peasants are independent.

This article on artifacts, therefore, does not take interest in enumerating artifacts, let alone giving evidence of their existence, quality, etc. Everybody has this knowledge, even more so those who admire other people's artifacts and even steal them only to make an ass of themselves by telling blatant lies about them. The article argues that all humans create and use artifacts as a response to their environment for improved life. Artifacts can also be based on ideas and concepts - positive and negative - to demonstrate perspectives or symbolise realities that people's belief systems hold. Traditional society generally hands down more positive than negative values. This is explainable by the fact that what generations hand down is the common good that is always positive. It is, therefore, of special interest to wonder where the world - whose existence is threatened - would be if modern science and technology were totally employed for the common good or human development. The argument of this article is more the basis of artifacts than the artifacts per se. Artifacts emanate from fundamental realities like the meaning of life and take people back there. Modernism that distorts and reverses the natural idea of artifacts and their purpose of

improving human life and properties leads to destruction instead of construction. Traditional society makes an effort to educate and civilise everybody in order to promote humanity and protect environment - the means of livelihood.

Due to the modernism attempted reversal, many people have lost trust and respect for one another⁵. They suspect one another as enemies. One would rather meet an animal - devoid of malice - than a fellow human being that plans evil. The article argues for humanity, nature, and the meaning of life that entails spirituality. Traditional artifacts reflect these realities. Morality and spirituality are required to reverse the modernism reversal. The situation is so dire that societies that still recognise humanity and welcome all people are disregarded and considered silly and naive. The meaning of human development has changed. Respect for material development is like that of a shining structure whose invisible foundation remains vital. The reversal of values appears to make artifacts more admired than their makers, let alone for what they are made. This is partly because modern artifacts are mainly for practical purposes. Many of them are scientific products and less concerned with symbolism and spirituality. The world is caught up in the modernist trap of artificiality and transient reality. The idea of running away from general reality to specialisation has greatly assisted science and technology. Know more and more about less and less till knowing everything about nothing appears to be evident in a number of ways. First, the replacement of barter trade replaces quality

⁵ Through traditional human encounters, people meet and treat one another as equal human beings, thus breeding trust. There is no such encounter in modern society where newcomers depict themselves as superior bosses over alleged inferior subjects. As hardly anyone takes the nonsense, force ensues and trust is replaced with fear and force as even the fearless must obey. A new type of 'trust' sets in, i.e. surrendering and openly or silently swearing allegiance to institutional superiors. This makes the traditional thinking out of the box difficult, as participation in communal affairs is replaced by challenging or rebelling against authority. As many live in institutions or organisations they do not comprehend, following things sheepishly leads to total darkness. Leaders, however ignorant, set religious, social, political, economic, health and other standards for others. Political parties arise as a means of participating in decision making, but many hardly understand policies, if any exist. Other areas are made difficult by narrow school education and specialisations. Appointment of religious leaders is allegedly from above. Despots become gods and goddesses. Regarding one another as humans civilisation dies a natural death. Systems make some become more human than others. Human rights are relegated to entitlements and deserts to compete for.

materials with symbolic representation. Trade becomes easier when one carries a sheet of paper representing the quantity of possessions, like gold. Eventually, the reversal of true value to concocted value sustains artificial systems. The monetary system ends up being manipulated with currencies without the traditional gold backing. Cheating using valueless currencies to cheaply buy high valued goods sets in. Today, artificial intelligence has concocted so many things that if Angels sounded trumpets to signal the second coming, Jesus would find Himself without audience. This may be conveyed by Bakiga warning against lies - *obeiha tabuura ngabo*, i.e. a liar is not believed even when he or she tells the truth. This puts people in trouble. Highly developed artifacts strongly support and promote the rampant misinformation and disinformation. Science and technology are a double-edged sword. The traditional holistic approach to life safeguards people against such deception through artifacts. Traditional society has quality artifacts unlike modern society whose artifacts are devalued or diluted by disvalues like lying, stealing, etc. and general inhumanity. Disregarding morality emphasises doing at the expense of being. The emphasis makes doing open-ended, as it were, and leads to uncontrollable systems. Robots are immensely strong and extremely intelligent, but have no feelings - no soul searching or self-control. Such feelings or self-criticism characterise humanity. The mechanical systems may be comparable to an overweight person whose body knows no limits for appetite to the extent that the massive body ends up controlling its owner. Complex modern systems generate immense data that require artificial intelligence to analyse. In the final analysis, systems are at the mercy of blind laws. What makes all shudder is that this can easily result into systems that are neither self-controllable nor man controllable. The ultimate outcome is to whom it may concern. The inability to control things threatens the possibility of the unimaginable crash of the artificial systems. This, in turn, threatens to make all creation tilt to a halt.

Internal and External Culture

Artifacts change, grow, and develop in time and space, but they are the very first cultural objects of every ethnic group. Stone Age demonstrates self-reliance. The people look around themselves to cater for their needed tools and equipment. All the artifacts they need are generated from their environment. We also need to note that culture is a two-realm phenomenon. The first cultural realm is ideas. This internal realm visualises the

circumstances and forms ideas. The actualisation of these ideas results into actions and products. Products serve the immediate intended purpose. So, what comes first is environmental challenges that the curious mind reflects on to come up with viable ideas. The second cultural realm is the visible actions that put the ideas in practical use. The temptation of observers to limit culture to the second order arises due to human limitations of using senses to hear a different language, see different artifacts, and observe how differently a cultural order has been superimposed on the natural order. This is natural because people know themselves through observing those who are different. They actually describe and name one another according to what is striking in their observation. Later, a people know themselves as Bakiga just because they are named so. Some people were once dubbed Christians by those who saw them escaping. People hardly observe themselves to know their characteristics and name themselves accordingly. Those who observe them do. Such internality and externality are natural. A child is born and those who observe circumstances name the child accordingly. Bakiga names need a book to discuss.



Bakiga dance, like the above, is highly emotinal and vigorous. Foreign observers regard it as the same dance, but there are, actually, different types of this dance, each with its own music, instrumentals, style, meaning and name.

Naming is generally left to observers, as even old people do not know how they look, walk, speak, etc. but observers know and give them nicknames. Well-known institutions are defended by leaders but remain under the scrutiny of internal and external observers. Members carefully observe

wrong things and point them out. This results into both social strife and growth. Aspects of culture like a sophisticated language, a common world view and the belief systems based on it, traditions and other human aspects need a tremendous amount of time to be accomplished. The issue here is the significance of internal observers and critics without whom society is bound to remain stagnant. This is proper thinking out of the box. The key concern here is that internal critics understand the 'box'. External observation takes yet another turn when ethnic groups observe each other. In this case, what exposes itself to external observers is not natural but what has been put in place i. e. external culture. Traditional societies generally share world views and their cultures are close. Although the assumption that culture is people's artifacts, language, behaviour like dance, music and drama and other externally observed things persists, neighbouring groups may share aspects of internal culture. All the same, due to external culture, peoples describe and name one another according to what they see, hear and generally observe. Ethnic groups cannot observe and name themselves. Only when their identity is discerned and they are named accordingly do they ooh and aah over themselves vis-a-vis other peoples and societies.

The problem of judging people according to their external culture can be demonstrated with admiring or discrediting any visible structures without comprehending their foundations. The first stage - the foundation - is vital. It is the source and the basis of the second. It controls the second and makes thinking out of the box possible. Some people, without comprehending the 'box', criticise such a cultural order, as is the case with colonialism and imperialism. Thinking out of the box is founded on the awareness of the ideas and their purpose. Only people who know the purpose of certain ideas are in position to judge that these ideas have achieved their objectives or not. If yes, they conform. If not, they rebel. The unfortunate who cannot think out of the box tend to conform to established systems, whether their results are good or bad. There is a temptation to associate dogmatic minds with traditionalism, since the tendency of traditional society is to produce people of one accord. While this may be true, a lot depends on what different forms of society entail. The multiplicity of societies leads to innumerable cultures to the extent that there can be personal cultures, or ways of life. Creative minds are individual persons' minds. Cultural objects that emanate from these minds, therefore, are bound to reflect the ever

increasing human challenges and needs. Some colonial efforts to employ experts in all fields to examine and explain certain cultures and products failed because there was nothing fixed to analyse. People's minds are ever reflecting on the ever changing reality. Dogmatism, therefore, tends to belong more to modern societies where experts and workers are required to conform to professional codes. Many people work by applying theories or formulae they hardly comprehend. Religions are guided by unquestionable 'books', doctrines, and other determined systems. Lawyers stick to legal provisions and precedents. Drivers are mechanically guided along roads they do not know, and some have ended in no-way-through positions or even water bodies. Accidents and other problems associated with this dogmatic mind created scientifically and technologically abound.

One crucial modern problem is failure to think out of the box. As mentioned above, the issue of experts, to say nothing of workers, being mechanically controlled condemns these great brains to the box. Besides trusting established laws and regulations, some face the problem of changing lucrative systems, however dangerous they may be found to be. Material gains have in many ways overshadowed human values like the truth, security for life and property, and other human ideals that cultural artifacts are, in the first place, sort after for. Thus, dangerous artifacts are in vogue and widely used to gain fame, favour, material and monetary benefits, etc. Thus, thinking about external culture per se has become well established. There is a dire need to correct wrong mentalities and perspectives to reality. These are the all-important internal cultures responsible for the external cultures and artifact. If those who merely employ the products under their care were able to think out of the box, they would be in position to judge to what extent the external culture fulfils the internal culture. This, of necessity, results into adjustments to meet the challenges. Normal challenges are those to meet in order to improve nature and humanity. To the contrary, thinking within the box or working within the surface of belief systems, dynamic cultures, inexhaustible artifacts, etc. leads to good improvement of for narrow goals like the artifacts for accurately killing targeted people and destroying property. Improvements suit the context that often changes. So, there is a big contradiction between shallow/narrow and deep/wide thinkers who struggle to fulfil the required objectives of culture and artifacts.

Change is routine, despite generally accepted principles, human values, among other aspects of life. Cultural variations are inevitable. So, artifacts as symbols and signs are of such tremendous magnitude that one needs to eat humble pie and quickly plead ignorance in any attempt to do justice to them, together with the culture phenomenon as a whole. From this vantage point, it is clear that the idea of world cultures or artifacts is a dream. Despite this challenge, certain ideas like 'African' culture or artifacts are widely referred to. To begin with, 'Africa' is a concoction that is, actually, negative to so many users of the concoction. Many of these simply close their eyes and, like the good old arm-chair anthropologists, clearly see their 'Africa'. For such thinkers, therefore, talking of 'African' thought and practice make perfect sense. They do not need to look anywhere to verify their claims. Everything is in their empty heads. It is sheer imagination. There are others who have made tireless efforts to create 'Africa' and know what they are talking about when they refer to their script. In the process of registering 'tribes', some people who did not understand what the colonists meant were given concocted tribes. The same issue arose when the baptised had to adopt the Christian names they did not understand. To avoid issues where men could choose female names, and vice-versa, some names were chosen for them. All the same, misspellings, mispronunciations, and other issues abound. Later, some names were dropped as meaningless since they related to no Heavenly Saints. All Bakiga names have meaning and even reflect signs and symbols. Buguuzza, for example, is a resister. Bagande means, let them starve. Bujara means one born during hunger. These brothers survived the great famine. Other names given according to events include Kateera who was born when extractive colonialism raged. Minors who blasted stones in search of minerals were called *abateera mabaare*. Other names depict special perceptions. For example, Beyaraza is a rare name preserved for a family, particularly a mother, with good reasons or evidence that they will be envied for the born baby. That is why such mothers are regarded as proud. In modern times, many adopt the name for different reasons.

Independence Requirement for Culture and Artifacts: A Bakiga People Experience

This article argues that human beings are free agents and quite unpredictable. Human nature is founded on freedom of thought that leads

to ideas, concepts, perspectives, cultures, artifacts, among other natural and mental products. Describing culture and artifacts by sheer reference to what meets the eye is shallow and deceitful. To lessen or even avoid the limitation of superficially describing artifacts and mechanically associating them with certain groups of people, this article makes general observations, but narrows its focus on Bakiga people's cultures and artifacts. The choice is guided by ample knowledge of the people as a member. Deep and wide knowledge of this society reveals that the request for illustration of artifacts cannot be exhaustively met. People express quite a lot using artifacts that even verbally enumerating artifacts becomes a problem, let alone translating them into foreign languages. Artifacts are not mere tools but also a language for communication. Some sound out messages, e.g. the West African talking drum, horns, etc. The main language, however, is communication through symbols and signs. One of the examples used in this article is a hoe by Bakiga people. Other artifacts for communication include those that represent mathematical measurements, e.g. how much. Traditional Bakiga traded among themselves and with their neighbours. They practiced barter trade and usually used artifacts as measurements. This led to different sizes and each size with a specific name. Therefore, this article, or even a sizable book would not do justice to presenting the whole range and variety of the artifacts. To make matters even worse, different materials give different names to the artifacts made out of them. The various usages of these artifacts also give them different names. While all this complexity makes Rukiga language formidable and very rich, foreigners find problems catching up with the variety and complexity. It is important to note that all indigenous languages are similarly formidable and complex. The spread of some to other cultures and the need to write them for easy teaching and learning has tended to undermine their expressive power. Their being defined, to some extent, disconnects languages from the ever changing reality they are supposed to capture and express. This ever growing language applies to artifacts, too.



The hilly area that is dubbed the 'Switzerland of Africa' protects Bakiga from foreign invasions and preserves their culture. Rukiga is regarded as one of the oldest languages. Its speakers easily follow other Bantu languages.

At the Bakiga 'give-away' ceremony *okuhingyira*, the hoe symbolises family to sustain society. The ceremony is not centred on bride and groom. It is directly connected with land - means of livelihood. A Mukiga man does not own land, or even a house till this moment, when pieces of family land are allocated to this new family. More significant, however, is the bride's symbolic posture during the ceremony. She could have stood up or knelt and stretched her hands to receive the hoe. The hoe could have been placed on her head. But she had to sit down and stretch her legs before her, *okurambikyiza*. This expression, among the Bakiga, is heavily pregnant. It is often used with *okuhugaho*, to be totally relaxed, less concerned or not involved at all. During the heavy marriage battle between 'divided' relatives, she is like a statue, *okwekyehesa*, or self-reduction to no emotions. She shows no awareness of the battling sides, let alone siding with any. She never utters a word when the hoe is placed on her thighs. This silence or impassiveness symbolises agency, or a neutral existence put in place for whoever would be in her shoes to serve certain purposes. She was a wife to be. A mother to be. A hard worker to sustain a new family. A new member of a society different from where she is born and raised but where she is ordained to live for the rest of her life. This is not unique to her, but a special social status, different from a mere personal achievement or challenge.

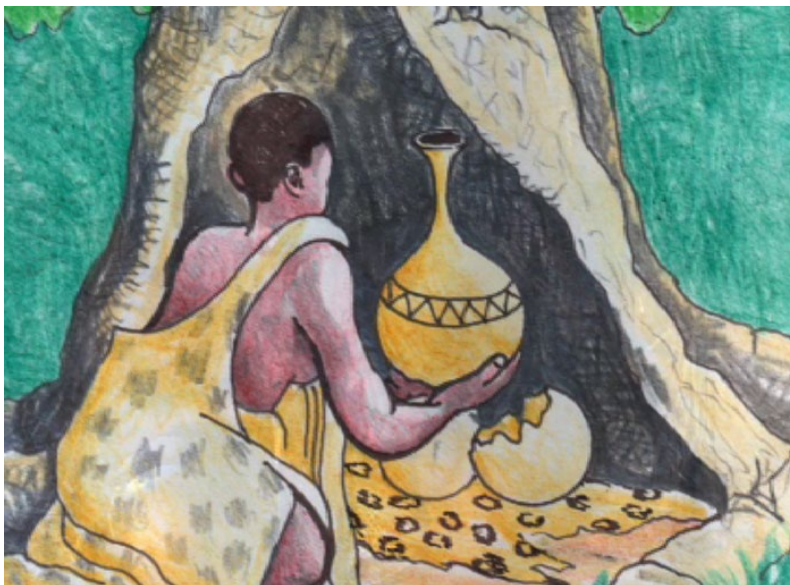
However, positions differ from their occupants. After being placed in this cherished position, in traditional society emotions showed in the real act of taking her away. Not only did she cry, but all her relatives and friends did. A special melody in which the bride would publicly say goodbye, express her personal fears, and whatever she felt like saying at this memorable moment *okugabuka* was part of the ceremony.

The Bakiga population is of various origins like the bordering Tanzania, Rwanda, Congo, Ankole, and other areas from which inhibited migrations took place. This population variety, but mainly the nature of the terrain, have made observers dub the Bakiga area, like Kabale, over 3,000 m and 6000 ft above the sea level, the Switzerland of Africa. The Bakiga's innumerable artifacts have no equivalent foreign words, other than general terms like pots, utensils, food staffs, implements, etc. So, a suggestion to illustrate so that one looks at them makes perfect sense, but space and time prohibit the exercise. For example, artifacts to quantify or contain and serve drinks are made out of clay and plants like climbers. Clay pots, see illustration below, for liquids include a small *engyemeko* (to boil and hold hand washing water) and big ones like *enjoga*, *entango* and *ekyigaara*. Pots for cooking include *orwabya* (for cooking meat, etc.) *enyungu* (for cooking potatoes, etc.), *enyungu egoya* (for mixing bread flour) *okugoya*. There is a small pot, mainly for source, *orwabya*. *Eihungu* that serves the same purpose is curved out of wood. These keep source, mainly meat, hot and palatable. Seed source and vegetables are served in straw containers, like *entemere*. *Ekiibo* is for sorghum or millet bread, *obuhemba* or *oburo*. Other solid food is served in similar straw dishes, *entemere*, *ekiibo*, and even bigger ones like *orugari*, and *entaara*. *Orugari* is also used for grinding grain into flour, *okusa* on a grinding stone *orubengo* using a smaller stone *eseiso*. *Entaara* is also used for winnowing seeds and grains - *okwera* or throwing the mixture into the air to make air remove light chaff from heavy seed or grain. *Okukywa* is a smarter skill of separating food staffs from stones that they mix with in the course of drying.



Bakiga clay pots are of different shapes, sizes, names and serve different purposes. Thise type is Enyabya mainly for cooking and drinks.

There are also special pots for honey, *obwokyi*. When goods like alcohol are traded, only the drinks are taken. Pots are returned for future use. But a pot of honey never returns. Hence, the expression *kanyungu nabwokyi* meaning forget it - it will never return or be seen again. Size, shape and usage define these pots. Big ones are reinforced and protected with special tree-barks, *okushenga*. Gourds that yield on a climber, *omwongo*, can be cut into open containers like *akashare*, *orushare*, *ekishare* of different sizes. Containers that remain closed include *enkoro*, *enkyeka*, *orugunda*, *ekisisi*. *Orugunda* is a highly symbolic long-necked-calabash. A high bed is built for its climber plant so that under the bed the long neck remains straight. The bottom of it is a large container and its top is a much smaller chick-like shape. Like other calabashes, it is usually decorated and looks beautiful. It is used to serve drinks to special people at special occasions and for special purposes. In religious symbolism and ceremonies, it may be comparable to a Christian Chalice during Mass at the alter.



Sacrifice offering with orugunda. A same shaped pot (engyemeko) can also be used. The broken pots are for meat. Bakiga concept of life goes beyond the scientifically analysable anatomy to duality (body and soul) in which a person is able to transcend himself and even judge himself as wrong or right regardless of what others say. A person is in touch with himself, others, and the invisible world dismissed as unscientific. The experience of this world is undemonstrable and subjective, but sharing it makes it 'objective' in the sense of not being limited to personal experience. Personal experience of a talking piece of wood, consecrated wine dropping on cloth and coagulating, visions of the cross, heaven and purgatory, vivid dreams with clear revelations about the dead, among other experiences live little doubt about the limitation of scienticism and the futility of modernism attacks on spirituality, spiritual practices, artifacts and other realities beyond scientific explanation.

A milking pot, *ekyanzi*, is curved out of wood. But containers for keeping milk and making ghee, i.e. *ekishaabo nekyirere* are gourds. Since in the field of anthropology food could be considered as an artifact, we need to note the complexity added by different types of food and drinks. Animals are raised in special ways for the quality of their milk and meat and even games like fighting. Fresh milk from an animal, *amashununu* is different from milk kept in a container, *amakyunda*, till the removal of ghee *amajuta*. Meat

differs according to the types of animals and parts of the body. It is named and used accordingly for occasions, rituals, and other practices. In certain groups certain animals are never eaten, nor even their milk drunk. The same applies to reptiles, insects and plants. Many plants are not edible but medicinal. Life is regarded so vital that the people do all they can to save and protect it. As we have seen, marriage is for sustaining life. Babies who lose mothers after birth are immediately saved by feeding old women on special fruits that instantly cause relactation. The premature are kept safe in millet husks *omuwezigye* where they grow as if they were in a womb. Plants are used for foods and medicine for life, and are often named according to their usages. Places are also named according to the plants and animals found in those places, just as children are named according when, where, how and other circumstances in which they are born. The animals and plants also serve as clan totems that give them identity and help society to avoid incest and guide intermarriages for health and social reasons. Intermarriages do not only promote healthy and strong families but also implement foreign policies that hold societies together and sustain peace and security among ethnic groups. In a nut-shell, cultural artifacts are not only for utility, beauty, and other purposes but are mainly people-centred. They help people understand and share life.

The Latin dictum, *primo vivere*, captures the concept of this part of the article. People must *be* before they can *do*. Cultural artifacts balance being and doing. Ways of symbolising this reality abound. An example of Bakiga hoe, *efuka*, is used to capture some fundamental ideas and perspectives of this group. As mentioned above, they survive on a difficult terrain and so hard work ing people that traditionally survived on the difficult terrain of South-Western Uganda. The area+ is very hilly, cold, but with fertile volcanic soil and so holds a big population. The people must work extra hard to survive and are proud of it as is evident in their “Kigezi Anthem”. This hard work is carried out on the land that needs artifacts like a hoe to dig and plant crops. A hoe, therefore, is a good example of an artifact that symbolises life, posterity, and prosperity. While Bakiga people enjoy living together, even sharing the same house, married life changes everything. When one becomes married, one is set apart to build a personal house and is given personal land to sustain the anticipated family. The symbolic meaning of a hoe is, therefore, comes out vividly as the closing ceremony of the marriage process. Marriage is a long process that begins with the would

be bride and bridegroom discovering each other, or the families to be united by marriage finding each, or any other way of initiating the marriage process. A go-between is found and guides the bridegroom's relatives to the bride's family to formally announce their intentions. This is followed by the bride's family return visit to check on the suitability of the family before they risk their daughter therein. This was, later on, misunderstood as a bargaining part of the process, *okujugyisa*. Such traditional societies did not have a monetary economy. The suitability of the bridegroom was measured by means of sustaining a family, not by consummation. Other societies focused on the bravery of the bridegroom, e.g. having killed a lion. The idea was safety of the bride to be, and the anticipated family.

This centrality of a hoe can be brought out by comparing marriage with other activities that have a symbol as a climax. A good comparison is the sophisticated process of electing a Pope in which the white smoke symbolises the completion of the process. In modern marriage there are symbols like a ring and signing of a certificate. Certain laws subject these ceremonies to the consummation principle. For the Bakiga people, a hoe announced that at long last marriage had taken place. While in the Catholic church cardinals voted to elect the Pope, for Bakiga the big role was played by an individual person, usually a strong young man capable of protecting a hoe through fierce and strong women who blocked his way to the bride. The man currently called the best man was called *mafuka* – a man of hoes. *Mafuka* went along with the entourage, but with a specific mission. The entourage was received and entertained. At the opportune moment, the man of the hoes carried his hoe to the room where the bride waited with her legs stretched before her. The function of the man was to place the hoe on the bride's thighs. However, the simple function was complicated by a serious battle between women relatives of the bride. One side wanted the bride to go. The other resisted. The most difficult part of the man was to break through the warring women as those who were 'opposed' to the marriage beat him mercilessly while those who approved of the marriage defended him. When the brave man managed to break through them and successfully placed the hoe on the bride, both parties became one and ululated. Ululation is an official sound of jubilation *okuteera empundu*. This is a sign or symbol of a proclamation that everyone was waiting for - marriage.

The interest of this article, however, is what is underneath the ululation that everyone heard without witnessing the long carried hoe accompanied by memorable bruises that lead to Bakiga expression *okuhendekyera busha nka mafuka* bearing pain for no gain. The hoe signified that the patiently waiting bride was now entitled to her own house and land to start a new family - the authorised way of procreation and the foundation of society. Traditionally, marriage is for sustaining society and cannot be of personal concern. A girl of tender age left her family to join the family of the boy but was never at the mercy of the boy. She would be heavily protected by in-laws and feel secure amidst the rest of society. The rampant forms of family violence come as result of modern marriages that detach themselves from culture and tradition, thus opening doors wide to individualism, capitalism, selfishness and other disvalues. The traditional role of women in marriages is widely spread in Africa. In some societies, it is the duty of aunts to prepare their nieces for marriage. In circumcising societies, it is women who cut their daughters. Among the Luo, the aunts play a similar role to that of Bakiga where women control men as regards the tradition of bride wealth. If stubborn uncles show signs of rigidity, the reasonable aunts stop the nonsense by ululating. Just as signs like an ordination prayer declares priesthood, or the visible Vatican white smoke is a public Pope's election proclamation, women's ululation proclaims public Pope's election proclamation, women's ululation is a final sign or proclamation that now there is a husband and a wife. There other rituals to rectify secretly planned marriages. Once an elopement made parents and relatives ashamed of rectification due to age. When they laughed returning threats off, she shyly walked back home. (*Mwije munjugise, nari nyegarukyire!*)

At the surface this scenario might sound like a joke. However, the innocent girl expresses the deeper reality of the nature of the Bakiga social structure. In accordance with the commonly held world-view, everyone has room and a role to play in this structure, right from the unborn to the dead. The holistic view is that life springs from the unborn. The living play different roles to sustain life. The dead guide and protect the process. Life is one. This explains why there is no discrimination. Some observers tell tales of discrimination against children and women, unaware of the anguish families without children or men without wives undergo. If they knew the responsibility assumed by everyone to bring up upright children, if they understood that in polygamous societies elder wives were in charge of

recruiting co-wives and why, if they were aware that in circumcising societies only women cut their daughters, among other ideas and practices, they would talk less. N.B. we need to realise that traditional societies honoured special relationships with fellow human beings and so reveal a lot to colonists and imperialists who misused the generosity by stilling good ideas and artifacts but twisting the truth to present their hosts in negative light. Otherwise, deep human feelings and activities that demonstrate humanity, popularly known as Buntu, are knowable to society members or those that harbour no malice. Linguistic analysis of meanings of names and other signs, for instance, can reveal the nature and status of institutions like a family - a thing that beats the arm-chair anthropologists that have spread falsehoods about 'other' cultures.

Twisting Traditional Artifacts and Cultural Frameworks to Suit Modern Life

Due to the negative stance to them, indigenous societies do not freely welcome foreign ideas and practices, but are forced to. Changing mind-sets thorough educational methods, falsehoods like civilisation, religion, and commerce eventually do a better job than physical force. However, the foreign people and their ideas were partly accepted on humanitarian grounds. An important aspect of Ubuntu civilisation is to welcome and help strangers. Due to their hidden agenda, the foreigners misused the hospitality by studying traditional belief systems, particularly religious ideas and practices that fit new religions like the Christianity that easily took root in Africa. The belief in one God, with a host of names like *Ruhanga* - the sole creator - was not new. The belief in life after death, with demonstrations in saints, miracles, and other examples properly fits the traditional belief systems that entail ancestors, spirits both of the dead and of creatures similar to angels, along with the vivid roles they play in life. This similarity became a hiding place that properly accommodated Western thinkers, including these who had lost faith in God and yet pretended to bring religion to the people that knew God and practiced religion much better. For the sake of discussing artifacts as signs and symbols of faith, we may now examine the relationship between traditional rites of passage and their modernising through sacraments and the usage of sacramentals⁶.

⁶ Sacramentals are a good example of combining culture, artifacts, symbols and signs. They are in diverse shapes, sizes, materials and substances, gestures and acts of piety. Examples include crucifixes, rosaries, candles, scapulars, holy water,

It is important to note that this part is mainly for comparative purposes of traditionalism and modernism. Otherwise, traditional thought and practice view artifacts within the holistic approach to life influenced by the common world view. The materialistic, mechanical and artificial individualisation of people and things together with their defined roles are more modern than traditional.

This explains why modern people and things are valued according to their contribution to narrow interests other than their natural value. This artificiality in values explains why a soda is more expensive than milk and other nutritious foods. Traditional society values children, the disabled, the elders and other inconvenienced people simply because they are human beings. To the contrary, modern society does not value even the youthful able bodied, let alone the physically disadvantaged as long as they are unemployed. One is valued according to what one has or does, not according to what one is. This marks a sharp distinction between being and doing. The dictum, *sic transit gloria mundi* is a significant chapter in the ever wide-open Great Book of Nature⁷. Close observation reveals natural order, human order and natural law that is intrinsic in human nature independent of positive law. Mind and matter differ. Good readers of the Book of Nature realise that what one has or does today can be lost tomorrow. Permanence pertains to human values. In modern times where morals are relegated to the back seat, disvalues like stealing have elevated to political masters, economic guides, and even religious leaders. The world will ever regret losses engendered through demotivation generated by the idea of hard working for lazy bones and brainless thugs to steal. The modern society that abets such misbehaviour tries to mitigate the dire effects by creating remedies in laws and regulations of intellectual property rights like patents, copyright, industrial design rights, trademarks, plant variety rights, trade dress, geographical indications, trade secrets, etc.

anointing oils, the sign of the cross, etc. these artifacts, symbols, and signs are part of the catholic church culture. Disjointedness arises in additions of Satanic symbols for witchcraft, etc. However, one may wonder about this hullabaloo, given the highly praised power of sacramentals themselves, prayer, blessing and exorcism,

⁷ Medieval thinkers connected science and religion through observing nature which they held to mirror God's mind, just as *actus reus* mirrors *mens rea*. According to St. Augustine, natural laws can explain reality but not themselves.

The general problems with these laws is lack of legal knowledge and the weaknesses of positive law as such that many flout with impunity. This systematisation disadvantages and even endangers traditional societies where personal knowledge becomes public knowledge. In Africa, for instance, some traditional artifacts have been patented by a foreign opportunist, leading to serious litigation. Humanity is going down the drain due to capitalism without a human face, materialism and their relatives. This negatively affects humanity that is characterised by a person's rationality, free will, and emotional intelligence that guide individuals in their daily life. Such a human existence is also characterised by work, not as dictated but as willed. Such freedom of work builds artifacts and culture. Modernism has reduced work, i.e. activities motivated and guided by a goal that can be personal, to job, i.e. a specific occupation or profession carried out to satisfy an institution's needs and to earn. While in traditional societies children are educated to enjoy work in helping other people, particularly elders, modern society brings up children with work to earn ideas like job-a-bob. This radically changes the concept and perspective of work. Traditionally people are attracted to and fulfilled by, work. In modern society, an employer is interested in work and an employee is used as a tool. People are reduced to mere artifact when they are trained to perform specific duties. This explains why a better employee replaces a worse one, and why an artificial intelligence artifact, e.g. a robot replaces both. When something better comes up, poor robot dies a natural death, unaware of the fact. Human mechanical systems are comparable to natural forces, like earthquakes, lightning, hurricanes, storms, ad *infinitem*. What all these and their relatives have in common is an inability to know themselves, let alone understand what they do and the effects of their acts. This makes the legal system to promote them to 'acts of God'. Due to mastery of science and technology, there are many ways in which humans please or hurt their fellow human beings. The worst thing a human being can do to nature, himself, fellow human beings and the Boss of all creation is to trigger off natural forces or create a monster of their type and calibre simply because he or she can do it. Traditional experts know so much but apply so little for the good of humanity. When they felt pity and gave medicine to strangers, they knew the poison that could kill them. This, according to this article, needs to be emulated. True civilisation is safeguarding one another.

A Mixture of Modern and Traditional Cultural Artifacts, Symbols and Signs

Dire attempts are made by colonizing forces to replace traditional life, practices, artifacts etc. with foreign ones. Successful ones include currencies, dressing, building, means of communication and transport, but these changes are severe or moderate from country to country or society to society. Some religions have played a big role as conversion, to many, means abandoning traditional practices. In general, colonial countries have interest in replacing cultural with factory products. In addition, the modern states of colonized societies are trying to modernize, i.e. bring home foreign factories. All the same, traditional life persists. This is because neither the colonial state nor the transferred modern nation state is capable of reaching all corners of society. As a result, so many traditional things still survive side by side with foreign ones either as modified or as original. Secondly, there are things that are difficult to replace, e.g. names. Some naming systems are so meaningful that replacing them is as difficult as replacing a language. So, foreign names like Christian or Muslim names are given with traditional names to the same persons. Originally, traditional names are underrated and dubbed kaffir. Later, they are accepted as Birth Names, e.g. Kangye - a great Batendura clan leader - in contrast to Given Names, like Ernest. Most marked, however, are Rites of Passage like Birth *okuzarwa*, Initiation *okuhamu*, Maturity *okukura*, and Death *okufwa*. These are so natural, meaningful and universal that Christianity, for instance, cannot avoid 'baptising' or 'christianising' them. The Sacrament of Baptism admits one into the Christian family with rituals. Baptism and naming go together because of one being received as a new member. Traditionally, a baby is a new member of society and is given a name describing the place, time, circumstances, or manner of birth. Some names symbolise the continuity of ancestral relations. Others are signs of good wishes for the newborn, e.g. naming him according to a respected person or hero. This culture is 'baptised' by naming a baby in recognition of a Saint and entrusting the baby to a great personality for guidance and intercession. Others are named according to great events like Noela and Natalie, *natalis dies*, or angels like Gabriel and Archangel. Catholics tend to utilise the rich culture of relying on the Bible, Tradition, Doctrine and other avenues through which they get Blessings, intercession, mentorship, and other sources of the holistic, psychological enrichment necessary for spiritual fulfilment. A life denuded of fulfilment and hope can be dangerously aimless and meaningless.

The common Rite of Initiation is admission into a special into group or stage of social development through ritual or ceremony performance. This rite is closely related to maturity and prepares or accepts one to perform what mature people do. The most significant example is circumcision, which prepares one for important social duties like marriage, defending life and property as a warrior, among others. Initiation also makes one officially recognized as a member. Christians initiate through the sacraments of Baptism, Eucharist, and Confirmation. These are the first and invite people to a deeper faith. The next rite of passage is adulthood, marked by marriage. The key concern here is social responsibility. This begins with adolescence whose physical signs are visible as growing breasts or a beard. Different societies prepare the adolescent differently, but generally aunts prepare girls as uncles prepare boys. The final common rite of passage is death into the next world. In traditional societies, death is regarded as a continuity of life. Death does not mean disappearing. Chinua Achebe, an African novelist, vividly brings this view out through his character, Okonkwo, who orders his son, Nwoye, not to become a Christian, and warns him, 'if you dare join them when I am dead, I will return and break your jaw'. This is common as many people report experiences with the spirits of their ancestors and the dead relatives and friends. The Christian saints are equivalent to these ancestors as the spirits are equivalent to angels. Some differences include the concept of God who the Christians serve but from whom indigenous people expect service. Indigenous thought and practice, however, does not look out for the end of the world - a modern concept that is possible given the looming nuclear war. It is also a Christian idea of Eschatology or the final things, including death, judgement, and the final destiny of the soul and of humankind. Indigenous people's holistic concept of reality has no room for 'final things'. Life is eternal and comprises of the connectedness of the living, the living and the dead, humanity and nature, and all creation with the 'The Above One', 'The High One' *Owaheiguru* or The Almighty God *Ruhanga/Nyamuhanga*. The two views of life are intertwined in the same modern society where they often create and adversely influence culture, artifacts, symbols and signs.

Significance of Disjointedness

Disjointedness of traditional and modern artifacts and symbols signals the *pari-passu* existence of both traditionalism and modernism. *Par-passu* here is deliberately used to emphasise equal-footing. This equality is due to the

fact that some significant traditional tenets and practices remain intact. This signifies the glorious failure of unilateralism, Eurocentrism and related doctrines whose intention was to overwhelm 'other' cultures, i.e. other than Western cultures. Colonization takes different types like administrative, settler, plantation, extractive, surrogate, internal, mental etc. and all of them are vigorously fought. At this juncture we may demonstrate the failure of mentalcolonisation using an example of success of a Mukiga called Ngologoza.



Paul Ngologoza - a great example if indigenous leader of genius - in his Papal Knighthood of St. Gregory regalia.

Ngologoza was introduced to Western culture way back in the early 920s. He covered a distance of 135 km on foot from Bukinda village, in Kabale to Kitabi Parish, in Bushenyi for catechumenate classes, the only education open to all at the time. He was baptized Paul in 1922 and became his village chief *Omukungu/Omutongole* in 1923. In 1923 he was promoted to Muruka Chief, and in 1927 he witnessed many cases of social transformation. These included the banning of a strong powerful brew *enturire*. This is one of the strongest brews, made out of sorghum and mixed with honey.



Enturire, ready to drink. Sorghum omugusha is an important grain that gives both bread and drink. Before it is ground, the grain can be nice to chew, regardless of 'kill step' issues. Hot porridge may be bitter (enkumba) or sweet (ekimyanya), depending on how the grain is prepared (okwinika). The commonest is the cooled down drink (obushera) taken before, during, or after meals. This may be upgraded to an alcoholic level (omuramba), which in turn can be upgraded to the toughest level (enturire). Omuramba can also be mixed with rwarwa (banana wine). With these brews, you can see the happiest faces, hear the best songs, and witness the best dances at occasions, or general happiness.

Ngologoza also witnessed the introduction of marriage registration *okuhandikwa*, the determination of bride-wealth to a cow and a bull *enjugano*, and the registration of births and deaths *okuhandikyisa*. He witnessed the replacement of Baganda and Baziba colonial collaborator chiefs by Kigezi natives and was appointed Kikungiri Gombilola chief. The appointment of Saza Chiefs followed in 1930 and he was appointed Kinkizi Saza Chief. He collaborated with neighbouring Kings for migrations of big populations and was nominated a Committee Member of the Resettlement of Migrant Bakiga, headed by the District Commissioner. In 1946 he was elected the first General Secretary of Kigezi, and was reappointed in 1952. In 1956 he was appointed Chief Judge of Kigezi till 1959 when he was appointed Chairman of Kigezi Appointments Board till he retired in 1960. His honours included OBE (Order of the British Empire) awarded by the Queen, and KSG (Knight of St. Gregory) awarded by Pope Paul the VI. Because of his strong Catholic beliefs he was the first Mukiga and neighbouring areas to travel by air, an occasion that made him a legend right from the 1950s. With all this experience, Paul was so confident and often joked about those who sincerely greeted him in English. This confidence showed during his contact with his British colonial masters. When he was Chief Judge, Governor Andrew Cohen visited Kigezi - a huge District that currently covers a number of Districts that include Kabale which will be a city next year (July, 2025), Kanungu, Kisoro, Rubanda, Rukiga and Rukungiri. The highly influential and feared Governor wondered how someone who did not speak English held such a big position. When this was translated to Ngologoza, he calmly retorted in Rukiga, *Kyo nimugambire ogwo mwana Cohen ngu emishango ndashara eyabakiga tindashara eyabajungu* meaning: Ah, tell that 'boy' Cohen (according to Rukiga *mwana* in this case means child or uninformed) that I judge Bakiga

not European cases. Cohen is reported to have coiled in his seat, surprised by the laughters, the body language and the message. Before his retirement, there were elections issues in Kamwezi. As Ngologoza met a big calm audience, a white lawyer arrived speaking a lot of English. Ngologoza noticed the unnecessarily fast and loud noise, and without waiting to be told the information, in his metallic voice firmly ordered *Ako mukagambire ketonde*. This is difficult to translate because 'ako' is so diminutive that the meaning would be *warn that 'little thing' to take it easy*. Again the laughters that ensued silenced the 'boy' before the unshakeable leader.

Other examples, include *Rwamazi* who was baptised *Rwanyegye* by those who did not understand the spiritual symbolism of naming a child 'shit' *amazi* to protect it from death's jaws. This great warrior single handedly short a White colonial soldier whose forces had reached Lake Bunyonyi, thus stopping the lake from being the boundary between the German/Belgian and the British colonies of Rwanda and Uganda. More significant, however, the disconnectedness between traditionalism and modernism blares out when the proudly celebrated indigenous leaders' authenticity and resilience is ashamedly, surprisingly and embarrassingly twisted, or even reversed by wreckless judgments, clearly tinged with foreign dictates and false belief systems that show evidence of serious mental colonisation or being sell outs instead of liberating the oppressed.

Conclusion

Culture, artifacts, symbols and signs are part of life. Human beings respond to their natural circumstances and creatively work out ways and means of a better life. The result of this creativity is the cultural order that is superimposed on the natural order. Creativity implies thought and practice. At the level of thought there is internal culture. At the level of practical life there is external culture. External culture is the people's way of life and their cultural objects, i.e. artifacts, symbols and signs. These facilitate practical life. For example, they use speech and body language to communicate. Due to distance, they use artifacts like horns and drums. However, these physical objects are complemented by nature as distant communication can also be through natural means like telepathy, dreams, and other social and psychological means. Thus, communication is mechanical, psychological, sociological, socio-psychological, etc. While traditionalism balances society, modernism creates mechanical

relationships that disregard order and uniformity. When empathy is undermined, artifacts, symbols and signs become masters of their makers. Science and technology destroy concepts of meaning and purpose of life that traditionalism highly values.

Scientific and mechanical success hurt the holistic approach to life whereby people share life physically, socially, psychologically, spiritually and other means. Indigenous society recognizes the duality of nature, and creates cultures, artifacts, symbols, and signs accordingly. These, therefore, reflect the perceptions of good and evil, primal and divine, retribution and atonement, the physical and metaphysical, and other opposites. In traditional society, the meaning of life is construed from these realities, while modern society focusses on the physical and material reality and the mechanisms of developing this reality. The monetary system that characterizes modern society focusses on economic institutions, human capital, research, infrastructure, market sophistication, business, sophistication, knowledge and technology, investments and outputs, among others. This focus is selectively on monetary and other types of values that seriously undermine human values as a good Samaritan is a poor economist. Monetary and material gains lead to cut-throat competition that, in turn, leads to misuse of science and technology. Thus, the most developed modern artifacts pertain to war machinery. Ultimately, modernism has created sophisticated artifacts and systems that are beyond human control. Unlike indigenous society where culture, artifacts, symbols, signs etc. are deliberately created for a better world to live in, modern culture and cultural objects are a double sword. While nuclear can kill and save, bombs, biological and chemical weapons, among other lethal weapons are designed to kill and destroy. The situation is made even worse by the idea of amorphous and sophisticated destructive systems and machinery that are beyond human knowledge, understanding and control. There can hardly be worse madness than creating an uncontrollable dangerous system or artifact.

The discussion of disjointedness of traditional and modern artifacts, symbols, and signs dwells on the above-mentioned anomaly. Humanity deserves congratulations on science and technology. The problem is misusing them to kill instead of saving and to destroy instead of building. However, there is also the problem of imbalance. Western developments of

the modern nation state and science and technology are extended to other societies not for development but subjugation. Foreign economies in cahoots with foreign administration undermine the culture and prohibit the production and usage of indigenous artifacts, symbols and signs. The confusion that ensues is unimaginable. However, not everything is destroyed, thanks to the limitation of colonialism, imperialism, neocolonialism, and modernization. Given the significance of both traditionalism and modernism, there is a need for balance, not total replacement of one by the other. In addition, true development comes from within. Although modernization can 'jump' or be attained through transfer of science and technology, the need for sustainability calls for independence. During the World Wars many countries were destroyed. Germany easily benefited from the Marshall-Plan because the war destruction had left in place the infrastructure to reconstruct. Most important, no one interfered with the German people. They were left to reorganise themselves. The bombs had destroyed structures, but the experienced architects remained in place. To the contrary, countries interfered with by colonialism and imperialism suffer both physical and mental destruction. The chance for the people to regroup and rebuild themselves is deliberately denied of them. Neocolonialism still persists. Multinationalism and other factors sustain and even worsen both the mental and physical destruction.

Mere flag independence with foreign economic controls, Westphalian state management challenges, and other extensions of means of subjugation and exploitation abound. Meaningful cultural restoration, therefore, leaves a lot to be desired. Total decolonization leads to cultures, artifacts, symbols, signs and whatever the people need. This is the true meaning of independence. Many countries cannot participate in global issues like trade because they have either inferior or no artifacts ready for foreign trade, despite their abundant raw materials. With added value to these materials, such societies provide highly competitive cultural object - artifacts. What is lacking, therefore, is human values through which human beings recognize one another, create cultures and objects for a better life and generate true civilizations. This article is written at the time when an incredible number of modern leaders of genius - social, religious, political, economic, academic, in every aspect of life - are motivated mostly by material and monetary gain in what they do instead of human values. Most institutions and their artifacts, symbols and signs are founded on money making. As if humanity

were at a cursed time, giniuses concentrate more on things than people. The most developed artifacts are lethal weapons. Weapons manufacturers think of death, not life. The more accurately the artifacts kill the more they sell. Objectively, money is the top modern artifact, symbol and sign. Money makes transactions intense and easy, but humans tense and uneasy. Money widens the rift between good and evil. Subjectively, the vacuum that trust leaves behind is occupied by fear. In this fracas, artifacts lose meaning. Traditionally, people united to tame nature. Now, they are divided to tame one another. The new games who dies before who. Where trust creates confidence, fear creates suspicion. Modernism places people in a prison where they keep an eye at each other. The fear of death creates the game of die before I do. The disvalue of greed creates yet another game of die and I take your property. Big and small minds are preoccupied by who dies before who, where, when, how, and why. In this fracas, life loses meaning and direction. In the final analysis, however, the numerous issues raised in this article are bound together by the chorus: nihil disperandum. Culture, artifacts, symbols and signs are man-made for man. A mere slip off the way reverses the order and puts man at the mercy of his creation. The reversal of this reversal is the challenge to modernism. Post-modernism restores self-consciousness. This balances *being* and *doing*. Emphasis on *doing* alone leads to unknowable results. This blinds, fetters and imprisons man in his own futile misuse of science and technology.

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