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The Effects of Modernity on Storytelling among Bamasaaba in Uganda

Wanyenya Willy

Pwani University, Kilifi, Kenya

Abstract: In this article, the author explains the meaning of the word ‘modernity.’ He further explains how the different forms of modernity have affected the culture of storytelling among Bamasaaba in Uganda, East Africa. Generally there are different periods of modernity. However, in this article, the author has not considered forms of modernity which took place throughout all the periods of modernization. Instead he has limited his study to the modernization which took place from the middle of the (19th to-date. The components of modernity which the author analyzes include the following: introduction of the monetary economy, introduction of formal education, emergence of new religions and ways of worship, technological advancement, globalization and adoption of new and foreign cultures. The author explains how each of the above mentioned components of modernity has affected the culture of storytelling among Bamasaaba community in Uganda. The author’s concern is that storytelling which is an important genre of oral literature in Africa and the world over is vanishing among Bamasaaba. Interesting stories which the elderly people used to narrate to the children are dying away. The artistic nature and creativity of the people are no longer.

Keywords: Modernity.

1. Introduction

This article has been divided into eight segments. In the first segment, the author presents background information to the study. In the second segment, the author provides information about Bamasaaba. In the third segment, the author presents statement of the research problem. In the fourth segment, the researcher presents purpose of the study. In the fifth segment, the researcher presents review of the related literature. In the sixth segment, the author presents the methodology. In the seventh segment, the researcher presents and analyzes data. In the eighth segment, the author discusses findings of the study. And in the ninth segment, the researcher makes conclusions about the findings.

1.1. Background to the Study

Information on the <https://en.wikipedia.org/wiki/modernity> which was accessed on 10/11/2015, modernity is a word which is used in social sciences to explain a historical period together with social and cultural events, views, behavior and human actions as they occurred after the dark days and have continued to grow in different ways and at different times across the world. According to information on the above mentioned website, modernity means to leave the ancient things and take up new ones which look better.

Information on the www.uganda.com/modernity which was accessed on 10/11/2015, modernity is not something which occurred in a single period but it is a continuous process. Because what is considered modern may not necessarily be of this time or the past few days. For example, our parents or grandparents may not look modern but they also had their modernity compared to their parents and grandparents.

According to Marshall Berman (1982, 16-17), during the (18th, modernity was characterized by use of technology like the telegraph, newspapers and many other different types of communication. The ancient things were abandoned and different nations began to invest in the industrial sector. In the (20th, artists came up and this led to another period of modernization as different artists used their creativity to fight dictatorship and bring about social and economic changes in their countries.

Information on the <https://www.quora.com/why-is-Africa-called-the-dark-continent> which was accessed on 18/12/2015 shows that Africa was called the dark continent because for a long time, very little was known to the European explorers about its history and inhabitants. According to information on this website, up to the middle of the (19th, Africa was referred to as the ‘Dark Continent.’

In this article therefore, the author analyzes modernity beginning from the middle of the (19th to-date and explains how it has affected storytelling among Bamasaaba in Uganda.

1.2. Information about BaMasaaba

1.2.1. Origin

According to stories narrated by the local people, the word 'BaMasaaba' is a name which means the descendants of Masaaba. These people believe that Masaaba was their ancestor, so they call themselves BaMasaaba meaning the descendants of Masaaba. These people live on the slopes of Mt Elgon, one of the highest Mountains in Africa.

1.2.2. Economic Activities

The BaMasaaba community is found in the Eastern Region of Uganda. It is also classified as one of the communities in the Elgon Sub-region. Bududa District has one big river called Manafwa and several streams like Suume, Wolukusi, Wuukha, Tsutsu, Tumbu, Malabasi and Maaba. The streams pour their waters into River Manafwa at different points thus increasing its volume. Also, the presence of Mt Elgon with a thick forest cover has put Bududa district at an advantage of getting rainfall almost throughout the year. This has made the residents of Bududa to develop economically because of receiving rainfall almost every month.

In the researcher's view, the residents of Bududa are peasant farmers. Usually the rains start during the month of March which makes it the planting season. The staple food for the people is bananas popularly known as Kamatore. Because of this, the highest percentage of the people in Bududa has got banana gardens. The people also use maize flour as a substitute and grow maize every year. Other crops grown by the people of Bududa include beans, sweet potatoes, pumpkins, cassava, fruits, tomatoes, onions, cabbage and different types of greens. These crops are grown for home consumption and also for sale to earn the money.

The streams which are found in Bududa District have made the people to get involved in fishing, sand mining and collecting stones that are used in constructing houses. Some people fetch water from those streams and sell to bar and hotel owners to be used in washing stensils. The people who are involved in fishing usually catch the fish using the hook and bait, or by using a drug made out of leaves of a certain tree. When this drug is poured into the stream, it causes the fish to get 'drunk' and so be caught without difficulty. Some people, both the youth and the elderly climb Mt Elgon to harvest a particular plant called 'Kamalea' and sell to those people who cannot go there.

The plant grows wild in the forest. It can be sold in its raw form or when it has been roasted on fire. Some other people, especially those who live near the forest, are involved in hunting. They usually hunt animals like elephants, wild pigs, wild goats, and smaller animals like the squirrels.

According to the researcher, some of the people rear animals like cattle, pigs, goats, sheep and rabbits. They also rear birds like chicken, turkeys, wild fowl and doves. The people of Bududa prefer rearing bulls to other types of animals because there are days when they compete in the games of bull fights.

During the fights, the owner of the bull which emerges victorious feels proud of himself. Sometimes such people win prizes. When those bulls are sold they fetch a lot of money for the owners. Some people prepare local brew which they sell to others to earn a living. The local brew include 'Pusaa', 'Inguli' and 'Indaali ye Kamatore.' Pusaa is made from maize flour, Indali ye Kamatore is made from sweet bananas, while Inguli is made by mixing sugar and pusaa, keeping it for a few days and then distilling the contents. These economic activities have greatly influenced storytelling among the BaMasaaba. This is because, many oral narratives among these people talk about these economic activities.

1.2.3. Religious Beliefs

In view of the researcher, the BaMasaaba of Bududa and those living in other parts of Bugisu region believe in life after death. They believe that the spirits of the dead continue to live and keep coming back to the homes of their relatives and can be disastrous if offended. For instance, when a newly born baby keeps on crying at night, the people believe that the child is being disturbed by the spirits of the dead. In such an event, the people organize a party to appease those spirits.

They also believe that the people who die and leave their farms usually come back to inspect them. So, usually the parents warn their children not to go into the banana plantations during the hot hours of the day, because it is during such hours that the spirits of the dead are expected to roam around the world. Because of such a belief, it is not possible for the elderly people to eat all the food in the house fearing that if the dead come and miss food, they will cause problems.

The BaMasaaba also believe in gods called 'Bawele matsakha.' They strongly believe that those gods control their lives and if offended can become dangerous. When people's daughters fail to bear children, the BaMasaaba usually say that it is because the gods have been angered. If a person is attacked by a strange disease, people say it has been brought by the gods.

These religious beliefs have also influenced storytelling among the BaMasaaba. Many of the narratives talk about these people and their traditional worship.

1.2.4. Circumcision

According to the researcher, circumcision is the main source of storytelling among the BaMasaaba as there are many stories and songs which relate to it. According to the explanations by the local people, the origin of ritual is explained by three legends. The first legend puts it that Masaaba who is believed to be the ancestor of the

BaMasaaba had four male children. The children were Mugisu, Mubuya, Wanaale and Mungokho. Each of these children was given a separate area where to settle and start a family. It is believed that Wanaale was given Wanaale hill, Mubuya was given Bududa area, Mugisu was given Budadiri area and Mungokho was given Bungokho area. According to this legend, one day Mungokho was going about with his daily activities when he sighted an animal. He chased it into the forest of Mt Elgon. Eventually he realized that he had reached somebody's home. The owner of the home had very beautiful girls. Mungokho requested to be given one in marriage. The request was granted. He went back home with that girl. Later they produced children. However the children became sickly and when the maternal uncles were consulted, they advised the parents to circumcise them. After circumcising them, the children became well and that marked the beginning of circumcision among the BaMasaaba.

The second legend asserts that one person among the Bamasaaba wanted to marry a girl from 'i Burwa' but the girl told him that it would not be possible unless he got circumcised. The man then got circumcised, marking the beginning of circumcision among the Bamasaaba.

The third legend is it that a girl from Bududa got married at a place called 'i Burwa.' She gave birth to male children. These children were circumcised and became very healthy. Later, when people from Bududa visited her, they admired the children. The girl told them that the only trick was in their circumcision. So, they went back home and started circumcising all the male children.

1.2.5. Statement of the Research Problem

The research problem in this study emanated from the views of Masembe (2004) who says that in Uganda, one grows up while listening to stories and that storytelling is a component of the school curriculum. That school children are called to the front to narrate a story. Masembe (2004) claims that by saying this, he tries to revive the culture of storytelling which has died because of the presence of a television and radio. Unfortunately, however, Masembe (2004) does not explain how the presence of a television and radio has led to the disappearance of storytelling. In this article therefore, the author explains in detail how modernity in general has affected storytelling among the BaMasaaba in Uganda.

1.2.6. Objective of the Study

To find out how modernity has affected storytelling among Bamasaaba.

2. Review of Related Literature

According to Cohen *et al.* (1985), the presence of strange things in the world, whose origin was not known to people, made the ancient Greeks to come up with stories which usually gave explanations. Those things included the presence of clouds in space, the rainbow which usually come after rainfall, lightning and thunder which destroy trees or kill people, season changes and the presence of day and night. Today, these things are explained scientifically, but the ancient people also saw these same things which left them in dilemma. That situation which they found themselves in sometimes made them to come up with strange stories which offered explanations.

During the period of Greek civilization, the Greeks had many stories which gave explanation about several strange things in their society. According to those stories, there was a god of heaven, a god of the earth, a god of the sea and a god of the underworld. Each god had special duties. Those stories were passed on by word of mouth from one person to another or from one region to another. The art of storytelling was usually done by people who were famous in that field. With time, different storytellers began to relate the same story in different ways.

This information shows how important storytelling is in society. This therefore means that effort should be made to promote storytelling. The question then is 'why has storytelling declined among Bamasaaba during this era of modernity.' This question leaves a gap which the researcher feels has been filled by carrying out this study.

Information on the www.tanzania-network.de/front_content.php which was accessed on 06/09/2015 shows that oral literature depends so much on narration by mouth. This is the oldest type of literature here on earth and it is the one which gave birth to written literature. To-date, some societies still promote oral literature. Through oral literature people educate, tell stories and warn each other.

According to information on this website, in the recent years, storytelling especially in Tanzania has seen many changes. These changes have come with the growth of technology which is a component of modernity. With technology, instead of a storyteller narrating a story life while standing before his/her audience, narration is now relayed by a television and radio. Oral literature is now stored on CDs, tapes and videos so that those people who miss the storytelling session can have the opportunity to listen or watch a story being narrated at any other time.

This information contradicts the views of Masembe (2004) who claims that storytelling in Uganda has vanished due to the presence of a radio and television. This contradiction therefore leaves a gap which this study has addressed.

Information on the <https://womensrights.informationactivism.org> which was accessed on 08/09/2015 shows that digital storytelling includes usage of the digital gadgets to collect, create and relay stories. According to information on the website mentioned above, stories which are relayed by way of a video, radio, cartoons or other digital ways catch a big audience and have far reaching effects than those which are relayed using the mouth.

According to information on this website, digital storytelling which is a component of modernity has positive effects on oral literature. Unfortunately, however, Masembe (2004) says that technology has made storytelling Uganda to vanish. This contradiction therefore leaves a gap which this study has addressed.

Information on the <https://www.ferrum.edu/applit/articles/folksurvey> which was accessed on 04/03/2016 shows that with the growth of technology in the (21st, oral literature can now be got in different ways. Because instead of stories being narrated by mouth as it was in a case in the past, oral literature can now be presented in written and different forms of technology. According to information on the above mentioned website, the different forms of technology used in transmitting oral literature include: the cinema, video, radio, television and the internet. This shows that technology is key in promoting oral literature. Nevertheless, the information contradicts the views of Masembe (2004) who says that storytelling in Uganda has vanished because of the presence of a radio and television. This therefore leaves a gap which this study has addressed.

Information on the www.saidpowa.blogspot.com/.../leo-ni-siku-ya-fasihi-simulizi which was accessed on 12/05/2016 shows that oral literature is the work of art which uses the mouth as opposed to written literature which depends on writing. In communities where there is no reading and writing culture, it is clear that there is no written literature. However, every society has its treasure of oral literature. Even in communities with a reading and writing culture, oral literature continues to flourish. Nevertheless, the oral literature in communities which have a reading and writing culture is completely different from that of communities which do not have a reading and writing culture.

This shows that reading and writing which are themselves components of modernity have greatly affected storytelling. Unfortunately, however, the explanation is limited to reading and writing. It is silent on effects of the other forms of modernity on storytelling. This therefore, leaves a gap which this study has addressed.

According to information on the <http://a07.cgpublisher.com/proposals/124/index.html> which was accessed on 17th May, 2009, Roberts (1995) says oral literature has begun to disappear very fast among the Africans. He continues to say that the radio and television have pre-occupied the youth so much that they do not have the time to sit down and listen to the stories narrated by their parents. Roberts says that the reduction in storytelling has made behaviors of the youth to deteriorate. Unfortunately, however, Roberts does not propose any measures which can be taken in order to revive and promote the culture of storytelling in Africa.

According to information on the <https://www.timesheppard.co.uk/story/dir/tradition> which was visited on 12/04/2011, Masembe (2004) says that in Uganda, one grows up while listening to stories narrated by the elderly people and that storytelling is a component of the school curriculum. That school children are called to the front to narrate a story. Masembe (2004) claims that by saying this, he tries to revive the culture of storytelling which has died because of the presence of the television and radio. According to Snock, storytelling in Uganda has vanished because of the presence of a radio and television. According to him, these days the youth are taken up by the radio and television so much that they do not have the time to sit down and listen to stories which are narrated in a traditional way by use of the mouth. Instead they take a lot of time watching a television and the things they watch are not relevant to storytelling.

According to information on the <https://www.timesheppard.co.uk/story/dir/traditions/asiamiddleeast.html> which was accessed on 25/07/2015, internationally, storytelling is taken to be a very important event. This can be evidenced by the World Storytelling Day which is held annually and attracts people from all walks of life. Powerful countries like China, America, Pakistan, India, Iran and Sweden participate in the activities of storytelling on that day. Storytelling traditions vary all over the world, yet have many things in common. According to the information on this website, many people are today re-discovering the pleasures of telling stories, after their culture has lost most of its traditional storytelling, yet cannot easily find out much about the countless millennia of oral traditions with all their wisdom and techniques.

This activity is not only for the Bardic traditions of storytelling - all other less formal traditions are part of the picture too, from hearthside informal telling or street tellers engaging passers-by, to traditional dramatic presentations. According to the information on this website, in Armenia, the Ashugs are troubadours who appear also in Turkish and Azerbaijani music (where they are called ashiks). The word comes from Arabic (meaning 'lover') and describes someone who is a musician, poet and storyteller. The most famous of these troubadours was Sayat Nova (1712-1795) who lived in the cosmopolitan world of Tiflis (Tbilisi), the Georgian capital, and became court musician to King Heracles II.

In China, traditionally, the lowest social level was inhabited by those who performed in the streets, in the public marketplace. These were the despised "artists of the bazaar" -- contaminated and contaminating, in constant contact and negotiation with the other, and often expressing no loyalty to any institution. The highest rank was enjoyed by

narrators of history, followed by tellers of ghost and love stories. Among the Tai, the most prestigious stories were the Buddhist epics.

Pingtán is a collective term, denoting two forms of storytelling: pinghua (narration without music); and tanci (narration with music, also known as, prosimetric performance, or chantefable). The prose of pinghua, and sections of tanci, is delivered in a styled form of speaking that is different from everyday speech; it has a recognizable cadence. Both pinghua and tanci allow insertion of commentary, anecdotes, poems, and descriptive set pieces; and both involve long, often serialized, tales. In tanci, the story is told in alternating passages of prose and rhymed metrical verse, plus comic-relief passages, singing, and instrumental accompaniment. In olden days, a story could take three months to tell, with an hour session each day: today, two weeks is usually the limit.

In India the Indian culture is thoroughly steeped in storytelling, which takes many ritualised forms. Folklorists have traced many of the folktales of Europe back to Indian origins, and the oral tradition is still a vital part of religion and scripture. Here are some of the traditional forms of storytelling and narrative theatre:

Koottu (Chakyar Koottu) was performed by Chakyar, a community of performing artistes in Kerala. In the ancient times these artists used to narrate stories using elaborate abhinaya and dance. The stories were taken from mythology in the form of epics and Puranas. The story is recited in a quasi-dramatic style with emphasis on eloquent declarations with appropriately suggestive facial expressions and hand gestures. While narrating the story, the narrator Chakyar singly acts out the roles of various characters in the story. This narrative form turned into Koodiyattam, the Sanskrit theatre, during the course of its evolution.

In Iran, Naghali is narrating of a story or an event in verse or prose with special tone, feelings and expression. A nagal (storyteller) playing the roles of different characters by himself usually narrates epics and mythical stories in coffee houses [Ghahve-khanes]. Naghali still survives and naghal narrate stories taken from Ferdowsi's Shah Nameh and other ancient stories. Naghal are divided into two groups: those narrating all kinds of stories and those just narrating stories from Shah Nameh (Shahnameh khani). Naghali has been common all over Iran since the Safavid dynasty.

In Iran, Coffeehouses were the main forums for cultural interactions between people. As a performing artist, Nagal had to possess a good oratorical and singing voice as well as theatrical talent. Above all, the Nagal relied on his imagination a great deal, to improvise according to the audience's feedback and add to the original tales that he was reciting. He would also acquire inspiration from the images and pictures fixed on the walls -pictures of religious leaders, sport heroes, epic characters and apply them in his narrative.

According to information on the https://en.wikipedia.org/wiki/world_storytelling Wikipedia the free encyclopedia which was accessed on 16/04/2016, World Storytelling Day is a global celebration of the art of oral storytelling. It is celebrated every year on the spring equinox in the northern hemisphere, the first day of autumn equinox in the southern. On World Storytelling Day, as many people as possible tell and listen to stories in as many languages and at as many places as possible, during the same day and night. Participants tell each other about their events in order to share stories and inspiration, to learn from each other and create international contacts.

The significance in the event lies in the fact that it is the first global celebration of storytelling of its kind, and has been important in forging links between storytellers often working far apart from each other. It has also been significant in drawing public and media attention to storytelling as an art form.

World Storytelling Day has its roots in a national day for storytelling in Sweden. In Sweden, an event was usually organized for March 20 in Sweden called "Alla berättares dag" (All storytellers day). The Swedish national storytelling network passed out some time after, but the day stayed alive, celebrated around the country by different enthusiasts. In 1997, storytellers in Perth, Western Australia coordinated a five-week long Celebration of Story, commemorating March 20 as the International Day of Oral Narrators. At the same time, in Mexico and other South American countries, March 20 was already celebrated as the National Day of Storytellers.

When the Scandinavian storytelling web-network, Ratatosk, started around 2001, Scandinavian storytellers started talking, and in 2002, the event spread from Sweden to Norway, Denmark, Finland and Estonia. In 2003, the idea spread to Canada and other countries, and the event has become known internationally as World Storytelling Day. Starting around 2004, France participated with the event Jour Mondial du Conte. World Storytelling Day 2005 had a grande finale on Sunday March 20. There were events from 25 countries on 5 continents, and 2006 saw the program grow further. 2007 was the first time a storytelling concert was held in Newfoundland, Canada. In 2008 The Netherlands took part in World Storytelling Day with a big event called 'Vertellers in de Aanval' on March the 20th; three thousand kids were surprised by the sudden appearance of storytellers in their classrooms.

In 2009, there were World Storytelling Day events in Europe, Asia, Africa, North America, South America and Australia. Each year, many of the individual storytelling events that take place around the globe are linked by a common theme. Each year, the theme is identified by and agreed upon by storytellers from around the world using the WSD listserve.

3. Methodology

Methodology refers to different approaches applied in collecting data concerning the research topic. It is the systematic way of gathering, interpreting and presenting information in a digestible and meaningful way (Flick, 1992). These methods include tools of research, population sampling and the number of respondents, data collection and the analysis of the data collected. In this chapter, therefore, the researcher shows his research design, the tools of

research he used and his target population. He also explains how he arrived at the population sample and how data was collected and analyzed.

3.1. Research Design

Research design describes the nature of pattern the research intends to follow. It describes the plan or strategy for conducting the research. In this study, the researcher used field research design and a case study design. He used the field research design because this would bring him in contact with the old people who have a lot of information about storytelling and would therefore give words of wisdom which are required in the study. He also used a case study design for convenience because covering the whole District would be expensive. The researcher could not use experimental research design because it is suitable for science studies.

By using the field research design, the researcher went into the field and collected data concerning modernization and storytelling among the BaMasaaba. And by using a case study design, the researcher did not cover the whole region of BaMasaaba but restricted himself to Bukigai sub-county. The collected data then gave a reflection of the whole region. While in the field, the researcher sampled the respondents whom he interviewed and issued questionnaires to. The respondents included: middle aged men and women, the elders, and artists.

3.2. Population and Sampling

3.2.1. Target Population

According to [Yuko and Onen \(2005\)](#), a target population refers to the total number of subjects of interest to the researcher. According to [Enon \(1999\)](#), target population are the people whom the researcher expects to meet and they give him the information concerning his topic of study. So, in this case, the subjects of interest to the researcher were members of the general public. In selecting these subjects, the researcher considered the age and gender issues.

The respondents were aged between 18-70. The researcher involved people of 18 years and above as his respondents, because these could respond to questions with ease. The researcher involved elderly people in his study because they have witnessed different events like tribal wars, famine, traditional marriages and ritual ceremonies as they occurred in society.

3.2.2. Sample Size

Sample size refers to the total number of subjects involved in the study ([Enon, 1999](#)). [Cohen et al. \(1985\)](#) in his contribution on rules of thumb for sample size selection suggests 30 participants per cell which is the minimum recommended sample size for an ordinary study.

The researcher, therefore, had a population of 120 subjects. These were drawn from the four parishes which are found in Bukigai sub-county. The researcher selected 30 subjects from each parish, because according to the data at the sub-county, almost all the four parishes had an equal number of the population.

3.2.3. Sampling Strategy

With population sampling, the researcher used the random sampling strategy. Before carrying out the sampling process, he identified particular groups of people required in the study. The respondents were then selected randomly according to those groups. The researcher did not meet all his respondents in one place. He usually visited them in their homes and on other occasions, he met some in public places. During the sampling process, the researcher ensured that the respondents were properly represented taking into account the age and gender issues. Because of that, the respondents included the youth, middle aged men and women, and elderly people.

3.3. Research Tools

3.3.1. Interviews

By using verbal interviews, the researcher met the respondents face to face and asked them questions. The researcher used guiding questions to ask questions during the interview with his respondents. This enabled him to ask the questions systematically. The list of questions was not exposed to the respondents because they would probably become nervous and fail to express themselves. The researcher used this method so that he could get some explanations which the questionnaires could not give. This is because with the questionnaires, the respondents simply tick either agreed or disagreed.

3.3.2. Questionnaires

By using the questionnaires, the researcher prepared questions on paper and sent them to his respondents whom he was not able to reach. The respondents answered the questions and sent them back to the researcher. The questionnaires had questions concerning the functions, themes, performance, similarities and differences between the oral narratives and cultural songs of BaMasaaba. The respondents answered those questions by ticking the answers of their choice. The researcher used this method because it was very easy and convenient to administer.

3.4. Validity and Reliability of Instruments of Data Collection

The validity and reliability of the instruments of data collection was taken care of by carefully developing the

questionnaires and interview questions to ensure that they measure what they are supposed to measure. Secondly, each research tool was pre-tested on a selected population to confirm whether it would give the required results. With participant observation, the events which were to be observed were carefully selected and listed on paper for easy capturing. This helped the researcher particularly in grasping details of the performance of the circumcision songs.

3.5. Validity and Reliability of the Collected Data

To ensure that the data that was collected was valid and reliable, the author put the following measures in place:

- The author ensured that all the villages in the area where the research was carried out were represented.
- The respondents chosen to take part in the study were from different age groups in order to get a broader perspective of their views.
- The question of gender was addressed so as to gain a broader insight.

3.6. Ethical Considerations

During the process of data collection, the author followed certain ethics. To begin with, he had to develop rapport with his subjects. He introduced himself to his respondents and told them the purpose of his visit. The respondents were very happy and promised to give him all the necessary information. Secondly, he had to be patient. Where he was told to wait, he waited. And thirdly, the author observed the rules in different places. For example, in Uganda Christian University where he was not allowed to photocopy other people's work, he did not do it.

4. Presentation and Data Analysis

4.1. The Effects of Modernity on Storytelling

4.1.1. Table Showing Responses

Question	Agree	%	Disagree	%	Don't Know	%	Not Certain	%	Total
Do you think a monetary economy has affected storytelling among Bamasaba?	102	85	14	12	03	03	01	01	120
Do you think technological advancement has affected storytelling among Bamasaba?	85	71	18	15	13	11	04	3.3	120
Do you think children's living in boarding schools has affected storytelling among Bamasaba?	83	69.2	22	18.3	13	11	02	02	120
Do you think reading and writing of books has affected storytelling among Bamasaba?	107	89.2	12	10	01	01	00	00	120
Do you think children's reading of their notes after supper has affected storytelling	90	75	20	17	08	07	02	02	120

among Bamasaba?									
Do you think children's doing of their homework given by their teachers has affected storytelling among Bamasaba?	93	78	18	15	04	3.3	05	4.2	120
Do think the presence of new religions and ways of worship has affected storytelling among Bamasaba?	82	68.3	24	20	13	11	01	01	120

Source: Author

According to the collected data, one hundred and two responses (102) representing eighty five percent (85%) shows that the use of money in the buying and selling of goods has affected storytelling among Bamasaba. The respondents who met the researcher face to face said that these days people are more concerned with earning of the money than storytelling. They said that most people spent time thinking about how to get the money. Others spent their evening time calculating the profits which they have made in a day. And others spent their evening time thinking about how they will run their businesses the next day. The respondents said that all these have greatly affected storytelling among Bamasaba. One respondent by the name Namono said that storytelling in Uganda has stopped because many people, both men and women are engaged in bussenes and therefore spent most of their time planning how to make the profits instead of storytelling. Forteen responses (14) representing twelve percent (12%) shows that the respondents did not agree. Three responses (03) representing three percent (3%) shows that the respondents did not know the correct answer. One response (01) representing one percent (01%) shows that the respondent was not certain of the correct answer.

Eighty five responses (85) representing seventy one percent (71%) shows that the growth of technology has contributed to the disappearance of storytelling among Bamasaba. The respondents who met the researcher face to face said that with the growth of technology, most people, both the young and mature spent their time watching football and fights on a television while others spent their time listening to a radio. One respondent by the name Wanasolo said that these days many people watch football up to dawn and therefore do not have the opportunity to narrate stories to their children.

Eighteen responses (18) representing fifteen percent (15%) show that the respondents did not agree. Thirteen responses (13) representing eleven percent (11%) show that the respondents did not know the correct answer. Four responses (04) representing three point three percent (3.3%) show that the respondents were not certain of the correct answer.

Eighty three responses (83) representing sixty nine point two (69.2%) show that children's living in boarding schools has contributed to the disappearance of storytelling among Bamasaba. The respondents who met the researcher face to face said that these days, children among Bamasaba are taken to boarding schools at a tender age and grow up from there. They said this has made those children miss storytelling and its usefulness. One respondent by the name Mutonyi said that some people still have the desire of narrating stories to their children but they can not do so because the children themselves live at school. Twenty two responses (22) representing eighteen point three percent (18.3%) show that the respondents did not agree. Thirteen responses (13) representing eleven percent (11%) show that the respondents did not know the correct answer. Two responses (02) representing two percent (2%) show that the respondents were not sure of the correct answer.

One hundred and seven responses (107) representing eighty nine point two percent (89.2%) show that the culture of reading and writing has greatly affected storytelling among BaMasaaba. One respondent by the name of Weteya told the researcher that these days many people prefer reading books to listening to stories and that excellent story tellers also prefer writing story books to narrating their stories by using the mouth. Twelve responses (12) representing ten percent (10%) show that the respondents did not agree. One response (01) representing one percent (01%) shows that the respondent did not know the correct answer.

Ninety responses (90) representing seventy five percent (75%) show that the children's reading of their notes instead of listening to stories narrated by their parents has greatly contributed to the disappearance of storytelling among Bamasaba. The respondents who met the researcher face to face said that these days, whenever children have time, they concentrate on reading their notes. They said that even the parents themselves encourage their

children to read books instead of narrating stories to them. One respondent by the name Wekhola told the researcher that by parents telling their children to read books after supper, they contribute to the disappearance of storytelling among Bamasaaba. Twenty responses (20) representing seventeen percent (17%) show that the respondents did not agree. Eight responses (08) representing seven percent (07%) show that the respondents did not know the correct answer. Two responses (02) representing two percent (02%) show that the respondents did not know the correct answer.

Ninety three responses (93) representing seventy eight percent (78%) show that the children’s doing of homework given by their teachers has contributed to the disappearance of storytelling among Bamasaaba. The respondents who met the researcher face to face said that children usually return home with too much homework and that at the time they are supposed to listen to stories, the children are busy doing that work. One respondent by the name Nabutsale told the researcher that even the parents themselves get involved by helping their children do the homework instead of narrating stories to them. Eighteen responses (18) representing fifteen percent (15%) show that the respondents did not agree. Eight responses (08) representing three point three percent (3.3%) show that the respondents did not know the correct answer. Five responses (05) representing four point two (4.2%) show that the respondents were not sure of the correct answer.

Eighty two responses (82) representing sixty eight point three percent (68.3%) show that the presence of new religions and ways of worship has also contributed to the disappearance of storytelling among Bamasaaba. The respondents who met the researcher face to face said that these days people go to churches for overnights and do not have the time to narrate stories to their children. They further said that whenever such people are at their homes, they concentrate on reading the bible instead of narrating stories and that this has contributed to the disappearance of storytelling among Bamasaaba. One respondent by the name Nabutele told the researcher that these days many people spent most of their time in churches and therefore do not have time to narrate stories to their children. Twenty four (24) representing twenty percent (20%) show that the respondents did not agree. Thirteen responses (13) representing ten point eight percent did not know the correct answer. One respondent (01) representing one percent (01%) shows that the respondent was not sure of the correct answer.

4.1.2. A Table Showing More Responses

Question	Agree	%	Disagree	%	Don't know	%	Not sure	%	Total
Do you think globalization has affected storytelling among Bamasaaba?	82	68.3	19	16	16	13.3	03	03	120
Do you think by people doing office work has affected storytelling among Bamasaaba?	81	68	23	19.1	13	11	03	03	120
Do you think the activities of non government organizations have affected storytelling among Bamasaaba?	82	68.3	23	19.1	13	11	02	02	120
Do you think the elite perceiving storytelling as useless and outdated has affected storytelling among Bamasaaba?	80	67	27	23	11	9.2	02	02	120
Do you think by parents preparing children to get better jobs in future than become excellent husbands and wives have affected storytelling among Bamasaaba?	83	69.2	24	20	10	8.3	03	03	120

Source: Author

Eighty two responses (82) representing sixty eight point three percent (68.3%) show that globalization has contributed to the disappearance of storytelling among Bamasaaba. The respondents who met the researcher face to face said that with globalization, people come in contact with people having different cultures. One respondent by the name Wamono told the researcher that the disappearance of storytelling among Bamasaaba is due to globalization. Nineteen responses (19) representing sixteen percent (16%) show that the respondents did not agree with that idea. Sixteen responses (16) representing thirteen point three percent (13.3%) show that the respondents did not know the correct answer. Three responses (03) representing three percent (03%) that the respondents were not sure of the correct answer.

Eighty one responses (81) representing sixty eight percent (68%) show that storytelling among Bamasaaba has vanished due to people's engagement in office work. All the respondents who met the researcher face to face said that people who do office work do not involve themselves in storytelling and that this has greatly contributed to its disappearance among Bamasaaba. One respondent by the name Bukanza told the researcher that people who do office work do not involve themselves in storytelling because in the evening they spent their time thinking about the day's activities and how they will go about the next day. Twenty three responses (23) representing nineteen point one percent (19.1%) show that the respondents did not agree with that idea. Thirteen responses (13) representing eleven percent (11%) show that the respondents did not know the correct answer. Three responses (03) representing three percent (03%) show that the respondents were not sure of the correct answer.

Eighty three responses (82) representing sixty eight point three percent (68.3%) show that activities by the non government organization have greatly contributed to the disappearance of storytelling among Bamasaaba. All the respondents who met the researcher face to face said that non government organizations usually encourage people especially the youth to abandon their cultures and customs. They told the researcher that such activities have made storytelling to vanish among Bamasaaba. One respondent by the name Wakoli told the researcher that non government organizations usually gather the young people and teach them to abandon their cultures and customs and that this has made storytelling to vanish among Bamasaaba. Twenty three responses (23) representing nineteen point one (19.1%) show that the respondents did not agree with that idea. Thirteen responses (13) representing eleven percent (11%) show that the respondents did not know the correct answer. Two responses (02) representing two percent (02%) show that the respondents were not sure of the correct answer.

Eighty responses (80) representing sixty seven percent (67%) show that storytelling has vanished among Bamasaaba because the elite perceive storytelling as useless and outdated. One respondent by the name Kuloba told the researcher that people who perceive storytelling as useless and outdated have greatly contributed to its disappearance among Bamasaaba. Twenty seven responses (27) representing twenty three percent (23%) show that the respondents did not agree with that idea. Eleven responses (11) representing nine point two percent (9.2%) show that the respondents did not know the correct answer. Two responses (02) representing two percent (02%) show that the respondents were not sure.

Eighty three responses (83) representing sixty nine point two percent (69.2%) show that storytelling has vanished among Bamasaaba because these days people prepare their children for better jobs instead of training them to become better husbands and wives where storytelling played a key role. Twenty four responses (24) representing twenty percent (20%) show that the respondents did not agree with that idea. Ten responses (10) representing eight point three (8.3%) show that the respondents did not know the correct answer. Three responses (03) representing three percent ((03%) show that the respondents were not sure of the correct answer among those which were provided.

5. Discussion of the Findings

The analysis of data in the above segment shows that the introduction of a monetary economy among Bamasaaba has greatly contributed to the disappearance of storytelling in that community. This issue is supported by the highest number of one hundred and two respondents who agreed to the question as opposed to the smallest number of fourteen respondents who disagreed or three respondents who did not know the correct answer or one respondents who were not sure.

The respondents who met the researcher face to face told him that these days people spent their time thinking about how to get the money instead of engaging themselves in storytelling. They said that in the evening, instead of narrating stories to their children, they engage themselves in calculating their earnings of the day and plan what to do the next day.

The analysis of data has also shows that technological advancement has contributed to the disappearance of storytelling among Bamasaaba. This idea is supported by the biggest number of eighty five respondents who agreed to the question as opposed to the a smaller number of eighteen respondents who disagreed or thirteen respondents who did not know the correct answer or four respondents who were not sure.

The respondents who met the researcher face to face told him that with technological advancement, people spent most of their time watching televisions and listening to radios instead of engaging themselves in storytelling.

Data analysis further shows that the introduction of formal education has contributed to the disappearance of storytelling among Bamasaaba. The respondents who met the researcher face to face told him that with formal education, nowadays parents take their children to boarding schools where they live throughout the term and that this makes them miss the important part of traditional storytelling which is commonly performed by parents at home. This idea is supported by a big number of eighty three respondents who agreed to the question as opposed to a smaller

number of twenty two respondents who disagreed or thirteen respondents who did not know the correct answer or two respondents who were not sure. The respondents told the researcher that previously children were not taken to particular schools. However, with the introduction of formal education, nowadays parents take their children to boarding schools at a tender age and they live there most of their time. The respondents said this has greatly affected storytelling among Bamasaaba.

The analysis of data also shows that the reading and writing culture has also contributed to the disappearance of storytelling among Bamasaaba. This idea is supported by the highest number of one hundred and seven respondents who agreed to the question as opposed to a small number of twelve respondents who disagreed or one respondent who did not know the correct answer. The respondents who met the researcher face to face told him that nowadays people, both the young and mature have the love for reading books instead of listening to the traditionally narrated stories.

The analysis of data also shows that the issue of children reading their notes after supper has also contributed to the disappearance of storytelling among Bamasaaba. The respondents who met the researcher face to face told him that nowadays, whenever children get time, they engage themselves in revising school work than listening to traditionally narrated stories and that even their parents encourage them to do so instead of narrating stories to them. This idea is supported by a big number of ninety respondents who agreed to the question as opposed to a smaller number of twenty respondents who disagreed or eight respondents who did not know the correct answer or two respondents who were not sure.

Data analysis further shows that storytelling has vanished among Bamasaaba because children who are day scholars spent what would be storytelling time to look for solutions to the tasks given by their teachers as homework. The respondents who met the researcher face to face told him that this makes hard for parents to call for storytelling sessions. This idea is supported by a big number of ninety three respondents who agreed to the question as opposed to a small number of eighteen respondents who disagreed or eight respondents who did not know the correct answer or five respondents who were not sure of the correct answer.

Data analysis further shows that the presence of new religions and ways of worship has contributed to the disappearance of storytelling among Bamasaaba. This idea is supported by a big number of eighty two respondents who agreed to the question as opposed to a small number of twenty four respondents who did not agree or thirteen respondents who did not know the correct answer or one respondent who was not sure. The respondents who met the researcher face to face said that these days people go to churches for overnights and do not have the time to narrate stories to their children. They further said that whenever such people are at their homes, they concentrate on reading the bible instead of narrating stories and that this has contributed to the disappearance of storytelling among Bamasaaba. One respondent by the name Nabutele told the researcher that nowadays many people spent most of their time in churches and therefore do not have time to narrate stories to their children.

The analysis of data also shows that globalization has also contributed to the disappearance of storytelling among Bamasaaba. The respondents who met the researcher face to face told him that with globalization, people interact freely and many have adopted foreign cultures and that this has made them to abandon their own cultures including that of storytelling. This idea is supported by a big number of eighty two respondents who agreed to the question as opposed to a small number of nineteen respondents who disagreed or sixteen respondents who did not know the correct answer or the only three respondents who were not sure.

The analysis of data also shows that doing office work has also contributed to the disappearance of storytelling among Bamasaaba. The respondents who met the researcher face to face told him that people who do office work do not bother about narration of stories because at a time they are supposed to engage in storytelling, they are deeply thinking about what happened in office and what they will do the next day. They said this has therefore affected storytelling among Bamasaaba. This idea is supported by a bigger number of eighty one respondents who agreed to the question as opposed to a smaller number of twenty three respondents who disagreed or thirteen respondents who did not know the correct answer or the three respondents who were not sure of the correct answer.

Furthermore, the analysis of data shows that the activities of non-government organizations have contributed to the vanishing of storytelling among Bamasaaba. The respondents who met the researcher face to face told him that many of the non-government organizations promote modernity at the expense of people's cultures including that of storytelling. They said that this has therefore affected storytelling among Bamasaaba. This idea is supported by the biggest number of eighty two respondents who agreed to the question as opposed to a small number of twenty three respondents who disagreed or thirteen respondents who did not know the correct answer or two respondents who were not sure of the correct answer.

Data analysis also shows that the perception by the elite that storytelling is for the illiterate and outdated has greatly affected storytelling among Bamasaaba. The respondents who met the researcher face to face told him that among Bamasaaba, people who have gone to school view traditional storytelling as outdated and only suitable for the illiterate class. This idea is supported by a big number of eighty respondents who agreed to the question as opposed to a small number of twenty seven respondents who disagreed or eleven respondents who did not know the correct answer or the only two respondents who were not sure of the correct answer.

Finally, the analysis of data shows that the idea of parents bringing up their children with the intention of enabling them get better jobs in the future than enable them become good housewives and husbands has greatly affected storytelling among Bamasaaba. The respondents who met the researcher face to face told him that before modernity set in, parents trained their children to become better housewives and husbands. However, with the

introduction of formal education, parents struggle to send their children to school such that they can secure better jobs. They said that this has made storytelling to become useless hence its disappearance from the community.

This idea is supported by a big number of eighty three respondents who agreed to the question as opposed to a small number of twenty four respondents who disagreed or ten respondents who did not know the correct answer or the only three respondents who were not sure of the correct answer.

6. Conclusions

In the researcher's view, the discussion above shows that the objective of the study which sought to establish the effects of modernity on storytelling among Bamasaaba has been realized. Furthermore, the research problem which emanated from the contradicting views about the effects of technology on storytelling has also been resolved by the researcher establishing how modernity in general has affected storytelling among Bamasaaba. Because in his study, the researcher has established how technological advancement and other components of modernity have affected storytelling among Bamasaaba.

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