

KNOWLEDGE ACCESS AND SHARING THROUGH CULTURAL ASTRONOMY IN UGANDA'S REFUGEE SETTLEMENTS AND HOST COMMUNITIES.

Focus Group Discussion And Key Informant Interview Information



Executive Summary

The Focus Group Discussion (FGD) and Key Informant Interview (KII) Report is based on findings from 8 focus group discussions and over 30 key informant interviews who were identified for follow-up qualitative research. The discussions were conducted to obtain information about cultural astronomy and better their understanding of the knowledge they had about cultural astronomy and the impact of this knowledge to their daily lives. The FGDs and KIIs were conducted in Bidi Bidi Refugee Settlements. The report informs the need to increase awareness of cultural astronomy and the preservation of this knowledge as noted by the lack of transfer of this knowledge from the elders to the young generation. The report highlights and provides valuable information on cultural astronomy that will be a basis for the company to strategize and catalogue this information and also address demand-oriented development interventions. The key findings from the report shows that there is vast knowledge about cultural astronomy among communities but a limited access to this knowledge creates a danger of it being extinct.

Introduction

The study received funding to document cultural astronomy information from Uganda's' refugees from one of the settlements and host communities. Astronomy is the study of celestial bodies, and it regards the subject of where and when a celestial body can be observed. According to Campion (1997), cultural or traditional astronomy is the use of astronomical knowledge and beliefs so as to inspire and inform social forms and ideologies. Africa has a long history of sky watching and a rich collection of sky lore that can be used to gain an understanding of those celestial bodies that are culturally important and, in some cases, why they are culturally important. In some parts of Africa, people believe that some celestial bodies are female or male. Others use different lights in the sky to track different seasons, time keeping and noting fertility cycles. Cultural astronomy in Uganda has been documented by a few researchers like Oruru *et al*,2020 by studying a few ethnic groups like Baganda, Bagisu, Langi and Banyoro but there has been no effort towards documenting cultural astronomy knowledge from the refugees hosted within the country.

CELESTIAL BODY	LOCAL NAME	TRIBE	ORIGIN	RELATIONS TO CELESTIAL BODIES
 <p data-bbox="309 600 452 628">Full Moon</p>	Mba	Keliko	Central Equatorial, South Sudan	<ul style="list-style-type: none"> • Appearance of the full moon means peace (Pojuulu tribe) • Sex of the baby can be told during birth by the position of the moon during delivery (Rising – Girl, Setting – Boy) and also naming the babies. (Tukwaje – girls, Kwaje – boys) • Giving birth without the presence of the moon shows that the birthing mother is a wizard. • When the moon changes color it's an act of caution. • Helps determine fertility and child sex. • Full moon indicates the death of an old person. • Full moon shows that children under the age of 6 will have a sickness.
	Yapa	Pojuulu / Kakwa/ Kuku/	Central Equatorial, South Sudan	
	Dwei	Acholi	Eastern Equatorial, South Sudan	
	Imba	Aringa	Central Equatorial, South Sudan	
	Yapa	Kuku ,Kakwa	Central Equatorial, South Sudan	
	Ayafa	Lotuko	Eastern Equatorial, South	
	Impa	Moru	Western Equatorial, South Sudan	
	Imba	Madi	Eastern Equatorial, South Sudan	
	Para	Avokaya	Western Equatorial, South Sudan	

				<ul style="list-style-type: none"> • Full moon helps to tell time of menstrual periods. (Pojulu/Kakwa/Kuku) • Black moon – rainy season (Pojulu) • People from the Lotuko Tribe believe the appearance of the new moon marks new beginnings. Every personal wish is granted. The new moon chases diseases such as cholera. • They also believe women who are in their menstrual periods are allowed to see it first and the ones who are not see it the following day.(Lotuku) • The Madi tribe people have perceptions of the positioning of the moon in regards to determining the gender of a baby and tracking the growth of the pregnancy. • Appearance of the moon from the left direction; it means the woman in question will not give birth very soon • When a woman is pregnant and the moon is observed above her head; she will give birth to a baby girl. • If the moon is observed on the right direction, a baby boy will be born.
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CELESTIAL BODY	LOCAL NAME	TRIBE	ORIGIN	RELATIONS TO CELESTIAL BODIES
 <p data-bbox="241 616 519 683">Rising Moon (Waxing Crescent Moon)</p>	Willo	Poju	Central Equatorial, South Sudan	<ul data-bbox="1464 293 2038 1101" style="list-style-type: none"> • West moon: baby will be girl on birth. (Poju) • Women who conceive during the rising moon will produce girls. • When the c shaped moon comes at a time the woman is 9 months pregnant and going into labor, it indicates that she is about to give birth to a baby girl. (Poju) • When the moon is c shaped it shows that it's the beginning of the month. (Keliko) • The beginning of the moon (C shaped) means that women are experiencing their menstrual cycle. (Kuku) • When the moon is c shaped, it's when the wild animals look for food. (Keliko) • When the moon is C shaped, hunters are not supposed to go hunting because the wild animals have a sickness called yaws (Kakora) (Keliko) <p data-bbox="1509 1114 2038 1356">If the moon is facing Uganda, Kakwa people believe that they will flee to Uganda due to war and vice versa. If the half-moon faces South Sudan, it means they will go back their country due to peace</p>

CELESTIAL BODY	LOCAL NAME	TRIBE	ORIGIN	RELATIONS TO CELESTIAL BODIES
 <p data-bbox="232 555 528 624">Setting moon (Waning Crescent Moon)</p>	Tuyanga	Pojulu	Central Equatorial, South Sudan	<ul data-bbox="1464 292 2036 619" style="list-style-type: none"> • Women who conceive during the setting moon will produce boys. • When the moon is in the East at child birth, the child is a boy. • Half-moon facing down means problems and sickness. (Kakwa) • Half-moon facing up means peace is coming (Kakwa)
 <p data-bbox="311 967 450 994">Red Moon</p>				<ul data-bbox="1464 699 2036 938" style="list-style-type: none"> • When the moon changes color, to reddish it said that it fighting the sun. • Red color- means the moon is fighting with the sun and that there is might be death of a very important person has died. (Pojulu)

CELESTIAL BODY	LOCAL NAME	TRIBE	ORIGIN	RELATIONS TO CELESTIAL BODIES
 <p data-bbox="293 592 468 619">Shooting Star</p>	Latwok	Acholi	Eastern Equatorial, South Sudan	<ul style="list-style-type: none"> • People from the Keliko tribe believe they are not starring but satellites sent to collect data • When the shooting star appears you curse it, because it indicates bad luck. (Pojulu) • When it appears, it shows that there is an imminent death of an important person. (Pojulu, Kakwa,) • It shows that everything that has a beginning will have an end and that whoever has life will one day die. (kuku) • Seeing the shooting star will render you unfortunate. (Kakwa) • When it appears during the period the man is set to pay bride price, then he does not pay it. (Kuku) • Indicates evil spirits are passing. (Pujule) • Shooting stars are satanic and is chased when one appears to throw burning firewood towards it. (Aringa) • Shooting stars are said to be falling bodies from certain planets. (Aringa) • The direction to which the shooting star is headed, indicates that there is something wrong happening.
	Pia	Kakwa	Central Equatorial, South Sudan	
	Ngarakadeo	Aringa	Central Equatorial, South Sudan	
	Morobe / Saru / Lokote	Pojulu/ Kakwa	Central Equatorial	

CELESTIAL BODY	LOCAL NAME	TRIBE	ORIGIN	RELATIONS TO CELESTIAL BODIES
 <p>Morning Star / Evening Star</p>	Dabur	Pojuulu / kuku	Central Equatorial, South Sudan	<ul style="list-style-type: none"> • morning star means wild animals are grazing. (Pojuulu)
	Lelegota	Kakwa/ Aringa/ Kuku	Central Equatorial, South Sudan	
	Tokosa	Kakwa/kuku	Central Equatorial, South Sudan	
	Krijopi (morning star)	Madi	Central Equatorial, South Sudan	
	Kote linya (evening star)	Madi	Central Equatorial, South Sudan	
 <p>Three Stars</p>	Kejiko	Pojuulu / kuku	Central Equatorial, South Sudan	<ul style="list-style-type: none"> • Appearance of the 3 stars indicates that it's time for planting crops. (Pojuulu) • Kejiko (3 stars) help to inform people that the planting season has begun. (Kuku)
 <p>Seven Stars (pleiades)</p>				Seven stars (nyunyumi) indicates girls moving together

CELESTIAL BODY	LOCAL NAME	TRIBE	ORIGIN	RELATIONS TO CELESTIAL BODIES
 <p data-bbox="353 587 405 619">Sun</p>	Utu	Keliko	Central Equatorial, South Sudan	<ul style="list-style-type: none"> • Red color of the sun means there could be a fighting or a war in the near future (Pojuulu tribe) • The sun appears red in the absence of clouds (Keliko tribe) • Red color shows that it is going to rain. • When the moon changes sun to reddish and a bit dim, it said that it fighting the moon.(Pojuulu, Kakwa, Kuku) • Pale red sun indicates the dry season • Dark red means that the sun will not be hot, time to work. • Circle around the sun indicates death of an elderly man. • Eclipse means civil war will happen / wars around the world. • Red- Danger in the community (Pojuulu) • Yellow – Indicates sickness in the community (Pojuulu) • Red sun means that it will rain the next day • Signifies death of a great person. Locals claim to have seen a dim sun and a fog the day Dr. Garang John died.
	Kolong	Pojuulu / Kakwa/ Kuku/	Central Equatorial, South Sudan	
	Jei	Acholi		
	Itu	Aringa	Central Equatorial, South Sudan	
	Kitu	Moru	Western Equatorial, South Sudan	

1. Other Objects Observed In The Sky

Object	Local Name	Tribe
Clouds	Ikolo	Pojulu
Stars	Kasera	Pojulu/ Kakwa
Stars Rising With The Moon	Tomalo	Pojulu
Rising Moon	Willo	Pojulu
Setting Moon	Tuyanga	Pojulu
Stars	Lateyere	Acholi
Many Stars	Yogi	Acholi
Stars In A Line	Kereta Pipi	Pojulu
Stars In A Triangle Formation	Ding Bam	Pojulu
Star That Appears Before The Moon	Sorosoro	Pojulu
Appears When The Sun Is Going Down And Moves With The Moon (Wife To The Moon)	Tokosa	Kakwa/Kuku
Big Stars That Appear In The Morning	Lelego	Kakwa/ Aringa/ Kuku
Big Stars	Kejiko	Kakwa
Big White Star (Appears 1:00 Am)	Kio	Pojulu
Morning Star	Lelegota	Kakwa

Stars	Lelego	Aringa
Star	Linya	Keliko
Very Bright Star	Keyo	Pojulu
Stars In One Line	Ijigo	Kakwa
White Star	Zura	Aringa

2. How do objects in the sky determine weather patterns/seasons?

- Appearance of the moon – Rainy season (Pojulu)
- Bright moon indicates the prevalence of the dry season (Pojulu)
- If the moon has not yet appeared, farmers are advised not to plant.
- When the moon is in the middle, fishers are advised not to go fishing.
- Change of color of the moon from red to dull means the approach of the rainy season. (Kakwa)
- When there are no stars during the night it indicates that it will rain the following morning and vice versa. (Keliko)

3. Relationship between religion/spirituality and celestial bodies.

- Preparing for the Easter season upon appearance of the march moon
- Belief that all these bodies were created by God. (Pojulu / Kakwa)
- Lent season is told from the appearance of the moon
- Star showed the direction of Jesus Christ's birth place.(Pojulu/ Acholi)
- Belief that what God has created has no bad effect on the people and created them in His own image.
- Appearance of shooting stars brings evil spirits.
- They are God's creations and are there to remind mankind of God's existence.
- Moslems determine the beginning of Ramathan by the appearance of the new moon.(Kakwa)
- The twelve stars in December indicate the twelve disciples of Jesus Christ.

4. Social Economic applications of celestial bodies

- Keliko people believe; the moon helps them to plan farming seasons such as planting, harvesting
- Sun helps with harvesting and drying some crops e.g. cassava (Pojulu/Kakwa/Acholi)
- Moon helps fishers determine when it's a good time to go fishing (Pojulu)
- Some economic activities are hindered if some of these bodies do not appear. (when the moon does not appear, the fishermen do not go out to fish) (Pojulu)
- Appearance of the moon is an indicator for farmers to start the planting season.(Pojulu)
- Planting and harvesting times are indicated by moon and stars.
- Milky way helps to tell planting season in farming.
- The sun helps brick layers dry their bricks.

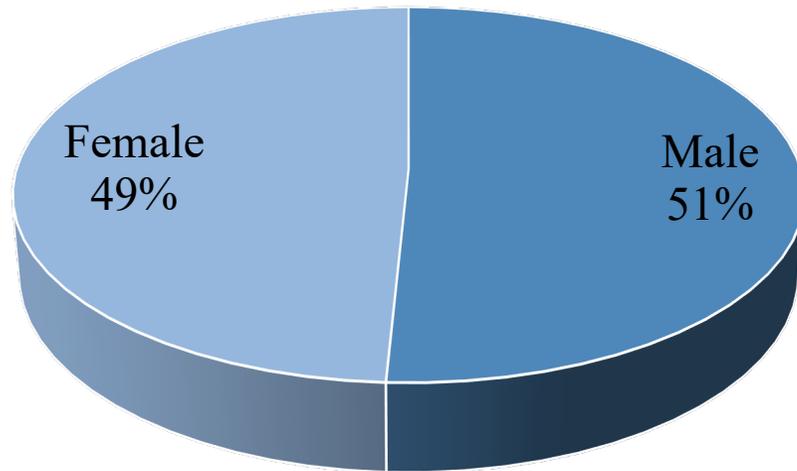
FOLLOW UP ACTIVITIES

The process of data collection, sorting and analysing has completed. The follow up activities will include:

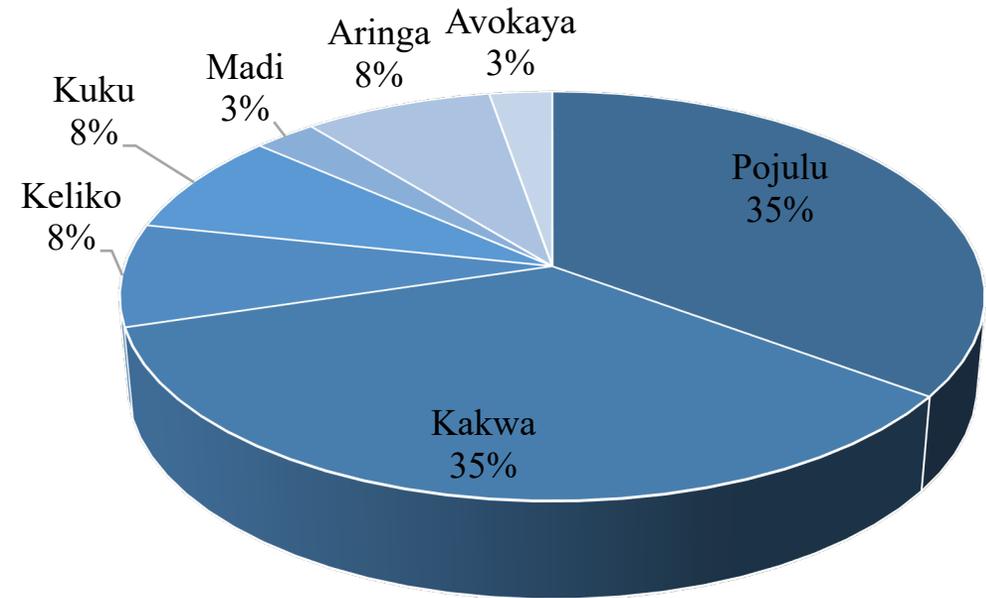
- Cataloging all the information about cultural astronomy collected in the refugee settlement.
- Compiling of the full project report.
- Writing a research paper on the findings got from data collection
- Disseminating the information through the catalog, communication through media, students clubs, public seminars
- Monitoring and evaluation to check on the impacts the project has caused.

Project Statistics

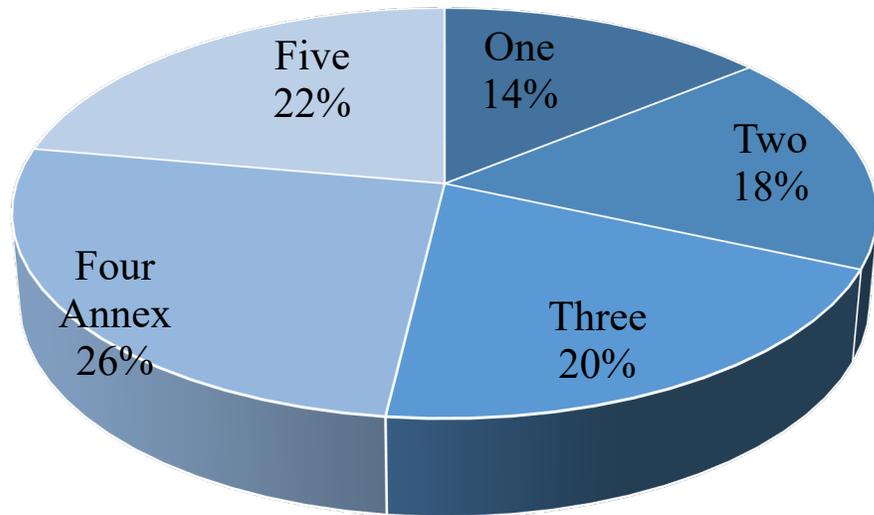
Gender



Percentage Tribe Dstribution



No. of Participants for Zones



Percentage of Religion

