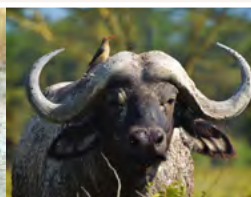
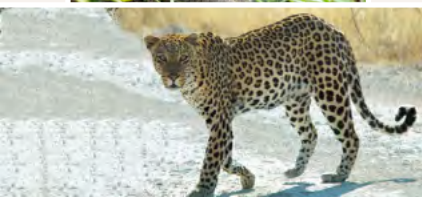


# A STATEMENT FOR THE CONSERVATION OF OUR CULTURAL HERITAGE AND TOTEMS, ESPECIALLY CHIMPANZEES



PRODUCED BY  
CULTURAL AND CLAN LEADERS OF  
BUNYORO KITARA KINGDOM

2019



## Foreword

Culture defines our way of life and identity. Culture influences all stages of our lives from birth, initiation, marriage, all forms of celebrations and death. In our community, clans identify with totems that form an important aspect of our identity. These totems may be in the form of animals, plants or instruments that have significant cultural value and to which we have social attachment. Through our families, knowledge about each clan and its totem (s) is passed on to the next generation, reinforcing a sense of identity and belonging to the clan. From an early age, the youth are taught to respect their totem and to avoid any action that may hurt or lead to the death or destruction of the clan totem. Taboos and sanctions are communicated and enforced to ensure that clans are to respect their totem by associating with these symbols.

This statement produced by Bunyoro Kitara Kingdom outlines the importance we attach to our totems and commitment to promoting and preserving our cultural heritage. Some of our totems are endangered while others have become extinct due to human activities, resulting in destruction of deferent plant and animal species as well as their habitats.

Through this statement we reaffirm our commitment to conserving and promoting our cultural heritage, and specifically our cultural identity by promoting our totems.

As Bunyoro Kitara Kingdom, we pledge to give special attention to endangered totemic species such as the chimpanzee and join national and global conservation efforts for the benefit of future generations!

Your partners in conservation!



Andrew K. Byakutaga Ateenyi  
**Prime Minister**  
**Bunyoro Kitara Kingdom**

# A Statement for the conservation of our cultural heritage and totems, especially chimpanzees

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Produced by  
Cultural and Clan Leaders of the Bunyoro Kitara Kingdom

## INTRODUCTION

We, the cultural and clan leaders of Bunyoro Kitara Kingdom, representing 16 clans, have developed this Statement following consultative meetings held in Kabwoya on 31<sup>st</sup> May 2019 and subsequent validation meetings

## PURPOSE

The purpose of this Statement is to reaffirm our commitment to the conservation of our cultural heritage, and in particular, our totems and their habitats.

**WE RECOGNIZE** and are guided by the following laws, policies and bye-laws:

- The Constitution of Uganda 1995
- Institution of Traditional Or Cultural Leaders Act 2011
- Bunyoro Kitara Kingdom Constitution
- Clan Constitutions

**1. WE AFFIRM OUR ROLES AND RESPONSIBILITIES** to promote culture in the Bunyoro region by:

- Teaching young people about cultural values of their clans and associated totems
- Caring for our sacred natural sites
- Performing cultural rituals including funeral rites and drafting statements on behalf of the clans
- Resolving conflicts among our clan members and other visitors in our societies to promote social ties
- Ensuring proper safety of clan artifacts and keeping the kingdom regalia
- Mobilizing communities to engage in various development initiatives such as environmental conservation
- Advocating for the usefulness of the institution of the family, promoting customary marriages and controlling incest
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**2. WE RECOGNIZE AND REMAIN COMMITTED** to our responsibility for conservation by:

- Protecting private and clan forests and other areas where we perform cultural rituals and maintain the habitat of our totems
- Protecting our totems especially those in forests from being killed or destroyed. We lead by example
- Preserving our indigenous tree and crop species by planting them and transmitting knowledge about their value to the public

- Maintaining and caring for totemic primates, providing them with food and encouraging local tourism
  - Taking up opportunities for clan leaders and elders to present issues relating to conservation at local council, district council meetings
  - Ensuring food security by advocating for our people to plant crops in their homes and other fruit trees
  - Passing on traditional knowledge to the young generations on our culture and conservation such as the importance of medicine trees and plants, taboos related to forests and certain animals, planting an indigenous tree at a burial site among others
  - Documenting our traditional ways of conservation and our related roles and responsibilities
3. **WE REAFFIRM** our determination to pass on cultural knowledge to the youth by:
- Encouraging increased participation of the youth in clan meeting and other gatherings that promote cultural values
  - Maintaining the Ekyooto (fireplace), our traditional space for passing on cultural values especially for the young generation
  - Challenging young people to plant trees to restore forests
  - Encouraging young people to join drama groups supported by the cultural institution and other leaders
  - Leading by example especially in promoting nature conservation and preserving cultural values
  - Leading publicity activities that young people are interested in such as holding radio talk shows in regard to conservation
4. **WE STRONGLY COMMIT** to preserving and promoting our totems by:
- Encouraging clan members to respect and protect their totem(s) to ensure their continuous existence and multiplication.
  - Sensitizing other clans about respective totems so that they do not harm them
  - Organizing clan meetings to know each other and discuss our totems - where they are found and stories related
  - Encouraging clans to empower members economically by establishing Savings and Credit Cooperative Organizations
  - Teaching young people about their totem as symbols of their clan identity
5. **WE RECOGNIZE**, in particular, the importance of the chimpanzee as one of our totems and confirm the need to conserve it by:
- Planting indigenous trees to restore the habitat of chimpanzees and allowing them to eat fruits like mangoes and jackfruit in our gardens
  - Avoiding deforestation especially the habitat of the chimpanzee.
  - Understanding chimpanzee behaviour including feeding and lifestyle
  - Documenting legend stories, music and other cultural expressions about the chimpanzee
  - Publicizing the benefits of protecting chimpanzees such as tourism, plant propagation, keeping away vermin, among others.
  - Advising the community not to kill chimpanzees

- Cooperating with the Uganda Wildlife Authority and the National Forestry Authority to sensitize the community in conserving the chimpanzee.
- 6. WE RECOGNISE** the need to raise awareness about the existence and need to protect all totems, and the chimpanzee in particular by:
- Holding inter-clan dialogues and ensuring that other clans respect each other's totem
  - Giving support and guidance to other clans that might be weak in protecting and promoting their totem
  - Registering all clan members
  - Organising meetings with stakeholders and expressing the value of totems
  - Conducting exchange visits to learn and empower each other in protecting the totem
  - Disseminating and publicizing best practices of successful clan initiatives in protecting their totems from extinction
- 7. WE ACKNOWLEDGE WITH APPRECIATION,** the contribution of conservation institutions and organizations to protect our totems and their habitat. We, however, **CALL UPON** all like-minded stakeholders to collaborate with us to strengthen our conservation efforts to protect and promote our culture and totems by:
- Documenting information on clans, their origins and totems.
  - Engaging other clans in competitions such as football, riding bicycles, traditional games such as *omweso* (traditional board game) to raise awareness about conservation
  - Protecting the habitat of the chimpanzee by the National Forestry Authority
  - Supporting the cultural leaders to access radio airtime to announce clan meetings and resolutions
  - Providing clans with seedlings and technical training on how to plant them by conservation NGOs
  - Publicizing clan meetings and the values of totems in collaboration with religious institutions
  - Providing alternative livelihoods and compensation by the Uganda Wildlife Authority in case of damage caused by totems such as chimpanzees
  - Guiding clans in registering as Community Based Organizations by the Local Government
  - Engaging Bunyoro Kitara Kingdom to organize inter-clan meetings

## AMENDMENTS

While this Statement contains the intentions, aspirations and requests of the cultural and clan leaders of Bunyoro Kitara Kingdom, representing the 16 clans especially from Kikuube and Kagadi districts, it may be modified in future following wider consultations with other clans, cultural leadership and constituencies of Bunyoro Kitara Kingdom.

Produced by Abasiita, Abayanja, Abasingo, Abacwezi, Abasaigi, Abasambo, Abayaga, Ababwijwa, Abahamba, Abahunga, Ababyasi, Abasonde, Abagabo, Abagimu, Abacwa and Ababiito clans



# Ekihandiiko eky'okulinda ebyobuhangwa, obuzarranwa bwaitu n'emiziro yaitu.

Kitekaniziibwe Abakuru b'obuzarranwa n'enganda omu Bukama bwa  
Bunyoro-Kitara

## OKWANJURRA:

Itwe abakuru b'obuzarranwa hamu n'enganda 16 tukoze ekihandiko kinu hanyuma yokwehanuza omurukurato rwa abakuru b'enganda ababaireho omurukurato rw'enganda orwabaireho aho ha Ibohorra Kabwoya ebiro 31/5/2019 hamu nenkurato ezindi ezakozerweho okwehanuzaho nokusemeza ekihandiko kinu.

**EKIGENDERERWA:** Okutwara omumaiso, n'okulinda eby'obuzarranwa bwaitu n'emiziro yaitu.

- Nitukimanya kandi nituhaburwa ebiragiro n'emikorre enu:
- Ekiragiro ekikuru eky'ihanga 1995
- Ekiragiro ekikulema abakuru b'obuzarranwa ekyakozerwe omwaka 2011
- Ebiragiro n'emigendezo y'enganda zaitu ebihandikirwe hamu ne bitahandikirwe

## 1. NITUGUMYA NGU BUJUNANIZIBWA BWAITU OKUKURAKURANIZA EBYOBUZARRANWA BWAITU N'OKUGUMYA OBUJUNANIZIBWA BWAITU omu Bukama bwa Bunyoro-Kitara nituhondera kandi nitukora binu:

- Kwoleka obujunanizibwa bwaitu omumikoro y'enzarwa gamba nk'emirwa n'omubwire bwokufeerwa hali tuba n'obujunanizibwa obwokutekaniza ekihandiiko kya'aboruganda.
- Kwegesa ensinganto obukuru bw'ebyobuzarranwa omu nganda zaabu n'emiziro yabu.
- Kumara obutakengangana hagati y'aboruganda, n'abagenyi, nabantu abandi.
- Kulinda ebikwato by'enganda n'ebyobukama.
- Kujugumbya habwemikoro y'okwekurakuraniza gamba nkokulinda ebitwehingulirize.
- Kuroleera ebiikaro bye byafaayo/ ebyobuhangwa n'obuzarranwa bwaitu.
- Kusagika ebyobuswezi bwenzaarwa nokutangira okuswerangana kw'aboruganda nokwegesa emigaso yokwombeka amaka.

## 2. NITUKIMANYA KANDI TWEHAIREYO kuhikiriza obujunanizibwa bwaitu obwokulinda obuhangwa obutwehingulirize.:

- Kwekambisa abantu kubyara emiti kandi naitwe tuli ekyokurorraho nitwebemba kalitango enu.
- Kulinda ebibira byaitu ebyabulikiro, ebibira eby'enganda n'ebicweka ebindi ebyemirwa y'obuzarranwa.
- Kulinda n'okurolerra oburaaro n'obwikazi bw'emiziro nk'ebiteera kubirekera nokubitekaniriza hokuliira nukwo kisagike ebyoburambuzi munuka.
- Kulinda emiziro yaitu namuno muno egyo enyakuli omubibira obwo nitubyaara emiti

ey'obuhangwakandi tutakwita enyamaiswa ezo.

- Abebembezi b'enganda kuheebwa omugisa gwokubaza omunkurato za Nyamasaza n'ezebyaro.
- Kurora ngu haroho ebyokulya ebikumara nitwegesa abantu kuba n'ebyokulya ebikumara hamu n'ebijuma.
- Kwegesa abantu boona okulinda n'okubyaara emiti n'embibo z'obuzarranwa.
- Kwegesa ensinganto habikwasire n'obuzarranwa hamu na obuhangwa obutwehingulirize gamba nka okubyara emiti eyemibazi y'enzarwa, emiziro yayo n'okoku erinziremu ebibira, ebisoro hamu n'obuzarranwa obundi tuteberwe n'okuziika nitubyaara emiti eyobuhangwa.
- Kurora tuteireho obulyo bwokuhandika kandi tuhandiike emiringo y'enzarwa eyokulinda obuhangwa obutwehingulirize hamu n'obujunanizibwa bwaitu.

### 3. **NITUGUMYA OKWEHAYO KWAITU** kwegesa ensinganto habyobuzarranwa bwaitu obu nitukora binu:

- Kwekambisa ensinganto kwemigira omunkurato z'enganda, n'ensorokano ezindi ezina ekigendererwa kuhanurra habirungi byebyobuzarranwa.
- Kulinda emiti eyemibazi yaitu eyenzarwa
- Kusomesebwa kuhemba n'okulinda Ekyoto ekinyakwegesa ensinganto ebyobuzarranwa.
- Kutekamu amaani no'kwekambisa ensinganto kubyara emiti n'okugarraho ebibira.
- Kwekambisa ensinganto kwemigira omubitebe by'ebyemizano ebikusagika ebitongole by'enzarwa n'obwebembezi obundi.
- Kuba kyokuroraho omubwebembezi namuno muno omubyobuhangwa na'okulinda ekitinisa ky'ebyenzarwa.
- Kutekaho ebyentahya gamba okubyara emiti eyenzaarwa hamu nokukora ebyemizano namazina.

### 4. **TWEHAIREYO NAMAANI GOONA** kulinda nokusomesa emiziro yaitu nitukora tuti:

- Kwekambisa ab'enganda okutekamu ekitinisa emiziro yabu nokurora ngu eikareho omubwingi.
- Kwegesa enganda ezindi obutasisa emiziro yaabu nokutagihutaaza.
- Okutekaniza enkurato z'enganda, okumanyangana emiziro yabu hali esangwa nenganikyo ezikuzikwataho.
- Kwekambisa abenganda kwekurakuraniza omubyentahya gamba nkokutaho ebitebe bya kibanja mpora basobole kumanyangana nokucika habikwasire hanganda nemiziro yaabu
- Kwegesa ensinganto ebikwatane nemuziro oteireho noburorwaho bw'enganda zaabu.
- Kulinda emiziro y'ebimera nitugibyara rundi nitugibyara buhaya.



**5. HABWEMBAGANIZA NITUMANYA OMUGASO GW'EBITEERA** kandi biri gumu ha miziro yaitu kandi n'okugumya tubirinzire kurungi nitukora binu:

- Nitukirikera obugabe hona hatukisangire nikirya ebiyembe nebijaaka tutakihahaza
- Nitutekaho obunywani hagati yekiteera n'omuntu
- Kutatema ebibira hali ekiteera kik uraara
- Kwegu ebikukwata ha kiteera , kumanya ebikigonza nebikitakungonza, kumanya oburaaro byabyo n'ebokulya
- Kubyara emiti ye kiteera eyikirya nahali kiraara
- Kuhandiika enganikyo ezikwolekya oburungi bwekiteera ne bizina
- Kubyara emiti eyobuhangwa nikwo ekiteera kibe nekibira ekikwasire
- Kwolekya ebirungi ebiri mu kiteera nka oburambuza, kubyara emiti, kuhaihaza enkerebe ahamu nebindi
- Kutereera abantu okutabiita kusinga babirora
- Kukoragana na UWA na NFA ne tusomesa omulingo gwokubirinda

**6. NITUSABA** abo boona abakukwatwaho kukoragana naitwe kwekambisa ,kulinda n'okusemeza ebyobuzarranwa bwaitu n'emiziro nitukora tuti:

- Kuteeka omunkora ebirugire omunkurato z'enganda zaitu gamba nk'okubyara emiti yenzaarwa
- Kuhandiika ebyafaayo by'enganda n'emiziro yazo nendugiro yaabu. Nitusaba abakukwatwaho namuno muno Obukama bwa Bunyoro –Kitara bukikoleho.
- Abenganda okwemigira omu mizaano gamba nka omupiira gwebigere, kuvuga egaali zempaka, omweso , kusika omuguha, nebindi.
- Okwekambisa abakuroterra ebibira okutangira okusiisa oburaaro bwekiteera nemiziro endi.
- Ama Radiyo okumanyisaga abantu ha nkurato z'enganda n'ebihanwirweho.
- Ebitongole ebitali bya gavumenti okuherezaga embibo zemiti hamu nokwegesa enganda zinu omulingo gwokubyara nokuroterra emiti enu.
- Abanyadini okujugumbyaga abantu okwetaba omunkurato z'enganda nokumanya obuzarranwa n'emiziro yabu.
- Ekitongole ekijunanizibwa n'ebyenyamaiswa okusimbuusa abenganda abasiisiirwe ebintu byabu nikirugira hakugonza kulinda emiziro y'enganda gamba nk'ebiteera.
- Gavumenti zebicweka zihabule enganda okwehandikisa nkebitebe byabantu.
- Obukama bwa Bunyoro-Kitara kwemigira omukuteekaniza enkurato zenganda.

7. **NITUMANYA** Obukuru bwokurarangya amakuru g’ okumanya kulinda emiziro gamba nk’ebiteera nibakora binu:

- Kutekanizaga enkurato zenganda okurora ngu enganda zikutekamu ekitinisa emiziro.
- Okuhabura nokusagika enganda ezikuzoka ziri ntaito nokulinda omuziro gwazo.
- Kwehandikisa kwaboruganda boona handengo zoon, hakyaroo, hamuruka, hagomboora, hamasaza na ha Bukama
- Kutekaniza enkurato nabakukwatwaho boona kwoleka obukuru bwomuziro gwabu.
- Kubungirangana omunganda ezikwahukana nukwo mwongeremu amaani kulinda emiziro yanyu.
- Kwegesa nokujugumbya hamikorre eyokulinda emiziro obutamarwaho.

### **OKUHINDURAMU**

Nobukiraba ngu ekihandiko kinu kitekanizibwe kandi kihandikirwemu abakuru kuruga omu enganda 16 ezo mu nyamasaza za Kikuube hamu na Kagadi abolekeze ebigendererwa byaitu hamu nebitukwenyumirizamu, nebibakusaba abakuru b’obuzarranwa, enganda hamu n’Obukama bwa Bunyoro-Kitara, ekihandiko kinu nikisobora okukihunduramu hanyuma yokwehanuzaah hali abantu ,n’enganda ezindi omubukama bwaitu.

Bikahandikwa enganda zinu; Abasiita, Abayanja, Abasingo, Abacwezi, Abasaigi, Abasambo, Abayaga, Ababwijwa, Abahamba, Abahunga, Ababyasi, Abasonde, Abagabo, Abagimu, Abacwa and Ababiito clans.



As custodians of cultural heritage, traditional leaders play an important role in promoting positive aspects of culture, including how communities relate to each other and to their environment. With support from the Arcus Foundation, the Cross-Cultural Foundation of Uganda (CCFU) worked with cultural leaders in the Bunyoro-Kitara Kingdom and the Obusinga Bwa Rwenzururu to document this Statement and renew their traditional responsibility towards nature conservation using cultural values, identity, principles and systems.

Particular emphasis was placed on conservation of chimpanzees because they are an endangered species in Uganda and worldwide.

This intervention is a part of a wider project supported by the Arcus Foundation to support cultural leaders in strengthening their role in conservation, with a particular focus on the chimpanzee; to strengthen the role of youth as future conservation agents and; to strengthen private forest owners as partners in conservation of the chimpanzee.

**Produced with support from**



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