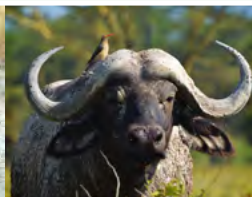
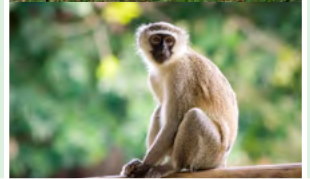


# A STATEMENT FOR THE CONSERVATION OF OUR CULTURAL HERITAGE AND TOTEMS, ESPECIALLY CHIMPANZEES



PRODUCED BY  
CULTURAL AND CLAN LEADERS OF  
THE OBUSINGA BWA RWENZURURU

2019



## Foreword

Culture defines our way of life and identity. Culture influences all stages of our lives from birth, initiation, marriage, all forms of celebration 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 clan members are to respect their totems by associating with these symbols of their individual clans.

This Statement produced by the Obusinga Bwa Rwenzururu (OBR) Clan Leaders under the guidance and facilitation of the Cross Cultural Foundation of Uganda (CCFU) outlines the importance we attach to our totems and our commitment to promoting and preserving our cultural heritage. Some of our totems are endangered while others have become extinct due to human activities, such as forest degradation resulting in destruction of different plant and animal species as well as their habitats.

Remember that it is a taboo (*erilbolho*) for a Mukonzo to kill, eat his or her totem, and or destroy the habitat of his or her totem. The Bakonzo are related to one another in one way another and co-exist under our different clans that constitute the Bakonzo society. This calls for every Mukonzo to protect and conserve all clan totems regardless of whether it is yours or not, for they collectively give us cultural identity for posterity of our society. Through this Statement, the members of Obusinga Bwa Rwenzururu reaffirm our commitment to conserving and promoting our cultural heritage, and specifically our cultural identity by promoting our totems.

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 the present and future generations!

“Habwa Kayingo n’Obusinga Bwethu”



Rt. Hon. Gadi Mbayahi Bakwanamaha  
**Prime Minister**  
**Obusinga Bwa Rwenzuru**

## INTRODUCTION

We, the cultural and clan leaders of Obusinga Bwa Rwenzururu from Kasese Municipality and Bunyangabo district (Kinyampanika), representing the 16 clans of the Bakonzho in the Rwenzori region, have developed this Statement following consultative meetings held on 28<sup>th</sup> May 2019 and subsequent meetings, held in the office of the Obusinga Bwa Rwenzururu at the Royal Hill in Kasese Municipality, Rwenzori Region.

## 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 RECOGNISE** and are guided by the following laws, policies and bye laws:

The National Constitution of Uganda

The Constitution of Obusinga Bwa Rwenzururu

Our clan constitutions

The National Culture Policy 2006

The Institution of Traditional Or Cultural Leaders Act, 2011

The National Forestry Policy, 2001

The Uganda Wildlife Act, 2019

The National Environment Management Policy, 2019

Uganda Land Act and Policy

Religious principles (Bible and Quran)

**WE AFFIRM** our roles and responsibilities to promote culture in the Rwenzori region by:

- ◆ Educating our people about cultural practices, skills, indigenous language and knowledge
- ◆ Teaching our children and families values of sharing, hospitality, sacrifice and worship, respect for clan leaders and responsibility
- ◆ Knowing and promoting the clan lineage, traditional child naming order and historical seasonal events
- ◆ Identifying, protecting and promoting respect for our clan totems
- ◆ Performing all traditional rites related to birth, rites of passage, marriage, celebration, death, inheritance and cleansing ceremonies (of the land), among others.
- ◆ Identifying and protecting our land, cultural sites and ancestral grounds
- ◆ Promoting self-awareness, discipline and peaceful coexistence
- ◆ Promoting traditional mechanisms of conflict resolution and mediation
- ◆ Developing literature on our cultural heritage
- ◆ Promoting education, development and planning for the future (e.g. construction of granaries)
- ◆ Being role models in the community (being exemplary in our conduct)

**WE RECOGNISE AND REMAIN COMMITTED** to our responsibility for conservation by:

- ◆ Promoting our totems and encouraging (young) people not to kill, harm or eat their totems
- ◆ Holding campaigns and keeping water bodies safe and clean
- ◆ Protecting river banks, valleys hills and mountains and cemeteries
- ◆ Protecting and respecting land ownership and inheritance principles
- ◆ Planting trees at meeting places (esyandekere) for environmental protection
- ◆ Holding campaigns against bush burning and encouraging tree planting
- ◆ Promoting taboos that curb indiscipline such as having sex in the bush
- ◆ Encouraging people to practice better farming methods such as terracing

**WE REAFFIRM OUR DETERMINATION** to pass on cultural knowledge to the youth by:

- ◆ Holding talks between parents and children, and between youth and knowledgeable people to promote respect for cultural norms and structures
- ◆ Encouraging story telling (using educative riddles) and teaching the youth our mother tongue
- ◆ Teaching the youth how to respect culture and how to relate with relatives
- ◆ Promoting discipline of children and encouraging communal child care
- ◆ Heightening visibility of culture through our dressing, posters, photos etc.
- ◆ Organizing cultural events (*emikoro*) that include traditional sports, dance, music, drama
- ◆ Organising special programmes on culture targeting youth and parents
- ◆ Documenting and producing write-ups on our cultural heritage
- ◆ Holding media campaigns on culture
- ◆ Establishing cultural museums

**WE STRONGLY COMMIT** to preserving and promoting our totems by:

- ◆ Educating our families, youth, clan members and neighbours about the usefulness of all our totems and the need to care, respect and protect them and never to hurt, kill or eat them
- ◆ Setting up byelaws for the protection of our totems and establishing rules to penalize those who disobey the above rule
- ◆ Setting up family / clan special committees responsible for cultural issues
- ◆ Protecting the habitat of our totems (forests, wetlands) and avoiding bush burning
- ◆ Developing clan anthems that promote the respective totems (explaining their origin, taboos, and expressing the need to care and conserve them)
- ◆ Developing Information, Education and Communication materials to display our totems and publicize them through drama
- ◆ Establishing museums and learning centres to exhibit and raise awareness about our totems
- ◆ Supporting cultural exchange visits to learn about and heighten the importance of our totems
- ◆ Supporting government policies on protection of the environment and that protect the totems

**WE RECOGNISE**, in particular, the importance of the chimpanzee as one of our totems and confirm the need to conserve it by:

- ◆ Encouraging parents to teach children to protect, respect and love the chimpanzee
- ◆ Producing clan identity cards and logo (with an image of the chimpanzee) for clan documents and letterheads of the Abathangyi
- ◆ Promoting collaborative conservation efforts to protect the chimpanzee and its habitat across all the clans including football tournaments with a chimpanzee trophy
- ◆ Establishing community-based initiatives to protect, preserve and promote the chimpanzee (such as Kinyampanika Chimpanzee Conservation and Development Association (KICHIDA) and learn from good conservation practices
- ◆ Celebrating 14th July as World Chimpanzee Day
- ◆ Planting trees and crops to feed and support the chimpanzees' livelihood
- ◆ Setting up bye-laws to protect and promote the chimpanzee
- ◆ Participating in surveying, habituating and monitoring the chimpanzee to promote friendship and removing traps and snares to create safe habitats
- ◆ Creating income generating activities for communities near chimpanzees to divert them from poaching

**WE RECOGNIZE THE NEED** to raise awareness about the existence and need to protect all totems, and the chimpanzee in particular, by:

- ◆ Holding intra-clan meetings (for the Abathangyi), inter-clan and inter-stakeholder meetings (including with religious institutions) on conservation of totems
- ◆ Holding radio talk shows about conservation of totems and the chimpanzee in particular
- ◆ Strengthening team work of all cultural leaders by making use of Obusinga Bwa Rwenzururu structures – the clan leaders, chieftains, native chiefs, Prime Ministerial Committee, Councils, and the royal family
- ◆ Organising social cultural events e.g. drama, music and sports to publicize totems and clan taboos, especially for the chimpanzee
- ◆ Organising chimpanzee festival day at clan, national and international level
- ◆ Displaying totems in museums (wherever possible) by every clan
- ◆ Designing charts and calendars of our totems for exposure at cultural centres
- ◆ Producing Information Education and Communication materials on our totems
- ◆ Collaborating with government (Community Development Offices, Department of Culture and Family Affairs, Uganda Wildlife Authority, National Environmental Management Authority, National Forestry Authority), culture-focused NGOs (such as the Cross-Cultural Foundation of Uganda)
- ◆ Developing byelaws and Constitutions for each clan, which include protection of their totems

**WE ACKNOWLEDGE WITH APPRECIATION**, the contribution of conservation institutions and organizations to protect our totems and their habitat. We, however, **WE CALL UPON** all like-minded stakeholders to collaborate with us to strengthen our conservation efforts to protect and promote our culture and totems by:

- ◆ Supporting cultural social events, sensitization meetings to protect the chimpanzee and our totems and visits to ancestral places
- ◆ Facilitating exchange visits within and between clans (in DRC and other countries) to promote conservation across borders
- ◆ Supporting and participating in stakeholder meetings, football tournaments, fundraising, music, drama and cultural galas on conservation of our totems
- ◆ Developing and signing Memorandum of Understanding between the Uganda Wildlife Authority and cultural leaders to permit the Abathangyi access the chimpanzee habitats to make them safe by removing snares and traps from chimpanzee pathways
- ◆ Organising trainings to strengthen cooperation among the network of chimpanzee and conservation promoters
- ◆ Supporting international Conventions on culture and conservation that promote and protect our totems and their habitat
- ◆ Support publicity efforts to sensitise other clans and the general public
- ◆ Lobbying for support for increased chimpanzee habituation and protection of their habitat

## **AMENDMENTS**

While this Statement contains the intentions, aspirations and requests of the cultural and clan leaders of Obusinga Bwa Rwenzururu from Kasese Municipality and Bunyangabo (Kinyampanika), representing the 16 clans of the Bakhonzo, it may be modified in future following wider consultations with the cultural leadership and the constituencies of Obusinga Bwa Rwenzururu.

# Omwatsi w'erithulhughania n'erighenderako busana n'eritheya eby'ekyibuthiranwa n'emitsiru y'ebihanda byethu Kyamahulhukibwa na

Abembembethya b'ekyibuthiranwa n'abakulhu b'ebihanda b'Obusinga Bwa  
Rwenzururu

## ENGUNULHO:

Ithwe, Abembembethya b'ekyibuthiranwa n'Abakulhu abimaniri b'ebihanda b'Obusinga Bwa Rwenzururu erilhwa omo e Kasese ne Bunyangabo (Kinyambanika), thukimanira ebihanda 16 ebya Bakonzo omo kyipindi kye Rwenzori, thwamakolha n'erihulhukya omwatsi ono erikwamakwamana n'oluhindano olhwa ebiri 28/05/2019, n'esindi ndeko esyabya omo kyaghanda ky'ekyikali ky'Obusinga, oko kyithwa, omo Minisipali eya Kasese omo kyipindi kye Rwenzori Region.

## EKYILHUBIRIRWA

Ekyilhubirirwa ky'omwatsi ono ry'eriminyerera n'erighumya olhukwamirwa lhwethu olhw'eritheya ebyobuhangwa n'ebithuthimbireku, nakulhabirirya emitsiro yethu n'emyanya ah'emitsiro yikasangawa

**THUKAMINYERERA** kandi ithunemusondolhwa n'ebilhayiro, eby'erighenderako n'ebilhayiro ebya lhuba-lhuba:

- ◆ Endaghanungulhu y'erihanga lye Uganda Endaghanungulhu y'Obusinga Bwa Rwenzururu Esyondaghanu ngulhu sy'ebihanda
- ◆ Eky'erighenderako kyikulhu ky'erihanga oko by'ekyibuthiranwa Eky'erighenderako kyikulhu eky'abembembethya b'ekyibuthiranwa ekya 2011 Eky'erighenderako kyikulhu ky'erihanga oko misithu
- ◆ Eky'erighenderako kyikulhu ky'obuyingu n'eribyaho ly'ebindu by'omoli Eky'erighenderako kyikulhu ekya eby'obuhangwa byethu n'ebithuthimbireko Ekyilhayiro ekyikasondolha eby'erithaka omwihanga ly'eUganda Ebikasondolha esyodini (Ebbayibbuli n'eKorohani)

**1. THUKAGHUMAYA** olhukwamirwa lhwethu busana n'erikulhakulhania eby'ekyibuthiranwa omo kyipindi ky'eRwenzori omwikolha bino:

- ◆ Erisomesya abandu bethu oko mikonga y'ekyibuthiranwa, erikolha ebindu by'ebyalha, omubughe ow'ekyibuthiranwa n'amenge.
- ◆ Erikangirirya abana bethu n'amahika wethu omughaso w'erikalirana, obughuma, erisherera n'erirama, erisikya bakulhu b'ebihanda n'erithunga olhukwamirwa.
- ◆ Eriminya n'erikulhakulhania eriminya omuthoma w'ekyihanda, emibere yethu y'ekyibuthiranwa ey'erilhuka abana bamena n'emikonga eyakera eyikakolhwa obuli mugulhu
- ◆ Eriminyerera, eritheya n'erikulhakulhania haghuma n'erisikya emitsiru yethu y'ebihanda
- ◆ Erikolha emikonga yosi y'ebyakera eyihambire okwibutha, emikongo y'erikolha busana n'erilhusya omundu y'omo kysisuko kyirebe n'erimwingirya omo kyindi kysisuko, omuthahyo, emibalha, oluhulho, erisighalya n'eribirya amalhambo, n'eyindi mikonga.
- ◆ Eriminyerera n'eritheya erithaka, emyanya mikulhu-mikulhu y'ebyekyibuthiranwa n'ameheru
- ◆ Erikulhakulhania emibere y'eriyiminya, esyongeso n'erikalirana omo buholho.

- ◆ Erikulhakulhania emibere eyakera ey'erilekya amalhwa n'erisangasangania abakalhwa.
- ◆ Erisakanga emyatsi eyihambangene oko eby'ekyibithiranwa byethu
- ◆ Erikulhakulhania eby'ekyisomo, eby'engulhakulhana n'eritthegekera omughulhu w'embere (ng'erikolha ebighona)
- ◆ Eribya aby'erireberyako omo myanya eyathuli (eribya eby'erileberyako omo mitse mibere yethu mibuya)

## 2. THUKAMINYA NDEKE N'ERISIGHALHA ITHUNAHAMBIRIRE

olhukwamirwa lhwethu lhw'eritheywa ebyobuhangwa omwikolha bino:

- ◆ Erikulhakulhania emitsiru yethu n'erihabulha (abalere) abandu butsira bakitha kutse erirya emitsiru yabo.
- ◆ Eritheka h'emikania minene eyihambangene kw'eririnda emyanya eyiri mw'amaghetse eribya iyine ndeke kandi iyinahenirye.
- ◆ Eritheya emisike y'esyonyusi, ebiharu, ehithwa n'ebithwa kandi n'amalimbo (amaheru).
- ◆ Eritheya n'erisikya ebihambire okwithunga amathaka kandi n'ebilhayiro ebikaham- ba okwisighalya.
- ◆ Erihera emithi omo myanya eyikakolerawa mw'esyondeko busana n'eritheywa ebithuthimbireko.
- ◆ Eritheka h'emikania y'erikunga abandu erihisya ebisukyi aliryo eribahiramo omuhwa w'erihera emithi.
- ◆ Erikulhakulhania amakyinga awakalhusayaho emitse mibi ng'omukali n'omulhume erikolha emyatsi y'engyingo omo kysisukyi.
- ◆ Erihabulha abandu erikolesya emirimire eyitholere omuli ng'erikolha emikyiky.

## 3. THUKAGHUMAYA OMUHWA WETHU

w'erilhabirya eminyethu n'abana b'amenge w'ebyekyibuthiranwa erilhaba omu bino:

- ◆ Erikolha emikania y'ababuthi n'abana, eminyethu n'abandu abawithe obwenge busana n'erikulhakulhania erisikya emitse nemibere yethu muthina muthina y'ekyibuthiranwa.
- ◆ Erihira abandu mw'omuhwa w'eriya emighane (erilhaba omwikolesya esyongano, emikya n'ebindi ebikahabulha/ersomesaya) kandi n'erikangirirya eminyethu omubughe w'ekyibuthiranwa wabo.
- ◆ Erisomesya eminyethu ngokubangasikya ebyekyibuthiranwa kandi ngoku bangalhabanganako n'abahughu
- ◆ Erisondolha emitse y'omwana n'erihiraho obulembere bw'abana obusamalirwe abandu b'omo bulhambu
- ◆ Eryongera erilhangirika ly'eby'ekyibuthiranwa erilhaba omo myambalire, ebisakangire omo byapa binene-binene, ebisosanu n'ebindi.
- ◆ Erikulhakulhania emikonga y'ebyekyibuthiranwa omuli amasatha, amahothole, esyonyimbo, n'ebindi.
- ◆ Erikolha esyondegheka esikalhubirira eminyethu n'ababuthi oko byekyibuthiranwa
- ◆ Erisakanga n'erihulhukya ebisakango ebiri oko byekyibuthiranwa
- ◆ Eryalhalhania oko marediyo, esyotivi n'omo by'erisoma oko myatsi eyihambire ebyekyibuthiranwa
- ◆ Erithekaho ebisenge omuli ebindu ebyakera ebikendisyathulha ibinemusamalirwa nerisomebwako

## 4. THUKAYILHAGHA KUTSIBU

eririnda n'erikulhakulhania emitsiru yethu erilhaba omu bino:

- ◆ Erisomesya abanyihika bethu, eminyethu, abanyakyihanda n'abikalhani okw'emighaso ey'emitsiro yethu eyosi n'eriyithawa eririndwa, erisikibwa n'eritheyayo kandi n'erithandi



huthalyayo kutse erithayo kutse eriryayo.

- ◆ Erithekaho ebilhayiro by'erikolesya omwitheya emitsiro yethu n'erithekaho emibere y'erisuyira abo abakathwa ebilhayiro ebyo.
- ◆ Erikolha ehikomiti hy'eka kutse ehy'ekyihanda ehikakwamiriraya emyatsi y'ebyekyibuthiranwa
- ◆ Eritheya obwikalhu bw'emitsiru yethu (emisithu, ebisesa) kandi n'erithendihsya ebisukyi
- ◆ Erikolha esyonyimbu ngulhu (anthems) sy'ebihanda esikahira embere emitsiru (isinemukangania enzuko y'emitsiru, amalholho, n'erikangania ekyiyithawa ky'erikolha ndeke n'eririnda emitsiru)
- ◆ Erikolha eby'erisoma ebikahanikawa kutse erighabwa busana n'erilhabya omwatsi owali oko mitsiru yethu kandi n'eribyalthalhanian erilhaba omo misathu
- ◆ Erithekaho ebyaghandu by'ebitswero (emyanya y'eririndira mw'ebindu bya kera) n'emyanya y'erisomeramo busana n'erikangania kandi n'erisomesya oko mitsiru yethu
- ◆ Erisokera esyondegheka sy'eribungirana oko mwatsi w'eby'ekyibuthiranwa busana n'eryigha kandi n'erikamathya omubongo w'emitsiru yethu
- ◆ Erisokera esyondegheka sy'egavumenti esihambangene okwitheya eby'obuhangwa ebirimo n'emitsiro.

**5. THUKAMINYERERA** kwilhabirirya, kandi ithwaghuma omughaso w'ekyibbandu ng'ekyighuma oko mitsiru yethu kandi n'erighuma ekyiyithawa ky'erikyirinda erilhaba omo bino:

- ◆ Eritheka omo babuthi mw'omuhwa w'erikangirirya n'abana babu oko mitsiru wabu, eririnda, erisikya n'eryanza ekyibbandu.
- ◆ Erikolha esyondangamundu sy'ebihanda n'syologo (ehiminyikalho) esiri kw'ekyisosanu ky'ekyibbanduesikaya oko ebisakango noko mithwe y'esyobbaruha esyabhangyi.
- ◆ Erikulhakulhanian emibere y'erikolera haghuma ng'ebihanda byosi omwitheya n'eririnda ekyibbandu n'obwikalho bwakyo erilhaba omwikolha amalingwatha w'omupira awali "mw'ekyikopo" ekyikolire ng'ekyibbandu.
- ◆ Erithekaho ebithongole by'omo byalu busana n'eririnda, eritheya kandi n'erikulhakulhanian ekyibbandu. (Eky'erireberyako ng'ekyithongole ekyikakolha okwitheya ekyibbandu ekya Kinyampanika Chimpanzee Conservation and Development Association (KICHIDA), n'erighira oko mibere mibuya ey'eritheya ebithuthimbireko.
- ◆ Eriyisalghanda oko kiyi ky'ekyihughu ekyosi ekya 14 omwezi w'omusanguy obuli mwaka ekyikakulhaya ekyibbandu
- ◆ Erihera emithi n'ebirimwa ebyangalwa mw'ebyalya by'ebibbandu n'erisokera eribyahon deke lyabyo
- ◆ Erikolha ehilhayiro ehikalhubirira eririnda n'erikulhakulhanian ekyibbandu
- ◆ Eriyitsungira omwilebererya, n'erithekaho obwikalhu obuwene obw'ekyibbandu n'erikwamirirya ekyibbandu habw'erithekaho obunywani n'ekyibbandu n'erikolera ekyibbandu ky'omwanya owuwene omuthe butsi. Ekyi kyikendikolhwa omwilhusya kutse eritheghulha ebitheghu ebiri omoli ahikyikere.
- ◆ Erikolha emibiri eyikingiriraya abandu abikere hakuhi n'ebibbandu b'esyombulhu nuko ibaleka erithasyabya bakahigha

**6. THUKAMINYERERA EKYIYITHAWA** ky'eryongera erisomesya abandu oko bukulhu bw'eritheya emitsiru eyosi, kandi kwilhabirirya ekyibbandu:

- ◆ Erikolha esyondeko ahakathikathi ebithongole muthina-muthina by'Abathangyi, abahambirweko bosi kandi n'abimaniri b'amadini awosi, habw'eritheya emitsiro.
- ◆ Erikanirya oko rediyo n'omo syondeku esiwithe ekyilhubirirwa ky'erilhabya omwatsi oko mughaso w'emitsiru yethu kandi kwilhabirirya ekyibbandu.
- ◆ Erikanirya erikolera haghuma ly'abembembethya b'ekyibuthiranwa bosi ihane erikolesya

amahigha w'bambembethya abanyabuthokyi b'Obusinga Bwa Rwenzururu – abakulhu b'ebihanda, abisemalhambu, abakungu, Prime Ministerial Committee, ekyaghanda kyikulhu, abana b'engoma haghuma n'abathaseghana b'Obusinga.

- ◆ Erithekatheka emikonga y'ebyekyibuthiranwa omuli emisathu, esyonyimbo n'amasatha busana n'eryongera eriminywa ly'emitsiru, amalholho w'ebihanda nakulhabirirya awahambene n'ekyibbandu
- ◆ Erithekatheka ekyiro ky'erikulya ekyibbandu oko lhulengu lhw'ekyihanda, erihanga n'ekyihugho kyosi
- ◆ Obulikiyihanda erikangania emitsiru omo byaghandaby'ebitswero (myanya ey-ikalindirawamu ebindu bya kera) busana n'eriba ibinemusamalirwa, eryighaku neribiyisandira
- ◆ Erithera n'erihandika ebikadisi n'esyokalenda sy'emitsiru yethu neryo ibyahanikwa omo myanya eyikakanganaya ebyekyibuthiranwa n'omwa miyi yethu nokwaby-ambalhu
- ◆ Erihulhukya ebisakango ebiri mw'omwatsi owakasomesaya n'owakaminyisaya oko mitsiro yethu
- ◆ Erikolhangana n'egavumenti, aba CDO, eMinisitire y'ebyekyibuthiranwa, ebithongole ebithye by'egavumenti (nga CCFU), UWA, Ebihambire oko myatsi y'abalhume n'abakali, Ebyobulime, NEMA, KICHIDA
- ◆ Erikolha ehilhayiro n'esyondaghano ngulhu esiri mw'erikangania eririnda emitsiru

**7. THUKAMINYERERA N'ERISIMA** eriwathikya ry'ebithongole eby'eritheya habw'eririnda emitsiro yethu n'emanya ahemitsiro yikasangawa. Ibbwa thukasaba abo abosi abahambirweriko abawithe amalengekania awasosene erikolha haghuma nethu omwikamathya eritheya n'erikulhakulhania eby'ekyibuthiranwa byethu n'emitsiru erilhaba omu bino:

Eriwathikya emikonga y'ebyekyibuthiranwa, esyondeko sy'erilhalhanirya mw'omwatsi, w'eririnda ekyibbandu, emitsiro yethu kandi n'eribungira eyathwabuka oko muthoma.

- ◆ Erithekatheka eribungirana ahakathikathi k'ebihanda (eKongo n'ebindi bihughu), habw'erikulhakulhania eritheya ebithuthimbireko erisoka omuthano
- ◆ Eriyihambania oko bandi omo syondeko n'eribasomesya oko mitsiru erilhaba omo mupira w'ebisandu, erisongyasongya esyombulhu, esyonyimbo, emisathu, amalingwatha w'ebyekyibuthiranwa owahambangene n'eritheya emitsiro yethu.
- ◆ Erisaba aba Uganda Wildlife Authority erikolha endaghano n'abambembethya b'ekyibuthiranwa habw'eririghira Abathangyi erilhusya omo syonzira sy'ebibbandu mw'ebithheghu
- ◆ Erithekaho emisomo ey'erikamathya abughuma n'erikolera haghuma ry'abakatheghaya n'erikulhakulhania ekyibbandu.
- ◆ Erithikania n'esyondaghane esy'ebihugho byosi esihambangene okw'eby'ekyibuthiranwa n'eritheya erikulhakulhanaya n'eririnda emitsiro yethu n'emanya ahayikasangawa.
- ◆ Eriwathikya omwilhalhaghania omwatsi w'eritheya oko bindi bihanda nook buli mundu.
- ◆ Erisondekania obuwathikya obukalhubirira erikanyia obwikalhu bw'ebibbandu.

## ERYUWANIA

Omwatsi ono mwane mw'ebilhubirirwa, amalengekania n'erisaba ry'abambembethya b'ekyibuthiranwa n'abakulhu b'ebihanda b'Obusinga Bwa Rwenzururu erilhwa e Kasese n'eBunyangabo (Kinyambanika) bakimanira ebihanda 16 by'abakozzo, anganasyabya mwesyombingisya omo buthuku bukasa erilhusirirya okw'eribuliriryalinene ry'obwembembethya bw'ekyibuthiranwa n'amalhambo w'Obusinga Bwa Rwenzururu.



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.

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