REPORT ON THE STATUS OF AN ELEMENT INSCRIBED ON THE LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF URGENT SAFEGUARDING

DEADLINE 15 DECEMBER 2018
FOR EXAMINATION IN 2019

Instructions for completing the report are available at:

<table>
<thead>
<tr>
<th>A. COVER SHEET</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.1. State Party</td>
</tr>
<tr>
<td>Uganda</td>
</tr>
<tr>
<td>A.2. Date of deposit of the instrument of ratification, acceptance, approval or accession</td>
</tr>
<tr>
<td>This information is available online.</td>
</tr>
<tr>
<td>13 May 2009</td>
</tr>
<tr>
<td>A.3. Element inscribed on the Urgent Safeguarding List that is the subject of this report</td>
</tr>
<tr>
<td>For multinational elements, please indicate the other States concerned.</td>
</tr>
<tr>
<td>Name of element:</td>
</tr>
<tr>
<td>Male Child cleansing ceremony of the Langi people of north central Uganda</td>
</tr>
<tr>
<td>Inscribed in: November 2014</td>
</tr>
<tr>
<td>A.4. Reporting period covered by this report</td>
</tr>
<tr>
<td>Please indicate the period covered by this report.</td>
</tr>
<tr>
<td>Beginning date: February 2015</td>
</tr>
<tr>
<td>A.5. Other elements inscribed on the Urgent Safeguarding List, if any</td>
</tr>
<tr>
<td>Please list all other elements from your country inscribed on the Urgent Safeguarding List, together with the year of inscription; for multinational elements, please indicate the other States concerned.</td>
</tr>
<tr>
<td>Bigwala, gourd trumpet music and dance of the Busoga Kingdom in Uganda, 2012</td>
</tr>
<tr>
<td>Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda, 2013</td>
</tr>
</tbody>
</table>
A.6. Executive summary of the report

Please provide an executive summary of the report that will allow general readers to understand the current status of the element, any positive or negative impacts of inscription, the implementation of safeguarding measures during the reporting period and their possible update for the following years.

Between 400 and 600 words

This report is on the implementation of safeguarding measures for Male child cleansing ceremony of the Lango people of central northern Uganda which was, in December 2014, inscribed on the list of Intangible Cultural Heritage in Need of Urgent Safeguarding. This is the first report on the implementation of the safeguarding measure proposed at the nomination.

The male child cleansing ceremony is a healing ritual for a male child who is believed to have lost his manhood as a result of non-observance of certain norms and procedures in the first three days of the child’s life. In the event, mother touches the male child’s genitals, the ceremony is specifically performed to restore the potency of that child. The first three days of a male child’s life among the Lango people of central northern Uganda bears greatly on the continuity of their society. This is deeply rooted in the belief system of the Lango people and provides a sense of identity and social cohesion. The restoration of the boy child manhood is seen by the Lango people as an extension of life both in space and time through reproduction of other lives. This passed on from one generation to next generation.

The male child cleansing ceremony is still faced with the threat of limited practice. The safeguarding plan adopted at inscription proposed several safeguarding measures with various activities. It is important to note that several of these activities have been implemented and results have been realized. The viability of this element has been enhanced and we strongly believe that, if more time and resources is invested within the proposed safeguarding and revitalization cycle, we will be looking forward to the transfer of this element to the representative list.

Several activities were planned and implemented. These included; creating awareness and general education of the people of Lango to understand, appreciate and safeguard the cultural element which is part of their indigenous knowledge, organizing dialogues with the cultural leaders and elders together with the religious leaders from the various denomination, planting shear butter trees to ensure constant supply of shear oil for the enactment of the ceremony.

The implementation of the safeguarding measures resulted into mass mobilization of the people of lango to embrace the male child cleansing ceremony, thousands of shear butter trees being propagated, many media stakeholders trained on the processes of the performance of the ceremony as well as increased performance of the rituals.

Several people were involved in the implementation of the activities. Cultural leaders at all levels were involved including technical officers in local governments and research institutions. The media, the young people and all willing stakeholders were brought on board. I have no doubt that the best human resources were involved in the implementation of various activities. Efforts were made to mobilise communities, groups and individuals to ensure the widest possible participation in the implementation of the safeguarding measures.

More interventions have been proposed in the second cycle to continue to strengthen the viability of the element for sustainable development.
A.7. Contact person for correspondence

Provide the name, address and other contact information of the person responsible for correspondence concerning the report. If an email address cannot be provided, indicate a fax number.

<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.):</th>
<th>Ms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family name:</td>
<td>Akoryo</td>
</tr>
<tr>
<td>Given name:</td>
<td>Naumo Juliana</td>
</tr>
<tr>
<td>Institution/position:</td>
<td>Ministry of Gender, Labour and Social Development</td>
</tr>
<tr>
<td>Address:</td>
<td>Plot 2 Lumumba Avenue</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>+256 414 233090</td>
</tr>
<tr>
<td>Email address:</td>
<td><a href="mailto:jakoryon@yahoo.co.uk">jakoryon@yahoo.co.uk</a></td>
</tr>
<tr>
<td>Other relevant information:</td>
<td></td>
</tr>
</tbody>
</table>

B. STATUS OF ELEMENT INSCRIBED ON THE URGENT SAFEGUARDING LIST

Refer to the nomination file or to previous reports, if any, as the basis for reporting on the current status of the element, and report only on relevant changes since the date of inscription on the List or since the previous report. Nomination files, specific timetables and earlier reports, if any, are available at https://ich.unesco.org or from the Secretariat, upon request.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparing this report, and is asked to describe how it has done so in point D below.

B.1. Social and cultural functions

Please explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion U.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Between 200 and 500 words

The male child cleansing ceremony has social and cultural functions. Socially, individuals who have undergone male child cleansing are accepted in the community and this has lead to reduction of stigma levels which the male previously experienced.

It builds an individual's confidence, self esteem and social cohesion among peers, the family members and the community. The cleansed person now participates in community activities and takes up leadership roles. One of them is now a cultural leader in Lango Cultural Foundation.

It has become a community event which brings happiness as people come and dance to cerebrate as a result of restoration of the male impotence.

It provides a mechanism through which the male child cleansing practice are transmitted from one generation to the next generation.
It ensures social support to the mother, the child and the entire family since the practice is no longer done secretly thus reducing the male child cleansing information gap. It has improved community responsibility towards the child up bringing.

Nomination and inscription of the element of male child cleansing practice has brought pride among the Lango people, hence reduction in stigma and increased community participation in the male child cleansing ceremony

**Characteristics of bearers and practitioners**

The bearers are mainly women of advanced age, knowleageble about the practice and are closely related to the mother of the male child.

The elderly women bring millet, a new cooking pot, and a small and big calabash.

The family members bring food from the village, cook and serve the community members present and give morale.

## B.2. **Assessment of its viability and current risks**

*Please describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element’s continued transmission and enactment and describe the severity and immediacy of such threats, giving particular attention to any strengthening or weakening of the element’s viability subsequent to inscription.*

*Between 200 and 500 words*

The element is practiced in the eight districts of lango region since the nomination in 2013. So far since the nomination, five cleansing ceremonies have been done. All categories of the langi young, aged, men and women, married and un married, educated and un educated, urban and rural, and those from the diaspora value and practice element. Forexample in 2017, a family based in United kingdom brought two children aged 22 and 49 for cleansing in Lira. The extent of the practice, has moved from one district to all the eight districts and the langi in the diaspora.

The traditional mode of transmission is still very strong especially by old women of marriage age. The traditional mode of transmission is complemented with electronic means such as radios and phones, demonstration to communities through music, dance and drama, (where frequency, duration of the demonstration).

The practitioners are the old men and women who are over sixty (60) years of age and are members of the family. These old men and women are illiterate and based in the rural areas. The audiences are grown up adults from the family and the community, educated and un educated, rural and urban.

Increased awareness of the element has led to more conscientization of the community members. The tangible materials used for the elements are still being produced namely simsim, pigeon peas, calabash plant, shear butter tree and millet.

There are high level government interventions to protect the depletion, continued research and production of shear butter trees. By-laws and ordinances at the district level to protect the shear butter tree have been enacted.

Awareness creation on the need to revitalize this element was carried out and very many people have come on board. It is hoped that with more efforts, this element will be fully revitalized after the implementation of the second cycle safeguarding measures.
B.3. Implementation of safeguarding measures

Please report on the safeguarding measures described in the nomination file, and previous report, if any. Describe how they have been implemented and how they have substantially contributed to the safeguarding of the element during the reporting period, taking note of external or internal constraints such as limited resources. Include, in particular, information on the measures taken to ensure the viability of the element by enabling the community to continue to practise and transmit it. Include the following detailed information concerning the implementation of the set of safeguarding measures or safeguarding plan:

B.3a. Objectives and results

Indicate what primary objective(s) were addressed and what concrete results were attained during the reporting period.

Between 200 and 500 words

At the time of nomination of this element, it was found that the element faced threats that caused fear for its eventual extinction. These threats included stigma and lack of freedom to practice, limited knowledge of the ceremony, increasing disappearance of the fig tree due to charcoal burning, weak modes of oral transmission and religious classification of the element as a devilish practice.

Consequently the following are the primary objectives which were addressed since the nomination and the concrete results attained

1. **Objective 1:**
   Carry out education and awareness creation to the youths and community members of Lango on the male child cleansing ceremony.
   
   **The results:**
   
   i. Increased knowledge and acceptability of the practice among the communities on the importance of the element. For example, two male children and adults were identified in Alebtong, two from Dokolo, two from the diaspora and one (1) child in Lira were cleansed.
   
   ii. There is reduction in stigma among the communities as evidenced by testimonies during community dialogues, elders' meetings and call-ins during radio talk shows.
   
   iii. The element is now widely being publicised by modern transmission modes from the eight (8) radio stations, social media (face book and whatsup) as opposed to the weak oral modes of transmission.

2. **Objective 2:**
   The male child cleansing documented and disseminated to the communities, media, religious institution and young girls to understand the process and significance of the male child cleansing.
   
   **The results:**
   
   Many young girls interviewed are well informed of the cultural practice of the element attested to by the active participation and contribution of the young girls in the community dialogue meetings which were held across the eight (8) districts of Lango region in line with the processes of male child cleansing.

3. **Objective 3:**
   To ensure the indigenous species of fig trees of shear nut butter oil are replanted and preserved for the continuous enactment of the male child cleansing ceremony among the families of Lango community.
   
   **The results:**
   
   i. There is good political will evidenced by the enactment of the National Statutory Instrument on reservation of shear nut butter tree and the ordinance and bylaws from all the eight districts district local governments in Lango
   
   ii. Increased preservation and protection of the fig tree. For example six hundred (600) acres of land purchased for shear butter tree planting and 5000 seedlings given out to communities in 2017 for planting.
   
   iii. There is limited threat of extinction of the indigenous species through grafting, multiplication and distribution of seedlings to the communities. There is also research to reduce on the fruiting period of the tree from 30 years to 6 years so that the shear nut seeds are available for butter.
iv. There is restraint on communities cutting shear nut butter oil trees because of the effects of the bylaws and ordinances enacted by the Sub County and District Local Governments respectively.

v. There is increased individual and community ownership in planting and preserving of the shear nut butter trees.

B.3b. Safeguarding activities

List the key activities that were carried out during this reporting period in order to achieve these expected results. Please describe the activities in detail and note their effectiveness or any problems encountered in implementing them.

Between 500 and 1000 words

By the time of nomination of this element, the community agreed to implement several activities to revitalise the cultural practice. These activities were set under three main objectives which are: 1: Carry out education and awareness to the youths and the community of Lango on the male child cleansing ceremony; 2: The male child cleansing documented and disseminated to the communities, media, religious institutions; 3: To ensure the indigenous species of fig trees of shear nut butter oil are replanted and preserved for the continuous enactment. Under these objectives several activities were proposed and during the period of four years, all efforts were directed to the implementation of the agreed upon activities. These implemented activities are described below.

(a) One of the activities implemented focused on education and awareness creation. All community members were targeted, old and the young. Information about the male child cleansing ceremony was made available through the media (radio talk shows, and social media. The radio programs were carried out in five out of the eight Districts of Lango region at least once a week. These radios included: North FM in Alebtong district 8:00pm-09:00pm, Voice of Lango in lira District from 8:30am-10:00am, Unite FM in Lira from 8:00am-10:00am as well as Q-FM in lira district from 8:00-09:00am and radio Wa FM every Saturday from 06:00am-07:00am in lira district. Other radio programs were carried out on Divine FM in Apac district, Shine FM in Oyam District and Dokolo FM. The content in the programs included; the cultural practice, the social and cultural importance of the element and the safeguarding measures.

Young people were engaged through the social media, mainly through facebook where information such as video clips about the element and its related rituals was shared for their understanding and participation in carrying out the safeguarding measures.

The civil society organisations like Action Aid also participated in awareness creation in Alebtong and Amalatar districts in all sub counties. This education and awareness campaign was able to renew the people’s understanding of the cultural practice and motivated people to engage into activities geared towards the safeguarding of the rituals and processes involved in the enactment of the cleansing ceremony.

Majority of young women who are newly married were educated by their mothers-in law on the practice of male child cleansing on how to handle the male child in the first 3days to avoid future impotent and this is done on one to one basis.

(b)secondly, dialogue meetings for the elders of Lango community were organised by Ker kwaro Lango cultural institution. The clan leaders carried out dialogues in 149 clans on the process of male child cleansing practice. The other clan events where the cultural practice was discussed included funerals, weddings and cultural marriages during which clan leaders talked about the importance of the element and gave testimonies on how it works and what needed to be done to keep it viable for the benefit of the present and future generations.

A deliberate effort was also made to sensitise the religious leaders on the cultural ceremonies and rituals with a focus of making sure that contradictions between culture and religion are addressed. It should be noted that religion was identified as one of the threats to the continued enacting of the ceremonies. It is important to note that many religious leaders are now in support of the enactment of the practice apart from those who belong to the Pentecostal churches.

(c) Lango cultural institution together with the Ministry of Gender Labour and Social Development identified and oriented five (5) local media personnel on the value of the element and its relevance to the Lango people. These participated in the awareness creation and education through the media. The information that was shared on radio programs was able to reach a considerable percentage of the population. Our findings indicated that these were some of the popular radio programs enjoyed by the communities. All these programs in all the radio stations were aired in the local language and several people participated in the programmes as guests and panelists including the community elders and the youths.

(d) Further still as planned, documentation of two lango male child cleansing ceremony was carried out by Dokolo District Local Government through photography and video coverage in two villages one from Okwalongwen and Amwona Sub Counties in the year 2016.

(e) Another key activity implemented focused on the propagation of the shear butter trees. It should be noted that at the time of the nomination of this element, communities noted the rampant cutting down of the trees which could
threaten the future enactment of the rituals. The propagation involved the identification and collection of the seeds and seedlings of the traditional shear nut butter plant and planting them in community gardens. Community members are working with the National Forestry Authority together with Ngeta Zonal Agricultural Research Institute to produce shear tree seedlings. By the time of making this report, over 10,000 seedlings had been produced and over 3,000 trees so far planted. More trees will be planted and several stakeholders are getting involved.

It is also worth reporting that Uganda National Forest Authority categorised the shear butter tree among the reserved trees and at the same time government of Uganda passed a law stopping the cutting of shear butter trees. All these have contributed to the sustainability of the provision of ingredients necessary for the enactment of the Male child cleansing ceremonies.

B.3c. Participation of communities, groups or individuals in the safeguarding activities

Describe how communities, groups or, if appropriate, individuals as well as relevant non-governmental organizations have effectively participated in the safeguarding measures. Describe the role of the implementing organization or body (name, background, etc.) and the human resources that were available for implementing safeguarding activities.

Between 200 and 500 words

Twenty women groups of thirty(30) members each were deliberately mobilized and trained over three day in May 2015 in five sub counties of Otuke District communities in preservation of the shear nut butter tree. After the training each received thirty six seedlings for planting.

The community of Otuke have participated in the maintenance of a community forest called Oiduru in Olillim sub county in Otuke District. This community forest reserve is predominantly opuluted with shear nut butter trees. This is the communities protect it because of the social cultural functions.

The communities have organized themselves into community volunteers groups in line with the ordinances and bylaws to enforce them by reporting to Police, those involved in cutting shear butter nut trees for charcoal. Mobilisation and sensitization of communities on the element is further supported by Action Aid

During the cultural events such as traditional marriages, funerals, general community meetings, the clan leaders use these to sensitize the communities on the important cultural practice of the male child cleansing ceremony and the process.

Women of have taken it upon themselves voluntarily that it is their responsibility to sensitize the young girls coming of age on the cultural practices of managing the boy child and the processes thereafter.

In order to mitigate the exploitation of the trees, communities have been mobilized to protect and plant more shear nut trees. Gurunana a company in Lira, which makes shear butter products carried sensitizations in the two districts of Otuke and Alebtong in 2015 attended by over 2000 people and continuously does the same by-annually

National Agricultural Research Organization (NARO)-Ngeta in 2017 supplied 5,000 seedlings of shea tree to the communities. On- farm grafting, has been done for seven households in Otuke District. A farmer in Otuke District has planted 1,000 seedlings and has ordered for more 5,000 seedlings from NARO Ngeta for planting.

As a President's directive shear nut tree, has been graded as a reserve species in the National Forestry and Tree planting Regulations 2016, Statutory Instrument No. 57 of 2016, Schedule 8. This reservation means that shea nut tree cannot be cut, except under conditions permitted by government.

A community member in Lira District Local Government contributed time and resources to dramatize the male child cleansing ceremony to community members in every sub county once a month.

Dokolo District Local Government as the implementing decentralized government agency has a human of over sixty staff. Dokolo led the nomination of the element of the male child cleansing ceremony among the eight (8) districts of Lango. The Technical Officers involved were the Chief Administrative Officer, the Culture Officer as the overall coordinator. He was supported by the Community Development Officers at lower local government level, the forestry officer, environment officer, agricultural officer and the information officer. The district community sensitization through radio talks, enactment of the ordinances and the bylaws including its implementation of the bylaws, the documentation of the element through video clips.
### B.3d. Timetable and budget

*Indicate, in a timetable, when each activity was implemented and the funds that were used for its implementation, identifying the funding source for each (governmental sources, in-kind community inputs, etc.).*

**Between 200 and 500 words**

<table>
<thead>
<tr>
<th>ACTIVITY</th>
<th>When</th>
<th>Amount</th>
<th>Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Objective 1: Carry out education and awareness creation to the youths and community members of Lango on the male child cleansing ceremony</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community dialogue meetings between 50 elders of Lango community and 100 religious leaders mediated by community based organization within Dokolo and ker kwaro lango cultural institution</td>
<td>February 2015</td>
<td>5,000 US$</td>
<td>Lango cultural foundation, (in kind venue and food)</td>
</tr>
<tr>
<td>Develop a local education plan by the elderly women, the elders of lango cultural community and representatives of the school teachers on continuous education about the male child cleansing ceremony</td>
<td>July 2015</td>
<td>2,000 US$</td>
<td>Dokolo district Local Government</td>
</tr>
<tr>
<td>Organise education forum on schooling and non scholling for 20 young girls being inducted by ten elderly women to impact knowledge about the lango motherhood and male child cleansing ceremony</td>
<td>December 2015 – March 2016</td>
<td>16,000US$</td>
<td>All eight district local governments in collaboration with the schools) (In kind from schools in form of venue, meals)</td>
</tr>
<tr>
<td>Engage and train five local media on the value of the element and its relevance to the Lango people during the male child ritual for the awareness through the local news and talk shows</td>
<td>March 2016</td>
<td>6,000US$</td>
<td>Ministry of Gender; labour and social development and Lira district Local Government</td>
</tr>
</tbody>
</table>

**Objective 2: The male child cleansing documented and disseminated to the communities, media, religious institution and young girls to understand the process and significance of the male child cleansing.**

<table>
<thead>
<tr>
<th>ACTIVITY</th>
<th>When</th>
<th>Amount</th>
<th>Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Train 16 community members from each of the 8 districts of lango on documentation using the approved National inventory strategy on intangible cultural heritage</td>
<td>January-June 2016</td>
<td>20,000US$</td>
<td>Ministry of Gender; labour and social development and Lira district Local Government</td>
</tr>
<tr>
<td>Interview elders on more information on the male child cleansing ceremony among the lango community</td>
<td>July-August 2015</td>
<td>5,000 US$</td>
<td>Dokolo DLG and the Ministry of Gender, Labor and Social Development</td>
</tr>
<tr>
<td>Update the inventory of the male child cleansing ceremony of lango community</td>
<td>December 2015 June 2016 September 2017</td>
<td>Budget neutral</td>
<td>Ministry of Gender, Labor and Social Development</td>
</tr>
<tr>
<td>Disseminate the documentation of the lango child cleansing ceremony to the communities and concerned organisations</td>
<td>July-August</td>
<td>20,550US$</td>
<td>Lango Cultural Foundation</td>
</tr>
</tbody>
</table>

**Objective 3: To ensure the indigenous species of fig trees of shear nut butter oil are replanted and preserved for the continuous enactment of the male child cleansing ceremony among the families of Lango community.**

<table>
<thead>
<tr>
<th>ACTIVITY</th>
<th>When</th>
<th>Amount</th>
<th>Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research and collection of the seeds and seedlings of the traditional shear nut butter plant</td>
<td>July-August 2017</td>
<td>35,000 US$</td>
<td>National Forestry Authority</td>
</tr>
<tr>
<td>Work with National forestry Authority to ensure the production and supply of the indigenous seedlings of shear nut butter</td>
<td>September - December 2017</td>
<td>13,000 US$</td>
<td>Dokolo, Lira, Amlatar, Apac, Aleptong, Oyam, Otuke and</td>
</tr>
</tbody>
</table>
B.3e. Overall effectiveness of the safeguarding activities

Provide an overall assessment of the effectiveness of the activities undertaken to achieve the expected results and of the efficiency of the use of funds for implementing the activities. Please indicate how the activities contributed to achieving the results and whether other activities could have contributed better to achieving the same results. Also indicate whether the same results could have been achieved with less funding, whether the human resources available were appropriate and whether communities, groups and individuals could have been better involved.

Between 400 and 600 words

As indicated under section B.3b, a number of activities were implemented by several stakeholders including the lango community members, the elders, Local Governments, Agricultural and Forestry Research institutes as well as Ministry of Gender, Labour and Social Development which is a government body responsible for culture and the implementation of the 2003 UNESCO Convention. Overall, the implemented activities greatly contributed to the realisation of the results.

The funds mobilised for the implementation of the activities was drawn from the institution mentioned and each contributor managed their own resources. The evaluation team which periodically engaged the participating stakeholders indicated that the mobilised funds were efficiently utilised for the implementation of the selected activities.

The implemented activities were carefully selected to address the risks and threats to the enactment of the element identified at the time of nomination. The activities were focused among others to contribute to enriching the knowledge, understanding and appreciation of the element by community members and particularly the young people. It is vivid that a bigger percentage of the people were reached with the requisite information regarding the male child cleansing ceremony. The radio programmes were handled in such a way that community members were invited to share their experiences and the youth too were given space. The dialogues were a key platform which brought together elders as well as religious leaders. This helped to tap into the wealth of knowledge of the elders on many cultural issues as well as increasing on their participation in the implemented activities. Additionally, clarifications and common understanding prevailed between the religious leaders and the elders resulting into support for the continued enactment of the element previously threatened by religion. However, more effort will be required to bring on board the religious leaders from the Pentecostal churches. In a nut shell, the implemented activities significantly contributed to the achievement of the results.

Regarding achieving the same results with less funding; assessment clearly indicates that more money would have been required for the realisation of the kind of results achieved. Thanks goes to the community members who willingly and at no cost volunteered to appear for the radio programmes and participated in the community dialogues and drama show activities. Their time and contribution cannot easily be quantified in terms of funds.

Several people were involved in the implementation of the activities. Cultural leaders at all levels were involved including technical officers in local governments and research institutions. The media, the young people and all willing stakeholders were brought on board. Human resources from the community including NGOs, Local Governments, Central Government Agencies were involved in the implementation of various activities. Efforts were made to mobilise communities, groups and individuals to ensure the widest possible participation in the implementation of the safeguarding measures. However, schools should have been better brought on board for more effective participation and involvement. This will be catered for in subsequent implementation phase.
C. UPDATE OF THE SAFEGUARDING MEASURES

C.1. Updated safeguarding plan

Please provide an update of the safeguarding plan included in the nomination file or in the previous report. In particular, provide detailed information as follows:

a. What primary objective(s) will be addressed and what concrete results will be expected?

b. What are the key activities to be carried out in order to achieve these expected results? Describe the activities in detail and in their best sequence, addressing their feasibility.

c. How will the State(s) Party(ies) concerned support the implementation of the updated safeguarding plan?

d. Provide a timetable for the updated safeguarding plan and estimate the funds required for its implementation (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).

Between 500 and 1000 words

The objective on education and awareness creation to the youth and community members was achieved. The following were the results;

i. Increased knowledge among young people (girls and boys) on the importance of the element and a few people expressing their desire to be cleansed.

ii. Two male children and adults were identified and cleansed, while more expressed the need to be cleansed.

iii. There is reduction in stigma among the communities as evidenced by testimonies during community dialogues, elders’ meetings and call-ins during radio talk shows.

The objective on ensuring the indigenous species of Shea nut butter oil tree are re-planted and preserved, with the following results;

i. There is limited threat of extinction of the indigenous species through through grafting, multiplication and distribution of seedlings to the communities, increased vegetation cover with the original species replacing those which were already cut.

ii. The threat of extinction of the indigenous species has been reduced.

iii. Restraint on communities cutting shear nut butter oil trees because of the effects of the bylaws and ordinances enacted by the Sub County and District Local Governments respectively.

iv. There is increased individual and community ownership in planting and preserving of the shear nut butter trees.

What primary objective or objectives will be addressed and what concrete results will be expected

Objective 1: Carry out education and awareness creation to the youth and community members of Lango on the male child cleansing ceremony;

Result: Increased interest among the young girls to participate in the male child cleaning ceremonies of the affected families for sustained transmission of the element to the future generation

Activities:

i. Community dialogue meetings among the clan leaders in Lango

ii. Organise community meetings for school and out of school for lango motherhood and male child cleansing ceremony

iii. Radio programmes in all the district local government of lango to raise more awareness of importance of male child cleansing ceremony

Objective 2: Male child cleansing ceremony documentation and disseminated to the youth and the communities

Results: Identity of the Lango community strengthened; minimize the negative stigma and stereo types associated with the male child cleansing ceremony.

Activities:
i. Interview with the bearers and the practitioners on frequency, the benefits and the processes of the ceremony
ii. Document and disseminate case studies on the value of the ceremony
iii. Update the inventory of the male child cleansing ceremony annually

**Objective 3:** To ensure that the indigenous species of fig tree of shear nut butter oil are replanted and preserved for the continuous enactment of the element

**Results:** Increased production and use of the shear nut butter oil for the male child cleansing ceremonies

**Activities**

i. Establish a culture working group for harmonization and implementation of 2003 Convention on the safeguarding of intangible cultural heritage
ii. To work with stakeholders' (communities, Associations, Individuals, National Forestry Authority, NEMA, Cultural / traditional institutions and Research institute) to ensure the production and supply of indigenous seedlings of Shea nut butter
iii. Community mapping of groups and individuals directly involved in the preservation and propagation of shea nut butter tree

**Role of State Party will be to:**

1. Prepare inventories;
2. Provide policy and legal institutional frameworks as well as educating, creating awareness and building capacity;
3. Designating or establishing a competent body for safeguarding ICH,
4. Adopting appropriate legal, technical, administrative and financial measures,
5. Keep the public informed of the dangers threatening ICH and interventions towards its protection, promotion the protection of natural spaces whose presence is necessary for expressing ICH
6. Ensuring the wide participation of communities groups, relevant non-governmental organizations and individuals that manage ICH.

**UPDATED SAFEGUARDING PLAN 2019 – 2023**

<table>
<thead>
<tr>
<th>Objective</th>
<th>Activity</th>
<th>Time Table</th>
<th>Budget (U$)</th>
<th>Source</th>
</tr>
</thead>
</table>
| Carry out education and awareness creation to the youth and community members of Lango on the male child cleansing ceremony | Community dialogue meetings among the clan leaders in Lango | By annually | 11,000 | i. Lango Cultural Foundation  
ii. GIZ  
iii. NEMA  
iv. Grunana  
v. 8 District Local Governments |
| | Organize community meetings for school and out of school for Lango motherhood and male child cleansing ceremony | Every beginning of term | 25,000 | i. Ministry of Gender, Labour and Social Development  
ii. 8 District Local Governments |
<table>
<thead>
<tr>
<th>Activity Description</th>
<th>Frequency</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male child cleansing ceremony documentation and disseminated to the communities</td>
<td>By annually</td>
<td>5,000</td>
</tr>
<tr>
<td>Update the inventory of the male child cleansing ceremony annually</td>
<td>Annually</td>
<td>4,000</td>
</tr>
<tr>
<td>To ensure that the indigenous species of fig tree of shear nut butter oil are replanted and preserved for the continuous enactment of the element</td>
<td>Continuous</td>
<td>20,000</td>
</tr>
<tr>
<td>Radio programmes in all the district local government of Lango to raise more awareness of importance of male child cleansing ceremony</td>
<td>Continuous</td>
<td>40,000</td>
</tr>
</tbody>
</table>

**组织实施**

| Ministry of Gender, Labour and Social Development | i.  |
| 8 District Local Governments                      | ii. |
| Lango Cultural Foundation                          | iii.|
| Uganda Broadcasting Corporation                    | iv. |
Establish a culture working group for harmonization and implementation of 2003 Convention on the safeguarding of intangible cultural heritage

Establish a culture working group for harmonization and implementation of 2003 Convention on the safeguarding of intangible cultural heritage

Community mapping of groups and individuals directly involved in the preservation and propagation of Shea nut butter tree

<table>
<thead>
<tr>
<th>Activity</th>
<th>Time Period</th>
<th>Cost</th>
<th>Organization/Ministry</th>
</tr>
</thead>
</table>
| Establish a culture working group for harmonization and implementation of 2003 Convention on the safeguarding of intangible cultural heritage | June 2019 and meets quarterly      | 8,000    | i. Ministry of Gender, Labour and Social Development  
|                                                                          |                                    |          | ii. UNATCOM            |
| Community mapping of groups and individuals directly involved in the preservation and propagation of Shea nut butter tree | June - December 2019               | 12,000   | i. Ministry of Gender, Labour and Social Development  
|                                                                          |                                    |          | ii. UNATCOM            |

C.2. Community participation

Please describe how communities, groups and individuals, as well as relevant non-governmental organizations have been involved, including in terms of gender roles, in updating the safeguarding plan, and how they will be involved in its implementation.

Meeting for selected cultural leaders were held district by district from October to December 2018. In the meetings, together with NGOs and the trained media personal, a review of the activities which were done asking the community members on the good things they participated in, what challenges were met, their contribution in terms of resources and activities to be retained or dropped.

A participatory review with community members through meetings was done and led by the clan leaders in twenty (20) selected villages out of 149 villages from June to December 2018. Both women and men were purposively selected based on their experience and knowledge of the element.

Government officials comprising of Culture Officers, Agriculture Officers, Forest Officers, Information Officers, the media and the executive of Lango cultural Foundation from the eight (8) districts of Lango were involved in updating of the safe guarding plan through a three days a workshop in Lira from 18 - 21 October, 2018.

A meeting with National Level stakeholders on updating of the safeguarding plan took place through a two days meeting from 1- 3 November, 2019.

More stakeholders will be involved in the safeguarding plan through community awareness, in protection of the shear nut butter trees and the making of the oil.
C.3. Institutional context

Please report on the institutional context for the local management and safeguarding of the element inscribed on the Urgent Safeguarding List, including:

a. the competent body(ies) involved in its management and/or safeguarding;

b. the organization(s) of the community or group concerned with the element and its safeguarding.

Not to exceed 150 words

Dokolo District Local Government will continue to take the lead agency in the management of the safeguarding measures, coordinate all NGOs working on sheabutter nut tree and document.
Other seven district Local Governments from Lango will implement and monitor the ordinance and bylaws set formulated.
The Ministry of Gender Labour and Social Development will monitor and ensure the review the inventory, mobilise resources and provide overral policy direction.
Research institutions like National Agricultural Research Organisation, National Forestry Authority and National Forestry Research Institute and Makerere University will continue with research function.
Uganda National Commission for UNESCO will provide technical support in the implementation.
The organizations involved are the NGOs, such as Action Aid, Gurunana and GIZ to continue with the sensitization of the communities and the planting of the sheabutter nut trees.

D. PARTICIPATION OF COMMUNITIES IN PREPARING THIS REPORT

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparing this report.

Between 150 and 250 words

The Ministry of Gender, Labour and Social Development in collaboration with Uganda National Commission for UNESCO, Lango Cultural institution and the seven local governments of the region let the process of compiling this report with full participation of communities. Community meetings The meetings were organized in all the Districts covering the element. These meetings generated information on what the communities feel they have accomplished and the challenges that were met. This information fed into the draft report which was sent back to the communities through their contact persons for comments.

More meetings were held by the cultural leaders from the cultural institution using the clan approach. These meetings generated more data and kept on validating the information included in this report. I therefore note that communities were deeply involved in the implementation of the safeguarding measures as well as in generating data and in all processes that finally led to this report. This approach of the widest possible participation of communities will be followed in the implementation of the proposed safeguarding interventions for the proposed cycle.

E. SIGNATURE ON BEHALF OF THE STATE PARTY

The report should be signed by an official empowered to do so on behalf of the State, and should include his or her name, title and the date of submission.

Name: Naumo Juliana Akoryo
Title: For: PERMANENT SECRETARY
### E. SIGNATURE ON BEHALF OF THE STATE PARTY

The report should be signed by an official empowered to do so on behalf of the State, and should include his or her name, title and the date of submission.

<table>
<thead>
<tr>
<th>Name</th>
<th>Naumo Juliana Akoryo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title</td>
<td>For: PERMANENT SECRETARY</td>
</tr>
<tr>
<td>Date</td>
<td>15 February 2019</td>
</tr>
<tr>
<td>Signature</td>
<td>[Signature]</td>
</tr>
</tbody>
</table>