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Intangible Cultural Heritage

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

DEADLINE 15 DECEMBER 2022 FOR EXAMINATION IN 2023

INSTRUCTIONS FOR COMPLETING THE REPORT ARE AVAILABLE AT:
HTTPS://ICH.UNESCO.ORG/EN/FORMS

Form with sections A COVER SHEET, A.1. State Party (Uganda), A.2. Date of deposit (13 May, 2009), A.3. Element inscribed (Male Child cleansing ceremony), A.4. Reporting period (February 2015 to October 2018), and A.5. Other elements.

- i. Bigwala, gourd trumpet music and dance of the Busoga Kingdom in Uganda, 2012
- ii. Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda, 2013
- iii. Male-child cleansing ceremony of the Lango of central northern Uganda, 2014
- iv. Kogeere Oral traditiona of the Basongora, Banyabindi, Batooro, 2015
- v. Ma'di bowl lyre music and dance, 2017

#### **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 is the second report on the implementation of the safeguarding measure proposed at the nomination the report is on the implementation of safeguarding measures for Male child cleansing ceremony of the Lango people of central northern Uganda.

The male child cleansing ceremony is a healing ritual for a male child who is believed to have lost his manhood because of non-observance of certain norms and procedures in the first three days of the child's life. In the event that a mother touches the male child's genitals, the ceremony is 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 Lango people see the restoration of the boy child manhood as an extension of life in both space and time through reproduction of other lives. This has passed on from one generation to the 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.

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.

However, the COVID-19 pandemic and its effects in Uganda that resulted in the total lock down of activities paused a great effect on the implementation of the safe guarding measures. Some cultural leaders at all levels were involved in a few activities 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 proposed in the third cycle will 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.*

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information:

## **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 150 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 led to reduction of stigma levels which the male previously experience.

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 celebrate 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 upbringing.

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, knowledgeable 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 150 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. For example, 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 practioners 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.3 Objectives and results**

- a.** *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 the element, compilation and submission of the first report in December, 2018, traditional bearers and the entire community observed and noted various threats to the viability of the element. These 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.

Therefore, in the 2019/2022 plan, communities agreed to continue to address the earlier identified objectives and achieved the results as indicated below;

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

**Results;**

- i. Increased number of cleansing ceremonies performed from 03 in 2018 to 07 in 2022
- ii. Increased embracing of ceremony including those who initially opposed as evidenced by testimonies during community dialogues for example; in one of the dialogues a religious leader submitted that the knowledge and skill is a blessing from God to humanity.
- iii. Increased number of traditional bearers able to carry out the cleansing ceremonies from 4 elderly to 15 younger women in only one subcounty in Dokolo district.
- iv. Increased knowledge of the practice by community members of diverse background of the cleansing ceremony through radio programs, community dialogues.
- v. Reduced incidences of Gender-Based Violence related to impotence of men within an outside the communities.

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

**Results;**

Documentation of the practice was made by Uganda community museum association where a video, 700 booklets, 500 CD were produced and disseminated in Lango and beyond.

**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;**

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

**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 whatsapp) 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 increased citizen participation in the enforcement of existing ordinances and bi-laws by District Local Governments on the preservation of the shea butter tree as evidenced by the number offenders referred to local authorities/leaders.
- ii. For the last three years, 2019 to 2022 there has been increased preservation and protection of the fig tree by community members of 12000 seedlings supplied by Ngetta Zonal Agricultural Research and development Institute in partnership with GIZ Uganda.
- iii. Increased research through grafting to reduce the fruiting period of the shea butter tree from 30years to 6 years so that the shear nut seeds are available for the male cleansing ceremony.
- iv. Increased individual and community initiatives in planting and preserving of the shear nut butter trees. For example, the Honorable Member of Parliament for Otuke County has planted over 20 acres of the shea nut tree.
- v. Increased planting of shea nut butter tree with over 4000 trees planted in Acholi, the neighboring region.

### **B.3 Safeguarding activities**

- b.** *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*



(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 organizations like Action Aid also participated in awareness creation in Alebtong and Amolatar 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 organized 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 sensitize 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 categorized 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.3 Participation of communities, groups or individuals in the safeguarding activities**

**c.** Describe how communities, groups or, if appropriate, individuals as well as relevant non-governmental organizations have effectively participated, including in terms of gender roles, 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*

Women play a key role in action of the male cleansing ceremony through their various groups created in 2015. They were able to participate in a number safe guarding activities as indicated below;

Women groups in Dokolo district performed one cleansing ceremonies which took place 2019 and other two ceremonies which took place in 2022.

Women also continue to participate in the preservation of the shea nut butter tree by planting more trees and taking care of those that were previously planted.

During this period of reporting many women groups in the district of Otuke, Dokolo, Apac, Lira and Oyam carried out sensitization activities in and out of school youth in relevance of male cleansing child the ritual and tradition surrounding it these activities transmitted knowledge to the young population.

In addition to the above elderly women knowledge in the performance of this cultural practice were able to initiate young women into the practice and this hope to increase the number of tradition bearers.

On the other hand, men across all the ten Lango districts also planted trees tendered those that has been planted and sensitize young men in the performance of male child cleansing ceremony

Community members have been involved in the enforcement of the ordinances and bi laws that was passed by local government stopping the cutting of the shea nut tree for charcoal they do this by alerting community leaders, cultural leaders and police whenever they suspect incidences of violation these has escaped away charcoal dealers from the shea nut tree.

The cultural institution headed by the king mobilized clan leaders and as a result several dialogues were conducted these dialogues involved the king and minister the one hundred forty nine clan leaders the district were designated as focal point persons for each of the 10 districts and other political leaders ,in these dialogues many issues were discussed including the orientation of the safe guarding activities ,revitalizing measures and other interventions in line with the 2003 UNESCO convention in safe guarding of the cultural heritage

Head teachers of primary schools in Dokolo District held a meeting with the district authorities to create awareness on the revitalization of the male cleansing ceremony, these head teachers were later able to engage with the learners on issues related to the male child cleansing ceremony and safe guarding activities which can be in position to implement.

Many traditional bearers participated in the various radio programs that were held during the reporting period, they were able to engage with community members listening in to these various radio programs, these radio were interactive as community members could make phone calls to studios asking questions, seeking clarification, sharing experiences in issues related to male cleansing ceremony and other cultural aspects.

In the preparation of this report community members were given an opportunity to participate and make contribution to safe guarding plan, many meetings were held in various districts both at sub county and village level. Women, clan leaders, heads of schools, community leaders, district leaders and young were engaged in very interactive and creative manner.

**B.3 Timetable**

**d.** Indicate, in a timetable, when each activity was implemented.

*Between 200 and 500 words*

ACTIVITY	When
<b>Objective 1: Carry out education and awareness creation to the youths and community members of Lango on the male child cleansing ceremony</b>	

Community dialogue meetings among the clan leaders in Lango	February – April 2019
Organize community meeting for schools and out of school	February- December 2020
Radio programs in all the district of local government of lango to raise more awareness of the importance of the male child cleansing ceremony	January 2019 – December 2022
<b>Objective 2: The male child cleansing ceremony documented and disseminated to the communities, media, religious institution and young women to understand the process and significance of the male child cleansing.</b>	
Interview the bearers , practitioners elders on the frequency, the benefits and processes of the ceremony	July-August 2021
Update the inventory of the male child cleansing ceremony of lango community	December 2020 June 2021
Disseminate the documentation of the lango child cleansing ceremony to the communities and concerned organizations	August 2020- December 2021
<b>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.</b>	
Work with stakeholders, communities, individuals, associations, Ngetta Research Institute NFA, GIZ, Cultural Institutions and research Institution to ensure the production and supply of indigenous seedling of the shear nut butter.	January 2019-December 2022
Establish a culture working group for harmonization and implementation of the 2003 UNESCO convention.	September -December 2020

### B.3 Budget expenditures

- e. *Provide the detailed amounts of the funds used for the implementation of each activity (if possible, in US dollars), identifying the funding source for each (governmental sources, in-kind community inputs, etc.).*

*Between 200 and 500 words*

Activity	Funds	Funder
<b>Objective 1: Carry out education and awareness creation to the youths and community members of Lango on the male child cleansing ceremony</b>		
Community dialogue meetings among the clan leaders in Lango	5,000 US\$	Lango cultural foundation,(in kind venue and food
Organize community meeting for schools and out of school	2,000 US\$	All the 10 District Local Governments
Radio programs in all the district of local government of lango to raise more awareness of the importance of the male child cleansing ceremony	16,000US\$	All local radio stations (Airtime allocated by each of the radio stations- In kind)
<b>Objective 2: The male child cleansing ceremony documented and disseminated to the communities, media, religious institution and young women to understand the process and significance of the male child cleansing.</b>		
Interview the bearers , practitioners elders on the frequency, the benefits and processes of the ceremony	5, 000 US\$	Uganda Community Museums Association
Update the inventory of the male child cleansing ceremony of lango community	5,000 US\$	Ministry of Gender, Labour and Social Development
Disseminate the documentation of the lango child cleansing ceremony to the communities and concerned organizations	5,000 US\$	Lango Cultural Foundation (in-kind contribution)
<b>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.</b>		
Work with stakeholders, communities, individuals, associations, Ngetta Research Institute NFA, GIZ, Cultural Institutions and research Institution to ensure the production and supply of indigenous seedling of the shear nut butter.	35,000 US\$	GIZ, Ngetta Research Institute
Establish a culture working group for harmonization and implementation of the 2003 UNESCO convention.	13,000 US\$	Dokolo,Lira,Amlatar, Apac, Aleptong, Oyam,Otuke and Kole in central northern uganda

### **B.3f 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*

During the reporting period, a number of activities were implemented by different stakeholders towards the preservation of the element. These stakeholders included; Ker kwaro Lango Cultural Institute, Lango region Local Governments, practitioners, bearers, community members, elders, Agricultural and Forestry Research institutes and the 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 contributed to the realization of the safeguarding plan at a rate of 50% inspite of the effects of Covid-19 global pandemic and its related lockdown which negatively impacted on the mobilization and participation of communities and schools in the planned activities as well as in the mobilization of funds to cater for the planned activities. The implemented activities were purposively selected to address the risks and threats to the enactment of the element identified at the time of nomination. The activities were aimed at increasing knowledge and acceptability of the practice among the communities on the importance of the element. There was reduction in stigma among the communities as evidenced by testimonies during community dialogues, elders' meetings and call-in during radio talk shows. The element is now widely being publicized by modern transmission modes from the eight (8) radio stations, social media (face book and WhatsApp). Many young people interviewed were well informed of the cultural practice of the element attested to by the active participation and contribution of the young girls and boys in the community dialogue meetings which were held across the ten (10) districts of Lango region in line with the processes of male child cleansing. These activities were however affected by the COVID-19 global pandemic.

In the area of propagation and preservation of the indigenous species of fig trees of shear nut butter oil, the shea nut and fig trees were replanted and preserved for the continuous enactment of the male child cleansing ceremony among the families of Lango community and good political will evidenced by the enactment of the National Statutory Instrument on preservation of shea nut butter tree and the ordinance and by-laws from some of the district local governments in Lango. These efforts have led to increased preservation and protection of the fig tree.

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 30years to 6 years so that the shear nut seeds are available for butter/oil use during the cleansing ceremony. There is restraint on communities cutting shear nut butter oil trees because of the effects of the by-laws and ordinances enacted by the Sub County and District Local Governments respectively. There is increased individual and community ownership in planting and preserving of the shear nut butter trees.

### **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?

*Between 200 and 500 words*

The safeguarding plan is proposed to focus on the following objectives and activities as elaborated below.

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

**Activities:**

- i. Community dialogue meetings among the leaders in Lango {clans, cultural leaders, political leaders, religious leaders}
- ii. Organize community meetings for school and out of school youth and children on the male child cleansing ceremony
- iii. Conduct Radio programmes in Lango region to raise more awareness on the importance of the male child cleansing ceremony

**Objective 2:** building of the capacity of local leaders, district focal persons and the youth on inventorying and documentation of the Male child cleansing ceremony and related intangible heritage.

**Activities:**

- i. Train selected individuals to identify, inventory and document the male child cleansing ceremonies
- ii. Interview with the bearers and the practitioners on frequency, the benefits and the processes of the ceremony
- iii. Update the male child cleansing ceremony file
- iv. Disseminate more widely the male child cleansing ceremony and practices using the documented information

**Objective 3:** Planting and preservation of the shea nut butter indigenous tree species for the continuous enactment of the element

**Activities**

- i. To work with stake holders', (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
- ii. 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;**

- i. The State party will coordinate the overall implementation of the safeguarding plan
- ii. Mobilize resources in partnership with other stakeholders to implement the safeguarding plan
- iii. Support the training of key stakeholders in the inventorying and updating the male child cleansing file
- iv. Will carry out monitoring and evaluation of the implementation of the safeguarding plan.
- v. Ensuring the widest participation of communities, groups and individuals in the implementation of the safeguarding plan.

### C.2. Timetable for future activities

*Provide a timetable for the updated safeguarding plan (within a time-frame of approximately four years).*

*Between 200 and 500 words*

#### UPDATED SAFEGUARDING PLAN 2023- 2026

Objective	Activity	Time 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, youth and schools	January – June 2023
	Organize community meetings for school and out of school youth	February, May September 2023, 2024, 2025
	Radio programmes in all the district local government of Lango to raise more awareness of importance of male child cleansing ceremony	March, June, September, December 2023, 2024, 2025
Building capacity of local governments and communities to inventory and document the Male child cleansing ceremony	Interview with the bearers and the practitioners on frequency, the benefits and the processes of the ceremony	December 2023, June 2024, October 2025
	Document and disseminate case studies on the value of the ceremony	October 2023. 2024. 2025
	Update the inventory of the male child cleansing ceremony annually	July 2023, 2024, 2025
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	To work with stake holders, 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	March- June 2023  June September 2024  October December 2025

### C.3. Budget for future activities

*Provide the estimates of the funds required for implementing the updated safeguarding plan (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).*

*Between 200 and 500 words*

#### UPDATED SAFEGUARDING PLAN 2023- 2026

Objective	Activity	Time Table	Budget ( U\$)	Source/Funder
Carry out education and awareness creation to the youth and	Community dialogue meetings among the clan leaders, youth and schools	Every six months	5,000	i. Lango Cultural Foundation ii. GIZ iii. 10 District Local Governments

community members of Lango on the male child cleansing ceremony	Organize community meetings for school and out of school youth	Every beginning/end of term	8,000	<ul style="list-style-type: none"> <li>i. Ministry of Gender, Labour and Social Development</li> <li>ii. 10 District Local Governments</li> <li>iii. Ministry of Education and Sports</li> </ul>
	Radio programmes in all the district local government of Lango to raise more awareness of importance of male child cleansing ceremony	Continuous	30,000	<ul style="list-style-type: none"> <li>i. Ministry of Gender, Labour and Social Development</li> <li>ii. 10 District Local Governments</li> <li>iii. Lango Cultural Foundation</li> <li>iv. Media partners in the region</li> </ul>
Building capacity of local governments and communities to inventory and document the Male child cleansing ceremony	Interview with the bearers and the practitioners on frequency, the benefits and the processes of the ceremony	Four trainings	20,000	<ul style="list-style-type: none"> <li>i. Ministry of Gender, Labour and Social Development</li> <li>ii. 10 District Local Governments</li> <li>iii. UNATCOM</li> </ul>
	Document and disseminate case studies on the value of the ceremony	Annually	20,000	UNATCOM, MOGLSD
	Update the inventory of the male child cleansing ceremony annually	Annually	8,000	<ul style="list-style-type: none"> <li>i. Ministry of Gender, Labour and Social Development</li> <li>ii. UNATCOM</li> </ul>
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	To work with stake holders, 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	Continuous	20,000	<ul style="list-style-type: none"> <li>i. National Forestry Authority,</li> <li>ii. 10 Local Governments in Lango District,</li> <li>iii. Makerere University</li> <li>iv. Zonal Agricultural Research Institute Ngeta,</li> <li>v. Guru nanakvm oil company</li> </ul>

#### **C.4. 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.*



*Between 150 and 500 words*

Community participation was key in the overall implementation of the safeguarding plan. This was made possible by making sure they take part in all meetings organized to discuss the planned activities as well as the evaluation of the progress of the implementation in each of the districts of Lango. Those who couldn't be reached due to covid-19 restriction, radio programmes were organized to seek for their participation. Cultural leaders with the mandated of the communities were engaged at all levels through meetings and were asked to organize local/village meetings on the male child cleansing ceremonies and rituals.

A participatory review with community members through meetings was done and led by the clan leaders in 50% of the 149 villages from June 2021 to December 2022. 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 ten (10) districts of Lango were involved in updating of the safe guarding plan through the various meetings organized by the various local governments in 2021 and 2022.

More stakeholders and community members were involved in the implementation of the safeguarding plan through community awareness, in the planting of more shea trees, protection of the shear nut butter trees and the making of the oil and enacting of the ceremonies.

### **C.5. 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 175 words*

Dokolo District Local Government in partnership with the other 9 District Local Governments take the lead agency role in the management of the safeguarding measures, coordinate all NGOs working on shear butter nut tree and document. The Ministry of Gender Labour and Social Development will monitor and ensure the review of the inventory, mobilize resources and provide overall 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 of the proposed safeguarding plan. The organizations involved are the NGOs, such as Action Aid, Gurunanak and GIZ to continue with the sensitization of the communities and the planting of the shear nut butter 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 300 words*

The Ministry of Gender, Labour and Social Development in collaboration with Uganda National Commission for UNESCO, Lango Cultural institution and the 10 local governments of the region coordinated the process of compiling this report with full participation of communities. By the time of compiling this report, all covid-19 restrictions had been lifted and thus Community meetings were organized in all the Districts covering the element. These meetings generated information on what the communities feel they have implemented, 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, further input and validation. 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 (2023-2026)

#### **E. SIGNATURE ON BEHALF OF THE STATE PARTY**

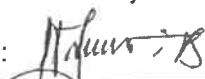
*The report should be signed by an official empowered to do so on behalf of the State, and should include his or her name, title and the date of submission.*

Name: Naumo Juliana Akoryo

Title: Commissioner Culture and Family Affairs

Date: 13 January 2023

Signature:



*You should attach the signed version of the report in English or French in PDF format. You may also attach the periodic report in other language versions, for instance in languages of the communities concerned or official languages of the country.*