

# Periodic Report on the Convention (cycle 2020-2024)

## A. General information

### Name of State Party

Uganda

### Date of Ratification

2009-05-13

## Question A.1

### Executive summary

**Please provide an executive summary of the report that will allow general readers to understand the overall status of legislative, regulatory and other measures taken at the national level to implement the Convention. This should follow the organizational structure of the form.**

Uganda ratified the 2003 Convention on the Safeguarding of the Intangible cultural heritage in 2009 and has realised some achievements:

On the legislative, regulatory and policies, the Country guided is the 1995 Constitution of Uganda which recognizes the importance of culture and supports the promotion and preservation of those cultural values and practices, which enhance the dignity, and well-being of Ugandans. Objective XXIV of the Constitution provides that, "Cultural and customary values that are consistent with the fundamental human rights and freedoms, human dignity and democracy and with the Constitution of Uganda may be developed and incorporated in all aspects of Ugandan life". In addition, Objective XXV mandates the State and citizens to preserve and promote public property and Uganda's heritage. It also provides for Article 6 on Languages, Article 37 on culture and similar rights and Article 246 on the Institution of Traditional or Cultural Leaders. Furthermore the 3rd Schedule of the Constitution recognizes the 65 Indigenous Communities of Uganda managed under the socio-cultural systems including families, clans and elders that take responsibility for protection, transmission and preservation of the various norms, values, beliefs, traditions and practices.

A number of Policies in place include the Uganda National Culture Policy(Reviewed 2023), the the Museums and Munuments Act, (2023), the Geographical Indications Act(2013); Uganda Intellectual Property Policy (2009) and the Traditional and Complementary Medicines Act, (2019) which provide for interventions to implement the domains of intangible cultural heritage, promote languages as the vehicle for transmitting ICH and pay attention to the indigenous minorities.

Uganda has a National Strategy for Inventorying the Intangible Cultural Heritage, 2014 ([mglsd.go.ug](http://mglsd.go.ug)), a National Mainstreaming Manual for Culture in the District Local Governments, the National Affirmation Programme for Indigenous People (Draft 2023). A new law is being developed - the Culture and Creative Industry Bill (Draft, 2023) ([www.mglsd.go.ug](http://www.mglsd.go.ug)). Five NGOs as of 2023 are accredited to the Convention, with five(05) elements inscribed on the urgent safeguarding and one (01) on the representative list.

## Question A.2

## Contact information of the focal point for the periodic report

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If you need to update the information related to the focal point, please write to the Secretariat (ich-reports@unesco.org) indicating the information to be updated, and the Secretariat will make necessary changes.

### Title (Ms/Mr, etc)

Ms

### Family name

Ajom

### Given name

Cecilia

### Institution/position

### Address

### Telephone number

### E-mail address

aujoajom@gmail.com

### Other relevant information

## Question A.3

### Institutions and organizations involved in the preparation of the periodic report

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#### Governmental institutions

Under Governmental Institutions, these agencies contributed as follows:

The Ministry of Gender, Labour and Social Development (MGLSD) was responsible for the overall coordination of the periodic reporting process. This included the mobilization of all stakeholders for the data collection, analysis and report drafting. Under the auspices of this Ministry, a designated Focal Point of the Convention to coordinate the online training of stakeholders for the reporting, ensuring the timely signing of the report and submission on behalf of the Government of Uganda.

The Ministry of Tourism, Wildlife and Antiquities through selected staff participated in the training of the stakeholders on report writing and provided information on the various practices that have been documented and displayed at the Uganda Museum. This includes intangible aspects associated with elements inscribed under the World Heritage List under the 1972 Convention like Kasubi Tombs that was recently reconstructed after the fire that gutted it in 2010.

The Ministry of Education and Sports provided information about ICH educational programmes, curriculum reviews, trainings under the Vocational Industrial Training Institute.

National commission for UNESCO

The Uganda National Commission for UNESCO mobilised the NGOs and other stakeholders and liaised with the international Expert in the online Training of Stakeholders in the week of 22- 26 November 2023. The Commission also liaised with the UNESCO regional Office for Eastern Africa on the facilitation of the one week training of stakeholder. It also supported the Focal Point in the drafting, review and validation of the periodic report.

#### Cultural centres

Uganda National Cultural Centre - the only public cultural Centre provided information on the trainings carried out in the area of intangible cultural heritage among women in traditional or cultural institutions.

#### Research institutions

Ngetta Zonal Agricultural Research and Development Institute in Northern Uganda provided information related on research on the short term maturing shea butter trees. The shea tree is one of the materials associated with the element of the male child cleansing ceremony of the Lango people of north central Uganda which is on the list of elements in need of urgent safeguarding- the male child cleansing ceremony

#### Centres of expertise

There are no Centres of Expertise that have been officially designated. However in the next reporting period, the following will have been designated

1. Makerere University Department of Performing Arts and Film is involved in training students in archiving the intangible cultural heritage in their communities.
2. Kyambogo University which has encouraged a number of students to carry out research about ICH. Since 2011, annually there is one student per year carrying out research on an aspect of ICH.
3. CCFU to prioritise the research on the Indigenous communities in Uganda

#### Universities

Some Universities participated in the development of the report and include:

Kyambogo University, Nkoozi University, Islamic University in Uganda, Makerere University, Lira University, Gulu University and Kabale University provided information about the contents of the ICH related modules taught as part of the various programmes offered at the universities and ICH researches conducted.

#### Museums

Uganda Community Museums Association(UCOMA) the umbrellas association of over 13 community museums coordinated with the other museums to collect information on specific activities implemented and submitted to the drafting team.

Madi Museum which is a private community museum filled the form with specific activities implemented

#### NGOs

Three out of the four accredited NGOs to the Convention, provided support to the drafting of the periodic report as follows:

1. Cross Cultural Foundation of Uganda (CCFU) provided information on different sections of the report. They filled out the form online under Section A, Question A.7 -synergies with other international frameworks on the number of activities they carry out at country level. They also supported the periodic report by sharing the links to some of the activities they carried out as well information on the Youth clubs and annual reports in their perview
2. Uganda Community Museums Association (UCOMA) provided information offline under Section A Question 3.1 on support to institutions by the state; Question 2.2 on government training on ICH, Question 3 on extent to which the training is operated , the Section 4 on the extent to which the formal and non formal education is strengthened, Section 5 and its subsections as well as the majority of all the sections under B. They also coordinated on information from other community museums on aspects

related with ICH

3. Gulu Theatre Artists (GUTA) laos provided information in relation to Section in A as well as Sections in B especially information on skills and practices of traditional medicine and published articles on story telling, also information on safeguarding, identification, research and partnerships.

All the offline information was then transferred to the periodic report of Uganda

#### Municipalities

No municipalities provided information to the periodic reporting

#### Local governments

Seven District Local Government supported the drafting of the periodic report by providing information as follows::

1. Napak District Local Government on the Lopei wildlife conservancy in Karamoja promotes tourism by providing them with experience of the Kraal visit; experience cattle grazing, milking cows, traditional bloodletting (agumun ngaakot), traditional nutrition drinks (Echarakan, Epakat, Amerinyang), churning milk (akibuk ekeret) to extract ghee., traditional games (stick fighting), hereby raising awareness of the ICH of the Karamojong,
2. Nakaseke District Local Government on a project titled "Empowering Rural youth in Fashion and Designing through Tailoring short courses",
3. Mbale District Local Government on activities they carry out, which include the transition to adulthood, as well tasks related with traditional dressing and norms and values of their cultural heritage,
4. Koboko District Local Government provided information on culture promotion through display of different cultural products, performance of cultural music, dance and drama; the process of narration of preparation and benefits of local food and narration of oral history to the young population.
5. Nabilatuk District Local Government on capacity building of arts and crafts women groups,
6. Arua District Local Government on cultural gala which features awareness creation through radio talk discussions on the need for the cultural gala, traditional social justice practices, cultural dance, traditional foods, drinks, dressing, rites, ceremonies, language, games among others,
7. Mpigi District Local Government on Training of District Technical Planning Committee on how to mainstream culture in development plans and departments.

#### Charitable bodies

No charitable Body provided support to the report writing

#### Private sector entities

Few individuals have provided information to support the report writing including:

1. Fred Mutebi's work on revitalising the Ugandan bark - cloths - <https://startjournal.org/2018/06/revitalizing-ugandan-bark-cloth-concerns-of-the-regime-artist/> helps shade light on the vitality of the element
2. Venny Nakazibwe also provided her study on bark cloth changes in Uganda- <https://cedat.mak.ac.ug/publications/venny-nakazibwe-bark-cloth-of-the-baganda-people-of-southern-uganda/>. She highlights that the value of barkcloth is no longer confined to the cultural function
3. Isabirye James has been fully involved in the Bigwala element, shared his recent publication titled "Indigenous music learning in contemporary contexts: Nurturing learner identity, agency and passion". The report focuses on indigenous teaching methods used with the young people involved in the Bigwala project. What that meant for the sustainability for the instruments in future, and how this impacted the young peoples identity and associations with the Bigwala playing accessible at <https://journals.sagepub.com/eprint/EBNMQEBVD9ECYMFJF8EO/full>
4. Taga F. Nuwagaba and co-written by Nathan Kiwere, "Totems of Uganda" is a full-colour illustrated book with totemic species and accompanying stories of the same. Taga in his book promotes Intangible cultural heritage through the visual arts. The totems relate with origins of Buganda and to rules and taboos of Buganda where each family abstained from that particular kind of animal to give it a better

chance of multiplying than if every man had been free to hunt every species for food. It links the totems with their visual representations so that they can be widely identified, especially by the younger generation. <https://startjournal.org/2015/02/totems-of-uganda-a-tribute-to-ganda-culture/>. This too shows the social functions and modes of transmission of intangible cultural heritage in Uganda.

Others (if yes, specify)

Some Traditional or Cultural Institutions such as Lango Cultural Foundation, Obwa Kabaka bwa Buganda, Obukama bwa Tooro, Ker Kwaro Acholi and Obwa Kyabazinga Bwa Busoga provided information on the elements of ICH under their custodianship including those elements inscribed on the lists of ICH under the Convention

#### **Please provide any comments in the box below**

The Traditional or Cultural Institutions are governed by a separate Act, the Institution of Traditional or Cultural Leaders Act, 2021. The Act provides that these institutions under Section 9 provides that the Traditional or Cultural leader's functions.

These functions are (1) to promote and preserve those cultural values that enhance the dignity and wellbeing of people where he or she is recognised and; (2) to promote the development, preservation and enrichment of the people in the community where he or she is recognised.

To date the traditional or cultural institutions continue to practice their intangible cultural heritage such as coronation anniversaries where rituals are performed, encourage the teaching of languages of vehicles for ICH, the use the traditional conflict mechanisms to hear conflicts, the promote traditional games, register the traditional marriages among others.

### **Question A.4**

#### **Accredited Non-Governmental Organizations**

For information, please find below the list of accredited NGOs located in your country, if any. You can find detailed information on each NGO, by clicking on the question mark symbol.

<b>Name of the NGO</b>	<b>Year of accreditation</b>
Tooro Youth Platform for Action (NGO-90198)	2012
Gulu Theatre Artists - GUTA - GUTA (NGO-90206)	2012
The Cross-Cultural Foundation of Uganda - CCFU (NGO-90274)	2012
Uganda Community Museums Association (UCOMA) - UCOMA (NGO-90510)	2022

**Please provide in the box below observation(s), if any, on the above-mentioned information.**

One new NGO called Pearl Rythmns was accredited at the 18.COM from 4-9 December 2023 in Botswana, to make the accredited NGOs five(05).

### **Question A.5**

#### **Participation to the international mechanisms of the 2003 Convention**

#### **Question A.5.1**

## Elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding

For information, please find below the list of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, if any. You can find detailed information on each element, by clicking on the question mark symbol (*Periodic reporting on these elements is done under a separate set of guidelines using form ICH-11*).

Name of the element	Year of inscription
Bigwala, gourd trumpet music and dance of the Busoga Kingdom in Uganda (00749)	2012
Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda (00904)	2013
Male-child cleansing ceremony of the Lango of central northern Uganda (00982)	2014
Koogere oral tradition of the Basongora, Banyabindi and Batooro peoples (00911)	2015
Ma'di bowl lyre music and dance (01187)	2016

Please provide in the box below observation(s), if any, on the above-mentioned information.

Uganda has submitted reports on all five elements inscribed in the urgent safeguarding list as follows:

1. Bigwala, gourd trumpet music and dance of the Basoga Kingdom in Uganda (two reports in 2016 and 2020)
2. Empaako Tradition of the Batoro, Banyoro, Batuuku, Batagwenda and Banyabindi of western Uganda (two reports in 2017 and 2021)
3. Male Child Cleansing Ceremony of the Lango of Central Northern Uganda (two reports in 2018 and 2022)
4. Koogere Oral Tradition of the Basongora, Banyabindi, And Batooro peoples in 2015 (one report and next report expected in 2023).
5. Madi Bowl Lyre Music and Dance (one report submitted in 2020)

## Question A.5.2

### Elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity

For information, please find below the list of elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity, if any. You can find detailed information on each element, by clicking on the question mark symbol (*the report on these elements will be made in section C of this form*).

Name of the element	Year of inscription
Barkcloth making in Uganda (00139)	2008

Please provide in the box below observation(s), if any, on the above-mentioned information.

This element was one of the first elements with an international distinction which the General Conference of UNESCO in 1997 "Proclaimed Master Pieces of the Oral and Intangible Heritage of Humanity". Further to the guidance of the General Assembly, the Committee thereafter developed the Operational Directives, including the formal and procedural conditions for incorporating the items proclaimed Masterpieces in the Representative List (paragraphs 34-42).

The General Assembly under Resolution 2.GA 5 of the States Parties meeting in Paris on the occasion of its second session in June 2008 approved the Operational Directives, including the formal and procedural conditions for incorporating the items proclaimed Masterpieces in the Representative List (paragraphs 34-42).

At its 3rd session sitting in Istanbul Turkey 4 - 9 June 2008, under decision 3.1.Com (4), the General Assembly incorporated in the Representative List of the Intangible Cultural Heritage of Humanity the 90 items proclaimed 'Masterpieces of the Oral and Intangible Heritage of Humanity'.

### Question A.5.3

#### Programmes selected for the Register of Good Safeguarding Practices

For information, please find below the list of programmes selected for the Register of Good Safeguarding Practices, if any. You can find detailed information on each element, by clicking on the question mark symbol.

none

**Please provide in the box below observation(s), if any, on the above-mentioned information.**

No element for consideration by the Committee to the Register of Good Safeguarding Practices has been submitted to UNESCO

### Question A.5.4

#### Projects financed through International Assistance (Intangible Cultural Heritage Fund)

For information, please find below the list of projects financed through the ICH Fund in your country, if any. You can find detailed information on each project, by clicking on the question mark symbol.

Name of project	Year (start)	Year (end)/Ongoing	Total sum (USD)
Inventoring the intangible cultural heritage of four communities in Uganda (00557)	2013	2015	216000.00
The male-child cleansing ceremony of the Lango people of North Central Uganda (Dwoko Atin Awobi lot) (00657)	2012	2013	8570.00
Madi bow lyre music, O'di (00890)	2013	2015	10000.00
Safeguarding and promotion of Bigwala, gourd trumpet music and dance of Busoga Kingdom in Uganda (00979)	2015	2017	24990.00
Community-self documentation and revitalization of ceremonies and practices associated with Empaako naming system in Uganda (01210)	2018	2020	232120.00
Promoting intangible cultural heritage education in institutions of higher learning in Uganda (01310)	2017	2020	97582.00
Strengthening the capacity of community museums to promote inscribed intangible cultural heritage elements (01534)	2020	2022	61471.00
Consolidating the promotion of intangible cultural heritage education in institutions of higher learning in collaboration with			98203.00

Please provide in the box below observation(s), if any, on the above-mentioned information.

On inventorying the Intangible Cultural Heritage in Uganda, the first ever Strategy of Intangible Cultural Heritage was developed, while the Inventory form and the consent form are being used by the NGOs to collect information on the elements in the community. Individuals and CCFU and other NGOs requested for the form and consent in 2021 and in February 2022. They were able to send detailed information on the consent form and the inventory form from the communities of the Bakonzo and the Alur(<https://mglsd.go.ug/intangible-cultural-heritage-data>). Recently too, in 2023 Uganda used the Inventory Form and the Consent form to submit information on the Board game to be inscribed in the ICESCO list as the traditional african games with over 32 countries. Other

The project of promoting the intangible cultural heritage in institutions of higher learning in Uganda has had increased demand from cultural practitioners who do not have specific qualifications in cultural heritage to have the course at a masters level.

All the projects have had awareness raised, capacity of community members build and ICH is beginning to be appreciated to some extent, albeit alot more needs to be done

## Question A.6

### Inventories

Please provide information on the inventory or inventories of the intangible cultural heritage present in your State's territory, as referred to in Articles 11 and 12 of the Convention and paragraph 153 of the Operational Directives. The 'Add' tab allows you to add as many inventories as you wish to include. If no inventory has been established yet in your country, leave this section blank.

### Tab 1

#### a. Name of inventory

Uganda Inventory on Intangible Cultural Heritage (Volumes 1, Volume 11, Volume 111 and Volume IV)

#### b. Hyperlink to the inventory (if any)

<https://mglsd.go.ug/intangible-cultural-heritage-data>

#### c. Responsible body

Ministry of Gender Labour and Social Development

#### d. Date of establishment

2011

#### e. Updated since ratification or during the reporting period (provide further details in section 7.3)

YES

**Date of latest update**

07-02-2022

**f. Method and frequency for updating**

Every two years

**g. Number of elements included**

98 elements

**h. Applicable domains**

1. Oral traditions
2. Performing practices
3. Social Practices
4. Knowledge about nature
5. Traditional craftsmanship

**i. Ordering principles**

1. The ordering principles include the following:
2. Inventories structured according to the indigenous communities that submit,
3. The regions that submit the inventory
4. The elements submitted if in need of urgent safeguarding is considered first;

**j. Criteria for inclusion**

In order to inclusion of the element, the following is considered;

- i. The evidence of prior informed consent of the communities submitting the element
- ii. The region submitting the element. in Uganda we have at least 18 geographical regions
- iii, The ages of the people consulted before submitting the inventory
- iv. The changing cultural functions of the element

**k. Does the inventory record the viability of each element?**

YES

**Please provide further details, if appropriate:**

The inventory records the viability of the elements by considering:

- i. The number of people practicing the element
- ii. The frequency of the practice of the element by considering the last time the element was practiced
- iii. The types of threats to the element
- iv. The modes of transmission of the element

**l. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3**

**Please provide further details, if appropriate**

Yes, the inventory Form has Section 4 which is for information on the state of the element(viability)

**m. Does the inventory identify threats to the ICH elements included?**

YES

**If yes, what are the main threats you have identified?**

There are a number of threats to the elements

1. A generation gap as young people spend more time at school away from their parents.
2. Regulations that restrict the use of certain materials such as shea butter tree or killing of certain animals associated with the element
3. The changes in food consumption to modern foods affecting the farming of seeds or cereals that are used in certain elements
4. The insecurity which led to the disappearance of the fire places in homes leading to limited or no transmission of the knowledge of most of the elements especially oral traditions
5. Limited quality time between the family members
6. The influence of western culture, education, religion and globalisation has also affected the interest of young people in their culture. They regard it as backwardness.

**n. Is this a specialized inventory or an inventory of specific scope? (provide further details in section 7.2**

NO

**Name of the associated element, domain, ethnic group, geographical region, etc.**

1. All the elements inventoried fall under all the five domains of ICH.
2. The inventory covers the Ugandan indigenous communities and geographical areas as indicated below:  
The Ik of North Eastern Region of Karamoja,  
The Acholi of Northern Region of Uganda,  
the Basongora of South Western Region of Uganda,  
The Alur of North Western Region of Uganda,  
The Bakonzo of South Western Region of Uganda,  
The Basongora of South Western Uganda,  
The Batoro of Western Region of Uganda,  
The Banyabindi of Western Region of Uganda,  
The Banyoro of Western Region of Uganda  
The Batuuku of Western Region of Uganda  
The Basoga of Eastern Region of Uganda,  
The Madi of North Western Region of Uganda,  
The Lango of North Central Region of Uganda

**o. Is access to the inventory facilitated while respecting customary practices governing access to specific aspects of ICH? (provide further details in section 7.4**

YES

p. Do communities, groups and NGOs participate inclusively in the inventorying process? (provide further details in section 8.1)

YES

q. Does the inventory respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society and all regions? (provide further details in section 8.2)

YES

r. Does the inventory include the practices and expressions of all genders? (provide further details in section 8.2)

YES

## Question A.7

### Synergies with other international frameworks

States Parties are invited to share examples of concrete activities developed within other international frameworks which contributed to the safeguarding of ICH:

#### Tab 1

##### Programme/Convention /Organization

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

##### Activity/project

Melting snow and rivers in floods: heritage at risk due to climate change (2018-2021).

##### Contributions to the safeguarding of intangible cultural heritage

CCFU in collaboration with bearer communities documented and submitted to the State Party six elements inventoried in more than 30 heritage sites of the Bakonzo people that are found inside the protected Mount Rwenzori National Park which is a UNESCO World Heritage Site

#### Tab 2

##### Programme/Convention /Organization

2001 Convention on the Protection of the Underwater Cultural Heritage

##### Activity/project

Research on traditional knowledge systems and conservation of water bodies and aquatic life in Uganda, 2021

##### Contributions to the safeguarding of intangible cultural heritage

CCFU in collaboration with UNESCO Nairobi Office researched and documented traditional knowledge systems and the conservation of water bodies and aquatic life in Uganda. With special focus on biodiversity conservation at the River Ssezibwa cultural heritage site and fish stock conservation in Panyimur on the River Nile bank and Lake Albert. The knowledge is being used to advocate for the inclusion of cultural heritage in the conservation of water bodies. Further the research reports have contributed to public awareness of the role of culture in sustainable development and increased on wealth of knowledge for further research on culture in Uganda.

### **Tab 3**

#### **Programme/Convention /Organization**

2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions

#### **Activity/project**

Enhancing the appreciation of cultural rights in Uganda (2019-2023)

#### **Contributions to the safeguarding of intangible cultural heritage**

CCFU supported 8 women and 4 young people's groups from ethnic indigenous minority communities to express and transmit their culture through cultural entrepreneurship initiatives. This has contributed to the increased number of communities transmission of their skills and practices of ICH as they have to produce quality products for enterprises

### **Tab 4**

#### **Programme/Convention /Organization**

2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions

#### **Activity/project**

Mapping of the culture and Creative industry sector in 2022 and 2023

#### **Contributions to the safeguarding of intangible cultural heritage**

1. The comprehensive mapping of the sector in 2022 by Ministry of Gender Labour and Social Development, covered the whole country and identified all the NGOs and Institutions carrying out work in the intangible cultural heritage. These NGOs have been part of the institutions consulted to provide information for section B of the Report.
2. The 2023 mapping of the current landscape of the cultural and creative industries in Uganda was carried out as a partnership between British Council Uganda, Ministry of Gender, Labour and Social Development, Bayimba Cultural Foundation and CCFU.

### **Tab 5**

#### **Programme/Convention /Organization**

Convention on Wetlands (RAMSAR)

**Activity/project**

Climate change conference 2023 / COP 27, Egypt

**Contributions to the safeguarding of intangible cultural heritage**

CCFU as a member of the Climate Heritage Network (CHN) coalition participated at the COP 27 in Egypt to make a case for the inclusion of culture in climate change risk management. The meeting led to the area of culture and heritage having substantial improvements with the first recognition of a strong relationship between climate change and cultural heritage. Heritage was indeed included by the Parties to the UN Climate convention as a theme that will structure further discussion leading to the future adoption of a global goal on adaptation ([www.charter-alliance.eu/cop27-a-success-for-culture-and-heritage](http://www.charter-alliance.eu/cop27-a-success-for-culture-and-heritage))

**Tab 6****Programme/Convention /Organization**

Local and Indigenous Knowledge Systems programme (LINKS)

**Activity/project**

Climate Change Risk Management, 2022-2023

**Contributions to the safeguarding of intangible cultural heritage**

The oral history of ethnic minority communities of the Basongora, the Lendu, Ngokutio, Nyangia, Batwa, Bagabu and Benet has been documented. This oral history has been used to advocate for the inclusion of some ethnic minority groups (The Benet and Bagabu) who are not in the national Constitution as indigenous communities of Uganda. Indigenous Ethnic Minorities (IMGs) have been supported to create regional collective advocacy platforms that have enabled them to support each other to ensure their access to basic human rights services.

**Tab 7****Programme/Convention /Organization**

Local and Indigenous Knowledge Systems programme (LINKS)

**Activity/project**

Enhancing the Use of Positive Cultural Resources to End Violence against women and Girls (2019-2025)

**Contributions to the safeguarding of intangible cultural heritage**

Research and documented existing cultural resources that can be harnessed to eliminate violence against women and girls in 6 cultural communities of Acholi, Busoga, Tooro, Buganda, Karamoja and Alur by CCFU. This has led to increased use of cultural resources by the formal judicial system structures such as the police, local council courts and even the court system (which allows for out

of court settlement as a point of first instance. Cultural leaders are now invited to take part in case management especially land disputes using the traditional case management mechanism.

## Tab 8

### Programme/Convention /Organization

2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions

### Activity/project

Strengthening the Artists Design and Marketing skills in the craft industry in Uganda

### Contributions to the safeguarding of intangible cultural heritage

This manual contributed the safeguarding of ICH by fact that the skills of craftswomen were enhanced and can be used by new persons in the industry to promote ICH, it also identified and defined the traditional skills and crafts in four regions of Uganda and built the capacity of over 60 women and men in traditional skills, which are key for the ICH transmission to the young generation

## B. Reporting against core indicators

The **Section B** of the form will allow you to report on your safeguarding activities and priorities according to the [Overall Results Framework](#) approved in 2018 by the General Assembly of States Parties to the 2003 Convention. Distributed in eight thematic areas, **26 core indicators** have been established. To each of the indicators correspond assessment factors.

Each tab under Section B corresponds to one of the 26 indicators. The answers provided for each assessment factor determine the extent to which the indicator is satisfied. It constitutes your **baseline** and it is represented by a scale. You are invited to define a **target** for the next reporting exercise in six-year time and to explain how you intend to achieve this target, referring to the specific aspects and assessment factor(s) that the State may wish to address.

### 1. Extent to which competent bodies and institutions and consultative mechanisms support the continued practice and transmission of ICH

**Guidance note** corresponding to indicator 1 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

#### Question 1.1

Have one or more competent bodies for ICH safeguarding been designated or established?

YES

## Tab 1

Name of the body

Ministry of Gender, Labour and social development

**Brief description of the safeguarding functions of the body**

The MGLSD has been designated by the government of Uganda to take lead in the implementation of the 2003 ICH Convention. The implementation functions include establishing a national inventory, building capacity of stakeholders to identify various ICH elements, establishing weaknesses and threats to the identified ICH elements, implementing safeguarding measures.

The Ministry is further responsible for preparation of nomination files, implementing revitalization interventions, and providing guidelines for inventorying and research. The ministry further reports on all elements on the nomination lists as well as preparing the periodic report. The ministry also trains and offers support supervision to the local governments to implement the cultural function.

The ministry is mandated to work with CSOs including cultural institutions in the implementation of the convention, conduct ICH related research in collaboration with universities. (Other bodies include MTWA, Uganda Museum, UNCC)

**Website**

[www.mglsd.go.ug](http://www.mglsd.go.ug)

**Address**

Gender and Labour House, Plot 2, George street P.O. Box 7136, Kampala

**Telephone number**

+256 414 347854, +256 414 343572

**E-mail address**

[ps@mglsd.go.ug](mailto:ps@mglsd.go.ug)

**Tab 2**

**Name of the body**

Ministry of Tourism, Wildlife & Antiquities

**Brief description of the safeguarding functions of the body**

The ministry has the responsibility to develop and promote the tourism, wildlife and heritage resources for enhancement of Uganda as a competitive and preferred tourist destination, with accelerated sector contribution to the national economy.

**Website**

<https://www.tourism.go.ug/>

**Address**

Rwenzori Towers 2nd Floor, Plot 6 Nakasero Road. Kampala, Uganda.

**Telephone number**

+256200780400

**E-mail address**

info@tourism.go.ug

**Question 1.2**

**Do competent bodies for safeguarding specific ICH elements exist in your country? (whether or not inscribed on one of the Lists of the 2003 Convention)**

YES

**Tab 1**

**Name of the body**

Buganda Kingdom

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Barkcloth making in Uganda (RL, 2008)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

Traditional marriage Ceremony of the Baganda (not inscribed)

**Brief description of the safeguarding functions of the body**

The role of this kingdom is to promote and preserve the cultural values, norms and practices which enhance the dignity and wellbeing of the people in the area of the kingdom's jurisdiction. This role is described in the Institution of Traditional or Cultural Leaders Act 2011. This act operationalizes article 246 of the constitution of the republic of Uganda as amended.

**Website**

<https://www.buganda.or.ug/>

**Address**

Bulange House, Kabakanjagala Road, Mengo P.O. Box 7451 Kampala Uganda

**Telephone number**

+256 414 274 738, +256 414 274 739

**E-mail address**

### Tab 3

**Name of the body**

Tooro Kingdom and Bunyoro Kingdom

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of western Uganda (USL, 2013)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)****Brief description of the safeguarding functions of the body**

The role of this cultural institution is to promote and preserve the cultural values, norms and practices which enhance the dignity and wellbeing of the people in the area of the institution's jurisdiction. This role is described in the Institution of Traditional or Cultural Leaders Act 2011. This act operationalizes article 246 of the constitution of the republic of Uganda as amended.

**Website**

c

**Address**

Plot 1, Rukurato Road, Hoima City, Uganda

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+256 (0) 772-496788

**E-mail address**

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### Tab 4

**Name of the body**

Tooro Kingdom

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

Koogere oral tradition of the Basongora, Banyabindi and Batooro peoples (USL, 2015)

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)****Brief description of the safeguarding functions of the body**

The role of this cultural institution is to promote and preserve the cultural values, norms and practices which enhance the dignity and wellbeing of the people in the area of the institution's jurisdiction. This role is described in the Institution of Traditional or Cultural Leaders Act 2011. This act operationalizes article 246 of the constitution of the republic of Uganda as amended.

#### **Website**

<https://bunyorokitarakingdom.org/>

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Plot 1, Rukurato Road, Hoima City, Uganda

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+256 (0) 772-496788

#### **E-mail address**

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### **Question 1.3**

**Do any consultative bodies or coordination mechanisms encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management?**

YES

**Explain briefly how such bodies or mechanisms involve/encourage communities, groups and individuals in ICH safeguarding and management.**

The Consultative bodies are the Culture Committee of UNESCO and the Culture working group

### **Question 1.4**

**Are institutions, organizations and/or initiatives for documenting ICH fostered and supported by the State?**

YES

**Describe briefly how the State supports such institutions, organizations and/or initiatives for documenting ICH.**

The state, through the Ministry of Gender, Labour and Social Development (MGLSD), and with financial support from UNESCO, developed a National Strategy For The Inventorying and Documentation of ICH in Uganda  
(Strategy-for-Inventorying-Intangible-Cultural-Heritage1-1.pdf (mglsd.go.ug)).

The purpose of the strategy is to provide a comprehensive and practical guide on carrying out inventorying and documentation of the ICH in Uganda. To date, this strategy remains an important resource to all institutions, communities, groups as well as individuals who wish to undertake ICH inventorying and documentation of ICH.

Additionally, the State through various bodies including MGLSD, Uganda Museum, and Uganda National Cultural Centre (UNCC), UNATCOM provides capacity building training to local governments on a quarterly basis to assist them appreciate the ICH Convention and NGOs, and communities such as Traditional or Cultural Leaders that wish to undertake ICH inventorying and documentation. Moreover, MGLSD developed an ICH inventorying form and posted it online for the benefit of any organization, community, group or individual who wants to carry out ICH inventorying. (<https://mglsd.go.ug/wp-content/uploads/2021/07/inventory-form-ich.pdf>).

In 2011, the state facilitated the translation of the 2003 Convention into Luganda, which is one of the local languages in Uganda. The translation of the Convention continues to function of a support pillar for all institutions, communities, groups and individuals who want to conduct ICH inventorying and documentation in Uganda. This is especially so for enhancing the comprehension of the 2003 Convention content among the people of Buganda.

**Are the documentation materials produced utilized to support the continued practice and transmission of ICH?**

YES

**Describe briefly how the documentation materials are utilized for these purposes.**

The documentation materials of the various communities are indeed utilized to support continued practice and transmission of ICH in the respective communities. For example, when the Empaako tradition of the Batoro, Banyoro, Batuku, Batagwenda, Banyabindi of Western Uganda was documented, it was translated into different formats. On top of translating the documentation into English, the documentation was developed into audiovisual formats. This has increased the accessibility of this documentation to the young people thereby supporting the transmission and increased practice of the element among the concerned communities.

## Question 1.5

**Which of the following institutions contribute towards ICH safeguarding and management?**

**Elements (institutions 1.5)**

Cultural centres

Uganda National Cultural Centre (UNCC): Contribute towards research and exhibition of ICH, especially in the domains of performing Arts and traditional craftsmanship.

Centres of expertise

Makerere University (Two departments- the School of Industrial and Fine Art is a centre of Excellence in research on Art and Industrial Design and the Department of Performing Arts and Film ). They have promoted ICH by encouraging research on ICH, and participating in activities of ICH organised by both MGLSD, UNATCOM and NGOs, they also raise awareness of the contribution of ICH to socio cultural development and the archiving of the intangible cultural heritage in their communities.

Kyambogo University is another Centre of Excellence in Music. It has encouraged a number of students to carry out research about ICH such as traditional music, it has offered to teach Degree of Cultural Heritage studies and to continue with awareness raising among studies and their communities.

Research institutions

National Forest Authority(NFA) has provided information on the types and species of ficus natalensis which is key in the strengthening of the safeguarding of the bark cloth as an elements. They also provided information on the trainings carried out to the youth and bark cloth makers association.

Centre for African Studies, Uganda Martyrs University: Promote and deepens the study and generation/documentation of knowledge about Africa’s multifaceted realities., including ICH safeguarding.

Ngetta Zonal Agricultural Research and Development Institute (NZARDI): Undertakes research about the fast growing shea butter trees, which play a key role in the performance of the male child cleansing rituals among the Lango community.

#### Museums

The Uganda Museum is the national museum of Uganda. It showcases ICH elements especially those in need of Urgent Safeguarding, particularly, the art and skill of barkcloth making in Uganda.

Uganda Community Museums Association (UCOMA) is the umbrella body of over 13 community musuems. Firstly, the capacities of community’s museums managers were strengthened, giving living heritage a more important place in museums’ displays and activities in collaboration with bearers and communities. Public engagement and outreach strategies were an important component of the trainings delivered, and events such as youth competitions, public screenings, conferences, and performances, took place. They have raised the visibility of the five elements inscribed on the list of elements on the urgent safeguarding list in Uganda. They have mentored over 500 young people to appreciate ICH and museums.

#### Libraries

The National Library of Uganda (NLU) is the depository of all published documents in Uganda as a policy. published, the Ministry has deposited to NLU ten(10) copies each of the following documents. These are the National Strategy on Inventorying ICH in Uganda a Practical Guide 2014, the Busoga Inventory of 2011, the Report of Inventorying the ICH in Four Communities in Uganda 2015, the Final Report on the Safeguarding of the Male Child Cleansing Ceremony of the Lango of North Central Uganda, the Mainstreaming Manual on Culture to District Local Governments among others. These documents deposited NLU can be used as reference points for the ICH in Uganda and to follow up for any guidance

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

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**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

Uganda strongly considers to have a mechanism of competent bodies not only to support in the monitoring and implementation but also to do scientific and artistic research on ICH. Therefore, Uganda will pursue interventions by strengthening existing bodies and also designating others especially on issues of research.

## 2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

**Guidance note** corresponding to indicator 2 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 2.1

**Do tertiary education institutions offer curricula and degrees in ICH safeguarding and management, on an inclusive basis?**

YES

**Describe briefly, using examples and focusing on the course content relevant to ICH safeguarding and management.**

Several universities in Uganda offer both undergraduate and postgraduate programs that play a pivotal role in fostering the transmission of Intangible Cultural Heritage (ICH) within the realm of performing arts, encompassing music, dance, and storytelling. An illustrative example is Makerere University's Performing Arts and Film Department (<https://paf.mak.ac.ug/>), which offers degree courses in music and dance.

The Bachelor of Arts in Music program, for instance, incorporates ICH content, delving into topics such as the ethnomusicology of music in selected Ugandan cultures. Furthermore, students engage in performing ethnic music and dances from various regions, including the Western, Northern, Central, and Eastern parts of Uganda (<https://courses.mak.ac.ug/programmes/bachelor-arts-music/>).

In addition, Kyambogo University and Uganda Martyrs University, Nkozi, have recently introduced the Bachelor of Cultural Heritage degree. This program includes course units like fundamentals of ICH studies, ICH management, culture, religion, and gender, as well as cultural economics (<https://fah.kyu.ac.ug/bachelor-of-cultural-heritage-studies/>).

Other relevant programs related to the study of ICH and its significance to communities include the Bachelor of Performing Arts (<https://fah.kyu.ac.ug/bachelor-of-performing-arts-bpa/>) and Bachelor of Archaeology and Heritage Management (<https://fah.kyu.ac.ug/bachelor-of-archaeology-and-heritage-management-abam/>) at Kyambogo University, as well as Bachelor of Arts in Music, Bachelor of Arts in Dance, and Bachelor of Arts and Arts (with one of the subjects being Archaeology and Heritage Studies) at Makerere University.

Furthermore, these courses incorporate mandatory internships that involve working closely with practitioners and bearers, fostering a profound understanding of ICH and its significance to the concerned communities, groups, and individuals. This practical experience, combined with community engagement programs, establishes synergy between students and communities, thereby enriching engagements that promote and transmit ICH.

### **Do these programmes ensure inclusivity?**

YES

#### **If yes, describe briefly how these programmes ensure inclusivity.**

The program is universal based on the constitution of Uganda that emphasizes that everyone is entitled to practice their culture.

### **Question 2.2**

#### **Do governmental institutions, centres and other bodies provide training in ICH safeguarding and management on an inclusive basis?**

YES

#### **Describe briefly, using examples and focusing on the nature of the training offered and the body providing it.**

Uganda is dedicated to enhancing the capacity of various stakeholders engaged in the safeguarding of Intangible Cultural Heritage (ICH). One notable contributor to this effort is the Uganda National Commission for UNESCO, which actively provides training in ICH safeguarding and management. The beneficiaries of this training encompass a diverse range of stakeholders, including cultural institutions, bearers and practitioners of ICH, as well as non-governmental organizations (NGOs) and civil society organizations.

Through its initiatives, the Uganda National Commission for UNESCO, in partnership with the Ministry of Gender Labour and Social Development, facilitates a comprehensive approach to capacity building, recognizing the importance of engaging and empowering all relevant parties. The training programs are designed to equip participants with the necessary skills and knowledge to effectively contribute to the safeguarding and management of Uganda's rich intangible cultural heritage. This inclusive strategy reflects Uganda's commitment to fostering collaboration and expertise across different sectors involved in the safeguarding of ICH.

### **Do these programmes ensure inclusivity?**

YES

#### **If yes, describe briefly how these programmes ensure inclusivity.**

In these training, UNATCOM ensures inclusivity whereby participants include men and women of different age groups and ethnicities. According to UNATCOM Strategic Plan 2018-2025, it is emphasized that attention in education is not just a provision of education, but provision of quality and inclusive education as a right.

This entails promoting inclusive and quality education for sustainable development from early childhood to higher and tertiary education. The main areas of focus for the national commission in education include global citizenship and sustainable development, human rights and gender equality, health and HIV and AIDS and technical and vocational education.

### **Question 2.3**

## Do community-based or NGO-based initiatives provide training in ICH safeguarding and management, on an inclusive basis?

---

YES

**Describe briefly, using examples and focusing on the training offered and the organization providing it.**

The Cross-Cultural Foundation of Uganda (CCFU) has successfully implemented a capacity-building program aimed at raising awareness among management and academic staff in four prominent universities that include Uganda Martyrs University, Kabale University, Kyambogo University, and the Islamic University in Uganda. The overarching goal of this initiative is to underscore the significance of intangible cultural heritage (ICH) within Uganda's contemporary development context. As part of the project, comprehensive training materials and a course outline on "Intangible Cultural Heritage and Development" were developed. The project also focused on training a cadre of academic staff capable of delivering such courses.

A finalized report titled "Cultural Heritage Education in Uganda: A Focus on Intangible Cultural Heritage" has also been completed, marking a crucial step in the ongoing process to develop a degree program dedicated to intangible cultural heritage.

Another noteworthy organization contributing to the advancement of ICH safeguarding in Uganda through training is the Uganda Community Museums Association (UCOMA). With support from UNESCO, UCOMA executed a project titled "Strengthening the Capacity of Community Museums to Promote Inscribed Intangible Cultural Heritage Elements." This project involved conducting two training sessions in 2020 and 2021 for community museum managers and ICH bearers from six diverse communities across Uganda, including Busoga from the east, Buganda from the central region, Toro and Bunyoro communities from the west, and Lango and Madi communities from the north. The primary objective of these training sessions was to enhance the capacity of museum managers and ICH bearers in safeguarding and managing intangible cultural heritage. In total, 24 participants underwent training, with each community contributing two museum managers and two bearers. Notably, 50% of the participants were women, reflecting a commitment to inclusivity and diversity in ICH training initiatives.

**Do these programmes ensure inclusivity?**

YES

**If yes, describe briefly how these programmes ensure inclusivity.**

These training ensure inclusivity whereby participants include men and women of different age groups and ethnicities. For example, in UCOMA trainings, 24 participants underwent training, with each of the participating community contributing two museum managers and two ICH bearers. Notably, 50% of the participants were women, reflecting a commitment to inclusivity in these trainings.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

---

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The State Party is committed to enhancing the education and training related to intangible cultural heritage (ICH). To achieve this, the first step involves encouraging and supporting universities and other institutions to incorporate more ICH elements into their curricula. Additionally, there will be an emphasis on developing new and relevant courses dedicated to the safeguarding of ICH. The responsible ministry will collaborate with the Cross-Cultural Foundation of Uganda (CCFU) and partner universities to reinforce and promote degree programs established under specific projects, such as the Bachelor of Cultural Heritage Studies at Uganda Martyrs and Kyambogo Universities. To increase student enrollment in these programs, the ministry will work closely with cultural institutions to actively endorse and advocate for them.

Furthermore, the State will play a role in strengthening the collaboration between universities and communities, particularly by involving ICH practitioners as instructors during training sessions. This approach not only fosters a direct connection between academia and community practices but also enhances the authenticity and relevance of the training. ICH practitioners will be encouraged to serve as ambassadors for various ICH courses within their communities, contributing to the courses' popularity and ensuring a broader reach. Through these concerted efforts, the State aims to significantly enhance the education and training initiatives focused on intangible cultural heritage.

### **3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage**

**Guidance note** corresponding to indicator 3 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

#### **Question 3.1**

**Do training programmes provide capacity building in ICH addressed to communities, groups and individuals?**

---

YES

**Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).**

In 2013 -2024 under the state party project on inventorying ich in four communities in uganda, there were series of capacity building workshops ranging from project management committee (pmc) capacity building workshop where pmc members became trainers. These pmc members

engaged 48 community members (twelve from each community) and were trained in a seven days capacity building workshop. These field workers later were involved in mobilizing the community to identify cultural practitioners and the custodians of their traditions to be fully involved in the documentation of the intangible cultural heritage

Consultative meetings with the community to identify all the relevant intangible cultural elements which were in the verge of extinction so as they are considered for urgent safeguarding for the good of the society. The selected respondents comprising youths and elders were interviewed upon their prior consent to allow audio recording, video coverage and demonstrative photos taken. Arrangement for a validation workshop which convinced elders from every part of the community was made where additional information were considered for final documentation of the identified elements.

The data collected was proofread and translated into two different languages (the local language and the english version) before it was disseminated to the community for approval and endorsement at district and national level respectively.

### **Do these programmes ensure inclusivity?**

YES

### **If yes, describe briefly how these programmes ensure inclusivity.**

In Uganda, inclusive learning and teaching is recognized for all student's entitlement to a learning experience that respects diversity, enables participation, removes barriers and anticipates and considers a variety of learning needs and preferences.

### **Are any of these training programmes operated by communities themselves?**

YES

### **Provide examples of such trainings, describing the involvement of communities in operating these programmes**

In Uganda, oral tradition has been a sole medium of communication for centuries and writing did not start till about 1832 and 1859. Oral tradition hence profoundly shapes and forms the institutions of different societies in Uganda. In central Uganda that is largely dominated by the Baganda, the young sit around fire places with their elders in the evenings to listen and learn from them through story telling and much of what is taught during such engagements is under ICH

## **Question 3.2**

### **Do training programmes provide capacity building in ICH addressed on an inclusive basis to those working in the fields of culture and heritage?**

YES

### **Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).**

In Uganda, inclusive learning and teaching is recognized for all student's entitlement to a learning experience that respects diversity, enables participation, removes barriers and anticipates and considers a variety of learning needs and preferences.

**Do these programmes ensure inclusivity?**

YES

**If yes, describe briefly how these programmes ensure inclusivity.**

The sitting arrangement is not discriminatory during learning as citizen enjoy the constitutional freedom of expression and practicing their cultures.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

---

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

Capacity building is a key component of safeguarding. Uganda will focus in interventions geared towards community self education through community balazas, capacity building sessions for local leaders, policy makers, local government stakeholders

## 4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

**Guidance note** corresponding to indicator 4 of the Overall Results Framework: [English](#) | [French](#) | [Spanish](#) | [Arabic](#)

In your country, is ICH transmitted through or used as a medium of teaching and learning in the following?

formal education

non-formal education

### Question 4.1

**Are practitioners and bearers involved in designing and developing ICH education programmes and/or are actively presenting and transmitting their heritage?**

---

YES

**Explain briefly how practitioners and bearers are involved in these activities.**

The ICH bearers and practitioners are the fulcrum of ICH safeguarding and transmission. They participate in designing and developing ICH education programmes as well as transmitting their ICH in the following ways:

Active involvement in the identification and validation of the course content to be included in the curriculum. For example under the project 'Promoting intangible cultural heritage education in institutions of higher learning in Uganda' implemented by Cross Cultural Foundation of Uganda (CCFU), bearers and practitioners of ICH were consulted on what should be included in the courses as well as modes of instruction and this has also helped the courses to gain acceptance among the communities and to ensure active participation of everyone in the promotion of these courses. It is also mandatory from National Council For Higher Education (NCDC) that while developing any program, minutes of stakeholders' consultations are attached as proof that wide and appropriate consultations to guide curriculum development were made.

The bearers and practitioners serve as teachers of practical transmission of the ICH that has been adopted as contents to ICH related course on offer. Universities that offer cultural music and dance as course content such as Makerere and Kyambogo Universities, invite experts in cultural music and dance to teach the learners the practical aspects of the music and dances thus acquiring knowledge from both academicians and the real bearers and practitioners.

Furthermore, universities and other training institutions send their students to the bearers and practitioners of ICH for internship. This creates an opportunity for the bearers and practitioners to actively transmit the ICH elements to the students through apprenticeship in the environs of the concerned individuals, groups and community. Relatedly, ICH bearers and practitioners are recognized and engaged as internship field supervisors to offer additional guidance to the students on internship.

#### **Question 4.2**

**Are modes and methods of transmitting ICH that are recognized by communities, groups and individuals, included or strengthened in formal and non-formal educational programmes?**

YES

**Explain briefly, using examples, how such modes and methods of transmission are included and/or strengthened.**

The modes and methods of transmitting ICH as recognized by the communities, groups and individuals are indeed included and strengthened in formal and non formal educational programmes. The practice of Universities sending their students to the ICH practitioners for internship is aimed at strengthening the methods of transmission as acknowledged by the communities, groups and individuals concerned. Moreover the ICH and bearers of the elements included in curricula and involved in selecting the content to be included, as well as validate the content.

#### **Question 4.3**

**Do communities, groups, NGOs or heritage institutions offer educational programmes and/or extra-curricular activities concerning ICH and strengthening its transmission, and do they receive any support?**

---

YES

**Explain briefly, with examples, how these programmes strengthen ICH transmission and who provides them.**

Several ICH educational and extra-curricular programmes concerning ICH have been developed and implemented by various communities, groups, NGOs and Heritage institutions in Uganda. These programmes are instrumental in transmitting ICH to the children and youths, both boys and girls. For example in 2011, CCFU initiated a programme to enhance heritage education in Uganda, recognising the role of young people in promoting cultural rights and heritage (<https://crossculturalfoundation.or.ug/programmes/cultural-heritage-preservation-and-development/>). As a result, school Cultural Heritage Clubs were born. Currently, CCFU supports about 180 “school cultural heritage clubs” by training teachers and providing materials (<https://crossculturalfoundation.or.ug/wp-content/uploads/2021/06/Heritage-Education-Programme-Toolkit-@CCFU2020-compressed.pdf>).

These cultural heritage clubs participate in ICH activities including cultural music and dance, discussions and debates about ICH, visits to community museums, and handicraft, thereby strengthening the transmission of ICH in Uganda.

Another example is “Ekisaakaate kya Nabagereka” (EKN)”, a programme implemented by the Nabagereka Development Foundation (NDF), an NGO founded by the queen of Buganda kingdom. EKN is a children’s holiday camp modelled on the royal enclosure of Buganda kingdom. Under this programme, children participate in ICH related activities like cultural music and dances, traditional craftsmanship like basket weaving and mat making, preparation of traditional foods, oral traditions around the camp fire and others. These activities have strengthened the ICH transmission among the young people. Through these activities, EKN has mentored and transmitted ICH to 13,516 young people, of which 67% are girls. (<https://www.nnabagereka.org/cultivating-obuntu/>).

These NGOs have received support from several funders. For example, CCFU has received support from UNESCO and other funders while NDF gets support from Buganda kingdom. NDF further receives support from the community in form of voluntary mentors and trainers.

**Provide additional details here of the nature of any support (financial, technical, in-kind or other) they receive.**

The nature of support received by these organizations is varied. For example, the support CCFU received from UNESCO was financial. On the other hand, the support NDF received was mostly in-kind. For example, Buganda Kingdom, through its radio station, CBS FM, provided airplay to promote Ekisaakaate Kya Nabagereka; and some instructors volunteered to participate without pay.

#### **Question 4.4**

**Do teacher training programmes and programmes for training providers of non-formal education include methods for integrating ICH and its safeguarding into education?**

---

YES

**Provide additional details here of these training programmes, in particular the methods taught and the target audience.**

Teacher training programmes and programmes for training providers of non-formal education do indeed include methods for integrating ICH and its safeguarding into education. First of all, training programmes for primary teachers INTEGRATE THE USE OF indigenous languages as a means to effectively convey the thematic curricula in lower primary level.

Teacher training programmes also include oral literature and folk music as dynamic modes of content delivery, especially at the primary level. These creative and engaging approaches not only captivate learners' attention but also serve as effective tools for integrating ICH and its safeguarding into education.

In essence, the incorporation of local languages, oral literature, music, and performance into teaching methodologies forms a holistic approach to education, ensuring that curricular content is not only conveyed effectively but is also deeply rooted in the cultural context. This approach not only enhances the educational experience but also contributes to the safeguarding and transmission of Intangible Cultural Heritage within the academic sphere.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

---

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

In recognition of the fact that formal and non-formal education strengthen the transmission of ICH and promote respect for ICH, Uganda will strengthen its support systems towards NGOs, communities, groups and individuals to ensure that formal and non formal education strengthen the transmission of ICH and promote respect for ICH.

## 5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one's own and others' ICH

**Guidance note** corresponding to indicator 5 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 5.1

## How is ICH included in the content of relevant disciplines? (you may check several)

---

### As a stand-alone subject

ICH is not taught as a stand alone subject at primary and secondary levels of education in Uganda. However the teaching of indigenous languages at both lower primary and secondary levels underscores the use of language as a vehicle for ICH. For example, when developing the curriculum for Luganda (the indigenous language for Buganda of Central Uganda), the books selected as learning materials for Luganda literature in secondary schools are embedded with lessons about various aspects of the ICH of Baganda such as indigenous knowledge as well as norms and cultural practices. These lessons aids helps to strengthen the teaching and learning (transmission) about and with ICH and respect for Baganda's ICH.

### As a means of explaining or demonstrating other subjects

Uganda introduced a Thematic Curriculum Policy which dictates that pupils must be taught using the mother tongue of their area as the medium of instruction during the first three years of primary education. During these years, English is taught as a separate subject, before switching to English-medium instruction in year four of primary school. Although this policy has faced challenges such as ethnic pluralism especially in urban areas, various indigenous languages in Uganda are used in the explanation and demonstration of all subjects at lower primary levels.

### Others

The co-curricular activities such as traditional stories, Folk Music Dance & Drama also play a vital role to explain and explore some ICH components.

## Question 5.2

### Do school students learn to respect and reflect on the ICH of their own community or group through educational programmes and curricula?

---

YES

#### Explain briefly, with examples, how school students learn this.

Yes, the students learn to respect and reflect on ICH of thier own community through co curricular activities of music gala within the school, dance, drama, story telling & riddles, students learn more about ICH of their communities. The Luganda literature teaches life lessons such as family hierarchy thus respect of ICH.

### Do school students learn to respect and reflect on the ICH of others through educational programmes and curricula?

---

YES

#### Explain briefly, with examples, how school students learn this.

The co-curricular activities such as traditional stories, Folk Music Dance & Drama also play a vital role to explain and explore some ICH components. School and learning institutions do organize:

- Inter house/class competitions that usually have traditional songs;
- Festivals with theme that embodied in ICH; and
- Extra curricula activities that involve weaving and mat making among others

In primary too, CCFU has reached over 180 schools (2023) in which they ahve established school heritage clubs. In these clubs conposed of over 60 students hold debates on ICH or organise drama

on ICH once a quarter or organise both. This way the students retain some knowledge on ICH for safeguarding.

### Question 5.3

**The diversity of learners' ICH is reflected through educational curriculum via:**

#### Mother tongue education

Indeed mother tongue education has been integrated into the educational curriculum at different levels of education in Uganda. In lower primary (year 1 to 3), a thematic curriculum was adopted emphasizing the use of mother tongues as the medium of instruction. Again, the mother tongues are taught under literacy as a subject, thereby teaching the learners how to read and write the language. Similarly at secondary level, some of the mother tongues such as Luganda are taught as subjects examinable at both ordinary and advanced levels of secondary education.

The different songs, dances and crafts they are taught:

- Various course units at the Universities taught in disciplines like sociology, history, religious studies (African traditional religion is usually a compulsory course unit for year one students offering religious studies)
- Teaching local languages like Luganda, Lunyakitara, Lusoga, Luo and Ateso from secondary to university
- Training teachers who teach the local languages listed above

#### Multilingual education

A number of languages like French, Arabic and Swahilri have now been adopted into the national curriculum.

#### Inclusion of 'local content'

Local content has been integrated into learning at all levels for students in the forms of art & craft, education of the diverse ethnic groups, and issues relating to the social and natural environment and cultural environment.

### Question 5.4

**Do educational programmes teach about the protection of natural and cultural spaces and places of memory whose existence is necessary for expressing ICH?**

YES

**Briefly explain, giving examples, how educational programmes teach this**

In Uganda, the social studies curriculum for primary schools includes content that exposes learners to the different natural resources such as natural forests, water bodies etc and their importance to humanity including, among others, the role they play in the ICH practices of the community. For example, forests have always been emphasized as sources of herbal medicine.

One other educational programme that teaches about the protection of natural and cultural spaces and places is the study tours which occur in schools at all levels of learning. In such tours, learners visit places and spaces with cultural significance such as the Kasubi Royal Tombs where they learn a lot about the ICH associated with the tombs. Additionally, natural spaces such as national parks, forests, natural water bodies such as lakes and rivers. Such natural resources are habitats to some of the resources necessary for the continuity and transmission of ICH such as herbal plants, animals that constitute clan totems such as lions, leopards, hippopotami etc. In most case, the tour guides

teach the learners about the norms and cultural practices associated with such spaces thereby increasing the appreciation of the ICH associated to such places.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

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**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The State believes that every one in Uganda should confidently relate with the ICH and especially the young and also ICH aspects integrated in the education curriculum. The State will work with the accredited NGOs and human treasures to document ICH from all the communities and disseminate with the Media. The State also believes that there is need to encourage scientific research on many aspects of ICH and use it to lobby for the change of mindset of the Policy makers

## 6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions

**Guidance note** corresponding to indicator 6 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 6.1

**Do post-secondary education institutions offer curricula and degrees that strengthen the practice and transmission of ICH in the following fields?**

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Music

Various Universities in Uganda offer undergraduate and postgraduate courses that strength the transmission of ICH in the fields of music and other elements in the performing arts domain such as dance and storytelling. For example, through the Performing Arts and Film department (<https://paf.mak.ac.ug/>), Makerere University offers a degree courses in Music and Dance. The Bachelor of Arts in Music degree, for instance, ICH content such as the ethnomusicology of music in selected cultures in Uganda, as well as performing ethnic music and dances from different parts of Uganda such as Western, Northern, Central and Eastern regions (<https://courses.mak.ac.ug/programmes/bachelor-arts-music>).

Universities offer training in music with four main strands of the program that include (i) Academic Music (ii) Technological Music (iii) Popular Music and (iv) Community Music, a term borrowed from community theatre to refer to music used beyond the stage performance contexts.

The program covers ICH content such as (i) Performing Ethnic Music And Dances From Western Uganda; (ii) Ethnomusicology Of Music In Selected Cultures In Uganda; (iii) Performing Ethnic Music And Dances From Northern Uganda; and (iv) Performing Ethnic Music And Dances From Eastern Uganda. (<https://courses.mak.ac.ug/programmes/bachelor-arts-music>)

Makerere University too in 2013 started teaching Cultural Anthropology and Archeology as a separate subject for sociology students under the History department

#### Arts

There are a number of universities that offer courses to strengthen the practice of transmission of ICH . Makerere University, the oldest univeristy has the Margaret Trowell School of Industrial Fine Art (<https://cedat.mak.ac.ug>) with three departments of Fine art, Department of Industrial Art & applied Design, and Department of Visual Communication & Multimedia. This schools serves as an arts conservanacy & Centre of Excellence in the Arts for the East African Region. Students do research in the arts including the intangible cultural heritage

Kyambogo University the largest Faculty of Arts and Humanities (<https://mainv2.kyu.ac.ug>). The Faculty offers both undergraduate and postgraduate academic programmes including Languages, Literature, History, Music and Performing Arts. The offer a bachelors degree in Performign Arts, a Masters degree of Arts in Music and a diploma in Music and Theatre Arts.

There are also over private colleges and universities teaching Performing Arts and other subjects of ICH. one such school is Michealangelo College of Creative Arts(<https://mccak.ac.ug>) it has a diploma in Art and Design and certificate course too.

#### Crafts

Nkumba University (<https://nkumbauniversity.ac.ug/students/diploma-programmes/> ) offers a diploma in Vocational Art/Craft and Design Studies covering a two year period. Some of the course content consists of craftsmanship, jewelry designing, Interior designing, fashion designing, graphic designing and Art Directing among others

#### Technical education/training

Technical Education is offered by Directorate of Industrial training (<https://www.dit.go.ug/full-occupation-assessment-centers/>)through some of the over 1300 assessment centres in Uganda. Specific examples are the technical education/training in Bead work, Barkcloth making, dance and drama artists

#### Vocational education/training

There are government Universities too that offer vocational education. One example is Kyambogo University that officers a Bachelor of Vocational Studies in Art and Design with Education(<https://www.rocapply.com/study-in-uganda/>).

There are also private colleges and universities teaching Performing Arts and other subjects of ICH. One such school is Michealangelo College of Creative Arts(<https://mccak.ac.ug>) it has a diploma in Art and Design and certificate course too.

## Question 6.2

**Do post-secondary education institutions offer curricula and degrees for the study of ICH and its social, cultural and other dimensions?**

YES

**Describe briefly, giving examples, how these programmes and degrees relate to the study of ICH.**

Several post-secondary education institutions in Uganda indeed offer degrees and other programmes related to the study of ICH and its social, cultural, and other dimensions through offering courses whose content promotes the practice and transmission of ICH, as well as highlighting its social, cultural, historical and economic significance. For example, the Bachelor of Cultural Heritage degree recently adopted by Kyambogo University, Uganda Martyrs University, Nkozi Univeristy and Kabale University includes course units like Fundamentals of ICH Studies, ICH Management, Culture, Religion and Gender, Culture and Environment and Cultural Economics among others (<https://fah.kyu.ac.ug/bachelor-of-cultural-heritage-studies/>).

Other programmes that relate to the study of ICH and its significance to communities include Bachelor of Performing Arts -(<https://fah.kyu.ac.ug/bachelor-of-performing-arts-bpa/>) and Bachelor of Archaeology and Heritage Management (<https://fah.kyu.ac.ug/bachelor-of-archaeology-and-heritage-management-abam/>) at Kyambogo University; Bachelor of Arts in Music, Bachelor of Arts in Dance and Bachelor of Arts and Arts (where one of the subjects offered is Archaeology and heritage studies) offered by Makerere University.

Additionally, these courses include mandatory internships which entail working with the practitioners and bearers to ensure a deeper understanding of ICH and its significance to the communities, groups and individuals concerned. Coupled with community engagement programmes creates synergy between the students and communities, thus enhancing engagements that ensure ICH promotion and transmission.

Moreover, Uganda Martyrs University has gone a step further to establish a Centre for African Studies (established in 2015) as an independent research unit whose goal is to, “address the need to promote and deepen the study and generation/documentation of knowledge about Africa’s multifaceted realities” ([https://umu.ac.ug/university\\_unit/cas/](https://umu.ac.ug/university_unit/cas/)). Since research is one of the three mandates of higher education institutions, The Centre for African Studies and similar research efforts by other universities offering ICH related courses has increased ICH related research conducted in Uganda.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

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**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

There are still many aspects of ICH which are not catered for at the secondary level, on the other hand the changing of th curriculum happens once in a while and takes time for consensus building to have art and culture fully integrated in education system

## 7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

**Guidance note** corresponding to indicator 7 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 7.1.a

**To what extent are the inventories identified in section A.6**

oriented towards safeguarding of ICH?

Largely

**Explain briefly, giving examples, how these inventories are oriented towards safeguarding of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in having them do so.**

Yes, the inventories are oriented towards safeguarding of ICH.

The inventory form provides for the modes of transmission, the ages of the practitioners and the availability of the materials for the element. These aspects in the inventory, once filled shows the State Party on status of the element. Oral transmission might indicate weak modes of transmission, calling for safeguarding, the old ages of the people with no young people indicates the disappearance of the element and the materials and regulations from the Government Agencies, which may be the same ministry or another ministry also impact on the revitalization of the element

### Question 7.1.b

**To what extent do these inventories reflect the diversity of ICH present in your territory?**

Fully

**Explain briefly, giving examples, how these inventories reflect the diversity of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in so doing.**

The inventories reflect the diversity of ICH because all the domains of oral traditions, performing practices, social practices, knowledge about nature and traditional craftsmanship have elements inventoried. In case of first inventory of Busoga of 2011, the distribution of the inventories elements was as follows:

- Performing arts
- Social practices
- Oral Traditions
- Traditional craftsmanship
- Knowledge about nature

The second inventory of 2015, too had a diversity in all the domains with 65 elements inventoried from four communities of Acholi, Alur, IK Basongora and the IK distributed across all the communities as shown below:

Oral Tradition and Expressions had 6 elements, Performing Arts had 8 elements, Social Practices and Festive Events had 31 elements

Traditional Craftsmanship had 7 elements and Knowledge about Nature and universe had 10 elements

The elements are also representative of various geographical regions of Northern Uganda, North western Uganda, South Western Uganda and Karamoja in North Eastern part of the country

## Question 7.2

**Do specialized inventories and/or inventories of various scopes also contribute to the safeguarding of ICH and reflect its diversity?**

NO

**Based on your response in section A.6 Inventories**

, explain how such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity

## Question 7.3

**To what extent are existing inventories regularly updated, taking into account the current viability of the elements included therein?**

Partially

**Based on your response in section (f) and (l) of A.6 Inventories**

, explain the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements.

Uganda has three inventories under ICH. The first was the Busoga Inventory of 2011 which includes 28 elements inventoried, the second is the inventory of over 65 elements inventoried under four communities of Alur, Ik, Basongora and Alur during the period of 2013-2014, the third is the inventory of elements inscribed on the list of five elements in need of urgent safeguarding from 2012- 2016, the last and fourth inventory is the inventory of the Bakonzo, which were inventories by CCFU in 2012 with four elements related to climate change

The second Inventory has more elements in all the five domains of ICH from the four communities. The inventorying is on- going. After two years, the Ministry reviews the inventory and sends information to the concerned NGO or individual to provide an update on the status of the elements inventoried.

The community participates at all stages of development of the inventories. These include at consent, identification of human treasures/ tradition bearers; provision and documentation of the information using digital and hard copies. The mechanisms of consultation include one on one, meetings and community meetings. The community too discusses those in need of urgent safeguarding and agree on prioritize them. There is a section on the form on the current viability of the element that they fill in as a community. The form and data is sent to MGLSD for upload on the website of the Ministry with its date of uploading- <https://mglsd.go.ug/intangible-cultural-heritages-data/>.

## Question 7.4.a

To what extent is access to ICH inventories facilitated, while respecting customary practices governing access to specific elements of ICH?

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Partially

Based on your response in section (o) of A.6 Inventories

, explain briefly, giving examples, how this is accomplished.

For the Wang lei-oral traditon of the Alur, there is a special language and phrases used in performing/practicing this element?, these were exclusively said by the high priest during ritual performance and were not subject for documentation- <https://mglsd.go.ug/intangible-cultural-heritages-data/>.

## Question 7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

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Minimally

Explain briefly, giving examples, how the ICH inventories are utilized to strengthen ICH safeguarding. If you have answered 'Not at all' or 'Minimally', please explain what obstacles you face in having them do so.

Although some communities have asked for the inventory form and the consent form, this is very miminal as per the expected usage to strengthen ICH safeguarding of elements.

There is limited budget to reach out to all the District Local Governemnts which are over 176 and over 16 Traditional or Cultural Institutions which are gazetted in the country which has led to limited awareness of the importance of culture in the country amidst the other competing demands.

Secondly there is need for frequent meetings to specifically review the status of the inventory and elements in the country

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

---

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The State has decided to set the target of partial because of the need to first do many inventories according to the 65 different indigenous communities in Uganda. There is also need to research on the human treasures who can provide information on the status of the elements in each community, followed by the actual inventorying for each of the domains in the indigenous communities. Further research is also needed on the relevance of the inventories to sustainable development goals such as poverty eradication, health, education, strong institutions among others.

The State will designate few centres of excellence and a multisectoral consultation mechanism which will meet quarterly to collect information from the accredited NGOs, give on flexible, efficient and effective ways of inventorying to be representative of all the communities and on elements to be submitted on the four mechanisms of the convention (urgent safeguarding, representative list, the register of best practices and the international financial assistance from the fund). They will also raise visibility of the elements on social media and other fora using the available free means of communication such as the Resident District Commissioners Airtime

## 8. Extent to which the inventorying process is inclusive, respects the diversity of ICH and its practitioners, and supports safeguarding by communities, groups and individuals concerned

**Guidance note** corresponding to indicator 8 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 8.1

**To what extent do communities, groups and relevant NGOs participate inclusively in inventorying, thus informing and strengthening their safeguarding efforts?**

Some

**Based on your response in section (p) of A.6 Inventories**

, explain briefly, giving examples, how this is accomplished.

The inventorying takes into consideration the community participation at different stages of development of the inventories. These include at consent, identification of human treasures/tradition bearers; provision and documentation of the information and prioritising the elements in need of urgent safeguarding and to prioritize them. The mechanisms of consultation include one on one interviews, meetings and community meetings. The elements are then subjected to the community meeting to discuss those in need of

The NGOs guide the community on how to document, they then lead the activities by mobilizing the elders for identification of all the elements in the community, identification of more human treasures/tradition bearers, carrying out interviews and confirmation of consent for video and interviews and keeping records of the documented elements. They are also responsible for sharing the inventory with the Ministry for update.

### Question 8.2

**To what extent does the inventorying process in your country respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society, all genders and all regions?**

---

Largely

**Based on your response in section (q) and (r) of A.6 Inventories**

, explain briefly what measures are taken to ensure respect for diversity of ICH and its practitioners as well as gender inclusiveness in the inventorying process.

All communities are empowered by the 1995 Constitution of Uganda under Article 7 on the Right to Culture and Similar Rights which provides that "every person has a right as applicable to belong to, enjoy, practise, profess, maintain and promote any culture, cultural institution, language, tradition, creed or religion in community with others".

So to date with the first inventory of Busoga of 2011 and the subsequent Inventories, have both men, women and youth were trained to carry out the inventorying as well as collection of information from the community, analysis and report writing. The community concerned is consulted including both women and men, the old young and children as well as any others such as persons with disability or the poor and rural and urban (see the Inventory form)

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

---

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The indicator will remain largely the same because the State Party is always cautious of Article 21 of the Constitution of Republic of Uganda which prohibits gender discrimination generally and enshrines the principle of equality before the law, regardless of sex, race, color, ethnicity, tribe, religion, political belief, or social or economic standing. At the initial activity, the State Party only looks at numbers of the community both women and men for their consent first of the inventorying, then followed with the specific persons who have agreed to provide information for the inventory. We also invite them to indicate if the inventory can be sent to the Ministry

## 9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

**Guidance note** corresponding to indicator 9 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

## Question 9.1

**Are there any financial or other forms of support oriented towards safeguarding in one or more of the fields below? (please only include those in conformity with the [Ethical Principles](#)):**

Research, scientific, technical and artistic studies

There are some scientific, technical and artistic studies that have been carried out. Some of these include: The Ministry of Gender, Labour and Social Development in 2021 which carried out two researches as follows: A Baseline Study on the Indigenous Peoples in Uganda. The study focused on five indigenous communities of Ik, the Tepeth, the Benet, the Batwa and Karimojong. One of the key indicators in the study was on preservation and development of the cultural practices of these people, and the indigenous languages.

The other was a study by Makerere University in partnership with MGLSD also carried out research on So language revitalisation from December 2020 - December 2021. The So (Tepeth) people are one of the few indigenous people in Uganda who are considered an indigenous minority. Their language is on the verge of disappearance necessitating the research. The overall objective of the project was to develop a documentary corpus (a library archive of audio and video recordings) of So, which would serve as a source of data for writing a So grammar, orthography, dictionary, and general information texts.

CCFU has also carried out research on oral traditions among five communities as indicated here- the Bagabu Oral History-<https://crossculturalfoundation.or.ug/wp-content/uploads/2022/11/The-Oral-History-Cultures-and-Traditional-Practices-of-the-Bgabo-in-Bunyampaka.pdf>, Nyangia Oral History - <https://crossculturalfoundation.or.ug/wp-content/uploads/2022/06/THE-NGINYANGIAS-ORAL-HISTORY-CULTURE-AND-TRADITIONS-PUBLICATION-CCFU-2022-FINAL-2.pdf>; Ngokutio Oral History - <https://crossculturalfoundation.or.ug/wp-content/uploads/2021/01/The-Origin-and-Culture-of-the-Ngokutio.pdf>; the Lendu Oral History <http://crossculturalfoundation.or.ug/docs/Lendu-Oral-History-English-version-2019.pdf>; Lendu Oral History for Children <http://crossculturalfoundation.or.ug/docs/Lendu-Oral-History-for-children-English-version-2019-1.pdf> and Speaking out! Creative Writing By Uganda's Ethnic Minority Groups – 2015 (not online) and Madi songs and proverbs-<https://crossculturalfoundation.or.ug/docs/MADI-publication-Songs-Proverbs-and-stories-2015.pdf>

Individuals such as academicians have researched on aspects of culture such as Ms. Nakazibwe Venny M - a lecturer from Makerere University in 2005 carried out research titled "Bark-cloth of the Baganda People of Southern Uganda: A record of continuity and change from the late eighteenth century to the early Twenty- First Century". The study which was a scholarly work, reveals that the role and meaning of bark-cloth of the Baganda is no longer confined within the cultural boundaries. It is affected by social, economic, cultural and political structures.

Funding is available under the National Council of Science and Technology as well as Higher institutions of learning and Makerere University under Makerere University Research and Innovations Fund (RIF)- which sponsored the So/Tepeth language Revitalisation project earlier mentioned. Ethical issues are considered as a matter of Policy for all researches carried out. All independent studies are expected to provide for how these ethical issues will be addressed in the study. This is provided for under the National Council of Science and Technology Act.

The Ministry of Gender, Labour and Social Development and British Council and Partners-MGLSD, CCFU, Bayimba Foundation and CiviFund carried out a mapping of culture and creative industries in 2022 and 2023 respectively. The objective was to ascertain the number of people employed in the sector, the

contribution of the culture sector to the economy and the number of enterprises in the culture sector.

Uganda National Commission for UNESCO carried out technical studies on Uganda's Traditional norms and values in 2012 and another on indigenous knowledge and herbal medicine between 2009 – 2014.

UNESCO too in 2021 procured a consultant to carry out a desk study on the the policy and legal framework that regulates the Traditional Medicine Sector in Kenya, Uganda, Tanzania and Rwanda. This is supposed to inform the legal and policy process for ICH at country level

There is scanty information on the types of research that have been carried out on aspects of intangible cultural heritage among the higher institutions of learning. However, Ms. Nakazibwe Venny M - a lecturer from Makerere University in 2005 carried out research titled "Bark-cloth of the Baganda People of Southern Uganda: A record of continuity and change from the late eighteenth century to the early Twenty- First Century". The study which was a scholarly work, reveals that the role and meaning of bark-cloth of the Baganda is no longer confined within the cultural boundaries. It is affected by social, economic, cultural and political structures. These include Christianity, colonialism and education, international tourism, intra-regional and regional trade, and local politics to the redefinition of bark-cloth of the Baganda in the past almost two and half centuries.

The legal, technical and administrative measures to facilitate access and to ensure consent of the concerned communities and tradition bearers is limited. The Ministry in 2014 developed the National Strategy on Inventorying the Intangible cultural heritage (a Practical Guide). The Strategy provides a comprehensive and practical guide on carrying out inventorying and documentation of ICH in Uganda. The objective of the Strategy is to establish an environment where the viability of ICH can be assured in line with the National Culture Policy of the Country. Secondly to develop the capacities of main stakeholders for safeguarding the ICH present in Uganda. Thirdly, it is to raise awareness amongst the general public of the importance of ICH in Uganda.

#### Documentation and archiving

There is some documentation going on in the area of ICH in Uganda.

The MGLSD developed a National Strategy for the Inventorying and Documentation of ICH in Uganda(<https://mglsd.go.ug/laws/>) as well as the Inventory and Consent form. The purpose of the strategy is to provide a comprehensive and practical guide on carrying out inventorying and documentation of the ICH in Uganda. To date, this strategy remains an important resource to all institutions, communities, groups as well as individuals who wish to undertake ICH inventorying and documentation of ICH. MGLSD also has reports of the documentation of the Busoga Inventorying and documentation of Inventorying of 2014 four communities in Uganda .

The MGLSD and Uganda National Commission for UNESCO also developed a Manual for enhancing production and marketing skills in cultural and creative industries of Uganda especially for the craft sector which is a reference point for research and application of the contents of ICH when required in future. The manual is now a used by MGLSD and other stakeholders in the training of the district local government officials.

Uganda Community Museums Association were able to develop a film and a booklet, thanks to the International Assistance project-<https://ich.unesco.org/en/news/ugandan-museums-as-key-actors-for-the-safeguarding-of-living-heritage-13434> tackling the role of communities in the safeguarding of ICH and especially young people. As a result over 500 young people were mentored as museum managers and awareness on ICH raised.

CCFU had developed a Film-The Batwa in Bundibugyo- [https://www.youtube.com/watch?v=\\_nodYyWq5Nw](https://www.youtube.com/watch?v=_nodYyWq5Nw). Engabu za Tooro to developed. CCFU supported community museums to conduct research and documentation of cultural heritage within their communities and include them in the museum. Value addition to the museums was made through digitalizing of artifacts and displaying a few on the online sites created for them. Others were supported to develop business plans based on their unique cultural heritage that enabled them earn income. This has resulted in museums diversifying their sources of income that have enables them to be self-reliant.

## Question 9.2

**Is research on approaches towards, and the impacts of, safeguarding ICH in general and of specific elements (whether or not inscribed) encouraged and/or supported?**

YES

**Describe briefly the research conducted, in particular the impacts studied.**

Research is encouraged among the academicians and young people. For example, Research on bark cloth, an interdisciplinary team at Manchester Fashion Institute has demonstrated that the ancient art of making bark cloth, which is currently at the brink of extinction, can be safeguarded through its use of eco friendly and sustainable fashion- <https://fashioninstitute.mmu.ac.uk/research>.

James Isabirye earned a masters Degree as he researched on 'Indigenous music learning in contemporary contexts: Nurturing learner identity, agency, and passion' about learning that took place during the bigwala safeguarding. The impact is the number of people publishing articles on Bigwala gourd Music and Dance of the Busoga Kingdom. The research has increased enthusiasm among community members, such as seen on article eg <https://singingwells.org>-the return of Bigwala, <https://kyuspace.kyu.ac.ug>-sustainability of the Bigwala musical and Natalia Jidovanu in March 2019 wrote an article "To revive this Royal Music, Ugandans had to grow new instruments: on <https://www.atlasobscura.com/articles/ugandan-music-bigwala>.

## Question 9.3

**Do ICH practitioners and bearers participate in the management, implementation and dissemination of research findings and scientific, technical and artistic studies, and with their free, prior, sustained and informed consent?**

YES

**Describe briefly the nature of practitioners' and bearers' participation and how their consent is secured.**

There are a number of cases where bearers and practitioners' participation and consent is secured.

For the project of National Affirmative Action Programme for Indigenous People -NAAPIP(Draft 2023), the process started by first going to the four communities in 2017 to inform them of the intention to work with them on a plan. In 2019, consultations took place in each of the communities to understand the issues at community level and if they were ready to develop a plan

for themselves, In 2021, the four indigenous communities met in Kisoro and developed a Memorandum of Understanding to guide the development of a plan. In 2022, a series of meetings with stakeholders and the bearers of the Ik, the Batwa, the Bent, the So and the Karimojong was obtained first. The different stakeholders then made a Kisoro Memorandum on what they want. Finally in 2023, they identified the persons to work with the Government agencies to develop the Draft NAAPIP. In May 2023, a validation meeting of the NAAPIP was done by representatives coming to Kampala.

For the So/Tepeth Language research, the research with MGLSD and other stakeholders such as Members of Parliament, had to first go to the community in March 2023 to seek for their consent on So language. Thereafter in July 2023, the meeting was held with all the different categories of people to discuss how the language can be revitalised.

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## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

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**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The State has decided to establish this target because the issue of free, prior and informed consent is now fully captured in the National Culture Policy. However this issue should be clearly explained and monitored in the implementation of the activities of communities in Uganda. This is a very slow process and the communities are many.

The MGLSD intends to put it as a pre condition for all the researches carried out. The lead agency will also quarterly collect information from the research institutions and review with the community how the free prior and informed consent has been addressed

## 10.

**Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding**

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**Guidance note** corresponding to indicator 10 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 10.1

**Are documentation and research findings made accessible to communities, groups and individuals, while respecting customary practices governing access to specific aspects of ICH?**

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High

**Provide any additional details here.**

Some communities have recorded their findings into local languages, translated it into English and into audio-visual content. The research institutions involved have and given feedback necessary for the development of workplans such as the Empaako Tradition of Western Uganda.

There are dialogue meetings between clan leaders, families, schools, and media among others.

### Question 10.2

**Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to strengthen policy-making across different sectors?**

High

**Provide any additional details here.**

The information and details of the ICH in context have been commercialized and used in many other forms such as entertainment. This has had direct consequences to other sectors such as trade, information technology, tourism.

### Question 10.3

**Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to improve safeguarding?**

High

**Provide any additional details here.**

The research that was carried out by four communities in 2014 of the Ik, Alur, the Acholi and Basongora on the documentation of the ICH elements in their communities, was carried out by the community members. The collection of information was collected in the local languages of the Ik, Alur, Acholi and Busongora. These were then translated into English using the community members knowledge in English and their language. A research reports was then subjected to peer review and then pre testing in the community. There was however a challenge of the Ik because they did not have an autography , which was developed later on enable safety and transmission of the language from one generation to another. The books were then distributed to the community members and the district leadership during the exhibition of the four community activities of each of the elements and photo exhibition.

The shea butter trees were at risk of being wiped out until research and information revealed their their importance in the male-child cleansing and as food. Measures in the form of community by-laws are now in place to protect this tree species from human encroachment.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

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**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The State has established this indicator as target for the next reporting c

**11.**

**Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of ICH and the importance of its safeguarding and are implemented**

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**Guidance note** corresponding to indicator 11 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

**Question 11.1**

**Have cultural policies and/or legal and administrative measures been established (or revised) and implemented that incorporate ICH and its safeguarding and reflect its diversity?**

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YES

**Tab 1**

**It is a**

Cultural policy

**Name of the policy/measure**

Uganda National Culture Policy(draft 2023)

**Established**

02-12-2006

**Revised**

14-12-2023

**Is the policy/measure being implemented?**

YES

**Brief description**

The policy recognized the 65 ethnic groups in Uganda and was founded on six core principles, with the first three emphasizing unity in diversity, respecting others' cultures, and ensuring social inclusion for all, in the enjoyment and promotion of the cultural heritage of Uganda.

## Question 11.2

**Have national or sub-national strategies and/or action plans for ICH safeguarding been established (or revised) and implemented?**

YES

**Describe briefly the strategies and/or action plans and how they contribute towards safeguarding ICH.**

The National Strategy for Inventorying of the ICH in Uganda, 2014.

The Ministry of Gender, Labour and Social Development will coordinated the establishment of a national strategy for inventorying intangible cultural heritage and trained local coordinators on the principle and methodologies of inventorying intangible heritage, while highlighting the importance of the fullest possible involvement of the communities concerned. Members of the Acholi, the Alur, the Basongora and the Ik communities were then able to identify and document their intangible cultural heritage and the results were included in a national inventory

**Are there plans designed for safeguarding specific elements (whether or not inscribed on the Lists of the 2003 Convention)?**

YES

**If yes, provide details.**

The Uganda Omweso Association

The association was established by the local community to protect, promote and transfer the Omweso game from generation to generations. Omweso (sometimes shortened to Mweso) is the traditional mancala game of the Ugandan people. The game was supposedly introduced by the Bachwezi people of the ancient Bunyoro-kitara empire of Uganda. Nowadays the game is dominated by Ugandan villagers especially men. Traditionally, the game was restricted to women and young children but the situation continues to change with time.

## Question 11.3

**Is public financial and/or technical support for the safeguarding of ICH elements (whether or not inscribed on the Lists of the 2003 Convention) provided on an equitable basis in relation to the support given to culture and heritage as a whole?**

NO

**Describe briefly, giving examples, the nature of the support provided and how equitability is ensured.**

**Do these forms of support prioritize ICH in need of urgent safeguarding?**

**Please explain how this is done or, if not, why this is the case.**

## Question 11.4

Are cultural policies and/or legal and administrative measures that incorporate ICH and its safeguarding informed by the active participation of communities, groups and individuals?

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Explain briefly, giving examples, how these policies and/or measures are informed by the active participation of communities, groups and individuals.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

---

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

**12.**

Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented

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Guidance note corresponding to indicator 12 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 12.1

Have policies and/or legal and administrative measures for education been established (or revised) and implemented to ensure recognition of, respect for and enhancement of intangible cultural heritage?

---

YES

### Tab 1

It is a

Education policy

**Name of the policy/measure**

The Technical and Vocational Education and Training Policy

**Established**

07-10-2019

Revised

Is the policy/measure being implemented?

YES

**Brief description**

The Technical and Vocational Education and Training (TVET) policy establishes a robust system for skills development aimed at fostering employment, heightened productivity, and overall economic growth. Within the framework of the TVET policy, there is explicit recognition of traditional skills, and diverse training courses are offered in various Intangible Cultural Heritage (ICH) elements such as crafts making, music, and dance. These courses are not only provided but are also certified by the Directorate of Industrial Training, underscoring a commitment to maintaining quality standards in skills development. By incorporating traditional craftsmanship and ICH elements into its curriculum, the policy contributes to the preservation, recognition, and enhancement of intangible cultural heritage. It stands as a testament to a forward-looking approach that bridges the gap between modern employment needs and the rich cultural legacy embedded in traditional skills and practices.

[https://www.education.go.ug/wp-content/uploads/2020/05/FINAL-TVET-](https://www.education.go.ug/wp-content/uploads/2020/05/FINAL-TVET-POLICY_IMPLEMENTATION-STANDARDS_IMPLEMENTATION-GUIDELINES_19TH_MAY_2020.pdf)

[POLICY\\_IMPLEMENTATION-STANDARDS\\_IMPLEMENTATION-GUIDELINES\\_19TH\\_MAY\\_2020.pdf](https://www.education.go.ug/wp-content/uploads/2020/05/FINAL-TVET-POLICY_IMPLEMENTATION-STANDARDS_IMPLEMENTATION-GUIDELINES_19TH_MAY_2020.pdf)

## Question 12.2

**Have policies and/or legal and administrative measures for education been established (or revised) and implemented to strengthen transmission and practice of ICH?**

YES

### Tab 1

It is a

Education policy

**Name of the policy/measure**

Curriculum review for Lower secondary in Uganda

**Established**

19-02-2020

Revised

Is the policy/measure being implemented?

YES

**Brief description**

In 2020, Uganda initiated a comprehensive review of the Lower Secondary curriculum, specifically designed to address learners' needs, particularly in the realm of skills training and enhancement. This curriculum overhaul not only meets these educational goals but also reinforces the transmission and practice of Intangible Cultural Heritage (ICH). Notably, subjects such as Performing Arts and Art and Design have been seamlessly integrated, incorporating elements of ICH such as cultural dances, folk music, oral tradition and traditional craftsmanship. By doing so, the revised curriculum ensures that these aspects of cultural heritage are not only transmitted to students but actively practiced, fostering a deeper connection with Uganda's rich ICH among the learners. This strategic integration reflects Uganda's commitment to holistic education, aligning academic pursuits with the preservation and promotion of its diverse cultural heritage.

### Question 12.3

**Have policies and/or legal and administrative measures for education been established (or revised) and implemented that promote mother tongue instruction and multilingual education?**

YES

### Tab 1

**It is a**

Education policy

**Name of the policy/measure**

Thematic Curriculum Policy

**Established**

**Revised**

**Is the policy/measure being implemented?**

YES

**Brief description**

In 2007, Uganda implemented a thematic curriculum for P-1 to P-3 levels, aiming to enhance the quality and relevance of learning outcomes. This curriculum prioritizes the use of the mother tongue as the language of instruction, with English taught as a subject. Beyond endorsing the mother tongue, the policy fosters multilingualism by ensuring that every learner studies both English and the mother tongue of their community. This approach not only strengthens cultural ties by emphasizing the importance of the mother tongue but also equips learners with proficiency in English, fostering a well-rounded linguistic skill set. The policy reflects Uganda's commitment to inclusive education, acknowledging the significance of language in effective learning.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

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**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

Uganda recognizes the need to strengthen policies and/or legal and administrative measures for education as a means to ensure recognition of, respect for and enhancement of intangible cultural heritage. Therefore, in the next reporting period, we shall ensure that the ICH friendly policies and measures for education are strictly implemented to enhance the transmission and practice of ICH among the young people in Uganda

## 13.

**Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented**

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**Guidance note** corresponding to indicator 13 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 13.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in development plans, policies and programmes?

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YES

**Provide additional explanation, indicating the sector involved.**

Agriculture sector: communities are supported to grow and preserve their own staple foods to ensure food security throughout the years.

Infrastructural development projects such as Road Construction projects, Dam construction projects, Airports, pipe lines among others, where communities are usually given an opportunity to attach value to their own ICH during the property valuation process.

Health sector: As a means of preserving our local knowledge and practices, communities are supported to use their herbal medicines and traditional knowledge for their wellbeing and socio-economic development.

### Question 13.2

**Have policies or legal and administrative measures for inclusive social development and environmental sustainability been established or revised to give consideration to ICH and its safeguarding?**

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YES

**In which of the following themes, policies and/or legal administrative measures have been established or revised?**

Others

The National development strategy and plan is well aligned with the 2030 Agenda. The Plan has identified interventions under three broad categories as SDG Accelerators – Environment, Governance and Industry. These three categories link to NDPIII interventions in Private Sector Development, Development Plan Implementation; Community Mobilization and Mindset Change, the Governance and Security Program, Public Sector Transformation, Human Capital Development, Regional Development, Mineral Development, Sustainable Development of Petroleum Resources, Manufacturing, Energy Development, Climate Change, Natural Resources, Environment and Water Management.

To facilitate further localization of the SDGs, Uganda has undertaken a Strategic Review of Sustainable Development Goal 2 (SDG2). The aim of the SDG2 is to “end hunger, achieve food security and improved nutrition and promote sustainable agriculture by 2030”.

The Government of Uganda is committed to the realization of the goals and targets enshrined in the 2030 Agenda for Sustainable Development. Already, Uganda has been able to integrate the goals in its national development planning frameworks, including the Uganda Vision 2040, the Second National Development Plan (NDPII) 2015/16-2019/20, and a number of Sector Development Plans (SDPs).

The Government of Uganda (GoU) is committed to the realization of the Goals and targets enshrined in the 2030 Agenda for sustainable development. To this end, the GoU has already integrated Sustainable Development Goals (SDGs) in the National Development frameworks, including the Uganda Vision 2040, the Second National Development Plan (NDP II), and the Sector Development Plans. In addition, the United Nations Development Assistance Framework (UNDAF), which was developed in partnership with the Government, embraces the SDGs and is aligned with the national development agenda.

To facilitate further localization of the SDGs, Uganda has undertaken a Strategic Review of Sustainable Development Goal 2 (SDG2). The aim of the SDG2 is to “end hunger, achieve food security and improved nutrition and promote sustainable agriculture by 2030”. The Strategic Review of SDG2 examines Uganda’s preparedness in achieving the goal and its five (5) targets.

The Review presents an in-depth analysis of the Food and Nutrition Security (FNS) situation in Uganda and examines the extent to which existing policies, legal and institutional frameworks and programmes have addressed the food and nutrition issues in the country.

The National Social Development Plan

National Development Plan III

The National Disability Policy

The National Gender Policy

The National Women’s Council of Uganda

The National Youth Council

### Question 13.3

**Have policies and/or legal and administrative measures that respond to situations of natural disaster or armed conflict been established or revised to include the ICH affected and recognize its importance for the resilience of the affected populations?**

**Provide any additional details**

## Question 13.4

Have policies and/or legal and administrative measures for inclusive economic development been established that consider ICH and its safeguarding?

---

In which of the following themes, policies and/or legal administrative measures have been established or revised?

## Question 13.5

Have favourable financial or fiscal measures or incentives been established or revised to facilitate and/or encourage the practice and transmission of ICH?

Do they ensure the availability of natural and other resources required for the practice of ICH ?

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If yes, explain how measures or incentives ensure the availability of natural and other resources required for the practice of ICH.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

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Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

## 14.

Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

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**Guidance note** corresponding to indicator 14 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

## Question 14.1

Are forms of legal protection, such as intellectual property rights and privacy rights, available to communities, groups and individuals when their ICH is exploited by others for commercial or other purposes?

---

Provide any details with regard to (a) intellectual property rights and (b) privacy rights.

## Question 14.2

Do policies and/or legal and administrative measures recognize the importance of protecting the customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of ICH?

---

Explain briefly, giving examples, how policies and/or legal and administrative measures recognize this.

### Question 14.3

Do policies and/or legal and administrative measures recognize expressions, practices and representations of intangible cultural heritage that contribute to peaceful conflict prevention and resolution?

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Explain briefly, giving examples, how policies and/or legal and administrative measures recognize these.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

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Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

### 15.

Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large

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**Guidance note** corresponding to indicator 15 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 15.1

Do communities, groups and individuals use their ICH for well-being, including in the context of sustainable development programmes?

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YES

Describe briefly, giving examples, how they do so.

ICH plays a significant role in the wellbeing of communities, groups and individuals concerned in the following ways:

Enhancement of health and health living: Communities, groups and individuals in Uganda practice

their ICH as a means to enhance their health and health living. For example the knowledge and skills of herbal medicines is utilized by different communities to prevent and treat different diseases. A very robust example is the development of Covidex, a herbal mixture that was instrumental in fighting COVID 19. The use of herbal medicines indeed complements the conventional medical practice by increasing access to healthcare even in areas that are hard to reach.

Additionally, ICH contributes to the general health wellbeing through traditional games. For Example Kwepena (a dodgeball game among the Baganda and Basoga communities) played mostly by girls and young women, requires swift and flexible movements as well as quick thinking and decision making which ensures adequate exercise for the full body and mind; thereby contributing to SDG 3 of ensuring healthy lives and promote well-being for all at all ages.

Increment of financial inclusion: Various aspects of ICH are used as income generation activities. Eg Herbal healers provide their services at a moderate fee; and traditional craftsmen and women among different communities make and sell art crafts such as mats and baskets. A local NGO, Community Based Tourism Initiative Uganda (COBATI) also works with rural Ugandan communities in high tourism potential areas to supplement household incomes through community tourism enterprises. To date, 500 women have improved their and their households' livelihoods through this initiative. (<https://www.cobatiuganda.org>). Through these initiatives, SDG 1, which underscores ending poverty in all its forms everywhere.

## Question 15.2

**Do communities, groups and individuals use their ICH for dialogue promoting mutual respect, conflict resolution and peace-building?**

YES

**Describe briefly, giving examples, how they use their ICH for one or more of these purposes.**

For many years, the Uganda was ravaged by war, and one of the most affected communities were the Acholi community of Northern Uganda who suffered greatly due to the armed rebellion by Joseph Kony's Lord's Resistance Army. This war left the Acholi disunited and in internal conflict. In an effort to resolve the internal conflicts among themselves and rebuild peace in their community, the Acholi resorted to their traditional justice systems locally known as Mato Oput. Mato Oput is a voluntary peace and justice process involving mediation in conflict, trust building, acknowledgment of wrongdoing between the offender and the offended. Through this process, former rebels who acknowledged wrongdoing were forgiven, reintegrated, and accepted into society. The Mato Oput enhanced the pacification of the northern, thereby directly contributing to SDG 16 that underscores peaceful and inclusive societies.

Another robust example of how ICH is used for dialogue to promote mutual respect and conflict resolution is the use of Empaako (petty names) tradition of the various communities of Western Uganda. In this tradition (inscribed on the List of ICH in Need of Urgent Safeguarding), individuals are given petty names selected a list of 12. Calling one by his/her Empaako denotes, endearment, affection, self-esteem and above all, mutual respect. Further still, addressing one by his/her Empaako has an effect of diffusing and neutralizing tension and anger and used as a toll for community conflict mitigation and resolution.

## Question 15.3

## Do development interventions recognize the importance of ICH in society?

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YES

### If so, how do development interventions recognize the importance of ICH?

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#### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

---

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The state party is so much interested in issues of ICH and safeguarding and is making effort to make sure that communities, groups and individuals use their ICH for sustainable development. The state party will focus on all the 3 indicators and will develop interventions to recognize ICH as a source of identity, continuity, source of knowledge and also as an enabler of sustainable development.

## 16.

**Extent to which the importance of safeguarding ICH is recognized through inclusive plans and programmes that foster self-respect and mutual respect.**

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**Guidance note** corresponding to indicator 16 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 16.1

**Are ICH safeguarding plans and programmes inclusive of all sectors and strata of society, including:**

---

### Question 16.2

**Do safeguarding plans and programmes for ICH in general and/or for specific elements of ICH (whether or not inscribed on the Lists of the 2003 Convention) foster self-respect within and mutual respect between communities, groups and individuals?**

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NO

**Explain briefly how they foster self-respect within and mutual respect between communities, groups and individuals, providing examples.**

#### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

---

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

**17.**

**Extent to which communities, groups and individuals participate widely in raising awareness about the importance of ICH and its safeguarding**

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**Guidance note** corresponding to indicator 17 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

**Question 17.1**

**Do awareness-raising actions reflect the widest possible and inclusive participation of the concerned communities, groups and individuals?**

---

YES

**Describe briefly, giving examples, how participation is ensured. If it is not, please explain why.**

Examples are Ekisakaate, Entandda ya Buganda, Engule, Radio Programs  
Awareness rising campaigns always ensure that the custodians of culture are actively involved in mobilizing community participation. Using language as a bank of indigenous knowledge. In programs like “Entanda ya Buganda”, the kingdom of the community mobilizes it’s subjects and all the Baganda people and well-wishers use this as a platform to learn the language.

In “Entanda ya Buganda” they compete within their local counties and clans to the national level and programs are aired on the national radio thus raising awareness about the cultural norms., Tthe winner is awarded as the annual flag-bearer. Participation does not stop at the competitors but also the listeners and other stakeholders.

**Question 17.2**

**Do awareness-raising activities concerning specific elements of intangible cultural heritage secure free, prior, sustained and informed consent of the concerned communities, groups and individuals?**

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**Describe briefly, giving examples, how their consent is secured.**

**Question 17.3**

Are there mechanisms in place that duly protect the rights of communities, groups and individuals, and their moral and material interests during awareness raising activities about their ICH?

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Explain briefly, giving examples, how these mechanisms protect the rights of communities, groups and individuals and their moral and material interests during awareness raising activities.

#### Question 17.4

Are there mechanisms in place that facilitate the active engagement of youth in awareness-raising activities?

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Describe briefly, giving examples, what mechanisms exist to facilitate their active engagement. If 'no', please explain why not.

Are youth engaged in collecting and disseminating information about the intangible cultural heritage of their communities or groups?

Describe briefly how young people are engaged, giving examples.

---

#### Question 17.5

Do communities, groups and individuals use information and communication technologies or any other form of media, in particular new media, for raising awareness of the importance of ICH and its safeguarding?

---

Explain briefly, giving examples, which ICTs and media are used for awareness raising and how they are used.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

---

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

Uganda will promote widest possible participation but also emphasize prior and sustainable consent to encourage participation of civil society, communities, groups and individuals in all ICH engagements as it is of paramount importance to Uganda especially as far as the constitution is concern as it states that everyone has a right to participate in all cultural engagements for enjoyment. As a state party, Uganda will make sure that communities, NGOs and the private sector participate in all engagements of ICH both inscribed and the non-inscribed.

## Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

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**Guidance note** corresponding to indicator 18 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 18.1

#### Does media coverage:

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Raise awareness of the importance of ICH and its safeguarding?

Media coverage has been instrumental in raising awareness of the importance of ICH which is well witnessed by the various partnerships such the CBS FM partnership with Buganda Kingdom to air/broadcast the “Entanda ya Buganda” show which is all about strengthening the Buganda culture among the different communities.

Media reporting in all forms to include but not limited to the print media, tvTv, radio & electronic has always been keen on positively promoting on the cultural events and values which has amounted to a culture of showcasing the importance of ICH.

Promote mutual respect among communities, groups and individuals?

Media programs such as the “Matiputi” promote ways of resolving conflicts amongst the Acholi communities in Northern Uganda.

### Question 18.2

#### Do various ICH stakeholders and media organizations jointly establish and implement specific cooperation activities or programmes concerning ICH, including capacity-building activities?

---

YES

#### Describe, using examples, such joint cooperation activities or programmes.

In TESO sub regions, nearly all regional radio stations have dedicated an hour each to speak on the subjects of Culture especially ICH.

In Lango sub-regions, radio stations (North FM from 8pm -9pm); Voice of Lango (from 9:30am to 10:30am); and Radio Wa, every Saturday; offer time dedicated to the Male Cleansing activities and thus promoting the ICH.

Baba FM in Busoga is a media company that has been sheltered at the Busoga kingdom in return to airing Busoga Kingdom programs.

#### Describe in particular any capacity-building activities in this area, with examples.

Culture is quoted in the traditional context but not in line with the convention thus a gap that needs to be address.

### Question 18.3

#### Media programming on ICH:

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Is inclusive

Media programming in Uganda is regulated with a 70% local content cap which presents an opportunity for inclusive reporting on cultural diversity. The local content methodology is intended to promote Uganda's culture and development thus indirectly impacting on the promotion and diversity of ICH.

Utilizes language(s) of the communities and groups concerned

Many media houses especially radio stations and television stations are community media. As such many use the indigenous languages of the communities in which they are located for most programmes, particularly ICH programming. For example CBS Fm, Radio Simba and BBS Television based in Buganda Community broadcast in Luganda; BABA FM and Busoga One FM based in Busoga community broadcast in Lusoga; and Radio West and TV West based in Ankole community majorly broadcasts in Runyakitara.

Addresses different target groups

Media programming on ICH addresses different target groups depending on the subject of a particular programmes. Women, men, youths and children are targeted in different ICH programmes and the content is always tailored to suit the target audience, Also some programmes target ICH practitioners, others target cultural and other leaders while other target the general public.

## Question 18.4

**Is media coverage of intangible cultural heritage and its safeguarding in line with the concepts and terminology of the Convention?**

Some

**Provide any additional explanation.**

Whereas in Uganda, many radio stations such as CBS FM, Radio Simba, BBS TV, TV West, Baba FM and BABA TV are founded and premised on cultural institutions and or background. One of their principale functions is promotion of culture and to that extent, ICH is covered. However, they don't use the terminologies of ICH as in the conventions and thus a gap that needs to be addressed.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

Uganda government is aware that for ICH to be safeguarded sustainably, there is need for awareness creation to all parties concern and therefore media plays a key role in Uganda since every region have several media houses. Therefore, assessment factor 18.1, 18.2, 3 and 4 all will be focused on so as to achieve this target.

## 19.

**Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.**

**Guidance note** corresponding to indicator 19 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 19.1

**Do policies and programmes publicly acknowledge the practitioners and bearers of ICH on an inclusive basis?**

YES

**Describe briefly, giving examples, how policies and programmes do this.**

The National Culture Policy 2006: The policy is founded on six core principles, with the first three emphasising unity in diversity, respecting others' cultures, and ensuring social inclusion for all, the 65 indigenous communities in the enjoyment and promotion of the cultural heritage of Uganda.

Additionally, section 6.2 of the National Culture Policy recognizes the potential for culture to contribute to National Development and the need to facilitate the development and implementation of a comprehensive capacity building plan for culture practitioners and institutions that promote culture.

National Intellectual Property (IP) Policy: The policy is anchored on the chain and linkages of the creation, protection and utilization of IP, through strengthening of academia-government-private sector collaboration on the one hand, and the enhancement of content and human capital development.

Furthermore, the second Policy Goal is to develop human capital for the IP value chain by the Government of Uganda through developing and enhancing practitioner capacity for the generation, protection, commercialization and enforcement of IP for effective management of the IP value chain and delivery of quality IP services to all stakeholders.

**Describe in particular measures to ensure that they do so inclusively.**

The National Intellectual Property (IP) Policy Key Actions are hinged on encouraging stakeholder institutions to appoint and train IP compliance officers thus acknowledging the role of practitioners and bearers in the proper management of ICH.

The National Culture Policy 2006 under section 6.4 about Promoting Collaboration with Stakeholders provides for the establishment of mechanisms to intensify collaboration among all stakeholders through;

- Supporting the implementation of culture interventions through Local Governments, CSO's and the Private Sector;
- Promoting development and implementation of joint programmes;
- Facilitating the setting up of networks in culture.

## Question 19.2

**Are public events organized that concern ICH, its importance and safeguarding, as well as the Convention?**

YES

**Are these events organized for:**

Communities, groups and individuals

UNCC Annual Arts & Cultural Festival

The festival aims preserving the cultural heritage and resilience in its protection through harnessing the power of ICH to bring about positive change in society, unite practitioners/stakeholders and provide a platform for local exhibition and distribution.

General public

Empango: Marked annually on the day the reigning king in Bunyoro ascended the throne. The festivals would last nine days, but lately, following the reinstatement of cultural institutions by the 1995 Uganda Constitution, it is celebrated annually (once a year) for four days, starting on the coronation anniversary date, with two days in Karukiiza palace, one day at the Queen mother's residence, another day at the Omukonda's residence with the purpose of passing on the culture from one generation to another.

Akogo Festival: The festival draws from all regions of Teso (eastern Uganda) including Teso Kenya showcasing a variety of iteso cultural dances and music by Akogo groups to enact the pride of teso culture to the people of teso and to promote the speaking of ateso language.

Karamoja Cultural Event: The annual event is aimed at celebrating the Karimojong culture by showcasing the Karamoja sub-region's norms, traditional food, dishes, cultural artefacts, regalia and cultural performances.

Media

No. However, media is always welcome to participate as it has on many occasions partnered in the implementation of the activities.

## Question 19.3

**Are programmes for promotion and dissemination of good safeguarding practices encouraged and supported?**

NO

**Explain briefly, giving examples, how such programmes are encouraged and supported.**

## Question 19.4

**Does public information on ICH promote mutual respect and appreciation within and between communities and groups?**

YES

**Explain briefly, using examples, how public information on ICH promotes this.**

Uganda considers mutual respect for all cultures (diversity & inclusion). The constitution guarantees freedom to everyone to practice their culture. Section/Article XXIV about the Cultural Objectives provides for the cultural and customary values as the State is at all times required to:

- promote and preserve those cultural values and practices which enhance the dignity and wellbeing of Ugandans; and
- encourage the development, preservation, and enrichment of all Ugandan languages.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

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**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

Mutual respect and understanding are key tenets of the convention and therefore, to achieve this, there is need to acknowledge and promote the role of the bearers; involvement of the communities in any ICH event as well as dissemination of information to the general public.

Uganda therefore would focus on all the four indicators.

**20.**

**Extent to which programmes raising awareness of ICH respect the relevant ethical principles**

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**Guidance note** corresponding to indicator 20 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 20.1

**Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in awareness-raising activities?**

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YES

**Describe briefly, giving examples, how the Ethical Principles are respected in awareness-raising activities.**

During the Imbalu Circumcision ceremony among the Bagisu of Eastern Uganda, communities are at the centre of raising awareness on the Imbalu ICH within their communities, all over the Country. When the Imbalu circumcision season begins, the Bagisu community wherever they are in Uganda hold circumcision processions around the communities, performing the associated rituals music and dances, as a means of raising awareness about the ongoing circumcision season. The rights of the Bagisu communities as well as groups and individuals to participate in this practice is

recognized and respected by all Ugandans and they (Ugandans) refrain from subjecting the practice to external judgements of value or worth.

Another robust example of how the ethical principles is respected in the ICH awareness raising activities is the Entanda Ya Buganda Language and Cultural competition. This is a community cultural program among the Baganda of central Uganda in which competitors are subjected to a quiz about different aspects of Buganda culture. It's conducted over radio Buganda, climaxing at a day long public event known as "Enkuuka ya Buganda" officiated by the 'Kabaka' (King) of Buganda. Entanda ya Buganda further involves the possible widest participation of groups and individuals since participants are drawn from different clans and counties within the kingdom and all people are encouraged to tune in and support their clan and/or counties in the competition.

Similar interventions are replicated in other ethnic communities in the Country, such as the Akogo Festival held by the Iteso community in Eastern Uganda, Karamoja Culture Day held by the Karamajong of North Eastern Uganda, and Empango coronation ceremonies of the Banyoro and Batooro of Western Uganda.

## Question 20.2

**Are ethical principles, as embodied in relevant professional codes or standards, respected in awareness-raising activities?**

NO

**Describe briefly how professional codes and standards are respected in awareness-raising activities.**

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

Uganda as a State Party has not yet adopted professional codes and standards based on the provisions of the Convention and these Operational Directives as guided by OD 103. Uganda, however, will develop and adopt professional codes and standards in the next reporting cycle.

## 21.

**Extent to which engagement for safeguarding ICH is enhanced among stakeholders**

**Guidance note** corresponding to indicator 21 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

## Question 21.1

**Do communities, groups and individuals participate on an inclusive basis, and to the widest possible extent, in the safeguarding of ICH in general or specific elements, (whether or not inscribed on the Lists of the 2003 Convention)?**

High

**Describe briefly, giving examples, how community, group and individual participation is secured.**

The Imbalu Circumcision

This is a mass circumcision of the natives (Bagisu) males in the eastern part of Uganda and takes place every even year and is characterized by singing, drumming, electric dancing, beer parties and happiness. It is at the pivot of culture. The official first day of the circumcision season is on 1 August.

The Bagisu believe all men must undergo circumcision in order to qualify to dine at the table of men or participate in tribal meetings. Therefore, the event is communal and given the nature of activities, everyone in the society has a role to play from the young ones, women and the elderly among others. The Imbalu Circumcision in Uganda is a once in a life time cultural experience of the Bagisu and is a country wide celebration that also extends to parts of Western Kenya.

-The Male-Child Cleansing Ceremony

-This is performed among the Lango people of central northern Uganda, is a healing ritual for a male child believed to have lost his manhood. The ceremony promotes reconciliation and restores the social status of the child.

However, limited practice is affecting its viability, and many bearers are aged, and the practice is increasingly performed in secrecy for fear of excommunication.

**Describe in particular measures to ensure that this is inclusive.**

Activities such as the Imbalu Circumcision among others is launched by the cultural institution at Mutoto grounds in Mbale district where people of all demographics participate; young, elderly, women, men and disabled. The launch is also recognized as a national activity with wide media coverage and is usually officiated by the president of the republic of Uganda.

## Question 21.2

**Do NGOs and other civil society actors participate in the safeguarding of ICH in general and of specific elements of ICH (whether or not inscribed)?**

Some

**Explain briefly, giving examples, how NGO and civil society participation in ICH safeguarding is ensured.**

Cross-Cultural Foundation of Uganda (CCFU):

The Cross-Cultural Foundation of Uganda (CCFU) with support (mostly) from UNESCO implemented capacity building program that aims at raising awareness of the management and academic staff in 4 universities in Uganda (Uganda Martyrs University, Kabale University, Kyambogo University, and the Islamic University in Uganda) on the relevance of intangible cultural heritage in Uganda's current development context.

The project produced training materials and a course outline on 'Intangible Cultural Heritage and Development' in Uganda and to train a cadre of academic staff in delivering such a course. The project conforms with the objectives of the National Culture Policy which stipulates the importance of intangible cultural heritage and the need to safeguard it. Currently, a report on Cultural Heritage Education in Uganda: a focus on intangible cultural heritage has been finalized and the process to develop a degree programme on Intangible Cultural Heritage is in progress.

### Question 21.3

**Do private sector entities participate in the safeguarding of ICH, and of specific elements of ICH (whether or not inscribed), while respecting the [Ethical Principles](#) of Safeguarding of ICH?**

Some

**Describe private sector participation in ICH safeguarding briefly, giving examples, and explain how the Ethical Principles are respected.**

The Ndere Troupe;

A cultural development that was founded in 1986 and has done extensive research, documentation and, above all, in-depth training of cultural stakeholders and practitioners. The troupe now has a repertoire of over 40 authentic dances, countless songs, a unique African orchestra of all classes of musical instruments, developed humorous stories that put the performances in cultural context without turning the performances into boring lectures, designed and dressed the performances to fit modern stages, be watchable by all ages and social classes without compromising authenticity.

Ndere has now built a magnificent Cultural Centre in Kampala where different aspects of Uganda's cultures are celebrated daily with free full-fledged cultural performances three times a week

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The participation of civil society, communities, groups and individuals in all ICH engagements is of paramount importance to Uganda especially as far as the constitution is concerned as it states that everyone has a right to participate in all cultural engagements for enjoyment. As a state party, Uganda will make sure that communities, NGOs and the private sector participate in all engagements of ICH both inscribed and the non-inscribed.

## Extent to which civil society contributes to monitoring of ICH safeguarding

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**Guidance note** corresponding to indicator 22 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 22.1

**Does an enabling environment exist for communities, groups and individuals to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?**

YES

**Describe briefly, giving examples, how communities, groups and individuals can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

Communities are able to form ICH committees that can help monitor ICH research in line with national inventorying strategy of 2014 and also through annual festivals celebrating ICH. The communities can also validate these researches.

Communities can also participate in data collection

### Question 22.2

**Does an enabling environment exist for NGOs and other civil society bodies to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?**

YES

**Describe briefly, giving examples, how NGOs and other civil society bodies can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

NGOs and other Civil Society bodies can undertake scientific technical and artistic studios on ICH either by themselves as researchers or commissioning researchers to do research on their behalf. Additionally, these bodies can also create platforms where researchers of ICH safeguarding programs can interact and consult the communities, groups and individuals concerned about the ICH elements or program under study.

In partnership with the government ministry in-charge of culture and the Uganda National Commission for UNESCO, NGOs and other Civil Society bodies can organize awareness raising workshops for researchers on ICH safeguarding measures and programs. For instance, during the ICH Education Resource Persons' Training Event held by CCFU between 7-12 July, 2019, the event participants who were mainly university Lecturers were sensitized about the significance of conducting research on ICH safeguarding measures and programmes. The participants were further sensitized about the ICH Convention and the national strategy on ICH safeguarding as guiding tools to all the research to be undertaken thereby creating a platform for monitoring the subsequent research.

### Question 22.3

Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?

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YES

Describe briefly, giving examples, how scholars, experts, research institutions and centres of expertise can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.

Centres of expertise, research institutions, scholars and other experts have free access to research on any of the ICH elements and they only need to comply with the national ICH inventorying strategy. The state party insists on the involvement of community members, stakeholders and bearers and above all, the community is the custodian of whatever has been documented.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

### State Party-established target

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Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

This target has been chosen because Uganda needs to empower civil society to contribute towards the safeguarding of ICH. Therefore, the state party will create an enabling environment for all stakeholders including communities, groups, individuals concern but also research institutions to monitor and carry out scientific research in the various ICH domains.

## 23.

**Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)**

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**Guidance note** corresponding to indicator 23 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

## 24.

**Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding**

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**Guidance note** corresponding to indicator 24 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

## Question 24.1

**Is there cooperation to implement safeguarding measures for ICH in general at:**

### Bilateral level

There are various bilateral agreements signed between the East African Countries and other countries in the world in which the exchange of persons in areas of skills and other expertise is key. For example there is training of officials of Government in China in areas of languages.

In India, Korea, Turkey, Algeria, Belgium, Norway, there are agreements generally in cultural exchange for exchange of political and technical staff in areas of the area of culture

### Regional level

There is cooperation within the East African Community Partner States which are now eight (08) in the area of culture and sports. An example of culture is in the organisation of rotational festival every two years. The festival known as East African Art and Culture Festival in Kiswahili known as JAMAFEST, started in 2013, followed by 2015, 2017, 2022 and the next is due in 2024 in South Sudan where bearers, academicians, students, the community discuss about culture including ICH and other aspects as well showcasing traditional food and other aspects of culture

### International level

There is cooperation with the European Union(EU), the United Nations, World Intellectual Property Organisation (WIPO) and International Trade Centre(ITC).

With the European Union and ITC (2023-2024), Uganda has cooperation in collection of content for the film industry. The films are usually carry the content from the culture of the people known as stories. This project will increase on the availability of local content in terms of stories from the intangible cultural Heritage among others.

Under the United Nations, Uganda reports on the Convention on Elimination of Discrimination against Women, Every four years after the first report, Uganda in that cooperation is supposed to report on the aspects related with Women.

WIPO supports capacity building through the Uganda National Registration Bureau in documentation of Traditional Knowledge(TK) and Traditional Cultural Expressions and training on use of intellectual property tools in securing intangible cultural heritage products among others.

## Question 24.2

**Is there cooperation to implement safeguarding measures for specific elements of ICH, in particular those in danger, those present in the territories of more than one State, and cross-border elements at:**

### Bilateral level

Uganda has bilateral agreements with a number of countries, mainly the seven (07) members of the East African Community and many others such as India, South Africa, Ethiopia among others. Some of the activities implemented in India is Uganda's participation in an annual event in February, the last being in 2023 and now preparing for February 2024. The traditional dances, songs are performed over a seven week period and exhibition of traditional craftsmanship exhibited.

### Regional level

Under the auspices of the project titled "Preparation of the Inscription File of African Traditional Games on the List of Intangible Cultural Heritage of ICESCO and the UNESCO World Heritage List," spearheaded by ICESCO, Uganda is actively collaborating with several African nations to safeguard African Traditional

games, particularly those existing across the territories of multiple states.

Currently, as part of this cooperation, Uganda is engaged in documenting 'Omweso,' a traditional board game cherished by diverse communities not only within Uganda but also in numerous other African states. This collaborative effort spans across borders, encompassing countries such as Mauritania, Chad, Burkina Faso, Egypt, Sudan, Somalia, Gabon, Gambia, Guinea Bissau, Morocco, and Togo, among others.

This cooperation is critical to fostering a shared understanding and appreciation of African ICH and underscores Uganda's dedication to strengthening regional and international cooperation in the safeguarding of ICH.

#### International level

Uganda has a partnership with ICH Category 2 Centre in Asia. The accredited NGOs to the Convention namely Gulu Theatre Artists and CCFU have been part of the NGOFORUM international(<https://ichngoforum.org>) , Quinto of GUTA and Emily of CCU were editors of the Books developed on ICH namely Traditional Foods and Story Telling, of which the latter was launched on 5th July 2022. Quinto contributed an articles on Malakwang- traditional food from Acholi in the book on traditional food and two stories in that of story telling

CCFU is a member of International National Trusts Organization (INTO) formerly established in December 2007 at the 12th International National Trusts Conference in New Delhi, India and now is a non-profit corporation registered in England and Wales, with headquarters in London. It has supported Uganda to safeguard and promote our heritage through cross learning conferences and workshops; and by supporting our fundraising efforts. CCFU's culture and climate change project is implemented in partnership with INTO

Arcus is based in London, and has supported Uganda under CCFU

### Question 24.3

**Are information and experience about ICH and its safeguarding, including good safeguarding practices, exchanged with other States Parties?**

YES

**Explain briefly, using examples, how such exchanges operate, their purpose(s) and outcome(s).**

The Ministry responsible for Culture and Makerere University were invited by Norway in 2014 as visiting Scholars in an exchange programme under the Choreomundus International master in Dance, Knowledge, Practice and Heritage. This was to share experience on inventorying of ICH in Uganda with students from the Norwegian University of Science and Technology. The sharing of experience was through a presentation to students doing their masters under the Claus Funds in Trust. This was one way of promoting ICH and experience sharing.

### Question 24.4

**Have you ever shared documentation concerning an element of ICH present on the territory of another State Party with it?**

YES

**Describe any relevant case(s), naming the element and the other State(s) Party(ies) involved.**

Yes, Uganda has shared its report on Inventorying the Intangible Cultural Heritage with other African Countries such as Kenya, Tanzania and Namibia and Eritrea. Uganda has also shared documents with UNESCO Regional office to keep abreast with what is happening in Uganda. This has led to strengthened relationship between UNESCO, the Regional Office and the Country.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

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**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The State will now strengthen the Partnership with other African Countries and explore opportunities with other countries too. This is because Uganda has running agreements with other countries internationally such as India, Turkey, the Peoples Republic of China among others.

In the recent ICH meeting in Botswana 4-9 December 2023 at Kasane, some networks were developed with Botswana, Malawi, Italy, Norway, Uzbekistan, Bahama, Ethiopia among others and we would like to strengthen them. It is important to do bilateral and multilateral since this is the spirit of the convention. Uganda will initiate these engagements both regional and international cooperation.

**25.**

**Percentage of States Parties actively engaged in international networking and institutional cooperation**

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**Guidance note** corresponding to indicator 25 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 25.1

**Do you participate in the activities of any category 2 centre for ICH?**

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YES

### Tab 1

**Choose a category 2 centre**

**Describe the activities and your country's involvement.**

Uganda actively engaged in the Regional Meeting of African Country Focal Points for Periodic Reporting convened in Algiers, Algeria from April 25th to 29th, 2023. The country was represented by Ms. Cecilia Ajom, the Principal Cultural Officer at the Ministry of Gender, Labour, and Social Development. Following this pivotal gathering, Uganda sustained its commitment to the reporting process by actively participating in subsequent online meetings, reinforcing the collaborative efforts required for crafting the State Party Periodic Report.

Recognizing the importance of robust support mechanisms, Uganda received financial assistance from UNESCO dedicated to the report writing process. Additionally, the country benefited from the expertise of Ms. Elizabeth Matilda Mantebeah, an ICH expert who played a pivotal role in providing technical support throughout this exercise. As part of this support, Ms. Mantebeah conducted a comprehensive online capacity building workshop on Periodic reporting.

This workshop brought together a diverse group of participants, including officials from the Ministry of Gender, Labour, and Social Development, representatives from UNATCOM, NGOs, and other Civil Society Organizations, as well as individuals from academia and cultural institutions. The goal was to enhance the capabilities of all stakeholders involved in the report writing process.

Ms. Mantebeah's involvement extended beyond the workshop, as she actively contributed to the review of the State Party Report. This collaborative effort ensured that the submitted report was not only comprehensive but also benefitted from the expertise and insights of diverse stakeholders. Uganda's proactive engagement in this process highlights its dedication to fulfilling reporting obligations and fostering a thorough understanding of its Intangible Cultural Heritage. (<https://ich.unesco.org/en/news/regional-meeting-of-african-country-focal-points-for-periodic-reporting-convenes-in-algiers-algeria-13469#:~:text=Asfr0afr0firstfr0forfr0the,offr0thefr0Intangiblefr0Culturalfr0Heritage.>)

## Question 25.2

**Is international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH encouraged and supported?**

YES

**Describe briefly, giving examples, specifying the partners involved and how networking is encouraged and supported.**

Uganda actively encourages and support international collaboration among stakeholders engaged in the safeguarding of Intangible Cultural Heritage (ICH) within our borders. The Ministry of Gender, Labour, and Social Development, in conjunction with the Uganda National Commission for UNESCO, consistently advocates for and provides essential technical support to Non-Governmental Organizations (NGOs) in the preparation of project proposals for ICH safeguarding interventions. This support extends beyond UNESCO to include various development partners.

The tangible outcome of this collaborative effort is evident in the successful implementation of diverse ICH safeguarding interventions. A noteworthy example is the support extended to the Uganda Community Museums Association (UCOMA), which secured a grant of 61,471 US Dollars from UNESCO in 2020. This funding facilitated an intervention aimed at enhancing the capacity of community museums to promote inscribed intangible cultural heritage elements in Uganda.

Moreover, Uganda encourages NGOs to establish connections with a spectrum of international partners, and this proactive approach is yielding positive outcomes. UCOMA, for instance, has

forged a partnership with Sarang Dole, an esteemed Indian professor. Together, they are developing a groundbreaking talking app designed to disseminate ICH documentation and materials even in areas lacking internet connectivity.

Furthermore, in collaboration with MuseumFutures (<https://museum-futures.com/>), UCOMA has successfully empowered 12 museum managers, with a particular emphasis on fostering gender diversity by ensuring that 5 of the participants were women. This capacity-building initiative enhances the professionalism and effectiveness of the museum sector in Uganda, contributing to the holistic safeguarding of its rich intangible cultural heritage.

### Question 25.3

**Do you participate in ICH-related activities of international and regional bodies other than UNESCO?**

YES

### Tab 1

#### International and regional bodies

ISESCO (Islamic Educational, Scientific and Cultural Organization)

#### ICH-related activity/project

Preparation of the inscription file of African traditional games on the list of intangible cultural heritage of ICESCO and the UNESCO World Heritage List.

#### Contributions to the safeguarding of intangible cultural heritage

Contributions to the safeguarding of intangible cultural heritage:

Under this project, Uganda, in collaboration with other African countries including Mauritania, Chad, Burkina Faso, Egypt, Sudan, Somalia, Gabon, Gambia Guinea Bissau, Morocco and Togo among others, is working on ICH.the preparation of the inscription file of African traditional games on the list of intangible cultural heritage of ICESCO and the UNESCO World Heritage List. (<https://icesco.org/en/2023/01/20/icesco-holds-meeting-to-discuss-the-preparation-of-african-games-inscription-file/>)

Under the auspices of this project, 'Omweso', a board game enjoyed by numerous communities in Uganda and other African State Parties has already been documented thereby augmenting the viability of the game.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

**Target for the next report:**

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

Deliberate effort will be made to foster networking and international cooperation by initiating and participating in the networks both at regional and international level.

**26.**

**ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)**

**Guidance note** corresponding to indicator 26 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

**C-2008-00139**

### **C. Status of elements inscribed on the Representative List**

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file 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 last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

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 preparation of each report, and is asked in point C.7 below to describe how it has done so.

<b>Name of the element</b>	<b>Year of inscription</b>
Barkcloth making in Uganda	2008

### **Question C.1**

#### **C.1. Social and cultural functions**

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 R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Barkcloth comes primarily from Mutuba tree (*Ficus natalensis*). Traditionally, craftsmen from the Ngonge clan, headed by a kaboggoza, the hereditary chief craftsman have been manufacturing bark cloth for the Baganda royal family and the rest of the community. Its preparation involves one of humankind's oldest savoir-faire, a prehistoric technique that predates the invention of weaving.

The inner bark of the Mutuba tree is harvested during the wet season and then, in a long and strenuous process, beaten with different types of wooden mallets to give it a soft and fine texture and an even terracotta colour. Craftsmen work in an open shed to protect the bark from drying out

too quickly.

The barkcloth has historical, traditional and spiritual values. According to the Baganda culture:

It is a major link to the spiritual world worn by traditionalists while communicating with the Kabaka and during the ancestral worship because it is believed to appease the gods to pour out their blessings.

The barkcloth is also used when initiating twins into a family and used as a measure of status for a dead person depending on how many pieces of barkcloth he or she is wrapped in. Lately, the barkcloth has become expensive and a wealthy person is now buried in about five pieces of barkcloth. But many years ago, abaami (chiefs) would be buried in about 120 pieces of barkcloth, making the grave rise to almost six feet above the ground.

When Kabaka Muteesa I died in 1884, his corpse (enjole) was wrapped in 4,000 pieces of barkcloth. Some of the Buganda royal tombs can be seen at the Kasubi tombs where a long curtain made of barkcloth divides the place into two parts. The barkcloth has many other uses but although almost 80% of the barkcloth made today in Buganda is used for burial.

The kingdoms in southern Uganda attach political value to the barkcloth. They use it at the coronation of princes. During these ceremonies, the new king wears a barkcloth at various proceedings to observe the tradition and ritual. On July 31, 1993, Kabaka Ronald Muwenda Mutebi II was crowned Kabaka of Buganda at Naggalabi, Buddo. He was wrapped in very high quality barkcloth, with several layers of leopard and hyena hides. Traditionally, the Kabaka and his chiefs barkcloth were made specially in cream, white or black and worn in a different style to signify their status.

## Question C.2

### C.2. Assessment of its viability and current risks

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.

The art and making the skill of barkcloth as a cultural practice has gained viability over time in view of the earlier interventions that have been made since it was declared a master piece of humanity creativity and ingenuity. The bearers especially the old ones have been in position to pass on the skill to the young generation. Today we speak of a number of young people in the areas of Nsangwa in Mpigi district and Lakai district who are practicing due to the high demand of barkcloth material for the making of the different products like crafts, bags, ear rings etc.

There is also a significant raise in the propagation of the trees from which the barkcloth is harvested. This is visible in the above mentioned areas but also on the boundaries of a number of forests owned by Uganda National Forest authority in Central Uganda.

Traditional modes of transmission have been maintained and strengthened especially after young people were introduced to the art and skill of making barkcloth. Therefore, the barkcloth remains viable in terms of practice and also in the traditional meaning of transmission.

## Question C.3

### C.3. Contribution to the goals of the List

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Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

Since the barkcloth was declared a master piece and also transferred on the UNESCO representative list under the 2003 convention, many Ugandans became aware of the importance of ICH and the convention. They have since approached the state party in big numbers to have their ICH inscribed. It has also created the movement of ICH enthusiasts who are into preservation of other elements that are not listed under the convention.

Similarly, because of the tangible products of the barkcloth, people are into making sure that ICH is not only enjoyed but contributes to economic development. All in all, the convention is widely known, several ICH interventions have been implemented and several others mentioned. The convention has come to the lime light because of the inscription of the barkcloth on the UNESCO representative list.

## Question C.4

### C.4. Efforts to promote or reinforce the element

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Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

Training young people to become barkcloth makers. Buganda Kingdom has established a centre for training young people in the art and skill of making barkcloth. Other kingdoms like Busoga and Tooro have also made similar interventions.

A training assessment package was also developed and is being used to assess and award certificates to those that have exhibited excellence in the making of barkcloth. This package is under the Directorate of Industrial Training (DIT).

The planting of the Mituba trees in the areas of Nsangwa, Lakai and the boundaries of forests among others, has increased on the availability of raw material for making barkcloth.

New uses of barkcloth have also been developed and these include being used for pillow, furnishing, costumes that have all enhanced the viability of the barkcloth.

## Question C.5

### C.5. Community participation

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Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

The training of the young people is mostly done by the community by the traditional bearers.

The planting of trees in gardens is mostly done at individual basis.

The civil society has created permanent display of the barkcloth in the community especially in the community museums across the country. Organizations like CCFU and community museums hold activities to enhance the viability.

Academic institutions like Makerere University have done further research on the art and skill transmission.

NAPORI has done research on the best way of propagation of the mutuba trees and how best to provide seedlings to farmers interested in planting the tree.

## Question C.6

### C.6. Institutional context

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Report on the institutional context for the element inscribed on the Representative 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.

The Nsangwa community where Ngonge clan resides is protected through the Buganda cultural system and it's strong, historical, customary and ritual importance has been passed on to the young people. The Ngonge clan as culturally assigned is strongly protecting and promoting the skill and art of barkcloth making.

Furthermore, the National Museum in Kampala has received support to showcase inscribed elements, with a notable permanent display platform established for barkcloth. This initiative not only enhances visibility but also ensures a sustained and accessible presence of Uganda's rich intangible cultural heritage.

## Question C.7

### C.7. Participation of communities in preparing this report

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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 preparation of this report.

Universities such as Kyambogo University, Uganda Martyrs University and Nkozi, have introduced the Bachelor of Cultural Heritage degree. This program includes course units like fundamentals of ICH studies, ICH management, culture, religion, and gender, as well as cultural economics (<https://fah.kyu.ac.ug/bachelor-of-cultural-heritage-studies/>). Other relevant programs related to the study of ICH and its significance to communities include the Bachelor of Performing Arts (<https://fah.kyu.ac.ug/bachelor-of-performing-arts-bpa/>) and Bachelor of Archaeology and Heritage Management (<https://fah.kyu.ac.ug/bachelor-of-archaeology-and-heritage-management-abam/>) at Kyambogo University, as well as Bachelor of Arts in Music, Bachelor of Arts in Dance, and Bachelor of Arts and Arts (with one of the subjects being Archaeology and Heritage Studies) at Makerere University.

These courses incorporate mandatory internships that involve working closely with practitioners

and bearers, fostering a profound understanding of ICH and its significance to the concerned communities, groups, and individuals. This practical experience, combined with community engagement programs, establishes synergy between students and communities, thereby enriching engagements that promote and transmit ICH.

Value addition to the museums has also been made through digitalizing of artifacts and online display of ICH such as sites. Museums have been enabled to diversify their sources of income that have enables them to be self-reliant.

## Question D

### Signature on behalf of the State

**The report should conclude with the original signature of the official empowered to sign it on behalf of the State, together with his or her name, title and the date of submission.**

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#### Name

Ajom Cecilia

#### Title

Principle Culture Officer

#### Date

15-12-2023

#### Signature