

# ENGABU ZA TOORO

## Tooro Youth Platform For Action

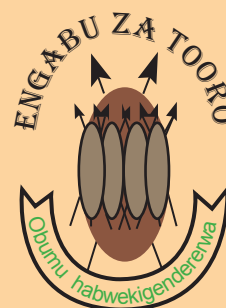
Accredited to provide advisory services to **UNESCO** (ICH Convention)



### A HANDBOOK OF ACTION

Third Edition

2017





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# ENGABU ZA TOORO

## Tooro Youth Platform For Action

### A. FOUNDATION AND PURPOSE

#### a) Introduction:

It is a Ugandan indigenous non-profit organization with headquarters in Fort Portal, western Uganda and was incorporated in Uganda as a Company Limited by Guarantee on 8<sup>th</sup> November 2000, No.46371.

#### b) Founding History

It was founded in 1999 by University Leavers led by Mr. Stephen Rwagweri. It was initially founded as a University Student transition movement with a purpose of orienting university leavers to indigenous culture and community development work.

### c) **Vision Statement**

*To achieve a population that is having optimum human creativity, self reliance and highest sense of identity.*

### d) **Mission Statement**

*Enhancing the vitality of culture through indigenous knowledge research, safeguarding heritage, development of Youth talents and creative enterprises, and application of culture-based approach to the promotion of gender balance, rights of indigenous peoples, peace building, good governance, environmental sustainability, and responsible tourism for achieving a holistic social change.*

## e) The 9 Action Objectives

- 1) *Safeguarding folklore, folk art and folk traditions of communities and promoting indigenous knowledge research in Uganda.*
- 2) *Using cultural heritage to mobilize, develop and promote youth talents and creative enterprises for income generation, self reliance and enhancing a sense of identity.*
- 3) *Using cultural heritage to mobilize grassroots women for promotion of gender rights and equal participation.*
- 4) *Contributing to development of indigenous languages as vehicles of cultural expression of communities.*
- 5) *Using cultural heritage to promote peaceful co-existence among communities.*
- 6) *Using cultural heritage and expression to promote good governance and public accountability.*
- 7) *Using cultural heritage and expression to promote environmental sustainability.*
- 8) *Promoting the growth of responsible cultural tourism in Uganda.*
- 9) *Using cultural heritage to promote rights of minorities and indigenous communities.*



## f) The 9 core values of Engabu Za Tooro

1. *We cherish heritage, sense of identity and culture-based approach.*
2. *We search for creative solutions to social problems of our time.*
3. *We encourage open mind, discussion and debate toward consensus*
4. *We are assertive on what we believe as true.*
5. *We are consistent and focused in undertakings.*
6. *We excel and stand out in what we consciously engage in.*
7. *We inspire action beyond words and theories.*
8. *We facilitate community processes towards its own self realization.*
9. *We stand by the less advantage, the vulnerable and the excluded.*



## g) Programme Areas of Engabu Za Tooro

- ◇ *Indigenous Knowledge Research and Safeguarding Heritage*
- ◇ *Development of Youth Talents and Cultural Enterprises*
- ◇ *Culture and Gender*
- ◇ *Culture and Peace*
- ◇ *Cultural Expression for Good Governance*
- ◇ *Indigenous People and Cultural Rights*
- ◇ *Culture and Tourism*
- ◇ *Culture and Environment*



## B. MEMBERSHIP AND GOVERNANCE OF ENGABU ZA TOORO

### a) Membership of Engabu Za Tooro.

- 1- Engabu Za Tooro is a membership organization and membership is open to individuals, groups, Associations and organizations in Uganda.
- 2- *Eligibility to Engabu Za Tooro membership.*
  - (i) Subscription to the mission, 9 Action objectives and the 9 core values of Engabu Za Tooro.
  - (ii) Willingness and ability to attend the ordinary and extra-ordinary Annual General Meetings in Fort-Portal.
  - (iii) Willingness and ability to contribute a minimum of US\$ 7 (Individual) or US\$ 20 (group/Association/organization) as subscription fee per year.
- 3- An associate member to Engabu Za Tooro must fulfill 2(i) & (iii) above as 2(ii) remain optional.
- 4- The benefit of a member of Engabu Za Tooro is to witness the mission he/she subscribes to and contributes to, being implemented and is entitled to receiving reports and making policy decisions through the right to participate in the deliberations and voting in the Annual General Meeting.
- 5- Currently (2017), Engabu Za Tooro has 273 subscribed members who include 82 individuals and 191 groups /Associations/ organizations. These include youth, women, and elders' groups involved mainly in Culture, Arts and human rights activities.



## b) Governance of Engabu Za Tooro

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- 1- Engabu Za Tooro has a Patron who is elected by the Annual General Meeting for five years term and serves as supreme Advisor, Ceremonial head and symbol of the organization.
- 2- Engabu Za Tooro has Annual General Meeting which is the supreme policy organ constituted by all subscribed and paid up members.
- 3- Engabu Za Tooro has a 9 member Board of Directors, elected by the Annual General Meeting for a term of four years with function of proposing policies and supervising implementation of programmes and day to day operations of management.

## c) Management and grassroots networks.

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Management is led by Executive Director and it includes; technical team, consultants, support staff and a network of volunteer agents called **Community-Process Facilitators** based at village levels in the critical geographical areas, covered by particular programme areas.

# C. PROGRAMME AREAS.

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## a) Indigenous Knowledge Research and Safeguarding Heritage Programme Area.

- 1- **Programme goal:**  
Safeguarding Cultural heritage and promoting indigenous knowledge research.
- 2- **Programme Actions:**
  - Inventorying and documenting cultural heritage under threat of disappearance.
  - Facilitating communities to inventory and nominate cultural elements for UNESCO inscription.

- Facilitating communities in implementation of heritage safeguarding measures.
- Facilitating communities to document and develop standard guides on cultural rituals and ceremonies.
- Formalizing and professionalizing provision of cultural services through training, organization and market development.
- Promoting research for protection and promotion of indigenous knowledge.
- Promoting Research on relationship between indigenous knowledge and heritage and sustainable development issues.
- Research and publication (papers & books) on cultural heritage and indigenous knowledge.
- Developing tools for adapting indigenous knowledge into sustainable development programmes.
- Training, research and publication on indigenous languages as vehicles and embodiment of cultural heritage and indigenous knowledge.



“Intangible cultural expressions, transformed in to tangible and visible representations as a form of documentation in the ongoing Engabu Za Tooro programme of comprehensive documentation of Intangible Cultural Heritage of Empaako communities in western Uganda”.



3- **Permanent Projects under this Programme Area.**

(i) **Empaako Museum and Resource Centre.**

This is a physical repository of cultural materials and assets like books, manuscripts, videos and artifacts for ongoing collections, references and consultation.

- **Key performance indicators of the museum.**

- ◇ **Number of cumulative collections per year.**
- ◇ **Number of visitors per year.**

(ii) **Network and database of cultural service providers.**

Particulars of a network of trained and professionalized cultural-services providers are permanently organized in a database which is published online and offline to facilitate accessibility, coordination and organization of the cultural services.

- **Key performance indicators of the Network.**

- ◇ **Cumulative number of certified professional cultural services providers per year.**
- ◇ **Number of clients who hire the services of professional cultural services providers per year.**
- ◇ **Number of copies of guide books on rituals and cultural ceremonies sold per year.**



“

“Engabu Za Tooro biannual vintage exhibitions which feed in to the collections of Empaako Museum and Resource Center

”



(iii) **Empaako platform [www.empaako.org](http://www.empaako.org)**

This is an online community, database, repository and one stop centre for sharing cultural knowledge, information and materials among the bearers of Empaako heritage, both living at home, in the land of Empaako which cover parts of western Uganda, Northern Tanzania and Eastern Democratic Republic of Congo and living in diaspora. The platform has three major functions;

- It is an online repository of cultural materials in form of text and video on indigenous language, traditional food, dress, dance, music, crafts, community history, rituals, ceremonies on marriage, naming and installing heir so that culture is put on the internet and it is easily accessible any time and any where for its practice, sharing and transmission.
- To administer online teaching and training on indigenous language, traditional dressing, dancing, cooking, singing and how to perform traditional rituals and ceremonies of naming, marriage, and installing a heir.
- A platform for forming subgroups based on shared cultural aspects like common ancestry, native place, Empaako and clan for social interaction and even cooperation on development projects.



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The provision of cultural services at cultural ceremonies and rituals like marriage, burial, naming and harvest is formalized and the service providers, professionalized to enhance relevance and continuity of culture

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### Key performance indicators of this platform

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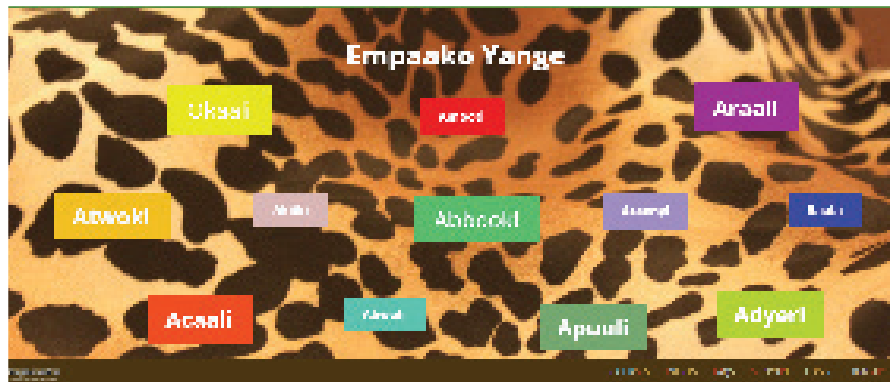
- ◇ Cumulative number of people who visit the website per year
- ◇ Cumulative number of people who join the community as members per year.
- ◇ Cumulative number of interaction per year.
- ◇ Cumulative number of engaging posts made by the administrators per year.
- ◇ Cumulative number of responses to questions and number of discussions initiated by the administrators per year.

#### 4- Current and potential strategic partners for this programme Area.

- (i) UNESCO's fund for safeguarding intangible cultural heritage.
- (ii) US Ambassador's Fund for Preservation of Culture.
- (iii) Korea Cultural Heritage Foundation.
- (iv) UNESCO's World Heritage Fund.
- (v) Prince Claus Fund for Culture and Development.
- (vi) Association for Critical Heritage Studies.
- (vii) WIPO's Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore with its voluntary Fund for participation of indigenous communities.
- (viii) International, National Trusts Organisation (INTO)
- (ix) The Japan Foundation.
- (x) WIPO Academy.
- (xi) National Council for science and Technology (NCST)



**Visit Empaako Platform [www.empaako.org](http://www.empaako.org)**



## 1. INTRODUCTION

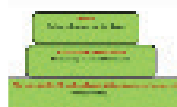
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본 연구의 한계점은 다음과 같다. 첫째, 본 연구는 단면연구로서 인과관계를 규명할 수 없다는 한계점이 있다. 둘째, 본 연구는 자살의 위험을 평가하는 데에 초점을 맞추어 자살의 원인을 규명하는 데에는 한계가 있다. 셋째, 본 연구는 자살의 위험을 평가하는 데에 초점을 맞추어 자살의 원인을 규명하는 데에는 한계가 있다.



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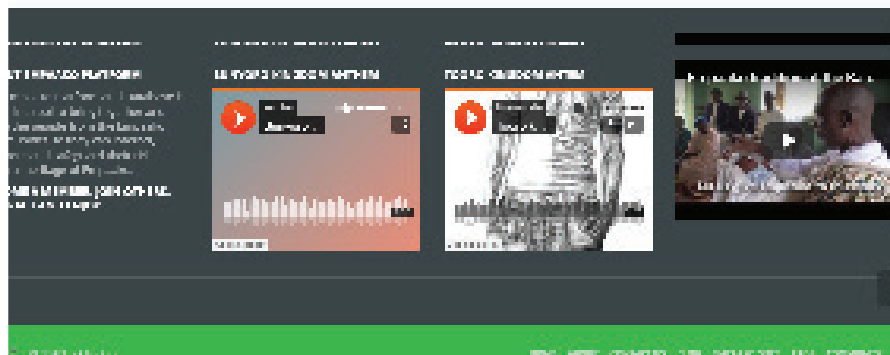
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 The logo of the American Psychological Association, featuring a stylized Greek letter psi ( $\Psi$ ) inside a circle.

Age Group	Percentage (%)
18-24	~15
25-34	~25
35-44	~35
45-54	~45
55-64	~55
65-74	~65
75+	~75


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“Empaako platform  
www.empaako.org  
an online cultural  
repository or  
putting community  
heritage online  
for modern  
accessibility and  
enhancing sharing,  
practice and  
transmission”

“



## b) Development of Youth Talents and Cultural Enterprises Programme Area.

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### 1- Programme goal

Developing Youth talents and creative and cultural enterprises for self-reliance and enhancing a sense of identity.

### 2- Programme Actions

- Identifying talents and mapping cultural enterprises.
- Capacity needs assess among practitioners.
- Entrepreneurship and skills training for different Arts disciplines and cultural enterprises.
- Training and promotion of Performing Art as a Business.
- Mentorship, advice and promotion of Artists and creators.
- Market development of Artistic and cultural products.
- Research, recording and production of folklore.
- Organizing and supporting artists, practitioners and creators to participate in local, national and international exhibitions, festivals and exchanges.
- Facilitating artistic and cultural productions.

### 3- Permanent Projects under this Programme Area.

- (i) *(Engabu Za Tooro Cultural Troupe and a network of 16 partner Troupes in the country).*

This Troupe researches on folk dances, music and poetry of Ugandan communities, produces them and performs them in the country and abroad for hired entertainment and participation in festivals. The Troupe coordinates, trains and supports other folk dance groups in the local region and partners with other Troupes across the country. Through this Troupes' programmes, Engabu Za Tooro is a Associate member of *International Council of Organizations for Folklore, Folk Art and Festivals* (CIOFF) and leading efforts to establish a national section for Uganda to become a full member of CIOFF. This international council facilitates organization of international festivals to take place in different countries around the world and supports participation of member folk groups from around the world.





“

An “Island” in the heart of Fort - Portal city, developed and dedicated in memory of UNESCO Inscription of Empaako Heritage on 4th December 2013. After Inscription, Engabu Za Tooro is working with stakeholders to construct such monuments in towns across the land of Empaako and gazette such sites as places of Memory and Cultural Education”

”

• **Key Performance Indicators of this Troupe**

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- ◇ Number of service contracts per year.
- ◇ Amount of gross receipts on service contracts per year.
- ◇ Number of school going members who receive bursaries from the Troupe's common pool per year.
- ◇ Number of special projects (performing on national events, international group missions, productions and hosting foreign groups) per year.



“Engabu Za Tooro Cultural Troupe in action”



(ii) **Engabu Za Tooro Cultural Production.**

This is a group of artists who are groomed, mentored, facilitated and promoted by the programme. They are in disciplines like drama, comedy, music and dances. They train, write music, produce, perform locally and participate in national and international festivals and competitions for awards and accolades. The group has a Live Band system.

• **Key performance Indicators of this Cultural Production.**

---

- ◇ Gross receipt on group service contracts per year.
- ◇ Number of releases/productions per year.
- ◇ Number of special projects/achievements (hosting a festival, participating in national/ international festivals, participating in national/international competitions, winning an award/accolade and being contracted for a big project.) in a year.

(iii) **Engabu Za Tooro Brass Band.**

This is a matching band which mainly recruits less advantaged young people to train them in music and skills of playing band instruments as a means of attracting educational support. Eventually they get scholarships to different educational institutions. The band performs on Social functions and in Public mobilizations activities by government institutions and NGOs across the western region of Uganda.



“

“Engabu Za  
Tooro Cultural  
Production in  
action”

”

- **Key performance indicators of this Brass Band.**

- ◇ Number of members who graduate to further studies per year.
- ◇ Number of members who receive bursaries per year.
- ◇ Number of new members recruited per year.
- ◇ Amount of gross receipt on service contracts per year.



“Engabu Za Tooro Brass Band advancing”



#### (iv) **Weekly Community Theatre (Cultural Evenings)**

---

Reconstructing the popular traditional concept and practice of family-evening recreation around the fire place, (*Hakyooto mukairizi*) *Engabu Za Tooro Cultural Troupe*, since 2004 introduced a practice of weekly cultural evenings in Fort-Portal Town and later spread to many community centres in western Uganda. The central purpose of the evening is cultural education and entertainment where cultural practices, values and meaning is transmitted from the elderly and senior practitioners to the young ones through the medium of entertainment. The evening show features a variety of items including storytelling, poetry, folk dances, drama skits, elders commentaries etc. The practice attracted interests of many stakeholders like elders who are burning with desire to share their cultural knowledge, the young ones who are searching for entertainment, tourists and hotel owners who see it as an opportunity to attract business. It induced the growth of folk performing groups in the region who partner with hotels and community centres to organize these weekly cultural evenings in community centres and Hotels.

- **Key performance indicators of this weekly show.**

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- ◇ Amount of gross gate collection per year.
- ◇ Amount of special guests donations per year.
- ◇ Average size of audience per show.

#### 4- **The current and Potential strategic partners;**

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- (i) UNESCO's International Fund for Cultural Diversity.
- (ii) UNESCO's International Fund for Promotion of Culture.
- (iii) International Federation of Coalitions for Cultural Diversity. (IFCCD)
- (iv) Commonwealth Foundation.
- (v) International Council of Organizations for Folklore, Folk Art and Festival. (CIOFF)
- (vi) EU-ACP. Support programme.
- (vii) The Spanish Agency for International Development Cooperation
- (viii) Ford Foundation.
- (ix) International Society for Performing Arts.



“Reconstructing the traditional evening recreation around the fire place in modern entertainment and education, Engabu Za Tooro promotes weekly cultural evenings at community centers for entertainment and Cultural Education and Transmission”




**c) Culture and Gender Programme Area.**  
(Koogere Women Empowerment Programme)

**1- Programme goal:**

Using Culture to promote gender rights and women participation and inclusion.

**2- Programme Actions**

Using Koogere Oral Tradition (a rich oral tradition built around a heroine and is Inscribed by UNESCO as Intangible Cultural Heritage of Humanity) to promote women participation in



leadership and entrepreneurship through training, mentorship, competitions, Awards, exchanges and symbolism.

3- **Permanent Project under this programme Area.**

(i) ***Biannual Koogere Festival and Woman Achiever of the year Award.***

This is a biannual festival and woman achiever of the year award which is a climax of competitions and all activities of the programme, and features cultural and economic exhibitions, contests, and seminars and massively attracts participation of people of all walks of life. The contest is exclusively for grassroots women who compete around activities demonstrating breaking traditional barriers to women leadership, entrepreneurship and inclusion. Families, clans and cultural communities rally behind different contestants and end up as a protracted mass contest, generating mass awareness and attitude change on gender issues. The title holder becomes celebrity and symbol of grassroots women resilience and competitive achievement and undertakes mobilization activities to inspire communities, especially during the two years tenure as title holder.

• **Key performance indicators for the festival**

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- ◇ Gross amount of solicited contribution in monetary terms per festival.
- ◇ Total number of activity participants per festival.
- ◇ Estimated total number of people that attend the events.

4- **The current and Potential Strategic Partners**

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- ◇ UN Woman – Gender Equality Fund
- ◇ Association of Women in Development (AWID)
- ◇ Soroptimist International.
- ◇ Australian Women Donor Network
- ◇ We effect
- ◇ Filia de Frawenstiftung
- ◇ WDN Pitch Forum
- ◇ Ford Foundation.



“

“Title holders of Woman Achiever Award (Koogere) which was introduced by Engabu za Tooro to reconstruct ancient heroism in gender programming” and use it to inspire contemporary development.

”



#### d) Culture and Peace Programme

##### 1- Programme Goal

Using Cultural heritage to promote a culture of Peace among communities.

##### 2- Programme Actions

- Research on the role of cultural differences in propagating ethnic and racial based conflicts.
- Identification and promotion of traditional and cultural practices and mechanisms that promote a culture of peace and conflict resolution among communities.
- Using Empaako heritage, which is a rich traditional mechanism for conflict resolution, peace building and social integration and is inscribed by UNESCO on the world list as intangible cultural heritage of humanity, to promote integration and a culture of peace among Empaako Communities.
- Developing tools for adapting cultural diversity into building a culture of peace and co-existence.
- Implementing cultural activities that influence a culture of peace and co-existence.



“

*“We lost our Ancestral grazing land to National Parks, we lost our cattle to starvation and epidemics, we lost our children to industrial labour, but we have remained with our ancestral Koogere story”.*

**Resilient Basongora Indigenous Women supported by Engabu Za Toro programme, entertain themselves with traditional poetry (Enanga)**

”



### 3- The current and Potential Strategic Partners

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- UNESCO – International Fund for promotion of Culture.
- International Coalition of NGOs for Peace.
- University of Peace.
- Institute for Conflict Resolution.
- International Centre for Conflict resolution.

#### e) Cultural Expression for good governance program Area.

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##### 1- Programme Goal;

Using cultural, artistic and creative expressions to promote participatory governance and accountable leadership.

##### 2- Programme Actions

- Identification of Cultural, artistic or creative expressions that promote participatory governance and accountable leadership.
- Production and promotion of cultural, artistic or creative expressions that promote participatory governance and accountable leadership.

##### 3- The current and Potential Strategic Partners.

- 1- Common Wealth Foundation
- 2- National Endowment for Democracy

#### f) Indigenous peoples and Cultural Rights Programme Area.

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##### 1- Programme Goal;

Promotion of Cultural rights and expressions of indigenous peoples and minorities.

##### 2- Programme Actions

- Profiling communities of indigenous peoples and minorities which involve research and identification of particulars, brief history and problems of the community.
- Prioritizing production and promotion of cultural expression of indigenous people and minorities.



- Prioritizing development of cultural enterprises of indigenous peoples and minorities.
- Advocacy against exclusion, discrimination and violation of cultural rights of indigenous peoples and minorities.
- Documenting and exposing violations of cultural rights of indigenous peoples and minorities.
- Facilitating accessibility to legal and administrative services in case of desire for redress against violations.

### 3- **The current and Potential strategic partners.**

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- 1) Keepers of the Earth Fund.
- 2) UN Voluntary fund on indigenous peoples.
- 3) Netherlands Centre for Indigenous People (NCIV)
- 4) Office of the U.N High commission for Human Rights.
- 5) International Work Group for Indigenous Affairs (IWGIA).
- 6) American Jewish World Service.
- 7) Net work of indigenous organizations at WIPO.
- 8) WIPO's Voluntary fund for participation of representatives of indigenous peoples' organizations in the sessions of Intergovernmental Committee on Intellectual Property and Genetic Resource, Traditional Knowledge and Folklore.
- 9) The office of the UN. Rapporteur on the Rights of Indigenous peoples.
- 10) The United Nations Permanent Forum on Indigenous Issues.
- 11) Tebtebba (Indigenous people's international centre for policy research and education)
- 12) "The Indigenous World" An annual publication on the status of indigenous people around the world.
- 13) International Funders for Indigenous Peoples (IFIP)
- 14) Cultural Survival.

g) **Culture and Tourism Programme Area.**  
**(Albertine Tourism Promotion Programme)**

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1- **Programme Goal;**

Promoting responsible tourism and mitigating against possible negative effects of Tourism on culture and identity in Uganda.

2- **Programme Actions**

- Sensitizing the communities on the value of Tourism and how to mitigate against its possible negative cultural and social effects.
- Training community based tourist operators and guides and education on the internationally established code of Ethics for responsible tourism.
- Prescribing and availing effective information on cultural and natural tourist attractions in Albertine rift region of Uganda.

3- **The current and Potential Strategic Partners.**

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1. Uganda Tourism Board.
2. UN World Tourism Organisation.
3. World Tourism Network on Child Protection.
4. International Institute for peace through Tourism
5. Airline Ambassadors' International.
6. Friends International – Child Safety Network.
7. International Organisation of Social Tourism.
8. World Federation of Tourist Guide Associations.
9. International Coalition of Tourism Partners.





## h) Culture and Environment programme Area.

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### 1- Programme Goal;

Using culture consciousness of the people to promote environmental sustainability.

### 2- Programme Actions

- Research and documentation on linkage and relationship between Cultural Heritage and Physical Environment.
  - Development of *“Koogere Memorial Forest”* as a physical demonstration of a point where culture and environment meet. The memorial forest attracts environmental activities like tree nursery beds, nature walks, collection of unique and endangered plants species, collection of plants that form materials where cultural tools, handcraft and artifacts are made combined with cultural activities including; Koogere trails, crafts making, performing arts, picnics and tourism.
  - Promotion of the traditional Empaako naming ceremonies and rituals (UNESCO inscribed element) which, among other things, involve tree planting for every newly born. The planting of a tree in ten Empaako cultural communities from western Uganda, Eastern DRC and Northern Tanzania traditionally symbolize the reality of life of a newly born, who grows jealously guarding the growth of the tree or planting alternatives and even when that person passes on at any age, the trees remain being jealously guarded by relatives to symbolize enduring legacy of the person whose life they symbolize.
  - Promotion of clan education where clans are represented by totems which are animals, insects or bird species and their existence is culturally protected since it is symbolizing endurance of the clans and consequently the people in their cultural contexts. 80% of Uganda's indigenous communities believe in and practice a clan system.
- 
- Researching and documenting indigenous knowledge on environmental conservation.
  - Environmental conservation activities by cultural practitioners.
  - The established cultural school (training for professionalization of cultural services providers) to integrate environmental education because of their integral relationship.

### The current and Potential Strategic Partners.

1. The Christensen Fund (TCF)
2. Netherland Committee for the World Conservation Union.
3. The conservation, Food and Health Foundation.
4. Manos Unidus
5. International Development Research Centre (IDRC)
6. Grassroots International.
7. Interchurch Organization for Development Cooperation (ICCO)
8. Plan Conservation and Research Foundation.
9. Terra Viva Grants Inc.
10. Arthur B.Schultz Foundation.



“ Where culture and nature meet and use of cultural consciousness for promotion of environmental sustainability. The sign post directing to the Koogere memorial forest, the epitome of cultural and environmental activities, at Kabegira, four kilometers off Fort-Portal-Kampala road. ”

## D. THE CORE PROCESS OF ENGABU ZA TOORO IN UNESCO INTERNATIONAL MECHANISMS

### a) Accreditation of *Engabu Za Tooro* to provide advisory services to UNESCO'S Intergovernmental Committee for Safeguarding of Intangible Cultural Heritage.

- 1- In November 2010 *Engabu Za Tooro* was recommended for accreditation by the Intergovernmental Committee for Safeguarding of Intangible Cultural Heritage during its 5<sup>th</sup> Session, sitting in Nairobi, Kenya.
- 2- In December 2012, *Engabu Za Tooro* was accredited to provide advisory services to the Intergovernmental Committee for Safeguarding of Intangible Cultural Heritage by the General Assembly of the Convention sitting at UNESCO headquarters in Paris, France.

Reference for *Engabu Za Tooro* profile at the time of accreditation and the UNESCO accreditation decision.

[www.unesco.org/culture/ich/en/state/uganda-UG?info=accredited-ngos](http://www.unesco.org/culture/ich/en/state/uganda-UG?info=accredited-ngos).

#### (i) Key Obligations of Accreditation

- The organization to continue implementing programmes in the field of intangible cultural heritage.
- Participating in the UNESCO international mechanisms like statutory meetings, capacity building, evaluation body (Panel of ICH experts) and nominations for inscription on different lists and facilitating safeguarding projects and programmes.
- Submitting the periodic report on the performance of the organization on the above obligations, every after four years from the year of accreditation.



(ii) **Key opportunities of accreditation.**

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- The organization enjoys standing invitation to attend, in observe capacity, all the statutory meetings of the UNESCO Convention for Safeguarding of the Intangible Cultural Heritage.
  - The organization being from less developed country, is funded (one representative) to attend the annual Sessions of Intergovernmental Committee which take place alternating in different countries around the world.
  - The organization becomes admissible to the Evaluation Body (Panel of UNESCO Experts who evaluates nominations and proposals). This body is appointed every year and each organisation serves consecutively four years and then alternate.
  - The organization may be funded to participate in international training programmes and expert meetings on specific issues.
- 3- In February 2017, **Engabu Za Tooro** submitted the first periodic Report which was evaluated and generated positive results, leading to re-accreditation for another four years up to 2021.

The issues and concepts that are reported on and the performance of which determine whether the accreditation is renewed or terminated, are accessed on form ICH-8 .

**b) Inscription of Empaako tradition of the Batooro, Banyoro, Banyabindi, Batuku and Batagwenda of western Uganda on the list of intangible cultural heritage in need of urgent safeguarding.**

**Engabu Za Tooro** carried out extensive research on Empaako naming system among the communities of the ancient Bunyoro Kitara Empire and mobilized the bearer communities to inventory and nominate it for inscription by UNESCO which was defended and achieved in December 2013 during the 8<sup>th</sup> Session of UNESCO's Intergovernmental Committee for Safeguarding of the Intangible Cultural Heritage sitting, in Baku, Azerbaijan.





Inscription of cultural elements on UNESCO lists is a long term partnership between the communities that bear that heritage through their State Party and UNESCO. The State Party may be represented by a responsible government department or institution or a delegated independent institution or organization domiciled in the territory of the State Party and working with the concerned communities.

**Engabu Za Tooro**, on this file in UNESCO, is delegated as a contact institution, Responsible competent organization and on a case by case basis, a contracting party with UNESCO on projects directly co-funded by UNESCO on this file. This is stated in the nomination file which was a basis of inscription and remains as the covenant between the concerned communities through the State Party, and UNESCO.

This means the following obligations to **Engabu Za Tooro**.

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- (i) Mobilising the concerned communities and keep reminding them of the obligations of implementing the safeguarding measures and meet the targets which were agreed upon at inscription and as contained in the nomination file which is always available on UNESCO-website.
  - (ii) Providing expert support to facilitate projects that implement the agreed safeguarding measures, whether such projects are organized by **Engabu Za Tooro** itself or any other stakeholder institution.
  - (iii) Mobilising resources, locally and internationally, for projects that implement the agreed safeguarding measures.
  - (iv) Monitoring impacts of safeguarding efforts from all stakeholders, assessing current status, level of viability, risks and submitting reports to UNESCO through the State Party after every four years since December 2013, the date of inscription.
- An extra-ordinary report was requested during inscription in Dec. 2013 and was duly submitted and approved in December 2015.
  - The first ordinary report is to be submitted by 15 December 2017 and will be considered for approval in December 2018.



## CERTIFICATE OF UNESCO INSCRIPTION OF EMPAAKO HERITAGE



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

### Convention for the Safeguarding of the Intangible Cultural Heritage

The Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage  
has inscribed

*Empaako tradition of the Batooro, Banyoro, Batakwa,  
Batakwenda and Banyabindi of western Uganda*

on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding  
upon the proposal of Uganda


*Inscription on this List bears witness that its viability is at risk  
and that safeguarding measures are elaborated to perpetuate its practice and transmission*

Date of inscription

*4 December 2013*

Director-General of UNESCO

*Irina Bokova*



*Engabu Za Tooro*, at appropriate time will develop a technical report and recommend the removal of the element from the list of Intangible cultural Heritage in Need of Urgent Safeguarding to the Representative list of Intangible Cultural Heritage of humanity. This is the time when stakeholders satisfy that threats have been removed and viability is sufficiently restored. Once this element is inscribed on the Representative List of Intangible Cultural Heritage of humanity, *Engabu Za Tooro* shall periodically submit Report on it which is incorporated in the State Party periodic report that is submitted to UNESCO every after 6 years, following ratification of the Convention by Uganda which took place in 2009.

**c) Inscription of Koogere Oral tradition of the Basongora, Banyabindi and Batooro peoples on the list of Intangible Cultural Heritage in Need of Urgent Safeguarding.**

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Like in the case of Empaako heritage, *Engabu Za Tooro* carried extensive research, on the oral traditions of the communities of the ancient Bunyoro-Kitara Empire. Koogere oral tradition was identified as the oldest surviving collective memory of the communities of the ancient Bunyoro Kitara Empire and considering how it was threatened by extinction, *Engabu Za Tooro* mobilized the bearer communities to nominate it for inscription on urgent Safeguarding List. The inscription was defended and achieved in December 2015 during the tenth Session of UNESCO's Intergovernmental Committee for Safeguarding of Intangible Cultural Heritage sitting in Windhoek, Namibia. Obligations, terms and procedures involved in handling Empaako file, as already described above, will apply on this file as well, except the reporting schedules which will differ according to different dates of inscription.

Form ICH-11 are used to report on these files and are accessed on;  
[www.unesco.org/culture/ich/en/form/](http://www.unesco.org/culture/ich/en/form/)

# CERTIFICATE OF UNESCO INSCRIPTION OF KOOGERE ORAL TRADITION



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

## Convention for the Safeguarding of the Intangible Cultural Heritage

The Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage  
has inscribed

*Koogere oral tradition of the Basongora, Banyabindi  
and Batoro peoples*

on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding  
upon the proposal of Uganda

*Inscription on this List bears witness that its viability is at risk  
and that safeguarding measures are elaborated to perpetuate its practice and transmission*

Date of inscription

*1 December 2015*

Director-General of UNESCO

*Irina Bokova*



## E. MAJOR ACHIEVEMENTS OF *ENGABU ZA TOORO* AS BY 2017.

### a) **Pioneering innovative cultural approaches.**

According to the Kampala-Based International Business Consultants, “FIT-Uganda”, ‘*Engabu Za Tooro*’ is a pioneer mover in Uganda of the following culture-based development approaches;

- Re-constructing ancient traditions in contemporary development practice.

Beginning with 2002, Engabu Za Tooro researched on the Batooro Culture and identified an ancient oral tradition built around a heroine called “Koogere” who is praised for her exceptional wisdom and enterprise that made her the greatest leader of her time and richest person in the “world”. This oral tradition was revitalized and a project built around it to promote women leadership and entrepreneurship. This has been a milestone in the organisation’s career development.

- Professionalizing Cultural services providers.

Traditional cultural services at ceremonies and practices like marriage, burial, installing a heir and naming, continue to be relevant even in modern context. However as service delivery increasingly get professional and commercial, these cultural services remained informal and voluntary, a factor that was undermining them despite their essence remaining relevant.

Beginning 2004, *Engabu Za Tooro* introduced formal training, targeting traditional cultural services providers, which aimed at applying modern business skills, professionalism and organization to the delivery of cultural services. As a result the cultural services got organized, accessible and paid for, so that the providers can be facilitated to research and develop the services as they earn a living from them. Engabu Za Tooro was the first mover of this approach which has been adopted in many communities.



## b) Accreditation to UNESCO

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**Engabu Za Tooro** was the first Ugandan NGO to be recommended by UNESCO'S Intergovernmental Committee for Safeguarding of Intangible Cultural Heritage in its 5<sup>th</sup> Session sitting in Nairobi, Kenya, in November 2010 and subsequently accredited by the following General Assembly of State Parties in June 2012, sitting at UNESCO'S headquarters in Paris, France. This accreditation opened the doors for participating in UNESCO'S International capacity building programme, in preparation for helping State Party to implement the convention and providing the expertise for UNESCO'S International Culture mechanisms. This accreditation was not necessarily born of a huge programme lineup and a mighty institutional infrastructure, but the sustainable effects and innovative minds behind the humble cultural projects which the organization had implemented since 1999 and which were well documented and internationally published by Cross Cultural Foundation of Uganda, Common Wealth Foundation and Scholars of Makerere University Department of Literature.

## c) Successfully facilitating nominations for UNESCO inscriptions

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By 2017, **Engabu Za Tooro** had facilitated Ugandan Communities to inventory and nominate two intangible cultural heritage elements that are inscribed by UNESCO on the World List of intangible Cultural Heritage in Needs of Urgent Safeguarding. These elements include; (1) *Empaako Tradition of the Batooro, Banyoro, Banyabindi, Batuku and Batagwenda of Uganda*. (2) *Koogere Oral Tradition of the Basongora, Batooro and Banyabindi peoples*. By 2017 these constituted 50% of all elements inscribed by UNESCO from Uganda under 2003 UNESCO convention and **Engabu Za Tooro**, therefore had started facilitating long term safeguarding programmes supported by UNESCO for these elements.

## d) Professionalizing traditional folklore dancers and formalizing and commercializing their performances, transforming them into consumable products in modern entertainment industry.

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Before the introduction of the programme in 1999, folklore and traditional dances in the communities where **Engabu Za Tooro** operates, were informal, voluntary and spontaneous and their relevancy was drastically dying away. Entertainment in social and public functions had been completely hijacked and dominated by expensive discos which have no educational,



mobilizational, social and spiritual values for the audience. The practitioners could only be given audience on voluntary and non facilitated basis, only appreciated by an offer of refreshment after an energetic performance. These terms in the context of modern economy, were killing the traditional dance and music heritage with its rich spiritual and social values. Engabu Za Tooro mobilized and organized folk performers into professional groups, trained them to perform as a business, developed the market to a level that traditional entertainment is demanded commercially.


Today the cultural entertainment has reclaimed its stage in all public and social functions and the service is being paid for competitively, to facilitate the practitioners to organize, professionalize, preserve the heritage and develop the service delivery systems. As a result many people are moving to traditional performance and forming professional groups as a way of earning a living and achieving modern development.

e) **Grooming and promoting Artists up to winning International Accolades and Awards.**

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“ Some of the symbols of Awards and Accolades achieved by Local Artists who are groomed, mentored and sponsored by Engabu Za Tooro ”



**Engabu Za Tooro** groomed, mentored and promoted artists up to winning National and International Awards as follows:

- 2006 National Pearl of Africa Music Awards. ( Uganda's Best cultural Artist)
- 2007 National Pearl of Africa Music Awards (Best Western Uganda, Artist)
- 2008 Kisima East African Award (Best Cultural Video)
- Rotary International Vocational Award 2007
- The Uganda Music Award (Best Western Region Artist 2017)

**f) Developing an internally diversified and yet focused and specialized programme and funding base.**

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**Engabu Za Tooro** has, over the years, evolved a perpetual programming base, internally diversified and yet specialized and focused on the general theme of Culture and Development. The eight programme areas complement each other to exhaust the theme of culture and development. Culture is handled right from its basics like preservation through documentation and revitalization of practices, dances and rituals to professionalizing traditional services providers to using a culture-based approach in contemporary development issues like entrepreneurship, peace, human rights, Tourism, Governance, health and gender. There is a diversified programme funding base right from the simplest funding sources like income generating activities and services to the most advanced funding mechanisms like from the United Nations funds and professional fees from international consultancy services.

**g) Facilitating and inspiring the founding of other organisations and social movements.**

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Engabu Za Tooro facilitated, influenced and inspired the founding of other organizations and social movements as follows;

**1- Twerwaneho Listeners' Club**

- This emerged from Engabu Za Tooro's Civic radio talk show in 2007/08 called "Twerwaneho" radio programme and it was later developed and sponsored by Engabu Za Tooro into an independent organization, focusing on promotion of civil and political rights.

2- **Koogere Foundation Uganda.**

- This was founded by the then Engabu Za Tooro staff and member of Board of Directors who built it around the clout of Engabu Za Tooro's Koogere of the year 2003 title holder Ms. Alice Basemera, to scale up the Koogere Programme coverage.

3- **Uganda National Coalition for Cultural Diversity (UNCCD)**

- Engabu Za Tooro is the founding chair of the National Coalition and this was after being admitted as associate member of the "International Federation of Coalitions for Cultural Diversity (IFCCD)" in 2015 and then supported by the Federation to mobilize Ugandan Cultural Organisations for forming a Coalition.

4- **National Association of Folklore Groups and festivals (NAFGF)**

- Engabu Za Tooro is the founding chair of this national network of Folklore groups and this was after being admitted in 2017 as an official representative in Uganda of the *International Council of Organizations for Folklore and Folk Festivals (CIOFF)*.

5- **Youth Associations, groups and social movements around the region.**

Engabu Za Tooro programme and her philosophy built around social and human values which include; cultural identity, human creativity, open engagement and assertiveness, inspired emergence of youth movements and pressure groups across the region. These groups and movements among others include; *Engabu Za Booga in Eastern DRC, Engabu Za Bunyoro in Bunyoro, Empagi Za Bunyoro in Bunyoro and Entagurwa za Busongora among the Basongora community.*



“

The President of Uganda H.E Yoweri Museveni receives the certificate of UNESCO inscription of Empaako heritage and Koogere oral tradition from Engabu Za Tooro's Director, Mr. Stephen Rwagweri and Elder Isaaya Kalya.

”



## F. ENGABU ZA TOORO'S AFFILIATIONS, ACCREDITATIONS AND NETWORK MEMBERSHIPS.

- a) *Engabu Za Tooro* is accredited to provide advisory services to UNESCO's **Intergovernmental Committee for Safeguarding of Intangible Cultural Heritage**. This means standing admission to attend and observe all statutory meetings of the organs of the 2003 UNESCO Convention and admission to Evaluation Body which assesses all nominations and programme proposals on intangible cultural heritage submitted by State Parties. (See further details on page.....)
- b) Since 2009, *Engabu Za Tooro* has been accredited to participate in observer capacity, in the Sessions of WIPO's Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore which take place 4 times a year at WIPO headquarters in Geneva, Switzerland. The mandate of this committee is centred on developing an international instrument for protection of traditional knowledge and cultural expressions and *Engabu Za Tooro* represents indigenous communities. The accreditation has no time limit and no mechanism of appraising the participation. This WIPO committee may be dissolved or transform to something else after completing its mandate of establishing that instrument which now is in advanced stages. There is no automatic funding from WIPO to facilitate participation in sessions, although a highly competitive fund exists for this purpose where an accredited organisation may apply but having minimal chances of succeeding. (See accreditation letter Annex II)
- c) *Engabu Za Tooro* is an Associate member of International Federation of Coalitions for Cultural Diversity (IFCCD) which has its secretariat in Montreal, Canada and is leading the efforts to establish Uganda Coalition for Cultural Diversity. *Engabu Za Tooro*, therefore represents Uganda in the Federation's Congress that takes place every three years in different cities of the world.
- d) *Engabu Za Tooro* is an official Uganda's representative observer on *International Council of Organizations for Folklore, Folk Art and Festivals*




(CIOFF) and working to establish Uganda National Network for folk groups and festivals for the Uganda to qualify for full membership to this international council. CIOFF has its Secretariat in Montreal, Canada.

- e) *Engabu Za Tooro* is accredited to *International Youth Federation* (IYF) which helps the youth focused organizations to achieve excellence in Youth Programming. IYF has its headquarters in Gomel, Belarus.
- f) *Engabu Za Tooro* is affiliated to *International Funders for Indigenous Peoples* (IFIP), a network of funding organizations of programmes on indigenous peoples and which has its Secretariat in San Francisco USA. In 2016, Engabu Za Tooro won a competition to be admitted to attend and address the conference of this network of international donors, as a case study of visionary programming for indigenous people's issues.



Networking and exchange learning is a value at Engabu Za Tooro. The Executive Director, Mr. Stephen Rwagweri sharing experience at a symposium of International Culture Experts, Scholars and Researchers at UNESCO headquarters, Paris France in 2012.



- 
- g) The Executive Director of *Engabu Za Tooro*, Mr. Stephen Rwagweri is a member of *Association for Critical Heritage Studies*, an Association of International experts, researchers and scholars of culture and heritage and which has a major chapter and Secretariat at Cambridge University, United Kingdom.
  - h) *Engabu Za Tooro* is a member of *Arterial Network* which is the biggest Africa continental Network of arts and culture organizations and has its headquarters in Cape Town, South Africa and chapters in 30 African countries including Uganda.
  - i) *Engabu Za Tooro* is accredited to *World Tourism Organisation*, a UNITED NATIONS body with mandate of promoting responsible Tourism in the world.
  - j) *Engabu Za Tooro* is a member of *International Society for Performing Arts*, a global association of Executives and Directors of organizations involved in managing and developing performing art around the world. It has its secretariat in New York, United States and organizes several capacity building and networking conferences per year.
  - k) *Engabu Za Tooro* is a member of Association of Women in Development, (AWID), an International network of Women Organisations which has its secretariat in Toronto, Canada and organizes global forum every three years.
  - l) *Engabu Za Tooro* is a member of *International Music Council* (IMC) which is the world's largest network of organizations in the field of music and is in official partnership with UNESCO. IMC holds world conference every year and has a secretariat in Paris, France.
  - m) *Engabu Za Tooro* is a member of *International Council for Traditional Music* (ICTM) which networks organizations involved in traditional music globally and organizes world conferences every year. ICTM is in official partnership with UNESCO and has secretariat in Vienna, Austria.
  - n) *Engabu Za Tooro* is a member of *International Dance Council* which is a global umbrella organization for all forms of dance and is in official partnership with UNESCO. IDC holds world conference every year and has secretariat in Paris, France.

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- o) *Engabu Za Tooro* is an associate member of *Jeunesses Musicales International* (JMI) which is a global network of organizations that provide opportunity for young people to develop through music. JMI is in official partnership with UNESCO and has its secretariat in Brussels, Belgium.
  - p) *Engabu Za Tooro* is an Associate member of *Inter-City Intangible Cultural Cooperation Network* (ICCN) which is a global platform for cooperation of city authorities on Safeguarding Cultural Heritage. ICCN has an annual convention and organizes exchange programmes and has its secretariat in Gangwan, South Korea.

*Engabu Za Tooro*, is therefore sufficiently networked globally around its programme areas to facilitate effective delivery on its mission.

## G. SUPPORT OUR WORK (Fall in Any Category Below)

(Engabu Za Tooro Sources of funding for its programmes)

The organization has evolved a participatory and diversified funding system that include the following sources;

### a) External Project and Institutional funding.

Project and institutional funding applications are often developed and proposed to external funding agencies and successful applications may either restrict support to only direct cost of the intended project or, in addition, contribute to offsetting the institutional running costs and capital development.

### b) Local self-help contributions.

*“Shared mission with shared responsibility to achieve it and shared heritage with shared responsibility to safeguard it”.*

#### 1- Local donations.

Individuals, families and groups living in Uganda or elsewhere that have known and appreciated the work of the organization, make donations of any size, in cash or kind, to encourage and support the work.

#### 2- Members' donations.

Members of the organization make voluntary contributions, at any time and to particular activities or the general pool. This is in addition to the mandatory annual subscription.

#### 3- Income generating projects.

- Public hire services of Engabu Za Tooro Brass Band.
- Public hire services of Engabu Za Tooro Cultural Troupe.
- Public hire services of Engabu Za Tooro Cultural Production.



- Public hire services of Engabu Za Tooro Events facilities.
- Sale of Cultural books and Music products.
- Project Participants' contribution.
- Annual membership subscriptions.
- Gate Collections on weekly cultural evening.

#### c) **Engabu Za Tooro External Funding partners by 2018.**

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1. CIDA – Good governance Project 1999 – 2000.
2. Hivos – The Netherlands (ten years programme and institutional funding 1999-2008)
3. Concern world wide.
4. Goal – Uganda
5. UNESCO Nairobi Office /Cross Cultural Foundation of Uganda.
6. Commonwealth Foundation.
7. Kwataniza – Netherlands.
8. Obumu – UK
9. UNESCO – Intangible Cultural Heritage Fund.
10. Hann Seidel Stiftung

“

**All external and local donors are published in the annual report of the year when the support was received, unless advise otherwise by the donor him/herself.**

”

## H. MAJOR PUBLICATIONS OF ENGABU ZA TOORO

- 1- Atwoki Rwagweri (2004) Tooro and Her peoples; Past, Present and Future. Engabu Za Tooro, Fort Portal.
- 2- Engabu Za Tooro (2008) Appreciating the Value of Culture in Development, CCFU, Kampala.
- 3- Atwoki Rwagweri (2018) Let us document the experience of our ancestors; A guide to community-self documentation of ICH, Engabu Za Tooro. Fort Portal
- 4- Atwoki Rwagweri (2018). Thinking through the Concepts of A project Proposal, Engabu Za Tooro, Fort. Portal.
- 5- Atwoki Rwagweri (2019) Rituals and Ceremonies among Empaako Communities, Engabu Za Tooro, Fort Portal.
- 6- Atwoki Rwagweri (2019) Order of Traditional Ceremonies and Rituals of naming, marriage and installing a hair among Empaako Communities. Engabu Za Tooro, Fort- Portal.
- 7- Films, documentaries and video productions include;
  - a) Appreciating the value of culture in Development @CCFU, 2009
  - b) Empaako Tradition @ Engabu Za Tooro, 2012
  - c) Koogere Oral Tradition @ Engabu Za Tooro, 2015
  - d) Rituals and Ceremonies among Empaako Communities @ Engabu Za Tooro, 2019
  - e) Folk dances and poetry of Banyoro-Batooro @ Engabu Za Tooro, 2019  
(can be accessed on Youtube.com/ Engabu Za Tooro).



## THE 4TH BOARD OF DIRECTORS OF ENGABU ZA TOORO

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### The Patron



Prof. Oswald Ndoleriire Ateenyi

### Chairperson



Msgr. Peter Kumaraki Araali

### Executive Director



Mr. Stephen Rwagweri Atwoki

### Members of the Board



Dr. Richard Irumba  
Amooti(PhD)



Mr. George Mwebembezi  
Atwoki



Mrs. Mary Tibamwenda  
Atwoki



Mr. Isaaya Kalya Atwoki



Ms. Barbara Kabanyoro Ateenyi

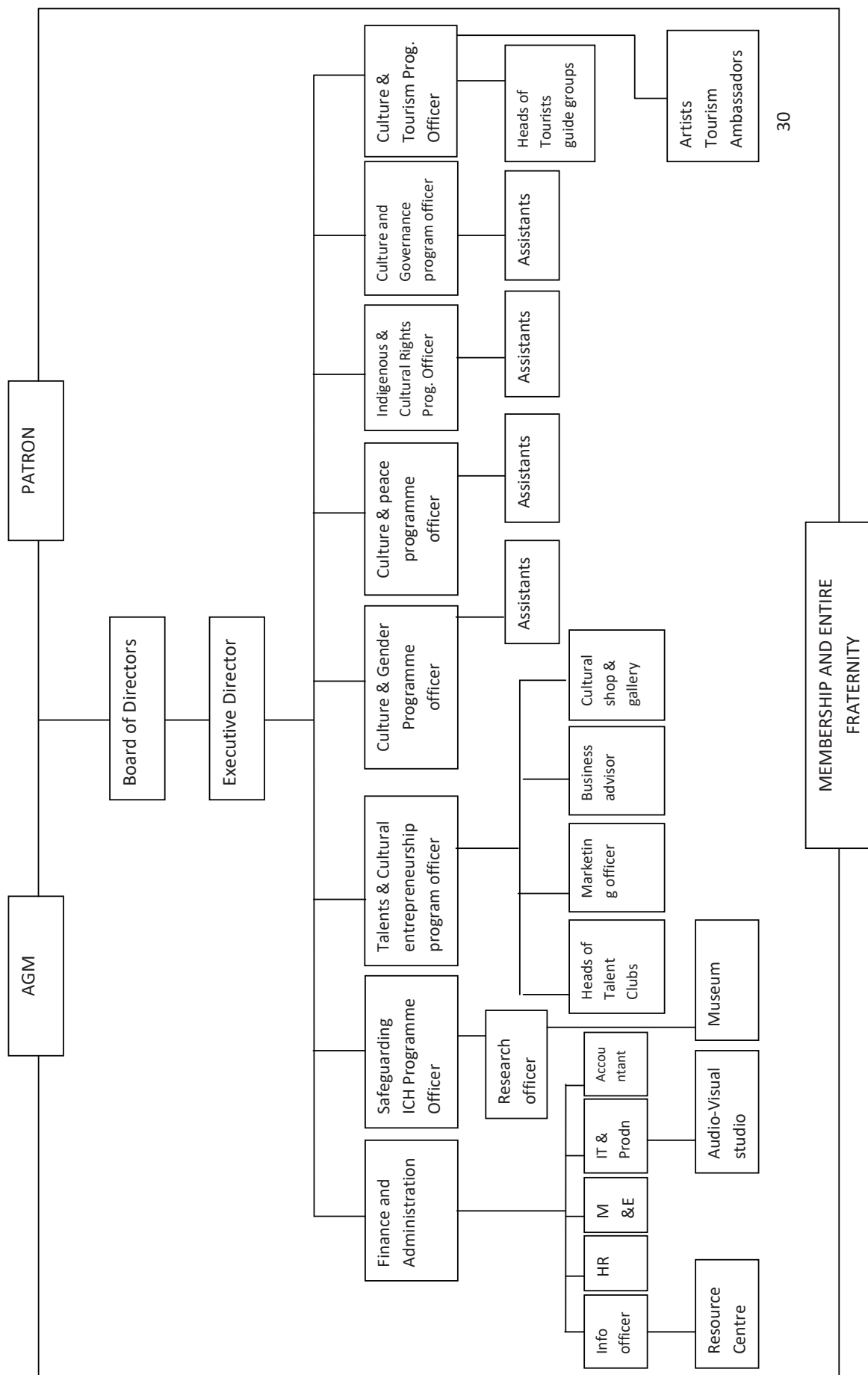


Mrs. Winifred Mabiho Atwoki



Mrs. Vanice Kagaba Amooti

# ENGABU ZA TOORO – ORGANISATIONAL CHART



# Letter of Accreditation to UNESCO-ICH CONVENTION



United Nations  
Educational, Scientific and  
Cultural Organization

Organisation  
des Nations Unies  
pour l'éducation,  
la science et la culture

Organización  
de las Naciones Unidas  
para la Educación,  
la Ciencia y la Cultura

Организация  
Объединённых Наций по  
вопросам образования,  
науки и культуры

منظمة الأمم المتحدة  
للتربية والعلم والثقافة

联合国教育、  
科学及文化组织

Culture Sector  
Division for Cultural Expressions and Heritage

Engabu Za Tooro  
P.O. Box 886  
Fort Portal  
UGANDA

7 March 2013

Ref.: CLT/CEH/ITH/13/033

Subject: Accreditation to provide advisory services to the Intergovernmental  
Committee for the Safeguarding of the Intangible Cultural Heritage

Dear Sir/Madam,

The 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage attaches great importance to the role of non-governmental organizations. Those with recognized competence in the different domains of intangible cultural heritage can be accredited, according to the criteria and procedures referred to in paragraphs 91 to 99 of the [Operational Directives](#)<sup>75</sup>, to provide advisory services to the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, responsible for the implementation of the Convention at the international level.

I have the pleasure to inform you that the General Assembly of the States Parties to the Convention, during its fourth session in Paris from 4 to 8 June 2012, accredited your organization as one of 59 new non-governmental organizations to provide such advisory services. I apologize for this late communication.

According to paragraph 26 of the Operational Directives, accredited non-governmental organizations may be selected by the Committee as members of the Consultative Body in charge of examining nominations to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, proposals to the Register of Best Safeguarding Practices, and requests for international assistance greater than US\$25,000.

In accordance with article 6 of the Rules of Procedure of the Committee, any accredited NGO may attend the meetings of the Committee in an advisory capacity. At its fourth session, the General Assembly also dedicated a certain percentage of the Intangible Cultural Heritage Fund for the participation in the sessions of the Committee of experts on the intangible cultural heritage

<sup>75</sup> <http://www.unesco.org/culture/ich/en/directives/>

representing accredited NGOs from developing countries. When I send invitations to the eighth session of the Committee (4 to 8 December 2013 in Baku, Azerbaijan) I will include further details about this opportunity.

The status of organization accredited to the Committee does not allow an NGO to use the emblem of the Convention, nor that of UNESCO, without being specifically authorized in advance and in writing, under the provisions of paragraphs 124 to 150 of the Operational Directives (see [dedicated webpages](#)<sup>76</sup>). Furthermore, this status does not confer on the NGO the right to represent itself as having formal or consultative relationships with UNESCO, which are subject to specific regulations and procedures.

In accordance with paragraph 94 of the Operational Directives 'The Committee reviews the contribution and the commitment of the advisory organization, and its relations with it, every four years following accreditation, taking into account the perspective of the non-governmental organization concerned.' Thus, the first review of your organization will be conducted in 2016. I encourage you therefore to inform us regularly of your activities in the field of intangible cultural heritage.

Sincere congratulations for the accreditation of your NGO, and thank you for your interest in the Convention for the Safeguarding of the Intangible Cultural Heritage.

Yours sincerely,



Cécile Duvelle  
Secretary, Convention for the Safeguarding of  
the Intangible Cultural Heritage  
Chief, Intangible Cultural Heritage Section

cc: Permanent Delegation of Uganda to UNESCO  
Uganda National Commission for UNESCO

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<sup>76</sup> <http://www.unesco.org/culture/ich/en/emblem/>

## Letter of Accreditation to WIPO IGC - IP & GRTKF

WORLD INTELLECTUAL PROPERTY  
ORGANIZATION

世界知识产权组织

ORGANIZACIÓN MUNDIAL  
DE LA PROPIEDAD INTELECTUAL



ORGANISATION MONDIALE  
DE LA PROPRIÉTÉ INTELLECTUELLE

المنظمة العالمية للملكية الفكرية

ВСЕМИРНАЯ ОРГАНИЗАЦИЯ  
ИНТЕЛЛЕКТУАЛЬНОЙ СОБСТВЕННОСТИ

January 15, 2010

Dear Mr. Rwagweri,

I am pleased to inform you that, at the fifteenth session of the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore, held from December 7 to 11, 2009, in Geneva, your Organization received accreditation to participate in sessions of the Committee as an observer.

Accordingly, your organization will be placed on the list of observers and will receive relevant correspondence and documentation for future sessions of the Committee.

Yours sincerely,

A handwritten signature in dark ink, appearing to be 'J. Wichard', is written over a horizontal line.

Johannes Christian Wichard  
Deputy Director General

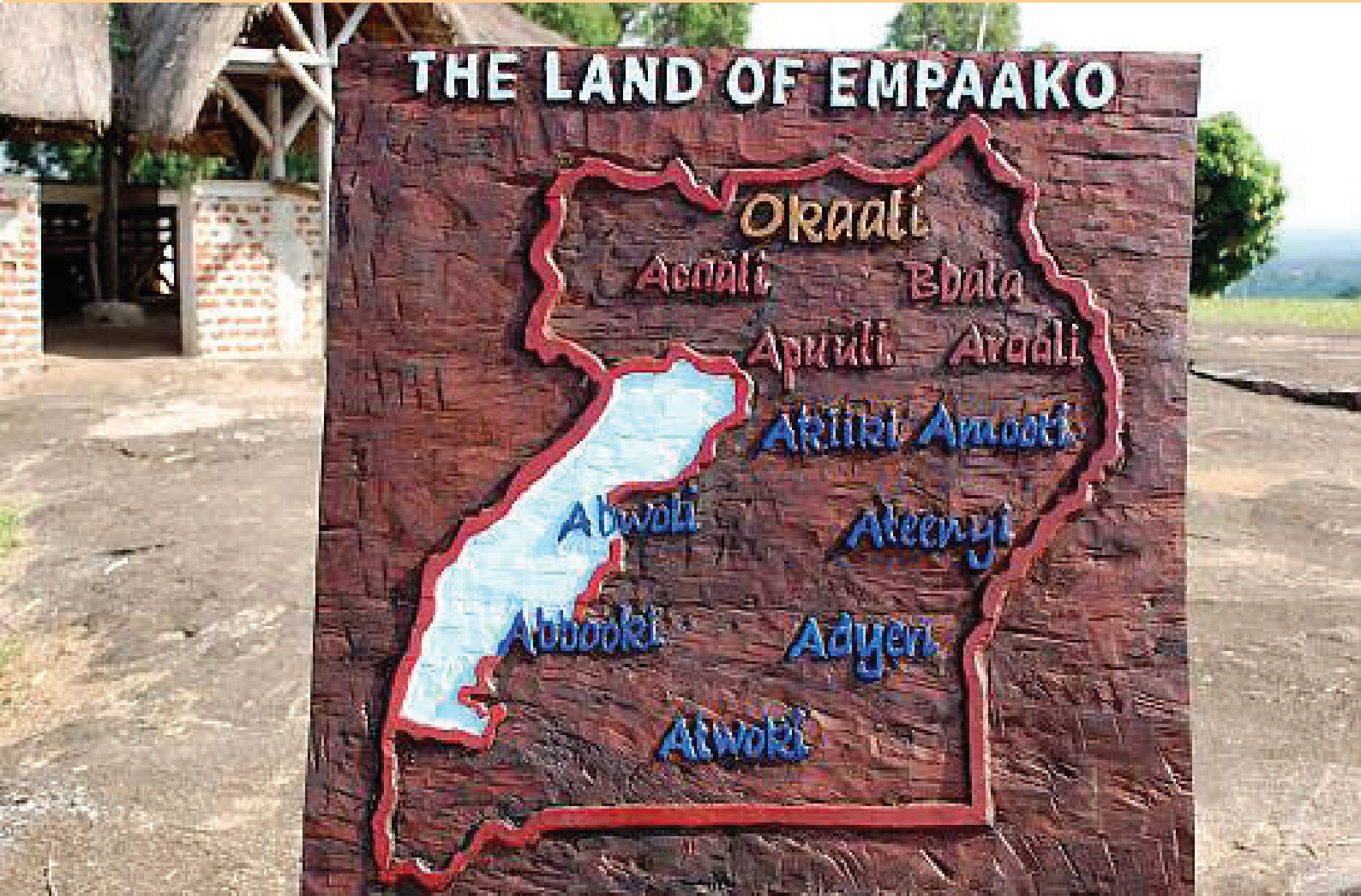
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UNESCO inscribed Empaako on the world list on 04/12/2013



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Published October 2017