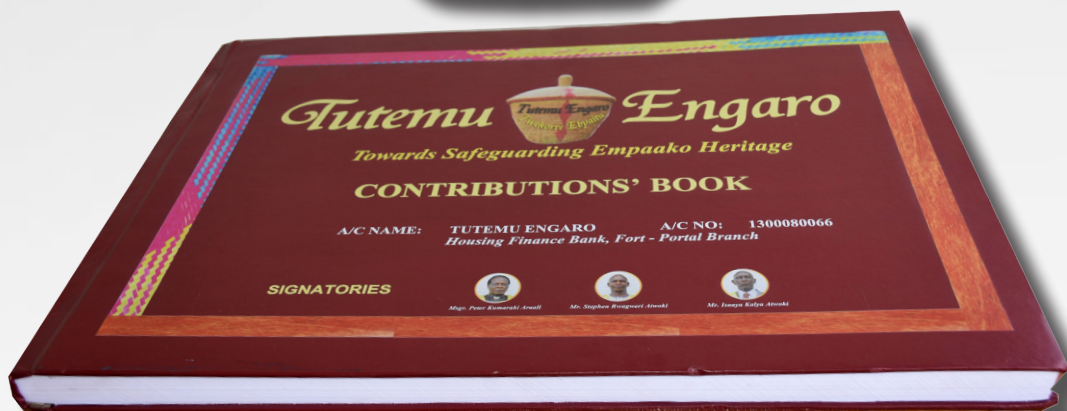


... Mwije Tutemu Engaro, Twekoorre Ebyaitu ...



Tutemu Engaro Self-Help Cultural Fund

“Tutemu Engaro Twekoorre ebyaitu”



What is Tutemu Engaro Self-help Cultural Fund?

This is a community self-help fund which rekindles and builds on the traditional spirit of self-reliance and solidarity to pool community resources for safeguarding its endangered intangible cultural heritage.

The Philosophy of the Fund

Culture has got a spiritual value, therefore its preservation cannot be left to whom it may concern. Although the material aspect of culture may have economic value and can be developed and adapted to forces of demand and supply, the spiritual value must be harnessed and protected by deliberate and collective community action.

Traditionally, safeguarding of cultural heritage was perfectly integrated in the process of life to the extent that life itself was an expression of safeguarding heritage.

But today, the invading foreign technology and heavily financed external life styles are disabling the traditionally evolved mechanisms of safeguarding identity and heritage. This demands deliberate programmes and resources to lift the values of the traditional experience and adapt them to the ever changing and advancing modern technology and life styles.

This also requires using the traditional spirit of self-reliance, solidarity and resilience and that evolved sense of threat to identity and develop new mechanisms of mobilizing safeguarding resources which are adapted to the modern development paradigm.

No identity or heritage can be preserved by externally inspired initiatives and resources, when the bearers of such heritage with their attendant moral, spiritual and material resources are passive. Preservation of identity and heritage of any society is about confidence, resilience, creativity, largeness of spirit and independent

mind and means. **No society in the world can have its Identity and heritage safeguarded solely by International Charity.**

“

“Busaho muntu aliruga aheru akajunira ebyawe ebikuraranga,obu iwe mukama wa kantu emikono oitaire hakifuba.Baisenkuru itwe bakagamba kandi bakigumya ngu mucwezi njuna buli nagaawe oitaireho, mukama w’omufu nuwe akwata mbere hajunzire, omukono gusemerra munsahu yagwo, obukama bw’omuntu kwekorra”

”

When Executive Director of *Engabu Za Tooro*, Mr. Stephen Rwagweri was addressing clan leaders on revitalization of the traditional spirit of self-help and solidarity for building efforts for safeguarding Empaako ceremonies, he said

“

“As a fundraising expert in the context of the modern development paradigm, I can move around the world and raise thousands of charity dollars supposedly for funding preservation of Batooro culture as a living reality, but I am sure that I will preserve nothing until the Batooro themselves wake up to the need of preserving their own heritage, using their own ancestral spirit of self-help and solidarity and pooling their own immediate resources.”

”

Tutemu Engaro Self-help Cultural Fund is not merely about raising money but inspiring a philosophy and a way of thinking that heritage will only be safeguarded by collective energies and humble contributions of its own bearers. As *Engabu Za Tooro*, *we don't want to use this international assistance and creat impression which deceive people that we can fly around the world and raise external money to safeguard any community's heritage when its own bearers are indifferent and not putting up their own resources.*

Empaako: An endangered heritage



Certificate of UNESCO Inscription of Empaako Heritage

Basing on research findings and petitions of communities as contained in a nomination dossier submitted by Uganda in 2012, UNESCO inscribed Empaako heritage on the world list of intangible cultural heritage in need of urgent safeguarding. This makes an international statement that the heritage is threatened by extinction and therefore needs urgent and collective action to restore its viability.

What actually shows that Empaako Heritage is threatened?

- ◆ Naming rituals and ceremonies have been abandoned and associated knowledge is drastically getting lost.

A particular society is recognized by its rituals which form the basis of norms and values and, once such rituals are abandoned completely, then that cultural identity disappears from the face of the earth. Empaako given without performing the attendant rituals is like a Christian name given without baptism. It has no cultural meaning and eventually fades away

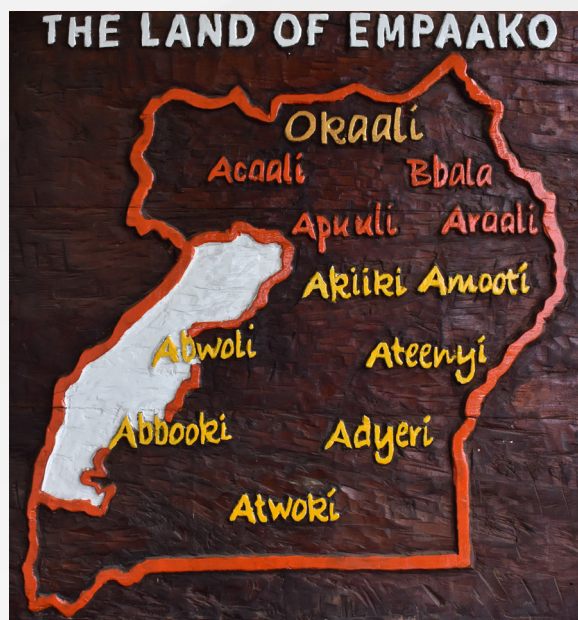
- ◆ Diminishing use of the Runyoro-Rutooro language even in its own ancestral territories and its uncompetitive development and integration in modern education and communication.

Any cultural identity survives in the vibrancy of its indigenous language which is both an embodiment and a vehicle of transmission of values and practices. The dying of a language means dying of a cultural identity of its bearers.

- ◆ Weakening and malfunctioning cultural institutions like lineages and clan institutions which support and propel values and customs.
- ◆ Diminishing capacity of this heritage bearers to remain as custodians to their cultural sites and ancestral territories.

Urgent action that is needed to be taken

- i. Comprehensive documentation and publication on rituals, ceremonies, folk stories and traditional music and dance and adapting them to libraries, museums, schools, theatre and the Internet.
- ii. Mobilization for revitalization of observance of naming, marriage and succession rituals and ceremonies.
- iii. Scholarships to support producing cultural and Runyoro-Rutooro language professionals
- iv. Mobilization for strengthening lineages and clan institutions.



Background to establishment of Tutemu Engaro Self-Help Cultural Fund

Beginning with 2010, *Engabu Za Tooro* mobilized Batooro, Banyoro, Banyabindi, Basongora, Bategwenda and Batuku communities for nomination of Empaako and Koogere oral tradition for UNESCO inscription. The research and nomination campaign required a lot of funds which were mobilized locally from individuals, clans and communities.

In 2013, UNESCO inscribed Empaako heritage and in 2017 UNESCO approved co-funding of the first Empaako heritage safeguarding project.

As it is the principle of UNESCO, the funding could only be requested with commitment that, there will be a local contribution which was determined at 20% of the project budget.

UNESCO entered a co-funding contract with *Engabu Za Tooro* in 2018 and the Assembly of clan leaders ratified the contract on 7th/04/2018 at *Engabu Za Tooro* offices, making the following commitments;

- ◆ To develop multiple strategies for raising the 20% contractual contribution to the project budget within the two years-life span of the project. This 20% of the project is equivalent to about 200,000,000 Ugx since the total project budget is about 1,000,000,000 Ugx.
- ◆ Raise funds locally and fulfill the commitments made in the overall Empaako safeguarding programme documents of sponsoring at least 10 University degrees in Runyoro-Rutooro language as a local community contribution by the end of 4 years from 2018. This is estimated at Ugx 100,000,000.
- ◆ Communities use the impact of the UNESCO Co-funded project to mobilize and build capacity to go beyond the confines of the approved budget, in scope and initiate and implement other community-self financed safeguarding initiatives. The UNESCO Co-funded project must work as a catalyst and stimulate on-going safeguarding initiatives by the communities themselves.

The clans assembly elected a committee to re-inforce *Engabu Za Tooro* and generate ideas for building the strategy for raising the resources.

In their final statement they asserted:

“

“As clan and communities, we must participate in this UNESCO Co-funded Empaako safeguarding project as proud and confident owners and contributors but not as helpless recipients of international charity”

”

The Name of The Fund

The name of the fund is “Tutemu Engaro” which means “**Lets join hands**”.

According to the Batooro traditional philosophy, the expression is a passionate call to pool collective energies and resources towards a task of collective value and which demands collective efforts. The expression appeals to the traditional spirit of solidarity, collective responsibility, collective ownership and inspires community resilience and self-reliance.

This philosophy is expressed in the following traditional proverbs among others;

- *(Ihanga rukanga likwatanizibwa) Nation building calls for collective efforts*
- *(Agahikaine nugo gaata igufa) literally, collective energies is what breaks the bone*

The Slogans of Tutemu Engaro Fund

The slogans of the fund include;

“

“Shared heritage and shared responsibility to safeguard it”

”

“

“Mucwezi njuna naagawe otaireho”
(God helps those who help themselves)

”

The Account Name of the Fund:

Tutemu Engaro

Account Number: 1300080066

Bank:

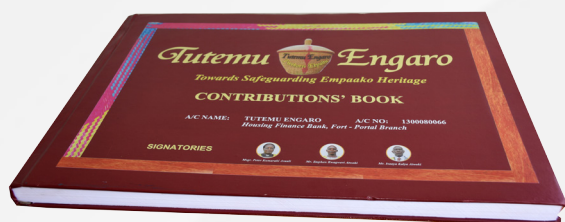
Housing Finance Bank, Fort Portal Branch

The Symbols of the Fund

1. Tutemu Engaro Book

This is a big book branded and customized to the purpose of registering the contributions to the fund. A book and a pen for registering voluntary contributions to a common pool, for the purposes of charity or a collective need is a well-known practice that has evolved to a tradition among the Empaako communities. The practice symbolize charity, community self-reliance, solidarity and shared responsibility, life and destiny. Every contributor will sign in this book and it will provide data for dissemination on the progress of the fund, public acknowledgment of contribution and finally, **it will be put in the community archives to act as a historical reference and testimony of contribution and community self-help efforts.** The book is structured to capture the basic information about the contributor including name, amount of contribution or type of contribution, date of contribution and signature or thumb print of the contributor. It is brown in colour and dotted with images of barkcloth and traditional mat. These symbolize shared

culture, tradition and destiny. It shows the account number and signatories who are also the trustees of the fund.



2. A big traditional basket

A basket symbolizes collection of small contributions to make a common pool. The practice is entrenched in people's traditions. In this case it symbolizes pooling resources for safeguarding intangible cultural heritage.



An elder drumming to call people for contribution. (Mwije Tuteme Engaro Tujunire Ebyaitu)

Traditionally, a drum was, among other purposes, a means of public communication

and different drum beats were used to call people to assemble for different collective actions. In this case it symbolizes a call for contribution for a collective action of safeguarding shared heritage.

Objectives of the Fund

1. To mobilize local contribution of Uganda shillings 200,000,000 towards the budget of the project UG-01210 running from February 2018 to February 2020.
2. To mobilize the local contribution of sponsoring at least 10 university degrees in Runyoro-Rutooro language by 2023 as a part of the overall programme of safeguarding Empaako heritage as submitted to UNESCO at nomination for inscription.
3. To establish modern mechanisms of mobilizing collective resources and initiating community funded projects of safeguarding the intangible cultural heritage.
4. To revitalize and entrench the community spirit of self-reliance and solidarity in safeguarding the community's own intangible cultural heritage.

The Trustees of the Fund

Two Elders of polished and accomplished personality, proven integrity and who are highly respected in society and Executive Director of *Engabu Za Tooro* will be the main fundraisers and custodian of the fund. They have the following functions;

- (i) They are the main fundraisers and will intercede for the fund and inspire contributions.
- (ii) They are the custodians of the fund and stand as security to guarantee that the fund will serve the intended

and expressed collective purpose and values.

(iii) They are the signatories to the fund's bank account.

They include;

a) **Msgr. Peter Kumaraki Araali**



This is a retired educationist, (Head Teacher), a senior clergy of the Catholic Church and retired Vicar General of the Catholic Diocese of Fort Portal, a Basiita clan leader and senior elder.

b) **Mr. Isaaya Kalya Atwoki**



This is a retired civil servant, a reknown

grand parent passionately called Papa by the community, a member of high profile Tooro nobility and a senior citizen of a national repute.

c) **Mr. Stephen Rwagweri Atwoki**



This is a social worker, writer and a community development consultant of international repute.

He is the founder of Engabu Za Tooro NGO and the resilient spirit and anchor behind the programmes upon which this fund is built.

Why should someone contribute to the fund?

- Someone may contribute to the fund because of the desire to safeguard the shared heritage where he or she is a bearer and is convinced that the fund is well thought out and secured to serve purpose for which it was established.
- Someone may contribute to the fund because he or she sympathizes with the bearers of the heritage or the mission of people who are committed to safeguarding their heritage.

Who may contribute to the fund?

- ◆ People in their individual capacities.
- ◆ Families
- ◆ Clan treasuries
- ◆ Corporate companies
- ◆ Groups, Associations and community based organizations and Non-governmental organizations
- ◆ Local governments at Sub County and District levels.

Forms of contributing to the fund

- ◆ Direct cash contributions
- ◆ Discount on services or sells to the project activities.
- ◆ Bank cheques contributions
- ◆ Contribution of assets which have monetary value.
- ◆ Buying branded articles like T.shirts, Jumpers etc.
- ◆ Speak for the fund.

Forms of acknowledging contributions

- ◆ An official and clearly branded receipt.
- ◆ List of contributions read on weekly radio programme. (*Tutemu Engaro Radio Porgramme*)
- ◆ List of contributions published in *Engabu Za Tooro* Annual Reports.
- ◆ Contributions are permanently registered in the Big Brown Book for the fund.
- ◆ The scholarships and actitives funded by the fund are publicly announced and published.

Governance of the Fund

The fund is established as a programme and under legal establishment of *Engabu Za Tooro* which is incorporated in Uganda as a company limited by guarantee and so the Board of Directors of *Engabu Za Tooro* is the supreme governing organ. The fund has an advisory committee led by the three trustees who include Msgr. Peter Kumaraki Araali, Mr. Isaaya Kalya Atwoki and Mr. Stephen Rwagweri Atwoki. This advisory committee co-opts members from the clans' representative forum.



The Advisory committee approves the use of the funds from the fund based on the original objectives and targets of the fund. This committee also establishes operational rules which govern day to day management of the fund.



Engabu Za Tooro Board of Directors with the Patron, Prof. Oswald Ndoleriire (second left), the officiating visitor, Prof. Edward Rugumayo (middle in glasses) and the organisation's lawyer, Counsel Victor Businge in (black gown)

Management of the fund

There is a team at the secretariat that carry out the day to day operations of the fund.

This is composed of the secretary, the accounts assistant and mobilizers who use both electronic and physical means to promote the fund.

Methods of mobilizing the community for contributing to the fund

1. Produce and launch, audio-music about the fund.
2. Produce a video on the fund.
3. Publish customized and branded receipts of the fund.
4. Open a branded and specific bank account for the fund.
5. Organize a team for promoting the fund through radio.
6. Organize a team for promoting the fund through social media.

7. Open a fund's contributions book and put it at the strategic place.
8. Launch the fund.
9. Publish cumulative contributions.
10. Run a recorded statement on radio about the fund.

Means of Effecting the Contributions

- I. People may come to offices of EZT and make their contributions
- II. They may deposit directly to the back account details provided
- III. May use mobile money services
- IV. They make direct contributions at public events and sign in the **TUTEMU ENGARO** book
- V. May call the trustees through EZT office contacts to visit them and receive the contribution

Is contributing to a community self-help fund for safeguarding heritage possible in Tooro and other Empaako communities?

What some Tooro elders have said overtime about the spirit of self-help.

Omugurusi Yosamu Bitanywaine Rubombora (RIP).

In 2005, this elder was driven by his Nephew Dan Rubombora and visited *Engabu Za Tooro* offices. While talking to the Executive Director, Mr. Stephen Rwagwari, he gave a lengthy appreciation of the work that was being done and stressed that the hope of survival of Tooro heritage rests in such initiatives. He further stressed, with great passion, that

“

“Any positive initiative for preservation of the Batooro heritage and identity can only make meaning if the Batooro themselves contribute and use their own resources”.

”

He suggested opening a local self-help fund and right away went for his small bag and pulled an envelope containing Uganda Shillings 500,000 and put it on the table as his contribution to the fund he had in mind. Being sick and weak, he immediately retreated to his car and was driven back home.

Since *Engabu Za Tooro* had not conceived any plans of mobilizing the community for the self help fund, we were puzzled what to do with the contribution given the intentions behind it. This elder died in 2010 but his gesture left an enduring lesson and remained a challenge to the collective consciousness of *Engabu Za Tooro* membership. This foresightedness is remembered with passion today and inspires us in the current action and hence *Tutemu Engaro Self-help Cultural Fund*.

A case of community self-help funding to Empaako nomination campaign 2011 to 2016.

In 2010, *Engabu Za Tooro* launched a campaign to use local contributions and carry out research and nomination of Empaako heritage for UNESCO inscription on the world list of intangible cultural heritage. This campaign used about Uganda Shillings 100 million on field work, postage, stationery, foreign trip to UNESCO headquarters in Paris, producing 2 documentaries, meetings, training and rehearsals for performing groups and organizing a public event for Uganda culture minister to meet stake holders before government signs the people's request to UNESCO.. These funds were contributed a hundred percent by clans, communities and individuals mainly in Tooro. During that campaign the following cases stand out with something to teach us and inspire today's efforts for *Tutemu Engaro Self-help Cultural Fund*.

1. Msgr. Peter Kumaraki Araali

After hearing the then launched Empaako

nomination campaign, Msgr. Peter Kumaraki moved and looked for the organizers to enrol himself for the planning meetings. When he was proposed, he offered to chair the nomination committee of which core responsibility was to raise the required resources from Tooro community to fund the research and mobilization. He drained his personal resources to make contributions almost on a weekly basis. He collected small contributions from almost everyone he knew, using his broad network as a senior catholic clergy and a long serving educationist who has taught and groomed many people and are now spread everywhere in Uganda in the diaspora. His catchy message was

“

“This is our heritage, this is our own cause and it is our own responsibility to finance it”.

”

Ultimately, out of small individual contributions when totaled up, he collected millions of Uganda Shillings that sustained the campaign for five years.

2. Elder Isaaya Kalya Atwoki

Right from 2012 to 2017, Elder Isaaya Kalya dedicated about Uganda shillings 100,000 per month from his pension account to run the activities of the Empaako campaign.

3. Transport offer

One of the Tooro serving bus companies offered to transport the main researcher and Director of the programme, Mr. Rwagweri Stephen to wherever he is travelling within Uganda through the arrangement of standing exemption from paying fare for the buses of that particular company, for about five years.

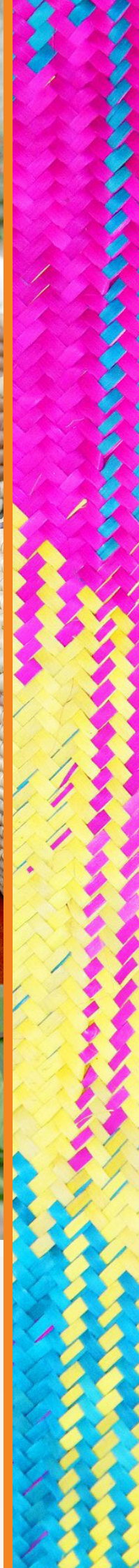
4. Several people made small but regular contributions.

These among others include; Peter Mugenyi Babuza Abbooki, artiste Kigambo Moses Araali, Mr. Ssenyonjo Tadeo Mukwano Akiiki, Mr. Robert Tumuhairwe Araali, Mr. Stephen Alinaitwe Akiiki and Mr. Makune clovice Araali.

These are not people who have surplus resources but they have strong spirit to contribute to a collective cause.

5. There were also a good number of people who gave a one off contribution and some of them with big amounts depending on the capacity of the contributor and how she/he has been approached.

The great lesson is that it is possible to establish credible mechanisms and attract self-help contributions from Empaako communities for safeguarding cultural heritage.



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