

KARAMOJA CULTURAL ASSOCIATION 2018 KAABONG CHAPTER

OFFICIAL FRONTLINE MAGAZINE FOR THE EVENT

KARAMOJA CULTURAL ASSOCIATION 2018 KAABONG CHAPTER presents

THE 5TH KARAMOJA CULTURAL EVENT 2018



28TH AUGUST TO 1ST SEPTEMBER 2018
AT KAABONG DISTRICT

With unity and peace, we cherish our culture for the development of Karamoja.
EMORIKINOS EKINYOMA EYOKOTAL TOPOLOO KARIMOJONG.

Main activity Dialogue on Peace, Security and Natural Resources,
Education and Land Tenure.

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	Court Hall	Dialogue on Conflicts and Dialogue on Peaceful Resolutions mechanism	Research Team & MERCY CORPS, IGAD	LOKIRU PIUS, LONYIA JOHN, ATEU BENJAMIN
	St. Monica Hall	Dialogue on Education	Research Team & ADRA UGANDA AND EEEM.ORG	ODWAR SIMON, IMURET REGINA & IGIRA ROSE MARY
	St. Monica Hall	Dialogue on Cultural practices with Elders	Research Committee and Culture and Heritage MoGLSD	ITAE RAHAEL, DAVID NAYER & NAKONG ROSE, LOMERI JONH MARK
2.00 pm -4.00 pm	Kaabong SS Ground	Traditional Dances of all types	CULTURE AND HERITAGE COMMITTEE	BAATOM BEN KORYANG, NAKWANG EVALINE AND LOMER DANIEL
4.00 pm- 6.00pm	Memorial Ground	Football, Volleyball, Netball	KABISA & ALL TEAMS	KODET PHILIP AND NGELECHA JUDITH
	Sports Club	Pool Tournament	KABISA & ALL TEAMS	LOKIRU GABRIEL LOGIRA MICKDAD
6.00-12.00am	Kaabong Resort	Karamoja Ambassadors night and Elder's Akiriket Mediation night	CULTURE AND HERITAGE COMMITTEE	AYEN RENA, NAPEYOK JOAN, LONGOO PASQUALE ALAKAS JOESPH
DAY FIVE: CLIMAX DAY: JUBILATION, KEY NOTE MESSAGES, INTRODUCTION OF KEY GUESTS, CERTIFICATES AND MEDALS				
8.00-10:00	Memorial Football ground	All teams assemble and start the match to Kaabong SS	PROTOCOL AND EXECUTIVE COMMITTEE	PAAK PETER PEX, DADA ROSS AND NAKWANG EVALINE
10:00-11:00	Kaabong SS	Jubilation by various groups		
11:00-2.000	Kaabong SS, KEY NOTE SPEECHES AND CERTIFICATES			
		LCI	PROTOCOL AND EXECUTIVE COMMITTEE	PAAK PETER PEX, DADA ROSS AND NAKWANG EVALINE
		LCIII KAABONG TOWN COUNCIL		
		KCA 2018 CHAIRPERSON/ CERTIFICATES		
		C/P KCA		
		LCV / CERTIFICATES		
		RDC KAABONG		
		C/P KPF ADDRESSES		
		MINSTER OF KARAMOJA ADDRESS		
		MINSTER OF GENDER LABOUR AND SOCIAL DEVELOPMENT ADRESS		
		GUEST OF HONOUR ADDRESS Giving of certificates, land titles and Medals		
	Kaabong ss	Traditional meals and refreshments		
2.00 pm -dawn	Various Venues	Continued Celebrations		
DAY SIX : 2ND /08/2018 DEPARTURE AT LEISURE				
FOR PROGRAMME INQUIRY CONTACT:				
LENA GODFREY LOKWANG: EXECUTIVE GENERAL SECRETARY (0772835724)				
LOMOE SIMON PETER LOKURE: EXECUTIVE CHAIRPERSON KCA2018 KAABONG CHATER (0772343367)				



Plot 13 Moroto Road P.o Box 55 Kotido –Uganda

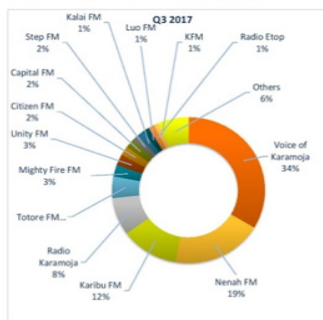
VOICE OF KARAMOJA 92.7 FM (ETOIL A KARAMOJA)

Voice of Karamoja 92.7 FM is a community radio station serving the community of Karamoja. The station is owned by Kotido Catholic Diocese and broadcasts from Kotido Town at Plot 18, Moroto Road. The station's signal is boosted by a 3.5 Kilo Watt Transmitter (presently operating at only 1Kilo Watt) and a 50 metre high mask.

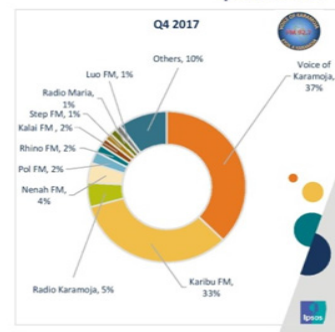


Staff of VOK FM 92.7 with the Bishop of Kotido Diocese

DAR 2017 – KARAMOJA SHARE



Ipsos Connect



Graph showing VOK 92.7 coverage

VISION: To become the leading source of dependable and constructive information for the entire community in Karamoja and beyond, contributing towards a peaceful and prosperous society.

MISSION: To create content that informs, educates, inspires and entertains the community in a culturally sensitive manner through researched consistent high quality programs and to contribute towards a peaceful community that is self sustaining by promoting peace, harmony and development in the rural communities of Karamoja region.

OUR VALUES

Integrity and respect for every individual, Tolerance and promotion of the culture of dialogue, Social justice, Forgiveness, Preservation of life and nature, Being accountable to our audience

COVERAGE: Our signal covers the districts of Kotido, Moroto, Abim, Kaabong, Napak, Nakapiripirit and Amudat including parts of the neighbouring Lango, Teso, Acholi and Turkana regions.

TARGET AUDIENCE: The radio targets the Karimojong community as its primary audience with programs broadcasted in mostly the Ngakarimojong language and English. The radio also hopes to connect the local communities, development partners, local government, policy makers and all actors involved in peace, security and development by strengthening the connection and spreading valuable information and knowledge. Voice of Karamoja began broadcasting on July 1st 2015 and has risen to command a high listenership in Karamoja and the neighboring areas owing to its popular programming informed by the needs of the audience. The most recent audience survey by Ipsos, an independent media research agency, puts Voice of Karamoja to be leading in listenership in Karamoja region. The station seeks to play a significant role in helping to inform the community and empower them to hold duty bearers more accountable, thereby improving transparency and service delivery.



Coporate Social Responsibility of Radio Voice of Karamoja (Giving Radios to the community)

Voice of Karamoja also strives to help build a greater sense of inclusion and belonging among the Karimojong community at a wider national and regional level and to play a major role in guaranteeing a more appropriate development policies and strategies by influencing policy and decision makers. Through its community-driven programs, the radio engages in participative dialogue with community leaders and residents alike; provides a wide range of culturally relevant and informative programs with a view of offering opportunity for all to interact on air about issues affecting them. The station uses state-of-the-art equipment to produce and broadcast high quality programs. Voice of Karamoja has staff members who are able to communicate professionally to meaningfully influence decision-making and contribute to grassroots debate between the various ethnic groups in Karamoja for a peaceful co-existence. Presently, our transmission lasts from 6am to 10pm with segments comprising a religious, current affairs and interactive programs focusing on a range of topical issues. The station also has a robust solar system and stand-by generators that make our transmission dependable. Voice of Karamoja has a Board of Directors and a well-defined management team that ensures continuing development and success with an overall goal to contribute towards a peaceful and developed community.

CONTENTS

The EDITORIAL



Editor

Karamoja Cultural Association (KCA) 2018 Kaabong Chapter is the fourth gathering since its inception. The first was held in Moroto District in 2015, the second was held in Kotido in 2016 and the third was held in Nakapiripirit (Nabilatuk) in 2017. The other three districts will host as it was agreed that the event should be rotational among the Ngikarimojong Districts in order to share and appreciate the cultural wealth and diversity enjoyed by Karamoja Sub Region.

This event brings all people from the from all over Karamoja and the neighbourhood with ateker cluster members coming from Kenya, Southern Sudan, Ethiopia, Teso Sub Region and Lango Sub Region. In this magazine, there shall be programme of the whole event, key note messages from a number of people, there shall be historical data for Ngikarimojong people, with some brief about the major District information and an exhaustive historical information about the ethnic groups in Kaabong District. There are lifestyle articles, a number of Kaabong ethnic wise saying, riddles, poems and proverbs. There are adverts from various business partners. It is our sincere wish that this magazine becomes a source of cultural instruction, informative, entertaining and instrumental document to be revered by whoever comes into contact with it.

Ngikarimojong elders are the cultural libraries of Ngikarimojong tradition and cultural practices and their participation in this event is of significant recognition. Most of the historical data herein would have been fault without their input. It is upon this that we think of establishing a Museum in which these kind of information can be stored and referred to by the progressive generations to come; this information can also aid development partners and tourist in case of any cultural specific information.

The magazine contains the key note message, the researched information about Karamoja and Kaabong in particular, this may be a very resourceful magazine for the family, acquire one and you have guarantee learning for the family. We thank you for the participation and contribution towards the success of this event.

BACKGROUND OF KARAMOJA CULTURAL ASSOCIATION

In the 1995 constitution of the republic of Uganda and as amended, the government recognized the need to preserve the people's cultural heritage. This is clearly spelt in article 37 that states that "Every person has a right as applicable to belong to, enjoy, practice, profess, maintain and promote any culture, cultural institutions, language, tradition, creed or religion in community with others". The national objectives and directive principle state policies XXIV (a) and XXV): It states that *"The cultural and customary values which are consistent with fundamental rights and freedoms, human dignity, democracy and with the constitution may be developed and incorporated in Ugandan life. The state shall: -promote and preserve those cultural values and practices which enhance the dignity and well-being of Ugandans (XXIV (a). The state and the citizens shall endeavour to preserve and protect and generally promote the culture of preservation of public property and Uganda's heritage (XXV)".* With this in mind, the government reinstated the traditional cultural leadership structures/institutions. The Ministry of Gender, Labour and Social Development regulates these. The preservation of the cultural heritage and natural

resources preserves the beauty of Uganda and hence making Uganda truly the PEARL OF AFRICA.

In view of the above and particularly in the year 2003, it became common in Kampala Capital city of Uganda to have ethnic groups show up their cultural identities once in a while having what came to be called CULTURAL DAY OUT. It is around this background that the Karimojong elites working and studying in Kampala came together, dressed traditionally matched along the streets of Kampala. They shared a lot of cultural beliefs, foods and stories. This came to be initiated as an annual event called KARAMOJA CULTURAL DAY OUT and similarly the IK CULTURAL DAY OUT were instituted in Kampala. It now a common practice from the universities around the Country (Uganda) to have what is called CULTURAL GALLA, where students at higher institution of learning show case their cultural values. Ugandans in Diaspora are said to have similar cultural events. These have so far caught the attention of many people. Although this activity improved Ngikarimojong identify and sense of belonging in Kampala and other parts of the country, the event did not have the endorsement of Ngikarimojong Traditional council of Elders and the participation of the local communities. With this in mind, the Karimojong elites and with consultation with Karamoja elders decided to have the event celebrated and commemorated annually within Karamoja. The event then was first celebrated in Moroto District in 2014. This was the launch of what came to be called KARAMOJA CULTURAL EVENT, resulting into the formation of KARAMOJA CULTURAL ASSOCIATION. This event attracted participants from all the Districts of Karamoja who did show case cultural dances, foods, exhibition of cultural heritage, performing some cultural rituals, exhibition of cultural artifacts, dialogue, games and sports among others. This was meant to help the Ngikarimojong to reflect on the cultural values to be cherished and eventually to be handed over to the next generations. The second event took place in Moroto District again in 2015. Thereafter the event was made to be rotational around the Karamoja Districts; the third event took place in Kotido District in 2016, the fourth took place in Nakapiripirit at Nabilatuk in 2017. In the previous events, the occasion did not only attract Ngikarimojong but also attracted the participation of development partners, local government leadership and even national and international level actors. This year (2018), the fifth annual event will take place in Kaabong District.

Karamoja sub region has for long been known for its extreme marginalization and poverty index. The Sub region has continued to lag behind as most development indices indicate. Therefore the following indicators remain clear in Karamoja sub region; challenges related to food and livelihoods, agriculture, land and the environment, local capacity development, and the continued threat of insecurity.

These coupled with attitudes of past government contributed to further underdevelopment of the Karamoja Sub region. At one point, one of the earlier presidents of Uganda was quoted saying "We cannot wait for Karamoja to develop ...The combination of the three factors; the colonial penetration process, the economic distribution that followed, and the rolling out of formal education contributed to this state of affairs. Karamoja Sub region was thus synonymous to statements such as primitive community, cattle rustling area, a place of lawlessness, a human zoo, a place of lack of moral aptitude to mention but

a few. The cause was both external and internal. However, there is enormous potential for the further development of various forms of tourism in Karamoja. The Karimojong have maintained their traditional dressings and many other aspects of traditional life; such as homesteads (Erre); hairstyles; embroidery; facial and body scarification; songs, dances, drama and poetry; art and crafts; traditional religion; cultural institutions; customary ceremonies; and, tribal marks on Livestock. To justify the rich Ngikarimojong culture/heritage. Most of these aspects need preservation. In November 2012 the first Karamoja Museum, was opened in Moroto but this needs to be developed further, in 2017 the first Miss Tourism was elected from Karamoja; Elma Kapel won at National level, to enhance in national and international promotion of tourism and culture. Karamoja is also home to some of wildlife species that exist nowhere else in Uganda. Significant investment is required to realize full development in tourism one of the objectives this cultural event seeks to explore and contribute in achieving.

Some Cultural practices that need attention and perhaps change are; Female Genital Mutilation (FGM) amongst the Tepeth, Pokot and Kadam ethnic groups and yet this is illegal in Uganda, the practice of not using latrines compromising with hygiene and sanitation practices, the practice of male children herding animals and female early pregnancy/marriage that lead to keeping children out of school, and tradition of cattle raiding and the associated insecurity.

We are grateful that cattle raiding is now a thing of the past - thanks to the Government's disarmament programme, local leaders [formal and informal], the Church and CSOs that all worked hard to bring, promote and protect peace.

These and many other underlying factors resulted into many periodic and severe disruptions to the survival and livelihood systems of most communities in the sub region leading to Karimojong vulnerability. The growing modern cultural disparities and confusing moral values were checking the traditional and cultural practices and cherished values of Ngikarimojong. These and many other earlier practices left the Sub Region undeveloped state where cultural values were being eroded slowly but most surely. It is around this background that a group of Karimojong came up to call into attention of cultural identify, unity and peaceful co-existence among Ngikarimojong and related neighbours.

KARAMOJA CULTURAL ASSOCIATION 2018 KAABONG CHAPER

Karamoja Cultrual Assciaton 2018 Kaabong Chapter was formed the time Kaabong District was elected to organize for the cultural event of 2018. The main Purpose of the association is to continue facilitating the commemoration of the cherished cultural values of Ngikarimojong. The Vision is to develop socio-cultural centre as Archive of historical information for Ngikarimojong by 2030.

The Mission is: Through annual celebration of Karamoja Cultural Event, it will enhance peaceful co-existence, Unity, collaboration and accelerated development in the Sub region her neighbours where cultural values shall be marketed through tourism and interactions.

The Core Values shall be: Cultural identity, Peace, Unity, Equality, Transparency and Accountability. During the preparatory phase for the celebration of Karamoja Cultural

Association 2018 event, it was resolved by the general assembly of the preparatory committee that Kaabong Chapter forms the association that shall continue supporting the event on annual basis. A number of policy and administrative structures (committees) were set; Executive committee, Publicity, Finance, Culture and heritage, Welfare among others. The Executive committee was tasked to spearhead the preparation of the event. The constitution was put into place, the association was registered in the District with the registration number KDLG/CBOS/330, the bank accounts were opened and the details are A/C Name: Karamoja Cultural Association 2018 Kaabong Chapter, A/C Number 9030014791603, Stanbic bank Kotido Branch. A/C Name: Karamoja Cultural Association 2018 Kaabong Chapter, A/C Number 3201804354, Centenary Bank Kotido Branch.

WHAT THEN IS UNIQUE TO EXPECT FROM KAABONG DISTRICT.

Population of Kaabong Compared to the rest of the Country. The total population of Uganda as per 2014 census was put at 34.6 million with females constituting 51% (17.7 million) and males 49% (16.9 million). There are 65 known ethnic groups in Uganda. The largest ethnic group is the Baganda with a population of 5,555,319 and one of the least is the Mening in Kaabong district (2,655). Kaabong District which is to host this annual (2018) event is unique in Karamoja, in that out of 11 ethnic tribes (37-Dodoch, 38-Ethur, 40-Ik(Teuso), 42-Jie, 46-Karimojong (Matheniko, Pian and Bokora), 54-Mening, 56-Napore (Ngiporein), 57-Ngikutio, 59-Nyangia (Nginyangia), 60-Pokot and 64-So (Tepeth). Kaabong District alone houses 6 ethnic tribes, these are; Dodoch, Ik, Ngiporein, Nginyangiya, Ngimening and Ngikutuo as recognised by the 1995 constitution of the Republic of Uganda. The District therefore is rich in cultural diversity, having 15 clans, with numerous sub clans, totems. The population of Kaabong district is 167,879 divided into 88,500 females and 79,379 males (The break-down of the population groups living in Kaabong district was as follows: Dodoch = 129, 102; 69,800 female & 59,302 males, The Napore=25,417; 13,080 females & 12,337 males, The Ik =13, 939; 7,094 females & 6,845 males, the Nyangia=9,634; 4,883 females & 4,751 males, The Nyikutio=5,729; 2,972 females & 2,757 males and The Mening=2,655; 1,391 females & 1,264 males) .

International boundaries of Kaabong District

Kaabong is the only District in Karamoja with two international borders Kenya to the East and South Sudan to the North whose interaction has had a lot of influence to the livelihoods and cultural set up of the people of Kaabong. The Geographical topography of Kaabong District Kaabong District has a number of natural features such as mountains, hills, rocks, seasonal and non-seasonal rivers/springs, valleys, escarpments, forests, gold mines, marble mines, limestone mines and hosts one of the best game parks in Africa (Kidepo Valley National Game Park) from where many clans and sub clans shall be able to physically interface with their (living) animal totems. These make this annual event unique and interesting to learn a lot of cultural values from. The 5th Karamoja Cultural Event 2018 Kaabong Chapter has been planned to take place from the 28th August to the 1st September 2018 at Kaabong Town

Council– Kaabong District. The theme of the event is: ***“With Unity and Peace, we cherish our Culture for the Development of Karamoja and the rest of “ATEKER” clusters -EMORIKINOS EKINYOMA ETAL YOK TOPOLOO KARIMOJONG KA NGULU ATEKER DAADANG”***.

This annual event seeks to bring together the communities of Abim, Amudat, Kaabong, Kotido, Moroto, Nakapieripit and Napak Districts, including other ATEKER communities from Teso and Lango from other parts of Uganda, Turkana, Masaai and Samburu from Kenya, Nyangatom from Ethiopia, Toposa from South Sudan, Massai from Tanzania and all the friends of Karamoja (Government, Non-government organisations, Public and private sector agencies, profit and non-profit making organisations, academia, religious institutions and well-wishers).

During the event a number of activities shall be conducted with the aim of:-

- 1) Rebuilding and strengthening unity and peaceful co-existence among the Ateker Cluster
- 2) Promotion of Karimojong cultural identity through tourism and exhibitions
- 3) Exchanging and appreciating cultural values cherished among many Ateker members
- 4) Documenting Karimojong Cultural values for informed decision making and for future generations
- 5) Stimulating developmental agenda by enhancing trade among the Ateker cluster.

The District will share her cultural heritage for peaceful co-existence especially through this cultural event.

The following activities will be carried out;

- i. Dialogue meeting and presentation of key note paper with development partners, cultural institutions and government agencies on critical advocacy issues in Karamoja specifically (Land, Peace and security for pastoral communities, Natural Resources, Environmental conservation and preservation in the phase of climate change, Gender equality and equity, Quality Education, Health, Food security and humanitarian emergency and governance issues in the development of Karamoja).
 - ii. Karimojong Elders’ Council (Akiriket) bulls and intercession ceremony, Laying of the foundation stone for Karamoja Cultural Centre (museum) and establishment of cultural clubs
 - iii. Planting of 10,000 hundred assorted tree seedlings during the event
 - iv. Award of medals to some prominent Karimojong who have contributed a great deal in Culture promotion and conservation.
 - v. Traditional Games and sports (wrestling, ekorobe, Ngikilees/mweso/chooro, etc)
 - vi. Exhibitions of traditional dances, local artists, artefacts, foods, drinks, attire (Mr.&Miss Karamoja Cultural Ambassador Mr.&Miss Karamoja Culture).
 - vii. Crowning of the cultural day (climax day)
 - viii. Production of frontline and after event magazines
- This is therefore an opportunity to show case our culture and be able to document values that can be transmitted from one generation to the next. The budget, programme and forwarding letter are attached herein. - **Editor.**



MESSAGE FROM

THE EXECUTIVE CHAIRPERSON KARAMOJA CULTURAL ASSOCIATION 2018 KAABONG CHAPTER

MESSAGE FROM THE CHAIRPERSON 2018 KAABONG CHAPTER

Dear All,

At the outset, I would like to thank all of you for the confidence and trust placed in me to lead our organization committee to prepare for this cultural event. We thank Karamoja Cultural Association, the mother organization who has been providing opportunities in cultural growth in Karamoja and now has gave us the opportunity to organize this annual event. We feel as an Association of Kaabong Chapter humbled to have been given this chance with providing a forum for our members to get together and feel the unity in diversity of our Ateker, kind of reunion to rejuvenate the positive aspects of our culture. In the coming year we expect Amudat District, the next host of the 6th annual event to enrich cultural heritage further.

As Karamoja Cultural Association Kaabong Chapter, I am delighted to say that we formed vibrant committees that will continue even after this event. We have an ambitious plan to establish a cultural and tourism centre for the people of Kaabong to continue appreciating cultural and tourism aspects of our place; we would need support from good willed and intention partners to this effect. I want in this particular time to acknowledge the tireless effort by my committee members: 1. Executive Committee members composed of the following (Lomoe Simon Peter Lokure C/P, Dada Ross Romano V/CP, Lena Godfrey Lokwang Gen Sec. Ngelecha Judith V/Gen.Sec. Paak Peter Pex Publicity, Akello Paska Vice Publicity, Lokwang Alfred TR, Akol Felister Confort VTR and Ajilong Betty Org.Sec): 2. The members of the Research Committee (Lolem Francis C/P, Lolem Charles Sec, Fr.Dr. Philip Lokel Advisor, Lokwang Mario Kubal TR,

Loupa Pius Mob, Ngorok Pasquale, Lochomin Peter Fred, Lokwaar Isaac Tempo and Koryang Esther).3. The Finance Committee (Engor Damian C/P, Abura Winnie, Nantia Lydia, Naboe Mercy, Koryang Emmanuel, Loyara Ben Alfred and Lokuta Joseph Mukasa). 4. The Welfare Committee (Achalei Kizito C/P, Nakwang Evaline, Nachomin Nancy, Hon. Nakwang Christine, Icumar Nancy, Atyang Jacline, Mukina Rukia, Akello Florence, Lokol Emmy Lomoji and Ayugi Eunice Kaabong).5. Construction and Transport Committee (Modo Augustine C/P, Lomodo Francis, Lokwang Simon Sec, Akorio Ibrahim, Akena Layo, Lokong Gabriel, Logwee Albine, Komol Peter kin, Lokapel Simon Kabaka Mob), 6. The protocol and Security Committee (Komol Joseph Midi C/P, RDC, DISO, DPC, UPDF, POLICE, CAO, D/CAO, SAO, MAYOR, TOWN CLERK) 7. Culture and Heritage Committee (Baatom Ben Koryan C/P, Loporon James V/CP, Lomeri John Mark, Itae Raphael, Lochoro Joseph Ligan, Koryang Mark Maraka, Nanyia Lydia Alum, Lobolia David Nayer, Logyel Johnsonic, Lopeyok Dominic) 8. Publicity Committee (Akello Paska C/P, Lomonyang Simon Adingili, Ateu Benjamin and Lodou Julius Lodou) and 9. Health and Sanitation Committee (Achila Godfrey Kibota, Lokori John Bosco, Meri Paulino, Achuka Denis,) I want to thank this dedicated teams whose efforts were purely voluntary and that may God bless you.

Once again I would like to thank each and every one of you for your support to have this event succeed. In a particular way I want to thank the supportive leadership of Kaabong District right from LC1 to the office of the president of the Republic of Uganda. I want in a special way to appreciate and thank the support and contribution from RIHAM and Uganda Breweries Limited (UBL); it is with their official sponsorship that we have this event well decorated and supported: I want to applaud you duo for the corporate social responsibility that you have extended to this event. I want with special interest to thank Hon. Hillary Lokwang for the enormous support to the event. To our dear rural bank Centenary, we are proud of your support to the event. I want to thank the development partners that have made the dialogues very enriching, we look forward to working with all of you in the near future. If you have any new ideas or suggestions to make our Association better, please feel free to contact us or any of my committee members.

My Culture and Heritage, For God and my Country!



STATEMENT FROM KARAMOJA CULTURAL ASSOCIATION (KCA)



Daniel Winter PUTAN – Chairperson KCA.

Welcome to the 5th Karamoja Cultural Event (KCE). As we continue to celebrate and strengthen our values, norms and practices through culture and tourism, it's important to appreciate that Karamoja is endowed with beautiful and rich culture, amazing scenery, minerals and more so **resilient people who have penetrated** the pain of cattle rustling, poverty, high illiteracy, land issues and marginalization since colonial era.

Since 2013, Karamoja Cultural Association (KCA) continues to partner with the Government of Uganda and Development Partners to support the process of re-building and strengthening culture and tourism systems in Karamoja.

We are proud to announce that the Karamoja Cultural Event (KCE) has so far been hosted in 4 districts of Karamoja - including Moroto (2014 & 15), Kotido (2016), Nakapiripirit (2017) and Kaabong (2018). The next districts as per KCA's schedule include Amudat (2019), Abim (2020) and Napak (2021). After the rotational framework, KCA will centralize the

cultural event in Moroto District at the proposed cultural centre (Nakadanya) as stipulated in its constitution and guided by Karamoja cultural leaders.

This year's event is enshrined under the theme "Emorikinos Ekinyoma Eyok Tal Etopolounioto Karimojong". The event will include tours to cultural and tourism sites (Kidepo National Park), traditional games and plays, cultural dialogue with elders, artist night, Mr. and Miss culture night, cultural walks, cultural camp fire, traditional dances and plays, traditional foods, recognition of Karamoja cultural advocates and presentation of the Karamoja agenda. On the same note, KCA would like to recognize the contribution of Mr. Lochode Livingstone Habarigan (Born of Kaabong District) for standing tall, voicing and popularizing Karamoja during his time with Radio Uganda. The event seeks to mobilize funds towards his social security.

In this regard, KCA would like to appreciate all stakeholders who have continued to support this course, more so the efforts of KCA chapters – Moroto, Nakapiripirit, Kotido and Kaabong for hosting the event.

As we continue to advocate and promote regional development, it's important we support and strengthen Karamoja Cultural Association to facilitate the Karamoja culture and tourism agenda.

Benefits of the Karamoja Cultural Event

It is a connector of all the ethnic groups of Karamoja and most importantly the Ateker cluster. Hence accelerating peace efforts and development in the region

It has provided Karamoja the opportunity to reflect, share & learn from one another, appreciate and celebrate its own values, beliefs and practices.

Boosted cultural tourism; Karamoja has the opportunity to show case and market the different traditional dances, plays, poems, foods, totems and traditional outfits.

It has provided a cultural driven platform for advocacy and resource mobilization through The Karamoja Dialogue. Processes are documented and implemented through our partner Karamoja Development Forum-KDF.



LOMURIA Betty – Vice Chairperson



LOOCHI PERPETUA Finance Secretary



NAPEYOK Jessica – C&T Coordinator



NAPEYOK Caroline – General Secretary



LORU Moses King – Organizing Secretary



ANGELLA Godfrey – Publicity Secretary

The event has facilitated the identification and promotion of various talents in Karamoja including artistes and Karamoja ambassadors (Mr. and Miss. Culture).

KCA's Next Steps

Integrate culture into governance: Integrating culture in the conception, measurement, and practice of development with a view to advancing inclusive, equitable, and sustainable development.

Focus on the cultural sector's contribution to economic development and poverty reduction: Support sustainable cultural tourism, cultural and creative industries, cultural institutions and culture-based urban revitalization as powerful economic subsectors that generate decent employment, stimulate local development, and foster entrepreneurship. In addition, culture-led economic development should take into account the protection

of cultural assets that are often fragile and constitute a unique and non-renewable capital.

Capitalize on traditional knowledge to foster environmental sustainability: Integrate traditional knowledge and practices in sustainable environment schemes and seek synergies between traditional environmental practices and high technologies.

Building on culture to promote social cohesion Promoting intercultural dialogue to harness social cohesion thereby, creating an environment conducive to development and will capitalize on the potential of the arts to promote social cohesion and develop entrepreneurship. Support the establishment of a Karamoja cultural center in Nakadanya, as per the Karamoja elder's guidance and facilitate the process of documenting historical events including the Naweikorot incident in Napak district and construction of a monument



ALAKAS Joseph - C&T Ambassador



AYEN D. Rena - C&T Ambassador.



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WE ARE AT YOUR SERVICE



THE 5TH KARAMOJA CULTURAL EVENT

THEME: WITH UNITY AND PEACE WE EMBRACE OUR CULTURE FOR THE DEVELOPMENT OF KARAMOJA AND THE REST OF ATEKER



MESSAGE

FROM LC 3 CHAIRPERSON
KAABONG TOWN COUNCIL

The Republic of Uganda
OFFICE OF THE LC III CHAIRPERSON
KAABONG TOWN COUNCIL

Guest of Honor

Ladies and gentle Men

I would like to welcome you to Kaabong Town Council

For long, culture has been the corner stone of unity and identity in a world of diverse culture, the Karimojong culture builds bondage and strengthens peace and co-existence amongst the Ateker cluster, aware of their origin as being the same.

Kaabong Town Council is proud to be the venue for this year's Karamoja cultural Event celebration.

I do welcome all of you to Kaabong Town Council, a place you can remember of her beautiful hanging rocks and a river with plenty of sand that divides the town into two and with plenty of water hidden beneath the sand all year round despite of our semi arid conditions/location.

While in kaabong Town council and District at large, Kaabong Town Council is represented by 10 tribes of which Dodoth clan are the majority, you will enjoy interacting with peaceful people of this Town who are very Hospitable and friendly, so feel free to be here. Kaabong Town Council is privileged to host of all of you at this 5th Karamoja Cultural Event 2018

I would like also on behave of the Mayors campaign to let you know that HIV/AIDS is still a threat to our community and affects the development of our Towns and Families, so I would like to ask you to interact freely but be careful HIV/AIDS is dangerous and lets prevent it every time.

I would like also to thank the NRM government for restoring peace and stability in Karamoja sub region, thanks His Excellency The president of the Republic of Uganda Yoweri Kaguta Museveni Enjoy your stay with us and leave at leisure, I wish you good stay and safe journey as you return to your various places. I say all this for God and my Country.

Hon. Ngorok Simon

Vice Chairperson, Kaabong Town Council

**MESSAGE FROM
THE CHAIRPERSON
LV KAABONG DISTRICT**



To all distinguished guests, the people of Ateker, the inhabitants of Karamoja, and entire people of Kaabong District allow me to welcome you to Kaabong and thanking all for being present here to grace this important occasion/ event. The Karimojong Cluster in Karamoja Sub region include the following 11 tribes as recognized in our constitutions; The Karimojong (Matheniko, Bokora & Pian), the So (Tepeth), the Pokot, the Jie, the Ethur, with the host tribes being the Dodoth, the Ik, the Nyangiya, the Okuti, the Napore and the Mening. Allow me to recognize the presence of all the Ateker Cluster members such as, the Toposa of South Sudan, the Turkana and the Pokot of Kenya, the Masaai of Tanzania, the Nyangatom of Ethiopia (our dear cradle land), the Teso from the entire Emorimor fraternity and the Lango of Uganda. Allow me also welcome all the cultural representative of Uganda from: Buganda Kingdom, Bunyoro Kitara Kingdom, Toroo Kingdom, Acholi cultural institution, Alur Cultural institution and all the fraternity of our dear citizens in Uganda represented here in this occasion. It is remarkable to observe this very important occasion which has brought all of us together as the ATEKER of Africa, East Africa, Uganda, Karamoja and Kaabong. The Local

theme therefore is "EKINYOMA EYOK TAL ETOPOLOOTO AYOK KWAP"- meaning "Let us embrace our culture for the development of our ATEKER place". When the ATEKER people embrace culture, it means we reap the dividends of brotherhood, peace, unity and development. I want to declare the NRM the heroes and champions of peace, unity and development for giving us this atmosphere to cherish our cultural heritage. To all the distinguished delegates and entire people of Karamoja fraternity allow me let you know that the pre-colonial governments created boundaries which later on divided the ATEKER people and the post-colonial and independence era found the ATEKER scattered into territorial boundaries of different countries and because of the same lifestyles of pastoralism and anomalism they found themselves struggling for the scarce available resources such as water, pasture, land, more livestock, etc within the territorial borders. This was exacerbated by the transhumance activities which resulted into conflicts that we have lived to witness and here are being judged and if not ashamed of our history to this effect. This state of affairs has been aggravated into wrong perceptions of the ATEKER

people believing to be enemies amongst themselves and so it is the reason why there is still mistrust, infighting, continuous conflicts the resultant in which the ATEKER cluster tribes still lagg beinde in the development, poverished, illiterate and disease bound in most of such indicators. This event is therefore rightly celebrated not only to forge unity and brotherhood amongst ATEKER people but also to remind us that we are brothers and sisters with evidence of speaking one similar language, yes we listen and effectively communicate with one another, and we also have similar cultures and similar lifestyle despite the territorial boundaries. I want to applaud the leadership of his Excellency President Yoweri Kaguta Museveni (Lokankaree) for championing the East African Community federation where we now belong to one community as one people and making it an opportune to recollect our cultural identities to champion unity, peace and development for ATEKER and the people of the rest of Africa. Allow me use this occasion to appeal to the government of Uganda, the rest of the governments and development partners here present on behalf of the people of Kaabong and the ATEKER people to appeal for support that are geared at addressing the following development challenges:

1. Effecting disarmament of the ATEKER people of Southern Sudan, Ethiopia and Kenya as a permanent solution to peace and unity.
2. Opening up border posts and road infrastructure to facilitate trade and market linkages among the ATEKER people.
3. Facilitating cultural events in the ATEKER clusters to rejuvenate relationship, brotherhood and unity among the ATEKER Clusters.
4. To facilitate strategic development plans of ATEKER people aiming at equating them with the other developed societies in East Africa and initiating inter border resource sharing agreements for the cluster.
5. Speed up putting in place pastoralism policy guide in the member states.
6. Speed up exploitation of natural resources in the ATEKER cluster to facilitate and accelerate economic empowerment and social development.
7. To foster development of value addition to agricultural and livestock products and market linkages for products to improve money economy among the ATEKER people.
8. To recognize cluster sub regions and establish full regional status for purposes of equality and equity is sharing the national resources in member states.

As the host of this important event I am happy to have provided this as an avenue of dialogues, celebration, exhibitions, eating, merriments and happiness for all the delegates

I say this for God and My Country

Hon. Abuku Mark Sagal Lowany (Aduuwai)
District Chairperson Kaabong District Local Government



MESSAGE OF RDC KAABONG DISTRICT

THE OFFICE OF THE PRESIDENT

It gives me great pleasure and honour to warmly join the District chairperson and others to welcome you all to Kaabong District. I want to thank and appreciate you for your participation in this great event that has been organised by the members of Karamoja Cultural Association 2018 Kaabong Chapter in collaboration with Kaabong District local government.

I am happy that the event has attracted many people of different ethnic and cultural settings, the leaders within and outside Karamoja, other parts of Uganda and all the neighbouring communities, I must say that you are all most welcome. For your information culture is a very important aspect of our life for purpose of recognition and sustainability of our ethnic values, indicating that all of us must adhere and respect our culture. I do condemn the bad cultural practices that I suggest be eliminated, such that we can only promote and remain with good aspects of our cultural values.

For information, our origin and cultural values and beliefs were affected by the insecurity of the time at first that led to the displacement of people from good areas they stayed before to areas of concentration (what I would call internal displacement) where they were protected by the UPDF and ASTU (as though they were in concentration camps). This caused fragmentation of culture, something that needs to be recovered.

Appreciation goes to the NRM government under the leadership of his Excellency Yoweri Kaguta Museveni the president of the republic of Uganda for ably and successful implementation of the disarmament programmes and with the participation of our gallant UPDF soldiers which has left Karamoja and her neighbours with abundant peace, unity and prosperity. Let us take advantage of this to strengthen and consolidate our cultures and beliefs.

Security wise, Kaabong District remains peaceful except isolated incidents of cattle theft that has been brought under control through dialogues both internally and externally including community base protocols such as Moruitit and Nabilatuk protocols to curb down the vice. Allow me recognise the participation of our brothers and sisters from Turkana of Kenyan delegations, Toposa of South Sudan delegations. I must highlight here that these our neighbours, the pastoralists have a problem of access to water and pasture, when they choose to come inside Kaabong District and the rest of Karamoja, they are free except not allowed to enter with illegal arms not even to cause any insecurity. I would like to recognise the participation and contributions of the development and business companies working here in Kaabong, Karamoja and rest of Uganda and East Africa at large.

The UPDF and the Police are with us and have the mandate to give us protection of life and property. I urge all of us to be peaceful to avoid embarrassments during the occasion. Once again allow me recognise, the delegation from Kampala and the rest of Uganda and other international communities. The people of Kaabong district in big numbers and the rest of Karamoja thank you for your participation and please enjoy your celebrations.

FOR GOD AND MY COUNTRY!! LOGIRO PETER, RDC KAABONG DISTRICT

MESSEGES FROM AREA MEMBERS OF PARLIAMENT IK CONSTITUENCY



Ladies and Gentlemen, greetings,
I bring to you this brief regarding KCA 5th celebration Day, Kaabong chapter. Read, understand and internalize it. By definition: Culture is a total way of life that people in certain society are blessed with. Our culture is our identity as it affords us due uniqueness, recognition and distinguishes us from others. It's important that continuing culture is essential for the next generation to have knowledge to transmit, traditions build strong family relationships between generations through; Storytelling, beliefs, rituals, scientific knowledge, building reputation, giving reflection, morals, artistic inspiration, bringing people back, promoting heritage, identity, education, intangible values, laws, cultural resources etc, including other capabilities shared or learned by members of the society. Therefore, fellow leaders, elders, young people, distinguished friends, our cultures give us historical chronicles who we are in terms of origin and what we practice in our societies.

Lokwang Hillary, (MP) Ik constituency-Kaabong district

MESSAGE FROM WOMAN MP KAABONG DISTRICT OUR CULTURE OUR IDENTITY



I want to thank all people who have come for the Cultural celebration.

I want in a very special way to welcome our counterparts from other parts of this country and the entire Ateker Cluster; you are most welcome to our home Kaabong District. This is an avenue where we recall our good practices of our culture. We are what we are because of our cultural heritage. We are defined by our cultural deposition. Kaabong District is endowed with a diversity of ethnic tribes that I my view should be able

to complement one another and benefit

from the wealth of cultural values. We have Ngimening, ngiyangia, Ngiporein, Ngikutio, Ngidotho and the IK, I want to appeal during this event that we appreciate our co-existence, advocate for peace and unity so that together we work for the development of Kaabong District and Uganda at large.

From the theme got by the organising committee: "With unity and peace we cherish our culture for the development of Karamoja and the people of Ateker Cluster":

I want to thank the government that has given us the favourable atmosphere to be able to commemorate our cultural heritage; I want to appeal for more enhancing policy environment that keeps us peaceful and truly the modest actors of development of this country. I would like to appeal to the women of Karamoja to come up against some negative cultural practices that dehumanize our people: Such as female genital mutilation, early girl child marriages, forced marriages, denial of education to the girl child and gender inequality among others. These practices in my view should be suppressed and slowly gotten rid off. I want to thank the organising committee for this event for the work well done, please ensure that you continue rebuilding our society through cultural and tourism activities.

**I HON AKELLO ROSE LILLY NALILLY NAKWAKILE
OUR CULTURE,OUR DENTITY**

MESSAGE FROM THE COMMISSIONER CULTURE



Culture and Creative Industries, is Karamoja is ready?

Naumo Juliana Akoryo - Commissioner Culture and Family Affairs Ministry of Gender, Labour and Social Development

Imagine Uganda employing over 112,000 young people annually under the culture and creative? The good news would be each district local Government employing over 1000 young people per annum. Is Karamoja ready for culture and creative industries for bead making, craftsmanship of the famous traditional stool and the coloured checked cloth "Nakatukok" among others?. The re vamping of the creative industry with the much needed infrastructure such as cultural parks to absorb the unemployed youth in the creative and digital fields would enable them become entrepreneurs.

As Kaabong district commemorates Karamoja cultural event for the 5th time from 28th August to 2nd September, 2018, under the theme "with

unity and peace, we cherish our culture for the development of Karamoja". Culture is the "DNA" of a community, of a society, of a Nation and is expressed in various ways. Cultural festivities such as Karamojong cultural event is one among the ways of how unique, beautiful and progressive our Ugandan cultures are. Cultural festivities are a testimony or evidence to demonstrate a tradition or civilization of a community that had quite disappeared and it is still alive.

The 1995 Constitution supports and protects the heritage and culture of its peoples in face of the much desired true aspirations for wellness, happiness, dignity and prosperity for all Ugandans. Therefore, Cultural activities among others, should remind us of the need to promote unity, peace and harmony amongst ourselves in culture and sports, with respect to for example, the fine arts; literature; music; performing arts and other artistic creations; the conservation, safeguarding and development of the cultural heritage of our community; historical materials and antiquities; thereby, promoting Ugandan identity.

The theme further reaffirms the United Nation's General Assembly Resolution 70/214 adopted on 23rd December 2015 on culture and sustainable development. The resolution specifically encourages States to "support efforts of developing countries". The efforts include among others the development and strengthening of cultural industries, cultural tourism and culture related micro enterprises, infrastructure and skills, as well as information and communication technologies and markets. Karamoja cultural event 5th edition supports cultural industries, infrastructure, micro enterprises and market which are non existent now in Karamoja.

With the high unemployment especially among the youth, Government is looking for creative ways to mitigate the impact of unemployment in the economy. Increased investment in the culture industry will in turn multiply and change the livelihoods at household level for the youth and support them with income from their cultural attributes. These culture and creative industries will enhance community members' income through both direct and indirect to all the contributors. These further enhance the hospitality industry, the agriculture industry, the road network, schools and many more.

In an era of globalization, cultural heritage is instrumental in enabling us to remember our cultural diversity and its understanding, promotion and preservation makes us as citizens to inculcate mutual respect and renewed dialogue amongst different cultures for a common destiny of collectively eradicating poverty, diseases and illiteracy and walk the road of "prosperity for all." It is my hope that this edition addresses the role of culture in sustainable development.

I am looking forward to a day when the Karamoja cultural festival translates into a festival such as the Trinidad and Tobago 2011 Carnival which injected a staggering US \$ 15.8 million and in return received over US\$1Billion(Caribbean News Now/Global News Corporation Monday 7th, 2011. Apart from increased revenue, such carnivals galvanize the population and create national identity, hence significantly contributing to political stability of a given country, which attracts more investments.

In conclusion, the cultural and creative industries constitute the core creative economy is one of the most rapidly growing sectors of the world economy. It is highly transformative, in

terms of income generation and export earnings. As well as generating non monetary value that significantly to achieving people centred, inclusive and sustainable development (Creative economy report, special edition 2013).

Wishing all the Ateker community from far and wide, excellent celebrations

My Culture, My Identity

MESSAGE FROM PERMANENT SECRETARY KARAMOJA CULTURAL EVENT: THE UNTAPPED OPPORTUNITY?



By Pius Bigirimana - Permanent Secretary
**Ministry of Gender, Labour and Social
Development**

"Things do not happen. Things are made to happen" (John F Kennedy), thanks to the people of Karamoja and the leadership of Kaabong district local government, Karamoja cultural event 2018 has been made to happen.

In 2000, cultural events and festivals were a handful. To date, you hear of the International cultural fair, the Nyege Nyenge festival, Bayimba festival, Acholi festival and Kigezi among other. Many of these are happening due to the conducive policy environment. Specifically, these include the National Development Plan (2015/16–2020/21), which is Government's overall planning framework, Uganda's Vision 2040, the NRM Manifesto and the Uganda Culture Policy. These legal frameworks all provide for culture, entertainment and promotion of values, norms and beliefs to address mindset change for productivity and wealth creation.

H.E the President has often championed Peace and Stability as the two most important factors that fuel

rapid transformation of society. As Kaabong district commemorates Karamoja cultural event for the 5th time from 28th August to 2nd September, 2018, under the theme "with unity and peace, we cherish our culture for development of Karamoja" a number of opportunities need to be harnessed.

The opportunities presented by this event range from employment creation, knowledge and skills, networking, research and documentation among others. Quoting from **H.E the President- "the wealth of a country is not stones in the ground, but the people"**. The event will bring together the Ateker cluster within Uganda and neighbouring districts of Kenya, Tanzania and Ethiopia. Karamoja alone has ten (10) out of the sixty five (65) indigenous communities congregating at the event. This human resource from all professions is an enormous opportunity for networking for personal and community development. Some of the living treasures are from Karamoja. These include Mzee Kodet, Mzee Nalibe with a wealth of Knowledge and skills must be acknowledged for the posterity of Karimojong culture. The event offers a great opportunity for tourism development and marketing of the region. With a diverse environment ranging from dryland, mountain ranges, valleys, hot springs, wildlife and bird species, Karamoja is a must see. Kidepo valley national park is the most magnificent, for Kidepo which means "to pick from below" ranks among African finest wilderness. History has it that the valley used to abound with fallen borassus palm which people picked from below to make palm wine. This provides opportunity for the filming, honeymoon, study visits, research, leisure and many more. The human resource is Karamoja can harness this jewel for posterity.

The event itself provides avenues for short term jobs and income generation for the people of Karamoja. The exhibition of unique cultural products ranging from Karimojong stool, the "etimat" in Ngakarimojong language(head gear), the bright beads, the bangles, dried meat and its cuisine as well as the brightly bright cloth material used by both women and men make a distinct statement about Karamojong. All these remain untapped opportunities. With limited accommodation facilities, home stays would provide an income for the family.

Government of Uganda is ready to support the young people, women and elderly to change their way of life. The programmes under the Ministry such as the Youth Livelihood Fund, the Uganda Women's Entrepreneurship Programme have benefited some of the cultural enterprises in Karamoja. With the diversity of cultural products, I encourage you to ensure that women and young people benefit from these two programmes of Government among others.

My Culture - My Identity



MESSAGE FROM
**MINISTER OF GENDER,
 LABOUR AND SOCIAL
 DEVELOPMENT**
**UGANDA: PROMOTING
 ARTS AND CULTURE**

Hon Peace Mutuuzo Regis
 Minister of State Gender and Culture Affairs
 Ministry of Gender, Labour and Social
 Development

Uganda is home to a total of sixty five (65) indigenous communities (The 1995 Constitution of Uganda). Ten of these communities (Jie, Dodoth, Tepeth, Ik, Napore, Nyangia, Ethur, Pokot and Ngikutio and Karimojong come from Karamoja. These communities enact unique cultural values, beliefs, practices and heritage which all tell a story about the diversity and beauty of Karamoja. The 5th Karamoja Cultural event running from 28th August to 2nd September 2018 in Kaabong district is held under the theme "with unity and peace, we cherish our culture for development of Karamoja". One sign of a healthy community is its simultaneous ability to preserve and invent its culture. A health community cannot happen without peace that was ushered in by the NRM Government. Gone is the saying therefore that "we cannot wait for Karamoja to develop". Today, Karimojong culture is the most sought after

jewel of colour, beauty and diversity in Uganda. No pageant can go without any aspect of Karamoja on display. The most prominent culture of the Karimojong is the brightly coloured material called "nakatukok" used by both men and women for dress.

With Uganda's robust legal and policy framework on culture; the 1995 Constitution of Uganda, the Uganda National Culture Policy; and three UNESCO Conventions ratified by Uganda under culture on Natural and cultural heritage, on intangible cultural heritage and on cultural diversity, provide opportunities for awareness raising, promotion and development of culture. Recalling the observance of International Day of the World Indigenous People on 8th August 2018, whose goal was indigenous peoples human rights, the environment, development, education, health, economic and social development, Karamoja cultural event becomes even more relevant. With the high unemployment especially among the youth, Government is looking for creative ways to mitigate the impact of unemployment in the economy. Increased investment in the culture industry will in turn multiply and change the livelihoods at household level for the youth and support them with income from their cultural attributes.

Such cultural events bring in visitors and attract more development. An increase in visitors translates to increased cash flow and consequently economic empowerment for the community and local service providers. They also provide short term employment to the unemployed people in the community. They can also spur long term employment through the split over effect. These opportunities should be looked out for. Dialogues on Land, food security, environmental management, education and good governance should constitute a key part of the Event. In order for our culture to contribute significantly to the process of development and employment creation, Plans are also under way to establish nine cultural parks all over the country. It is anticipated these will employ over 9,000 young people with state of arts infrastructure. Rebranding, creativity, innovation as well as mindset change is key to the preservation of our cultural heritage for posterity. The Government of Uganda therefore pledges to invest in Culture and Creative Industries until their contribution to the National Economy is visible and undisputable.

My culture; my Identity

INFORMATION ABOUT KAABONG DISTRICT AND KARAMOJA IN GENERAL CHAIRPERSON FROM RESEARCH COMMITTEE- LOLEM FRANCIS)



The Research team designed a questionnaire to aid them get some basic data about Kaabong, totems, foods stuffs and drinks, tribes, clans and sub clans, attire (dressing code), historical/cultural events, leadership, livelihoods and economics, land tenure and natural resources management, gender roles, ceremonies and rituals and Discipline. The following information is a brief of their findings. It is hoped that their findings be compiled into a different booklet after validation during the dialogues. Rationale of Uganda National Culture policy (2006): During the pre-colonial time Ugandan communities were knit together. These aspects were threatened during the 19th and 20th centuries. In post independent time, government of Uganda set the ministry of culture and development which was charged the responsibility of ensuring preservation, promotion and development of Uganda's culture now under the ministry of Gender, Labour and social Development. The core principles of culture policies include; promoting unity in diversity, respect of once and others cultures, ensuring social inclusion, cultural exchange, environmental protection and strengthening of partnership. The strategies to enhance this were; advocacy for culture, building capacity, research and documentation, promoting collaboration with stakeholders and resource mobilization.

It was noted that "Research and documentation of culture was inadequate, the contribution of culture to national development can therefore not be quantified. In addition, cherished cultures are being lost and practices that impinge the dignity of people are not being addressed. Also dissemination of available research findings is limited" (GOU 2006, p.20-). It is upon this that the research committee made some consultations so the following information was thus provided for the sake of provoking further research.

Origin of Kaabong: The name Kaabong originates from the name "ABONG" which originates from the white birds called "NGABANGA-WHITE DUCKS" which normally come after the rains. Abong was named after these, and the place he was staying from was called "KAAVONG from two word Ka=of and Abong, of Abong". . He is said to be the original inhabitant of the current Kaabong town

council. Most sources have it that Abong was probably from the clan of Ngimeris who also happen to be dominating the current Kaabong Town council and the neighbourhood. When Kaabong was elevated to a district status it automatically adapted the name KAABONG.

It is stated that Abong had a kraal in the current Kaabong T/C in about 1900 AD, when Uganda was already under the British Protectorate. By 1920 Nadunyet was made an administrative unit for the region so that in 1927 the first Aero plane landed in the current Nadunyet airstrip. Kaabong since then was the resting place for travelers who came from Naminit in Morungole where the majority of the Dodoth were settled and the Toposa were neighboring them from the North. Other resting places were the Loyoro (Sidok), Kotein and Nakadanya. The administrative headquarters was Moroto by them. It should always be noted that the Dodoth have named their places in a descriptive way, that is the name tells exactly what the place is.

Meaning of the Name Dodoth: The name Dodoth was earned from Nakadanya, which is said to be a sacred place for all the Karimojong. It happened that a problem occurred at Nakadanya, the Tunga/Karimojong people split and moved to various directions: The Dodoth and their animals moved to the North, but prior to the movement most of their cows had delivered and they milked the cholesterol (Edoth) and kept in guards but because of unforeseen problem the Cholesterol was left behind and the rest of the Karimojong clans names such people Ngidotho because they left the cholesterol (Edoth) behind.

Another version has it that the name Dodoth originates from the totem of the last group to initiate who were named Ngikalso (Ostriches). The egg of the Ostrich has yok called Edoth hence the name Ngidotho.

From Abraham one of the elders from Loyoro said that the name Dodoth came from the tendency of people to procrastinate in movement called Akidod. At that time Loyoro was the centre where both the Jie and the Dodoth settled, so from time to time people would want to move to the current Kaabong or Kotido. The Dodoth would always wish to move but could not, and so they came to be called Ngidotho. All these versions shall be validated from the dialogues during the cultural event.

Meaning of Dodoth Nabangao: The originator of the name Dodoth Nabango- Lobusek

One version has it that, during the British administration, the communities were used to open roads (human labour) it happened that the British foremen were the supervisors of the works. It happened that at one time the supervisor became tired and wanted to rest. He tricked the laborers that while he was away he would leave his eyes behind (sun glasses). The story is told that in the absence of the supervisor, the labourers did a lot of work and on his return the supervisor was surprised that a lot of work was done. They attributed that the Dodoth were foolish (Abangao) since they did all the work under the supervision of the sun glasses.

The second version was that, during the time when Lokwang Choudry the ministry of Land, Natural Resources and minerals and later minster for Northern & Eastern Regions by then in 1977-1985 he lobbied from transport companies to have buses come to Kaabong. It happened that at that time people would board the bus without bus fare. When the bus conductors who were by then the Somalis by origin could ask for payment, they would say they had no cash but instead paid in kind using pumpkins and pearl millet. They said that the bus was for their son, the son of Lokwang (ikwalokwang) and so they were not supposed to pay they were appreciating the service. The Somalis who were the bus conductors referred to the

Dodoth as foolish (Dodoth Nabangao). The final version has it that the Dodoth during the Colonial and post colonial time who pioneering in Karamoja in most sectors such as; they had the first sergent called Loruma Timothy in 1940 who worked in Entebbe, the first county chief from 1921-1928, the first British agent was a Dodoth called Lokel Musa (Agent then Chief later (1921-1940), the first British driver was a Dodoth (name to be ascertain) in 1950s, the first local administrative police officer was a Dodoth in 1960s (name to be ascertain) and the first minister from Karamoja during Obote I and II regiem was Choudry Lokwang Max who served in various ministries between 1963 – 1984. Because of this pioneering aspects of the Dodoth in various sectors in Karamoja, the elders ironically called the Dodoth fools in order to camplage their success in most of such aspects in Karamoja to protect them from jealousy and tendencies of witchcrafts from other ethnic grouping in Karamoja, so decided to originate the word Dodoth Nabangao. It is not surprising that this meaning has been hidden from the rest of the Karimojong ethnic groups to date, and so they referred to the Dodoth as foolish literally (Muze Lokidi Nyafeso Nalibe and Muze Lokol Philip Lobusek EkoneSibak-All still alive to to date)

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Place-Names in Dodoth

Introduction

What is presented here is a brief explication of Dodoth place-names in terms of their morphophonological structure, their semantics, and the histories that produced them. The sample of thirty place names that contributed to this study were elicited from a car-full of Dodoth people, happy to be jostling along on their way to Kaabong (Dodoth capital) and eager to share their ethno linguistic wealth with interested friends. While the place-names discussed here represent Dodoth toponymy in general, no claim is made to cover this topic exhaustively.

Morpho-phonology of Dodoth Place-Names

A large percentage of Dodoth place-names exhibit a morphological form that signifies the notions of 'direction' or 'location'. Such forms show a prefix—lo- for masculine and neuter nouns, na- for feminine—which can mean location or direction in time or space. In this form, we hear place-names like the following: **Lowakuj, Nacakonet, Lobalanjit, Naita, Lokinene, Narejapak**

Another large percentage of Dodoth place-names come with a preposition that is often prefixed or cliticized to a stem or root. The preposition is ka and can mean 'with, on, of, from', depending on context. A morphophonemic rule dictates that the vowel in ka assimilate to the following vowel, as in Koputh and Kepak. Occasionally it is not clear what caused the vowel to assimilate as it did. For example, Komuria, the name of a small town, is formed from ka + jamuria, 'home of duikers'. Otherwise, in terms of toponymy, ka tends to carry the idea of 'from' or 'home of' someone or something and yields place-names like the following: Karenga, Kapedo, Kasile, Kaabong, Kamion, Kapalu The third and last place-name morphology examined here is the root moru-, which means 'rock/mountain' (cf. amoru 'rock' and emoru 'mountain') and is often prefixed or suffixed to another stem. As noted above, Dodoth is a boulder-strewn country in which it is no wonder 'rocks' and 'mountains' figure prominently as key landmarks. Translated loosely as 'rock of?' or 'Mt. ?',

this morpheme contributes names like: Morujole, Morukori, Moruatap.

Besides these clear-cut morphological forms, several place-names can be heard that result from adaptation by foreigners or simply from diachronic change. For example, the name of Dodoth's splendid game park, Kidepo, comes from the Dodoth verb *akidep*, meaning 'to pick up', which in turn originates in the activity of picking up the palm nuts found fallen along the banks of Kidepo River. It is not known whether the final *-o* is a European adaptation or is the voiced form of the word-final voiceless vowels common in neighboring Toposa and less so in Dodoth (i.e., *akidepo*). What is more likely a case of foreign adaptation is Moroto, the name of a parish in Dodoth, as well as a city and administrative center of southern Karamoja. The name itself comes from *emorototo*, 'python', and presumably identifies the place of one or many pythons. Another is Timu, the name of a forested area on the edge of the escarpment. It is supposed that the name is a reduction of the verb *akitimur*, 'to rest, relax, (and possibly 'swoon')'. Legend has it that Timu Forest used to be such a lush area that those who entered it would forget themselves in green, misted fantasies and lose track of time.

Semantics of Dodoth Place-Names

The meanings of Dodoth place-names seem to have arisen from human responses to certain events, landscape features, activities/states, or people/animals/plants associated with those places. Among the thirty place-names looked at in this study, only two recall events, and four, activities or states. By contrast, thirteen place-names focus on geological features, and eleven are in honor of memorable people, animals, or plants.

Rising from the plains in west-central Dodoth is a mountain named Lowakuj. On Lowakuj, a natural ring of rocks reminiscent of Stonehenge encircles the entire peak. From a distance, it resembles the snow or tree-line of higher mountains. However, this stone ring is so complete and so distinct that the locals say of it: *ewait Akuj*, 'God has fenced it', and all who enter its only gate are thought to be brining disaster upon themselves. Lowakuj is *lo + ewait + Akuj*, or 'the place where God has fenced'. Not far from Lowakuj is another mountain/

village complex by the title of Nacakunet. Nacakunet comes from the verb *acakun*, having to do with 'throwing' or 'falling' down. The story is that a young woman threw herself down off the cliff to commit suicide. Today the place is known as Nacakunet, 'the place she threw herself down'. Kasile, from *ekasile* 'loneliness', marks the township and surrounding villages that at some point in time must have been a very lonely place. No one was lonely in Loyoro, though, at least not during white-ant harvest. This place-name stems from the verb *akiyor*, 'to harvest white-ants'. It is not surprising that the tall mountains in Dodoth were imagined to be like the 'heads' of the landscape and given appropriate attributes. Morujole, the highest mountain in Dodoth, means 'the bald mountain', while Lotim, another slightly shorter mountain, means 'the place of hair', from *lo + njitim* 'hair'. It is true that the top of Morujole is somewhat flattened like a bald head, and Lotim is, despite deforestation elsewhere, still covered in forest. Morukori, a foothill of Lotim, comes from *moru + ekori* 'giraffe' and is so named because the many different kinds of stones dotting its slopes give it a giraffe-like appearance. Ten miles from Morukori, a dog-eared hill juts abruptly from the earth; this is Kepak. One of the more creative toponyms, Kepak takes its meaning from the bizarre shape of its host. The hill has two peaks of almost the same elevation, on the extreme, opposite sides, which are separated by a uniform dip or valley. To some early Dodoth, this hill resembled an *apak*, a 'piece of meat joining the hips'. Not all names pointing out geological features are this vivid. For example, Lobalarjit is simply 'the place of salt', and Lorjoromit, 'the place of the small stream'. Kalapata is *elapat*, 'flat, spacious', while Kapedo is *epeded*, 'hollow, pierced'. Naita, from *eitaana* 'sharp, pointed', names several sharp, pointed rocks that stick up from the ground, and Lokinene, from *akinen* 'to hang', hangs high above the valley as if from the clouds. While Lotim is just the 'mountain hairy with trees', other places are known for their specific plant or tree species. For example, Lomusian was once 'the place of many (certain native thorn-) trees', which in Dodoth is *lo + njimusya*. Lokwakaramoe commemorates the *ekwakaramoe* tree (English name unknown). Whether gourd-shaped or the home of many gourds, Kalotwo gets its title from *ka*

+ *etwo* 'gourd'. As already mentioned, Dodoth is rich in wildlife. Kamion, from *ka + njamion* 'fireflies', marks a region on the escarpment where one might have seen a host of fireflies. Dodoth was at one time crawling with primates, and one can still find baboons and monkeys of various species. Locom, from *ecom* 'baboon', names a bizarre, volcanic plug where troupes of baboons can still be seen on a regular basis. While climbing Mt. Lowala (fr. *ewala* 'patas monkey'), I found not patas monkeys but rather more baboons! A particular curiosity is Lokolia, the so-called 'place of fish', from *ekolia* 'fish'. Standing water is extremely rare in Dodoth because of the type of soil found here. Fish are so rare that the Ik people, who preceded the Dodoth in the region by hundreds of years, do not even have a word for 'fish'.

A much more likely meal for the Dodoth in those days were duikers, which we have already seen to lead to the name Komuria. Last but not least are the human inhabitants that left enough of a mark to have a place named after them. The hill named Kakamar is named after the *njakamar*, 'the elders'. It was perhaps a place where the elders went to pray for rain. Then there was Mr. Abong, of whom it was known that his home was a place for weary travelers to stop and rest. To this day Kaabong—*ka + Abong*—continues to function as the largest town and administrative center of Dodoth. Many weary travelers still stop over there for the night.

Naturally, for a few of the toponyms discussed here, more than one etymology exists; and for Others, all we can offer at present is speculation. Nevertheless, it is hoped that through this brief study, the components of Dodoth place-names and the general mechanism used to produce them have been introduced. The impulse to name features of our life-world is as old as humanity. In closing, I offer the following table to express this impulse and demonstrate how Dodoth place-names might find a playful near-equivalent in English. I encourage you to take a first and second look at the place-names in your home area or where you find yourself today. Not only will such an exercise make the landscape come alive to you, but also it will furnish you with ethno-info to dialogue with friends and guests alike.

(BY TERRILL SCHROCK,, M.A.. SIL Uganda)

Language of the Karimojong

Karimojong language have the convenient prefixes *ni-* and *na-* respectively. Lack of a prefix indicates the land where they live. All the branches from Ateker speak languages that are mutually intelligible. (The Lango in Uganda are also ethnically and genetically close to the *niKarimojong*, evidenced by similar names among other things, though they adopted a dialect of the Luo language).

Culture of the Karimojong



The main livelihood activity of the Karimojong is herding livestock, which has social and cultural importance. Crop cultivation is a secondary activity, undertaken only in areas where it is practicable. Due to the arid climate of the region, the Karimojong have always practiced a sort of pastoral transhumance, where for 3-4 months in a year, they move their livestock to the neighboring districts in search of water and pasture for their animals. The availability of food and water is always a concern and has an impact on the Karimojong's interaction with other ethnic groups.

Social organization of the Karimojong

The dominant feature of Karimojong society is their age system, which is strictly based on generation. As successive generations have an increasing overlap in age, this leads logically to a breakdown of the system, which appears to have occurred after rules were relaxed in the nineteenth century among their close neighbours, the Jie. However, the Karimojong system is flexible enough to contain a build-up of tension between generations over a cycle of 50 years or so. When this can no longer be resolved peacefully, the breakdown in order leads to a switch in power from the ruling generation to their successors and a new status quo. The next changeover was expected around 2013. As both a rite of passage into manhood, as well as a requirement for engagement, a young Karimojong man is required to wrestle the woman he desires to marry. If he is successful in winning the wrestling match against the woman, he is now considered to be a man and is permitted to marry the woman. This ensures that the man will be strong enough to care for and protect his wife. After a successful match, the dowry negotiations are allowed to commence. In an instance where the young man is unable to defeat the woman in the wrestling match, he will not be considered by his people to be a man and will often leave to marry a woman from a different people-group where a test of strength is not required. If a non-Karimojong man desires to marry a Karimojong woman, he is also required to go through this ceremony.

Conflicts of the Karimojong

The Karimojong have been involved in various conflicts centered on the practice of cattle raids. The Karimojong are in constant conflict with their neighbors in Uganda, Sudan and Kenya due to frequent cattle raids. This could be partly due to a traditional belief that the Karimojong own all the cattle by a divine right, but also because cattle are also an important element in the negotiations for a bride and young men use the raids as a rite of passage and way of increasing their herds to gain status. In recent years the

nature and the outcome of the raids have become increasingly violent with the acquisition of AK47s by the Karimojong. The Ugandan government have attempted to broker deals for weapons amnesties, but the number of cattle the Karimojong have wanted per gun has proved too steep for any meaningful agreement to be made.

External Forces of the Karimojong

The Karimojong's lives had been difficult for centuries—ekeing out an existence by raising cattle in such an inhospitable region. And yet, in the midst of such a harsh environment they were able to build a fairly stable and equitable society. However, this century brought the entrance of external forces that could not or would not understand the world of the Karimojong. They would try to squeeze the Karimojong into the foreign and ill-fitting mold of their own cultures, and in the process, they would disrupt the very fabric of Karimojong society. As a result of these foreign pressures, the Karimojong plunged headlong into cattle-raiding, and even outright banditry. The outside world now views them as a backward and even violent people, not understanding that what they now see is merely a caricature of Karimojong culture, with all of its foibles exaggerated. Ugandans have a common saying; 'We shall not wait for Karamoja to develop.' That some Karimojong still walk almost naked without a bother after so many years of 'civilization' spreading to most parts of Africa is the most obvious evidence that this part of Uganda is among those in the continent still holding on to their traditional ways. The Karimojong or Karimojong belong to the semi-nomadic ethnic group of pastoralists. The Karimojong live in the north-east of Uganda in what is called the Karamoja region. It is made up of Kotido, Amudat, Abim, Kaabong, Napak, Moroto and Nakapiripirit districts. The Karimojong are the largest of a cluster of culturally and historically related peoples, including the Jie, Teso, Dodoth (or Dodos), and Labwor of Uganda and the Turkana of neighbouring Kenya. Due to the aridity of the region, the Karimojong have always practiced a sort of pastoral nomadism. Many people hear of the Karimojong when the perennial food and water crises has worsened or when they have raided another region for cattle, another of their intriguing traditions that has made them foes with all their neighbours.

AN OATH BY NGIKARIMOJONG (LONGOLI ABRAHAM)

The Research committee interviewed one, Longoli Abraham a retired Catechist of the Catholic Church about the Karimojong taking an oath. He said that oath taking in Karimojong is meant to be a total commitment that involves total surrender and witness to the Supreme Being and co-witnessed by all the people and things dear to the one taking an oath. The impact of taking the oath brings blessing if one does with sincerity but a curse vice versa. The following were the oath formulae a Karimojong took: 1. Ibiti lothepe – a sword on the chest cavity, a delicate area if pierced may cause one to die. 2. Nyikiriwok Itunganan, Nyikiyanyun ka ngitunga / neni ebea lelia— Without conceiving/no giving birth (common to females): bareness is a curse according to Karimojong culture- it is a total self-death so very painful. 3. Nyikiyanyu ngibaren/ngaatuk: Without seeing livestock: When one lacked livestock it was considered total and abject poverty, it would also mean being married without being paid dowry and this kept a women in society at a low status. 4. Towaa ngaituk a lotoo-the cattle assemble to the west: meaning death, when one dies the cattle are assembled to the west as assign of loss and ready for others to inherit. 5. Ekong tar X- I take an oath in the name of Mr/Mrs/Miss X: This should always be a beloved person and important in that person's life, the person may be a brother, sister, friend, etc of special consideration and by taking an oath in name of such a person it is believed that if one does not tell the truth or does not fulfill some catastrophe will befall either that person or the person named or even both. 6. Nyikiloma kai ka Akuj/Lokelesia—that I may not enter to the house of God/Church: It is believed that the house of prayer is a place of truth only. One would only attract curse and eternal damnation if one lied or failed to fulfill a promise. 7. Akuj apei/Akuj one for Christians (olai billae-for Islam)-before almighty God: By swearing in the name of the Almighty creator one means to completely be responsible of all the consequences of the matter. So Karimojong are very keen and careful of taking oath. (RESEARCH COMMITTEE)

GENDER ASPECTS OF THE KARIMOJONG:



The men are always in the grazing grounds with animals and they feed mostly on meat, milk and blood. Women are always in the homesteads close to their fields and their diet is complemented with agricultural produce like sorghum, maize, various greens, chicken, fish, meal of goats and sheep. Women normally have time to visit kraals taking with them the ground meal, beer (kwete, ebutiya, kutukuto, ebuturkothim),

various sauces, tobacco, whereas the men equally visit homesteads bringing along with them cows needed for milk and hence both diets are integrated (Bruno Novelli, 1988).

It was evident that men and women played different roles in socio-political affairs of Karimojong. "Problems connected with pastoral activities are discussed and resolved by men: grazing grounds,

enemies, raids, transfer of livestock through marriage e.t.c women on the other hand are responsible for carrying on the agricultural activity and the rituals connected with it and for the daily life of the village: births, illness, betrothals marriages, death e.t.c Ownership follows and similar view herds are considered to be the husband's property while fields and household good belong to the women" (Bruno Novelli, 1988, p.62).

RESOURCE MOBILIZATION STRATEGIES: A REFLECTION OF KARIMOJONG GENEROSITY AND SOLIDARITY

I would like to thank all those who have worked to support us. In a special way I would like to thank Uganda Breweries Limited and Riham for becoming our annual official sponsors of this event 2018. In this event has helped me as a chairperson finance Committee to reflect on our resource mobilization strategies as a whole. As a committee we sat and brainstormed on the strategies and in our idea we wanted sustainable approaches: we thus targeted households, leadership at all levels (political and civil), development and business partners of all walks of life, cultural institutions and all people of Ateker Cluster. We seem to have achieved less because we seem to have focused on the money contributions and also the cash economy where development partners and political leaders have been buying cows, bulls and beer for the people was a real challenge to convince them that this was a cultural

event. Also a number of development partner expressed lack of accountability for the previous support rendered. In that perspective I want us through this event to reflect and advocate for the Karimojong way of funding such events in a more sustainable manner. After liaising with the research committee the following were their feedback.

In Karmoja, particular events needed urgent mobilization of resources. The following events/ceremonies required community voluntary resource mobilization especially in kind. 1. During Marriage (Specifically during introduction phase and dowry payment –Eloto and Akuuta) the relatives, friends and in-laws contribute a lot of animals according to their ability and the love attached to the daughter of the family they were marrying. Others voluntarily promised depending on their capacity



to acquire the shortest time possible, some even promised and paid after good amount of time but remained committed to the promise. 2. When someone has lost property/animals to disasters such as

fires, enemies, theft etc. The community, relatives and friends voluntarily mobilized and contributed resources to restore the lost animals or property. The Karimojong believed that every person deserved to be happy while in the community. 3. During the beginning of the cultivation period (Ewoka) this is the time the community is advised to start the cultivation after blessing the tools and seeds of cultivation. The food to be eaten during this time is voluntarily mobilized by the community and it is believed that the more one provided the more harvest one got. 4. During the harvest (Epoka (Dodoth)/Ekidirae (Nyangiya)/Ekumae (Ik). Here every community is expected to start getting the first harvest since the cultivation was blessed together. The community mobilizes the best of the harvest for this day, because it was believed that one had to be grateful for

continuous prosperity. The individuals contributed food items such as kwete, posho, Milk, butter e.t.c. The community members were expected to eat and dance even overnight because of the gift of a good harvest. It was important to note that most development partners who did not know such misinterpreted that the Karimojong were wasteful. They are meant to be thankful and grateful for the good harvest and so continue to pray for good health and prosperity for the whole community. 5. During time of need of a sacrifice (Ajulot) for various catastrophes like insecurity, Drought, early warning signs of danger, disease (epidemic) for both animals and humans. In the normal circumstance a bull with a particular color was identified with the guidance of the diviner (emuron). Some concerned people voluntarily offer the required sacrifice without necessarily asking for

the payment in monetary terms. One that will spear (and kill) the sacrifice will also be a volunteer of otherwise the specified clan or group of persons, one who spears struggles for abundant blessings from the gods and the spirits of the ancestors. 6. During rituals (Etal), these are rituals done to Karimojong people during various stages of growth, it can be birth, initiation and also during death. A particular way of doing it is prescribed. (Research Committee Karamoja Cultural Association 2018 Kaabong Chapter) With all the above, it became difficult for us to justify collection and mobilizing money for cultural events. My plea is that this event becomes customized to be known by the communities so ownership and sustainability.

**ENGOR DAMAIN, CHAIRPERSON
FINANCE COMMITTEE**

▶ THE DODOTH OF KAABONG DISTRICT

The celebration of Karamoja Cultural Day Kaabong Chapter 2018 is certainly a fitting occasion to highlight some ethnographical facts about this part of Karamoja sub-region and also its peoples. This is even more opportune today when many people especially the young are disregarding their cultures and adopting foreign ones with grievous consequences to their own identity. I am glad the Uganda 1995 Constitution legitimized the role of cultural institutions in the country. However the topic we are embarking on is a very difficult one since retrieving Dodoth historical facts is a demanding task requiring a lot of time and resources for a proper research. What we are offering below is simply some basic information about the region in question. The topic too is still open to further research. It is my hope that the present information will at least provide the cultural enthusiasts with some material to ponder upon. By way of acknowledgement I wish to register my gratitude to all my informant both in Kaabong and Kotido districts as well as the work done on Karimojong ethnic groups especially Fr. Bruno Novelli, Aspects of Karimojong Ethnology, Verona 1988; Fr. Pazzaglia Augusto, The Karimojong: some Aspects, Bologna 1982; Lamphear John, The Jie, 1976.

THE DODOTH ORIGINS

Who are the Dodoth? The Dodoth are part of a larger cluster of related tribes referred to as the Karimojong who live in the north-east of Uganda occupying a territory equivalent to one tenth of the country. According to sociologists, the Karimojong are part of a group that migrated from the present day Ethiopia around 1600 AD and split into two branches, with one branch moving to present day Kenya to form the Kalenjin group and the Maasai cluster. The other branch called Ateker migrated westwards. The Ateker further split into several groups, including the Turkana in present day Kenya, Iteso, Dodoth, Jie, Karimojong, and Kumam in present day Uganda and the Jiye and Toposa in southern Sudan. The Dodoth settled in Apule which is situated several kilometers north of Moroto Municipal Council near the border with Kenya. Other ethnosociologists have argued that the Dodoth entered their present settlement from the Sudan (Cf. Lamphear 'The Jie', 1976). The discussion on this discrepancy however is beyond the scope of this paper. According to reliable sources, the word 'Dodoth' derives from a rock which is located to the East of Lokanayona and visible from the former Loyoro town



from where it is situated westwards. It is worth noting that Loyoro Sub-county is believed to be the 'cradle' of the Dodoth ethnic group where the first Dodoth pioneers from Apule are believed to have first settled before spreading to other parts of Dodoth land. It is claimed that as the pioneer group arrived Loyoro their cattle gave birth to very many calves. So there was plenty of first curd milk called 'edoth'. The designation 'Dodoth' is therefore believed to derive from this plentiful rich curd milk. In as far as the appellation 'Dodoth' is concerned, some authors, notably Lamphear (1976) have preferred the variant 'DODOS'. Others like Novelli

have preferred rare form 'DODOZ' instead arguing that it is closer to the pronunciation of the natives. In this essay I shall use the morphological form 'DODOTH' as I believe it to be closer in pronunciation of the indigenous people with whom we share the origins. The Dodoth inhabit the present political district of Kaabong but they are not the only inhabitants as there are other smaller ethnic groups living there as well. The Dodoth however are the dominant group.

DODOTH GENERATION SETS AND CLANS

The Anthropologist Lamphear did a research on the Jie ethnic group sometime in the 1960s and published his findings in 1976. One of the things he did was to trace the Jie generation sets by comparing them with similar sets

among the Turkana, the Karimojong of South Karamoja and the the Dodoth. He however observes that when it comes to the reconstruction of the Dodoth generation sets, there is less certainty when compared to other groups. He further contents that his work is 'credible' as it corresponds to the independent re-construction of the Karimojong generation set system done by Mrs. D. Clark in 1950 (Cfr. D. Clark, 'Karimojong Age Groups and Clans' in UJ 14 [1950] pp. 215 – 217).

The table below shows the reconstruction of these generation sets by Lamphear (Cfr. Lamphear 1976, p.110). It is relevant to this article in as far as it shows how far back the Dodoth generation sets go. The reader should take note especially of the chronological time frames.

S/NO	PERIOD	JIE	TURKANA	KARIMOJONG	DODOTH
1	C.1680	Ngisir	Ngimis or Ngimiik	Ngikakwang	Ngikorio
2	C.1720	Ngipalajam/ Ngimirio	Ngipalajam	Ngipalajam	Ngimirio or Ngikaititi
3	C.1760	Ngikok	Ngimute or Ngisuguru	Ngimirio	Ngiputiro A. Ngikok
4	C.1800	Ngisiroi	Ngiputiro	Ngigetei I	Ngibaanga
5	C.1840	Ngikokol	Ngimoru I	Ngingatunyo	Ngikoria or Ngitiira
6	C.1880	Ngikosowa	Ngirisai I	Ngitukoi	Ngitome
7	C.1920	Ngimugeto	Ngimoru II	Ngimoru	NGIKAMAR
8	C.1963-C.1956	Ngitome	Ngirisai II	Ngigetei II	FORMING.....

According to this information therefore the last significant generation set of the Dodoth was that of NGIKAMAR (circa 1920). This is almost a century ago, in fact 98 years to be exact! They are therefore presumed to be the present ruling 'elders' among the Dodoth since no other known ceremony is known to have taken place since 1920 to install a new generation set. It can be concluded that for almost a century, no serious initiation ceremony has taken place among the Dodoth. As Kaabong district celebrates this year's cultural day, the organizers should consider seriously how to revive this important cultural aspect before it dies completely.

DODOTH CLANS ('NGARIETA', *sing.* ARIET) AND THEIR PLACES OF ORIGIN

There are arguably 14 clans of the Dodoth and related peoples. The reconstruction of these clans and the subsequent related information is based on this author's own research among reputable elders some of whom are sons of the presumed reigning Ngikamar generation set. The author welcomes any relevant information which can enrich this reconstruction.

S/N	CLAN	SUB CLAN (S)	SACRIFICIAL GROOVES (NGAKIRIKETA)	PLACES OF ORIGIN
THE DODOTH OF THE 'EAST' (NGIDODOTH NGULU ALOKIDE) This is the cluster usually referred to as 'Ngikorikituk' or 'Ngikoriituk' according to some informants. This cluster is also often referred to as 'Loyoro Korikituk'.				
1.	NGIDIKO	Irosia	Nausug / Lelelot	Lokamareese / Nakinu?
2.	NGIKANAYONA	Lokusilepek, Isiapée, Lokiriny, Lomeyien, Kolutak, Ngimaasa	Loribu / Lokorikipi	Karamwae / Lokelae a Etom
3.	NGIMERIMA	BongoraNyakwap, Kadikin, Ngisaara, Maleker, Lodocha, Lomiyein, Lomaas, Chakalomun	Loyoro Nadilaat	Timira / To Loyapong / Lomida – Logum
4.	NGISOGOLO	Yorun, Lokulak, Isiapée	Loyoro Nangeem	Ngikaakide/ Nangeem

5.	NGITOROI	Tojoromin, Lomamuyep, Lodocha, Simalok, Lokulak, ngikuwo	Toroi Lomunyo	Toroi / Loyoro / Lotir?
6.	NGIBONGIA	Lomamupese, Lomen (ngimienia), Chakalomun, Lokocil, Ngikasil	Loyoro Nakutan	Ngikaakide / Nakutan
7.	NGINYANGATOM		Longelei Kaato	
THE DODOTH OF THE 'WEST' (NGIDODOTHO NGULU ALOTO)				
8.	NGIKESEENGOR/ NGIONGORIUPAL / NGIKOLUPA		Lokimuko / Lotukumon	Kopos / Napeicom /Loridid /Lologook /Kokuwam / Apan
9.	NGIPOOTI/ NGICAKAJON		Lotelenyo	Kalobur / Kapel / Apan? / Kalokuwam
10.	NGIMERIS	Kadanya (Ngikadanya), Porotyang (Ngiporotyang), Lokacer (Ngikacer), Rapanyang / Agwarnaase (Ngikarapanyang), Nakolinyang (Ngikolinyang), Lotirae (Ngitiirae), Makoki (Ngimakoki), Lokocil (Ngikocila)	Nangalany / Natiakori	Lomukura / Lokacer / Nangalany
11.	NGIKASIMERI	Lomamuteker(Ngimamuteker), Lotapwae(Ngitapwuan), Lopucu (Ngipuio) Lorib (Ngiribo) , Lokaaye (Ngikaaye), Koli (Ngikoliki), Longolerot (Ngingoleroto), Lukumong(Ngilukumong), Bunakituk (Ngibunakituk) Lokilelem (Ngikilelema), Eyen (Ngiyeen) Irosia (Ngirosia), Lomiyoik (Ngimiyoik) Locoto(Ngikasimeri)	Locom / Nakwakwa	Locom / Nakwakwa
12.	NGITIITI	Kosomongin, Chakalomun, Sokodoyep, Pooti, Kalobur		Kopos / Soboroc / Lokimuko?
13.	NGIKALOBUR		Lomejan	
14.	NGINGARO			Kopos / Kasimeri
15.	NGIPOREIN/NGIK ATAP			Karenga / Lomaler / Nyangia / Orom
16.	NGITEUSO/NGIKU LYAK/NGIIK			Timu / Pire

The most important sacrificial groove (akiriket ngina apolon nooi) of NGIKASIMERI Clan, one of the largest in Dodoth, is LOCOM NAKWAKWA and SANGAR ECOR and for NGIMERIS the other large Dodoth Clan, it is NANGALANY which is situated south- west of Kaabong town, in the direction of Lobulyo locality towards Kakamar Mountain.

These sacrificial grooves are important places where big ceremonies and rituals are held when the Dodoth as a tribe is under serious threat for example from drought, famine, war, disease etc. The rituals performed in these places are too complex and are beyond the scope of this article.

INITIATION RANKS AND TOTEMS FOR THE 'NGIKASIMERI' WHEN INITIATED

INITIATION GROUP	TOTEM
1. Ngikaitiiti	Ikyenyikaititit (an ibis bird)
2. Ngikwaria	Ekwar
3. Ngiuwa	Awu(Bee)
4. Ngitome	Etom (Elephant)
5. Ngikamar	Ox with twisted horns
6. Ngibaanga	Abaang (white duck)
7. Ngikerumo	Ekerumu(kind of large black stork)
8. Ngitukoi	Etuko (zebra)

INITIATION RANKS AND TOTEMS OF 'NGIMERIS' WHEN INITIATED

1. Ngirengemong	Emongngoloarengan (Red-ox)
2. Ngingoroko	Emongngolongorok (black/white spotted-ox)
3. Ngibaanga	Abaang (white duck)
4. Ngikwarea	Ekwar
5. Ngiuwa	Awu (Bee)
6. Ngitome	Etom (Elephant)
7. Ngikamar	Ox with twisted horns

DODOTH COUNTY CHIEFS

The following table is an attempt to provide a chronological list of the County Chiefs of the Dodoth County since the time of the British colonial government. I am greatly indebted to Fr. Augusto Pazzaglia for the main information from his monumental book 'The Karimojong: some Aspects' (Bologna 1982).

S/N	PERIOD (YEARS)	CHIEF (S)
1	1921-1928	Lokuta
2	1928-1929	Imusa
3	1929-1945	Lokuda
4	1945-1956	Lokiria Timoteo
5	1956-1960	Kamar Mikele
6	1960 (Dec) -1961 (Mar)	Lokwang Antonio
7	1961-1963	Cuna Josia
8	1963 (few months)	Lolemnyang John
9	1963 (few months)	Loopongo Timothy
10	1963-1966	Lowakori Anselmo
11	1966-1967	Bala Amos
12	1968-1971	Yafez Lokidi Nalibe
13	1971 (Jan- March)	Longorikit Abdala
14	1971-1973	Bala Amos
15	1973-1978 (April)	Yafez Lokidi Nalibe
16	1978 (April)...	Lokwii Yekonia

NB: Some informants have questioned the few months of Lolemnyang and Loopongo. Some informants doubt that Nalibe was a chief from 1968-1971)

After 1978, Uganda was on the brink of collapse after the dictatorship of Idi Amin. In fact in 1979 Idi Amin was overthrown by a combined force of Tanzanian Defense Forces and UNLA army comprising Ugandan exiles that had joined the Tanzanians to fight Idi Amin to liberate Uganda. In 1980 there were general elections which declared Milton Obote winner although the general opinion was that those elections were rigged in his favor. As a result of discontent Yoweri Museveni was forced to wage a five year guerilla war which cost many people especially in the so called Luweero Triangle their lives. He finally won the war in 1985 and thus

started along reign of rehabilitation of the country whose infrastructure had completely been brought to its knees.

Museveni also changed the system of governance introducing the so called Resistance Council structures of administration. These were later changed to Local Councils system of administration, thus LC I – LC V. This establishment de facto brought to end former systems of administration. It is a system which boasts of drawing its support right from the grass roots. For the last 30 years during which Museveni has been in power, this system seems to be growing from strength to strength.

(Fr. Dr. Lokel Philip-Member of the Research Committee KCA Kaabong Chapter)

THE TRADITIONAL INSTITUTION IN KARAMOJA- THE SHRINE (AKIRIKET)

Most of the activities/roles of the main clans/ sub-clan leadership structures (Ngimoru, Ngigetei) are carried out in traditional shrines known as Akiriket. These institutions are considered sacred and a number of traditional ceremonies take place in these shrines.

According to the respondents, the Akiriket have different names in different clans but the activities/ceremonies and rules that govern most of the Akiriket are the same.



Shrine	Location
Angaroo	North East of Lotome
Akomion	Lomothingo, Lotome
Lochori Angi'mongin	Iriiri
Lokwakwa	Lorengedwat
Arengepuwa	Lokopo
Naminit	Kakomongole
Lolet	Namalu
Akilikor (for women)	Under a big tree/riverbank.

In the above mentioned shrines, there are a number of traditional practices/ceremonies that take place. These include among others the following:-Annual general gatherings, Initiation ceremonies, Traditional prayers. Offering sacrifice (these include an offer of a bull for elders, a bull is also killed to find out the cause of a problem in the society and also when someone has misbehaved, they are expected to offer a bull as an offertory to the gods as part of their punishment and cleansing). Blessing and cleansing ceremonies to break curses or bad omen. For Traditional healing ceremonies by the diviners. Conducting of traditional marriages, ceremonies of twin birth.

The Akiriket is regarded as a sacred place, an inhabitant of the gods. Therefore high respect is accorded to the Akiriket and thus a number of rules are set to govern them. Some of the guiding rules include: The elders and initiated people sit in front and are the first to eat the thigh meat (Amuro). All people gathered at the shrine are expected to sit facing the North (Apule). The non initiated people are not allowed to touch or carry out roasting of the meat (Emorit).The elderly women are supposed to stand at a distance from the elders. In some clans, the females are not allowed in the shrine. Members present are not allowed to squat while roasting sacrifices. Trees/tree branches surrounding the shrine are not cut, not even picking a piece of wood allowed. If not initiated you are not allowed to eat some parts of the meat of the sacrifice i.e. the Amuro (thigh).
Initiation.

Initiation is a process of introducing a young person into adult hood. Among the karimojong, initiation ceremonies are highly respected and its an important transition of power from one generation to another. There is no exact age at which one is expected to be initiated, however the time and age when one is to be initiated varies from one clan to another and in most cases this depends on the Ngimoru and Ngigetei (elders) on when they decide to hand over power to their sons.

The karacuna which literally means youth are in most cases initiated between the age of 18-40 years. The young people are always anxious to join adulthood; also preparations are made to ensure that the the initiation ceremony goes on as planned. In most cases the Ngimoru (mountains), Ngigetei (gazelles), Ngakimak (elderly women, clan heads and elders) are the main actors during the initiation ceremonies. The parents of the person to be initiated and the karacuna (youth), their wives are also actors during the ceremony.



Lodeparet: A couple (Lomodo Francis and Achia Cathy after performing the ceremony. The thigh will be given to the parent of Francis after he killed the bull

There are a number of requirements and proceedings that are up held during the time of initiation; the person to be initiated is expected to look for a bull, prepare butter oil (Akimiet anga'aatuk) and store enough cow milk to be used during the initiation ceremony. The candidate is not expected to sleep at home, should not appear before the parents of the opposite sex immediately after initiation and not have any contact with his wife and must be ready to face the challenges of man. The person to be initiated should be naked and smeared with chyme. The newly initiated person has to kill a bull, be smeared with oval waste, drinks the bull's blood and roasts a special meat for elders; the initiated person shares the meat with the elders. During the initiation ceremony, the follower of the person to be initiated is to sacrifice a goat to the elders. After the initiation ceremony, the candidates are not supposed to wear the clothes they had during the initiation ceremony. The elders tie tendons on the back of their heads and remove ornaments off the candidates, there after replace with those of elders (elderly men and women). In other clans, Aooi-kin of Aput (spine of an animal) is placed behind the head (Atokot/Amedo) of the initiated. This is followed by killing a bull and the spear (Akwaara) is handed over to the initiated person. However a son of a woman who had divorced cannot be initiated and also during droughts and when there is poor harvests initiation ceremonies dont take place. Women are ranked according to the clans of their husbands during the initiation ceremony. The women are mostly engaged in domestic work such as cooking and drying of Aboi (food mixed with pumpkin) cooking of Angajep, Auwa, Angodish and preparing alcohol made out of sorghum Ngagwee). They are also expected to choose a special outfit for the initiated person. The women compose songs and lead in the traditional dance to mark the end of the initiation ceremony. Immediately after the initiation ceremony, the powers are

handed over to the newly initiated person. In some clans, powers are handed over after the cutting of the thigh meat (Akitub Amuro) by the Ngigetei (Gazelles) and also after cooking of Aboi. The initiated man will now wash his head and shave his hair.

The ceremony is concluded by handing over power by the Ngimoru (Mountain generation) and Ngigetei (Gazelles) to the next generation. The young men (Karacuna) are then transformed into adult hood/man hood; expected to uphold the traditional norms and values.

(James Losike Student from Makerere University)

WHICH WAY ATEKER CLUSTER FOR OUR SURVIVAL, SOLIDARITY, TRANSFORMATION AND RESILIENCE

One may assert that the historical accidents occasioned by partitioning and scramble of African continent by European colonialists and imperialists are responsible of the polarization of the "ATEKER/TUNGA" cluster to this date. The obtaining situation is that the NYANGATOM of Ethiopia, the TOPOSA and JIYE of South Sudan, the TURKANA of Kenya, the ITESO, LANGO, KARIMOJONG of Uganda still refer and regard to one another as aliens, enemies and/or a problem. Needless cattle related conflicts and resources use jostling have defined our co-existence. While all these things happen, our hands are being parceled and apportioned to greedy speculators in the guise of investment. Grazing corridors are continually shrinking in size. Our livestock economy is the least developed as situation exacerbated by counter accusations and finger-pointing, cattle rustling and primitive skilling. Should the once united inhabitants of Abyssinia continue living as mutual strangers and enemies? Certainly not!!

Colleagues and friends our foreseeable future depends largely on genuine prayers and deliberate multi-stakeholder effort and goodwill in peace restoration, peace-building and conflict transformation in our IGAD region. We can attain this desirable situation through tailor made strategic capacity building, consensus building of the ATEKER cluster technical working groups on a common agenda.

I envisage that our empowerment could be realized via Education, Environmental Management, local economic development and equity. Education is the key to human development factor constitutionally guaranteed by the constitution of the republic of Uganda (article 20) as a right. It catalyzes growth, health, governance and economic development of every citizen and communities. Education widens opportunities, choices and incomes if all embrace it. Besides, education alleviates ignorance/illiteracy, disease and poverty to the effect that family rates are lowered, marriage is delayed, reduction in family sizes, decreased infant and maternal mortality rate while mobility and productivity are increased.

Environmental management requires that our environment be developed, managed, conserved and natural resources sustained. There should be development of Revenue sharing agreements

following approved mechanisms and strategies. Zero tolerance on wildfires to be planned for. The economy needs to be harness to livestock based economy so as to reap economic dividends while equipping and facilitating the local peace structures/actors. Protection and sharing of resources available like water and pasture. Our central governments should enable us to exploit the mineral deposits for our good as well as the public good.

In doing all these, we need equity that makes us continue regarding every human life as special gift from the creator, hence, should be dignified and sanctified. Let us exercise fair engagement and treatment of the special interest groups such as women, children, persons with disability, and old persons among others. Our destiny should largely be controlled by ATEKER CLUSTER thinking and actions. Enjoy the Karimojong Cultural week. Let it make the difference now!

"You can't change how people treat you or what they say about you. All you can do is change how you react to it" (Mahatma Ghandi)

(Mr. Lokwee John Jujan - Senior Assistant Secretary Kaabong East Sub County ,Kaabong District)

THE ROLE OF ETHNIC MINORITIES IN THE CULTURE AND DEVELOPMENT IN KAABONG DISTRICT

Kaabong District is one of the eight Districts of Karamoja Sub Region. Kaabong District is composed of nineteen lower local governmenta (18 Sub counties and 1 Town Council). Kaabong has the following ethnic tribes, the Dodoth, the IK, the Ngimening, the Ngiporeing, the Ngikutio and the Nyngiya, of which the IK, the Nyangiya, the Ngikutio, the Ngimening are minority ethnic tribes.

The entire Karamoja has a rich cultural diversity besides what Kaabong has to offer; for instance other ethnic minorities include: the Thur in Abim, the Pokot in Amudat, the Tepeth in Moroto District, the Kadam in Nakapiripirit and Moroto Districts. These ethnic minorities co-exist with one another with minimal friction as by product.

I would like to direct attention to the nature of the world as it embodies people of all kinds. I humbly invite any/every member of ethnic minorities in Kaabong district in particular and in Karamoja in general to accept diversities as part of life and be prepared to make the right choice in life or right course of action. There is no reason whatsoever for anybody to focus on the negative aspects of life and blaming the circumstances, tools and people for any failure, mishap or eventuality affecting them. Blames and excuses will not deliver us. Really, there are no winners and losers when it comes to distinct ethnic diversities co-existing with and complementing one another in Kaabong District. The various ethnic minorities have been jointly contributing towards the local economic development, cultural amalgamation as well as other aspects of social development in Kaabong District. There has been a pooling of resources through crop and

livestock husbandry, Music dance and drama galas among others.

Never be derailed by unfortunate utterances by spiteful idlers who have been trying to disintegrate Karamoja in the past. The following statements have been used by many detractors within and without Kaabong District:

1. "We cannot wait for Karamoja to develop"
2. "Karimojong are like grasshopper who devour themselves if put in one container"
3. "People not in possession of cattle are poor and less human"
4. The Teuso are poor people who had been condemned to be gatherers of wild berries and roots". These utterances are empty and non consequential.

I have a conviction that the cultural diversity in Kaabong District can yield and generate positive dividends for all involved.

Following are my proposed engagements likely to bring about envisioned positive changes in ethnic relationship:

1. Availing, according and affording each ethnic entity the necessary capacity, voice, platform and space to showcase their distinct aspects of tangible and intangible cultural heritage uninterrupted.
 2. Organizing and establishing Curio shops, artifacts, museums, data bank facilities, conferences hall and community centers with cultural intentions.
 3. Allowing each group to exploit natural dyes, decorate themselves with tattoos and other distinct adornments to reveal their ethnic identity.
 4. Demonstrating strong political commitments and supportive attitudinal behavior that helps to cement inter- and intra-ethnic interactions rather than disintegrate them.
- Lokwee John Jujan SAS Kaabong East LLG

SOME MESSAGE TEAM KABISA (TK)

KAABONG INITIATIVE FOR SOCIO-CULTURAL ACTION

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Kaabong Town Council
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"empowering you"

Email: kabisa.tk@yahoo.com

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ABOUT US:

Kaabong Initiative for Socio-cultural Action (KABISA) is a youth led development oriented Local Non-Governmental organization registered with Kaabong District Local Government Reg. No. KDLG/CBSO/295. KABISA was formed by a group of youth in 2010 with a goal of "Promoting youth focused on development for sustainable peace in Kaabong district". The Local NGO is to operate in the whole district as mandated by the registration certificate but limited due to Funding. KABISA is looking to directly work with vulnerable youth and the elderly people within the District setting of Sub-counties, Parishes and villages in order to achieve its goal.

HOW KABISA HAS PARTICIPATED IN VARIOUS CULTURAL EVENTS

KABISA with its composed and committed members have been engaged in various activities within and outside the region of Karamoja, through attending various cultural events recalling with the current events of Kotido, Nakapiripirit district's of Uganda coupled with the events in the neighboring countries of that commemorated Tobongulore cultural events in Kenya, Turkana County With the concluded cultural event which was held in Nakapiripirit district in 2017, September specifically in Nabilatuk Town Council, KABISA organized a group of twenty youth who managed to represent the entire district of Kaabong with cultural dances which were presented in the occasion with the leadership of KABISA fraternity. during the events KABISA also pro actively participated in the cultural event in the country and the neighboring countries as enumerated above, in Kenya, south Sudan and Ethiopia respectively consisting of the trail of ATEKER cluster, which were held in September 2016 and earlier this year in the month of April 2018 in Kenya county "EKALES cultural centre", with the support from the district leaders sphere-headed by the office of the district chairperson who vigorously moved and influenced the journey through connecting and aiding the institutions to meet.

SOME PICTORIALS DURING THE EVENTS



TK AT NABILATUK-2017



TK AT NABILATUK-2017



TEAM KABISA IN TURKANA KENYA
AT TOBONGU LORE-2018



TEAM KABISA IN NABILATUK-2017

FOR GOD AND MY COUNTRY

Prepared by LOGYEL JOHNSONIC, Executive Director Kaabong Initiative
For Socio-Cultural Action (KABISA)



COL. JACOB LOUMO WHO HAD THE CHANCE TO BE THE FIRST KARIMOJONG PRESIDENT OF UGANDA

COL. Jacob Loumo in a traditional regalia Col Jacob Loumo (RO1405) the most senior professional and longest serving soldier from Karamoja region and currently the Reserve Force Commander Karamoja Region a position held now close to 9 years Joined the army in 1968 having been spotted by President Milton Obote as a youth leader and scout Who outshined everyone during the independence celebrations match. He joined the army with the likes of General Moses Ali and Brigadier General Ada. He hails from Kaabong District.

After a one year Cadet training with colleagues in Uganda, He was then sent to Greece for a five year military training. When Amin took over power, his colleagues who returned from Greece were all killed by Amin in fear that they were highly trained and therefore a threat to the Government. He decided to remain in Greece and served in the Greek army as a captain. He finally returned to Uganda after the overthrow of Amin and first served briefly as an instructor and then transferred as company manager in various Uganda factories as you are aware at that time it was soldiers managing the factories hence working in the biscuit, maganjo in kawempe as company manager.

Col. Jacob Loumo and the NRA officers

In early 80th He was then transferred as instructor and platoon commander in Moroto. In moroto at the rank of Major he mentored, trained and commanded various soldiers and among them notably was the likes of General Salim Saleh the brother to President Museveni and General Katumba Wamala the former Chief of defense forces and many more who still refer to him as one of the most senior professional soldiers in Uganda and look upon him for guidance. As a platoon Commander in Moroto at the time, a message came by that General Salim Saleh was Involved in Rebel activities but to cover it up so that he could be killed he was framed for poaching wild animals

in the areas of Karamoja game park. As a very Professional soldier He decided not to do that but then did the opposite and aided the escape of General Saleh to safety. As a native of Karamoja He knew all the safe routes in the region and safe haven and decided to guide General Saleh with his knowledge of the Geography on the best way out of danger. In short it is him who saved the life of General Salim Saleh. Around 1983 he was then transferred as commandant in Kabamba army barracks and General JJ Odongo was his deputy. His areas of command included the regions of Mubende, where he was liked by the community there. As Friends with General Saleh who by then was already a rebel, he would on some occasions pay him visits in his office in Kabamba. Little did he know that much as General Saleh was his friend he was also spying on the barracks, but as a professional soldier he forgave Gen Saleh because He understood that it was the duty of Gen Saleh as a commander of the rebellion to weaken the strength



of the Government's army which is normal in combat. However he later realized that the contact of the NRA in the barracks was General JJ Odongo in contact with Hon John Patrick Amama Mbabazi. Hence all the information was from JJ Odongo to Mbabazi. Little did He also know that the cattle keepers He protected so much and gave security thinking they were civilians and also allowed them to graze cattle in the barracks because they were thought to be civilians were soldiers and in contact with General JJ Odongo as the insider of NRA at the barracks. That's why in one of his stories in the dailies He clearly stated that the NRA was smart. No wonder the second attack of Kabamba was very easy because of the following reasons;-The NRA had already infiltrated the Barracks and through their intelligence backed by Gen JJ Odongo an insider passing information to Hon John Patrick Mbabazi then also Gen Saleh Who always paid me a visit as a friend and took information back to NRA. The Cattle keepers always kept guns in their bed sheets and the polythene bags they used to carry in disguise. A Well planned attack was at the exact time (very early in the morning) when He would be parading the soldiers and all the guns were in the armory.

With this surprise attack as a professional soldier his objective was to avoid loss of lives to the civilians in the area and as a commander to avoid loss of lives to his soldiers as well, He asked all of them to retreat as it was too late to put a hardened fight. They retreated to the opposite side of the River and all were asked to go home and Kabamba fell that easily in the hands of the NRA without any resistance like the first attack of the NRA. He retreated back home, at that time his home was at Acacia in Kololo next to Athina club and he had neighbours like Afande Kanyankole, Afande Nanyumba, Afande Kashilingi and many more. The next day he drove to Kabamba with his elder son and showed him the writings General Saleh had left in his office which stated, "I was here." On his return home soldiers came

home on the orders of the army commander and President then and He was arrested for not putting up a hardened battle against the NRA. He was taken to Nile Mansions (Nile Hotel) and denied access to anyone. However the then Chief of staff (Brig Gen Smith Opon Aca) who had trained with him in Greece and knew how Professional he was advised that He be released but which was turned down. Note that the reason the NRA has never forgotten Gen JJ Odong was because of being an insider. That's why he still holds high posts in Government, However some media houses have always misrepresented the story that he was the commander of Kabamba. That's not true he was his junior as his deputy. It was only when Gen Tito Okello took over power in 1985 that he was released because of his professionalism. Note in 1985 He was now at the full rank of Lieutenant Colonel (LT COL) and He was selected among the ten member committee of the military council that formed the military junta with the likes of Andrew Kayiira and many more who with Gen Tito were to manage the transition.

Col. Jacob Loumo Nearly the First Karimojong President of Uganda

When the military junta took over Obote 2 while the president by then was still delivering a speech in UK, there was announcement on Radion by Lt Walter Ochora about the fall of Obote 2. Consultations were made at the time by the army leadership on the formation of the military council/Military junta: there was need to get the Chairperson/ president of the military junta; they wanted a professional soldier that was well trained, educated, one who knew some good English and from a neutral tribe that would unite Uganda. They zeroed on Lt. COL. Jacob Loumo, he was only to make a pronouncement on Radio and he would be the president. He declined the offer then Gen Tito Okello who was not so educated and did not know well English reluctantly took over the Chairmanship, a position he had earlier on turned down. This is the same team that was mandated to negotiate peace

with the NRA away from Uganda. At the time of the negotiations a one Col John Ogole, Now the Late, who had worked so closely with President Museveni in Obote Government in Military Research Bureau/Intelligence, advised them that he knew President Museveni so well and he could only tell them in the military junta that he was a chameleon with different colours. Col Ogole who went to exile in the UK after the takeover of NRA(now the late) further informed them that President Museveni would never lay down his tools, he was using this as tactics to buy time as his soldiers(NRA) advanced. Being the Professional soldier that He was all He wanted was peace and He did not listen to Col Ogole as he insisted that everyone was for Peace and the negotiations would be a success. Little did he know that Col Ogole was right and knew the President so well and within a short time the NRA took over Power. Col Ogole then was whisked from Tanzania by the British Government with the UN plane where he died in London in Exile. When the NRA took over power He was first put on Katebe under house arrest and the Likes of Gen Aronda(Late), Gen Elly Tumwine were advocating that he should be killed but then when the likes of the President and General Saleh were contacted for permission, Gen Saleh who always until Today refers to him as "Karimojong" a term they use for their long term brotherhood/friendship said," leave that Karimojong to go graze cattle in Karamojja."

However still at the rank of LT COL He was appointed by NRA as Commandant of Mbuya Army barracks/Army Head quarters at the time. A position that was short lived when one captain from the NRA attacked him in Office and said he was not part of the NRA first 27 soldiers to hold such a big Office. In his professional manner and wisdom He only told him that the reason He is still alive and served in all Governments was because He acts in a Professional way and for that reason if it is the Office that he wants then he can have it. At the same time he was duped in to

leaving his Kololo house in the name of Asians that the original owners were back and wanted the house yet most of the NRA soldiers did not leave theirs. Little did he know later that the house later fell in the hands of a very senior NRA officer who also happened to be his good friend? But as usual he is never interested in World material and He decided to go and rent a flat in town with his family. Col. Jacob Loumo Retires from the Army but later recalled: In the 90th then at rank of LT COL He retired from the army. Himself, Gen. Tumukunde, LT COL Jet Mwebaze and one white man a former British soldier (Derrick Orton, also helped NRA fight Amin) who also trained with him in another country formed Renaissance 2000 with offices in Rubaga. This was to help veterans. When the war in Congo intensified and LT COL Jet Mwebaze Who Now had the records of the veterans through this Organization then asked them to voluntarily join the army to help with the war in Congo and Gulu. A radio announcement was put forward calling Col Loumo back to join the army. As the main objective of the Renaissance had changed, he decided to seat back home. The then Minister Kafumbe Mukasa Offered him a Job as In charge of Security at URA but died before signing the contract and for that reason He did not push for the Job which was later given to Gen Kale Kaihura. Also LT Col Jet Mwebaze made several announcements on Radio calling him back to active service to go command the war in Congo or Gulu because of his experience, a role he turned down as He had retired.

Col. Jacob Loumo and Special Services

At later stage with General Salim Saleh, Col Kashilingi and Juma Seiko they formed the Special Services with the same ideology of Renaissance with an aim of helping veterans by providing services to Uganda in different fields. Col Kashilingi and he became directors of Special Services. However it was only Gen Saleh, Maj Juma Seiko and himself who owned shares and Col Kashilingi was a board member. Currently his

son is the board member of Saracen security as special services bought shares in Saracen security. Special services through the office of the Vice President at the time (Specioza Wandera Kazibwe) undertook the task of clearing the water hyacinth in Lake Victoria both in port bell and Jinja. Notably they never were paid for their Services to date by the then office of the Vice President wandera Kazibwe. Special Services was then sold to Saracen Security Company, a South African security firm hence Gen Saleh having the majority shares followed by Col Loumo and then Maj Seiko. Saracen Security started by offering jobs to only veterans and ex soldiers. This was the time the security staff of Saracen were using special machine guns and an alarm was raised by parliament demanding the withdrawal of these guns perceived to be only for the use of the army. Regrettably from the start to date Col Loumo never received a penny (dividend) from his shares of Saracen as its now being run by madam Jovial the wife of Gen Saleh because He normally prefers for those who know what is right to act right rather than him pushing for what belongs to him.

Col. Jacob Loumo and ASTU in Karamoja and his promotion to a full Col.: In the late 90th, still retired he was called to work with the police in Karamoja as one of the commanders of the Anti Stock Theft Unit (ASTU) that was being run by police with an objective of fighting cattle rustling in Karamoja. A position he held until the Anti Stock Theft Unit was later transferred to the army and put in charge of soldiers. In 2000/2001, the President while launching the disarmament exercise in Moroto, spotted him in the crowd and he was called and re Instated back in the army and president asked then army commander Gen Kazini to promote him to a full Col but that was not done, However at the same rank of LT COL He was appointed on the day as the political commissar third division for the disarmament exercise with Col Sula Semakula (Late) as the third division commander. Being a native of the region and Col Sula

as Division Commander they did a tremendous job and carried out peaceful operations and forceful operations only when called for and the disarmament exercise was a success story without cries from the locals. After the disarmament exercise upon realization that as the president had suggested He should serve at the rank of Col, which was not effected at the time, Finally He was promoted to the Rank of full Col and retired from the army.

Col. Jacob Loumo as a Reserved Force to date:

It was again in 2009 that now at the rank of Col he was appointed Reserve Force Commander Karamoja region and reinstated back to the army. A position He has since served without an official vehicle to date and yet He was due to retire again the third time In November 2017 and in which He was retired recently still at a rank of Col yet the then Army Commander Gen Katumba had said his promotion to General a rank he deserves And earned as a soldier for 49 years was underway for the rank He deserved for his experience, years, assignments and discipline which He performed all excellently to his ability as per requirements of promotion of an officer. He is Highly trained in various countries, highly disciplined, served the army all his life , Professional and the NRA only moved One rank from 1986 only in 2006/2007 when all his juniors are now Generals. He meets all the criteria a Professional army would use to promote a senior officer. If we are not mistaken, he is among the few highly trained soldiers of the olden days Uganda is left with. That is why He has never run out of the country, because He is not political and vocal like some of his contemporaries and event juniors. For him he is a soldier and all We kindly request for you his commanders to avail him the right rank a true soldier deserves as you the well trained Young Turks take over but leave him-with the right rank.

Best Regards Teddy Curran Daughter of Col. Jacob Loumo.

THE KARARIMOJONG HERITAGE

Introduction:

As we commemorate our cultural heritage, it is important to highlight some aspects of the Karimojong People. I am not attempting to talk about the whole lifestyle of Ngikarimojong since the scope of this article may not exhaust. Origin of the Karimojong:-

The Karimojong are an ethnic group which has its cradle land in the Great Ethiopian Highlands and lived along Omo River before they moved south ward through semi-deserted plains of north eastern Kenya, currently occupied by the Turkana. The Karimojong have a unique culture stemming from its diverse ethnic clans, that is to say; the Bokora, the Matheniko, the Pian, the Jie and the Dodoth which occupy the present Karamoja region of north eastern Uganda. The Karimojong form part of the Tunga Cluster of East Africa which had settlements around west Ethiopia Highlands in the fourteenth century. The Karimojong also have their nephews, the Iteso, who moved farther south west of Karamoja region. This cluster comprised of; the Turkana of North western Kenya, the Toposa of South Sudan, the Suk of Kenya and the Maasai of both Kenya and Tanzania. These groups had their relationship muddled together and their traditional heritage had richer values compared to today. The economic, social and political life pivoted around; the cows, goats, sheep, donkeys and camels. There were other minor economic activities such as small scale cultivation, hunting, iron ore mining, crafts and pottery. Their settlements manifested stronger collective defense for both humans and animals. Meanwhile their political structures formed the most respected and recognized by tribes and communities which lived adjacent to them.

Economic Activities:-

As livestock took the central part of the live of the Karimojong, cultivable activities had little space at the time. The very livestock became a medium of exchange for valuable items. For example, livestock was used in exchange for leopard skin,



ivory, Rhinoceros horns, iron ore and many others. Also during the time of hunger strike, the Karimojong bartered livestock for cereals from their neighbours. To date livestock is used as a medium of exchange in the entire Karamoja sub region and her neighbors in most cattle markets.

Unlike now, agro pastoral practice is the main economic activity engaged in every part of Karamoja and this enhances household livelihoods in the region. Crop cultivation did not pick the interest of these groups, until around the Seventeenth Century when a few cereal crops were introduced from Egypt and Middle East (Professor Gideon Were, The History of East Africa). Much of cultivation activities were done by women; while the men took care of animals. The girls complimented their mothers as they took charge of household work and the boys too, helped their fathers in taking care of animals. Other economic activities which supplemented livestock and crop production included; crafts, hunting, iron ore mining, pottery and fruits and leaves gathering. All these enhanced their livelihoods.

Although they much relied on food mainly from animals, the Karimojong also prepared local brew from cereals like; sorghum, millet, maize and bulrush. Unlike today where the region is soaked into various types of buzz, the Karimojong have lost their sobriety which exposes them to diseases and economic weaknesses. The Karimojong tell stories that the people never suffer from hunger, at the

time, rampantly as it is of now. Although crop cultivation was done in small scale and droughts less frequent as of these days, they rarely suffered from related incidences. They fed very well on milk, meat, ghee and blood which provided all food nutritious dietary elements. A small amount of cereal- meals supplemented the diet, though wild game, fruits and edible leaves contributed a small proportion of the diet. For them three meals a day was never thought of. At the contemporary moment, this is still case deep in there in “Erre” settlements.

Political Systems:-

The “Tunga” Groups had their apparent political structures based on the council of elders. These structures were determined on the basis of age-sets which were rooted on family and clan levels. The elders played a major role in this aspect. The political hierarchy was from initiated generation sets of elders, who were empowered with decision making on behalf of the entire clan. The elders too, played advisory role, the middle-aged and the youth (karachuna) provided security, defense and labour. Although the role of women was little pronounced, they had significant participation in much of the household politics and labour. Men purely took care of animals and defense. They also built thorn-fenced kraals for livestock, and were the most protected. The defense here was not meant for only one kraal. Defense and protection of animals and human beings was meant for the entire tribe.

The youth were considered to range from 15-40 years. At 12 years, a Karimojong boy was seen capable of handling field activities of looking after; calves, goats and sheep. At 15 years he would be graduating to taking care of; cows, donkeys and camels. This is the age also a young man is prepared to defend the home and what is in it. He would be able equally to take livestock to graze far off, where there are pastures and water. He is also at this age considered to build a kraal for the animals to shelter and hence protect them from predators.

Cattle rustling;

Health, Sanitation and Hygiene:-

The Karimojong still tell stories that people at the time suffered less frequently from diseases, which are nowadays are the order of the day. Although hygiene and sanitation was never strictly followed, people fell sick occasionally and death occurrences were minimal. The Tunga Cluster groups practiced and administered medicine to their sick ones. They extracted medicine from natural

vegetation and applied to the sick. Trees provided adequate medicine to them in many forms. Some medicine was taken in form of fruits, barks of trees and leaves. All these cure different diseases. Not only trees provided medicinal properties for the cure of various diseases, some grasses too cured cough. Meat from certain animals and birds cured some diseases. Also honey as believed to be a composite of nectar from various tree flowers, acted as a curative substance to some diseases. As believed to sway away bad omens, the Karimojong wore around their necks, on hand wraths, below the knees and on ankles certain herbs. They were meant to prevent natural and human calamities from befalling any member of society. These herbs were either collected from roots or barks or parasitic plants which grew on the main plant and or from a special tree believed to possess powers that deter bad happenings. They believed in natural calamities as those coming from the Almighty (Akuj). Those bad occurrences associated with human being were dealt with as soon as they happen. They Karimojong also had people known for their dislike of other community members and they lived among them.

These categories of people constituted the negative lot that looked at the way others lived with jealousy and wished them bad luck. Most of them practiced sorcery, witchcraft and perpetuated murders. They killed others to deny them their wealth and life. Sometimes it could come as a struggle for a lady. The Karimojong believed strongly in witchcraft and sorcery which gave them psychological tortures where in coincidence of what befalls a member is taken to have been caused by a witch or a sorcerer. As a deterrent action, these people were punished and thrown out of the community when caught in action. The stringent punishment would be the pushing of a sharp- pointed rough stick through the anal canal. The Karimojong philosophy of life was that ill health was never natural someone was always responsible.

Social Lifestyle:-

The Karimojong as part of the Tunga Cluster had a dressing comprised of hides and skins of the animals they kept worn mainly by females. Most males preferred to remain natural on Adam's suit, leaving their dangling structures exposed to the outside world.



The Earlier dress code of the Dodoth Women



The current Dress code of the Women



The Earlier dress code of the Dodoth (around Kidepo area)

The shoes were made from skins of animals, especially from buffalo, elephant, giraffe and rhino skins. Durable one was extracted from these animals.

Now with the advance of technology and science, the Karimojong had an intense rapid response to these changes. In reference to the late sixtieth, Karimojong embarked on exciting blacksmith works which saw them come out with metal implements like; handmade hoes, axes, arrows and bow, frying fans, cooking fans, spears and knives. The surprising works of all was the development of local made firearm (amatida), made out of metallic school-chair stands and desks used by pupils in schools. This keen response to

modern technology had a blessing from World War II veterans who returned home with new skills and ideas acquired from field war exposures across Europe and the Middle East, in 1945 to 1950s. The mastering of this new technological usage empowered the Karimojong to date and have continued to keenly study and response with positive attitude to any new introduction.

Spiritual Lifestyle:-

The Karimojong had their way of life based on spiritual foundations which they kept from time to time. Still this practice relied on the elders and ancestors who interceded between God and them. This section of society had prominent

elders of spiritual backgrounds. Though they practiced traditional religion, all what they believed geared towards invisible supernatural being whom they relied on for provision of life and livelihoods. There were individuals in the community that were vested with spiritual roles in the way they interacted with nature. These were foreseers, dreamers, diviners and mediums. All these were associated to the supernatural being-the Almighty. - **By Lomonyang Simon Adingili Ekonekaebenyo**



KARAMOJA CULTURAL EVENT AN OCASSION TO LEARN BETTER TRADITIONAL FEEDING PRACTICES:-



Nutritious foods being prepared

It is my great honor as the Chairperson of the welfare committee KCA 2018 Kaabong Chapter to welcome you to 2018 celebration.

I call all of us to thank God who enabled Kaabong District to accept to host this important event in Karamoja.

We thank our brothers and sisters who initiated this event in Kampala and later back here at home in Karamoja. It is through their great faith and dedication that the whole world has come to know Karamoja .They have made Karamoja a place of respect for identity . This is contributing to peace and development in the Sub Region.

As opposed to the current, traditional knowledge systems and age-old wisdom can teach us many valuable lessons in specific fields as food, security, health and more broadly contributes to maintaining social cohesion and peaceful co-existence. I want to take this chance to explore on Dodoth traditional foods as a means of helping us to

reflect on how the cultural preservation of some feeding practices in that also traditional food can generate income while providing rich nutritional values.

This article is an attempt to help us know these traditional foods which I am going to numerate in Ngadotho (If any one attempts to provide the scientific and other generic names that would good). They are categorized as fruits, vegetables, oil seeds, and cereals

- Traditional fruits (local):** 1. Ngacok 2.Ngakajika, 3. Ngimongo 4. Ngapeeru 5. Ngakalio 6. Ebul 7. Edome 8. Ekarat 9.Enyuwan 10. Ngakamura 11. Edaldalkithin 12. Ngalam 13. Ngimug 14. Ngikolil 15. Ngakaidei,16. Ngadekela 17. Ngaponga18. ,Ekamiskao 19. Ecarat 20. Ejele 21. Ngacagoi 22. 23. Ngalebulebuo 24. Ngadungo 25. Emaler 26. Ethilang 27. Ekadelwai 28. Ngitit, 29. Ngikaye 30. Ngiiru 31. Edukanit 32. Ngaboyo 33. Ngalomya 34. Ethisidikokile 35. Ngadungo 36. Ekumoit, 37. Ebei 38. Ethula 39. Egutalopul



Karimojong Carry and escort traditionally prepared meal for a ceremony

Most of these fruits favored the shepherds/herders and hunters since most of them were eaten directly. They were said to have been medicinal as well. However these have been replaced by sweets, mangoes, oranges, guavas, bananas, papaws, pineapples, Jack fruits, and avocados among others that are most of the time scarce and not readily available to the common person. My advice could



be that all these fruits be planted at household orchards in order to supplement the fruit diets of the community.

Traditional/Local Vegetables: These included:

- 1.Edwol 2. Ebinai 3.Ecaapo 4.Amotho 5.Ekitodith
- 6.Egiliton 7.Ewoyamorok 8.Ethuguru 9.Aboi-Aikieny
- 10.Ebutacwee 11.Nyalolot 12.Nyakeo 13.Ecamuye
- 14.Ngatube/Ngatube 15.Emoroth 16.Ethoboliat
- 17.Eboo 18.Apethe 19.Arengan 20.Alengera-Ke Ecom
- 21.Lokong, 22.Erotrot 23.Etokee 24.Ekamalakwang
- 25.Ekamongo 26.Edite 27.Egirakeju 28.Lobeluka
- 29.Ethula 30.Achedikokor 31.Lokoutapeng 32.Lotiribiny
- 33.Ekurikuriai 34.Ecaricarakibon 35.Ekoikoi 36.Ngauriong
- 37.Ngigewa 38.Ngalomoe 39.Ngadungo 40.Ekadetewai
- 41.Ngikaye 42.Eko-Ti 43.Nyekamongo 44.Ebabui
- 45.Ekayeryer 46.Lobotol 47.Ekaleruk 48.Nyeome
- 49.Ngisungu 50.Nyangajepanyingo 51.Ekatete
- 52.Chebehebenaro 53.Ilebu 54.Editalolet.

These vegetables have been replaced by the modern cabbages, peas, sukumawiki, that seem limited and only got in the market in specific periods. But the traditional local greens are spread throughout the year; there are those that can be got on rainy season and those that can be got on dry season as well. The most interesting here is amotho, which is a very nutritious and has good aroma like the one of meat that one time a man punished his wife because of the smell that the wife denied him meat

Dodoth Laddy preparing ghee from butter
Traditional oil seeds local:

These Include;-

- | | |
|--------------|--------------|
| 1. Ngikolil | 2. Ngadekela |
| 3. Ngakanyer | 4. Ekidekide |
| 5. Etokeu | 6. Ngibee |
| 7. Ekaleruk | 8. Ngikaye |
| | 9. Nyeloloi |

These have been overtaken by the presence of the modern oils such as Mukwano, Fortune Burto that can be got in the market but with less nutritous values like the traditional ones. Traditional tubers (local): these include:-

- | | |
|----------------|------------------------------------|
| 1. Ngimarweei | 2. Adilang |
| 3. Ngisusu, | 4. Ngikerwaa |
| 5. Ngibalal, | 6. Ekanyiwa |
| 7. Ngimaruk | 8. Eputen |
| 9. Ngimarwei | 10. Ngakurikurio/Ngabilakicholongo |
| 11. Ngauriongo | 12. Ngabilamon |
| | 13. Ngakido, |

These have been replaced by, sweet potatoes, Irish potatoes, cassava, carrots, Yams among others. Their mode of preparation also compromises the nutritional values. Much of the nutrients are removed before preparation or on the course of preparations.

Traditional Cereals: These include; 1. *Ngimwa(Alilii, Atinyitinyi, Ekabir, Lourien,),* 2. *Eburai,(Ekatumán),* 3. *Erau,* 4. *Ngakimaa,* 5. *Eudu-Udu,* Of recent these have been

replaced by Supergetti (Emokoron), Rice, Wheat flour (Igano, odari, Nilon posho) whose nutritional value has been compromised in the way they are prepared to chips, chapatti, biscuits, Mandasi, rolex among others.

Men and women had different roles in relations to access, availability and utilization of food. The men were always on the grazing grounds with animals and fed mostly of meat, milk and blood. Women were always in the homesteads closed to their fields; their diet was complemented with agricultural produce like, sorghum, maize various greens, chicken, fish, milk, meat of goats and sheet (Novelli Bruno, 1988). "Women normally had time to visit the Kraals taking with them, ground meal, beer (kwete), various sources, tobacco, whereas the men equally visited homesteads bringing along with them cows needed for milk and meat, hence both diets were integrated"(Novelli Bruno, 1988, p.62).

Besides the modern technology, environmental degradation remains a threat to the local wild foods this is evidenced in indiscriminate cutting of trees, bush burning and arch climatic conditions Kaabong in a way of sustainability is set to establish the cultural shrine meant for the celebration of community's cultural heritage for revitalization, preservation and safeguarding the culture. This will in essence act as a basis for inscription of Karimojong cultural heritage where traditional feeding practices shall be promoted.

We categorically denounce the modern and poor feeding practices like over drinking, oily and tined foods, poor dilatory needs and malnutrition among others. I do also urge all of us to revive and set the foundation of the new cultural values with spiritual, moral lifestyle and strong moral fabric to copy from. We dare not to lose it.

The place has got a river which divides the town in to two south and north with a number of economic activities taking place like vegetable growing, nursery tree planting, grazing and mining. Kaabong receives inconsistent rains within a period of seven month that is April-October. Several staple food crops thrive well alongside arch condition and these crops include; sorghum, maize, sunflower, millet, beans among others. This has attracted the intervention of a number of development partners and government programmes to boost production for example NUSAF III, YLP, UWEP, CDD and Operation wealth creation. " Much as there is unreliable rainfall the Karimojong do some tilling

of land where they grow sorghum, millet, bulrush, maize, watermelons, cucumbers, guards, beans. Maize, sorghum and millet are stapped foods used for making porridge, bread (atap) and local brew (ngagwe/ebutiya, kutukuto/ekedebwo/ebuturkosim) (Nabuya Daniel (Fr.) L A 2007. The dedication of the Karimonjong to this event calls for transmission of our Cultural norms, values and respect to our dear children from one generation to another "Let us cherish and sustain our culture for the future". This therefore calls for the involvement of all of us for better transmission of the Karimonjong culture at all levels. This will show that the fruits of our cultural values will be manifested in the good future and responsibilities for all the Karimonjong and Ateker Cluster at large.

Great thanks goes to the steering committee Karamoja Cultural Association 2018 Kaabong Chapter, they have served their district with loyalty, honor and respect as good examples and members of the inner system of kaabong District Local government which has hosted this day of behalf of the whole Karamoja. I am urging my fellow Karimonjong to be patriotic and remain loyal to the state with the provision that our Country's demands do not go against our cultural values and practices.

"Food is one of the basic right of human beings and it makes the aspect of food security important and sustainability factor to every culture. Every people and governments make food as one of the universal rights of the human race thus advancing the understanding of the normative context of the right of food"(UHRC 2004). The policy statement and human rights based approach to food does not look at traditional food as important and yet the African cultures did survive for time immemorial on their traditionally prepared and preserved foods (KCA 2018 Kaabong Chapter Research Committee findings). Everyone in Traditional African Society accessed food regardless of their status in society, there was collective food production, sharing or exchange of food and construction of food granaries (Rukoko A, 2004). As we celebrate this important event for Karamoja, we look at our culture as a source of inspiration and guidance to be able to remain firm and loyal to it. God bless you and I wish you happy festival. For God and My Country, We cherish our culture.

Mr. Achalei Kizito Sisto: SAS Kathile South. (Chairperson Welfare KCA2018 Kaabong Chapter)

BUILDING THE KARIMOJONG MICRO ECONOMY THROUGH LIVESTOCK:



This article looks at how livestock contribute to the micro economy of Karamoja and addresses the ways in which the positive trends can be enhanced.

We cannot build a vital economy by delivering pizzas to one another." Jim Wright once remarked! The same way, we cannot build a Karimojong economy by delivering handouts to its inhabitants while ignoring the small investments that could trigger release of enormous potential within us.

A quick glance at the statistics depicted in the 2017 statistical abstract produced by the Uganda Bureau of Statistics (UBOS), it is estimated that in 2012/2013, 3.1 million people in northern Uganda were poor compared to only 0.6 and 0.4 million people in western and central Uganda respectively. Furthermore, only two regions – central and western registered a reduction in the number of poor people – from 0.84 million in 2009/2010 to 0.4 million in 2012/2013 and 2.2 in 2009/2010 to 0.6 million in 2012/2013 respectively. Why Northern and Eastern Uganda registered an increase – 2.84 million in 2009/2010 to 3.1 million in 2012/2013 and 2.2 million in 2009/2010 to 2.5 million in 2012/2013 respectively is up for debate. Some commentators will look at the production capacity of these regions while some will base on factors such as efficiency, structural changes, rapid technical change in both agriculture and industry, market integration, institutional changes and demographic changes to mention but a few. However, all these require a contribution from the inhabitants of a nation. As in the words of Auliq Ice, "we should always be realistic about our needs, steer clear of this over indulgence and self-imposed poverty nonsense."

For very many years, the people who occupy the present day Karamoja sub region have been known to a great extent to practice pastoralism. Indeed the livestock have been the key source of livelihoods and the major dictating element of the Karimojong micro economy. According to 2002 population and housing census carried out by UBOS, 80% of households in Karamoja owned livestock. Traversing the breadth and width of the sub region can't be enjoyable enough – the topography, the cultural heritage, and the social governance systems in the communities and generally, the rich vein of livestock present in the area.....It is a place to be!

Focusing on livestock, the sub region is known for keeping mostly the indigenous breed of animals – cattle, goats, sheep, poultry and other domestic animals as they are a perfect fit for the weather variations prevailing in the sub region. These livestock contribute to 93.3%, 98.7% and 87.7% of the Uganda's indigenous livestock population of cattle, goats and poultry respectively (UBOS 2016). These breeds of livestock initially were kept for prestige and were mainly given out during marriage as dowry. However, fast moving forward, the present day avails with itself the transformation that any pro-human being would be proud of – the shift from the traditional thinking to modern thinking – diversification in the knowledge on the importance of livestock. Barring some cases of ethnic conflicts which are long gone, the Karimojong people lived without any fear to confront the enemy who came their way. Interestingly, the major cause of these ethnic conflicts was livestock related. This shows one how the Karimojong valued livestock even more than education at the time.

Fast moving forward, 2018 through support rendered by Government of Uganda and other development partners that have been operational in the sub region, diversification of knowledge on livestock have been realized as evidenced by the number of Karimojongs who flock livestock markets on specific days of the week most notably Mondays, Wednesdays, Saturdays and some other days depending on the district either to sell or buy livestock. To think "we shall not wait for Karamoja to develop" as

some people say is not only pure lack of thinking capacity but also pitiable lack of knowledge about the sub region!

A simple visit to Lomoruitae livestock market in Kaabong, Kanawat livestock market in Kotido and other livestock markets within the sub region presents one with the opportunity to witness how livestock trade (majorly cattle, goats, and sheep) for this matter form a strong backbone of the Karamoja micro economy. For Lomoruitae livestock market, on average, a big bull fetches at least UgX. 800,000, and at least UgX. 600,000 for a cow. Other livestock such as he goats and she goats go for at least UgX. 180,000 and UgX.90,000 respectively each. Sheep sales go for at least UgX 80,000 each meanwhile big cocks go for at least UgX. 12,000. Nonetheless, these prices vary according to the size of the animal being sold and from one livestock market to another within the sub region. Livestock sold in this markets end up in major towns of Uganda for example Lira, Kumi, Soroti, and Mbale to mention. It is also interesting to note that some of our livestock end in the countries of Kenya and South Sudan. It is vital to acknowledge the fact that we contribute to our country's Gross Domestic Product which is defined in terms of final goods produced within the territorial boundaries of a country within a specific time period usually a year.



Lomoruitae livestock market in Kaabong District on typical Monday. Photo (right) depicts cattle loaded on a truck for transportation outside the district. The spillover effects of engaging in livestock trade have significantly been felt as some livestock owners can now afford to educate their children in schools not only within Karamoja but also outside the region. The effect has also been felt in households as access to basic needs is now a possibility which not so long ago seemed a logical impossibility. To arrive at this stage hasn't been smooth though but with the continuous willingness to adapt to the ever changing world and the

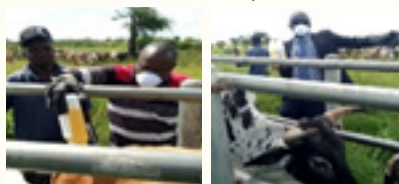
¹ Mallo Paul Lokiru, Monitoring and Evaluation Officer, RPLRP, Kaabong District

ability to change the mindset, we shall be in position to reach the upper echelons of development.

To ensure such positive trends continue, concerted effort from leaders, government agencies, non-governmental organizations, community based organizations and all pro-development entities is required. There is also need to ensure robust mechanisms such as early warning systems for livestock, information on prices in different livestock markets, building modern livestock markets and knowledge management are given due consideration to boost the activity.

Also critical to ensuring continuity of such positive trends, animal health is key. Alongside some isolated cases of livestock theft, livestock diseases are a nightmare to a typical pastoralist. Diseases such as babesiosis, trypanosomiasis, Peste des Petits Ruminants, and heart water, brucellosis, anthrax, sheep/goat pox, to mention but a few pose a threat not only to livestock but also human life. Much as a project such as the Regional Pastoral Livelihoods Resilience Project (RPLRP) supports in the provision of the acaricides/drugs such as deltamethrin pour on and

isometamedium chloride for prophylactic treatment against trypanosomiasis, it is of good benefit for farmers to prepare their capacity (mental and financial) in advance to ensure continuity in the fight against trypanosomiasis and other livestock diseases. Therefore, this calls for active participation through rigorous sensitization campaigns throughout the sub region. Spraying of cattle using pour-on in Lolelia sub county in Kaabong District. Interventions such as these put a smile on the faces of pastoralists.



Much as investment in other sectors such as education, health, and infrastructure etc. are paramount to the growth of economies, agriculture too and majorly investment in livestock for the Karimojong people could act as a powerful antidote to tackle poverty.

Kudos to local non-governmental organizations such as Karamoja Development Forum (KDF), Dodoth

Agro Pastoralist Development Organization (DADO), Karamoja Peace and Development Organization (KAPDA) for fostering the pastoralists dream!.

About the Writer:

The writer is an Economics and Applied Statistics professional and works as a Monitoring and Evaluation Officer for the Regional Pastoral Livelihoods Resilience Project (RPLRP) in Kaabong District.

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THE MOBILE PASTORALIST-MOVING LIVESTOCK MARKETS:

This article describes livestock markets and pastoralist mobility enhancing the growth of the cattle economy in Karamoja gradually, with the cases of best practices, some challenges and recommendations in the trade of livestock within and outside Karamoja.

Karamoja region is part of the pastoralist corridor - an area inhabited by semi-nomadic cattle keeping groups. Whose population is estimated at 1,206 million people. The Sub region is characterized by unreliable climatic that disrupt the livestock economy. The main livestock in the area are cattle, goats, sheep, donkeys, camels. Other secondary livestock are; pigs, chicken, bees, pigeons, turkeys, Rabbits, Ostrich, domesticated rats, among others.

According to FAO/EU report, 2010, Despite having the most number of cattle in Uganda, Karamoja remains the least developed and most impoverished region, a situation that has persisted for long despite the interventions from government and other donors. US-based Feinstein International Centre states in its 2013 report, 'The Livelihood Dynamics in northern Karamoja', that "Livestock production is and will be the backbone of the economy in Karamoja and represents by far the biggest economic opportunity in the Sub region." According to Cees De Haan, etal, (2014), the price of meat is expected to remain high, Global demand for meat and livestock is at an all-time high and is currently in a growth phase expected to grow by 6

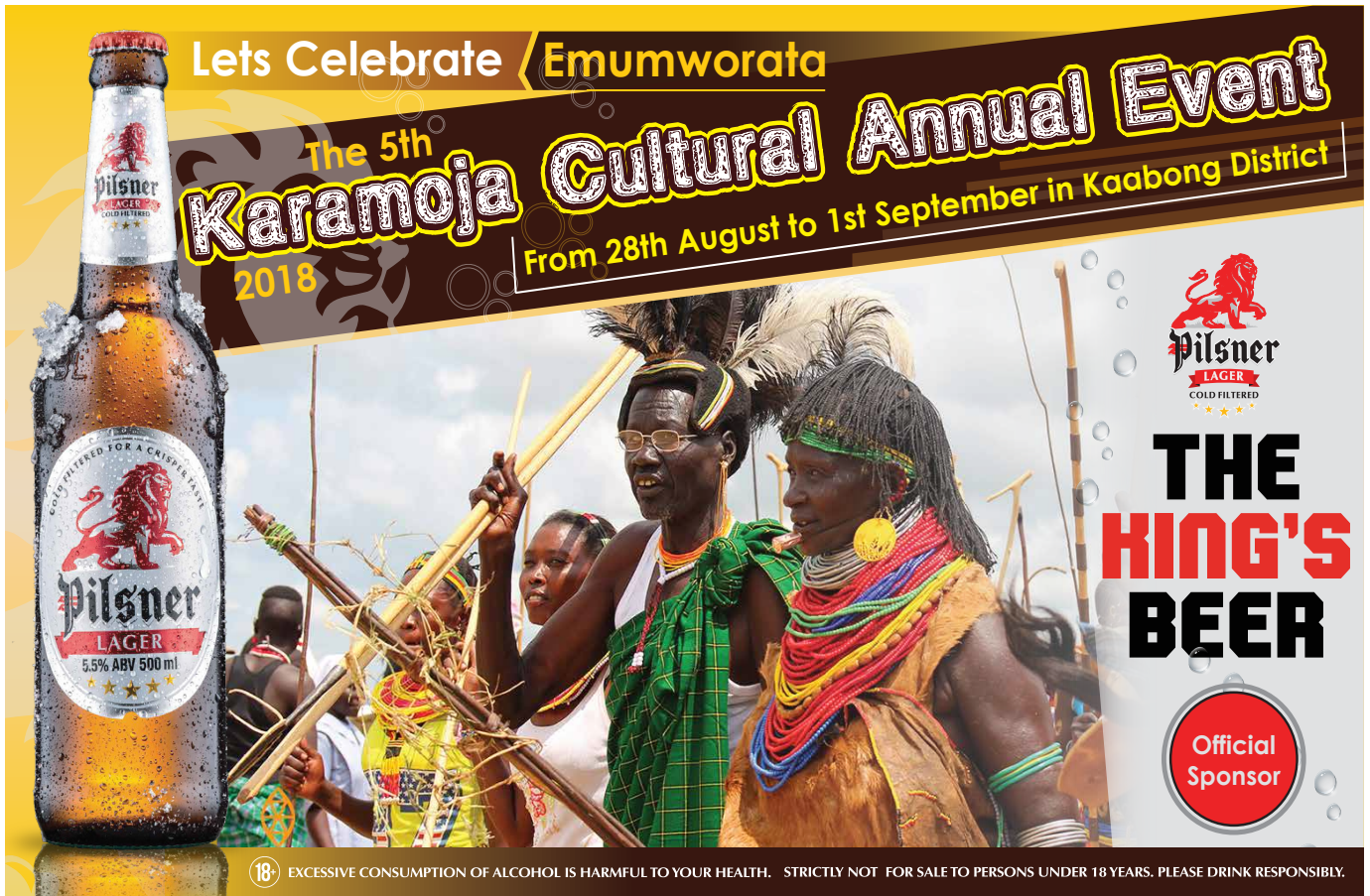


NAITAKWAE LIVESTOCK MARKET ATTRACTS OVER THOUSAND PEOPLE AND KOTIDO PASTORALISTS A BUSINESS MEN STAGE CATTLE FOR TRANSPORTATION TO THE URBAN MARKETS OF MBALE, SOROTI, LIRA, GULU AND KAMPALA PHOTO CREDIT- @TEBA 2018 AND LOUPA PIUS 2018.

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7 million head annually over the next 10 years. However, on the negative side, livestock ownership is increasingly consolidated in the hands of wealthy people (Kraal leaders) who are mostly owners of large herds, but only a mediocre employment generator. According to the report by CTA and IIRR, (2016), In Ethiopia the livestock-dependent leather industry is the second-largest source of foreign currency after coffee factory. In Uganda, pastoralists and small-scale livestock producers are the fourth-largest contributors to foreign currency earnings. Dr. Chim Stem, (2016) report of the Horn of Africa (HoA) Livestock Export Trade termed as a business at cross; highlights that the livestock export industry is the lifeblood of the 17 million pastoralists throughout the HoA region

Karamoja Livestock Markets:
Karamoja has 20% of Uganda's cattle, 16% goats and 50% sheep (Livestock census, 2008). Such statistics are greater indicators of the livestock market potential of the region. Local markets tend to have the lowest costs and risks, and

are the easiest for pastoralists to serve. There are mainly four growing livestock markets in Karamoja which include Kanawat Livestock Market in Kotido, Naitakwae Market in Moroto, Komuria Livestock Market in Kaabong, and Lolachat Livestock Market in Nakapiripirit District. However, (FAO in 2010) identified six popular cattle and crop commodity markets in the region include Iriir, Matany, Kangole, and Nataikwae, in Napak and Moroto as well as Kacheri and Komuria in Kotido and Kaabong districts respectively but the structures at the market are wanting than expected.

The livestock from Karamoja end beyond the borders of Karamoja, hence more opportunities for many families in Karamoja access to income and better services such as quality education, health care, food security at the prime level and social cohesiveness to withstand shocks, Livestock has been considered as the moving bank of a Karimojong and this has shown corresponding sustainability in livelihoods creating resilient systems



PASTORALISTS DRIVE THEIR CATTLE FOR SALE TO LOMORUTAE LIVESTOCK MARKET- KOMURIA PARISH, KAABONG TOWN COUNCIL. PHOTO CREDIT: LOUPA PIUS

across the whole region. Indicators of resilience building and sustainable livelihoods is livestock systems that are brought forward by "The mobile pastoralist - Moving Livestock Markets" mobility in pastoralism is not solely only induced by water, pasture, diseases, security but also access to better livestock markets and other opportunities. Pastoralists have trekked

all around the neighborhoods and alarming information from this cyclic mobility has created impacts to those communities in terms of creating cheap livestock prices hence restocking in communities of mobility effect.

The Karimojong pastoralists have always participated in selling their livestock, but the numbers and the motives behind the marketing is induced by immediate family or household needs. The Resilience Learning Project (RLP/USAID, 2016) notes that the Karimajong are responding reasonably well to market opportunities as and when they happen, in a methodical way, by selling the right numbers of animals for their immediate cash needs. It is observed that it is quite much cheaper to purchase animals in the village directly of the same volume of the animal live weight with the highest price than in open market. The cost for an animal (Cow or Bull) in the local livestock market is lower than expected because the pastoralists face more financial factors that lead to such reductions. On average the cattle can cost to 900,000UGX to 1,500,000UGX and 120,000UGX to 200,000UGX for Goats in any livestock market in Karamoja and livestock sales are dependent on seasonality and the animals are sold based on eye ball (observation) in Karamoja. For future improvement in order for better sales there is need to improve or introduce the livestock weighbridges, formation of cooperatives and Livestock marketing Associations this can open a sense of trust and develops a sustainable livestock markets value chain while eliminating individual monopoly in the system.

CASE OF BORONA COMMUNITY: LIVESTOCK MARKET IN NORTHERN KENYA

Livestock to Market: The program has empowered many pastoralists both men and women. Investors or organized groups of pastoralists' business men purchase livestock (Cattle, Goats and Sheep) from pastoralists. The animals are weighed before payment. The animals are later taken to the ranches or Bomas for fattening for a given period of time like 2-4 month depending on the weight and body condition of the animal. After fattening the animal either a bull or a cow can be sold in an international, regional or local market at a price that is so attractive. Fattened animal from the ranch will cost around 50,000 - 60,000KSH which is about 2.1million UGX.

Livestock markets have steered the development of other institutions in Karamoja for example every markets days in Karamoja region earns revenue to institutions such as Municipalities, Local town councils, Sub counties and Districts. Livestock markets opens access to other products such as crop produce, household utensils and products lead by women like local brews which also earn revenue to tax authorities in Karamoja.

Case of Komuria Livestock Market in Kaabong, every market day the Kaabong town council earns an estimated amount of money worth, 110,760,000UGX (One Hundred Ten Million Seven Hundred Sixty Thousand Shillings Only) in tax in the livestock market in one year.

Gender in livestock markets plays a critical role in Karamoja. It is common in Karamoja women, girls and some Boys participate in trade of small ruminants and poultry such as Goats, poultry and Pigs meanwhile men and Boys participate in marketing larger Ruminants such as Cattle and Donkeys. The implication of this system is either a gender disparity by culture or it is a Natural behavior in societies that have since remained instinct.

The orientation and upbringing of women and men in Karamoja society makes livelihood systems sustainable and productive hence building resilience in societies.

Technology impact, pastoralists are not static to change, for example use of mobile phones, mobile solar for scouting water, pasture and secure rangelands for livestock and humans, they have further used mobile money networks to reach out finding the current livestock market prices index, they have used it to respond to insecurity incidences around the grazing areas and homesteads. The mobile system enhanced financial transaction described to be "the walking bank for communities both local and cross borders".

As we are realizing a tremendous growth in the system but it is also faced by numerous bottlenecks that cut across the socio-cultural, socio-economic, environmental and political atmosphere that are highly demanding in the sector. The key stressors behind the slow development of the sector are heavily attributed by Lack of policies that protect pastoralists from exploitation by outside monopolies, Lack of financial support onto the national livestock sector. Due to the above challenges the livestock sector of Karamoja faces significant encounters which are further not only. The national governments, development partners and interest groups should focus on building on; Social and cultural thinking and practices, Market development, consumer preference and value chains, Natural Resource Management Governance and Tenure security and finally Policy and legislation frameworks.

Loupa Pius, Project of officer, Dodoth Agro-pastoralist Development Organization (DADO), Kaabong, Karamoja Sub Region Uganda. P.o box 25, Kotido-Kaabong. email: personal:



WOMEN AND YOUNG MEN PARTICIPATES MAINLY IN



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Karamoja livestock markets are faced by;

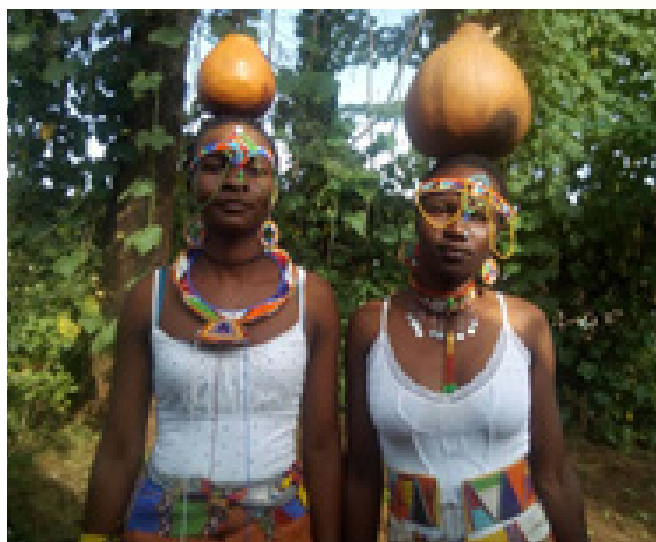
- Limited access to veterinary services,
- Increasing land degradation hence limited access to pasture and water in seasonal effect,
- Climate Change

- Insecurity across borders
- Limited access to livestock markets information,
- Lack of weigh bridge so as pastoralists livestock traders are monopolized
- Transport systems,
- Underdeveloped market infrastructure.
- Monopoly of livestock market prices

Due to the above challenges the livestock sector of Karamoja faces significant encounters which are further not only. The national governments, development partners and interest groups should focus on building on;

Social and cultural thinking and practices, Market development, consumer preference and value chains, Natural Resource Management Governance and Tenure security and finally Policy and legislation frameworks. Loupa Pius, Project of officer, Dodoth Agro-pastoralist Development Organization (DADO), Kaabong, Karamoja Sub Region Uganda. P.O Box 25, Kotido-Kaabong. email: personal:

KARAMOJA NOT A DEVELOPMENT CHALLENGE TO UGANDA



Karamoja region needs to be reinforced without any external interventions but through creation of solutions using Karamoja for resilient building. Rains come and rains disappear despite of all that Karamoja rains pour a lot of water which has never benefited Karamoja but rather leaves it paralyzed of water dearth and drought (due to prolonged dry spells). In my own view and through observations and critical assessment in Karamoja there have many adversities in both Karamoja and its neighborhood like Teso and Luo communities over uncontrolled water current (flood) from Karamoja to Teso were by metric Volumes of water from Karamoja flow to Teso

causing a disaster of floods, displacement of people from their settlements, destruction of gardens and flooding Teso roads while this water causes the above parameters in Teso but also leaves Karamoja lonely with competing demands of water for livestock and home consumptions if an innovative and technological plan is developed to grasp Karamoja waters for what we can call Water catchment basin. A strategy if adopted by (NDP) National Development Plan can be essential for the benefit of Karamoja; Karamoja cannot be a challenge but the Kampala based planning is a challenge to Karamoja.

Government should consider trapping Karamoja waters by construction of underground tanks. Divert water to rangelands. Construction of water catchment dams (man-made lake to collect waters like one flowing from, Kaabong and Loyoro River, Dopeth River and Lopei wetlands to avoid a disaster in Teso and Luo communities by Karamoja flood water. Consider rain water farming in the rangelands by constructing the rain water collection basins to feed the livestock during the adverse conditions. Encourage cross boarder rangeland water management and allow pastoralists mobility as achievement behavior to climate change.

Thanks to Karamoja Cultural Association 2018 Kaabong Chapter in collaboration with KCA and Kaabong District Local Government for launching this information sharing tool and platform that enhances learning and references for future leaders and Ateker community at large.

By Ade Gertrude:



KAABONG RIVER FLOODS AND DRIES AFTER COUPLE OF HOURS HENCE MORE WATER Poured IN TESO AND ACHILI BUT LEAVING KARAMOJA DRY

CULTURE AND WOMEN EMPOWERMENT IN KARAMOJA



“Until women and girls are liberated from poverty and injustice, all the goals-peace, security, sustainable development stands in jeopardy “(UN Secretary General. Ban Ki-Moon).

Women in Karamoja play very significant roles in contributing to the growth and development of society. By Nature, the women’s roles of reproduction come with great responsibilities involving nurturing life. They groom children, take care of themselves, household members, relatives and other extended family members. In short, they are responsible for the successful continuation of life and culture in society. Socially, women perform all productive roles such as domestic chores ranging from of house cleaning, cooking, looking for food for family members, cultivation, harvesting and ensuring storage of household food crops, as well as

earning for the family. Women are also key custodians of most social norms, beliefs and practices that community terms as “culture”. For instance, it is they who perform cultural rituals relating to marriage, child birth and naming, as well as stand as key support in initiation ceremonies. Despite the critical contributions women make to societal development, they continue to occupy lower levels in the social, economic and political constructions of their communities.

The status of women empowerment in Karamoja remains low despite some ongoing government and non-government interventions, due to a number of factors explained below. Women continue to be treated as inferior and socially excluded from decision making processes because society still accords them little worth (CARE, 2013), Women are also marginalized than their male counterparts in aspects such as access to resources, they face a number of challenges such as; high level teenage pregnancies, low levels of education, at grass root, community and National levels. Women remain victims of subordination, widespread discrimination in terms of education observed by the continued parents’ preference to educate the boys than the girls. Lack of employment opportunities, for women and Youths, Poor access to social and reproductive

resources, low health status and denial in participation in family decisions (UNDP, 2015) Presently, very limited number of women have joined professions and are working outside the family, some of whom are sole bread earners for their families and constitute part of the independent thinking individuals contributing to the development of their country.

The Karimojong women also continue to encounter a lot of economic hardships manifested by small volumes of economic activities / businesses such as local brewing and sell of fuel wood, yet they must ensure food for the family. Harmful practices like Female Genital Mutilation still is being practiced among the Tepeth and the Pokot community (though at reduced levels), are some of the avenues through which young girls are forced into early marriage.

Women and culture in Karamoja

The Oxford English Dictionary defines Culture as the customs, beliefs, people and achievements of any given society according. Culture determines the worldwide view, values, attitudes, behavior and practices of women and men from their birth to their death in every society. In Karamoja

women have a long tradition of cultural conservation by keeping and transmitting the cultural practices, norms and beliefs to their children and are taught on how to protect and preserve it. Women continue to be the guardians, consumers, and creators of

society to propel its development further. This can be seen in the nature of dressing, food production and processing, education development, leadership processes among others. However, research also shows cultural practices, beliefs and norms in some

female genital mutilation are justified and this is being reechoed by some policy makers for example in Uganda where a top politician openly urged the public from the local television that it was right to beat a woman citing culture. Women also continue to be bound by restrictive traditional cultural roles and norms that show a lack of values for women's rights such as less control over productive decisions and resources like livestock and finances. For example some families still choose for their daughter a spouse to marry and despite the existence of government laws, traditions are still stronger than the implementation of the law protecting women and the girl child.

Recommendations for increased cultural equality in Karamoja:

Placing culture at the heart of our strategies is both a condition for enabling sustainable development and a powerful factor for its achievement: UNESCO 2016. In order to strike a balance between cultural barriers and women empowerment, there is need for all actors to equivocally challenge cultural practices and norms that impede women enjoyment of the same cultural rights as their male counter parts. Development actors and governments in the region need to recognize the cultural diversity now as an important parameter of women empowerment. Women through their leaders, institutions to demand for equal cultural benefits that women and girls are able to access, participate and contribute to all aspects of cultural life on the basis for equality for all. There is also need to implement/design or strengthen cultural sensitive policies that promote gender equality in the cultural sphere. Karamoja Cultural Association to help policy makers design or adopt existing policies that support women access, participation and contribution to the development of their culture and heritage equally. The writer is a Karimojong gender activist: Jennifer.



culture in every society (UNESCO). This assertion by UNESCO is backed up by many practices that recognize women's vital roles in the economic well-being of their community. In Karamoja for instance, women are the food producers, processors, and managers which gives them not only access to land but the authority of how the specific land has to be used or cultivated. These have helped maintain their rights within the domestic and other spheres.

Politically, women play an important role in the governance of the family according to social status in the community. First wife advised the husband on the choice of the next co wife and she often act as mentor to her co wives, where they watch over the behavior of the husbands. If he misbehaves, the women report him to the clan head where is summoned and fined according to gravity of the offense. If he is warned then the wives continue to keep an eye on him until his behavior improves.

Culture is widely recognized as a strong tool that can be used by any

societies is an impediment to women empowerment. This is because some communities use culture to impose normative rules, heavy roles and penalties especially on women and girls affecting their participation and engagement in the social, economic and political aspects of society. Socially, the quality of our lives depends on our culture. This is manifested in the way people maintain a connection with their unique characters, history, language, music, arts and literature. This shows the intrinsic value of culture to any given society. And often provides a sense of who we are. Culture also creates employment through green jobs, provides access to water, preserving the resources and also strengthens the resilience of communities in the face of disasters. Integrating culture into development policies and programmes, therefore, fundamentally contributes to their effectiveness and sustainability. In Karamoja women have a long tradition of cultural conservation by keeping and transmit. In Karamoja, Culture is being used as an excuse under which some societal evils such as violence against women, early child marriage,

GENDER ROLES IN KARIMOJONG PERSPECTIVE



The men are always in the grazing grounds with animals and they feed mostly on meat, milk and blood. The women are always in homesteads close to their fields; their diet is complemented with agricultural produce like sorghum, maize, various greens, chicken, fish, milk, meat of goats and sheep. Women normally have time to visit kraals taking with them ground meal, beer (kwete, Ebutiya/kutukuto) and various sauces, taking tobacco, whereas the men equally visit villages bringing along with them cows needed for milk and meat hence both diets are integrated (Bruno Novelli, 1988). "It is observed that much as women bear the burden of household agricultural products and by association household nutrition, women's role in livestock management is increasingly gaining momentum. Women are responsible for milking animals kept at the homestead and sometimes those in the kraal, processing milk products such as churning milk (Akibuk) or ghee purification (Akidod). In Kraals women carry out activities like construction of fences, acquisition of bushel of thorns (egolit) for the entrance to the kraal, fetching water for the kraal residents as well as watering animals" (Karamoja Development Forum, 2017, p.5)

It was evident that men and women played different roles in socio-political affairs of the Karimojong. "Problems connected with pastoral activity are discussed and resolved by men: grazing grounds, enemies, raids, transfer of livestock through marriage etc. Women on the other hand are responsible for carrying rituals connected with: birth, illnesses, betrothals, marriages, death etc" (Bruno, Novelli, p.62).

Ownership follows a similar view; herds are considered to be the husband's property while the field produce and household goods are considered to belong to the woman (Ibid, p.62). It is the family where a dignity and role of women becomes vivid. When the son leaves for pastoral activities/work of herding animals, the mother and the father together bless him saying "take care of the herd as you should. I will follow you. God has listened to my words" (Bruno Novelli 1988, p.68) and similarly he is also blessed upon his return. When a child is born, the woman elder gives blessings to the mother and the new born child. This process is accompanied with plenty of food signifying abundance. During the naming of a child an elder old woman plays a significant role where the old women call out the name, and if the child grabs the mother's breast, this will be the name of that child or else another name will be called

if the child does not to show that the child likes that name (Bruno Novelli, 1988). Women play significant roles in the process of marriage for instance helping a young girl build her own hut, choosing a right partner without obstacles, she is always under the surveillance of boy and girl as to their characteristics. The girl is always safeguarded by the mother. " In Karimojong society, the diversity of roles among the two sexes does not lead to inequality of respect or of a way of treatment...It is the complementarity of the roles in both public and private life which places men and women in equal footing" (Bruno Novelli, 1988, p.77). Each sex has an opportunity to give the best to the progress of life to harmonious and serene development of the Karimojong society by remaining in his/ her own sphere and respecting that of the others (Bruno Novelli, 1988). (This article is an extract of the researched materials by the research committee)

Karamoja goes digital with eem.org

The pastoralists in Karamoja, Uganda and in Marsabit, Kenya have developed a mobile lifestyle which makes it almost impossible for their children to go to school.



Dassanach boy in the bush near Illeret, northern Kenya at the border to Ethiopia, taking care of his fathers animals.
© Petra Dilthey, ethno e-empowerment (eem.org)

At the same time they provide a big portion of meat and dairy products to urban population which makes them very important for the food security of the countries. Being illiterate it is hard for them to cope with the demands of modern society and they are very vulnerable towards the negative affects of climate change. With eem.org we provide an educational solution which we piloted in Kenya and which we want to proof in Uganda as well: mobile technology for mobile societies.



Naning'oi Women Group with their mobile digital learning equipment (solarcharger, iPad loaded with eemBooks and a bag).
© Petra Dilthey, ethno e-empowerment (eem.org)

Since 2012 we are working in northern Kenya with "The Real Digital Nomads" <http://www.digital-development-debates.org/issue-14-movement--moving-people--the-real-digital-nomads.html>. Together with the Naning'oi women group in Loiyangalani and Moran in Laisamis we developed our Kenyan-german eem.org approach (Ethno E-Empowerment) with ethnographic video and photo materials, eBooks with cultural based true-to-life content to playfully learn basic literacy and simple calculations to acquire necessary life and business skills, tablets with solar charging devices to be mobile and independent and illiterate barefoot teachers as multipliers.

Our eem.org project involves local community, elders, young warriors, women and children in the production of the materials and content. This bottom-up approach ensures the ownership of the project to the local community. Our multimedia learning project brings anthropological knowledge, film making experience and latest technology together and is therefore unique and very attractive. Furthermore, the interactive nature of the learning materials promotes active learning in various senses. Learners engage in active discussion motivated by the simplicity of the interaction. Because the eemBooks can be used offline, connectivity issue is not a problem.



Young warriors (Moran) testing the eBooks offline
© Petra Dilthey, ethno e-empowerment (eem.org)

The various eemBooks address topics like money economy, animal health, drought cycles but also alternative livelihoods like hay making. With these new life skills the (agro)-pastoralists are empowered to better adapt to climate change and to build up resilience.

From July 2016 till March 2017, we carried out our pilot project in Marsabit, Kenya - funded by the German Federal Ministry of Economic Cooperation and Development (BMZ): "Resilience strengthening of pastoralist women groups through digital Basic Alphabetization with life-relevant materials in form of eBooks", which had been successful and promising. For more information and video documentation about our pilot project see here: <http://www.eem.org/pilot-project/>.

And the teaching goes on. 20 year old Robby, who has helped us right from the start and who is our first eem.org ambassador gives lessons to a neighboring Turkana village.



The new Turkana pupils are eager to learn.
© Petra Dilthey, ethno e-empowerment (eem.org)

Concerning small children who always are around and eager to learn with their parents as well as schoolchildren who had been trained separately in their holidays, they not only get used to modern technology but also get introduced to cultural based learning content which lacks in the normal school curriculum. This is the first step to an educational system which integrates pastoral lifestyle.



Samburu and Rendille schoolchildren learn about how to prevent Malaria and Typhus with tablet and projector © Petra Dilthey, ethno e-empowerment (eem.org)

Conclusion: Pastoralists must be able to meet the requirements of modernity in the face of prolonged periods of drought due to climate change. With the tailor-made digital learning content, this can be achieved quickly and effectively. The barefoot teachers as multipliers in the community work better than previous educational offers. To ensure the sustainability of the project local people will get trained to develop new content by themselves.



Participant from Hurri Hills during the eem.org training © Petra Dilthey, ethno e-empowerment (eem.org)

We see our project as an important contribution to the resilience of nomadic societies in East Africa. The economic viability of the project continues to unfold. As the pastoralists have learned to deal with drought cycles, sell their animals in time and save the money on their Mpesa account they will remain independent in times of need and do not have to rely on emergency aid. For us eem.org is a start to fundamentally change the educational system for mobile marginalized communities so that they can be an emancipated part of the society. This goal requires that the project be continued, scaled and intensified over a longer period of time and in other countries like Uganda.



Last statement of a participant of our eem.org training in Hurri Hills. © Petra Dilthey, ethno e-empowerment (eem.org)

THE THIN LINE BETWEEN THE MINERAL BLESSING AND CURSE FOR KARAMOJA

Having silenced the gun in Karamoja, it's now time to silence poverty! Karamoja is now Uganda's apple of the eye. A region blessed with immense natural resources but lives in abject poverty. Could the huge mineral deposits underneath deliver the economic promise of development for the Karamojong people? The answer to this question could be YES or NO

The presence of over 50 different economic valuable minerals; gold, gemstones, limestone, marble and other minerals) and the return to security in Karamoja in the recent years has offered a great potential for the region to harness extractive resources for sustainable and equitable human development. Despite this potential Karamoja region remains one of the most impoverished Uganda. In the past years the sub-region suffered perennial conflicts characterized by a high level of insecurity, cattle raiding and inter-ethnic violence. The security challenges in Karamoja were exacerbated by the negative impact of harsh climatic conditions on livelihoods, porous borders with South Sudan and Kenya, easy access to small arms within the population, cattle raiding and prolonged political and economic marginalization.

Due to poverty and search of alternative livelihoods over 20,000 Karamojong men and women have turned to mining as livelihood. ASM in Karamoja use using crude, hazardous methods as a means of day-to-day survival. On the other hand the region has seen an inflow of private sector companies. As of 2016 statistics from the DGSM indicate that currently there are 136 concessions (active or exploration) held by foreign and local companies making the total land area under concessions to be over 64% of the total land area. Community knowledge has remained low on mineral rights, land rights, legal issues, environmental issues, royalty and benefit sharing. There is no community involvement and consultation over land acquisition for mining exploration activities set by law and where it exists obligatory compensation or royalties to land owners as mandated by law are unpaid due to lack of proof of customary ownership.

On the other hand the regions potential for Development minerals that are key drivers to the growth of housing and infrastructure development have seen big mining companies on limestone and marble carry out vast exploration and

active mining across the region. Despite the presence of these development minerals If well managed, the mineral sector in Karamoja if has the potential to transform the region and consequently bring the region up to speed with achieving Uganda vision 2040, Africa Mining vision and ultimately contribute to the achievement of Sustainable Development goals

The critical issues that could turn this economic promise into a curse are currently related to;

The Legal and regulatory framework specifically the Mining Act 2003: Key concerns in the current legal regime relate to compulsory acquisition of land, compensation, lack of Free Prior and Informed Consent (FPIC), community participation and engagement, equitable revenue and royalty sharing, Artisanal and Small Scale Miners (ASM) formalization, local content, gender, access to information, environmental management and transparency and accountability. The current regime has several gaps in those areas

Limited formalization and Lack of Government regulations and development focused programmes for the Artisanal and Small Scale Miners (ASM)

For a region that has over 20,000 ASM 80% being women in gold, marble, limestone and quarrying it's important for the government to formally recognize this sector as one of the biggest employers and drivers of economic growth. However the ASM in Karamoja are often referred to as illegal miners consequently they rarely receive adequate if any support to formalize and improve their activities

Mining and Gender concerns

Over 70% of the ASM workforce in Karamoja is women, as a result they experience unique challenges ranging from limited access to mining benefits through surface rights, lack of bargaining power thus exploitation by middlemen coupled by sexual and gender based violence at the mining sites.

Environment Occupational Health and Safety

Mining has a strong bearing on environment, natural resources and the critical ecosystems as a whole. Mining companies and unregulated ASM have left vast areas degraded and un restored through destruction of vegetation, open pits and deforestation to provide fuel wood for heating rocks during marble and limestone mining. On the other

hand most mining sites in Karamoja are characterized by lack of safety gear by ASM, sanitation facilities like toilets, adequate water sources, first aid kits and nearby health centers which has exacerbated accidents and brought about several health concerns in the sector. Wildlife Vs Mining and Oil sector Kidepo national park and Pian Upe game reserve which are some of wildlife and rich biodiversity areas in Karamoja region are being threatened by mining activities considering that 62% of land in Karamoja is under concessions and some concessions are indicatively in wild life reserves and national parks. Likewise oil exploration activities will take place in the Kadam-Moroto basin which covers areas of Pian Upe game reserve. All these extractive activities indicate a possible biodiversity and critical ecosystems destruction.

Value Chain and low economic value of minerals

The limited value addition at each value chain right away from extraction has seen mineral prices in Karamoja continue to be valued lower. Minerals are usually sold in their raw form as such the economic cost of some minerals like marble, limestone and gold is at a much lower value than the market value.

Indigenous people rights and livelihoods Protecting cultural heritage/indigenous people is pertinent as enshrined in the UN charter on declaration on the rights of indigenous communities. Pastoralism is widely practiced by many in Karamoja and these should be considered "indigenous people", as they have been living in their homelands for hundreds of years and still struggle to conserve the traditional nomadic lifestyle. Due to the large based land acquisition threats by mining activities and oil activities vulnerable communities could be deprived of their own land, natural resources, livelihoods, and property. Limited access to information on the mining sector . Communities in Karamoja are largely illiterate with literacy rate 11% compared to 67% national average. The mining sector provides various opportunities for the people but unfortunately these communities are not aware of these opportunities and rights. ASM spread across the region are ignorant on the formalization process for acquiring licenses, communities have often failed to hold leaders accountable on mining entitlements like royalties on surface

rights. On the other hand Karamoja remains one of the regions left out during the comprehensive Aerial Geophysical Survey of Uganda consequently investors lack real actual data on mineral quantities. Land tenure Vs Benefits and conflicts. Land in Karamoja is owned communally and as a result there are challenges of royalty sharing and compensation for surface rights. Land grabbing has spread across the region in the recent years. Access to land by investors has brought about community dissatisfaction due to lack of open consultations between the community, government and investors. Most of the mining companies lack a Social License to Operate (SLTO)

Weak engagement between Private Sector and communities.

There is limited success by communities and CSOs in accessing a common platform/ground for engagement. Mining companies' sites in Karamoja are often enclosed from the public/communities. Communities are rarely consulted during exploration phases and before acquisition of mining leases. Dialogues on community issues on the mining sector are often characterized by absenteeism by the mining companies' representatives. Despite the above fears the mineral sector can be turned into a blessing through; Strengthening the legal and policy framework through facilitating and supporting community consultations, dialogues on the review of the mining sector legal and regulatory framework. A draft Final Mining and Mineral policy addressing concerns relating to formalization and recognition of ASM, benefit sharing, environment, OHS concerns is now on green paper before the cabinet waiting approval. Similarly working together with other CSOs through community consultations and multi stakeholder dialogues ECO led other CSOs to review and make recommendations to the mining act amendments which were submitted to the Ministry of Energy and Mineral Development. . Organization and formalization of ASM into groups and associations to facilitate organized mining thus reducing environmental footprints, increasing market bargaining power, acquisition of location licenses and financing for these organized ASM groups. For example Morulem Gold Miners Association in Abim now has location license with 16 hectares. In addition 9 organized ASM groups comprising of over 25 members each have benefited from financing to support their mining work Strengthening access

to information channels on mining rights and entitlements in mining communities through community dialogues and multi stakeholder dialogues at the local level involving government (DGSM), ASM, mining companies to share information on concessions, benefit sharing, exploration activities, active licenses, market prices, incensing for ASM among others. Since January 2017 Directorate of Geological Survey and Mines has established an office in Moroto for Karamoja sub region with a fulltime officer to support information needs in the region.

Promoting a gender responsive mining sector in the region which recognizes the contribution of women in the mining sector.

This is through providing women with platforms for meaningful engagement and participation on key issues that affect them. This has been affected through gender sensitive platforms and gender focused activities to support women groups to organize themselves and formalize. 1000 ASM Women miners have been organized into 68 women and registered to engage into responsible mining.

Promoting mining communities meaningful participation in mining sector

processes through community dialogues, debates on key emerging issues relating to community company relations, human rights, benefit sharing, land rights and compensation. For example the establishment of the District Mineral Watch Platform (DMWP) in Moroto and Abim has facilitated the consistency of debate and demand for transparency and accountability on mining issues amongst communities enhanced by the DMWP active participation in identifying emerging mining sector issues for debate.

Facilitating and supporting mining communities and ASM to meaningfully

engage with mining companies in mediations and dialogues to effect community development agreements through Memorandum of understandings, Corporate Social Responsibility and peaceful co-existence. For example ECO supported and facilitated the community in Tapac with support from the Moroto District Local Government, District Mineral Watch Platform and other key stakeholders to develop an M.O.U between Tapac and Tororo Cement highlighting a number of concerns relating to compensation, labour rights and Corporate Social Responsibility among others. Promoting environment responsible

mining by empowering communities to protect the environment amidst mining activities through restoration activities and mining as organized groups. Similarly efforts have been directed towards supporting and facilitating local governments to pass and implement byelaws on protection of environment which has strengthened environmental protection for example ECO supported Rupa Sub County to develop a bye law on environmental protection which has specific aspects focusing on the mining sector. Moroto District local government has approved this byelaw and its now being popularized in the mining communities.

Addressing crosscutting issues on child exploitation particularly child labour

in mining by setting up taskforces in mining communities and creating awareness in mining communities on the effects of child labour. Most importantly strengthening the local government's capacity and commitment to carry out periodic inspections of mining sites to ensure that school going children are in school. On the other hand strengthening women ASM to report issues of sexual and gender based violence on mining sites by facilitating and supporting legal aid clinics at the mining sites Research and development through profiling the mineral sector in Karamoja in order to increase baseline data on social conflict, use of mineral revenues, compensation, Corporate Social Responsibility, local content and cross sectoral linkages among others

Strengthening and supporting mining communities to demand for their mining benefits particularly royalties to the surface rights owners in the mining sector. This has been done through supporting the formation of communal land associations. For example Sokdec Miners Association and Rupa Miners Association respectively which are in advanced stages of formalization and Katekikile Action for Development which is already receiving the royalty benefits on behalf of surface rights owners in Katekikile Sub County.

Encourage Uganda to join the Extractive Industries Transparency Initiative (EITI) and to implement the requirements and recommendations of the EITI Ultimately the sector could transform the lives of 1.2million Karamajong people and Uganda as a whole.

**By Philloh Aryatwijuka,
Program officer, Ecological Christian
Organization**

MERCY CORPS HELPS IN PEACE MEDIATION. ON THE PHOTO PPT CUT PEACE CAKE



Mercy Corps and Programs

Mercy Corps is an international non-profit organization which implements high-quality, analytical development programs in very difficult places. Mercy Corps lives and works in more than 40 countries around the world, partnering with local communities, governments and changemakers to help people triumph over adversity and build stronger communities from within. Mercy Corps has been operating in Uganda since 2006. It has and continues to implement programs in Acholi and Karamoja sub-regions. Mercy Corps' mission is to alleviate suffering, poverty and oppression by helping people build secure, productive and just communities.

Mercy Corps implements and supports different programs in the Karamoja region and along Uganda's borders with Kenya and South Sudan. The program components include; agriculture, economic coping and recovery, employment and entrepreneurship, environment, energy and climate change, financial inclusion, food security, governance, partnership

and community mobilization, health, nutrition and WASH resources, market systems development, peace and conflict, youth, gender, girls and protection.

Under peace and conflict component, Mercy Corps has been implementing PEACE III program since 2014. PEACE III is a cross border regional conflict transformation program funded by USAID Kenya and East Africa Mission and implemented through Pact Inc as the lead agency and Mercy Corps as a grantee. Mercy Corps leads the program's implementation in the Karamoja Cluster (Kenya, Uganda, South Sudan and Ethiopia). The program contributes to stability in the horn of Africa, by strengthening horizontal and vertical linkages within and between local, national, and regional conflict management actors with majorly two objectives; to strengthen local cross border conflict management system and to improve the responsiveness of regional and national institutions across region. In addition, Mercy Corps implements USAID-funded Securing Peace and

Promoting Prosperity in Karamoja Program in Kaabong, Kotido, Abim, and Moroto districts. The program applies a people-to-people peace building approach to enhance the capacity of institutional structures to address underlying social, economic, ecological, and governance issues at risk of fuelling conflict in the Karamoja Sub-region. It is implemented in conjunction with DADO and AWOTID. Mercy Corps, being aware of the influence of culture on the process of conflict management, has been supporting and participating in cultural events in the region such as Tobong'u Lore festival in Turkana, Kenya and Karamoja Cultural Festival in the Karamoja region. To continue its commitment to promote peace and reconciliation among the communities, Mercy Corps will support Karamoja Cultural Festival in Kaabong District and will showcase achievements through visibility materials and community members who will be sharing their experiences.



Karamoja Community UK Foundation (KCUKF) is Non-Profit Organization constituted under the laws of England & Wales and is a registered company with reference No 11401811. The Organization is working through building Partnership with the public Private sector civil society organization in areas of Education, Community Participation, Health, Environment, Cultural Heritage, Water and Sanitation, Agriculture through engaging with Charities and partners that have participated in Karamoja development. KCUKF is engaged in Advancing Karamoja Development through Advocacy sharing information experiences and strategies in the UK and Diaspora to strengthen the Karamoja Voices and Build Capacity to participate effectively and influence decisions & Effective service delivery

The founding team members are William Curran Executive Director, Teddy Loumo Curran Director/ Chairperson, Atyang Rose Lilly Vice Chairperson, Ambrose Toolit Executive Secretary and Dr John Osuku Our Patron

Our Interest in joining up with the fellow Karimojoŋ's was at first scary thought as we are not a lot or even heard of in the UK but the desire continued to grow and during a community leaders meetings after a vast presentation of Karamoja Views where we stand and joining up with tribes of Uganda driving Government on development issues we felt once again we will not watch our fellow country mates develop as we sit back so we set the foundation ball rolling and Karimojoŋ was no were to be heard of and yet it receives the highest amount of donor funds from all over the world.in order for the voices of Karimojoŋs to be heard outside Uganda we have taken this initiative and decided that we will join with the Iteso for Now as they have been in existence for over 20 years

And this is how we teamed up with Iteso Welfare Association (IWA-UK) and Teso Development International Conference (TDIC) Thank you Dr Patrick Executive Director IWA and Mr Paul Chairman TDIC and the team at large for creating this great opportunity we owe you.

WE HAVE therefore wilfully and empathetically resolved to organize ourselves into a foundation called Karamoja Community UK Foundation, to drive the establishment of KCUKF with the aim of supporting and supplementing the efforts of government and other stakeholders providing the Education taping into Karamoja Natural resources, Tourism, Cultural and healthcare in the Karamoja region at large.



First Meeting with High Commissioner Hon Moto Julius in September 2018



Conference Planning Meeting in May 2018 with IWA - UK ICU and KCUKF members



Meeting with Hon Angura and Iteso Cultural Team In London with all Ateker Team



Executive Director William Curran in Scottish Way Welcoming Hon John Baptist Lokii London June 2018 Teddy and Rose Lilly in the Centre



Fundarisig event for Kaabong Cultural Event in London July 2018

Forthcoming Event In London UK Teso Development International Conference | Saturday 22nd – Sunday 23rd September 2018 | De Vere Selsdom Estate Hotel, London, UK | **Theme: Working Together for Sustainable Development**

Targeting the Ateker youth for the first time in Karamoja issues will be discussed by our own Karimojors and MPs of Karamoja representatives. The Teso International Development Conference is an annual event to the Teso welfare Association. We are grateful that this year's event is organised in collaboration with the Karimojor Community UK Foundation with the theme of the conference is Working Together for Sustainable Development. The overall goal of the conference is to unite, collaborate, and partner with young people and

women in identifying strategies for achieving sustainable development of Ateker people in the UK, Uganda, Kenya, Ethiopia and South Sudan. As Karimojor in the diaspora, our focus will be to look at trends, challenges, successes and opportunities to be explored in Karamoja. Aware that a lot of efforts have been put in place by local, national and international bodies to enhance Karimojor development, this event will provide an opportunity to reflect what has worked and what is not working in the development process of the region.

If you would like The Team to Lobby for specific projects contact for more information on

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BUFFALO BASE GUEST HOUSE

KARENGA SUB-COUNTY, KAABONG DISTRICT



In the north of Uganda, native and foreign people can find a beautiful town called Karenga; Situated in a beautiful environment, surrounded by an amazing community, and neighboring Kidepo Valley National park. Until now, Kidepo has been one of the main tourist attractions in the Kaabong District. In the park, we find a beautiful savannah landscape, filled with buffalo's, giraffes, elephants and even lions. The National Park is very easy to reach from Karenga and our guest house; Buffalo Base. Buffalo Base has been offering many services

to its guests since 2012 to date Such as; Accommodation and camping, Local tourism, like visiting cultural villages, Touring the Ik landscape and community, Touring Kidepo / going on game drives. Would you like to spend some time with us at Buffalo Base? Give us a call or send us an e-mail!

Telephone: 0776146548.

E-mail: buffalobase.uganda@gmail.com.

Website: www.buffalobase.com

Google: Buffalo Base



ARIAL VIEW OF BUFFALO BASE GUEST HOUSE



UGANDA AND ITS WILDLIFE

Referred to as the Pearl of Africa by Winston Church Hill on his arrival to Uganda, Uganda is land gifted by nature. Not only Winston Church Hill but the same is the view of most visitors to any of the East African states. Uganda is a country of diversity of attractions with friendly and hospitable people. Uganda is home to the endangered Mountain Gorillas, Chimpanzee, the big five, bird species "The River Nile", popular for being the World's longest River "Lake Victoria" as the World's second largest fresh Water lake and Africa's third highest mountain "Rwenzori Mountain." also known as the Mountain of the moon. Uganda has 10 National Parks hosting the Big Five and two primates (Gorilla and Chimpanzee) to making it a country of the big 7. The prevailing Equatorial climate maintains 27 degrees Celsius throughout the year yet its Mountain of the moon is snow-capped.

The people and Cultural attractions; Uganda's hospitable people and always smiling have diverse cultures which make the people so unique in Africa. Some have remained natural since creation, only wearing jewellery and beads on their waists, necks, wrist and legs. These different ethnic tribes have difference traditional dances all depicting their origin.

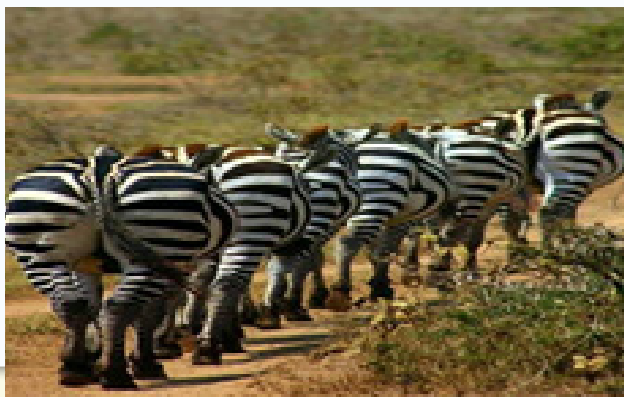
Kidepo Valley National Park

Formerly a controlled hunting area utilized by the communities. Kidepo Valley National Park was gazetted as Game Reserve in 1958 and upgraded as a National Park in 1962. It covers an area of 1442km². It is located in North Eastern part of Uganda in Kaabong district and is managed by Uganda Wildlife Authority (UWA), a semi-autonomous Agency, established by the Uganda Wildlife Act 200 of 2000.

Map of Uganda showing the location of Kidepo Valley National Park Kidepo Valley National Park comprises a beautiful and spectacular landscape in Uganda's remotest area offering the "True African Wilderness" experience. This park hosts rich biodiversity harbouring a wide range of rare, endemic and globally threatened species with 475 bird species, 14 of which are only found in the Kidepo region, 89 mammal species and 28 are only restricted to Kidepo. It is basically savannah vegetation lying in the valley of the two mountain ranges of the Taan (Mount Morungole 2750m) and the Nyangea Napore hills (Lonyili summit), bordering South Sudan and Kenya.

Surrounding the park are the Karamojong ethnic tribe with their unique culture almost similar to the Masai but still unchanged.

Key mammal species





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