

GUIDELINES

BY CULTURAL INSTITUTIONS FOR

OIL AND GAS

COMPANIES OPERATING IN
UGANDA'S ALBERTINE GRABEN



2017



Preface

We welcome you to read these Guidelines for Oil and Gas Companies, produced by the Cultural Institutions in the Albertine Graben. They were developed to protect and promote the cultural rights of the concerned communities in Bunyoro, Alur and Acholi, and to promote their cultural, economic and social well-being.

These Guidelines are meant to equip our cultural leaders in managing their relationship with the oil and gas companies as productively as possible. The discovery of economically viable quantities of oil in our region has raised many hopes for an improvement in the status of our people, as well as fears. The Guidelines are designed to ensure that such hopes are realised and that obstacles and fears are overcome, so that oil resources are developed and managed for the benefit of all.

This text reflects our three cultural institutions' determination to play an active role in preserving our tangible and intangible cultural heritage, in managing social conflicts and issues relating to managing customary land, in ensuring sustainable development and in fostering peace amongst our communities.

These Guidelines were developed by the Kingdom of Bunyoro Kitara, Alur Kingdom and Ker Kwaro Acholi Cultural Institution in a cooperative spirit. We also hope that they will be of use to other cultural institutions in the country that may be grappling with similar situations to ours, as natural and mineral resources are increasingly drawing the attention of investors, sometimes to the detriment of our cultural heritage.

Lastly, we wish to thank the Cross-Cultural Foundation of Uganda for having assisted us in producing this important document.



Prime Minister
Alur Kingdom



Prime Minister
Ker Kwaro Acholi



Prime Minister
Bunyoro Kitara Kingdom





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Accountability (a)

Accountability (a)
All Companies shall include
accountable to the people
and citizens; It shall maintain
open ~~and transparent~~ (p)
transparent processes



How the Guidelines were developed

With support from ActionAid Uganda, the Cross-Cultural Foundation of Uganda (CCFU) has been working to examine and strengthen the engagement of cultural institutions in the oil-producing regions of Alur, Bunyoro and Acholi sub-region with oil and gas companies.

This support started in October 2016, when CCFU conducted a review of secondary sources to explore important contextual information, and assess the status of cultural heritage conservation and economic benefit with regard to oil exploration and extraction activities in the Albertine Graben.

A team thereafter visited Alur, Bunyoro and Acholi sub-regions and met with representatives of cultural institutions, Government, NGOs and the oil companies concerned. A main outcome of these consultations was a strong desire expressed by the cultural institutions to develop guidelines that would help them in their relationships with oil and gas companies.

In November, CCFU therefore organised a two-day meeting with representatives of the three concerned cultural institutions to provide them with an opportunity to develop draft guidelines. The meeting was attended by 20 representatives of Alur Kingdom, Bunyoro-Kitara Kingdom and Ker Kwaro Cultural Institution, and a representative from the National Association of Professional Environmentalists. This also provided these representatives a networking opportunity for future engagements on the project and beyond.

A one-day meeting was thereafter convened with a smaller drafting team (consisting of nominated representatives of the three concerned cultural institutions) to refine the draft text and incorporate any comments received.

This draft guidelines were then translated into three languages (Luo, Alur and Runyoro), discussed and validated within the three regions through various consultation processes held in the first half of 2017 (meetings of cultural leaders - including councils of chiefs, cabinet ministers, curators of cultural sites and clan leaders - mail exchanges with local government officials and others, visits to NGOs, etc.)

The cultural institutions concerned took the lead throughout the process that has led to the development of the Guidelines presented in this booklet, launched in Hoima in June 2017.





A. English Version

PREAMBLE

We, the representatives of Cultural Institutions from the Kingdom of Bunyoro Kitara, Alur Kingdom and Ker Kwaro Acholi Cultural Institution developed the following guidelines for oil and gas companies working in the Albertine graben.

This reflects our responsibilities and aspirations as cultural leaders and the people we represent, and especially our responsibility to fully participate in the entire process of oil and gas development to the best of our capacities. As important partners in cultural, social and economic development, we indeed re-affirm and pledge to play an effective role in the development of the oil and gas industry in Uganda.

THE BACKGROUND

Oil and gas companies have been licensed to embark on exploration and production in the Albertine graben since the early 2000's, in an area with a rich cultural heritage, diverse communities, as well as an ecological zone with unique fauna and flora of cultural value.

The discovery of oil has raised the hopes of the region's population for economic improvement, better infrastructure and services, empowerment and employment opportunities and much has been achieved. Cultural institutions welcome partnerships with oil companies, such as through their corporate responsibility initiatives. However, there are also fears among our people in respect to:

1. Land: This is central to our cultural identity and economic well-being and land issues are therefore of much concern to our peoples and their cultural institutions. Given the history of land dispossession in some areas, cultural institutions also note with alarm the growing threat of land speculation and immigration, targeting land for oil infrastructure development, leading to dispossession and tension between communities and new landowners. The rapid transition of customary land into registered tenure (freehold) in some areas is of further concern, as it leads to the exclusion of communities from common lands and resources; with added pressure on natural resources, especially land and ecosystems.
2. Cultural heritage: The Albertine graben is characterised by numerous and diverse cultural heritage sites, including graveyards, shrines, monuments, natural sacred sites and other ecological features. Oil exploration work has however not incorporated all the necessary measures to respect and/

or restore our cultural heritage sites. Other cultural resources are also being degraded: medicinal plants, fish and other forms of fauna and flora with much cultural significance have been destroyed during the implementation of oil and gas activities, also affecting local ecosystems.

3. Cultural norms and values: Population displacement and immigration associated with the oil and gas industry in Bunyoro, Acholi and Alur have resulted in cultural erosion, especially of language and cultural norms. Oil company employees are rarely made aware of the norms and values of our communities and they do not take time to understand them. Most worryingly, there have been cases of youth adopting immoral practices in a search for material gain. Social cohesion among our people has also suffered.
4. Environmental degradation: Cultural institutions are the guardians of the region's natural resources and must ensure their sustainability for present and future generations. Oil and gas activities have sometimes been environmentally insensitive, such as in cases where inappropriate dumping of waste has contributed to pollution, the loss of cultural assets (such as herbs, medicinal plants and natural forests that can no longer be restored) and to reduced land productivity.
5. Marginalisation of cultural institutions and communities: Compared to other actors, cultural institutions and communities have not been adequately kept informed on developments in the oil and gas sector, especially as the country heads into the production phase. More information is needed on the companies' corporate social responsibility agenda, and especially on strategic issues facing the sector (such as oil prospects and future plans; exploration and production activities; status and location of reserves/deposits).
6. Livelihoods and local content issues: Oil-related activities have undermined access to sources of livelihood for some communities (such as fishing along the shores of Lake Albert) or altered them considerably (such as when communities have been resettled, especially affecting women and children). Employment opportunities for local communities arising from oil industry activities have mostly been confined to unskilled, low paying jobs.

MANDATE AND RESPONSIBILITIES OF CULTURAL INSTITUTIONS

Cultural institutions derive their mandate and responsibilities from the age old traditions and heritage of the people, and in particular to:

1. Preserve, conserve and protect our tangible and intangible cultural heritage, including enabling our communities to better appreciate and participate in preserving this heritage
2. As the custodians of community and customary land, effectively manage and regulate land use, to protect it from permanent loss
3. Be directly involved in the sustainable management of cultural sites and other natural resources

4. To promote and preserve cultural values, norms, rituals and practices which enhance the dignity and well-being of the people
5. To promote the well-being and enrichment of the people including the most vulnerable and minority groups

The cultural institutions also derive their mandate from the Constitution of Uganda (Objectives 2 I; 3 II; 24; and Article 246), the National Culture Policy (Section 8.8.), the 2005 Access to Information Act and the 2011 Institution of Traditional or Cultural Leaders Act, as well as from other laws.

Further, the 2008 Oil and Gas Policy stipulates that cultural institutions. "...will contribute to holding the different players accountable with regard to oil and gas issues and participate in getting the voices of the poor into designing, monitoring and implementation of programmes in the oil and gas sector".

These guidelines are drawn in conformity with the Constitution and relevant laws of Uganda (including the Petroleum Act, 2013 and the 2012 Guidelines issued by the National Environment Management Authority), as well as the eight International Finance Corporation (IFC) Performance Standards of 2012 accepted by the oil industry.

IFC Standard 8 specifically applies to cultural heritage (tangible, natural and intangible), whether legally protected or not. The Standard aims at protecting cultural heritage from the adverse impacts of project activities, supporting its preservation and at promoting the equitable sharing of benefits from the use of cultural heritage.

OBJECTIVES OF THE GUIDELINES

We have accordingly developed these guidelines in order to:

1. Protect and promote the cultural rights and heritage of the concerned communities in Bunyoro, Alur and Acholi from any adverse impact of oil and gas activities
2. Commit stakeholders in the oil and gas industry to the sustainable cultural, economic, environmental and social well-being of our people in the Albertine graben
3. Strengthen the participation and engagement of cultural institutions in the oil and gas industry
4. Promote transparency and accountability of oil and gas operators to the concerned communities and their cultural institutions

GUIDELINES TO OIL COMPANIES

The Alur Kingdom, the Bunyoro-Kitara Kingdom, and Ker Kwaro Acholi Cultural Institution call on Oil and Gas Companies active in the Albertine Graben to:

1. Adhere to cultural rights

- *Respect the rights of our people to access, express and enjoy their culture in conditions of equality, human dignity and non-discrimination, including the rights of indigenous minorities and other vulnerable groups.*
- *Take affirmative and/or other corrective action, especially for indigenous minorities, where necessary.*

2. Respect cultural, historical and sacred natural sites

- *Respect, document and preserve all such sites, potentially affected by oil and gas activities.*
- *Only alter any such site for any purpose with the consent of the affected communities and their Cultural Institution and take restoration measures.*
- *Allow unimpeded access to these sites by the affected communities and their cultural institution, as permitted by the traditional site custodians.*

3. Respect cultural norms, values and practices of the people

- *Recognise the responsibility of cultural institutions in upholding the norms, values and practices of the people.*
- *Take all necessary measures to avoid harmful practices and unbecoming behaviours not in agreement with the local practices and culture.*
- *Put in place relevant mitigation measures in collaboration with cultural institutions to address any negative practice and behaviour.*
- *Ensure that oil company and related staff are oriented and understand well the cultural context in which they operate.*

4. Contribute to sustainable livelihood options

- *Make all efforts to use local resources, including labour, enterprises, foodstuffs and other supplies in the implementation of activities for the benefit of local communities.*
- *Ensure comprehensive compensation and restoration whenever livelihood options are negatively affected.*
- *Where participation in ownership in oil companies and/or their subsidiaries is envisaged (e.g.*

share capital), first consider affected communities and their cultural institutions.

- *Adhere to safety regulations in all operations and take all necessary precautions for the benefit of all communities in operational areas.*

5. Safeguard land, environment and natural resources

- *Appreciate land as having both cultural and economic value in the engagement with the affected communities and their cultural institutions.*
- *Recognise the statutory responsibility of cultural leaders in the management of land held under customary tenure.*
- *Consult the affected communities and their cultural institutions with regard to activities impacting on other natural resources.*
- *Avoid all forms of pollution and take all necessary measures to mitigate the impact of pollution on communities and the environment.*

6. Promote peaceful coexistence

- *Cooperate closely with cultural leaders to ensure peaceful co-existence among all stakeholders involved in the industry.*
- *Where civil conflicts involving local communities arise, make use of traditional justice systems as the first system of conflict resolution before engaging other mechanisms, whenever possible.*

7. Fulfil corporate social responsibility

- *Publicise and align all corporate social responsibility initiatives with the priorities and aspirations of the communities concerned, utilising a participatory approach in consultation with their cultural institutions.*
- *Direct corporate social responsibility and other benefits towards both local communities and cultural entities in proximity to oil production and processing areas; and the cultural institution and the wider community to foster unity of the institution and the people.*

8. Ensure transparency and accountability

- *Ensure an effective, regular and meaningful flow of information with cultural institutions and their communities, including holding public education sessions.*
- *Consult and incorporate the concerned communities and their cultural leaders in relevant decision-making fora.*



B. Alur Version

ACAKI PA LEMBE

Wa juwang Ker-Kwaru mi Bunyoro-Kitara, Alur man Acholi waporu man wago ro yicmwa eni karacelo pi thebo tic her ni ketho dul mugolo moo ku yamu-maliel ungei lembe mwa ma pigi tek ikare mitimo tic migi i ndaba nam mi Albert.

Maeni nyutho mbeng tic man miti pa rwodhi ku dhano migi nidikri kud amora man bodhu i tic mi golo moo. Edong wan macalo dul mapigi tek i lemb kwaro man dongo ngom, wacikra man wamikra ni konyo dongo pa golo moo man yamu-maliel i Uganda.

LEMBE MAPIGI TEK MI THE KWARO

Gavumenti mi Uganda udaro mio twero ni dul mugolo moo ku yamu-maliel i ndaba nam mi Albert ni ai ikind oro elifu aryo (2000) eni. Ndaba eno upong ku lonyo mi jamker mwa mapigi tek; ku thek suru pa dhano matung-tung de; ku giracwiya mujengiri man uthubiri ku wadi; ku yedhi man yedi (leya) mithim mamito agwoka.

Nwang pa moo eni unyanyo anyonga ku gen madit mi dongo ngom ni dhano mwa, masagone iyore mi medo lonyo, ku gyedo mi udi yath, udi somu, ngudi cil ku nyayo tic ikindju de, mapiny eno moko ucaku ni nen. Edong, wa ker-kwaro, wajolo dikiri karacelo ku dul mi moo kud ava madit, asagune i tic migi mi berocwiny pi konyo dhano. Re wabepoi bende nia, lem maber pa moo eni ubekelo lworo (jiji) ikind dhano de, akecane ilembe mi:-

1. Ngom: pire tek hai dit ikura man lonyo mwa dhano, uketho wang mapol lem pa ngom ubekelo adyengacwiny ikind nyithi ker ku ker-kwaro migi. Eke, uda pa ngom macon yenyu poyu wiwa pi lembe marecu kwa mimayo ngom ikabedo moko. Pimeno, ker-kwaro ubedieng pi dak pa dhano ni dok kama kut moo ni iye, make ubenyayo mayo ngom man teliri ikind wegi ngom ku jumu ngiewo ngom manyen. Ker-kwaro, ubedieng bende pi ngiew pa ngom mwa mi the kwaro, majube loku calo ngom ma ngiewa pa ngati, make uberyemo cen thek suru dhano pi tiyo ku ngom migi eno pi kwo; kadok ubemedo nyothiri pa giracwiya mwa maleng njwa man mapigi tek iwa de ma ni ngom negi.
2. Jamker alaga: Yo ba ngom ndaba nam mi Albert nica upong thur ku jamker mwa ma pigi tek hai dit iwa. Gikiwa eno gi tiye (nuti) calo: kasendi (liel), wang-jok, abila, kidi man mola mabeco mipoi, ku giracwiya mawaworo. I andha ne ke, ikare mi sayo ka kut moo, jusai moo eno uyubu maber akeca ungo yore moku mi woro man roco ka wang jamker man wang-jok mwa enogi; cil ku giracwinya mwa mange mapol de, macalo, yen-dawa, rec ku

leya, madongke mapol ne judaro ni nyothu ikare mi sayu moo ku yamu-maliel eno; cil ku wi gudi, cere, pambu, man ndiba poga mwa mupoto ku mwomo ma tar puu, mu ngier ku pii ma ngic man mukotu yamu malwe (mafee).

3. Kura-kwaro mwa: Dak pa dhano ni dok yo ba kut moo ku yamu-maliel i ngom mi Bunyoro, Acholi man Alur, ubenyotho kura mwa, masagune dhok man ngwono mwa. Kadok, jurutic pa dul mugolo moo jukethu gingeoyo 'ngo kura kwo pa thek-dhano mwa, manke, jurutic eno de ubemiyo kare migi ngo pini tembo ngeyo kura eno negi de. Maracne ke, nyithindo mwa ubeweko kura kwaro mwa, make gilund gibemaro kura thek dhano mange, mareco pi lim; muweko ribri ikindwa giwa calo suru acel de obedoko tek.
4. Nyotho Giracwiya: Ker-Kwaro gi jugwok maber pa giracwiya mutiekowa, man gineno nia rucwic enogi gibedo agwoka boo, pi dhano makawoni, cil ni dhano mabibino ingeiwa de. Re ikare mi sayo ka kut moo ku yamu-maliel eno, dul mi moo enogi giparu akeca ungo pi giracwinya mwa enogi. Ku lapor, wang mapol, gi oyo swa giki mareco manyotho mor ngom, yamu, ku pii, cil ku lonyo mi jamker mwa ma pigi tek (macalo yen mi dawa, ku yedhi mange mapol madong udaro ni nyothri magwei), ma cil ubenyotho kudu bende mor ngom mwa mi fur, pido kodhi man gwoko leya de.
5. Wenjo ker-kwaro ku dhano migi: Ker-kwaro ku nyithi ker migi jumio igi ngec akeca ungo i kum lemb tic mi golo moo man yamu-maliel eni, masagune ikare maeni madong judhingo cako tuc kut moo pi lwor. Re, rieu lembapora mumako junyuth mbeng kamaleng ni dhano umitre dit akeca, masagune ikum mic mi berocwiny mi konyo dhano ma dul mugolo moo uyubo; cil ku ketho kamaleng yik mi tic migi mir anyim (macalo sayo man nyuthu ka kut moo mange, cil ku wel moo manwangiri iigi de).
6. Yore mi kwo ni dhano mi the dero: Tic mi golo moo ubejwigo yoj-kwo ni thek dhano mwa moko (calo udwar rec (nam) manwangiri dhuwath nam mi Albert), kadok tic mi moo eno bende ubelalo kind dhano mange de (ni dagu kabedo ma gi kwo iye, nidok ikabedo mange manyen majumio amia igi, make dak man dok ikabedo manyen eno sendu masagune mon kud awia). Marac mange ke, pol pa tic mi moo maju mio ni dhano mwa gitie kit tic mamito bodhu makeca ngo, man musara majuculu negi de nok dit.

CHOPU KU TIC PA KER-KWARO

Ker-Kwaro nwangu' chopu mi tic migi niai kud ikura kwaro man kura thek suru dhano migi macon, magi maro dit. Pimeno, wacikra ni:

1. Weko boo, roco man gwoko kukite jamker mwa mabeco mipoi, ma nen ku manen ungo, cil ni medo amora i dhano mwa ni maro man dikri itic mi gwoko jameker enogi.
2. Calo jugwok pa dhano ku ngom mi thek suru maber, wabi neno ku tek nia ngom mwa jutiyo kudu maber, wek gin moko ki kud unyoth ngom enogi magwei.
3. Gwoko wang jamker mwa ku giracwiya mutiekowa ci ceke, ka ceke kama gitie iye.
4. Por medo rwom man gwok pa kura thek dhano mwa, yore mi woro lam mwa, cil ku

kura timo mwa mabeco mamedo ngwono man bedo ber pa dhano mwa.

5. Por medo bedo ber man yore mi lonyo (lim) ni dhano mwa ma wakoyo ungo dhano mucur ku masendi ku thek dhano ma wel gi nok de.

Ker-kwaro bende nwangu chopu mi tic migi mange ni ai kudi pendcik mi Uganda (Miti mumako utimire namba 2,I; man Miti mumako utimire namba 3,II; 24; man iwi jangcik mi namba 246). Kadok, chopu migi mange ai kudi Cik mi Kura-Kwaro mi Uganda (ipok mi cik nyo thekiri mi namba 8.8), man cik mi Kobu Lembe mi oro 2005, man dok cik mamako Ot-Ker ku Rwodhi, ku cik mange mapol.

Twero pa ker-kwaro mange ai kudi Cik mi Moo ku Yamu-maliel mi oro 2008 munyuthu tororo nia, ker-kwaro, "...bineno cuu nia dhano ceke mutimo tic mi moo ku yamu-maliel eni umio adwogi mi tic migi kamaleng. Man gi juker, gibiwako dhano mi the dero ni kelo miti migi kamaleng ikare mi yubo yik mi tic, lubo tok tic, cil timo tic mi moo ku yamu-maliel nini."

Eke, miti pa ker-kwaro eni majugoru maber, cal ku pendcik, man ku cik mange mapol mi Uganda (cil Cik mi Moo mi oro 2013 man miti pa Dul Magwoko Giracwinya Mutiekowa – NEMA), lubre tap ku miti mi tic mi namba 8 mi oro 2012 pa dul maneno nia jutiyu ku lim maber iwi ngom zo (International Finance Corporation – IFC), make dul magolo moo ci ceke de udaro ni yio man ucikiri ni lubu.

Miti pi tic maeno mi namba 8 pa dul ma neno nia jutiyu ku lim maber iwi ngom zo weco her ikum jamker mabecu mi poi mwa (manen ku manen ungo de), kadok nwango gibedo agwoka cal ku cik, nyo ke ungo de. Cik maeno umiyu cikri matek ni kite tic moko ci pini neno nia, jamker mwa mabeco mipoi eno gi ceke, y'atimba, gidong agwoka pi naka ku naka, wek gibed gimed bero mi kelo man poko lonyo ikind dhano ma ai nikum lim ma jamker enogi royo pien jugwoku gi boo pir anena.

PINY MUMAKO UTIMIRE NIKUM MITI PA KER-KWARO ENI

Wa juker, waporu man wagoro miti mwa eni wek kara:

1. Ugwok man umed twero mi kura kwaro ku jamker mabeco, mipoi pa thek-suru dhano mwa mi Bunyoro, Alur man Acholi nikum nyoth ma tic mi golo moo man yamu-maliel kelo.
2. Juceke mutimo tic mi moo ku yamu-maliel upoi gwoku man medo rwom mi kura-kwaro, yore mi nawango lim, giracwinya man yore mi bedo karacelo pa dhano mwa i ndaba nam mi Albert.
3. Jumed diru mi tic pa rwothi ku ot-ker migi wek gi tim tic mi moo ku yamu-maliel eni maber.
4. Dul ceke mutimo tic mi moo ku yamu-maliel eni ubed ku thwolo cwiny miketho lembe kamaleng man mi miyo adwogi mi tic migi ni thek dhano ku ker-kwaro migi.

MITI MWA KER-KWARO NI DUL MI MOO

Wa Ker-Kwaro mi Alur, Ker-Kwaro mi Bunyoro-Kitara, man Ker-Kwaro mi Acholi, wabekwayu dul ceke mutimu tic mi moo i ndaba nam Albert ni:

1. Woru twero mi kura-kwaro

- *Givor twero pa dhano mwa ni lievo, weco man woro kud ava madit kura migi i ripocwiny ma akoya koya umbe, man manwangu jucayu kudu dhano moko tak de ngo, niki nwango gibed dhano ma wend gi nok, man nyo ke mumuliri ku masendi de.*
- *Gibed ku yub makoya pi dwoko cuu lembe nyo gin moko ci munyothiri, nyo mabinyothire, masagune ikind suru thek dhano manok, malam de.*

2. Woru kabedo mi jamker mwa macon ku giracwiya mawaworo

- *Givor, gi keth i agora man givok boo(kukite) kama jamker man wang-jok mwa gini iye, ma tic mi moo copo pini nyothu.*
- *Re, ka umitire nia julok nyo judag wang-jok nyo kabedo mi jamker eno moku, edong, y'atimba, julok kabedo ne cal ku yic pa dhano ku ker-kwaro migi, manwangu ke jukethu yub macu pi roco wang jamker munyothire negi.*
- *Man ke, kudi gicer, kadok nyanok, lieu pa thek-suru dhano moku eca gi ku ker-kwaro migi pini cidhu ni lamu-lam nyo woro wang jok migi, ku twero pa jugwok kabedo nyo ja, Ker eno.*

3. Woru kura mi the kwaro ku kura timu pa dhano mwa

- *Gingei man gicvak tic pa ker-kwaro mi medo rwom kura mi kwaro man timu pa thek dhano mwa.*
- *Ginen matek nia kura mareco, ma rombu ngo ku kura pa dhano mwa umondu ikindwa.*
- *Karacelo ku ker-kwaro, giyub yore moko mi jwigo kura man timu mareco enogi ni kelo colpiny ikindwa.*
- *Ginen matek bende nia, dul mogolo moo ku jurutic migi ceke ungeyo maber lem kura man ponji mamit mi ker-kwaro mwa ikare ceke magibetimo iye tic.*

4. Medo yore mi kwo nja ku nja man matung-tung

- *I kinde ma gitimo tic mi moo eni, ginen matek nia gitiyo ku jam lonyo manwangiri i the dero mwa keni, macalo, tic pa dhano ma kukum, kuloka mwa, ku cam wek dhano mwa unwang lim moko de kud itic mi moo eni.*
- *Gicul cul muporire man ginen nia giroco jam ajeni mi tic mikwo pa dhano maka unyothire nyo ke gitingo pi tiyo kudu itic mi moo eno m'umbe twiyo cing.*

- *Kakare unen mi ngiewo theng' kuloka pa dul mugolo moo eno moko ci, ey'atimba, jular ju par pi miyo kare mi ngew eno mir acel ni dhano ku ker-kwaro migi manwangiri yo ba kut moo negi.*
- *Giwor cik magwoko jurutic ni kum ret ma tic mi moo copo nyayo, cil gibed bende ku yub mi gwoku ni kum ret kadi dhano mange de mabedo inget kut moo enogi.*

5. Gwoku ngom ku giracwiya mutiekowa

- *Gingei kilili nia ngom pire tek bai dit ikura mi kwaro mwa, man imiyu yore mi kwo man lonyo ni dhano ku ker-kwaro mwa de.*
- *Gipoi woro man ngeyo tororo bende twero ma cik mwa mi Uganda umiyo ni rwodhi pini timo kudu tic mamako lemb ngom mi thek suru dhano.*
- *Gipoi penjo nyithiker ku ker-kwaro migi mapodi tic mi moo unyotho ungo giracwinya mwa mabeco man mawa maru enogi.*
- *Kutego migi ceke, gisai yore mi jwigo nyo juko magwei nyothiri pa ngom, pii man yamo ni dhano ku giracwinya mutiekowa de.*

6. Medo rwom pa kuc ikind dhano

- *Gidikiri karacelo ku rwodhi pi nineno nia kuc man ripocwiny ubedo ikind dhano ku dul ci ceke mubetimo tic mi moo eno.*
- *I kama teliri moko uwok (unyai) ikind dhano, junen y'atimba nia, jular jutembo kura mwa mi the kwaro mipotu kind dhano mapodi jusayo yore mange 'ngo mi jwigo kwinyo m'aopu ikindju.*

7. Poi pini miyo berocwiny mikonyo dhano

- *Gi rwei man ginyuth pi berocwiny mikonyo dhano manwango gi kperu kony ne cal ku miti man gen pa dhano mwa ma gi poru karacelo ku ker-kwaro migi.*
- *Ginen nia, berocwiny mi konyo dhano enogi ceke gimie atira ndiu ni dhano ku ker-kwaro migi manwangiri inget kut moo ku yamu-maliel cil ku kami yubu moo negi de; wek bero mi moo eni ukel dikiri ku kwicwiny madit ikind nyithiker ku ker-kwaro migi.*

8. Bedu ku thwolo cwiny man adwogi mi tic maber

- *Ginen nia girweyo man gi ponju dhano ku lembe ma mit pu moo eni kum kare ku kare, manwango givako kudu dhano i dagutielo acel ku ker-kwaro migi.*
- *Gipoi be lwongo man penjo paru pa dhano ku rwodhi migi ikare ceke maju be poru iye lem mamit man maber pu moo eni mamako kum nyithiker.*



C. Luo Version

LACAK TE LOK

Wan luwang Kal Kwaro ma aa ki i Ker me Bunyoro Kitara, Ker Alur ki Ker Kal Kwaro Acoli wa kati ki gin aluba magi pi kampuni me moo ki aluu ma tye i longo ma otonge ingom ma omuk i kabedo me nam onek bonyo.

Man me menyo tic ma kemo wa ma wacibo pi gin ma wagomo macalo lutela tekwaro ki pa dano wa ma macung pir gi tutwale tic wa me neno ni waketo kom wa me bedo katimo gin ducu ikit me kwinyo kidongo moo ki aluu i kero wa maber atika tika. Macalo luten kwot ma pir gi tek ilok me twero, nywako ki bedo kacel ki dongo lonyo, wamoko dok wacike me timo gin makore nen i dongo tic kikome me moo ki aluu i Uganda.

OGIRO NGE LOK

Kampuni me moo ki aluu kimiyo bot gi waraga me twero (lanycic) pi tiyo tic me roto ki kwinyo moo ki aluu i longo ma otonge ingom ma omuk i kabedo me nam onek bonyo i acaki me 2000, i kabedo ma olony, ki tekwaro alaka, lwak ma gutore kun gi tye ki terkwaro mapat pat, ki piny ma tey ki gin acweya ki tekwaro ma myero.

Nongo moo oilo gen pa lwak ma i kabedo ka ma moo tye iye pi medo lonyo, gedo, ki tic ma mite pi lwak, miyo kero ki kare me tic, ki dong, me o tin gin mapol dong ocobe. Kal Kwaro jolo teno kwot ki kampuni me moo ikit macalo wok ki i gin atiya ma kicimo ka gitiyo ki yamo kom ma nyutu tir kit pa kampuni. Kadi bed kumeno, lworo tye ikin lwak malube ki:

1. Ngom: man aye cwiny dye lanyut me tekwaro wa, lonyo, ki ber bedo. Pi-meno, lok kom ngom gudu kom lwak wa ki Kal Kwaro ma meg gi. Dong ma lube ki lok kum mayo ngom ma ocake con I kabedo mego, Kal Kwaro neno ki myel cwiny, mede pa bura ki dak I ngom ma myero ki tikwede pi keto gedo ki jami tic mapat pat pi dongo tic me moo, ber bedo ki ngom ki nyayo tele malo ikin kampuni ki wegi ngom manyen. Loko ngom Kwaro ma kitye ka coyo ne wek odok ngom ma dong twolo ikabedo mogo tye katime oyot oyot ma tye ka mede ki gudu kom lwak, ma tenyo lwak woko ki ingom pi dano ma gibedo tutwale ingom ki gin acweya ki kite.
2. Gin alaka me tekwaro: longo ma otonge ingom ma omuk ki i apyel me dog nam onek bonyo gin ma nyutu kite pol, ki gin alaka me tekwaro ma otingo piny i kabedo man ki med i kine tye iye limo abila, kabedo me jami awora ki kitgi ma tye wa i cwec piny ki gin me cwec piny ki kit gi. Tic me roto moo pe ogwaro yoo ducu mamite ki woro dok nyo dwoko cen kakare kabedo me gin alaka me tekwaro wa. Kabedo me gin tekwaro mukene bene kitye ka dwoko rom ne piny; yen tim me yat lacang two, rec

ki kit kwayi gitim ma tye ki jami ma pire tek kityeko balo gi woko itute me kwinyo moo ki aluu ma bene ogudu gin acyeya ki kitgi.

3. Kit me tekwaro ma myero: diro ki dak pa lwak ma okupe ki lok kum moo ki aluu i Bunyoro, Acoli ki Alur adwogi ne okelo waro tekwaro tutwale leb ki kit me woro lagwok tekwaro. Lutic pa kampuni me moo, kicel kicel mada, kampuni weko gi ngeyo kit me lagwok tekwaro ki gin ma myero pa lwak ma megwa. Gin pe gikwanyo kare me niang kit pa lwak ki tekwaro gi. Ma cwero cwiny wa atika aye obedo kit pa bulu ma pe myero pi miti me garo jami lobo. Bedo kacel liking ikin lwak ma megwa odoko goro.
4. Dok piny pa rom pa kabedo ma orumu wa: Kal Kwaro aye lugwok gin acweya ma ikabedo wa pimeno myero kinen ni kit gwok meno obedo kakare ma pe oyogge pi likwayo me kare man ki me anyim. Tic ma kitimo pi moo ki aluu kare mukene pe keto tek me gwoko kabedo ma orumu piny; calo onyo ata ting moo kelo balo yamo ki rwenyo jami me tekwaro macalo yat tekwaro madongo me lacang two ki bunga ma pe kipito apita ma pe dong kitwero dwoko ne cen kakare kit ma onongo yam tye kwede ki me dwoko piny kero pa ngom ki gin ma aa iye.
5. Koyo Kal Kwaro ki lwak gi: Ka kiporo jo mapat pat ma gikeme ki tic I lok kom moo, Kal Kwaro ki lwak gi giketo gi tenge ikit me poko onyo mini gi ngec ma oromo ikom dongo moo ki aluu tutwale I kare man ma dong ki cok cako luru moo ki aluu. Ngec mapol mite ikom kampuni ki dul tic gi me dongo kabedo ki kero pa lwak ma gi kwo I kabedo me moo, tutwale kit wang kor ma keme ki keyo (macalo moc adwogi me moo ki pulun me anyim, roto ki tic me kwinyo moo; dit pa moo ma tye ki kakwene ma moo man ngonge iye.
6. Kit me kwo ki lok mukene ma pire tek bot lwak me kabedo moni: tic mapat pat ma kube ki kwinyo moo odwoko piny yoo me nongo lim/kwo pi lwak mogo (macalo mako rec ikabedo ma olwodo nam onek bongo) nyo dong oloko gi atika tika (macalo, ka lwak gukobo i kabedo ma nyen) tutwale, man diyo kom mon ki lotino. lwak ma aa ki kama moo nonge iye gi tye ki tare me tiyo tic ma rom me tye lapiny keken dok cule bene tye lapiny.

TWERO KI TIC PA KAL KWARO

Kal Kwaro ginongo twero ki tic gi ki ikit macon ma orii pi kare malac ki gin alaka pa dano atikene:

1. Gwoko tekwaro licwic wa ki kite ducu wek lwak wa kipwo dok ki ti kacel me gwoko gin alaka man.
2. Macalo lugwok lwak ki ngom Kwaro, kal kwaro omyero gunen maber atika kit ma kitiyo dok ki gwoko kwede ngom kwaro wek pe obale marac ma nongo dong ticce peke.
3. Keme atir me gwoko kabedo me tekwaro ducu ki jami acweya me lobo kit ma con gitye kwede.
4. Me ilo rwom ki gwoko kit ma myero me tekwaro, gin lagwok kit ma ki woro ki tekwaro,

kwer ki kit ma kitimo kitic me tekwaro me medo deyo ki bedo ma myero pa dano.

5. Me ilo malo bedo ki kwo ma myero ki medo lonyo me kwo pa dano, wic omyero pe owil i kum kaka ma ginok ki dano ma kero gi peke.

Kal Kwaro bene ginongo twero me tic ki i pen cik me Uganda (miti n: 2 1:3 11; 24, dule 246 (national culture policy “cik ma doru tic me tekwaro”) dul 8.8), the 2005 Access to Information act (cik ma miyo yoo me nongo ngec) and the 2011 institution of traditional or cultural leader act (cik me kit macon nyo kit tela I tekwaro) ki maa aa ki icik mukene.

Medo I kum cik ma malo ni, cik me moo ki aluu me mwaka 2008 cimo ni Kal Kwaro be tiyo tic me lobu kor dul ma gitimo gin mapat pat malube ki moo ki aluu. Dok kal kwaro bene be coko dwon lucan me tic kwede I kare me goyo yub ki kit ma myero obed kwede, ngiyo kit ma tic owoto kwede ki keto itic yub mapat pat ii dul me moo ki aluu moo.

Gin aluba magi ki coyo ma lube ki ngo ma pen cik me Uganda cimo, ki cik mukene ma rwate, ma tye iye cik me peterol (Petroleum Act) 2013 ki gin alube (Guideline) ma National Environment management authority ki dul cik me aboro (8) pa International Finance Corporation (IFC) Performance Standards me 2012, ma dul mapat pat ma tiyo i lok kum moo oyee me lubo ne.

Dul cik me aboro (8) pa IFC i atika ne lok i kum jami alaka ki kite mapat pat ducu (ma nen, ma pe nen ki gin acweya) kono gamente ngeyo nyo pe ngeyo. Miti pa cik man IFC, tye me gwoko jami alaka ducu ki i kum a dwogi marac pa tic pa kampuny me moo ki aluu moo. Ki me konyo gwoko jami alaka ki neno ni pok ma aa ki I kum moc me jami alaka obedo ma opore.

MITI ME KATI KI CIK ME GIN ALUBA

Wan ker me Alur, Bunyoro kitara ki ker kwaro acoli wa coyo gin a luba man wek;

1. Wa gwok ki wa dong twero wa ki jami alaka ducu ma pire tek i tekwaro wa.
2. Dul mapat pat ducu i dul me Moo ki Alur ki ket i tic yub me gwoko tekwaro wa, yoo me nongo lim, kabedo ma orumo wan ki kwo ma myero pa dano ma gi kwo i kabedo ma orumo nam onek bonyo.
3. Me mede malo note ki nyako tic pa dul kal kwaro mapat pat ma gi nonge ka ma moo ki Aluu moo tye iye
4. Rom me yaro tic ki lubo kor tic pa dul me moo ducu bot lwak ki ker gi omede malo

GIN ALUBA BOT KAMPUNI ME MOO

Lwongo pa Ker Alur, Ker Bunyoro Kitara ki Ker Kal Kwaro Acoli bot kampuni me moo ki aluu ma gitiyo i kabedo me nam onek bonyo

1. Lubu labongo kalo twero me tekwaro.

- *Kampuni omyero gi wor twero pa dano wa me donyo, roto ki nongo mit me tekwaro gi ki kit me bedo marom aroma, bedo ki deyo pa dano labongo apoka poka med iye twero pa kaka ma wel gi nok ki dul pa jo mukene ma gi peke ki kero.*
- *Kampuni omyero gi mok cik ma jingo nyo matiro bal macon, tutwale pi kaka ma wel gi nok ka ononge ni opore.*

2. Woro kit me tekwaro, kabedo ma con ki con pire tek ki kabedo maleng ma kiworo ni aa icwec piny.

- *Kampuni omyero owor jami alaka, keto piny i coc jami alaka ducu ki gwoko kabedo ma pire tek ducu i kit pa tekwaro acel acel I kare me tic pa dul moo ki alur.*
- *Loko kit kabedo moni nyo gin awora me tekwaro moni betime inge nongo twero ki cwak ki bot lwak ki dul tekwaro gi. Dok omyero dul me moo ki nen ni ki dwoko kabedo man nyo gin aworo man i kite macon inge tyeko tic.*
- *Weko twolo yoo nyo twero me tic i kabedo man me tekwaro pi lwak ki Kal Kwaro gi teke ki mito tic kwede nyo iye, malube ki mok pa lugwok abila.*

3. Woro tekwaro ki kite, deyo ki kit tim me tekwaro pa dano

- *Nge dok i wor tic pa dul tekwaro; me gwoko tekwaro wa ki dano ne ducu.*
- *Kwany yoo ma mite ducu me weyo tim ma twero wano dano ki kit me ata ata ma pe rwate ki tekwaro pa lwak ma pampuni tye i ngom gi.*
- *Kati ki yoo marwate ma nongo i kube ki kal kwaro pa lwak moni wek ojuk tim acam ki ma jara jara.*
- *Me neno ni kampuni me moo ki lutic gi ducu gungiyi dok guniang maber tekwaro pa kaka ma kampuni tye ka tic I ngom gi.*

4. Kati ki tic ma kony kwo pa dano pi kare malac

- *Keto tek me tic ki jami ma nonge ikabedo moni, ikine lutic, wil ki cat, gin acama ki jami mukene ma lwak twero tiyo ne it kampuni wek lwak ginong ber pa kampuni i ngom gi.*
- *Neno ni cul ki dwoko cen kakare yoo kwo mapat pat ma obale I kare me tic pa dul moo ki Aluu moo otime kakare.*

- *Ka gen tye me medo wel wegí kampuni itic me moo nyo jang dul tic ma meg gi (me labole pete lim), gum man omyero gi cak miyo ne bot lwak ma gitye anyali me kabedo man ki Kal Kwaro gi.*
- *Lubu labongo nyoc ikit me gwoko kom ikare me gin atima ducu ki gin ducu ma mite me gengo peko ma time pi ber pa lwak ki kabedo gi kama tic time iye.*

5. Gwok ngom, kabedo ma orumu wan ki gin acweya ducu

- *Yee ni ngom tye lonyo alaka ki gin awora me tekwaro I kare me nyako tic ducu ki lwak wa gi Kal Kwaro gi.*
- *Bedo ki ngec itic pa lutela tekwaro ma cik cimo pi gwoko ngom Kwaro.*
- *Penyo tam ki bot dano ma lok gudu gi ki Kal Kwaro gi malube ki tic ma donyo matut ikom gin acweya mukene.*
- *Weyo kit ducu ma balo piny ma orumo wan ki me timo jami ducu ma mite me gengo advogi marac pa bale pa piny ma orumo wan ikom dano.*

6. Med rwom me kuc ki bedo atena

- *Ribbe matek ki lutela tekwaro wek ber bedo ki kuc obed tye i kin dano ducu ma gitiyo i dul me moo ki Aluu moo.*
- *Ka tele tye ikin lwak ki dul moo, dul me moo omyero gi ti ki kit me ngol matir me tekwaro macalo yoo mukwongo me cobo tele matye ma peya gi kwanyo yoo mukene me cobo tele matye.*

7. Cob gin atima pa dul moo me medo rom kwo pa lwak

- *Mi ngec i kum gin atima ma medo kwo pa lwak dok i nen ni gin atima man lobo miti pa lwak. nywako tam ki Kal Kwaro pa dano aye yoo ma opore it kampuni me aloba.*
- *Nen ni tic ma medo rom kwo pa lwak ocake ki bot lwak ki kal kwaro ma nonge i kabedo me tic pa pampuni, ma piya oo bot lwak ki kal kwaro matye I boo piny. Man medo ribe i kin lwak ki kal kwaro gi ki dul me moo.*

8. Neno ni kitimo jami ducu ka maleng dok kiyaro kore

- *Nen ni kare ki kare imiyo ngec matir dok ma pire tek bot Kal Kwaro ki dano ma meg gi. Nen bene ni kare ki kare imiyo pwoony bot lwak i lok kum moo ki Aluu moo.*
- *Peny tam dok bene icim kabedo it lwak nyo lutela tekwaro gi i kibedo nyo dul me moko tam pa dul moo ki Aluu moo.*



D. Runyoro Version

EMIKORRE ENYAKUCWIRWEMU ABAKURU B'OMUBUKAMA EY'OKUHONDERWA AMAKAMPUNI AGAKUHAIGA AMAGITA OMUBICWEKA BY'ENYANJA MWITANZIGE.

Itwe engabwa okuruga Omubukama bwa Bunyoro-Kitara, Alur hamu na Ker Kwaro Acholi tutandikireho emikorre erahonderwa ebitongole rundi Amakampuni agakuhaiga amagita omubicweka by'enyanja Mwitanzige.

Kinu kikozerwe habwokwoleka obujunanizibwa bwaitu nk'abebembezi kuruga omubukama hamu nabantu baitu abatuhereza obu nitweteraniza omumirimo yona ekorwa omukuhaiga amagita nkokutukusobora. Nka ab'ebuyobuhangwa, enkurakurana hamu nenyikara y'abantu nitugumya kandi nitwera kukora n'amaani habw'okukurakuraniza ebyamagita omw' Ihanga lyaitu erya Uganda.

ENDUGIRRO Y'EBYOKUHONDERWA BINU

Amakampuni agakuhaiga amagita gakahebwa laisinsi okugenda omumaiso kuhaiga hamu n'okuturukya amagita omubicweka hali gaazoirwe hanyanja Mwitanzige kuruga omwaka gwa 2000.

Okuzoorwa Okwamagita omwitwale linu kikongera muno okunihira kw'Abantu omuby'entahya, enguudo z'omulembe, emirimo okukanya kandi bingi muno bikozerwe.

Abebembezi b'ebuyobuhangiranwa bakutangirra muno omuganjaine n'enkoragana namakampuni agakwiha amagita okuraba ha kwoleka obujunanizibwa obw'embaganiza (Corporate Social Responsibility). Baitu haroho okweralikirra omubantu baitu habintu ebitali bimu nebimu:

1. Itaka: Itaka kikwato kikuru muno eky'obuhangiranwa n'entahya yaitu, kinu kikuru muno hamwemanyikirizo n'okubaho kw'obuhangiranwa bwaitu. Nitukyajijuka nkoku Itaka lyaitu lyatwihirweho hati Obukama nibukwatwaho muno habwa abantu nyamwingi abatunuliire Itaka lyamunuka, abafuruki abakwija habwenkurakurana n'okwombeka ebyamagita ebireteriize koboinaboine n'okusika omuguha hagati ya abantu babulikiro na bakamu bamataka abahyaka. Okuhindura endolerra y'itaka kuruga omu Customary Land tenure kugifoora free hold rundi ki kutwalira kimu Itaka kitweralikirize muno habwokuba nikihiraho kimu abantu babulikiro habukamu bw'itaka kandi nikisisira kimu ebyobuhangwa obutwehingulirize.
2. Ebyobuhangiranwa ebyoruterekerro: Ekicweka ekyamwitanzige hali bakuhaiga amagita kine eby'obuhangwa n'obuhangiranwa ebitwehingulirize gamba nka amagasani, ebituuro, ebicweka by'okubandirwamu,

ebijukizo ensozi. obwingira, ebihanga hamu n'ebintu ebindi Omunyororo akubya. Amakampuni agakuhaiga amagita tigakozere ekikumara omukutekaho obulyo obw'okulinda ebyobuhangiranwa hamu nobuhangwa obutwehingulirize. Ebikwato ebimu eby'obuhangiranwa nabyo bitandikire okusisikara gamba emibazi y'enzaarwa, eby'omunyanja, ebimera hamu n'ebisoro ebikuru omubuhangiranwa bwaitu.

3. Engeso N'emirwa yaitu: Okufururwa n'okufuruka okw'abantu habwemirimo ekukorwa omukuserura n'okuhaiga amagita omu Bunyoro, Alur hamu n'Acholi birugirirwemu okusisa okw'ebyobuhangiranwa nka orulimi hamu n'emirwa yaitu. Abakozi bamakampuni ga magita tibagambiirwe hangeso n'emirwa yaitu kand nabo tibafireyo okugyetegereza. Ekikweralikiriza muno kiri engeso embi omu ensinga nto ebibatungire habwokweserurra okubaho kinu kyaletereza abantu baitu okuhoibwamu ensa hamu n'obuntu.
4. Okusisikara kw'Obuhangwa obutwehingulirize: Obukama nibwo burolerra kandi bukulinda ebyobuguuda Ruhanga yahaire ekicweka kinu nukwo kisobozese ebuguuda rundi ebikwato binu okwikaraho biri by'oruterekerro nukwo nabalija hanyuma babikozese. Emirimo y'okuhaiga amagita haroho obwetalinzire eby'obuhangwa binu muno muno hali abakozi omumagita bamazire ga naga ebisasiro n'okudooma amagitagita hamu n'okoku bakagondeze kyaletereza okusisa n'okwita eby'obuhangiranwa bwaitu gamba nk'emibazi y'enzaarwa, emitu, ebibira ebitakusobora kugarukaho hamu nokukehya orwezo rwa itaka linu.
5. Okumigiriza Obukama nabantu babulikiro: Obwokulengesanizaho n'abantu abandi oiya kusanga nti Obukama nabantu babwo tibamanyisibwe muno habikukorwa omunsi eibakuhaigamu amagita muno muno obwire bunu obu Ihanga likwetekaniriza okuturukya amagita kuruga omwitaka. Okumanyisibwa nikwetagwa muno habujunanzibwa obwamakampuni ganu Omubicweka gakukolera (Corporate Social Responsibility); ensoga enkuru ezikusemerra okukoraho omubicweka binu hamu n'entekaniza z'omumaiso omukusera n'okuhaiga, bakasengeija amagita n'ebicweka hali enkurakurana ekusangwa.
6. Eby'okweyemerezaaho n'ebikwataine n' ebintu ebya munuka: Emirimo eyamagita emigiriize muno eby'entahya, okweyemerezaaho nka eby'obusohi omunyanja Mwitanzige habwa abantu abakusangwa omubicweka ebirimo amagita.

OBUSOBOZI N'OBUJUNANIZIBWA BW'OBUKAMA OMUKALITANGO ENU

Obusobozi n'obujunanzibwa bw'Obukama bwine onukurugirra omubantu n'obuhangwa bwabu.

1. Okulinda hamu nokuroterra ebikwato by'obuhangiranwa byombi ebikurorwaho n'ebitakurorwaho oteberwe okukonyera abantu omukulinda eby'obuhangiranwa byabu.
2. Nkabakuru ab'ebyobuhangwa hamu n'itaka ely'obuzaranwa okuliroterra kurungi kandi

likakozesebwa litasisirwe.

3. Okwetaba omubwijwire omukuroterra ebicweka eby'obuhangiranwa n'ebyobuhangwa omukicweka kyaitu.
4. Okusagika n'okulinda ebikubyo,engeso,emigenzo hamu n'emirwa yona habwekitinisa n'oburungi bwabantu baitu.
5. Okutwara omumaiso n'okukurakuraniza abantu oteberwe nabo boona abamigiriziibwe enyikara hamu n'enganda entaito muno.

Obukama nibwiha obusobozi omu kiragiro ekikuru eky'Ihanga Lya Uganda (Constitution Objectives 2 I; 3 II; 24 hamu na ekicweka 246) Emikorre y'ebyobuhangiranwa (Section 8.8.) Ekiragiro kyokutunga amahukuru ekya 2005 hamu na Ekiragiro Ky'Abakama hamu n'Abakuru b'ebyobuhangiranwa ekya 2011; oteberwe nebiragiro ebindi.

Eby'okuhonderwa binu bihandikirwe nibikiraniza na Ekiragiro ekikuru Eky'Ihanga hamu n'ebiragiro ebindi oteiremu n'ekiragiro ekyamagita ekya 2013 n'ebyokuhonderwa okwa Ekitongole ekirinda eby'obuhangwa ebitwehingulirize (National Environment Management Authority) hamu n' emikorre emanyirwe nka International Finance Corporation Standard 8 rundi IFC Performance Standards of 2012 accepted by the Oil Industry.

Ekiragira kinu kikwatana n'obuhangiranwa obukurorwaho n'obutakurorwaho bwona obukulindwa omukiragiro hamu n'obutakulindwa omukiragiro. Entekaniza enu erinda oby'obuhangiranwa obutasiiswa enkurakurana eziba nizijaho hamu n'okurora abantu boona bagoborra omubwinganiza ebirungi ebikuruga omukwiha ebyobuguuda bwo buhangwa n'obuhangiranwa.

EBIGENDERERWA EBIKURU OMUKIHANDIKO KINU

Tuhandikire ebyokuhabura binu n'ebigendererwa bya:

1. Okulinda n'okusagika eby'obuhangiranwa bw'Abantu hali bakuhaiga amagita omu Bunyoro, Abaruuru hamu n'Abacholi nukwo butasiisa enyikara yabu.
2. Okusobozesa abarukukwatwaho omubicweka ebikuhaigwamu amagita okulinda eby'obuhangiranwa, eby'entahya, eby'obuhangwa obutwehingulirize hamu nenyikara y'abantu.
3. Okwongeramu amaani Obukama omukwemigira omuntekaniza z'okuhaiga amagita.
4. Okusagika n' okukora ebintu omumusana hamu n'okwoleka embalirra hali abantu n'Obukama omubicweka bakuhaigamu amagita.

EBYOKUHONDERA OMUMIRIMO YOKUHAIGA AMAGITA

Obukama bw'Abaruuru, Obwa Bunyoro-Kitara hamu n aKer Kwaro Acholi nibusaba Amakampuni agakwiha amagita omu Kihanga Ky'enyanja Mwitanzige okumanya binu:

1. Okugumira hamu n'okutamu ekitinisa Eby'obuhangiranwa.

- Mutemu obugabe abantu babulikiro okubikirra, kandi n'okwegondeza omubuhangiranwa bwabu obutarumu kusoroora, rundi okusambirra ekitinisa ky'abantu oteberwe n'okutamu ekitinisa hamu n'obugabe bw'abantu abake muno kandi naabo abamigirizibwe ensi hamu nabali habutendebeke.
- Mutekeho obulyo obw'okukurakuranzira abantu abasigaliire enyuma kakaba muba nimukisobora.

2. Mulinde ebicweka eby'obuhangiranwa bwaitu hamu n'ebyebyafaayo byona eby'Omunyoro akubya habwobuhangiranwa bwe.

- Mutemu ekitinisa, muhandiike kandi mulinde ebicweka byeby'obuhangiranwa ebiri omubicweka mukubaigamu amagita.
- Obumuraaba nimubindura ebicweka rundi eby'obuhangiranwa mubanze mwikirizibwe abantu bomukicweka eki hamu n' Obukama baitu mwijuke okugarra ebicweka ebi omunyikara yabyo eyi byabairemu kara.
- Mwikirize abantu n'Obukama okugendaga hamu nokukozesa ebicweka ebyobuhangiranwa binu, nkoku barabaga baikirizibwe abaramansi nabakuru bobuhangiranwa obu.

3. Okulinda engeso n' emirwa y'abantu hali mukubaiga amagita.

- Musiime obujunanzibwa bw'Obukama omukulinda engeso, emirwa hamu n'emigenzo y'abantu ob'omukicweka eki.
- Mwetantale engeso embi, emize, n'ebikorwa byona ebikwabukana nemigenzo y'abantu ab'ekicweka eki.
- Nimukwataniza hamu n'Obukama mutekeho obulyo obw'okurvanisa okusisikara okwengeso n'obuhangiranwa ebikusobora kwijabo habwa emirimo ya magita.
- Mwegese abantu abakukora omumagita engeso n'obuhangiranwa bwa abantu hali bakubaiga amagita nukwo betegereze ebyobuhangiranwa bwebicweka ebi.

4. Mukonyere abantu hanyikara enungi eyoruterekerro.

- Muteho obulyo bw'okukozesa ebikwato eby'omukicweka eki gamba abakozi, ebyobusubuzi,

ebiyokubya, hamu n'ebintu ebindi nukwo abantu babulikiro bagaborre omumagita.

- *Murole ngu abantu basumbusibwa kurungi buli harababoga okufururwa rundi okukwatwaho kwabuli mulingo gwona.*
- *Kakuba habaho omugisa ogw'okugura emigabo rundi okugoborra kwona kirungi mubege omugisa abantu ab'ekicweka eki n'Obukama bwabu kubanza.*
- *Muteho eby'okwerinda ebirukumara nukwo mujune abantu obutabutaara n'okugwerwa ebigw-ererezi ebignwaho bitaraganiize.*

5. *Mulinde Itaka, eby'obuhangwa ebitwehingulirize hamu n'obuguuda bw'omwitaka.*

- *Mukozeze Itaka nka ekikwato eky'obuhangiranwa hamu n'ebyantaha buli obumurabaga nimukoragana n'abantu hamu n'Obukama.*
- *Mutemu ekitinisa ekiragiro ekikuha obujunanizibwa Obukama okurolerra itaka eliri handolerra y'obuzaliramwa.*
- *Mwekaguzeehoga abantu abakukwatwaho hamu n'Obukama hali muwukubaiga amagita omunsonga ezikukwata baby'obuguuda bw'omwitaka.*
- *Mwetantale okusiisa orwoya, amaizi, hamu nebi byona ebinyakusiisa obuhangwa kandi muteho obulyo obw'okubirwanisa kakuba bijaho.*

6. *Mwikarane kurungi n'abantu abandi.*

- *Mukoragane nabebebezi b'Obukama okurora ngu abantu boona abaizire omukubaiga amagita baikarana kurungi n'abantu abasaangirwe omubicweka bakubaigamu amagita.*
- *Kakuba hajjaho akanyamulyaine n'abantu babulikiro, mukozeze obulyo obwenzaarwa okumarabo akanyamulyaine kanu n'omukuletaho obusinge n'obwinganiza mutakabaire kugenda omumiringo endi ey'okumarabo akanyamulyaine kanu.*

7. *Muhikirize Obujunanizibwa n'obuntu omukukora emirimo yanyu.*

- *Mugambire abantu omurwatu kandi mwoleke abantu ebimurukubakorra obu nimugenderra ebikuru abataka b'ekicweka eki ebibarukwetaaga obu mumazire okubekaguzaaaho hamu n'Obukama.*
- *Muhe obuhereza bunu hali abataka ab'omukicweka ekimurukubaigamu amagita hamu n'Obukama rundi obuhangiranwa bwabu nukwo kyongereho obumu n'enkoragana.*

8. *Mwoleke Amananu n'embalirra.*

- *Muteho kandi mwikale nimumanyisa Obukama hamu n'abantu ebikugenda omumaiso omukubaiga amagita obu muteberve okutaboga buli kaire emisomo y'abantu ba bulikiro ekukwata ha magita.*
- *Mwekaguzeehoga kandi mutekege omukora ebitekerezo by'abantu hali mukubaiga amagita hamu n'abebebezi b'Obukama buli murabaga mwina ekimukwenda kukora.*

These Guidelines for oil and gas companies were produced by the cultural institutions in the Albertine Graben: the Kingdom of Bunyoro Kitara, Alur Kingdom and Ker Kwaro Acholi Cultural Institution.

This text was developed to protect and promote the cultural rights of the concerned communities in Bunyoro, Alur and Acholi, and to promote their cultural, economic and social well-being.

These Guidelines are meant to equip our cultural leaders in managing their relationship with the oil and gas companies as productively as possible. They reflect our three cultural institutions' determination to play an active role in preserving our tangible and intangible cultural heritage, in managing social conflicts and issues relating to managing customary land, in ensuring sustainable development and in fostering peace amongst our communities.



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