

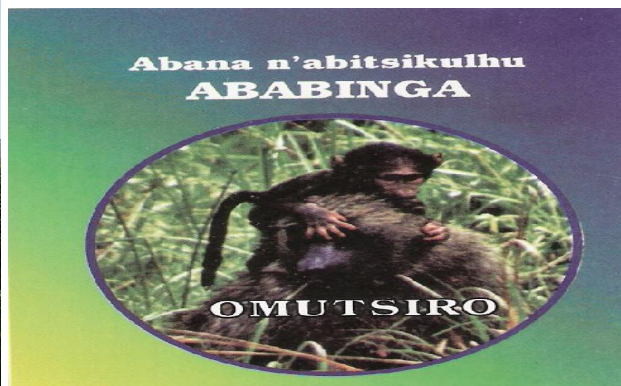
INTRODUCTION:

RMNP was gazetted as a National Park in 1991 and a World Heritage Site in 1994 basing on its scientific and aesthetic values although it carries a lot of tangible and intangible cultural and heritage values of the Bakonzo and Bamba, the people who live around the mountain. Before that, the mountains had been a forest reserve since around 1942. The difference here was that the Forest Department did not enforce protection and conservation the way the park did. 1991 therefore represented an introduction of alien systems of exclusion for the local people.

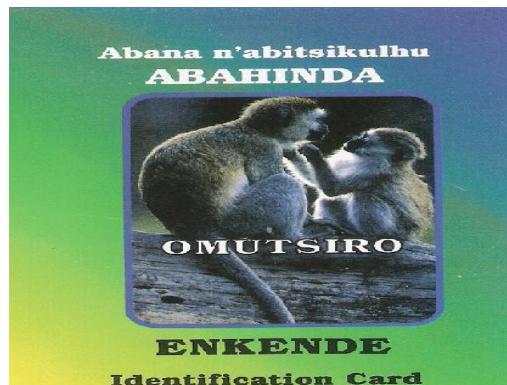
Message one – the genesis of the current conflictive relationship between the management of protected areas and the neighboring communities is the failure to recognize and respect the inter-connectedness between the people and their natural resources.



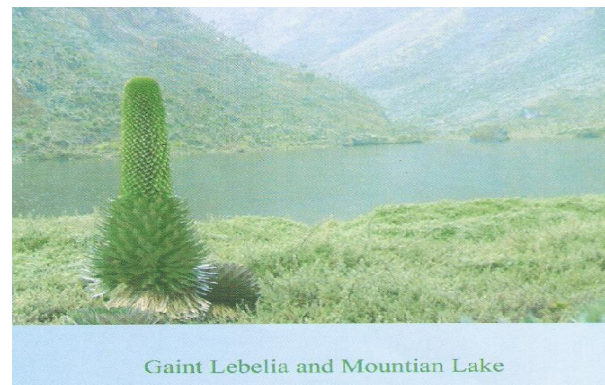
Mountain tree is herbal medicine for diarrhea and scabies and yet in the gazetted National Park area



Mountain primates- totems for Ababinga clan



totem for the Abahinda



Lobelia gibberoa (Ekibuha) - Women in labour blow through the hollow tube, believed to dilate the birth Canal to ease the birth of the baby. Also stalks are used to make flutes- a musical instrument

What has REMODA done to close the gap between the Park Management and the Community?

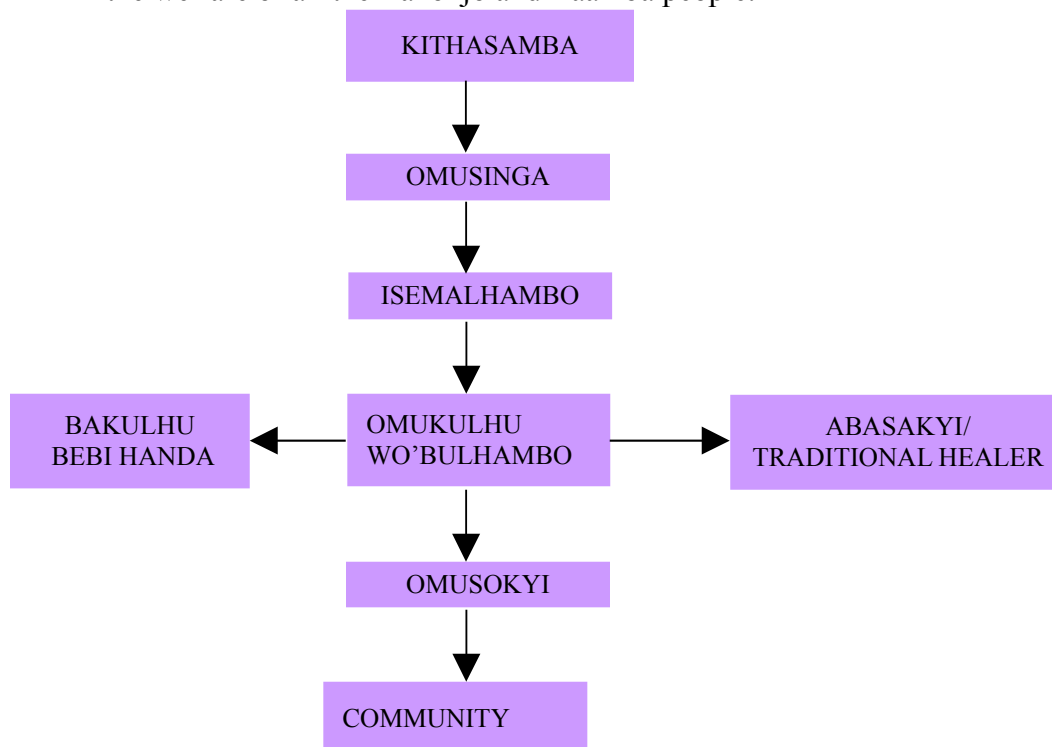
1. Collaborative efforts-UWA, CVCP, REMODA, COMMUNITY

Rwenzori Mountains Development Association (REMODA) and Rwenzori Mountains; The Cultural Values Conservation Project (CVCP) component of UWA, through the Rwenzori Mountains Cultural Conservation Association (RweMCCA) with the financial support from Flora Fauna International and technical support from UWA is implementing a pioneer project of conserving the Rwenzori Mountains National Park by the use of cultural values/ Indigenous Knowledge Systems.

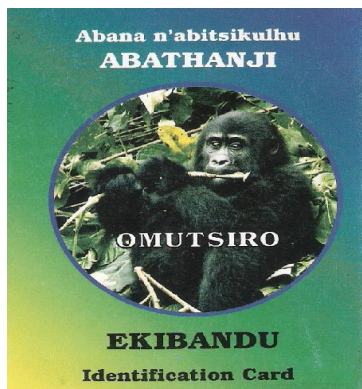


Research / survey has been carried out by the community itself and have found out that:

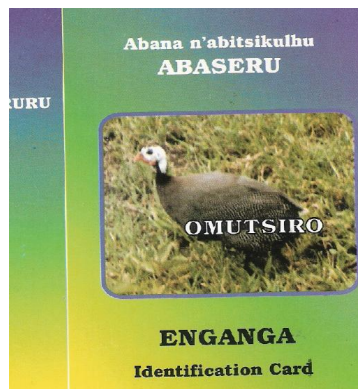
- The mountain peoples of the Rwenzori have a strong cultural/spiritual relationship with the mountain. It is their sacred site, where their God, Kithasamba live.
- Communities are organized along the ridge system that links with the kingship institution. At the apex of the institution is Kithasamba himself who's responsible for the welfare of all the Bakonjo and Baamba people.



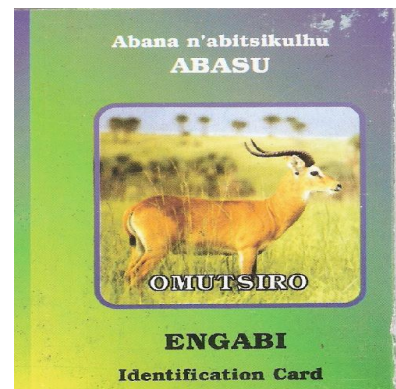
- Isemalhambo (Chieftain) is responsible for ridge cleansing and appeasing the spirits that could cause bad omen to the people.
- Below him is Omukulhu wa Bulhambo (Ridge leader) who mobilizes the community for sacrifice and or ridge cleansing materials such as goats, chicken and seeds.
- Omusokyi is a traditional village leader representing the Omukulhu wa 'Obulhambo in the village. For example he assists in settling land disputes in village.
- Totems are a strong means that link specific clans to their respective natural resources and ensures compliance with the social norms that define the community. There are 14 clans of the Bakonzo and each of them has got nature totem, hence a means of culture conservation. Below are the examples:



CHIMPANZEE FOR
ABATHANGI



GUENIA FOWL FOR
ABASERU&ABAHIRA



UGANDA COB/
ABASU

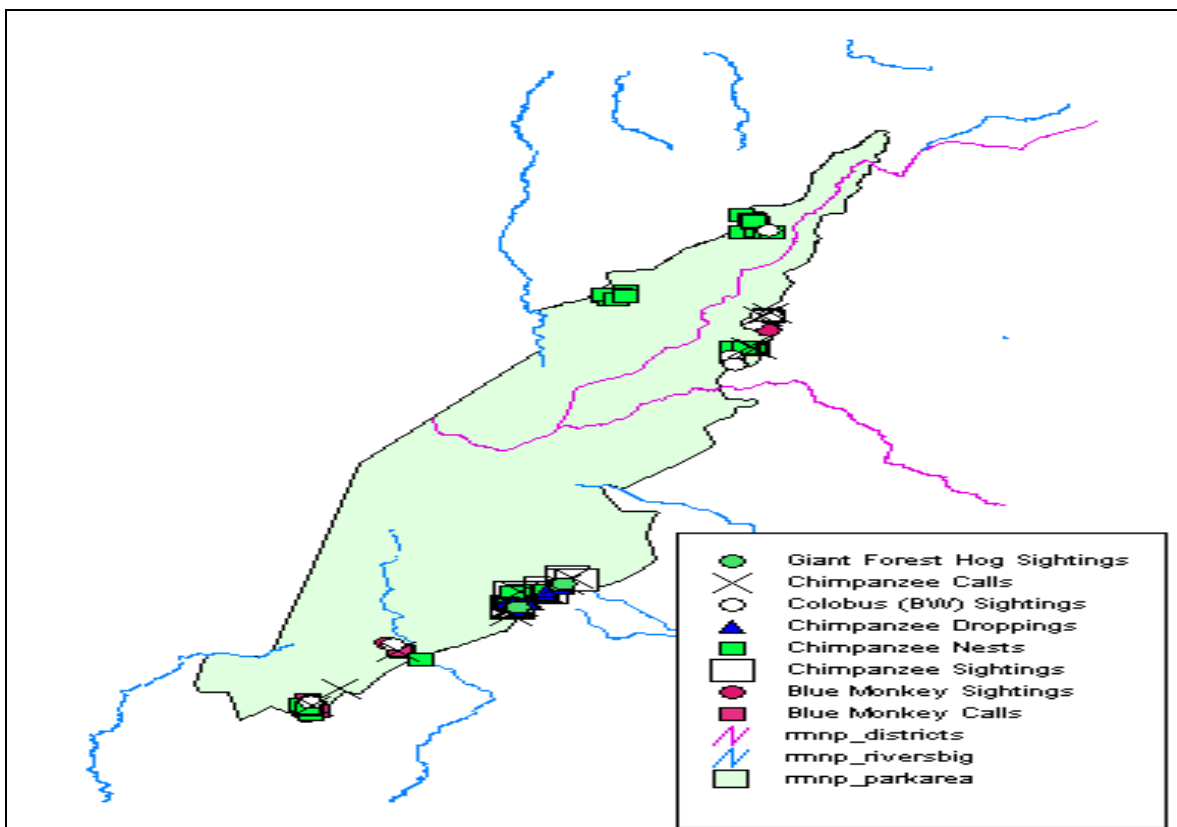
Message three –Taking a cue on the totems and social norms, we took a bold step to practically link the two to learn more.

Research was conducted by means of: holding meetings, conducting a questionnaire survey, then a census that is led by members of the community,



OUT COME OF THE RESEARCH CENSUS

Map showing animal distribution during CVCP chimp survey in RMNP
Jul-Aug 2010.



MAMAL REPORT: REPORT DATE 31/8/2010

Pa id	Management sector	Observation	Observation code	Total count	Total per km	Total per km per days	Adult males	Adult females	Total young	Males to females
RMNP	N/A	Blue Monkey	Call	21	0.13	0.00336	0	0	0	0
RMNP	N/A	Blue Monkey	Sighting	256	1.64	0.04099	0	0	0	0
RMNP	N/A	Chimpanzee	Call	30	0.19	0.0048	0	0	0	0
RMNP	N/A	Chimpanzee	Droppings	15	0.1	0.0024	0	0	0	0
RMNP	N/A	Chimpanzee	Nest	313	2	0.05	0	0	0	0
RMNP	N/A	Chimpanzee	Sighting	13	0.08	0.00208	0	2	0	0
RMNP	N/A	Colobus (BW)	Sighting	467	2.99	0.07	0	0	0	0
RMNP	N/A	Giant Forest Hog	Sighting	5	0.03202	0.0008	0	0	0	0

Message four – Research findings/results:

Primates with emphasis on Chimpanzee can be conserved using cultural means.

- Totem for the Abathangi clan
- It is medicinal
- Joins fractured bones
- Relieves toothache
- can evict bad neighbors from the society

Message five: Primate Conservation and poverty eradication

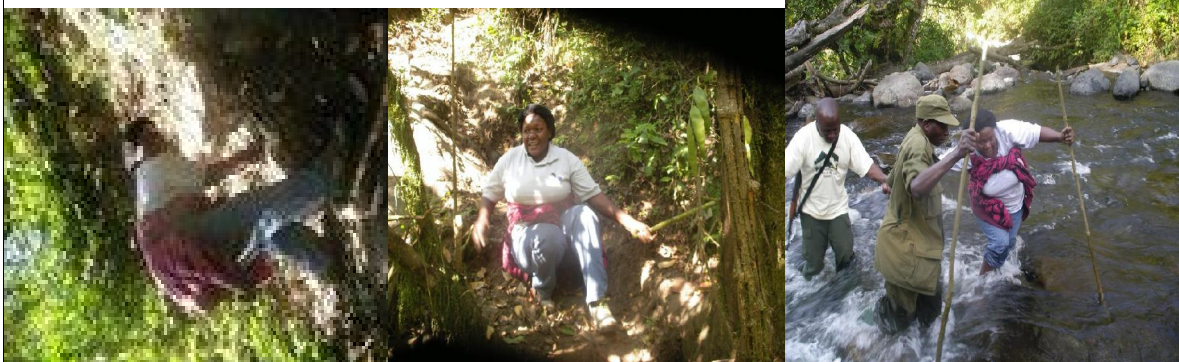
- If we want to address poverty among the people we must have the capacity to listen to them, understand their values, their aspirations and constraints. There is need therefore to come close to the communities and make a bottom up approach of needs assessment. Having learned about them, we can then constitute a meaningful

dialogue with them on how to start conservation projects that include their values and aspirations.

Message six

- Constraints and challenges

- Chimps and other primates are regarded as destructive, vermin animals. They raid crops eat goats and sheep leading to their persecution. This is a serious complaint among farmers hence little passion for the chimpanzee.
- Communities still feel alienated. A lot of red taping in accessing the Mountain Forest. People feel the National Park is an enemy to them as they don't access what they call their heritage.
- Crossing of several streams and rivers, walking under difficult terrain and in thick forest limits data collection levels.



Suggestions: Need for capacity building,
Primate habituation in the Rwenzori and
Policy reform to cause impact

RWENZORI MOUNTAINS DEVT
ASSOCIATION (REMODA)

POSTER PRESENTATION OF
CONSERVATION OF GREAT APES AND
POVERT ERADICION

POVERTY AND CONSERVATION
LEARNING GROUP

HELD AT

MASINDI HOTEL 15TH-19TH /11/2010

BY

KAHWA RUTH MUKIRANE

ON BEHALF OF REMODA