



THE REPUBLIC OF UGANDA

MINISTRY OF GENDER, LABOUR AND SOCIAL DEVELOPMENT



**Communication Strategy on Promotion of Norms, Values and
Positive Mindsets Among Young People**

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Young people constitute the largest proportion of Uganda's population. This youthful population presents a great opportunity and resource for Uganda's development and socio-economic transformation.

Government recognizes that positive cultures, norms and values have the power to transform societies, strengthen communities and forge a sense of identity and belonging among people. Positive cultural values play an important role in promoting sustainable social and economic development for future generations.

Since young people have the ability to act as agents of social change and economic development, it is important to harness their potential through inculcation of critical values such as hard work, love for self and country and integrity. These values would create positive attitudes, mindsets and eventually contribute to a highly moral and ethical society that is self sustaining.

In line with the above, Government through the Ministry of Gender, Labour and Social Development has developed this communication strategy on promoting positive mindsets, culture, norms and values among the young people of Uganda. The Strategy emphasizes awareness promotion about positive cultural values existing within the country's rich cultures; elimination of negative cultural and contemporary practices, and provision of accurate and appropriate information on mitigative, referral and rehabilitative services to young people who have been victims of such behaviours.

This Communication Strategy targets all young people in and out of school as well as survivors and victims of negative cultural and contemporary practices. Other target groups include; parents, guardians, teachers and care givers, community, religious and cultural leaders, media practitioners, civil society organizations, different Ministries, Departments and Agencies and the general public.

This communication strategy marks yet another milestone in the Government's commitment to support the young people of this country to harness their potential so that they can effectively contribute to society and the nation as a whole. I wish express my sincere appreciation to the local governments, private sector, civil society organizations, faith-based and cultural institutions for their contribution to the development of this communication strategy.

I particularly urge policy makers and implementers at various levels, to develop the right ideological orientation for efficient and effective implementation of this strategy. In addition, I call upon all the individuals and organizations targeted in this strategy to play their roles well and support the young people of this country to unlock and harness their potential so as to contribute to society and the nation as a whole.

Pius Bigirimana
PERMANENT SECRETARY

LIST OF ABBREVIATIONS

CBOs	Community Based Organizations
CDC	Centre for Disease Control
CSOs	Civil Society Organizations
DJ	Disc Jockey
DVD	Digital Versatile Disc
FBOs	Faith Based Organizations
GBS	Gay Bowel Syndrome
HIV/AIDS	Human Immunodeficiency Virus/ Acquired Immunodeficiency Syndrome
HPV	Human Papilloma Virus
IEC	Information, Education and Communication
IGAs	Income Generating Activities
LCs	Local Councils
LGBTI	Lesbians, Gay, Bisexual, Transgender and Intersexual
LGs	Local Governments
MDAs	Ministries, Departments and Agencies
MGLSD	Ministry of Gender, Labour and Social Development
MoESTS	Ministry of Education, Science, Technology and Sports
MOH	Ministry of Health
NGOs	Non Government Organizations
NYC	National Youth Council
STDs	Sexually Transmitted Diseases
TV	Television
UBOS	Uganda Bureau of Statistics
UDHS	Uganda Demographic Health Survey
UNATCOM	Uganda National Commission for UNESCO
UNESCO	United Nations Educational Scientific and Cultural Organisation
UNHS	Uganda National Household Survey
UNSA	Uganda National Students Associationt

GLOSSARY

Beliefs

Shared ideas about how a particular society operates. These may be interpretations of the past, explanation of the present, or predictions of the future, which are based on common sense, folk wisdom, religion, science or a combination of these.

Children

According to the Children's Act CAP 59, and the UN Convention on the Rights of the Child, a child is a person below the age of 18.

Community

A group or network of people sharing common territory who share common culture or interests and are organized in a social structure that exhibits some awareness of common identity.

Negative contemporary practices

These are practices in the present times that are negative according to Uganda's cultures and values and include pornography, perverted sexual behaviours, drug and substance abuse and cyber crimes.

Culture

A sum total of the ways in which a society preserves, identifies, organizes, sustains and expresses itself. (Uganda National Culture Policy 2006).

Cultural degradation

Cultural degradation is the act or process of feeling that one's culture is inadequate resulting into a sense of low self-esteem, self-hatred and low self-worth.

Family

A group consisting of one or more parents or guardians, their offspring and close relations either by blood or marriage, is inter-generational and may not live in the same place. This group provides a setting for social and economic security, transmission of values, protection and affection for its members.

Heritage

Tangible and intangible realities that communities, groups and individuals recognize and cherish as part of their lifestyle. Heritage items can be tangible such as artifacts, traditional dress, or intangible items such as language, oral traditions, customs, music, dance and rituals (Uganda National Culture Policy, 2006).

Homosexuality

A romantic attraction, sexual attraction or sexual behaviours between people of the same sex.

Household

All persons living together in the same homestead who share at least one meal a day.

Mindset

A set of assumptions, methods or notations held by one or more people or groups of people that is so established that it creates a powerful incentive within these people or groups to continue to adopt or accept prior behaviors, choices, or tools.

Morals

Rules or standards of behavior or beliefs that govern which actions are right or wrong or acceptable to an individual or society.

Myth

Is fiction about the past that interprets key aspects of the world around us. Myths include accounts about supernatural beings and their interrelationships with the world.

Norms:

Cultural or social expectations or behaviours that are considered acceptable in a group or society.

Values

A set of ideals that are normatively shared by members of a community and are shaped by several influences including ideology, religion, culture, history or political systems (Uganda National Culture Policy, 2006).

Youth

People aged between 18-30 years (Constitution of the Republic of Uganda).

SECTION ONE:

INTRODUCTION

INTRODUCTION

1.1 Background

Positive culture, norms and values have the power to transform societies, strengthen local communities and forge a sense of identity and belonging among people. Positive cultural values play an essential role in promoting sustainable social and economic development for future generations. Young people act as a bridge between cultures and serve as key agents in promoting peace and inter-cultural existence.

Uganda's Vision 2040 identifies ideological disorientation as one of the challenges to the development of the country. In order to attain the upper middle class income status, the country needs a clear, well defined national ideology and a national value system.

Uganda has a relatively young population with about 57% of the population below the age of 18 years. Young people have the affinity for information and communication technologies which is an ideal resource for networking and propelling them to transcend geographical boundaries thus putting them in a position to act as agents of positive social change and development. However, in order to harness this resource, it is critical that values are inculcated in the youth. A study of cultural mapping highlights cultural values as hard work, integrity, love for self and country as well as respect for others (UNATCOM 2009). The National Ethical Value Policy stipulates the national values as respect for humanity and environment, honesty, justice and fairness, hard work, integrity, creativity and innovativeness, social responsibility, social harmony, national unity, national consciousness and patriotism. These values create positive attitudes and mindsets which ultimately contribute to a highly moral and ethical society.

The Uganda National Culture Policy (2006) points out that Ugandans have different beliefs and traditions that are deeply rooted in their cultural and religious values. These have contributed to social harmony and development. Uganda's culture and its ensuing values are upheld by the Constitution of Uganda as long as they don't impinge on anyone's dignity. The Policy further notes that Ugandans are continuously adopting and adapting other cultures because of local and foreign influences. In some cases, this has led to the degeneration of the moral fabric of the society with the most affected category being the young people.

The Youth Policy (2001) confirms that some youth in Uganda have negative attitudes towards work especially agriculture. They are also affected by negative cultural practices such as gender discrimination, wife inheritance and Female Genital Mutilation (FGM) among others. The Policy further notes that the youth are experiencing a lot of influence from western culture through the media. This coupled with the changing family structures, challenges traditional control over the behaviours of the youth and hence the youth may lack a clear cultural identity and values.

1.2 Problem Statement

The phenomenon of globalization has enhanced the free movement of people, goods and information. Uganda being part of the global village is experiencing the impact of this trend. Over the years, this has led to proliferation of uncensored information which has exposed young people to contemporary practices, some of which are negative to Uganda's cultures and values. The young people are inclined to adopting some negative foreign cultures despite the existence of the policy and legal framework. This practice is increasingly suffocating the positive Ugandan cultures and values.

The changing family systems, poor parenting skills and inadequate provision of life skills in schools have led to inadequate transfer of indigenous knowledge, positive values and norms from the older to the younger generation. This has to a larger extent led to increased prostitution, gambling, sale of inheritance, perverted sexual behaviours, substance and drug abuse, teenage pregnancy and juvenile crime among others.

High levels of unemployment, insufficient access to education and professional training, effects of HIV and AIDS and armed conflict have led to increased alcohol intake, drug abuse, limited creativity and increased involvement in get-easy money schemes among the young people.

The above challenges need to be addressed if the young people are to sustainably contribute to Uganda's social economic development. This communication strategy shall create awareness about positive cultural values and norms and provide accurate and appropriate information on preventive, mitigative, referral and rehabilitative services to young people.

1.3 Situation Analysis

According to Uganda National Household Survey (UNHS) 2012/2013, Uganda has one of the youngest populations in the world with 78% under the age of 30. The Uganda National Youth Policy (2001) defines youth as all young people, female and male aged 12 – 30 years. The large numbers of young people offer an opportunity for Uganda's socio-economic development. However, young people in Uganda face a number of challenges that hinder them from realizing their full potential.

Uganda has 65 indigenous communities (3rd Schedule of the Constitution of Uganda) whose beliefs and values form the rich cultural heritage in the country. There are policies such as National Culture Policy, National Ethical Values Policy and National Family Policy that have been developed to address the eroded values and negative mindsets.

Other initiatives are patriotism clubs in schools and parenting schemes by government, Non-Government Organizations, traditional and religious institutions. Policies, laws and IEC materials on culture and young people are relatively new and not adequately disseminated while the initiatives are limited in scope and coverage. Furthermore, Uganda's cultural infrastructure is ineffective calling for the need for strengthening.

Currently many young people tend to have negative attitudes towards culture which they consider to be retrogressive in preference to foreign cultures which are assumed to be progressive. This is due to inadequate transfer of indigenous knowledge from older generations to young people and limited awareness about the importance of culture, norms and values amongst the young generation.

The responsibility for proper upbringing of young people rests with the parents, guardians and community members who are instrumental in protecting and promoting and transfer of cultural norms and values to young people. These critical attributes shape young peoples' abilities, innovativeness and creativity. These attributes have not been fully inculcated among the youth leading to a number of challenges that hinder them from realising their full potential. These challenges among others include unemployment, poverty and rural urban migration which predispose the young people to decadent and anti-social behaviour such as prostitution, homo-sexuality, substance and drug abuse and other negative contemporary practices.

The exposure to mass media is higher among young people than older people. UDHS, 2011 showed that among young women and men aged 20 – 24, 17% of the women and 29.3 % of men read newspapers once a week, 23% of women and 37% of men watch TV once a week and 77% of women and 85% of men listen to radio once a week. Exposure to information increases knowledge and creates awareness which enhances opportunities and affects the young people's perception and behavior. However, media messages neither contain the right information on norms and values nor does the education curriculum integrate positive values for young people.

1.4 Rationale

Currently, Uganda's development is constrained by a number of factors including ideological disorientation and corruption among others. This is exacerbated by the absence of or limited inculcation of values and norms for sustained human development. This has led to increased incidences of lawlessness, intolerance, child pregnancies, pornography, drug abuse, children in conflict with the law, poor management of public property and negative mindset among others.

Uganda therefore needs a clear value system to inculcate values such as patriotism, work ethics, integrity, positive attitudes and mindset, national identity and positive cultural practices if it is to achieve a middle income status by 2040.

The national communication strategy on promoting positive mindsets, norms and values is one way through which young people can be sensitised to appreciate the role of culture, strengthen their identity and harness their potential to contribute national development.

1.5 Legal and policy frameworks:

This Communication strategy is supported by a number of legislations that promote values, norms and positive mindsets among young people. The legislations include among others; the 1995 Constitution of the Republic of Uganda, the Anti-Pornography Act (2014), the Prevention of Trafficking in Persons Act (2009), the Children's Act, Cap 59, the Penal Code Act, Cap 120; the Employment Act (2006), the Sexual Harassment Regulations (2012) and bye-Laws of different Local Governments, Electronic Media Act, Cap 104, Institution of Traditional or Cultural Leaders Act (2011).

The Strategy is in line with the Vision 2040 which emphasizes the development of a National Value System to change citizens' mindsets, promotion of patriotism, enhancement of national identity and nurturing of an appropriate ideological orientation. In addition, the strategy is guided by the National Development Plan II which prioritizes positive perception, mindset change, attitude, work ethics, cultural values and norms as attributes of the transformation of society from a peasant to a middle income.

Furthermore, the Strategy is anchored in the Uganda National Culture Policy, the National Ethical Values Policy and the National Youth Policy which promote Ugandan values and norms for behavioral change. These policies highlight dangers of exposure to negative cultural practices which may erode positive values. The implementation of these policies provide for development of strategies to protect and promote Ugandan national and cultural values.

1.6 The Scope

Negative effects of globalisation manifest in various ways including moral decay and cultural degeneration and poor attitudes towards work. This strategy shall promote positive mindsets, national and cultural values and norms among the young people. The strategy shall specifically promote activities and interventions in the following areas;-

1. Promotion of culture for development;
2. Youth empowerment;
3. Inculcation of national and cultural values;
4. Dissemination of legal and policy framework.

SECTION TWO: **THE COMMUNICATION** **STRATEGY**

2.1 The Goal

The goal of this communication strategy is to promote positive cultural values, norms and mindsets among young people in Uganda.

2.2 Specific objectives

The Communication Strategy is developed to: -

- i. Promote awareness about the positive cultural norms and values existing within Uganda's rich cultures;
- ii. Strengthen creativity and innovation among young people;
- iii. Advocate for elimination of negative cultural and contemporary practices;
- iv. Strengthen review and dissemination of existing laws and policies on promotion of positive cultural practices, norms and values;
- v. Strengthen coordination and collaboration among actors.

2.3 Target Group

Promotion of positive mindsets, cultures, norms and values among young people involves a spectrum of audiences depending on the roles they play in the lives of youth. The communication strategy shall therefore target the following;

2.3.1 Primary target groups

- i. Young people in and out of school
- ii. Survivors/victims of negative cultural and contemporary practices

2.3.2 Secondary target groups

This category includes groups who occupy vintage positions in society and who can influence the environment in which young people operate. They are also able to influence social transformation within societies consequently influencing the behaviours of young people. These include: -

- i. Parents, guardians, teachers and care givers;
- ii. Community, religious and cultural leaders;
- iii. Community Based Organisations, Faith Based Organisations, National and International NGOs;
- iv. Media practitioners (radio networks, television, print media, community and social media);
- v. Technical and political leadership in local and central Government Departments and Agencies; and the,
- vi. General Public

2.4 Strategies

This communication strategy will be achieved through the following strategies;

2.4.1 Capacity building

Currently there is inadequate conceptualization of cultural values and norms among the young generation. This has limited their capacity to appreciate the value of culture in shaping young peoples' mindsets towards work, creativity, innovativeness and behaving responsibly.

This Communication Strategy shall support building capacities of the young people, communities, service providers and duty bearers to enhance accessibility to quality and relevant information on positive mindsets, norms and values. In addition the right content shall be provided to the media to educate general public on national and cultural values. Furthermore young people shall be provided with life and soft skills to reduce risky behaviours.

2.4.2 Dissemination of existing laws, policies and IEC materials

A number of policies including the Uganda National Culture Policy, National Ethical Values Policy and National Family Policy have been developed to address the eroded values and negative mindsets among other things. However, these policies and other IEC materials are relatively new and are not disseminated. This strategy shall be used to mobilize funding to disseminate, implement and enforce existing policies, laws, regulations and IEC materials.

2.4.3 Coordination and networking

Uganda has diverse cultural heritage and there are many stakeholders promoting these cultures. The diverse cultural heritage is limited by the inadequate and ineffective cultural infrastructure. This has led to infiltration of alien cultures and distortion of values and norms. The strategy shall promote enhancement of systems and structures as well as strengthen coordination, collaboration and networking among all stakeholders.

2.4.4 Research and document positive mindsets

Cultural values and norms are dynamic due to a number of factors such as globalization, technology and education. There is also limited information on cultural and national values and norms and their contribution to development. This strategy shall promote research and documentation on norms and values for young people's personal and overall national development.

2.4.5 Resource mobilization

The Culture function attracts the least funding at all levels. This affects the effective implementation of cultural activities across the country. This strategy shall lobby and advocate for increased funding from both Government and Development Partners for implementation of cultural activities especially promotion of values and norms among the young people.

2.5 Advocacy and Communication Issues

In order to address negative mindsets and prevent or mitigate the negative contemporary practices being adopted by young people, the following key issues have been identified.

2.5.1 Limited awareness about positive cultures, norms and values

There is currently limited awareness about the importance of culture, norms and values amongst the young generation. This may be due to inadequate transfer of indigenous knowledge from the older generations, negative attitudes about culture, globalization, and free access to information via print, electronic and social media that is largely uncensored.

Practices like perverted sexual behaviour are visible in urban places, in some schools and is spreading fast to rural areas. Pornographic materials are accessible to young people indiscriminately. This has made it seem like the practices are condoned by society. Increasingly, unsuspecting young people are exploited by people promoting anti social behaviours making them victims and offenders, yet there is also lack of rehabilitative and referral services. These practices impinge on the preservation of cultural heritage. Some of these have led to moral decay and cultural degeneration among the young people and in some cases pose health risks to those who engage in them.

2.5.2 Limited creativity,

innovation and negative mindset towards work and personal development

Inadequate parental guidance and the education system that promote theoretical knowledge and an environment that do not stimulate creative thinking and innovativeness among young people. This situation is aggravated by get-easy money schemes such as sports betting and gambling as well as consumption of drugs and substance abuse which have made some youth less creative and not ready to take on work especially if they consider it hard.

2.5.3. Weakened systems for inculcation of values and norms

Currently, parenting is becoming a challenge for a number of reasons. This includes the education policy in which children spend most of their time at school. Furthermore majority of parents are engaged in economic activities outside the home, the changing lifestyles and the lack of cohesiveness towards care and support to children. This has left young people who are in transition to adulthood to learn from peers, mass and social media. In the process, they often access information that erodes morals and positive cultural values.

2.5.4 Inadequate dissemination of laws, policies and cultural values and norms;

Government has put in place laws, policies and interventions that address some of the challenges affecting the youth. However, dissemination of many of these laws and policies are limited to government and do not trickle down to the general public. This is because these policies and laws are relatively new, are not translated into local languages, and require adequate resources for dissemination. There is also a poor reading culture among the population and as a result majority of the public including the youth remain uninformed of the provisions in the laws and policies.

2.5.5 Weak coordination and collaboration among key implementing partners and duty bearers.

There are many stakeholders that implement young people's programmes including promotion of positive attitudes, mindsets and appreciation of Ugandan cultural values. However, these stakeholders are not coordinated due to overlaps in mandates of MDA and fragmentation of similar functions in different agencies among others. This leads to duplication of activities, wastage of resources hence the customer's dilemma as to where they belong.

2.6 Communication Approaches and Tools

Peculiarities of various audiences demand that different approaches and channels are employed to get messages seen, heard, understood and acted upon by target groups. Different sets of messages will be designed for each priority issue identified for advocacy and communication and disseminated to various target groups, using the right approaches and channels. Below are some of the tools and approaches: -

2.6.1 Media

a).Electronic media: Includes radio and television programmes.

Radio programmes shall include talk shows, spots, news, jingles, promotional materials, interviews, press briefing and conferences on relevant topics. These shall be carried out on agreed stations based on their listenership and language. Effective radio promotion will also involve use of popular radio DJs who command wide listenership.

Television services shall include popular programmes especially in local languages. Popular stations shall be targeted to air drama productions and advertisements including spots and jingles on values and norms. Features and documentaries on culture shall also be developed and aired.

b) Print media

The mainstream newspapers will be used to carry news articles and inserts, opinions, features, news stories and press releases. Newspapers written in local languages shall be particularly targeted.

Journals shall be published on various aspects and progress on values and norms and disseminated to target groups and stakeholders. Stickers with short and easy-to-grasp messages on values and norms shall be printed and placed on public and private assets.

c) Social media

Social media platforms, especially the internet has accelerated the news cycle and expanded the means through which the public accesses information. This has also greatly reduced the response time. Some of the media platforms that shall be used to campaign against negative contemporary practices by young people include:

i. Website

The website of the Ministry of Gender, Labor and Social Development shall be constantly updated with informative and interactive materials on anti youth contemporary practices.

ii) Blogs

Blogs shall be promoted to encourage operators to post views, cause debates, share experiences on anti youth contemporary practices.

iii) Other Social Media platforms:

Other social media platforms such as Facebook, Tweeter, WhatsApp and YouTube shall be used to increase discussions on Ugandan national and cultural values, norms and practices.

iv) Cell phones:

Leading telecommunication firms shall be encouraged to censor pornographic messages and ensure age-appropriate information as part of their corporate social responsibility. Existing toll free lines such as Child Helpline, Police Emergency line shall be used by the public to report, make related inquiries and give a feedback.

2.6.2 Information, Education and Communication (IEC)

IEC materials include, banners, posters, brochures and logos.

a) Banners, Posters, Brochures

Banners, posters and brochures for promoting national and positive cultural values, norms and practices shall be produced, distributed and displayed in various public locations.

b) Logos and Insignia:

Badges, T-shirts, caps and other promotional materials shall be produced and used to promote national and positive cultural values, norms and practice campaigns. These promotional materials shall be useful to corporate and general public to identify with young people.

2.6.3 Edutainment:

a) Community approaches

Theatre for Development is effective in delivering messages to the general population especially those in the rural areas and schools. Music, dance and drama shall be used to promote and popularize the importance of preserving positive cultural practices.

b) Event based communication

National, local and private events shall be used as platforms to communicate national and cultural values and norms. Other platforms where awareness creation can take place will include conferences, exhibitions, exchange visits, Barazas, community dialogues, community meetings, sports competitions, symposia as well as youth expos. These events shall be used to recognize champions and role models.

Cultural norms and values for young people shall also be communicated through existing structures and arrangements such as orientation weeks at Universities, religious gatherings, rehabilitation/treatment centres, NGO forum meetings, peer support clubs, regular briefings on school assemblies, and at youth led organizations activities (e.g. UNSA, NYC)

c) Walk -in- cinema

Walk in cinemas shall air popular movies that communicate national and cultural values and norms to young people. Short promotional DVDs shall be produced and distributed to these walk-in operators, through their organization to be aired before main shows or during interludes. Similar promotion shall be extended to cinema halls, theatres and public vehicles.

2.7 Key Messages

Target	Perception	What to know/change
Youth	<ul style="list-style-type: none"> • All traditional cultures are negative. • All western cultures and contemporary practices are good. • One can make quick money without work. • Engaging in agriculture is tedious and valueless. 	<ul style="list-style-type: none"> • Hard work pays and has long term benefits to an individual and the society at large. • Pornographic materials are addictive and are illegal under the laws of Uganda. • Contemporary practices are acquired behavior that can be avoided by young people. • Positive thinking and setting personal goals are key cardinals to success. • Acquisition of life and livelihood skills enables young people to use their talents for gainful employment. • Acquaint themselves with knowledge on existing laws and policies prohibiting negative contemporary practices. • Victims and survivors of negative cultural and contemporary practices can completely heal and be rehabilitated through provision of peer support by young people themselves and other stakeholders.
Parents, community members guardians	<ul style="list-style-type: none"> • Children have a right to choose their own way of life because we live in a global village. • Parents are too busy to mould and guide their children. 	<ul style="list-style-type: none"> • Bringing up children responsibly is an obligation. • The importance of inculcating positive mindsets into young people. • The responsibility of knowing and passing on the positive cultures, norms and to young people. • The implications of adopting negative contemporary practices by young people. • Young people can be re-oriented towards work and provision of life and livelihood skills can enable them to identify their talents for gainful employment. • Victims and survivors of negative cultural and contemporary practices can be healed and rehabilitated.
Community leaders	<ul style="list-style-type: none"> • Addressing negative mindsets, negative contemporary practices and degenerating values and norms among the young people is a responsibility of government only. • Moral and ethical degeneration is irreversible. 	<ul style="list-style-type: none"> • The different types of negative contemporary practices and their effect on young people and the population at large. • The Implications of their silence/inaction in addressing negative contemporary practices within their communities.

Target	Perception	What to know/change
		<ul style="list-style-type: none"> • The enforcement of laws on negative cultural and contemporary practices is necessary for the protection of future generations. • The exposure of young people (male and female, educated and uneducated, poor and rich, urban and rural) to negative contemporary practices is spreading very fast. Community Leaders need to appreciate the depth of the problem and current efforts put in place to address the problem. • Several young people are influenced into engaging into negative cultural and contemporary practices due to their vulnerability. • Community actions and inculcating good values among the young people facilitates the preservation of positive cultures.
Public	<ul style="list-style-type: none"> • The culture of silence. 	<ul style="list-style-type: none"> • Young people, who are the backbone of the society are being influenced by foreign cultures, have negative attitudes towards work and are victims of negative cultural practices. • Under both national and international legislations, the government is required to protect, safeguard and promote positive cultures among its citizens especially the young generation. • Instituting laws and regulations is a necessary first step by the government towards safeguarding and protecting the wellbeing of its young people against challenges of modernity. They also need to get acquainted to the existing laws and polices • The promotion of good morals among the young people is a communal/societal responsibility. The government as well as the general public has a duty to promote positive mindset, protect and safeguard acceptable values among the young people. • People who promote and or practice such behaviours are perpetrators of a crime against the young people of this country.

Target	Perception	What to know/change
		<ul style="list-style-type: none"> • Cases of negative contemporary practices should be reported to relevant authorities. This includes; situations where an individual or organization is known to aid such practices among young people, offers premises to persons as brothels, conducts marriage ceremonies between same sex and abets pornography among others.
Media	<ul style="list-style-type: none"> • The practice of exposing young people to uncensored materials and contemporary practices without giving due consideration of the Ugandan cultures and values. 	<ul style="list-style-type: none"> • The media has a role in protection, preservation and promotion of positive cultural values among young people by educating the public about them. • Media has a major influence in shaping the life styles of young people. • Under both national legislation and international instruments, the government is required to protect, safeguard and promote positive cultures among its citizens especially the young generation. • Government puts in place laws and regulations to safeguard and protect the well-being of young people against challenges of modernity. • Young people should be educated about the benefits and challenges of globalization. • There is need to provide accurate information to the public about positive mindsets, culture, values and norms as well as the dangers of negative contemporary practices. • The access to and use of pornographic material by young people erodes the moral fabric of a society and may lead to addiction and health hazards. • Media plays key role in making or breaking the morals, mindsets and cultural values of a people. • The media should protect, preserve and promote positive cultures values against western influence and change the mindset of young people. • Media can champion informed debate on positive mindsets, cultures and norms.

Target	Perception	What to know/changevv
MDAs	<ul style="list-style-type: none"> • The perception that only one agency is responsible for addressing moral degeneration particularly among the young people. 	<ul style="list-style-type: none"> • Government position on elimination of negative cultural and contemporary practices. • The promoters of the negative contemporary practices are keen to include notions of these practices into the regional and global instruments that are being negotiated. • Laws prohibiting negative cultural and contemporary practices • They have a role in protection, preservation and promotion of positive cultural values among young people; • Provide accurate information on positive mindsets, cultures, values and norms. • MDAs need to spearhead prevention and/or mitigation of the negative contemporary practices. • Culture and young people's concerns should be integrated into their plans and resource allocation for the youth interventions
NGOs	<ul style="list-style-type: none"> • Accepting support from financiers without cross checking and analyzing the overt and covert conditionalities. • The perception that people who are victims of negative contemporary practices are discriminated in society. 	<ul style="list-style-type: none"> • Negative contemporary practices are not inherent but acquired and therefore should not be promoted as inalienable rights. • They have a role in protection, preservation and promotion of positive cultural values among young people. • Under both national and international legislations, the government is required to protect, safeguard and promote positive cultures among its citizens especially the young generation. • The overt and covert conditionality's attached to the aid and donations received from some of the development partners. • NGOs need to support government in implementation and enforcement of policies and laws that promote positive cultures and those that prohibit negative contemporary practices.

SECTION THREE: COMMUNICATION STRATEGY PLAN AND IMPLEMENTATION ARRANGEMENTS

3.1 Communication strategy Implementation Action Plan

The Implementation plan highlights actions to promote awareness on national and cultural values, norms and practices for different categories of people using different communication channels in specific time frame.

Target Group	Actions	Communication channels	Responsible Institution/organizations	Timeframe
Young people in and out of school	<ol style="list-style-type: none"> 1. Create awareness among young people on existing laws and policies that promote positive cultural values and prohibit contemporary practices 2. Provide counseling to young people to re-orient them towards work for personal development 3. Provide life coping and livelihood skills to enable young people to identify their talents and work towards achieving them; 4. Provide recreational activities to pre-occupy, develop talents and engage young people into positive behaviours 5. Disseminate IEC materials on culture and contemporary practices; 6. Provide parental care and protection to eliminate eccentric behaviours and inculcate good morals among young people 7. Facilitate indigenous knowledge transfer from older generations to young people; 8. Involve young people in community, cultural, religious and government activities for the benefit of young people; 	<ul style="list-style-type: none"> • Peer – to – peer support • Workshops and conferences • Mass media campaigns on Radio, TV and social media • Regular briefings on school assemblies • IEC materials • Young peoples' forums • National youth forums • NYC activities/ mobilization sessions • School assemblies • Mentoring by elders at village level 	<ul style="list-style-type: none"> • MGLSD • Office of the President • Directorate of Information & National Guidance • Directorate of Ethics and Integrity • Patriotism Secretariat • Young peoples' organizations • UNSA • NYC • MoES • MoH 	Continuously

Target Group	Actions	Communication channels	Responsible Institution/organizations	Timeframe
	9. Promote good morals and positive mindsets protect and safeguard acceptable values among the young people 10. Report suspected cases of negative contemporary practices to relevant authorities	<ul style="list-style-type: none"> • Community meetings 	<ul style="list-style-type: none"> • LGs • Cultural & Religious institutions • Parents • Institutions of learning 	
Survivors/victims of negative cultural and contemporary practices	1. Provide counseling on victims and survivors of negative cultural and contemporary practices; 2. Provide life coping and livelihood skills as a preventive measure to contemporary practices; 3. Refer survivors and victims of contemporary practices to professional rehabilitative services; 4. Link victims and survivors to IGAs and other services of government.	<ul style="list-style-type: none"> • Peer to peer support by young people • Workshops and conferences • Counseling sessions • Youth forums • Rehabilitation/treatment centres 	<ul style="list-style-type: none"> • FBOs & NGOs • MGLSD • MoES • LGs • Health Centres • Young peoples' organizations • UNSA • NYC 	Continuously
Parents, teachers, guardians and caregivers	1. Provide parental care and protection skills to eliminate eccentric behaviours and inculcate good morals among young people 2. Provide life and livelihood skills for young people to enable them to cope and thrive in the pervasive media culture 3. Facilitate indigenous knowledge transfer from older generations to young people; 5. Train in counseling skills for victims and	<ul style="list-style-type: none"> • Training Workshops and seminars • Radio and TV talk shows • Community, religious & cultural festivals 	<ul style="list-style-type: none"> • MoES • MGLSD • MoH • Office of the President • Directorate of Information & National 	Continuously

Target Group	Actions	Communication channels	Responsible Institution/organizations	Timeframe
	<p>survivors of negative cultural and contemporary practices</p> <p>6. Train in life coping and livelihood skills as a preventive measure to contemporary practices;</p> <p>7. Disseminate laws, policies, regulations, Ordinances & by-laws to prevent youth adopting contemporary practices</p> <p>8. Act as role models for young people</p> <p>9. Provide skills for recreational activities and identification of talents and to preoccupy the young people</p>		<p>Guidance</p> <ul style="list-style-type: none"> • Directorate of Ethics and Integrity • Patriotism Secretariat • Local governments • FBOs & NGOs 	
Cultural, Religious, Community leaders and Community members	<p>1. Promote, preserve and protect positive cultural heritage and religious values among young people</p> <p>2. Organize fellowships to mould the morals and ethics of the young people</p> <p>3. Provide skills on the involvement of young people in community, cultural, religious and government activities for the benefit of young people;</p> <p>4. Disseminate laws, policies, regulations, Ordinances & by-laws to prevent youth adopting contemporary practices</p> <p>5. Train in counseling skills for victims and survivors of negative cultural and contemporary practices</p> <p>6. Train in life coping and livelihood skills as a preventive measure to contemporary practices;</p>	<ul style="list-style-type: none"> • Religious and community assemblies • Radio and TV messages and talk shows 	<ul style="list-style-type: none"> • FBOs & NGOs • MGLSD • MoES • LGs • Cultural & Religious Institutions • NYC • Directorate of Ethics and Integrity • Patriotism Secretariat 	Continuously
CBOs, FBOs,	1. Train in raising awareness among young people	• Workshops and	• MGLSD	Continuously

Target Group	Actions	Communication channels	Responsible Institution/organizations	Timeframe
CSOs, NGOs	<p>on positive cultural values and different types of contemporary practices</p> <p>2. Lobby and advocate for involvement of young people and inclusion of their concerns and issues in different development interventions</p> <p>3. Disseminate policies, laws, regulations, Ordinances and by-laws and any other IEC materials on positive cultural values and contemporary practices</p> <p>4. Mobilize resources for implementation of young peoples' interventions;</p> <p>5. Train on skills for coping, counseling and rehabilitative services provision</p>	<p>conferences</p> <ul style="list-style-type: none"> • News supplements • Radio and TV Talk shows 	<ul style="list-style-type: none"> • MoH • MoES • Office of the President • Directorate of Information & National Guidance • Directorate of Ethics and Integrity • Patriotism Secretariat • Ministry of Internal Affairs • Local Councils NGOs Forum and Networks 	
Media practitioners (radio networks, television, print media, community and social media)	<p>1. Organize annual culture trainings for the media fraternity</p> <p>2. Censure pervasive media materials to be accessed by young people to avoid making them victims of the powerful foreign media</p> <p>3. Disseminate youth anti-contemporary practices</p>	<ul style="list-style-type: none"> • Training workshops/seminars • Legal instruments • Press briefings and releases 	<ul style="list-style-type: none"> • MGLSD • MoH • MoES • Office of the President • Directorate 	<p>Annually</p> <p>Continuously</p>

Target Group	Actions	Communication channels	Responsible Institution/organizations	Timeframe
	<p>related IEC materials like calendars, brochures and stickers</p> <p>4. Organize informed media debate on positive mindsets, cultures and norms</p> <p>5. Organize annual culture oriented trainings for the media fraternity</p> <p>6. Organise awards for best performers in the media</p>	<ul style="list-style-type: none"> • Workshops and conferences • Social networks • Events-based communication • Topical Feature articles by eminent persons/experts • Promotional items like calendars, brochures, caps and stickers 	<p>of Information & National Guidance</p> <ul style="list-style-type: none"> • Directorate of Ethics and Integrity • Patriotism Secretariat 	
Technical and political leadership in Local and Central Government, Departments and Agencies	<p>1. Write quarterly press briefs on positive culture and contemporary practices</p> <p>2. Develop, disseminate and enforce Ordinances & by-laws to prevent youth adopting contemporary practices</p> <p>3. Mainstream positive culture and youth issues in all sectors' policies & programmes;</p> <p>4. Mobilize and allocate adequate resources for youth activities;</p> <p>5. Equipping Local Governments with skills to develop and translate Ordinances and by-laws in local languages to prevent youth adopting contemporary practices</p> <p>6. Widely disseminate policies, laws, IEC materials on positive culture, contemporary practices and youth work</p> <p>7. Coordinate various implementing agencies for young people interventions</p>	<ul style="list-style-type: none"> • Workshops and conferences • Mass media campaigns on Radio, TV, news papers and social media • Policy briefs • Media briefings • Website • Barazas • Mapping studies 	<ul style="list-style-type: none"> • MGLSD • MoH • MoES • Office of the President • Directorate of Information & National Guidance • Directorate of Ethics and Integrity • Patriotism Secretariat 	<p>Annually</p> <p>Quarterly</p> <p>Continuously</p>

Target Group	Actions	Communication channels	Responsible Institution/organizations	Timeframe
	8. Organize National and Regional Youth Awareness Days for Policy makers, implementing and development partners			
The General Public	<ol style="list-style-type: none"> 1. Educate the public about the negative effects of pornographic materials, negative cultural and contemporary practices and their effects on our young people 2. Write press briefs and features articles on positive culture, values and contemporary practices 3. Disseminate youth anti-contemporary practices related IEC materials like calendars, brochures and stickers 4. Organize informed debates on positive mindsets, cultures and norms 5. Conduct mass media campaigns including Radio and TV Talk Shows and adverts as well as social media 6. Promote good morals and positive mindsets; protect and safeguard acceptable values among the young people 7. Reporting suspected cases of negative contemporary practices to relevant authorities 8. Lobby private companies/organisations and religious institutions to initiate and implement interventions to improve youth mindsets, protect and preserve acceptable norms and values 	<ul style="list-style-type: none"> • Barazas • News supplements • Radio and TV Talk shows • Community, religious & cultural festivals • National and local newspapers 	<ul style="list-style-type: none"> • MoES • MGLSD • MoH • Office of the President • Directorate of Information & National Guidance • Directorate of Ethics and Integrity • Patriotism Secretariat • Local governments • FBOs & NGOs • Media houses • Telecommunications service providers 	Continuously

3.2 Coordination Framework

Different Government agencies are responsible for promoting positive mindsets, cultural norms and values among young people. The Communication strategy will be implemented through a multi-sectoral approach and the roles of the key stakeholders are indicated in the table below. The Ministry of Gender, Labour and Social Development shall take lead in coordinating the various stakeholders in the implementation of the strategy.

Roles of stakeholders

Institution	Role
Cabinet	<ul style="list-style-type: none">•Provide leadership and direction in promoting positive mindsets, cultural norms and values among young people in the country;•Review and approve the institutional framework for promoting social change among the young people;•Approve legislation to support the implementation of the communication strategy;•Monitor the promotion of positive mindsets, cultural norms and values among young people•Prioritise allocation of adequate resources for the communication strategy.
Parliament	<ul style="list-style-type: none">•Enact and amend relevant laws to promote positive mindsets, cultural norms and values among young people;•Appropriate resources and approve the annual budgets for the implementation of the communication strategy;•Raise awareness on mindsets, cultural norms and values among young people;
Ministry of Gender, Labour and Social Development	<ul style="list-style-type: none">•Policy guidance / technical leadership for promotion of positive mindsets, cultural norms and values among young people•Initiate reviews of laws and policies related to young people ;•Establish national and decentralised structures for coordinating, monitoring and evaluating programmes promotion of positive mindsets, cultural norms and values among young people;•Establish linkages and mechanisms for collaboration with other stakeholders promoting positive mindsets, cultural norms and values among young people;•Build capacity of other stakeholders for promotion of positive mindsets, cultural norms and values among young people;

Institution	Role
Office of the Prime Minister	<ul style="list-style-type: none"> •Ensure overall coordination of the communication strategy in the various MDAs •Integrate social change among young people indicators in the National M&E Framework;
Ministry of Finance, Planning and Economic Development	<ul style="list-style-type: none"> •Mobilise resources for implementation of the communication strategy; •Monitor budget performance in line with work plans •Guide the MDAs on adherence to the financial regulations while implementing their planned activities and programmes
Ministry of Local Government	<ul style="list-style-type: none"> •Ensure integration of young people positive mindset change interventions in District Development Plans •Integrate young people positive mindset change interventions in the local government assessment tools
Other line Ministries	<ul style="list-style-type: none"> •Integrate young people mindsets, cultural norms and values issues into sector-specific strategies and activities; •Build capacity of staff in communicating to young people; •Monitor and evaluate sector programmes for their impact on young people mindsets, cultural norms and values; •Commit adequate resources for implementation of the communication strategy; •Collaborate with the MGLSD on matters of mainstreaming concerns of young people.
Local Governments	<ul style="list-style-type: none"> •Integrate young people programmes to promote positive mindsets, cultural values, norms and values into local government development plans, budgets; •Enacting by-laws and ordinances to facilitate the implementation of the communications strategy; •Regularly update the relevant sections of communications strategy in line with the local cultures, norms and values; •Mobilize resources for the implementation of programmes to promote positive mindsets, cultural values and norms among young people; •Supervise and coordinate CSOs and CBOs that promote positive mindsets, cultural values, and norms among young people within the local government area;

Institution	Role
	<ul style="list-style-type: none"> •Monitor and evaluate programmes that promote positive mindsets, cultural values and norms among young; •Mobilize and sensitize communities; •Link young people to other programmes and services of government;
Development Partners	<ul style="list-style-type: none"> •Integrate young people issues on positive mindsets, cultural norms and values into their Country Strategic Frameworks; •Participate in the design, implementation, and management of young people programmes; •Mobilize resources and finance young people programmes in partnership with government; •Provide technical assistance for promotion of positive mindset, cultural norms and values among young people; •Document and share experiences, lessons, and best practices from other countries; and •Harmonize the young people interventions funded by different development partners.
Civil Society and Faith Based Organisations	<ul style="list-style-type: none"> •Advocate for policies and legislation to support implementation communication strategy for young people; •Mobilize resources and advocate for increased funding for young people programmes; •Participate in the planning, implementation, and monitoring of programmes to change the mindsets, cultural norms and values for young people; •Sensitize the population on promoting positive mindsets, cultural norms and values among the young people; and •Develop and implement programmes to promote positive mindsets among young people
Private Sector	<ul style="list-style-type: none"> •Partner with Government in financing and implementing young people interventions; •Provide infrastructure and human resource for promoting positive mindsets, cultural norms and values among the young people; •Incorporate positive mindsets, cultural norms and values among the young people issues in corporate policies and practices; •Provide incentives and support entrepreneurs and innovativeness among the young people;

Institution	Role
Traditional and Cultural Institutions	<ul style="list-style-type: none"> •Document and mobilize young people to uptake positive mindsets, cultural norms and values among young people; •Mobilize the population to observe and transfer of positive mindsets, cultural norms and values among young people; •Mobilize resources for implementation of programmes to promote positive mindsets, cultural norms and values of young people; •Develop and implement programmes to promote mindsets, cultural norms and values among young people;
Community	<ul style="list-style-type: none"> •Transfer knowledge on positive mindsets, cultural norms and values of young people; •Participate in identifying target groups to benefit from young people interventions; •Initiate community level interventions to promote positive mindsets, cultural norms and values of young people; •Participate in planning, implementation and monitoring programmes to promote positive mindsets, cultural norms and values of young people.
Young people	<ul style="list-style-type: none"> •Act as champions and role models in promotion of national and positive cultural values and norms •Play active roles in promotion of key messages identified in the strategy

SECTION FOUR:

MONITORING AND EVALUATION AND FINANCING

4.1. Monitoring and Evaluation

The Ministry of Gender, Labour and Social Development as the lead coordinating agency for this communication strategy shall spearhead the development of an integrated performance-monitoring plan in line with the social development sector monitoring and evaluation plan and the overall National Integrated Monitoring and Evaluation Strategy (NIMES).

Well defined and set of performance indicators shall be developed to track performance across the various components of the communication strategy. A baseline study will be conducted to generate baseline data while a functional database shall be created for data storage. A results matrix shall be developed to systematically track progress against key targets. The indicators and targets will be sex disaggregated and efforts will be made to measure gender specific changes. Data inflows and feedback from communication campaigns will be used to determine the effectiveness of the Communication Strategy.

Monitoring shall largely be participatory involving all stakeholders and continuous to establish whether or not and at what pace information reaches the target audiences. Capacity of young people, communities, duty bearers and other stakeholders shall be built to monitor and evaluate behaviour and social change among young people. To increase the public's access to information on cultural values and norms a web page shall be developed and maintain alongside the MGLSD website.

4.2 Evaluation

Evaluation will be conducted to understand causality and whether or not the communication strategy has yielded behaviour and social change among the target group. A mid-term and end of plan evaluation will be conducted to assess the impact social change messages. Evaluation will be participatory and shall involve all stakeholders. However, a consultant will be hired to provide the overall objective guidance to the exercise. The results of the assessments shall inform the communication design and implementation.

4.3 Financing

There are different potential sources for financing this communication strategy. These include Government, Development Partners, private sector, CSO financing, community support and individual contributions. In the short and medium term, Government shall provide the main source of funding. Government shall finance most aspects of the strategy in partnership with Development Partners, communities and young people themselves. Various MDAs and stakeholders shall be encouraged to contribute resources towards the implementation of components of this communication strategy that fall within their respective areas of jurisdiction. In addition, the private sector will provide resources for the communication strategy through corporate social responsibility.

Appendix 1: NATIONAL ETHICAL VALUES

The following are the 10 National Ethical Values that are commonly cherished in all parts of Uganda. (Source: National Ethical Values Policy, 2013)

No.	National Ethical Value	Contextual Meaning
1.	Respect for humanity and environment	To appreciate and have high regard for one another, their beliefs and property as well as the environment protecting and preserving the natural order to promote harmonious co-existence between and among people and the environment; and to denounce any act that undermines continuity of humanity and environment.
2.	Honesty; uphold and defend the truth at all times	To harness a character of truthfulness and conduct oneself in an open manner and willingly give satisfactory explanation for actions and acts of omission or commission; demonstrate right judgment and make objective decision; be truthful and sincere at all times in pursuit of personal and national aspirations.
3.	Justice and fairness in dealing with other	To exercise impartiality and administer rewards and sanctions in a manner that promotes equitable treatment to similar situations and foster achievement of the common good; take actions that promotes the welfare of the society and clearly denounce or punish any act that serves personal/selfish interests at the expense of national interest.
4.	Hard work for self reliance	To strive to sustain oneself and the nation through hard work, innovativeness and productive use of time and other resources by getting involved in gainful employment for the well-being of oneself and sustainable national development.
5.	Integrity; moral uprightness and sound character	Consistently conduct oneself in an acceptable manner; be honest and trustworthy in whatever one does by being sincere, open and taking responsibility for one's actions; act in a decent and socially acceptable manner, always be orderly in appearance, speech and be socially upright; denounce any act that may cause shame to oneself and national image.
6.	Creativity and innovativeness	To translate realistic thoughts into tangible realities through appropriate actions; promote development of new and realistic ideas for national development. Invest in furthering new ideas that positively contribute to the wellbeing of Ugandans.

No.	Naional Ethical Value	Contextual Meaning
8.	Social responsibility	To be concerned and involved in matters that promote the welfare on oneself and the community; willingly take on roles and responsibilities to promoted societal common good and take necessary action to stop, mitigate or denounce such acts that may undermine the welfare of oneself and the nation.
9.	Social harmony	To promote cooperation and development in the family, community and the nation at large through peaceful means, forgiveness and reconciliation avoiding indecent acts that may cause social conflicts, resentment, shame and inconveniences to others and the nation; focusing on things that unite people and discouraging those which divide people.
10.	National consciousness and Patriotism	To love one's country and promote a sense of belonging and unity of purpose among citizens as a source of strength and progress in national development; protect the territorial integrity of Uganda by upholding the Constitution and making personal and collective sacrifices to actively participate in activities that protect and promote citizen's welfare and sustainable human and economic development.

APPENDIX II: SOME COMMON TRADITIONAL VALUES AMONG UGANDANS

(Source: Uganda National Commission for UNESCO, 2012)

i. Hard Work

All communities in Uganda valued hard work. It was the means through which societies survived. All members of the society were expected to work. Hard work was praised while laziness was condemned.

People understood work to be the reason they were created. Some work was done communally and this helped to promote solidarity and a community spirit and some of the benefits of that work were shared communally. Children were prepared by their parents to participate in work. Right from childhood, they were exposed to the work that was suited to them and that was productive. This inculcated in them the skills and interest to be innovative and creative. Those who excelled were rewarded by their parents and the community.

On the other hand, lazy people were abused and isolated especially during important community celebrations. This meant that dodging work made one a social mis-fit in society.

ii. Justice and Fairness

Ugandans in their traditional societies put the needs of the community above the plans and goals of the individual and this was the basis for justice. Traditional justice was related to satisfaction of human needs. It was the role of leaders to ensure that all people enjoyed the basic needs. It was believed that if needs of people were satisfied, then vices such as stealing would be reduced or completely eliminated.

Further still, it was the responsibility of every individual in society to keep law and order. Adults kept close watch over theirs and others behavior. In these societies, people respected their customs, taboos, norms and beliefs and this helped to promote justice and fairness. They believed that the ancestors were watching them to punish those who committed injustices and to bless the just and fair. In this way, good relations and co-existence were promoted.

In these societies, the chiefs and elders played a judicial role to solve played a judicial role in solving conflicts within the community. These listened to and counseled the individuals that were involved. The court for solving conflicts was majorly the village meeting. Justice prevailed on mutual respect and agreement and were usually reconciliatory rather than punitive. Reconciliation always attempted to restore the good relationship of the conflicting parties. In most cases therefore, a reconciliation party was organized and the two people would eat and drink from the same pot.

In other cases, compensation was demanded while in others, punishments and fines were administered. In extreme cases such as murder, people could be excommunicated / exiled from the community. Meanwhile as a matter of principle, societies discouraged punishments and revenge. Also, the use of brotherhood blood pacts helped to discourage injustices.

iii. Sense of Community belonging

Ugandans in their traditional societies perceived themselves as a community and not as individuals. Therefore a Ugandan is known and identified in, by and through his/her family and community.

The sense of community is vividly expressed through the various communal activities people got involved in. For example work, leisure, marriage, death and sorrow were communal social activities that were shared by community members for the good of the community. Outside this arrangement, there was no life, since a person without lineage is without citizenship, identity and therefore without allies in times of happiness and troubles.

The community offers the psychological and ultimate security as it gives members both physical and ideological identity. Within this arrangement, the community as an entity remains while the individual can come and go. Furthermore, living together and the sense of community are the basis and expression of the extended family. This guarantees the survival of the weak and disadvantaged members of society.

The philosophy behind the Ugandan communalism guarantees individual responsibility within the communal ownership and relationship.

iv. Sense of Good Human Relations

Life in the Ugandan traditional communities was based on the philosophy of live-and-let live. In some communities this is known as “obuntu”. In this community, everyone is accommodated. This sense of accommodation accounts for why in traditional culture, the weak, the aged, the incurable, the helpless and the sick were affectionately taken care of in a comforting family and community atmosphere.

v. Sense of the Sacredness of Life

Ugandans in their traditional setting respect human life. This is because shedding of blood is abhorred. They all know and appreciate that life comes from God and therefore he is the only one who should take it away. People who were killed were those whose continued existence was a threat to the life of others and to the peace of the community.

vi. Sense of Hospitality

Ugandans have symbolic ways of expressing welcome. These are in forms of presentation of food and drinks. These are given to a visitor to show that he/she is welcome and safe. For example, among the people of Uganda, whenever there is food to be taken, every one present is invited to participate even if the food was prepared for far less number of people without anticipating the arrival of visitors. It would be very bad manners for one to eat anything however small without sharing it with anyone else present, or at least expressing the intention to do so.

vii. Sense of Religion

Ugandans are very religious. They believe in a “Supreme Being” from whom all their needs come from. As such, in all their activities prayer and sacrifice proceed/precede. By believing in a super natural character, their daily behavior and relation with each other is shaped by it for the good of humanity and the community.

viii. Sense of Time

Ugandans do have and conceive of time in the punctual sense. That is, at a particular time things must happen, have effect or must be done.

ix. Sense of Respect for Authority and Elders

Ugandans generally have deep and ingrained respect for old age and authorities. Even when they can find nothing to admire in an old person, they will not easily forget that his grey hairs have earned him right to be respected

x. Sense of Language and Proverbs

Sense of Language is expressed in speech as an important vehicle of thought and culture. People express their thought in speech and both are determined, to a great extent, by their culture. The principle of “relativity” in this regard holds that all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar. Proverbs on the other hand are a means of educating the community in form of story, idioms and riddles.

APPENDIX III: Facts and Notions about Homosexuality

1. Acronyms of homosexuality

LGBTI- Lesbians, Gay, Bisexual, Transgender and Intersexual:

- Lesbian is a female homosexual
- Gay is a male homosexual
- Bisexual is an individual who is both homosexual and heterosexual
- Transgender is an individual who is born male or female who does not want to identify themselves as such. They could dress differently as men or women and some go the extent of undergoing surgery to change their sex
- Intersex is a physical condition of being partly male and partly female- hermaphrodite

MSM- Men who have sex with men

X- Some countries have adopted this letter as the third option to F (Female) and M (Male). Some countries have X reflected in their passports or identification documents.

2. Concepts of homosexuality

The advocates for the LGBTI use the following concepts in national and international instruments in order to mainstream their issues in policy documents.

- Sexual orientation
- Sexual identity
- Sexual rights
- Families in diversity
- Different types of families
- Various forms of families
- Minorities. Although this was previously used to refer to ethnic minorities, it could also refer to sexual minorities
- Vulnerable groups
- Diversity
- Human Rights
- Queer- These are people who are often against traditional norms and are non conformist. Among the homosexuals, queer is an umbrella term for sexual or gender minorities
- Literature indicates that the LGBTI have an adulterated bible, a replica of the King James Version called “Queen James Bible”.

3. Older homosexuals often approach the young

There is evidence that homosexuality, like drug use is “handed down” from older individuals. The first homosexual encounter is usually initiated by an older person. In separate studies 60%, 64% and 61% of the respondents claimed that their first partner was someone older. A quarter of homosexuals have admitted to sex with children and under aged teens, suggesting the homosexuality is introduced to youngsters the same way other behaviours are learned – by experience.

4. Sexual conduct is influenced by cultural factors (belief) – especially religious convictions

Some studies indicate that there is less homosexual activity among devout groups whether they be Protestant, Catholic, or Jewish, and more homosexual activity among religiously less active groups. These studies suggest that when people believe strongly that homosexual behavior is immoral, they are significantly less apt to be involved in such activity.

5. Early homosexual experiences influence adult patterns of behavior

In the 1980s, scholars established that one’s first sexual experience was a strong predictor of adult homosexual behavior, both for males and females. A similar pattern appeared in the 1970 Kinsey Institute study that indicated that there was a strong relationship between those whose first experience was homosexual and those who practice homosexuality in later life. This could be the prime reason why the promoters of homosexuality are mainly targeting the youth and under age teens. No researcher has found provable biological or genetic differences between heterosexuals and homosexuals that were not caused by behavior.

Occasionally you may read about a scientific study that suggests that homosexuality is an inherited tendency, but such studies have usually been discounted after careful scrutiny or attempts at replication. No one has found a single genetic, hormonal or physical difference between heterosexuals and homosexuals – at least none that is replicable.

6. Nature Vs Nurture

Studies indicate that homosexuality is in two categories: those who engage in homosexuality for monetary reasons while others are homosexual by nurture (up-bringing). Studies that were done on identical twins in Sweden showed that 66% were homosexual on account of nurture. Since nurture is the main cause of homosexuality, society can discourage it.

7. What is fueling the spread of homosexuality in developing countries?

The major drivers of this practice in developing countries are basically grouped as follows;

(a) Poverty

A good number of people live on less than 1 US\$ a day. The advocates of this vice use money to lure their victims. It could be through;

- Giving huge sums of money to people who accept to get involved in homosexuality through recruiting, promoting and publicizing it;
- Sponsorships to study abroad on condition that one becomes a homosexual and promoter of the same; or,
- Offering premises and other related fixed or movable assets for purposes of homosexuality or promoting homosexuality.

(b) Moral decay and cultural degeneration

People, especially the young people are embracing the western culture in terms of lifestyle, technology, dress code among others, in that they just import all the norms and values without putting into mind the African context of norms and values. They tend to think that the western culture, norms and values are superior compared to the African context which is not the case.

8. The Negative Health Effects of Homosexuality

8.1 Anal Cancer

Homosexuals are at increased risk for this rare type of cancer, which is potentially fatal if the anal-rectal tumors metastasize to other bodily organs. Dr. Joel Palefsky, a leading expert in the field of anal cancer, reports that while the incidence of anal cancer in the United States is only 0.9/100,000 that number soars to 35/100,000 for homosexuals. That rate doubles again for those who are HIV positive, which, according to Dr. Palefsky, is “roughly ten times higher than the current rate of cervical cancer.” (49).

At the Fourth AIDS Malignancy Conference at the National Institutes of Health in May, 2000, Dr. Andrew Grulich announced that the incidence of anal cancer among homosexuals with HIV “was raised 37-fold compared with the general population.”(50)

8.2 HIV/AIDS among Homosexuals

Homosexual men are the largest risk category. The CDC reports that homosexuals comprise the single largest exposure category of the more than 600,000 males with AIDS in the United States. As of December 1999, “men who have sex with men” and men who have sex with men and inject drugs” together accounted for 64 percent of the cumulative total of male AIDS cases. (39)

Homosexuals with HIV are at increased risk for developing other life-threatening diseases. A paper delivered at the Fourth International AIDS Malignancy Conference at the National Institutes of Health reported that homosexual men with HIV have “a 37-fold increase in anal cancer, a 4-fold increase in Hodgkin’s disease (cancer of the lymph nodes), a 2.7-fold increase in cancer of the testicles, and a 2.5-fold increase in lip cancer.

8.3 Gay Bowel Syndrome (GBS)

The Journal of the American Medical Association refers to GBS problems such as proctitis, proctocolitis, and enteritis as “sexually transmitted gastrointestinal syndromes. Many of the bacterial and protozoa pathogens that cause gbs are found in feces and transmitted to the digestive system.

Proctitis and Proctocolitis are inflammations of the rectum and colon that cause pain, bloody rectal discharge and rectal spasms. Proctitis is associated with STDs such as gonorrhea, Chlamydia, herpes, and syphilis that are widespread among homosexuals. Enteritis is inflammable of the small intestine. According to the Sexually Transmitted Disease Information Centre of the Journal of the American Medical Association, “enteritis occurs among those whose sexual practices include oral-fecal contact. Enteritis can cause abdominal pain, severe cramping, intense diarrhea, fever, malabsorption of nutrients, weight loss.

8.4 Syphilis

A venereal disease if left untreated can spread throughout the body over time, causing serious heart abnormalities, mental disorders, blindness and death. The initial symptoms of syphilis are often mild and painless, leading some individuals to avoid seeking treatment.

According to the CDC, “transmission of the organism occurs during vaginal, anal, or oral sex. In addition, the Archives of Internal Medicine found that homosexuals acquired syphilis at a rate ten times that of heterosexuals.

The CDC reports that those who contract syphilis face potentially deadly health consequences: “It is now known that the genital sores caused by syphilis in adults also make it easier to transmit and acquire HIV infection sexually. There is a two to five fold increased risk of acquiring HIV infection when syphilis is present.

Human Papillomavirus (HPV)

HPV is a collection of more than seventy types of viruses that can cause warts, or papillomas, on various parts of the body. More than twenty types of HPV are incurable STDs that can infect the genital tract of both men and women.

Most HPV infections are subclinical or asymptomatic, with only one in a hundred people experiencing genital warts.

HPV can lead to anal cancer. At the recent Fourth International AIDS Malignancy Conference at the National Institutes of Health, Dr Andrew Grulich announced that “most instances of anal cancer are caused by a cancer-causing strain of HPV through receptive anal intercourse. HPV infects over 90 percent of HIV-positive gay men and 65 percent of HIV-negative gay men.

8.5 High Incidence of Mental Health Problems among Homosexuals and Lesbians

A national survey of lesbians published in the Journal of Consulting and Clinical Psychology found that 75 percent of the nearly 2,000 respondents has pursued psychological counseling of some kind, many for treatment of long-term depression or sadness:

Among the sample as a whole, there was a distressingly high prevalence of life events and behaviours related to mental health problems. Thirty-seven percent had been physically abused and 32 percent had been raped or sexually attacked. Nineteen percent had been involved in incestuous relationships while growing up. Almost one-third used tobacco on a daily basis and about 30 percent drank alcohol more than once a week; 6 percent drank daily. One in five smoked marijuana more than once a month. Twenty-one percent of the sample had thoughts about suicide sometimes or often and 18 percent had actually tried to kill themselves. More than half had felt too nervous to accomplish ordinary activities at sometime during the past year and over one-third had been depressed.

8.6 Greater Risk for Suicide

A study of twins that examined the relationship between homosexuality and suicide, published in the Archives of General Psychiatry, found that homosexuals with same-sex partners were at greater risk for overall mental health problems, and were 6.5 times more likely than their twins to have attempted suicide. The higher rate was not attributable to mental health or substance abuse disorders. Another study published simultaneously in Archives of General Psychiatry followed 1,007 individuals from birth. Those classified as “gay,” lesbian, or bisexual were significantly more likely to have had mental health problems.

Debilitating illness, chronic disease, psychological problems, and early death suffered by homosexuals is the legacy of this tragically misguided activism, which puts the furthering of an “agenda” above saving the lives of those people they really care about.

Those who advocate full acceptance of homosexual behavior choose to downplay the growing and incontrovertible evidence regarding the serious, life-threatening health effects associated with the homosexual lifestyle. Medical information that might dissuade individuals from entering or continuing in an inherently unhealthy and dangerous lifestyle is never communicated to the people.

9. Can one reform from homosexuality?

Fact: There are many ex-homosexuals

Many engage in one or two homosexual experiences and never do it again – a pattern reported for a third of the males with homosexual experience in one study. And then there are ex-homosexuals – those who have continued in homosexual liaisons for a number of years and then chose to change not only their habits, but also the object of their desire. Sometimes this alteration occurs as the result of psychotherapy; in others it is prompted by a religious or spiritual conversion. It is clear that a substantial number of people are reconsidering their sexual preferences at any given time.

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