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United Nations
ducational, Scientific and
Cultural Organization

Intangible
Cultural
Heritage

International Assistance

ICH-04 – Form

Reçu CLT CIH / ITH
Le 30 SEP. 2016
N° 0386

REQUEST FOR INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

For amounts greater than US$25,000:
deadline **31 March 2016** for a possible approval in **2017**

For amounts up to US$25,000:
submit at any time

Instructions for completing the request form are available at:
http://www.unesco.org/culture/ich/en/forms

Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

States Parties are further encouraged to consult the aide-mémoire for completing a request of international assistance available on the same webpage.

Possibility to request international assistance when nominating

To nominate an element for inscription on the Urgent Safeguarding List and simultaneously request international assistance to support implementation of its proposed safeguarding plan, use form ICH-01bis.

To request international assistance that is not related to a nomination, continue to use form ICH-04.

1. State(s) Party(ies)

For multi-national requests, States Parties should be listed in the order on which they have mutually agreed.

Uganda

2. Contact person for correspondence

2.a. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the request. If an e-mail address cannot be provided, indicate a fax number.

For multi-national requests provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the request and for one person in each State Party involved.

Title (Ms/Mr, etc.):	Mr.
Family name:	Rwagweri
Given name:	Stephen
Institution/position:	Engabu Za Tooro – Tooro Youth Platform for Action / Executive Director
Address:	P.O.Box 886, Fort Portal Uganda
Telephone number:	+256-772-469751
E-mail address:	engabuzatooro@gmail.com
Other relevant information:	

2.b. Other contact persons (for multi-national files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

N/A

3. Project title

Indicate the official title of the project in English or French that will appear in published material.

Not to exceed 200 characters

Community-self documentation and revitalization of ceremonies and practices associated with Empaako naming system in Uganda.

4. Summary of the project

Provide a brief description of the project for which assistance is requested, including its overall objectives, expected results and main modalities of action. State(s) Party(ies) is/are invited to submit requests that recognize and respect local development agendas in their design and planning.

Not fewer than 200 or more than 300 words

In December 2013, Empaako tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of Western Uganda was inscribed on UNESCO's Urgent Safeguarding List. Empaako is a traditional naming system where by, in addition to family and given names, a child is given Empaako from a list of twelve shared by entire Community. The practice is associated with rituals and ceremonies of which meaning form the niche of identity and belief systems of the concerned communities. Empaako practice is faced with attack from religious groups, diminishing use of its language and abandoning performance of its ceremonies coupled with drastic loss of knowledge

of these ceremonies.

With the general objective of revitalisation of performance of ceremonies and enhancing the capacity of bearers to transmit the practice, this project aims at building the capacity of communities to document for safeguarding, increasing availability and accessibility to the associated knowledge, raising awareness and mobilizing practitioners to revive the practice.

A practical guide, to community self-documentation of ICH will be developed and the capacity of 87 stakeholders will be built to document their own ICH, creating a network of promoters of community-based documenters of ICH.

The knowledge of the ceremonies and practices will be documented by their practitioners themselves and disseminated through multimedia channels, raising awareness of communities.

This will be achieved through a drive of community self-documentation of ICH, that begins with development of a practical guide, followed by training of trainers, 2 capacity building workshops, data collection processing and ending with massive dissemination of documented knowledge. The project will also consolidate mechanisms for self encouragement and mobilization of bearers for revitalization of performance of Empaako naming ceremonies which include weekly radio programmes and monthly clans meetings.

5. Is this an emergency request that might receive expedited processing?

Indicate if this is an emergency request that might warrant expedited examination by the Bureau. For this purpose, an emergency shall be considered to exist when a State Party finds itself unable to overcome on its own any circumstance due to calamity, natural disaster, armed conflict, serious epidemic or any other natural or human event that has severe consequences for the intangible cultural heritage as well as communities, groups and, if applicable, individuals who are the bearers of that heritage. You will be asked to describe the nature and severity of the emergency in section 13.

☐ emergency request

☒ non-emergency request

6. Duration of the project

Indicate the total number of months required for implementation of the proposed project. Assistance from the Intangible Cultural Heritage Fund can only cover a period of 36 months.

21 Months

7. Previous financial assistance from UNESCO for similar or related activities

Has the State Party ever received any international assistance from UNESCO (Headquarters or Field Offices) to implement related activities in the field of intangible cultural heritage?

☐ No

☒ Yes (if so, please provide details below: title, period, contract number and funding source)

1. International assistance from the Intangible Cultural Heritage Fund: 'Inventorying the intangible cultural heritage of four communities in Uganda' (5 July 2013 – 31 March 2015; USD$216,000; contract 45000209092)
2. International assistance (preparatory) from the Intangible Cultural Heritage Fund: 'The male-child cleansing ceremony of the Lango people of North Central Uganda' (20 March 2012 – 31 March 2013; US$8,570; contract 4500168838)
3. International assistance (preparatory) from the Intangible Cultural Heritage Fund: Madi bow lyre music, O'di (23 December 2013 – 31 March 2015; US$10,000; contract 4500226693)
4. International assistance from the Intangible Cultural Heritage Fund: 'Safeguarding and promotion of Bigwala, gourd trumpet music and dance of Busoga Kingdom in Uganda' (1 October 2015 – 31 August 2017; US$24,990; contract 4500280263)

8. Name of the implementing agency (contracting party, if assistance is provided)

Indicate the name of the agency, institution or organization responsible for implementing the project; this agency will be contracted by UNESCO if assistance is granted. Indicate also the name and title of the contact person and other relevant contact information.

Name of the agency:	Engabu Za Tooro – Tooro Youth Platform for Action
Name and title of the contact person:	Rwagweri Stephen / Executive Director.
Address:	Mucwa Complex P.O.Box 886 Fort-Portal Uganda
Telephone number:	+256-722-469751
E-mail address:	engabuzatooro@gmail.com
Other relevant information:	

9. Scope of the project

Tick only one box.

☒ local (sub-national)

☐ national

☐ sub-regional/regional (more than one country)

☐ international (including geographically non-contiguous areas)

10. Location of the project

Identify and characterize the geographical area(s) in which the project will be carried out.

Not to exceed 100 words

The project will be located among five communities which are found in districts of Western Uganda as follows; Batooro community (Kabarole, Kyenjojo and Kyegegwa districts) Banyoro community (Hoima, Masindi, Kibale, Bulisa and Kilyandongo districts), Batuku community (Ntoroko district) Batagwenda community (Kamwenge district) and Banyabindi community (Kasese district).

11. Purpose of request

Tick one box to identify the purpose for which international assistance is requested.

This form is not to be used for requesting preparatory assistance. States Parties wishing to request preparatory assistance for the elaboration of nominations for inscription on the Urgent Safeguarding List should use Form ICH-05, and States Parties wishing to request preparatory assistance for elaborating proposals for the Register of Best Safeguarding Practices should use Form ICH-06.

- ☒ safeguarding heritage inscribed on the Urgent Safeguarding List
- ☐ safeguarding heritage being nominated for inscription on the Urgent Safeguarding List
- ☐ elaboration of inventories
- ☐ implementation of programmes, projects and activities for safeguarding

12. Forms of assistance requested

Tick one or several boxes to identify the forms that the international assistance will take.

- ☐ studies concerning various aspects of safeguarding
- ☐ the provision of experts and practitioners
- ☐ the training of all necessary staff
- ☐ the elaboration of standard-setting and other measures
- ☐ the creation and operation of infrastructures
- ☐ the supply of equipment and know-how
- ☒ other forms of financial and technical assistance

13. Background and rationale

Provide a brief description of the current situation and the need that the proposed assistance would address. For emergency assistance requests, describe the nature and severity of the emergency.

1. *For safeguarding of a particular element, provide a description of the element, its social and cultural functions, its viability in terms of its practice and transmission and why safeguarding measures are required at this time.*
2. *For programmes or activities not focused on a particular element (e.g., preparation of inventories, strengthening of capacities, awareness-raising, visibility), describe why these programmes or activities are necessary and what gaps exist in other related programmes and activities.*

Not fewer than 750 or more than 1000 words

This project will contribute to safeguarding Empaako Tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of Western Uganda which, in 2013, was inscribed on the UNESCO's

Urgent Safeguarding List.

Empaako is a naming system whereby in addition to the family and given names, children are given one name from a fixed list of 12 collectively called Empaako and shared across communities. They include Okaali which is exclusively for a king, Araali, Acaali, Bbala, and Apuuli which are exclusively for males, and Ateenyi, Akiiki, Abwoli, Atwoki, Adyeri, Amooti and Abbooki which can be given either sex. There is no agreed translation of the practice to any language foreign to its cultural context. Some descriptive attempts in English would be pet, honour or praise names.

Empaako practice is transmitted through a naming ceremony which has several rituals that have slight variations from community to community. The meaning and interpretations of the rituals are linked to the value systems of these communities. In the naming ceremony, the paternal aunties receive the baby and examine its features. Any resemblance to the living or living dead relatives forms the basis of the choice of Empaako to give the baby.

After discussion on proposals, the clan head rules and declares the chosen Empaako by addressing it directly to the baby. A shared meal of millet and smoked beef follows, gifts are presented to the baby and tree or banana is planted in its honour.

In case of a child born outside own clan or an out sider who comes to live in a community, a ceremony which involves sharing Omwani (coffee barriers) and milk and kubukara (a reception ritual involving sitting on the lap of the head of clan to receive blessings) is organized.

In case of an outsider, the choice of Empaako is based on the symbolism in the associated meaning in relation to the qualities which the host family wishes that person to have. In an ideal cultural situation, everyone who steps in the community of Empaako gets one, because it is the only medium of relationship and interaction.

In greeting, the two address each other using Empaako and one asks Empaako only on first interaction. Addressing using someone's exact Empaako, affirms that 'I know and recognize you as person' since they are only 12 shares by entire society.

The use of Empaako helps to define and categorize a web of social relationships and interactions. Addressing using Empaako to a parent, an elder, a leader, a spirit medium or god is a declaration of respect and honour and to a lover, a tender minor, a sick, a suffering, a missed or dead dear one is an expression of love or affection. Empaako is also used in expressing thanks, bidding farewell and appealing for favour from both human and super human beings.

Empaako is faced with serious threats to its viability.

Some people from the traditional Empaako communities no longer give Empaako to their children and no longer use it in their daily lives. Majority of those who are still giving Empaako to their children and using it in daily life, have abandoned the naming rituals. They have lost the knowledge and meaning of the Empaako naming ceremonies and beliefs, practices and social

values associated there with.

The knowledge of the naming ceremony is not documented as the number of elders with such knowledge reduces. In these communities any knowledge which is only transmitted orally, is currently not accessible to the young generation.

The cultural meaning and value of Empaako is rooted in the naming rituals. The Empaako received without carryout the ceremony does not carry the attendant meaning and value and is culturally dismissed as illegitimate. Members of the community ask the bearer of such "Empaako Yaawe Bakagiriira oburo?" (Was the ceremonial millet meal taken for that Empaako of yours?) while dismissing it as valueless.

Two religious cults preach against Empaako and their followers do not give Empaako to their children and abandon their own Empaako on the day of conversion. These religious groups have an estimated number of 700,000= followers in the Empaako communities. The attack on the tradition thrives on mainly gross lack of information about its meaning and social values. Documentation will avail information that can facilitate dialogue with such groups.

The language of Empaako tradition (Runyoro-Rutooro) is declining in usage even among its own traditional communities. Fashionable expressions from advancing dominant languages are replacing some roles of Empaako practice especially among the Youth.

The general objectives of the safeguarding plan at inscription in 2013 and as revised after, are revitalization of performance and observance of associated ceremonies and practices hence, enhancing the capacity of concerned communities to transmit the knowledge, skills and meaning to successive generations.

These will be achieved through measures which include strengthening the capacity of communities to document for safeguarding, increasing availability of associated knowledge, raising awareness and self-mobilization of practitioners for revitalization of performance and observance of associated ceremonies and practices.

The post-inscription extra-ordinary report approved in 2015 (ITH/15/10com/6.b page 8) brings out results of the efforts of communities and State Party after inscription, as participatory review of safeguarding plan, establishing mechanisms for effective stakeholders participation and developing a resource mobilization strategy which focuses on local resources as well as seeking additional resources from international sources, including elaborating and submitting this international assistance request to Intangible Cultural Heritage Fund. All these were implementing recommendations contained in the inscription decision (8.com7.a12,) where among others, the State Party was particularly invited, in its fundraising drive, to present a request to Intangible Cultural Heritage Fund. The initial raising awareness and mobilization of stake holders has also been realized which need to be enhanced.

These results lay the ground on which this proposed intervention seeks to build. Comprehensive documentation is a central measure around which capacity strengthening, awareness raising,

increasing knowledge availability and practitioners' self-mobilization will hinge to build towards revitalization and capacity enhancements of the bearer communities for perpetual transmission of the element.

14. Objectives and expected results

Identify in terms as clear and measurable as possible: (i) what medium-term effects would be achieved by the implementation of the project (objectives) and (ii) what kind of positive impacts and concrete accomplishments would be seen after implementing the proposed project (expected results). Both need to be spelled out in detail and linked to the information included under section 15 below (Activities).

Not fewer than 100 or more than 300 words

General Objectives.

1- Revitalization of the performance of ceremonies and observance of practices associated with Empaako naming system in the five Empaako communities of Uganda.

2- Enhancement of the capacity of the bearers of the Traditional Empaako naming system, to transmit to successive generations, its knowledge, skills, meaning and social values.

Specific Objectives;

1- Strengthening the capacity of five Empaako communities in Uganda to document for safeguarding, their intangible cultural heritage and particularly the ceremonies and practices of the Traditional Empaako naming system.

2- Increasing availability and accessibility, for the present and future generations, to information and knowledge of the ceremonies and practices associated with the traditional Empaako naming system for its five communities in Uganda.

3- Raising awareness of the bearers and stakeholders of the traditional Empaako naming system in five communities of Uganda about its meaning and social values.

4- Self-mobilization of practitioners and custodians of the traditional Empaako naming system, for revitalization of performance of it's associated ceremonies and observance of its associated practices.

Results

1- The capacity of five Empaako Communities in Uganda, to document for safeguarding their intangible cultural heritage and particularly the traditional Empaako naming system, strengthened.

2- Availability of, and accessibility to information and knowledge of the ceremonies and practices associated with the traditional Empaako naming system, increased for its five communities in Uganda and for the present and future generations.

3- The awareness about meaning, social values and need to safeguard Empaako naming

system raised among the bearers and stakeholders in its five communities in Uganda.

4- The practitioners and custodians of the traditional Empaako naming system, in its five communities mobilized by themselves, for revitalization of performance of associated ceremonies and observance of associated practices.

15. Activities

What are the key actions to be carried out or work to be done in order to achieve the expected results identified in section 14 (Objectives and expected results)? Activities need to be described in their best sequence, explained in a detailed and narrative manner and their feasibility should be demonstrated. The information included in this section should be consistent with that provided under section 17 (Timetable of the project) and section 17 (Budget).

Not fewer than 300 or more than 1000 words

Project preparations will involve consultations, procurement and establishing a 17-member Central Project Management Committee (PMC) constituted by one representative from culture ministry, 4 local governments, implementing organization, NATCOM, 5 community institutions and additionally, 5 community project coordinators. This PMC will have a branch at community level (local government, community institution and community project coordinator); be represented on major activities and will hold 5 general M&E meetings and approve 2 general reports.

Activity I:

Development of the Practical Guide to community-self documentation of ICH.

Implementing organization will contract a national expert, to review existing literature, traditional documentation systems of 5 communities, interview practitioners, stakeholders, compile a guide, pretest it and evolve a customized guide for community self-documentation of ICH. This will serve as training manual for TOT and capacity-building workshops which will evolve a community-based network of ICH documenters. It will then guide documentation .of ceremonies and practices associated with the Empaako naming system and may be adopted in other ICH documentation in the same and other communities. It will be printed in English (500 copies) with a Runyoro-Rutooro translation (1000 copies).

Activity 2:

Training of Trainers Workshop (ToT)

Implementing organization will organize a 10 days' residential-training workshop to develop a team of trainers which will facilitate capacity building workshops that will empower practitioners to document their own ICH.

All the 17 members of the central PMC, as defined above, will be targeted. Additionally, 10 professionals at community level, from the disciplines of visual art, radio programming, videography, production, theatre, script writing, music composing, book writing, photography and anthropological researching. This training will impart documentation skills and will be facilitated by 2 experts and 5 specialists in the above disciplines identified in the country.

The methodology will include presentations, demonstrations, case studies, group discussions and field work. The guide book, the convention documents, this project profile and discipline-specific documents, will constitute the training materials.

Activity 3

Capacity – building workshop in Fort-Portal

Implementing organization, assisted by community project co-coordinators, will organize a 10 days capacity-building workshop in Fort-Portal to give documentation skills to 30 out of 60 practitioners targeted for capacity-building from the 5 communities.

The 60 are constituted by 12 practitioners from each community who will include 5 clan leaders (males), 2 most knowledgeable people in the ceremonies, (1 male, 1 female) and 5 youths (3 females, 2 males) for maximizing knowledge sharing, female inclusion and intergenerational communication.

7 facilitators, will be selected from the commissioned trainers from TOT, and will be supervised by 2 experts.

The workshop will develop interview guides, documentation format and schedule, scripts and produce 30 community-based documenters of ICH. The training materials and methodology used at TOT will also apply here. PMC will have 2, one per person, one day monitoring missions.

Activity 4

Capacity-building workshop in Hoima

This will be the same content as activity 3 above, but taking on the remaining 30 practitioners of the targeted 60, in a different venue for convenience of participants.

Activity 5

Documentation of ceremonies and practices associated with Empaako naming system.

The knowledge, actions and interpretations of the ceremonies and practices associated with Empaako naming system from the 5 participating communities, will be documented in form of audio-visual recordings, photography, text and art representations of 12 Empaako.

a) Data Collection

The 12 community-based documenters from each community, coordinated by community project coordinators, will identify key respondents, ceremonies spontaneously taking place, and coordinate information gathering, for 5 days, per community.

The 10 community-based professionals, will be divided into two, 5 members data collection teams, which will link-up with the 12 community-based documenters, in each community, and lead the technical roles.

In-depth interviews will be conducted on 3 key respondents, per community, purposively selected and who will be given Honoraria, since they are often elderly with severe limitations. 2 spontaneous ceremonies will be recorded per community in addition to unstructured observations, interviews and recordings.

b) Data processing

The implementing organization will contract consultants to edit, translate and produce the materials into multi-media formats including; text/book in Runyoro-Rutooro (3000 copies), with an English version, (2000 copies),Video, documentary, feature, series and magazine for appropriateness of different audiences and media. Brand and burn 1950 copies of DVDs', mixing those different formats. Two visual artists will produce visual representation of 12 Empaako (ten sets). A documentation expert will supervise in 10 work-days and PMC will have five, one person, one day-monitoring missions.

Activity 6

Dissemination of documented knowledge of ceremonies and practices associated with Empaako naming system.

Dissemination will target the youth, practitioners and the public to impart skills and knowledge and influence understanding, appreciation and safeguarding actions. The text and audio-visual productions will be stored on website, 2 institutional archives, 2 community and 22 school libraries. The visual art representations will be put in 5 national and community museums.

The launching and commissioning event will have 800 participates from practitioners, schools, libraries, media, theatre, museums, NGOs and government who will be publicly commissioned along with community professionals and documenters for ongoing dissemination.

Other strategies will include adapting materials into the monthly clans meetings, weekly radio talk-shows, interactive website, social media platforms, print media, community theatre, two local and national televisions' cultural programs, school reading materials for cultural education, adult literacy programs and professional presentations in schools and community festivals, exhibitions and workshops. And producing brochure, 3 banners and 300 T-shirts.

Activity 7:

Monthly Clans meeting to mobilize practitioners and monitor revival of performance of Empaako naming ceremonies.

This will be a community mechanism to encourage and monitor improvements in observance of ceremonies. It will also track documentation and after become a dissemination forum.

Activity 8

A weekly 2 hours-radio talk show on local radio station.

This will run weekly for the entire period of the project and beyond, as a forum for communication, education and mobilization of practitioners to revive the practice and for dissemination of documented knowledge. It will be coordinated by community project coordinators and facilitated by clan leaders.

Closure will involve PMC approval of report and submission to UNESCO

16. Timetable of the project

*Attach a month-by-month timetable for the proposed activities, preferably using the **ICH-04 Timetable and Budget** form. The information provided should be in conformity with that in section 6 (Duration of the project) as well as in conformity with the detailed activities and their sequences as included under section 15 (Activities) and in the budget*

overview in section 17. Please note that the activities can only begin approximately three months after approval of the request at the earliest.

17. Budget

*Attach a detailed budget breakdown in US dollars of the amount requested, by activity and type of cost (e.g. personnel, travel, supplies, equipment, etc.) with enough specificity and detail so as to provide sufficient justification and to allow actual expenses to be matched directly against the projections. This budget breakdown shall be provided as an attachment to this form, preferably using the **ICH-04 Timetable and Budget** form. The budget should reflect only the activities and expenses described above and be prepared in a rigorous and transparent way, fully reflecting all sources of support.*

In each section of the budget, clearly distinguish the amount requested from the Intangible Cultural Heritage Fund from the amount to be contributed by the State Party or other sources. The State Party contribution includes local and national government allocations as well as in-kind contributions; 'other sources' can include NGOs, community organizations, foundations or private donors.

It is also crucial that the budget breakdown should correspond exactly to the detailed narrative description provided under section 15 (Activities) and to the timetable attached for section 16.

*Provide below the budget overview, being certain that the figures are identical to those provided in the **ICH-04 Timetable and Budget** form.*

Overview:

Amount requested from the Fund: US$ 232,120

State Party contribution: US$ 39,100

Other contributions (if any): US$ 19,840

Total project budget: US$ 291,060

18. Community involvement

Identify clearly the community(ies), group(s) or, if appropriate, individuals concerned with the proposed project, including the role of gender. Describe the mechanisms for fully involving them in the preparation of the request as well as in the implementation of all the proposed activities and in their evaluation and follow-up. This section should describe not only the participation of the communities as beneficiaries of the project and of financial support, but also their active participation in the project design; their perspectives and aspirations should be fully reflected in the proposed project.

Not fewer than 300 or more than 500 words

Five out of sixty-five Ugandan indigenous communities are bearers of Empaako naming system and therefore concerned with this project. They include Batooro, Banyoro, Batuku, Batugwenda and Banyabindi. These communities are represented by 44 clans of which membership cut across. Clan leaders, represented up to family level, are the key custodians and practitioners of Empaako tradition. They cause and lead cultural rituals and ceremonies including ceremonies associated with Empaako naming system. Traditionally, all clans in a particular community collectively used to be represented by a king or a chief. But today this is not working across all communities. In some communities, the cultural voice, above the clan level, is better represented by voluntary community associations. Therefore, in these particular communities, the leaders of the clans, chiefdoms and voluntary community associations represent the communities.

The clan leaders were mobilized right from inventorying and nomination of Empaako tradition and formed a monthly forum a round safeguarding. During elaboration of this request, this forum generated the safeguarding ideas and also was used as entry point to assemblies of each individual clan. Five meetings of the forum and 12 individual clan assemblies discussed this proposal.

The leaders of the clans, cultural institutions and community Associations, coordinated the consultations in elaboration of this request and contributed the required resources for the whole exercise. Three of the five communities organized major events, aimed at adopting the final draft. These include the Banyabindi Empaako festival at Kinyamaseke, 28-29 November 2014, Batuku annual festival 26-27 December 2014 at Rwebisengo and Batooro Empaako celebrations on 17th

June 2014 at Mucwa.

This project built on the concept of community self-documentation of ICH, will be implemented by the communities as the main drivers. With the exception of representatives of government and NGO stakeholders, all participants in the project will be mobilized and nominated by leaders of the community institutions from their own membership.

During the development of the practical guide to community self-documentation of ICH, communities will provide information on their traditional systems of keeping information and will approve the draft.

During all capacity-building workshops the identified 10 community professionals (at least 4 are women) will facilitate and resourceful elders will inform the discussions, in addition to participants being community representatives.

During documentation, 12 community documenters (at least 4 are women) will do sensitization, organization and coordination, while community based professionals will execute technical tasks of data collection, guided by the expert.

Community leaders and structures will be used to disseminate the documented knowledge.

The radio programs and monthly clans' representative meetings which will mobilize bearers towards revitalizing performance of naming ceremonies, will be organized and facilitated by clan leaders.

Representatives of 5 community institutions will represent communities on the Project Management Committee that will carryout overall monitoring and evaluation of the project.

The clans' representative forum and 5 cultural / community institutions, will be some of the institutions which will plan and execute follow-up activities and which will integrate outputs and intentions of the project, into their individual institutional operations.

19. Implementing organization and strategy

Describe the background, structure, mission and relevant experience, etc. of the implementing organization or body indicated under section 8 that will be responsible for carrying out the project. Identify the human resources available for implementing it and indicate their division of tasks. Describe how it will manage the project implementation.

Not fewer than 150 or more than 500 words

Engabu Za Tooro – Tooro Youth Platform for Action is a Ugandan NGO founded in 1999. Its mission is strengthening the capacity of communities through development of cultural enterprises and promotion of folk Art and indigenous knowledge research.

The organization is governed by a nine member Board of Directors and Annual General Meeting of 200 grassroots' art and cultural groups, Youth, women and elders associations.

For the last 15 years it has continuously implemented projects in the areas of cultural research, documentation, inventorying, production of folklore, professionalizing cultural service providers and promotion of cultural enterprises and performing Arts.

The organization has been funded by the international partners including Hivos (Ten years), Common Wealth Foundation, Prince Claus Fund for Cultural and Development, CIDA, Concern Worldwide and Goal-Uganda among others.

It is a member of several national and international networks in the fields of Art and Culture. Since 2009 it has been accredited and participates, in observer capacity, in the discussions at WIPO aimed at establishing an international instrument for protection of genetic resources, traditional

knowledge and cultural expressions. It was recommended in 2010 and subsequently accredited in 2012 to offer advisory services to the UNESCO's IGC for Safeguarding the ICH. Since then, it has participated in most of the convention's statutory meetings, activities of the forum of the NGOs' accredited to the committee and two international capacity building workshops on the convention. At national level, it has supported the State Party to implement the convention through raising awareness, facilitating several inventorying projects and nomination of two elements so far and both of which are inscribed currently it is facilitating implementation of 2 Post-inscription safeguarding programmes where this particular project falls.

The organization is currently holding the chair of a national forum of researchers, experts and scholars of intangible cultural heritage which promotes understanding of ICH and implementation of its UNESCO Convention in the country.

Engabu Za Tooro currently has a core team of 5 senior staff, 4 of whom will be deployed on this project, supplemented by national experts and solicited specialists and consultants mainly from partner organisations. Mr. Stephen Rwagweri, a social worker with 17 years experience is the Executive Director and will be the manager of this project.

Mr. Solomon Akugizibwe, Development Communications Specialist will manage website and social media platforms. Ms. Sarah Kembabazi a specialist in Monitoring and Evaluation will coordinate M&E activities, while Mr. Emmanuel Mwaka will handle Accounts as 2 support staff handle supportive tasks.

This team will work through and be supported by project coordinator in each of the five communities. Implementation will adopt an approach of broad and active participation of communities and stakeholders and mainstream gender, Youth participation and mobilization of bearers, as cross cutting issues.

20. Partners

Describe, if applicable, coordination arrangements with any other partners and their responsibilities in the implementation of the project. Identify human resources available in each of the entities involved.

Not more than 500 words

The department of culture and family Affairs in the Ministry of Gender, Labour and Social Development will monitor the project through a multi-stakeholder project management committee. This department, with ten staff through its mother ministry, is the lead agency in matters of culture in the country. Stakeholder institutions relevant to this project have already been identified in government and communities. They have also already been engaged on this project at proposal development level. These partners have two common responsibilities towards the project.

- To monitor implementation of the project collectively through the PMC where each identified key stakeholder institution is represented.
- To integrate the results of the project into the functioning of their individual institutions for dissemination of documented knowledge, continuity and sustainability of the project intentions.

Equally, each partner institution or category of institutions will have institution- specific responsibilities as demonstrated hereunder.

- The Department of culture and family affairs in conjunction with National Commission for UNESCO will mobilize government stakeholder institutions and ensure their contributions, then offer technical guidance and facilitation to some activities and officiate at climax of major activities.

- The ministry of education and sports will follow implementation and ensure the practice of community self-documentation of the ICH being established by the project, fits in the needs of the formal education system in the country. It will provide a staff to participate in consultations for the practical guide launching event and also provide facilities for some activities.

- The National Curriculum Development Centre will follow implementation to ensure the practice of community self-documentation of ICH will fit in the needs of continuous research for the evolution of school curriculum.

  It will provide a staff for the Project consultative meetings and launching event.

- The Uganda National Museum, Uganda Libraries Board and National theatre, will participate in the launch event and provide infrastructure and channels for ongoing dissemination.

- The district local governments will provide their culture officers to participate in TOT and facilitate in workshops and also provide resources and facilities for some activities.

- The 5 community/cultural institutions and 44 clans will mobilize and nominate practitioners who will participate in capacity-building workshops and documentation, provide ownership of the processes, trickle down activities and their results to the grassroots and mobilise community resources to support the activities.

The implementing organization will provide overall coordination of activities and contributions and ensure technical and financial accountability.

On the onset of the project, it will bring together these stakeholders to constitute and commission a project management committee and spell out roles.

While the representatives of the above stakeholders, collectively will form the central project management committee, the representatives of local government, cultural/ community institution and Community Project Coordinator will form a project monitoring committee at each community level which report to the central committee.

21. Monitoring, reporting and evaluation

Describe how the implementing organization indicated under section 8 and described under section 19 plans to carry out monitoring, reporting and evaluation of the project and how the communities will be involved in this mechanism. For larger or more complex projects, external monitoring and evaluation are preferable.

Not fewer than 50 or more than 250 words

The Community Project Coordinators will prepare monthly reports to the project committee at community level. The approved reports at this level, will be submitted to the implementing organization and be considered by the Board of Directors, which sits every three months. The consolidated reports and approved by the Board of Directors of the implementing organization, will then be submitted to the central PMC which will sit every four months (5meetings) and is represented on 4 major activities. The same report shall be shared to the monthly forum of representatives of the 44 clans. Leaders of the clans shall be free to share the reports to their individual clan assemblies, and to a wider community. The Empaako Heritage Development

Association which is the Executive arm of the monthly forum of the clans' representatives, shall be free to write its recommendations to the Central PMC.

The final report will be generated in the same way from the project management committee at community level, to the central PMC and submitted to UNESCO. At the implementing organization, the process will be coordinated by the Monitoring and Evaluation specialist. A form will be developed to guide evaluation of every major activity by participants and the filled forms will feed into the monthly and quarterly reports which are discussed by the implementing team and the PMC. The UNESCO reporting guidelines will be followed. Reports will be written in the language of the contract.

22. Capacity-building

Describe how the project may contribute to building up capacities or strengthening existing resources in the field of safeguarding intangible cultural heritage. Special emphasis should be placed on the capacities of the communities described in section 18 in safeguarding their intangible cultural heritage. Describing the impact on the capacities of the implementing organization may also be relevant.

Not fewer than 100 or more than 300 words

This project being the first documentation project to be implemented in these communities, will introduce skills of documentation as well as knowledge and information concerning the 2003 UNESCO convention. The practical guide to community-self documentation of intangible cultural heritage will influence development of documentation capacities in these communities. It will introduce documentation for safeguarding ICH as a deliberate and conscious process inherent in the communities.

Professionals in documentation related disciplines, operating at community level, will get skills of documenting intangible cultural heritage and form part of the network of community based promoters of community self-documentation of ICH. These professionals will extend the skills to influence capacity development in the institutions where they operate from. They come from sectors like media, broadcasting, language promoters, publishing, performing art, music and cultural research.

Practitioners of Empaako tradition from clans, cultural institutions and community Associations will receive documentation skills and knowledge which will be extended to influence capacity development in their respective institutions.

Safeguarding skills and competencies of representatives of participating government and NGO stakeholder institutions, will be strengthened by the project, especially in respect to documentation of ICH. Involved institutions include 3 ministries, 4 local governments and 1 NGO.

Facilitating the process of the bearers, documenting their own intangible cultural heritage, will be a new experience to the implementing organization and will be an addition to existing stock of skills and knowledge in the organization. The project will help the implementing organization to work with the existing experts in the country, as they will be solicited to re-enforce the implementing team. This will strengthen the implementing organization's capacities especially in the areas of developing national strategies and guidelines, editing and producing big and Multi-Media documentations.

23. Sustainability after the assistance ends

Describe how the results and benefits of the project are expected to last beyond the end of the project. If the mechanisms established by the project will continue functioning after the implementation of the project, describe how and which would be the responsible body in charge.

Not fewer than 50 or more than 250 words

The practical guide to community self-documentation of ICH will guide other documentation initiatives, in the same and other communities of Uganda. It will be promoted by relevant stakeholder institutions.

A network of trainers and promoters of community-self documentation of ICH that will be produced, will be promoted to stimulate and facilitate similar documentation initiatives in the same and other communities of Uganda. They will be kept in data base of the culture ministry and implementing organization as facilitators of ICH projects.

The outputs of this documentation in multimedia formats will be adapted to Television and Radio Cultural programmes, Libraries, Museums , Theatre, Festivals, Exhibition, Cultural workshops' Presentations, Social Media platforms and as educational materials in school cultural education, language education and adult literacy programmes.

Weekly radio talk shows will continue facilitated by clan leaders and attracting corporate sponsorship.

The clans' representative forum will continue consolidating the results of the project and generating follow-up activities.

The project management committee at community level, will remain permanently supervising integration of ICH concerns in the general community programmes which are implemented by local governments and cultural institutions.

On the whole, the project will inspire a desire and a practice among the participating bearers, to document their ICH as an indispensable way to transmitting their heritage into successive generations. This desire and practice will live on beyond the lifespan of this project in these particular communities and beyond.

24. Multiplier effects

Describe how this assistance may stimulate financial and technical contributions from other sources or may stimulate similar efforts elsewhere.

Not fewer than 50 or more than 250 words

The outputs of the documentation will be adopted as reading material in the formal school for

cultural and mother tongue education. This will stimulate government investment to reproduce the copies.

The community based professionals in different ICH related fields, who will participate in the project will be inspired and oriented to projects of safeguarding intangible cultural heritage. These will mobilize resources from corporate and institutions for ICH related projects and will integrate safeguarding of ICH in their usual programming and in their respective institutions.

The project will inspire a desire and a practice, among participating communities, of documenting intangible cultural heritage as a crucial way of ensuring transmission of heritage into successive generations. This will generate effective demand to invest in documenting other elements of their heritage.

As the process already started during nomination, this project will help to revitalize and consolidate the traditional clan treasuries or common pool systems and direct them to supporting modern safeguarding of ICH as a deliberate and conscious process. This ingredient will be built in the documentation guide, capacity building, the actual documentation process and operations of project management committee and the clans' representative forum.

Like the inscription on USL of this element has already done, the documentation project is likely to inspire other communities in the country to raise resources and document their own heritage.

25. Signature(s) on behalf of the State Party(ies)

The request should conclude with the signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multi-national requests, the document should contain the name, title and signature of an official of each State Party submitting the request.

Name:

Title:

Date:

Signature:

Name(s), title(s) and signature(s) of other official(s) (For multi-national requests only)