



United Nations
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Intangible
Cultural
Heritage

The Republic of Uganda

REPORT ON INVENTORING THE INTANGIBLE CULTURAL HERITAGE IN FOUR COMMUNITIES IN UGANDA



Ministry of Gender, Labour and Social Development
P, O Box 7136
Kampala

August 2015



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PHOTO OF Permanent secretary here

FOREWORD

The Ministry of Gender, Labor and Social Development (MGLS) which is mandated to promote and protect Uganda's culture in collaboration with Uganda National Commission for UNESCO, the District Local Governments of Gulu, Kasese, Kaabong and Nebbi and the beneficiary communities of Acholi, Alur, Basongora and the Ik have concluded a twenty four month project on inventorying the Intangible Cultural Heritage (ICH) in Uganda. The project was supported under the international assistance under UNESCO. The International assistance is a mechanism provided for under the Convention for the safeguarding of the intangible cultural heritage to which Uganda is a State Party.

This activity report is a result of completion of the project on Inventorying ICH of four communities in Uganda. The project started in 2013 and completed in 2015 after a period of 24 months. The project aimed at establishing a National Strategy on inventorying the intangible cultural heritage present in Uganda.

The objectives were to i) establish an environment in Uganda where the viability of the intangible cultural heritage can be assured in line with the Uganda National Culture Policy; ii) establish the first volume of a national inventory of intangible cultural heritage, in accordance with the above-mentioned national strategy; iii) develop capacities of selected communities and district and national Culture Officers in safeguarding intangible cultural heritage, particularly on inventory making and identify elements of that are threatened; iv) Raise awareness amongst the general public of the importance of the intangible cultural heritage in the sense of the 2003 Convention on the safeguarding of the intangible cultural heritage.

The overall findings indicate that all the objectives were achieved. A National Strategy on inventorying intangible cultural heritage was developed. The capacity to safeguard intangible cultural heritage in Uganda has been built with a team of forty eight (48) individuals from the four communities trained as trainers on inventorying skills and implementing other safeguarding measures. The first volume of the national inventory comprised of sixty one (61) intangible cultural heritage elements in both English and Local languages identified and inventoried. By disaggregation, the Acholi inventoried twenty (20) elements, the Alur inventoried fifteen (15), the Basongora inventoried (11) and the Ik inventoried fifteen (15) elements. These elements provide a sense of identity and continuity for the communities.

Four elements in need of urgent safeguarding, one from each of the participating communities have been nominated. The general public is now more informed about the importance of the intangible cultural heritage. This was achieved through the print and electronic media, community dialogues, dissemination workshops and establishment of a data bank, whose information can be accessed through the Ministry website www.mglsd.go.ug.

The Ministry shall continue to support the four communities to update the inventories and initiate campaigns to expand inventorying to other communities and ensure resource mobilization for the implementation of the culture function. The Academia, CSOs, the District Local Governments

are encouraged to inventory culture and support the communities to continue enacting their culture.

Pius Bigirimana
PERMANENT SECRETARY

ACKNOWLEDGEMENT

The Ministry of Gender, Labour and Social Development takes this opportunity to thank all the institutions and individuals that took part in the development of the four Inventories on the Intangible Cultural Heritage in Uganda. The process of realizing these Inventories has been long

involving consultations and validation from various communities, institutions, groups and individuals.

The inventories could not have been completed without the support of the communities of Ik of Kaabong District, the Acholi of Gulu District, Alur of Nebbi District and the Basongora of Kasese District. These communities provided invaluable information not only on intangible cultural heritage but also procedures required for its access and inventorying.

The Ministry extends its greatest appreciation to the forty eight (48) field workers (twelve field workers from each community) who carried out the six month field work and compiled the inventories. Appreciation is due to the Coordinators; Mr. John Mark Lomeri of Ik Development Agenda Initiative of Kaabong, Mr. Richard Atya Cwinyaa of Nebbi Cultural Troupe, Mr. Quinto Okello of Gulu Theatre Artists and Mr. David Mulindwa of Busongora Cultural Renaissance for linking the project with the communities, the District Local Governments and other stakeholders.

Thanks are due to the District Local Governments especially the Chief Administrative Officers, the Resident District Commissioners and the Chairpersons of the Districts for the support towards the project. Acknowledgement furthermore goes to Ms. Queengonda Asimwe of Kasese District Local Government, Ms. Christine Achii of Kaabong District Local Government, Mr. Alfred Otim of Gulu District Local Government and Mr. Julius Amule and Mr. Hannington Ovona of Nebbi District Local Government for providing technical support to the Coordinators.

Gratitude is extended to our Development Partner; United Nations Educational, Scientific and Cultural Organization (UNESCO) for the financial support towards the implementation of this activity in the spirit of the 2003 Convention of the safeguarding of Intangible Cultural Heritage of Uganda.

Finally, special thanks go to Ms. Sanyu Jane Mpagi for overall Policy Guidance, Ms. Naumo Juliana K; Commissioner for Culture and Family Affairs and the National Coordinator of the inventorying process, Ms. Eunice Tumwebaze the Assistant Coordinator, Ms. Ruth Muguta; Mr. Daniel Kaweesi of Uganda National Commission for UNESCO - the Focal Point Officer of the project, Mr. Saidi Twine of the National Curriculum Development Centre, Mr. Nelson Abiti and Mr. Richard Asiimwe of the Ministry of Tourism, Wildlife and Antiquities and Mr. Eliot Arinaitwe of the Ministry of Education Science, Technology and Sports, for providing invaluable information, technical guidance and reviewing the finals drafts of the inventories.

KEY TERMS

Intangible Cultural Heritage (ICH):

The practices, representations, expressions, knowledge, skills as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.

Element

An 'element' of ICH is a social or cultural practice or expression, a specific knowledge or skill defined by the 'communities, groups and individuals concerned' as part of their heritage. A carnival may be spoken about as an element, but a well-defined part of it, such as a procession, could also be considered an element, as long as the community agrees. ICH elements are about processes, not products or objects. For example, the skills associated with pottery production may be considered an element of ICH, but not the end product – the pots themselves.

Practitioners and traditional bearers

These are individuals with specific roles, for instance in the performance of an element; often they are the only surviving persons within a community who have the requisite knowledge and skills to practise a specific form of ICH.

Free, Prior and Informed Consent

When communities, groups or individuals are involved in the inventorying or preparation of a file for possible nomination of an element of their ICH– including the elaboration of safeguarding measures – they must be in a position to provide, freely and voluntarily, their agreement (consent) to the preparation and submission of the file. They should be given sufficient information and time to make this decision and be properly informed of the likely benefits and any possible negative consequences.

Sustainability

This is meeting the needs of the present without compromising the ability of future generations to meet their own needs. As the practice of an ICH element has to meet the requirements of sustainable development, steps have to be taken to ensure the continued availability of the necessary materials for its practice or transmission, if any, without endangering future supplies, or the environment of the community involved.

Safeguarding measures

These are actions intended to ensure the continued viability of an ICH element, or of a set of elements, that are threatened in some way. The desired effect of any safeguarding measure should be to encourage the continued enactment and transmission of the element, as far as possible within the original context of the community or group concerned.

Identification

Identification of an ICH element means naming it and briefly describing its own context and distinguishing it from others. Identification of ICH should be done with the participation of the communities, groups or individuals concerned.

Inventorying

This involves collecting and presenting information on ICH elements in a systematic way. An inventory can be disseminated as a paper list, a multimedia database or another type of publication. Inventorying should be done with the consent of the communities or groups concerned. It should be preceded by the identification and definition of the elements concerned.

Documentation

This is the recording of ICH in its current State and variety, through transcription and/or audio-visually, and collecting documents that relate to it.

Preservation

Preservation of ICH means the efforts of communities and tradition bearers to maintain continuity in the practice of that heritage over time.

Protection

Protection refers to deliberate measures – often taken by official bodies – to defend intangible heritage or particular elements from threats to its continued practice or enactment, perceived or actual.

Awareness-raising

This is a way of encouraging the parties concerned, including community members, to recognize the value of intangible heritage, to respect it and, if this is in their power, to take measures to ensure its viability.

Promotion

This is a tool for awareness-raising that aim at increasing the value attached to heritage both within and outside the communities concerned – promotion by drawing public attention, in a positive way, to aspects of ICH.

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INTRODUCTION AND BACKGROUND

1.0 Introduction

Uganda is home to more than forty ethno-linguistic communities, each of which enact distinct traditions and practices that are important for their identity and continuity. The diversity of their cultural heritage, particularly of their living heritage is a strong asset for the further development of the country.

Uganda's National Culture Policy (2006) defines the safeguarding and promotion of intangible cultural heritage as one of its priorities. Under this Policy, the Ministry of Gender, Labour and Social Development is mandated to ensure the development and implementation of programmes in all areas of culture. The national authorities also recognise the role of inventorying of intangible cultural heritage as one of the tools for safeguarding and promoting living heritage elements present in Uganda.

The Government of Uganda has undertaken a limited number of activities to raise awareness about culture and other legal instruments at the national, local and at community levels. For example, Uganda engaged in a community based inventorying project amongst Busoga people in the area near Jinja within the framework of the UNESCO/Flemish Funds-in-Trust cooperation project (2010 – 2011). Through this project the Basoga community identified 28 elements of their living heritage.

Despite its efforts, Uganda does not yet have the capacities required for ensuring the effective identification and safeguarding of the intangible cultural heritage. The 24 month project is part of the implementing the 2003 Convention on safeguarding of the Intangible cultural heritage. The Convention under Article 11 and 12 mandates State Parties to carry out inventorying of the intangible cultural heritage in a manner geared to its own situation.

This is a final report on the implementation of the project on Inventorying Intangible Cultural Heritage in four communities in Uganda. This project that was started in August 2013 ended in August 2015. It covered various activities including community consultations, procurement of the equipment for inventorying ICH in four communities, meetings of the project management committee, development of the National Strategy on inventorying Intangible Cultural Heritage (ICH) , National capacity building for the trainer of trainers, monitoring activities, dissemination and validation activities, Mid-term and final evaluation

1.1 Background of the Project

Uganda ratified the 2003 UNESCO Convention on the safeguarding of the intangible cultural heritage in 2009. Intangible cultural heritage (ICH) is defined as the practices, the expressions, the knowledge, skills, instruments, representations that communities recognize as their cultural heritage.

Article 11 and 12 of the Convention mandates State Parties to carry out inventorying of the intangible cultural heritage in a manner geared to its own situation. It is now four years since Uganda ratified the Convention. With financial assistance from UNESCO, the Ministry of Gender, Labour and Social Development in partnership with Uganda National Commission for UNESCO is implementing a project entitled “**inventorying of the intangible cultural heritage in four communities in Uganda**”. This project focuses on inventorying ICH of the Alur community in Nebbi District, the Alur of Nebbi District, Acholi of Gulu district and the Basongora of Kasese district. The project shall be for a period of 19 months August 2013 - February 2015.

In the spirit of the Convention that seeks to promote ownership and enjoyment of ICH, emphasis is put on the widest involvement and participation of communities in the safeguarding of their ICH. Though communities were involved in the initial stages of the development of the intervention, the project also emphasized more consultations of the same communities to ensure that they are fully involved at all stages of implementation.

1.2 The Goals

The main goals of the project were to:

- i. Establish an environment in Uganda where the viability of the intangible cultural heritage can be assured in line with the Uganda National Culture Policy, which promotes cultural diversity
- ii. Develop capacities of main stakeholders –including the central government, district culture officers and communities
- iii. Raise awareness amongst the general public of the importance of the intangible cultural heritage in the sense of the 2003 Convention

1.3 The Expected Results

- i. Establish a national strategy on inventorying intangible cultural heritage to guide the preparation of inventories for the country in future
- ii. Skills gained by for drawing up inventories
- iii. First volume of the national inventory on ICH as an example to other communities
- iv. Selected elements identified as ICH that are under threat
- v. The public informed about the importance of the ICH through inventories of ICH of the communities

1.4 The Beneficiary Communities

The beneficiary communities under this project are the Acholi, the Alur, the Basongora and the Ik. These four communities were selected for this pilot project because they had not previously received sufficient attention in the field of culture from Government. This is partly due to their distance away from the capital; the communities are located in different corners of the countries hence satisfying regional balance amidst competing demands.

These four communities furthermore expressed their willingness in overcoming the challenges related to ensuring the viability of their living heritage. The communities indicated their acceptance for the proposed project through a series of meeting organised and managed by themselves.

IMPLEMENTED ACTIVITIES

2.0 Introduction

A series of activities planned included the establishment of the Project Management committee, procurement of equipment, community consultations, training at national and community level, field work which included interviews, compilation and translation of data from local languages into English, dissemination works comprised of the national dissemination and four community dissemination workshops and mid term and final evaluation.

2.1 Establishment of the Project Management Committee (PMC)

The Project Management Committee (PMC) was established on 16 August 2013. It was comprised of 14 members as indicated below.

1. Four Local Coordinators, (Gulu Theatre Artists, Nebbi Cultural Troupe, Busongora Cultural Renaissance and Ik Development Agenda Initiative)
2. Four District Culture Officers, (Nebbi, Gulu, Kasese and Kaabong District Local Governments)
3. One representative from the Ministry of Tourism Wildlife and Antiquities
4. One representative from the Ministry of Education, Science, Technology and Sports
5. One representative from the National Curriculum development centre
6. One representative from the Uganda National Commission for UNESCO
7. Two representative from the Ministry of Gender, Labour and Social Development

The Project Management Committee was established to manage the project and give support in the overall implementation and to ensure that participation of all stakeholders is realized. A total of 10 meetings of the PMC were held as planned. The PMC helped to keep the implementation on course and ensure that all relevant sectors are informed, involved and participating for effective implementation and sustainability of the project.



PMC meeting in session, November, 2013 at Ridar Hotel Mukono - Uganda

Notable among the key issues the PMC managed to accomplish include;

- i. Guided on involvement of all stakeholders at all levels; the political, technical and community level for the success of the process. Presentations on the project were made to the District Local Councils and other politicians in the participating Districts and communities to help them get acquainted with the project objectives, the roles of various stakeholders as well as solicit their support. As a result of awareness raised the District Councils appreciated and committed to implementation of their roles in the project. This contributed tremendously to the smooth implementation of the activities.
- ii. Enhanced the understanding of intangible cultural heritage across the participating Government Ministries, Departments and Agencies. For example, National Curriculum Development Centre in its revision of the Ordinary Level curriculum took into consideration culture issues. The Ministry of Education, Science Technology and Sports and the Ministry of Tourism Wildlife and Antiquities both made deliberate efforts to support and promote cultural safeguarding. This has seen efforts being directed to schools and cultural tourism. In effect teachers, and school children have been brought on board hence making them aware of the project, appreciate culture and their responsibility of safeguarding of intangible heritage.
- iii. Community participation has been promoted at all levels. All stakeholders have been mobilized including the traditional bearers, custodians of culture, the women and the youths. The PMC has been at the forefront of monitoring of activities to ensure that the wider public is involved.
- iv. For sustainability purposes and scaling up of the project, the PMC made recommendations to District Local Governments in the participating Districts to mainstream culture in their plans and particularly focus on safeguarding ICH. As a result of this, the District Local Governments have made commitments towards supporting ICH activities and in others made allocation of funds towards ICH safeguarding.
- v. Media partnerships have been established in the four participating Districts. This has helped in the dissemination of information on the project and safeguarding of ICH in general to a wider community beyond the project targeted communities.

- vi. The Local Coordinators agreed and made it a practice to ensure effective reporting. Each Coordinator therefore made reports to their respective institutions and also shared the reports with the staff of their respective institutions. This has helped a number of key policy makers appreciate the need to put in place comprehensive mechanisms of safeguarding ICH through education, inclusion of aspects in the curriculum and making the school children and their teachers involved.

2.2 Procurement of Project Equipment

To facilitate inventorying, funds were set aside to procure equipment. This equipment included: One (1) desktop computer, five (5) UP backups(APC 650VA), four (4) Lab tops, five (5) laser jet printers, twelve (12) Digital cameras, twelve(12) Handheld recorders, twelve (12) Microphones and accessories, four (4) Anti- Virus soft ware(AVG)

All these were procured as planned in October 2013 and used for the practical sessions both at the national from 19- 26 January 2014 at Esella Country Hotel and community training workshops held in February and March 2014. The equipment was handed over to the four communities to facilitate the systematic inventorying of ICH in voice, in pictures and in video. Now that the project has come to an end, the Ministry will make sure they are properly utilized to support further inventorying especially in the communities which have not yet got the opportunity to document their heritage.

2.3 Community Consultations

In the spirit of the Convention that seeks to promote ownership and enjoyment of ICH, emphasis is put on the widest involvement and participation of communities in the safeguarding of their ICH. Though communities were involved in the initial stages of the development of this intervention, the project also emphasized more consultations of the same communities to ensure that they are fully involved at all stages of implementation.

Two rounds of consultations were carried out in August and October 2013 in all the four project areas. The consultations for the Ik were carried out in Kamion sub-county, Kaabong District; the Alur at Nyaravur sub-county of Nebbi District, the Acholi of Gulu District at Koro sub county and the Basongora at Nyakatonzi sub county of Kasese District as shown below.



Community consultation among the Alur in August 2013



Community consultations among the Ik of Kaabong district

More consultations and dialogues were carried out in the communities until the last phase of the project. The targeted groups for the consultation included the District and sub county Councilors, Technical Planning Committees, Social Services Committees, teachers and pupils in schools, religious leaders, traditional bearers of various ICH elements, Cultural leaders and the general community.

Some Photos of community consultations in Nebbi





Some Photos of community consultations among the Ik of Kaabong below



The purpose of the consultations was to raise awareness amongst the community on the importance of the intangible cultural heritage in the sense of the 2003 Convention; emphasize the roles and responsibilities of the communities in the safeguarding of ICH and consult communities on the methodology for inventorying the intangible cultural heritage with a view to developing a strategy for inventorying ICH in Uganda.

During the consultations, the linkage between the project and the Constitution of the Republic of Uganda, the Uganda National Culture Policy and the Local Government Act which specify the role of culture in development and its promotion and preservation were discussed. Other issues included the clarification on the role of Council members,

community representatives, traditional bearers and individual practitioners in the promotion, safeguarding and preservation of ICH. All districts pledged their involvement and support to the successful implementation of the project and its sustainability and rolling over to other communities and sub-counties.

The teachers, religious and cultural leaders appreciated the intervention and observed that a lot has been done in the past without necessarily knowing they were safeguarding ICH. They noted the urgent need to identify, define and safeguard ICH especially elements in danger.

Community members also made contribution on the ways acceptable to them regarding the whole processes of inventorying ICH. Their proposals have since been incorporated in the methodology for inventorying as stipulated in the National Strategy on ICH inventorying.

2.4 Developing the Strategy on Inventorying ICH

One of the key activities as per the work plan was the development of a national strategy for inventorying intangible heritage in Uganda. A national expert was engaged to conduct a desk study on previous work undertaken in the field of intangible heritage in Uganda and in East Africa from August, 2013. He conducted interviews in all the four participating communities and carried out desk literature review as methods employed for generating of relevant information to formulate a draft national strategy.

Several drafts of the strategy were produced and reviewed by key stakeholders. A revised version was presented and discussed during the National Workshop on capacity building which took place from 19th - 26th January 2014. A final version was approved by the Project Management Committee. 1000 copies of the strategy have been printed and distributed to 112 Local Governments. All the participating communities, the schools participating in the project, the neighbouring districts and all the forty eight field workers and local coordinators all received copy/ies of the Strategy.

2.5 National Capacity building workshop

The National Capacity building workshop for the trainers of trainers on inventorying Intangible cultural Heritage took place as planned from the 19 - 26 January 2014. The workshop was attended by thirty people (twenty representing the fourteen members of the PMC and the four officials from the neighbouring districts and the coordinators of the Projects. The Neighboring Districts were Maracha, Moroto, Bushenyi and Oyam. The other ten represented the Non Governmental Organizations accredited to the Convention and involved in the promotion of intangible cultural heritage, the national Culture Officers and the Media.

The seven-day National Capacity Building workshop was officially opened by **Hon. Rukia Nakadama Isanga**, the Minister of Gender, Labor and Social Development in charge of Gender and Culture Affairs. Other remarks were made by the Secretary General UNATCOM and **Ms, Juliana Naumo A. K**, the Commissioner Culture and



Family Affairs. The Secretary General UNATCOM thanked the Government of Uganda, for ratifying the 2003 UNESCO Convention on the safeguarding of Intangible Cultural Heritage in Uganda and UNESCO for the continued technical and financial support towards the implementation of the same Convention.

The **overall objective** of the workshop was to build capacity of

key implementers to safeguard ICH in Uganda and **specifically**: to raise awareness on the importance of ICH; to impart key skills to stakeholders on inventorying ICH in their respective communities; to carry out fieldwork on inventorying an ICH element; to train participants on the use of digital cameras and audio recorders for inventorying ICH.

The **expected outcomes** were participants being able to: *articulate the 2003 UNESCO Convention* on safeguarding Intangible Cultural Heritage; *use digital cameras* and audio recorders for inventorying the ICH; *apply knowledge* on the steps of inventorying; skills gained on *identification of the ICH* elements.



The participants at the official opening of the National workshop January 2014

The **methodology** for the workshop included four days of instructor-led training by subject matter specialists through paper presentations; two days of field work experience among the Buganda communities of Mukono district; and one day of end-of-workshop reviews interlaced with peer reviews and targeted group assignments.

Several thematic based issues were discussed during this workshop including the draft **Uganda National Strategy on Inventorying ICH** among others. Participants gained practically skills in designing an inventory, the structure of an inventory, how to enter the community and how to use the cameras while in the field.



Participants at one of the field venues during the field work activities in Mukono



Hon Minister of State Gender and Culture Affairs Nakadema Rukia Isanga (centre in grey) after opening the National Workshop in Esella Country Hotel 20 January 2014

2.6 Community Capacity Building Workshops

The four community workshops were planned and executed in for February and March 2014. The community capacity building workshops for Alur and Ik took place concurrently from 17 – 23 February 2014 at Atlas Inn Hotel and Kamion Sub County respectively. The capacity building workshops for the Acholi and Basongora communities took place from 9 - 16 March 2014 at Gulu Sunset Hotel and Rwenzori International Hotel respectively.

The **overall objective** of the workshop was to build capacity of key implementers to safeguard ICH in Uganda and **specifically**: to raise awareness on the importance of ICH; to impart key skills to community workers on inventorying ICH in their respective communities; to carry out fieldwork on inventorying an ICH element; and to use digital cameras and audio recorders for inventorying ICH.

The **methodology** for the workshop included four days of instructor-led training by subject matter specialists; two days of field work within the community; and one day of end-of-workshop review interlaced with peer reviews and targeted group assignments. The key outputs of the workshop were; a total of 48 trainers of trainers gained skills in designing an inventory, interviewing skills, use of equipment such as camera's and audio recorders and how to enter the community. The **Uganda National Strategy** on

Inventorizing ICH was approved. Each community furthermore developed a work plan on inventorizing ICH in the community

The activity created awareness amongst the communities on ICH safeguarding measures evidenced by the increased publicity in the print media. The need to continuously mentor the Local Coordinators on their role in training at the community workshops was emphasized.

Involvement of the district leadership at all levels was appreciated for the success of the community trainings indicated by the district leadership participation in the activity.

2.7 Mid Term Evaluation

The midterm evaluation was planned for the ninth month (April 2014). The activity took place in all the four communities of IK of Kaabong district, Acholi of Gulu district; Alur of Nebbi District and Basongora of Kasese district from 21 - 29 April 2014. The main goal was to track progress of the project. Specific objectives were to ascertain the level of knowledge and skills gained from the capacity building workshops and their transfer; the application of skills gained in the management of equipment, the experience gained in inventorizing and linkages with other institutions in the communities. These institutions included the schools, government and the cultural institutions. .

The methodology used was organizing meetings with community members, meetings with the teachers, focus group discussion with the trainers, dialogues with the district leadership, review of documents and available reports and observation of the audio and video equipments.

The Findings

The findings presented below are based on the knowledge and skills gained and transferred the selection of participants for field work, the involvement and participation of communities, involvement of the district leadership, participation of Schools and best practices.

2.7.1 Transfer of Knowledge and Skills

The national trainers had been adequately trained not only in understating ICH, its safeguarding and in particular inventorizing. It was further revealed that a two-day field practicum during the training exposed them to the practical realities of inventorizing in the spirit of the 2003 Convention.

The national trainers were found to have effectively transferred knowledge and skills of Inventory and ICH safeguarding to the field workers who were twelve per community. It was found out that the community workers were properly selected, well trained and capable of handling the fieldwork phase. The evaluation further revealed that the field workers had gained the skills and knowledge in inventory making and use of camera's, actual inventorizing. They were able to link the theory learnt to the fieldwork. They had already applied the skills learnt to inventory making.

The findings indicated that all the field workers had gained knowledge on ICH. Kasese and Nebbi had considerable knowledge on inventorying and its applicability in the field respectively. Kaabong and Gulu needed further guidance and this was offered during the subsequent monitoring sessions to ensure effective implementation of all planned activities.

2.7.2 Selection of field workers

It was found that

1. Kasese had an excellent selection of field workers in terms of gender (both men and women) and the young, education and experience.
2. Kaabong had no gender representation; all the field workers were men. This was attributed to the low level of education in the community. This was corroborated with the Population census 2002 which indicated the level of education in Karamoja at 12% compared to 75% at the national level. Most of the field workers were found to be youth.
3. Gulu had a relatively very young team despite the availability of senior citizens; gender and education level was also not appropriately considered.
4. Nebbi field workers were found to have been carefully selected in terms of gender (both men and women); all age groups from the adolescents, to the youth, middle aged and the old had been included among the field workers. The level; of education had also been considered.

2.7.3 Involvement and participation of communities

The midterm evaluation findings indicated that communities including women, men, youth, teachers and elderly have been involved in all the activities of the project. Communities exhibited knowledge of the activities on inventorying at the community level. The communities appreciated being involved, provided free prior and informed consent and pledged support towards the successful completion of the project and its sustainability.



The National Project Coordinator- Ms Juliana Naumo discussing with the community members during the mid tern evaluation in Gulu Koro sub county April 2014

2.7.4 Involvement of the district Leadership

The district political leadership had gained a greater understanding about the project and was part and parcel of the midterm evaluation. Although Kaabong and Kasese political leadership initially had not shown the expected interest about the activity, it had by midterm evaluation changed as indicated by their active and positive participation in the activity. In all the communities the Local Chairperson I, the Local Chairperson III and the technical teams such as the Sub County Chiefs and the Chief Administrative Officers were informed and had agreed to allocate some funds towards the sustainability of the activities.

2.7.5 Participation of schools in the project

It was found out that at least five schools in each community were aware and involved in the activities related to safeguarding ICH. The schools had come up with new initiatives to involve the pupils in understanding intangible cultural heritage and ways of safeguarding for the benefit of the present and future generations. The teachers in Gulu, Kaabong and Kasese reported involvement of the Schools Management Committees and the Parents - Teachers Associations in safeguarding measure. In Gulu and Kaabong, the head teachers agreed to continue to discuss with the upcoming PTA meetings. This will contribute towards the transmission of ICH to the younger generation.

It was also found out that all the communities had been mobilized and enthusiastic about inventorying their ICH. Kaabong team was ready and even committed to write books in the local language to teach their children. Gulu community had planned several meetings to further dialogue on inventorying ICH using their cultural spaces. Kasese team had mobilized the communities in other meetings and they were in support of the activity.

Despite the challenge of communication in Kaabong due to limited Internet, bad road network and absence of telecommunication in the project area, the Local coordinator was appreciated for the excellent coordination of the community and teachers for the midterm evaluation.

2.7.6 Best practices

It was found out that the Local Coordinator for Kaabong after the community training was able to link up with the Summer Institute for Languages based in Entebbe. The Summer Institute facilitated one-month training for the twelve field workers on orthography development for the Ik language which was not developed. Mr. John Mark Lomeri was commended by the Project Management Committee for an excellent initiative, which resulted into learning how to write in the local language. Other communities were encouraged to seek and strengthen partnerships

2.8 Monitoring Visits to Communities

The project had planned for six monitoring visits of the field activities. All the monitoring visits were executed as planned. The objective of the monitoring was to:

- i. Establish the progress of the inventorying Intangible Cultural Heritage,
- ii. Establish the level of involvement of key stakeholders in the project
- iii. Offer support supervision and technical guidance on all issues related to the implementation of the project.

2.8.1 Ik Community

The finding indicated that among the Ik Community in Kaabong, it was found that there was involvement of District Local Government Officials especially the District Community Development Officer, Local Council III Chiefs and the Parish Chiefs of Timu, Lokwakaramoi and Kamion sub counties in Kaabong district. The district had agreed to include an item for ICH in the 2014/2015 financial year.

The field workers had reduced to eleven (11) since one field worker had passed in June 2014. A total of 2 elements were being inventoried every week. Fifteen (15) elements had been inventoried and interviews carried out among the community members. These elements included among others; Itelesafeti –Sun observation; Itowesi- Annual festival; Rokesi--Traditional bee keeping; Dikwa-Traditional dance; Detesa eheki–Traditional marriage and Hakwesa Dangai-Harvesting white ants.

Two schools namely Lokinene Primary school in Timu Parish and Kamion Primary School in Kamion Parish had been visited to integrate ICH in school activities. The assembly time was used to enlighten the pupils and school management on the importance of intangible cultural heritage and the need to preserve it as shown below;



John Mark talking to pupils of Lokinene primary school on ICH in Kaabong district in June 2014

Community meetings had been held with community members from the four (4) parishes of; Kamion, Timu, Lokwakaramoi, and Usake as shown in the photo below. Evidence of free prior and informed consent of the community members was through the attendance forms and photos of the activities. Communities had endorsed and nominated informants and traditional bearers to work with field workers on Ik ICH Inventorying.



Mr. John Mark the ICH Coordinator talking to the community at the monitoring visits in August 2014

2.8.2 Acholi community

The monitoring indicated that several meetings had been organized with community members to discuss the inventorying process, the identification of the elements for possible inventorying and identification of respondents. A total of 68 elements were identified in consultation with the community members and interviews initiated on inventorying.



Mr. Daniel Kaweesi of UNATCOM during the field monitoring in Gulu August 2014

The talk shows on radios had been done to raise awareness about the project. These meetings took place in various places including Lakwatomer, Abili, and Okeyo-Mero sub-wards as shown in the picture below



A meeting with community members in Gulu at Okeyo Mero in May 2014

2.8.3 Basongora Community

Among the Basongora communities, it was found that several meetings with community members to discuss the project had been organized at Nyakakyindo and Busunga churches. A total of twelve (12) elements had been identified in consultation with the community members. Key informants were identified and Interviews had been conducted with some key respondents especially in the area of Muhokya Sub- County (Kisongora) and Nyakatonzi Sub County.

Schools had been visited and got involved in ICH activities. The ICH activities in schools were found to be storytelling, music, dance and drama. The teachers, parents and administrators of the visited schools showed interest in participating in the project and creating awareness on the need to safeguard ICH. Kasese District Local Government was found to be in support of the project. The District promised to allocate funds to the activities related to culture and ICH safeguarding

2.8.4 Alur community

Among the Alur community, the involvement of the District Local Government Officers especially the District Community Development Officer (DCDO), Sub county Chief, and district leadership was found to be high. The District had allocated a motorcycle and a budget to facilitate ICH inventorying activities for the FY 2014/2015. Furthermore airtime on Radio Maria, Radio Rainbow and Radio Paidha had been secured to be able to reach out to the general public on the need to safeguard ICH.

On the participation of schools, a total of seven primary schools namely; Ageno, Alwala, Oryang, Angal Boys, Angal Ayila, Angal and Nyaravur Secondary school had been introduced to the project. All the schools had nominated teachers to handle ICH. Further sensitization was provided to these teachers to prepare them to specifically handle ICH activities and effectively engage with the learners.

Community meetings were held with community members and informants and traditional bearers identified to help the field workers during the Alur ICH Inventorying. A total of twenty five (25) elements had been identified, while fifteen (15) had been documented and eight (8) elements transcribed. Interactions with key informants who

were between the ages of 57 and 85 years of age indicated that they were aware of the project and had provided the free, prior and informed consent in the ICH activities and to be part and parcel of the documentation of their culture.

The communities were found to be knowledgeable of ICH activities, the monitoring team could not hold any community meeting since the members were involved in their agricultural activities.

2.9 Development of Data Bank

The Databank on Intangible Cultural Heritage is the first experimental databank on ICH. A tool was designed as a desktop Management Information System (MIS) accessed through excel. The databank is designed to collect, store and analyze Intangible Culture data from the communities where ICH is safeguarded. Through this tool, data on elements, the domains under which they fall, number of traditional bearers, organizations within the community supporting interventions can all be captured and processed.

The four local coordinators were trained in the management of the tool before and after the field work. The tool consists of seven fields. These are the district data by name, community, sub counties and population. The other fields are the five domains under the Convention which are: the domains of oral traditions, the performing arts, social practices, rituals and festive events, knowledge about nature, traditional craftsmanship. The last field is the institutions working with the communities in any area of culture. With gained practicum, the Local Coordinators filled in fields per element inventoried and transcribed.

Each field is filled taking into consideration whether the element is practiced by an individual or the community. The photos on the enactment of each element are then transferred to another section of the tool. The last section of the tool is the stakeholders involved in the promotion and protection of culture at the community. Once all this is done the tool automatically generates the total number of elements practiced by individual or by the community.

The documentation of Intangible Cultural Heritages is a collaborative, multi-functional, inter-agency and community based approach. The Intangible Cultural Heritage Databank (ICHHD) was developed based on this approach.

The information is then transferred to the Ministry website www.moglsd.go.ug where all information on all inventoried ICH elements from the four communities in all dimensions including earlier elements documented during the Flemish project on community inventorying carried out in Busoga Region can all be accessed. This is therefore an online platform through which information on Intangible cultural heritage can be accessed. The efficacy and effectiveness of the data bank shall depend on the sustained updating of the inventories, awareness raising of the stakeholders on the value of the data bank, more capacity building of district local Government to send more information and creative ways of management of the databank.

2.10 Field work

The forty eight field workers (twelve per community) were trained and assisted by the Local Coordinators to carry out fieldwork. This was the most crucial stage of the project without which no results in terms of identified and inventoried elements would have been realized. It was carried out in a period of six months from May – October 2014. Below is a photo of the fieldworkers during interviews.



A field worker in Gulu interviewing members of the community during ICH inventoring

The field work involved continuous sensitization and consultation of community members on identification of key respondents and traditional bearers, identification of the ICH elements that communities consider as part of their culture. Interviews with tradition bearers on the various elements, transcription of data collected, analysis, compilation and filling in of inventory forms. Other activities included the organization of review and validation meetings with community members to ensure the correctness of information but also to confirm that the elements inventoried were indeed community cultural practices. This was to ensure the widest possible participation of all stakeholders and traditional bearers.



A field worker interviewing community members on an element among the Ik of Kaabong August 2014

In addition, translation of the inventoried elements was carried from the local languages to English to enable the general Ugandan public to access information on these cultures but also understand and appreciate the richness of our cultural diversity.

It should be noted that, as much as very many cultural elements had been identified in each of the communities, not all were fully inventoried. Communities agreed to prioritize those elements they felt very important for their identification as a community but all guided by the fact that some were in need of urgent safeguarding. As such, 20 elements were documented among the Acholi, 11 among the Basongora, 15 among the Alur and 15 among the IK. Below are list of the elements for each of the communities both with English and local titles.

Acholi

No	Element
1	Practices related to the Acoli traditional Shrine
2	Arts and skills of Basket and winnowing making
3	Pottery making skills
4	Traditional Royal Dance and Music
5	Practices and rituals related to child naming
6	Traditional courtship and marriage practices
7	Practices, rituals and skills associated with preparation of the Acholi Traditional Dish
8	Skills related to granary making
9	Skills, rituals and practices related to traditional hunting
10	Boy child cleansing ceremony
11	Practices and rituals associated traditional worship
12	Practices and ritual related to Twin ceremony
13	Traditional courtship Dance
14	Traditional Justice system

15	Traditional dressing of the Acholi
16	Traditional skills related to shoes and Tray making
17	The fire place
18	Traditional medicine related to Shea Butter oil
19	Practices and rituals related to burial ceremony
20	Traditional Bone Healing

Alur

No	Element
1	Agwara Royal trumpet set music and Dance
2	The practice of raining making
3	The practice of story telling
4	The traditional Court system
5	Reconciliation practices of the Alur
6	The practice of food storage and preservation
7	Customary land management practices
8	Communal work practices
9	Traditional courtship and marriage practices
10	Pottery making among the Alur
11	The knowledge and skills of extracting Shea Butter oil
12	The traditional knowledge, skills and practices related to bone healing
13	Practices related to customary code of conduct
14	The scared practices of ancestral veneration
15	The skills and agility related to the foot stamping game

Basongora

No	Element
1	The art of playing the Enanga (Zither)
2	Marriage practices among the Basongora community
3	The art and skill of decoration among the Basongora
4	The art and practice of story-telling among the Basongora
5	The skill of piercing a cow using an arrow among the Basongora
6	The practice of singing praises to energetic bulls
7	Milk preservation practices among the Basongora
8	The practice of burning essence in the bedrooms
9	The use of codenames among the Basongora
10	The art of reciting – an oral expression of the Basongora
11	Koogere oral expressions of the Basongora

Ik

No	Element
1	Sun Observation
2	Annual Festival
3	Practices and ritual related to Bee keeping
4	Age Initiation ceremonies
5	Practices and rituals related to Pre-harvest ceremonies
6	Traditional dances and music of the Ik

7	Practices and rituals related to the Ik traditional marriage
8	Practices and rituals related to White ant harvest and meal traditional preparation
9	Practices , rituals and ceremonies related to hunting
10	Rituals and ceremonies concerning Scaring pests and diseases from the gardens
11	Practices and rituals related to rain making in Ik
12	Birth ceremony and rituals related to child naming
13	Ceremony and Rituals related to burial
14	Predictive signs and practices for fortune or misfortune
15	Oral expressions of joy and excitement

2.11 Community Dissemination workshops

The four community dissemination workshops took place in August; the Alur of Nebbi on 14 August 2015 at Nyaravur primary school, the Acholi of Gulu on 18 August 2015 at Atede Primary School the Ik of kaabong on 18 August at Memory of the IK Cultural centre and the Basongora of Kasese on 21 August 2015 at Nyakatonzi Sub-county. The objective was to inform the wider community about the findings of the inventorying process; the state of safeguarding of the identified elements and to call upon community members to continue enacting their cultures and to safeguard it for the benefit of the present and future generations.

In all the community dissemination activities, various participants were invited including but not limited to the District leadership (Resident District Commissioner, the District Chair Person, the Chief Administrative Officer, the District Community Development Officer, Community Development Officer in charge of culture, heads of departments) traditional leaders, schools both primary and secondary, civil society organizations, the media both electronic and print, coordinators, field workers, respondents, traditional bearers and community members.

2.11.1 Alur Community Dissemination

This dissemination took place on the 14th August 2015 at Nyaravur Secondary School, Nyaravur Sub County, Nebbi district. There were approximately 600 people in the function. The media was greatly involved in this dissemination through radio Paidah, they published an article in new vision daily of Monday the 17th august 2015.

The activities on that day included: a drama on the legend of the spear and the beads: Labongo and Gipir's story which explains the origin of the Alur people of Nebbi district. This was followed by a series of activities as follows: display and viewing of pictures per inventory, exhibitions of art and crafts like pots, winnower, baskets and pounding mortar, traditional folk songs on education was sang, dances like. Demonstrations of some elements like stamping of the foot for the elders, the twin ceremony, pottery making and weaving.

The dissemination was officiated by the Hon. Minister of Culture and Family affairs in the Government of Uganda Hon. Rukia Nakadama franked by the District Leadership. The inventorying team made a presentation of all the elements that had been inventoried and the challenges faced during the process. Several Intangible elements were performed live to the amusement of all those who were present. Various tangible artifacts related to the intangible cultural elements were showcased.

In her remarks, Hon. Rukia Nakadama thanked UNESCO for providing the requisite funds for the documentation process, the field workers for the work well done, the communities for providing all the information needed and the technical staff of the Ministry and Uganda National Commission for UNESCO for the technical support towards the completion of the inventorying exercise. She underscored the importance of documentation of intangible heritage as strategic for national development especially now that government is focusing on culture and its contribution to development as

provided for under Vision 2040. She noted that documentation alone is not enough; the community should be supported to continue practicing and passing this knowledge and skills to their children. She called upon the academic institutions to conduct research on the different aspects of Alur culture and the media to promote culture through articles and awareness raising programmes. She pledged Government support to ensure that heritage of Ugandans is safeguarded using all possible avenues.

Other speakers included the Resident District Commissioner and the District Chairperson who emphasized the importance of heritage safeguarding and transmission of the knowledge and skills to young people. They appreciated the presence of school children and challenged them to learn all the cultural practices from their parents and peers. They pledged Local government support towards the safeguarding of ICH of the Alur and to make sure people earn a living out it especially the performing and creative Arts elements.



Hon Rukia Isanga inspecting some ICH products exhibited at the dissemination



Children from Nyaravur community enjoying the performances at the dissemination workshop

2.11.2 Acholi Community Dissemination

The dissemination in Acholi community of Gulu was held at Atede Primary School on 18th August, 2015. The event was officiated by the Resident District Commissioner who represented the Hon. Minister of Culture and Family Affairs. He challenged the Acholi to preserve their cultural heritage since this is a sure way of preserving their human dignity and livelihoods. He promised that Gulu District Local government will make sure that the inventorying of ICH and its continued safeguarding continues. He then read the speech of the Minister, which among others emphasized the importance of safeguarding Intangible Culture heritage of Ugandans.

Other speakers included the District Deputy Chairperson Mr. Isaac Newton Ojok. In his speech he thanked UNATCOM, the staff from the ministry, the district political and technical leadership, cultural leaders, Gulu theatre artist and the members of the community for their contribution in protecting, preserving and promoting Acholi culture. He noted that Gulu district was so privileged to represent all the districts in Acholi sub region of Kitgum, Pader, Lamwo, Amuru and Nwoya in the documentation of the ICH. He emphasized that Acholi has a very rich culture, which is facing a lot of challenges. He noted that the Acholi people are known for being sincere, respectful and humility. He promised that Gulu District will continue documenting and safeguarding heritage for enjoyment of the future generations.



Acholi community members taking part in the dissemination activities



2.11.3 Basongora Community Dissemination

This dissemination took place on the 21st August, 2015 at Nyakatonzi Sub-county. This function was attended by different people. These included the representatives of *Obukama bwa Busongora* cultural institution led by the Prime Minister - Mr. Ntungwa, the Prime Minister of *Obusinga bwa Rwenzururu* cultural institution - Mr. Noah Nzaghali, representatives of Kasese District Local Government led by the Vice Chairperson and A/CAO, representatives of MGLSD community members and the media.

The key activities on the day included exhibition of Okwotera (The practice of burning essence in the bedrooms of married people), Okwitira (Milk preservation practices), Okuhunda n'okutona (The art and skill of decoration), Okuteera enanga (The art of playing the zither) and Okujenga (The practice of singing praises of energetic bulls).



Basongra women displaying Basongora cultural artifacts during the dissemination workshop

The remarks of the Minister were read by the Vice Chairman of Kasese District, Mr. Tadeo Muhindo. The Minister acknowledged and appreciated the input of the Basongora Cultural Institution, Busongora Renaissance Foundation, the field workers, the District Technical and Political Officials, schoolteachers and children, tradition bearers and the communities at large without whom this pilot project would have not been a success.

Other speakers included the prime minister of Obukama Bwa Busongora, The prime Minister of Obukama Bwa Rwenzururu, Kasese District Local Government leadership among others. They all emphasized the importance of safeguarding ICH for National Development. The District and cultural institutions pledged to continue supporting inventorying and implementation of safeguarding measure as spelt out in the UNESCO Convention on the Safeguarding of the Intangible Heritage.

2.11.4 Ik Community Dissemination

This dissemination took place on 18 August 2015 and Basongora on 21 August 2015 at Kamion Sub-County at the Ik House of Memory. This site was identified because of its unique attachment to the Ik culture as a site that was built to celebrate the traditional hut that the Ik built and lived in the early periods of their settlement. Over 300 people attended the function.

The community members started the discussion about the importance of the Ik ICH inventorying and how it would help them maintain the valuable aspects of their culture. The following people made remarks: the Village Chairperson (LC I) made welcoming

remarks. The key activities was the exhibition of the photographs from the field works and inventorying exercise

2.11.5 Final Dissemination Workshop

At the National level, the dissemination activity was the final workshop held on 28 August 2015 at Grand Imperial Hotel in Kampala. It was attended by 58 participants representing the Project Management Committee, the District Culture Officer from the neighbouring districts of Maracha, Moroto, Bushenyi and Oyam, the Resident District Commissioners, the Chief Administrative Officers, the community members, some field workers, the media and representatives of the Ministry to ensure the information reaches out to the general public.



Hon. Suleiman Madada Kyabakoze, Minister of State for Elderly and Disability officiating at the opening of the workshop.

The purpose of this workshop was to share experiences, best practices and lessons learnt throughout the project cycle. The workshop was officiated by the Hon. Minister of Disability Suleiman Madada and the Secretary General of Uganda National Commission for UNESCO.

Hon. Minister Suleiman Madada in his official opening remarks noted that this project marks a turning point in government's national response to the preservation of Uganda's culture. He emphasized that culture is as important to development as the economic, social and political tenets of development and that government has put more emphasis on strengthening the contribution of culture for development.

He reiterated government commitment to promoting culture as manifested in Uganda's Vision 2040 which provides for a deliberate and systematic way of inculcating cultural norms and values among young people as a way of helping them appreciate intangible cultural heritage.

He acknowledged the importance of documenting ICH as it provides a point of reference for present and future generations, gives identity to the nation and its people, promote and preserve norms and values, ensure sustainable development through skills and knowledge transfer and to increase household income through sale of cultural products and services.

He concluded by saying that this workshop should be a renewed acknowledgment of our shared and collective responsibility towards protecting our ICH, that district leaders are agents of change and should remain committed to ensuring individual and collective ownership for preserving our intangible cultural heritage and provide the support needed for promoting and strengthening such initiatives right from the local levels with or without financial support. He appreciated UNESCO, UNATCOM secretary general, the district leaders, local coordinators, PMC and the technical staff from the ministry and officially declared the workshop opened.

The Secretary General Uganda National Commission for UNESCO Mr. Augustine Omare Okurut in his opening remarks, thanked the Minister of State for Gender and Culture Affairs, the Commissioner for Culture and Family Affairs, and the Programme, Mr. Daniel Kaweesi the programme coordinator ICH project from UNATCOM for the tremendous work they have been doing right from the inception of the project that led to today's event. He commended the four communities of (Acholi, Alur, IK and Basongora) for the documentation of ICH in their respective communities.

He further noted that Uganda ratified the UNESCO 2005 Convention which placed emphasis on protecting, promoting and preserving cultural heritage of the country. He noted that the end of project should not mark the end of activity implementation and encouraged local governments, cultural institutions, communities and individuals to think of how to continue documenting the remaining elements identified. He advised the district local governments to integrate ICH activities in their district work plans and budget.

Emerging issues

- i. It was noted that not all cultural elements identified in each of the participating communities have been fully inventoried. For example the Acholi community had identified 68 elements but had inventoried only 20 elements; the Alur community had identified 25 but inventoried only 15 elements, the Basongora had identified 10 but inventoried 11, the Ik had identified 25 but inventoried only 15 and translated only 10 due to lack of an orthography. The participating communities made a commitment to continue inventorying until all elements have been inventoried.
- ii. The neighboring Districts of Maracha, Oyam, Bushenyi and Moroto Districts have various initiatives as a result of this project. These range from registering traditional bearers of various elements, establishing elders' Forum to initiate documentation on culture, provision of budgetary support to community groups and holding cultural exhibitions. Others include awareness creation activities on

ICH, Integrating indigenous knowledge (IK) in health and Agricultural activities, mainstreaming culture in the District development plans and celebrating community cultural days and events. Such initiatives are so important especially to ensuring that people understand their obligation as custodians of heritage which comes with the responsibility of making sure that it is passed on to the young generation.

- iii. All the 8 District Local Governments involved in this project have agreed on mainstreaming culture in their Development plans. This means that budgets will be provided for the sustainable safeguarding of Intangible cultural Heritage.
- iv. Language promotion is very important in safeguarding ICH. Language is a vehicle in the transmission of culture. The language of the Ik people of kaabong has no well developed orthography and therefore writing in the local language is very problematic. The same case applies to Rusongora language of the Basongora people of kasese. Therefore it was agreed that all local languages be promoted so as to sustainably safeguard ICH.
- v. Culture and sustainable development was identified as a key fact that can promote ICH safeguarding. Ministry of Gender and Local governments will focus on skills and knowledge transfer within the Intangible Heritage realm to as many people as possible. Culture should be harnessed for income generation like production of crafts, cultural expressions in form of performing, Visual, literally and creative Arts. It was therefore emphasized and agreed upon that the 2003 and 2005 UNESCO Convention be implemented in a comprehensive and coherent manner to ensure sustainable Development.
- vi. It was agreed that capacity building activities be organized for other communities which did not participate in the inventorying exercise. The individual trained in this project be used as resource person to ensure a multiplier effect. Therefore using the available trained manpower to scale up skills development in Inventorying and implementation of other safeguarding measure as spelt out in the Convention is a direct benefit from the project.

2.12 Final Evaluation

The final evaluation was conducted at the termination stage of the project. The objective was to establish the success of the project in terms of outputs and outcomes. By the end of the project, it was expected that the following results and outputs should have been realised;

The evaluation team employed various methods including focus group discussion with the trainers, teachers, and students of participating schools, community members and with the district leadership; review of available reports and documents and observation.

Below are the clear outputs that have been realized from the implementation of the project.

2.12.1 Outputs and Outcomes realised

- a. The Ministry of Gender, Labour and Social Development, in consultation with other stakeholders, established a national strategy on inventorying intangible cultural heritage to guide the preparation of inventories for the country in future. One thousand copies have been produced and distributed to 112 local governments, civil society organisations, cultural institutions and individuals researchers, organisations, and communities in preparation of an inventory that respect and promote the spirit of the Convention can use this Strategy. The Strategy is available in both hard and soft copies to the general public.

- b. The capacity to safeguard intangible cultural heritage in Uganda has been built. A total of 48 community individuals among the Alur, Acholi, Basongora and the Lk communities have been trained not only in inventorying skills but also in implementing other safeguarding measures and preparation of nomination files. In addition, government officers in the ministries of Gender Labour and Social Development, Ministry of Education Science Technology and Sports, Ministry of Tourism Wildlife and Antiquities, National Curriculum Development Centre, and Local governments of Gulu, Nebbi, Kasese, Kaabong, Moroto, Maracha, Bushenyi and Oyam have been trained.

- c. The first volume of the national inventory on intangible heritage established as a tool for safeguarding and as an example for inventorying the intangible heritage of other communities in Uganda. A total of 61 elements have been identified and inventoried in the participating communities. Details of the elements in each community are indicated in the tables under the field work section within this report. This is therefore a solid foundation upon which more inventorying and safeguarding of ICH of all communities will be based for the benefit of the present and future generations.

- d. The general public and the participating communities in particular were informed about the importance of the intangible cultural heritage in the sense of the 2003 Convention. Several activities were carried out within the communities and through the media both print and electronic, at the local and National level. A number of People are now ranging from traditional bearers, practitioners, community members, local governments and other stakeholders are aware of the dangers of neglecting culture and the need to safeguarding it by carrying out inventories, encouraging deliberate transmission to the young ones in a more systematic and coherent manner.

- e. Each participating community has identified an element of intangible cultural heritage that is under threat. A nomination file has been prepared for each element for possible nomination and inscription on the UNESCO List of elements in need of urgent safeguarding. This will enable Uganda to increase on the number elements already recognised internationally, but also pave way for its revitalisation leading to improved viability.
- f. A databank of all information collected throughout the implementation period has been established. All pictures, videos and information on all inventoried cultures of the Alur, Acholi, Basongora and the Ik can be accessed through the Ministry website. This provides a point of reference to all those who would like to know element-by-element for further research and safeguarding.

3.0 Challenges

During implementation a number of challenges were faced during project implementation, however some of them were beyond control and others were managed through the PMC.

- i. In the training workshops, the Convention was found to be technical due to the low level of education of some of the trainers of trainers. Interpretation of the content and applicability to some members was difficult. Constant monitoring and mentoring on the inventorying was carried out to address this gap. Also noted that the time frame of one week is not enough.
- ii. Natural disasters in some communities. In March 2014, Nyamwamba River burst its banks cutting off access to the Basongora community for over a month. Rains in Karamoja region where the Ik community is situated made the roads impassable thus limiting accessibility to the Ik project area.
- iii. Two (2) members from Kasese trainers of trainers who are no longer part of the team. One among the Basongora joined Uganda Police Force, while the other went for further studies. One (1) community worker of the Ik passed on after a short illness.
- iv. Internal conflict among the indigenous communities near the project site of the Basongora in Kasese. Community meetings were minimized for some time delaying some activities of the project.
- v. Death of two field workers, one in Alur and another from the IK community.
- vi. The language of the IK people lacked a developed orthography thereby becoming very difficult to develop an inventory. In fact some of the elements were documented in English and a few were translated into the local language