



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

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Register of Best Safeguarding Practices

ICH-03 – Form

PROGRAMMES, PROJECTS AND ACTIVITIES BEST REFLECTING THE PRINCIPLES AND OBJECTIVES OF THE CONVENTION

**DEADLINE 31 MARCH 2017
FOR A POSSIBLE SELECTION IN 2018**

Instructions for completing the proposal form are available at:

<http://www.unesco.org/culture/ich/en/forms>

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

A. State(s) Party(ies)

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

Kenya

B. Contact person for correspondence

B.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for correspondence concerning the proposal. For multi-national proposals provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the proposal and for one person in each State Party involved.

Title (Ms/Mr, etc.): Mr

Family name: Maundu

Given name: Patrick

Institution/position: National Museums of Kenya / Ethnobotanist

Address: P.O. Box 40658 00100

Telephone number: +254 721983273

E-mail address: patrickmaundu@gmail.com

Other relevant information:

B.2. 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.

C. Title

Indicate the official title of the programme, project or activity, in English or French, that will appear in published material.
Not more than 200 characters

The success story of promoting traditional foods and safeguarding traditional foodways in Kenya

D. Geographic scope

Tick one box to identify whether the geographic scope of the programme, project or activity is essentially national, sub-regional, regional or international (the last category includes projects carried out in geographically non-continuous areas).

- national (within a single country)

sub-regional (more than one country)

regional (more than one country)

international (including geographically non-continuous areas)

E. Geographical location

Indicate the locations in which the programme, project or activity was or is being carried out.

Not more than 150 words

This activity has been implemented in many parts of Kenya but has focused more on Kakamega County among the Isukha people, Baringo County among the Pokot People, Nairobi's urban and peri-urban areas, Kisii and Kitui counties and Kenya's coast among the Mijikenda community groups.

F. Status

Tick one box to identify whether the programme, project or activity is completed or in progress at the time the proposal is submitted.

- completed

in progress

G. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the proposed programme, project or activity.

Not more than 150 words

The following communities, groups and individuals have been key in the activity:

The Isukha community of Kakamega County

The Pokot community of Baringo County

The Mijikenda Community of Kilifi and Kwale counties

Wangige community in peri-urban Nairobi

The following community groups are of particular interest.

Kyanika Adult Women Group (KAWG) in Kitui county and Kilifi Utamaduni Conservation Group (KUCG) in Kilifi County.

Some key individuals in the implementation of this activity have include: Patrick Maundu, Timothy Johns, Ruth Adeka, Yasu Morimoto, Eunice Mutemi, Judith Kimiywe, Mary Abukutsa-Onyango, Staline Kibet, Esther Bosibori, Augustus Odubo, Penina Mwangani, Josepha Karisa Fondo, Brian Silas Kapeta, Thomas Wainaina and Ziporah Ayuma

H. Domain(s)

Tick one or more boxes to identify the domain(s) of intangible cultural heritage covered by the programme, project or activity, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'others', specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of the intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s) ()

1. Description

Criterion P.1 requires that 'the programme, project or activity involves safeguarding, as defined in Article 2.3 of the Convention.' Article 2.3 states that "Safeguarding" means measures aimed at ensuring the viability of the intangible cultural heritage, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalization of the various aspects of such heritage'.

For sections 1.a and 1.b together, provide succinct descriptions of the programme, project or activity and its main components, describing what actually happened or is underway.

1.a. Background, rationale and objectives

Describe the situation that led to the creation of the programme, project or activity – what safeguarding needs were identified and by whom, and how priorities were identified and established. Identify the programme, project or activity's primary objectives.

Not fewer than 300 or more than 500 words

In Kenya, traditional foodways were under threat due to the pressure of modern lifestyles. Local foods were looked down upon and being associated with poverty and backwardness. Traditional

foods were being replaced by more modern, often fast foods that are less nutritious. The large diversity of local foods and all the culture and knowledge that are associated with it were at risk of getting lost. A decline in the food diversity and knowledge of use, meant loss of all associated benefits - nutritional and food security, health, ecological etc.

Loss of the local food species and the associated knowledge e.g. of utilization, meant that the younger people were progressively inheriting less diversity and knowledge from their elders. Many young people therefore were no longer familiar with the traditional foodways of their communities. This combined with the prejudice that local foods were for the old and the poor made them disinterested in them. Loss of food species diversity and the associated knowledge would lead to loss of knowledge about use i.e. how to grow or acquire the food, preparation (recipes) and the benefits associated with the food e.g. being good for pregnant mothers. This would have other ramifications including food and nutrition insecurity, loss of intangible cultural heritage, loss of varieties and ecological degradation in farms.

In 2007 Kenya ratified the Convention for the Safeguarding of the Intangible Cultural Heritage, and is committed to the identification and safeguarding of the living heritage practices and expressions present in her territory.

The activity reported here contains two main initiatives undertaken to safeguard intangible cultural heritage related to food and to promote traditional foods in Kenya - (1) The African leafy vegetables and traditional foods activities (1996-2006, 2008-2011) (2) Safeguarding the Traditional foodways of two communities in Kenya (Isukha and Pokot) (2009-2012). In both cases, priorities were set with representatives of specific communities and community based groups.

The first initiative was carried out by a multidisciplinary group and involved taking an inventory of traditional foods in Kenya. This was followed by documentation of use and related indigenous knowledge and practice among several communities in Kenya. Finally came a rigorous promotion of foodways with more focus on Nairobi which was viewed as a trend setter in food habits. Other activities such as training and capacity building were also carried out.

In the second case, UNESCO in partnership with local partners and in consultation with two communities (Isukha and Pokot), initiated a pilot project in 2009, Safeguarding traditional foodways of two communities in Kenya - namely, the Isukha of Kakamega County in western Kenya and the Pokot of Baringo County in the Rift Valley region. The project that was implemented under the auspices of the UNESCO/Japanese Funds-in-Trust for the Safeguarding of the Intangible Cultural Heritage aimed to (1) identify and inventory traditional foodways in partnership with primary school children (2) encourage these communities to appreciate traditional food practices, (3) raise awareness in Kenya about the threat of its traditional foodways, diverse foods and related knowledge.

1.b. Safeguarding measures involved

Describe the specific safeguarding measures the programme, project or activity includes and why they were adopted. Identify what innovative methods or modalities were involved, if any.

Not fewer than 300 or more than 500 words

1. The first initiative - the African leafy vegetable project and traditional foods initiative laid out a number of measures to counter the loss of local foods and associated knowledge.

i. Developing an inventory of local Kenyan foods:

This entailed a country-wide ethnobotanical survey on domesticated as well as wild foods. All data was deposited at KENRIK at the National Museums of Kenya.

ii. Documenting foodways:

Documentation of foodways targeted local knowledge, practices, beliefs, taboos and also how the food was obtained, stored, processed (recipes), responsibilities (gender issues) etc. Documentation was mainly done by community groups under the guidance of scientists. Groups included KAWG in Kitui and KUCG at the coast. After brief training on the use of the protocols, audio tapes and camera, pairs of group members went out to far places to interview

knowledgeable people especially their parents and grandparents then returned to their group to share experience and for compilation of the information.

iii. Promotion of local foods and awareness:

These activities were carried out in Nairobi. Nairobi was strategically chosen because firstly it has people from various ethnic communities and secondly, what goes on in Nairobi finally trickles down to the rural areas. Promotion was aimed at changing the negative image of traditional foods. Promotion took the form of cooking demonstrations, street and media campaigns, posters and leaflets showing the nutritional benefits of the foods and recipes.

iv. Training and capacity building:

These activities took many forms including training of data collectors, training for agricultural extension and graduate and postgraduate training.

2. In the second initiative (Foodways of the Isukha and Pokot people), the Department of Culture, National Museums of Kenya, Kenya Society of Ethnoecology and Bioersity International in collaboration with local leaders identified two communities -the Isukha, an agricultural group in Western Kenya and the Pokot – a predominantly pastoralist group in the Rift Valley region. Two primary schools were selected in each community to participate in documentation – Muraka and Shihuli in Isukha and Chemolingot and Churo in Pokot. Two teachers from each participating school and the local coordinators were trained in information gathering (interviewing and photography). The teachers in turn trained pupils mainly from class 5 to 7 (12-14 years). The pupils went out to interview their parents and relatives and to take photos. In Isukha, the pupils took photos of food crops as they worked in the farms while in pastoralist Pokot, pupils took photos of wild food as they took care of livestock. Each community identified a local project coordinator to compile all collected information.

From the information gathered, two foodways inventories and a photobook were published together with a book describing the methodology of foodways documentation. This book can be used as a guide to document foodways in other communities.

As part of the campaigns to raise awareness, each community organized a major food event in 2012 attended by local leaders and stakeholders. Raw and cooked food, utensils and agricultural tools were displayed. Participants were entertained with food songs, dance and plays.

1.c. Competent body(ies) involved

Provide the name, address and other contact information of the competent body(ies), and if applicable, the name and title of the contact person(s), with responsibility for the local management of the programme, project or activity.

Name of the body: Ministry of Sports, Culture and The Arts,

Name and title of the contact person:
Augustus Odubo, Researcher

Address: P.O. Box 49849, 00100 Nairobi, Kenya

Telephone number: +254 720785532

E-mail address: oduboaugustus@yahoo.com

Other relevant information: Others include: (1) Mr. Patel Muiruri, Kenya Society of Ethnoecology, C/o KENRIK, P.O. Box 40658, 00100, Nairobi, Kenya. Email: patelmuiruri@gmail.com. Mobile: +254714394437

2. Coordination on regional, sub-regional and/or international levels

Criterion P.2 requires that 'the programme, project or activity promotes the coordination of efforts for safeguarding intangible cultural heritage on regional, subregional and/or international levels'. Explain, if applicable, how the programme, project or activity has promoted such coordination. If the programme was or is conducted exclusively at a national level and has not involved such coordination, state so clearly.

Not more than 500 words

The programme was conducted at national level but experiences were shared internationally. The methods developed were documented in a book and have been shared and used for similar projects in Ethiopia and Burkina Faso and two other projects in Kenya.

3. Reflection of the principles and objectives of the Convention

Criterion P.3 requires that 'the programme, project or activity reflects the principles and objectives of the Convention'. Identify the specific principles and objectives of the Convention that are addressed by the programme, project or activity and explain how it reflects those principles and objectives in its conception, design and implementation.

Not fewer than 300 or more than 500 words

Traditional foods had been looked down upon and viewed as foods for the poor. Consuming them would in addition be seen as a sign of backwardness. The actions taken in this initiative were geared towards ensuring mutual respect for those consuming such food and appreciation for the food as well as understanding the cultural and nutritional value associated with the food.

Traditional foods are credited with high nutrition, species diversity and ecological benefits. The project promoted the function of traditional foodways in health and nutrition in the society and particularly in the use of traditional vegetables. Their high species diversity ensured diverse diets for nutrition and enjoyment. The agricultural practice of mixing food crops such as maize with creeping soil-covering types such as pumpkins and nitrogen fixing legumes (e.g. Crotalaria) ensured the soils retained moisture and fertility, resulting in the overall sustainability of their agricultural system. Traditional vegetables have now been integrated in many university teaching curricula, are part of research agenda of many research institutions and are being promoted by both county and national governments, being completely integrated into agricultural planning programmes. Research methodologies for documenting various aspects of foodways have been developed over time. These include participatory ethnobotanical methods and manual for documenting foodways which provide guidelines for accessing indigenous knowledge while respecting customary practices and the principles of prior informed consent. While attempts have been made to establish community resource centres to deposit information collected locally, the

Kenya Resource Centre for Indigenous Knowledge (KENRIK) at the National Museums of Kenya has been acting as a depository for such local knowledge and also facilitates access to such knowledge. Knowledge stored at KENRIK includes species diversity, knowledge of use including recipes and associated practices of acquiring food, storage, beliefs and taboos.

This project on documenting traditional foodways implemented in Isukha and Pokot endeavoured to safeguard the intangible cultural heritage related to knowledge and practices about food as well food acquisition, storage, preparation and use, benefits, taboos and beliefs, songs and dance.

Further the project tried to promote respect for the traditional foodways of the communities and groups concerned through school activities and community food fairs.

The project raised awareness at the local, national and to some extent, international level firstly through community fairs and secondly through publications that have been shared to institutions throughout the country in print form and in specific websites. The books are not only aimed at sharing the content but also the experience of safeguarding, promoting and raising awareness as well as the methodology used. The project involved local leaders and county officials including those in agricultural development and culture to ensure foodways are integrated in the county development agenda and programmes.

4. Effectiveness

Criterion P.4 requires that 'the programme, project or activity has demonstrated effectiveness in contributing to the viability of the intangible cultural heritage concerned'. Describe how the programme, project or activity has demonstrated such effectiveness and how it has contributed concretely to the strengthened viability of the heritage.

Not fewer than 300 or more than 500 words

Documenting the foodways

The foodways of some communities has been covered in greater detail. The activity carried out between 2010 -2012 in western Kenya and the Rift Valley regions resulted in the documentation of the foodways of the Isukha and the Pokot. The results of this work have been published and are available as hard copies and also in the internet.

Extensive documentation has also been carried out among coastal communities (mainly traditional fruits and vegetables) and a book Mboga za Watu wa Pwani (Vegetables of the Coastal People) published. Good documentation work has also been carried out in Kitui County in the eastern part of the country. Kyanika Adult Women Group in Kitui maintains a 700 page record of their food culture with focus on vegetables and gourds. A copy of this is available at Kenya Resource Centre for Indigenous Knowledge (KENRIK) at the National Museums of Kenya. KENRIK also maintains a database and several hundred records of recipes from different ethnic groups. It also maintains a traditional foods database with over 800 species of both cultivated and wild food plants.

Promotion of local foods and awareness: The programme of promoting traditional foodways in Kenya has been effective. There is evidence through published promotion material but above all, the most important achievement was the change of attitude, which sparked a chain of other activities including a boom of traditional foods in markets and restaurants. Many people no longer view traditional foods as foods of the poor and the less progressive as before due to rigorous promotion and awareness that has been created in recent years. Traditional foods have rather come to epitomize cultural pride and good health. The number of restaurants selling traditional foods in Nairobi and the number of retailers selling traditional foods including women and supermarkets selling vegetables has steadily grown in recent years as demand for these vegetables has risen.

Training and capacity building: Research and training on traditional foods has grown as evidenced by the number of students asking for seeds to carry out experiments on local foods and that many universities are currently offering courses on traditional foods and particularly vegetables within horticultural sciences. Training of farmers and extension staff has also been carried out mainly through partnership with CBOs and the Ministry of Agriculture.

5. Community participation and consent

Criterion P.5 requires that 'the programme, project or activity is or has been implemented with the participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

5.a. Participation of the community, group or individuals

Describe how the community, group or, if applicable, individuals concerned have participated in the programme, project or activity at all stages of its planning and implementation, including the role of gender.

Not fewer than 300 or more than 500 words

The work of Safeguarding traditional foodways has over the years been carried out in conjunction with community groups, in many cases, these taking the leadership.

The work of documenting traditional vegetables of coastal Kenya was championed by a community group known as Utamaduni Conservation Group and their publication, Mboga za Watu wa Pwani is available at the internet:

<http://www.biodiversityinternational.org/e-library/publications/detail/mboga-za-watu-wa-pwani/>

The work of documenting the indigenous knowledge surrounding the use of the bottle gourd in Kitui was led by Kyanika Adult Women's group and their work is available in various sites including the following:

<http://www.new-ag.info/06-1/develop/dev04.html>

<http://artmatters.info/2008/09/preserving-culture-through-art/>

The activity 'Safeguarding traditional foodways of two communities in Kenya' undertaken 2010-2012 in Kakamega County among the Isukha and in Baringo County among the Pokot involved school pupils to document traditional foodways. The work of the pupils was published in 3 volumes which are now accessible in the internet and also at the respective schools and communities. See Safeguarding Intangible Cultural Heritage: traditional foodways of the Isukha and Pokot communities at:

<http://www.biodiversityinternational.org/e-library/publications/detail/safeguarding-intangible-cultural-heritage-traditional-foodways-of-the-isukha-community-of-kenya/>

A fourth output of the work is 'A Practical Guide to Documenting Traditional Foodways' and is available at:

http://www.unesco.org/new/fileadmin/MULTIMEDIA/FIELD/Nairobi/Safeguarding_Intangible_Cultural_Heritage_a_practical_gu.pdf

The communities were fully involved in food fairs and street campaigns in the local towns to promote respect for the foods and to showcase their diversity and value. The activity covered both agricultural and wild foods.

5.b. Free, prior and informed consent to this proposal and involvement in its preparation

Submitting States Parties shall involve the community, group or, if applicable, individuals whose intangible cultural heritage is concerned in the preparation of the proposal. Describe below how they have participated actively in preparing and elaborating the proposal at all stages, including in terms of the role of gender. States Parties are reminded that the communities are essential participants throughout the conception and elaboration of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

The free, prior and informed consent for the proposal's submission from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as the language of the community concerned if its members use languages other than English or French.

Attach information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.

Not fewer than 150 or more than 250 words

The initiative, Conservation of the bottle gourd (Kitete) and documentation of related indigenous knowledge was implemented by Kyanika Adult Women Group (KAWG) in Kitui County. KAWG was involved from project development and took the lead in documentation. The project came to being when they voiced their concern to the National Museums of Kenya (NMK) and Bioversity International about the imminent loss of bottle gourd varieties and all the associated knowledge due to the introduction of plastic containers.

Documentation of African leafy vegetables and uses at Kenya's coast was done by Kilifi Utamaduni Conservation Group (KUCG) in collaboration with NMK and Bioversity International. KUCG had approached NMK with fears that younger people were not interested in the diverse traditional vegetables used by the Mijikenda and that the culture and knowledge associated with the vegetables were being eroded.

The project on documentation of foodways among the Isukha and Pokot was developed in consultation with local leaders. The community and schools took the lead in documentation of local foodways. In the Pastoralist Pokot, the community gave priority to documentation of livestock and wild gathered food while the agricultural Isukha gave priority to farm foods especially vegetables, chicken, termites and local grains. Most of the above activities were thus carried out by the communities themselves under the guidance of researchers. In cases where researchers were involved, a standard prior-informed consent form (see attached) was used..

5.c. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

- a. Name of the entity
- b. Name and title of the contact person
- c. Address
- d. Telephone number
- e. E-mail
- f. Other relevant information

1. Kyanika Adult Women Group, Kyanika village, Kitui.

Contact: Ms Peninah Mwangangi, coordinator KAWG. Mobile:+254722251829. Alternative contact: Ms Jemimah Kimonyi, Chairlady Mobile:+254720404744. Address: P.O. Box 165 Kitui.

2. Kilifi Utamaduni Conservation Group.

Contact: Joseph Fondo Karisa. P.O. Box 596, 80108, Kilifi. Mobile +254726438081.

3. Pokot contact for Documentation of Pokot Foodways: Mr. Brian Silas, head of documentation 0713364294. P.O. 76, Marigat. Email: silasbrian@yahoo.com.

4. Matumaini Women Group and Blantina Khabochi Group. P.O. Box 248 Khayega, Kakamega. Ziphora Ayuma, Coordinator and leader of documentation: +254723297036

6. Regional, sub-regional and/or international model

Criterion P.6 requires that 'the programme, project or activity may serve as a subregional, regional or international model, as the case may be, for safeguarding activities'. Describe how the programme, project or activity may serve as such a model for safeguarding activities, identifying the particular components, methods or practices that would be relevant in other contexts.

Not fewer than 300 or more than 500 words

The experience in this activity can serve as a regional model in a number of ways:

1. Sharing the lessons learned from this activity. Of particular interest would be lessons on how it has been possible to change people's perception of local foods and recipes - from poor man's food associated with backwardness to modern nutritious foods for all classes of people. Another area of interest would sharing experience in the documentation of traditional foodways.
2. Sharing methodologies e.g methods of involving communities and school children in documenting traditional foodways. These methods can be extended to other fields of interest including traditional medicine/health systems, building and construction and traditional games.
3. Providing space for learning including visits to groups involved and information storage centre at KENRIK, National Museums of Kenya. Kyanika Adult Women Group (KAWG) for example maintains a gourd museum for the many varieties of gourds and documentation about their cultural importance and use.
4. Providing support to institutions/ states that want to develop programmes for documenting their foodways and promoting respect for them.
5. Sharing literature and other outputs in keeping with agreed policy of sharing such information.

7. Willingness to cooperate in the dissemination of best safeguarding practices

Criterion P.7 requires that 'the submitting State(s) Party(ies), implementing body(ies), and community, group or, if applicable, individuals concerned are willing to cooperate in the dissemination of best practices, if their programme, project or activity is selected'. Describe their willingness to cooperate in such dissemination.

If you attach supporting evidence demonstrating such willingness, especially expressed by the community, group or, if applicable, individuals concerned, indicate below what evidence you are providing and what form it takes. Such evidence, if any, shall be provided in one of the working languages of the Committee (English or French), as well as the language of the community concerned if its members use languages other than English or French.

Not fewer than 300 or more than 500 words

The submitting state (Kenya) and the implementing body (National Museums of Kenya), researchers and representatives of all community groups involved in this activity have been contacted about their willingness to cooperate in the dissemination of this practice. None of these has objected to the idea, instead, many of the group representatives have expressed delight that their work could finally be shared with the international community.

8. Susceptibility to an assessment of results

Criterion P.8 requires that 'the programme, project or activity features experiences that are susceptible to an assessment of their results'. Provide concrete examples of assessments that have been or are being carried out.

Not fewer than 300 or more than 500 words

The impact of the African leafy vegetable work has been evaluated by a number of individuals and organizations interested in specific aspects of the outcomes and results and not necessarily ICH. Some of the reports are available at:

http://teca.fao.org/sites/default/files/technology_files/FSNL_Fact_sheet_AfricanLeafyVegetables-12oct2011.pdf

<http://impact.cgiar.org/pdf/170.pdf>

Results from these assessments conducted in 2007 showed that since 1997, when baseline surveys were conducted, interest in African leafy vegetables (ALVs) had increased tremendously along with production, consumption and marketing. Women still dominated most vegetable activities and were also the biggest beneficiaries. The women could now grow, sell and use the vegetables in their households without prejudice unlike before. Other big beneficiaries have been consumers who better access to traditional foods and particularly vegetables and can buy without worrying that others will look down upon them. Some urban people can now reconnect with vegetables that they only used to enjoy as they were growing up in rural areas. Availability of these vegetables will keep alive that deep traditional knowledge associated with the food.

The benefits and outcomes of this initiative are diverse and complex as one result often led to another. Although this initiative initially involved a few institutions including Bioversity International (coordinating office), the National Museums of Kenya, Ministry of Health, Universities and some CBOs and NGOs it generated interest, drawing more stakeholders and activities and therefore it is now hard to attribute any results to an individual organization or individual. A few facts however stand out:

- Attitudes towards traditional vegetables and local foods in general had changed significantly by 2006, the end of phase II of the programme. There was more respect given to users of traditional foods and overall consumption had increased – at household level and in restaurants.
- Women were the biggest beneficiaries – in terms of income, availability of vegetables
- Traditional leafy vegetables that had been neglected by researchers and national agricultural programmes were now a popular subject of research and extension

- Dietary diversity (and perhaps nutritional status) had been enhanced as there were more types of vegetables on the plate
- Seeds of traditional vegetables were more accessible and there was increased cultivation of previously wild species
- Traditional knowledge about the vegetables (including recipes) and the associated practices had been revived and become more widespread

9. Model for developing countries

Criterion P.9 requires that 'the programme, project or activity is primarily applicable to the particular needs of developing countries'. Describe how the programme, project or activity may be relevant to the needs of developing countries and appropriate to their circumstances, identifying the particular components, methods or practices that would be relevant to them.

Not fewer than 300 or more than 500 words

This activity is applicable to the needs of developing countries in a number of ways. Many communities in developing countries are endowed with a rich culture on food. While some communities may have a high regard for their foods and related traditions, many do not value their foodways and these stand to lose out in biodiversity, the related knowledge and practices and the benefits that are associated with these foods and culture. Actions, similar to those taken in Kenya are needed to safeguard these traditions - through identification, documentation/inventory, promotion and awareness creation and institutionalizing foodways in state agencies and institutions of learning. Developing countries also often suffer from food and nutrition insecurity which could be alleviated through maintaining diverse foods and diets. An important prerequisite for maintaining diverse diets and rich cuisine is preserving and documenting the knowledge that goes with the foods.

The capacity for documentation of traditional foodways and storage of the information is often a challenge. This might be due to lack of skilled staff, methods or proper equipment for surveys and data handling. Experience from Kenya however has shown that with minimal resources and training, communities could handle much of the documentation and with the spread of mobile phones in rural areas, this process can be both cheap and effective as recording and transmission of data is easy.

Quite so often, Governments are committed to the principles of ICH but implementation is often a challenge. Governments should however commit to support these activities especially with data storage facilities, nurturing institutions to take care of such data and having programmes that keep food traditions alive at community level.

10. Documentation


The documentation listed below is mandatory and will be used in the process of evaluating and examining the proposal. It will also be helpful for visibility activities if the programme, project or activity is selected. Tick the following boxes to confirm that related items are included with the proposal and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- documentary evidence of the consent of communities, along with a translation into English or French if the language of community concerned is other than English or French
- 10 recent photographs in high definition
- grant(s) of rights corresponding to the photos (Form ICH-07-photo)
- edited video (from 5 to 10 minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French
- grant of rights corresponding to the video recording (Form ICH-07-video)

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

The proposal 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 proposals, the document should contain the name, title and signature of an official of each State Party submitting the proposal.

Name:	JULIUS MANZI
Title:	PRINCIPAL CULTURAL OFFICER
Date:	31/03/2017
Signature:	

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

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