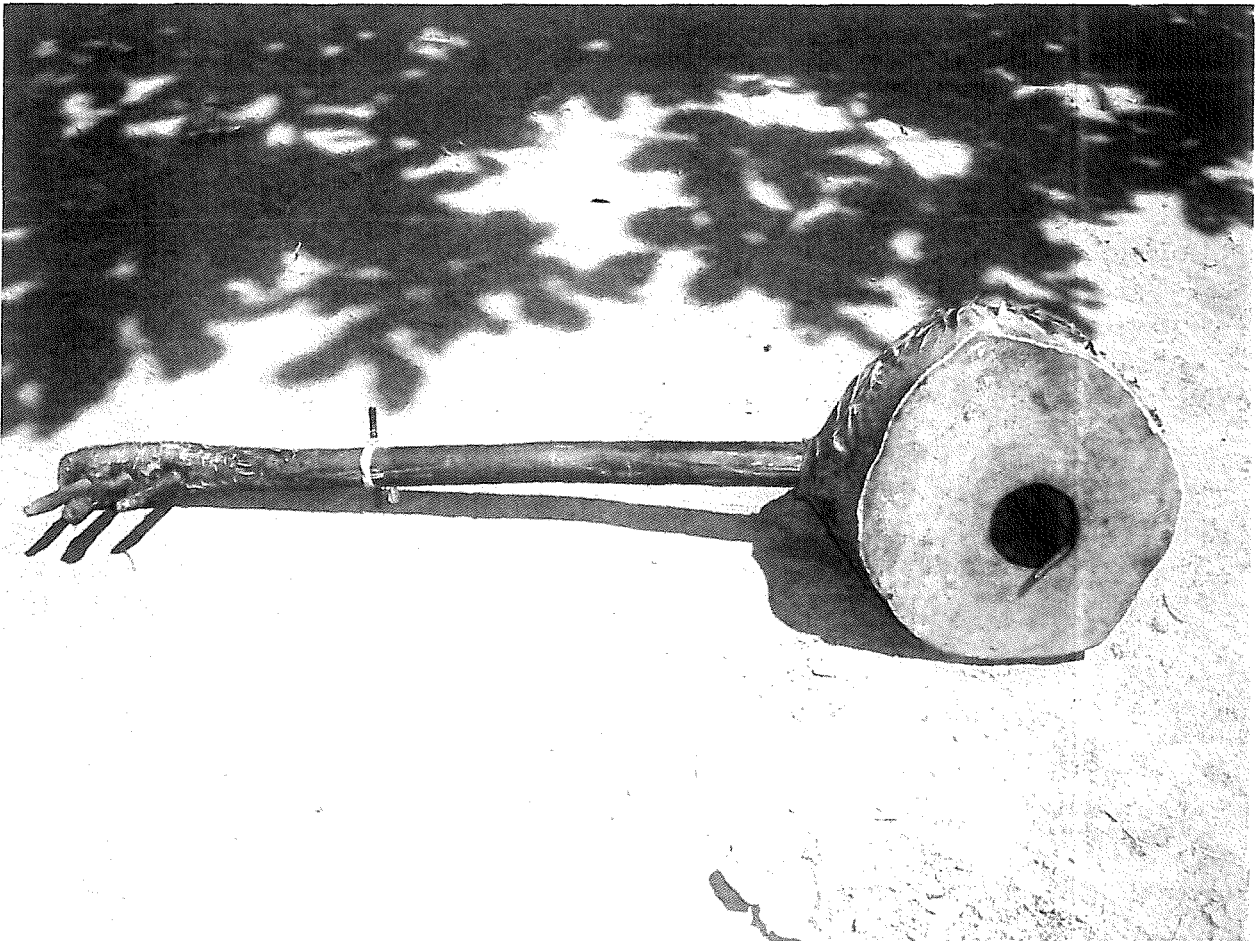


MALAWI NATIONAL COMMISSION FOR UNESCO

REPORT ON CONTRACT NUMBER 450018334

**Development of a National Inventory on Intangible Heritage of Malawi:
Northern Region**



September 2012 – April 2013

1. Introduction

According to the UNESCO World Commission on Culture and Development, heritage is the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or a social group. It is therefore, seen as what people have chosen to give and what the receiver wants to inherit. It can be natural or cultural, tangible or intangible.

The natural heritage consists of both flora and fauna of the area plus the splendid spectacular features e.g. islands, mountains, canyons, waterfalls and geysers such as hot springs. In many societies, religious beliefs are shaped by the things found in an area such as water, mountains and rivers.

Cultural heritage include not only arts and letters but also modes of life, the fundamental rights of a human being, value systems, traditions and beliefs. It includes material evidence and emotional features that have resulted from spiritual things, for example churches and graveyards. It also includes movable cultural objects such as ethnographic materials, archaeological objects, archival and library materials and works of art. Immovable cultural objects such as monuments, sacred/historical sites, prehistoric sites, structures like bridges, roads, cemeteries; expressive activities such as language, music and dance as well as drama and intangible heritage such as skills, folklores, rituals, intellectual property rights, beliefs, traditions and customs are all part of cultural heritage.

The “Intangible Cultural Heritage” (ICH) refers to non-physical heritage represented by practices, expressions, knowledge, skills as well as the instruments, objects and artefacts associated thereof, that communities, groups and in some cases individuals recognize as part of their cultural heritage. This intangible cultural heritage, which is transmitted from one generation to another is constantly recreated by the communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity of human creativity.

2. Rationale

The importance of preserving one’s culture cannot be overemphasized. A nation is identified by its cultural values, beliefs, customs and tradition. Elderly people are dying, thereby taking with them important cultural knowledge. There is need to preserve these for the sake of future generations; otherwise, they will go extinct without leaving any vestiges. Oral traditions, languages, craftsmanship, traditional knowledge about nature such as herbal medicine and seasonal customs, performing arts, festivals and customary practices such as marriages, funerals, initiations, installations and birth ceremonies, have to be documented and made known to the public. Besides, due to geographical and spatial separation, people living in different areas of the country are not knowledgeable of some cultural values, beliefs, customs and traditions as practiced by other ethnic communities.

It is in recognition of this need as well as in the course of implementing the UNESCO 2003 Convention for the Safeguarding of Intangible Cultural Heritage to which the Malawi Government acceded in 2010 that the Museums of Malawi in collaboration with Malawi National Commission for UNESCO with financial support from UNESCO Intangible Cultural Heritage Fund embarked on a project on the *Documentation of National Inventory of Malawi’s*

Intangible Cultural Heritage of the Northern Region. The project is a follow-up of a similar project carried out in 2006 which focused on the Southern and Central Regions of Malawi. The project in 2006 targeted eight major ethnic communities, namely: Lambya, Ngonde, Tumbuka, Ngoni, Tonga, Chewa, Yao, Lomwe and Sena while the current project also targeted eight ethnic communities namely: Bandyia, Lambya, Mambwe, Namwanga, Ndali, Nyakyusa, Nyiha and Sukwa.

3. Scope and Limitations

This project was aimed at documenting elements of Intangible Cultural Heritage of the eight ethnic communities in the Northern Region of Malawi. However, owing to financial constraints, it was not possible to visit every possible location within each ethnic community in order to have a wider coverage of the various elements of intangible heritage of the northern region. Therefore, the results of this project are by no means comprehensive or representative of all the rich cultural diversity that the Northern Region of Malawi is endowed with. Nevertheless, this project has contributed greatly to government's efforts to document Malawi's Intangible Heritage.

4. Broad Objective

The broad objective of the project was to contribute towards cultural development of the Malawian people through inventorying and safeguarding of the intangible cultural heritage.

5. Specific Objectives

The specific objectives of the study were as follows:

- a. To build the capacity of communities in conducting community-based inventorying of their ICH;
- b. To identify through field research among eight cultural communities in Malawi, elements of the five domains of ICH namely: 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 and; traditional craftsmanship. This is in observance of Article 12 of the 2003 Convention for the safeguarding of Intangible Cultural Heritage which states; 'To ensure identification with a view to safeguarding, each State Party shall draw up, in a manner geared to its own situation, one or more inventories of the intangible cultural heritage present in its territory. These inventories shall be regularly updated';
- c. To prepare a document with brief description of each element of intangible heritage identified in each domain and cultural community.

6. Expected and Achieved Results

By the end of the project, the following results were expected and achieved:

- a. It was expected that 30 youth would be trained in community-based inventorying technique in three days. However, it was realised that three days would not have the required impact. Therefore, a modification was made in which 12 youth who were either community-based and out of school, youthful traditional authorities or practitioners between 18 and 30 years, were trained on conducting community based

- inventorying of ICH for 10 days. This is going to ensure sustainability of the project as the community can carry out similar activities in future without outside assistance;
- b. It was expected that 40 elements of ICH would be documented from the combined eight cultural communities in Malawi namely; Bandy, Lambya, Mambwe, Namwanga, Ndali, Nyakyusa, Nyiha and Sukwa. However, due to the distances between the locations and the associated costs 32 elements were identified and documented through interview profile sheets, photographs, recorded interviews and videotaped sessions;
 - c. It was expected that one printed document and a documentary of the inventory of the documented ICH would be produced. Indeed one printed document and a documentary of the inventory both titled “Inventory of the Intangible Cultural Heritage of Malawi Volume 2” accompany this report. The document will enhance awareness of the diversity of the positive intangible cultural heritage and the need to safeguard them.

7. Activities

To achieve the intended results of the project, the following activities were carried out;

7.1 Preparatory Meetings

7.1.a Meeting on Project Plan

Four experts and other staff members of the Department of Culture, Museums of Malawi and National Commission for UNESCO met for one day to develop the project programme (see Appendix 1). The meeting was essential to establish unity of purpose and participation in the planning stage of the project. In total it involved 10 people.

7.1.b Meeting on Community Involvement

Each of the eight cultural communities have roots in a specific district in Malawi although over the years they have spread and mixed with each other across the country. Before the research team visited the specific locations it made preparations by making prior contacts and arranged for a meeting with the Chief and the prospective trainee youth. The trainee youth were identified by the Karonga Museum’s Youth Department. This was a modification of the original plan which had intended to involve the National Youth Council in the identification of the trainee youth. The Chief in turn contacted locally known practitioners and informants on the selected categories of intangible cultural heritage.

The purpose of the meeting was first to ensure community participation in the preparatory stage of the project, secondly to solicit verbal prior, free and informed consent from these leaders and practitioners, and thirdly to arrange for performance of the particular elements for recording purposes. The Chiefs who are the officially recognised custodians of the heritage were previously briefed about and are aware of the UNESCO Convention for Safeguarding of ICH and have previously expressed willingness for their communities to be involved in inventorying of their ICH.

DEVELOPMENT OF AN INVENTORY OF MALAWI

CONSENT FORM

The Department of Culture in conjunction with the Malawi National Commission for UNESCO is implementing a project on development of an inventory of **INTANGIBLE CULTURAL HERITAGE** for some selected ethnic groups in the Northern Region. This exercise is part of the effort by government to develop a national inventory of intangible Cultural Heritage.

You have been selected to provide information on some aspects or elements of Intangible Cultural Heritage of your area based on your knowledge, experience and expertise. The information will be used solely for the national effort aimed at safeguarding the Intangible Cultural Heritage and will not be used for commercial purposes.

We thank you in advance for cooperation and participation in the study.

If you accept to participate in this survey, please sign the declaration below.

I, MARTIN M. GUZA NGAMBI of my own free will, do hereby agree to participate in the above mentioned exercise. I have/have no restriction on the use of the data to be collected through this exercise.

Signature: [Signature]

Date: 03/02/2013

Name of the person obtaining consent: Anthony Simicase

Signature: [Signature]

Date: 03/02/2013

Sample of evidence of free prio and informed consent

7.2 Field Work

7.2.a Training on Community-based Inventorizing

The training of 12 youth and practitioners took place at one venue for convenience due to the weather and road conditions in the country side. The training which was for 10 days, took place a few days before the investigation/collection exercise. The first eight days were devoted to the theory component of the training and the last two days were devoted to a practical session which included identification by the trainees of elements for inventorizing. The training was conducted by Mr. Lovemore Mazibuko, a regional trainer on ICH and Mr. Christopher Magomelo a national trainer on ICH and Cultural Lens. Mr. Harrison Simfukwe and Ms. S. Singini assisted in translations from local languages to English. The theoretical session of the training had the following topics:

7.2.a.i. Presentation on introduction on the project

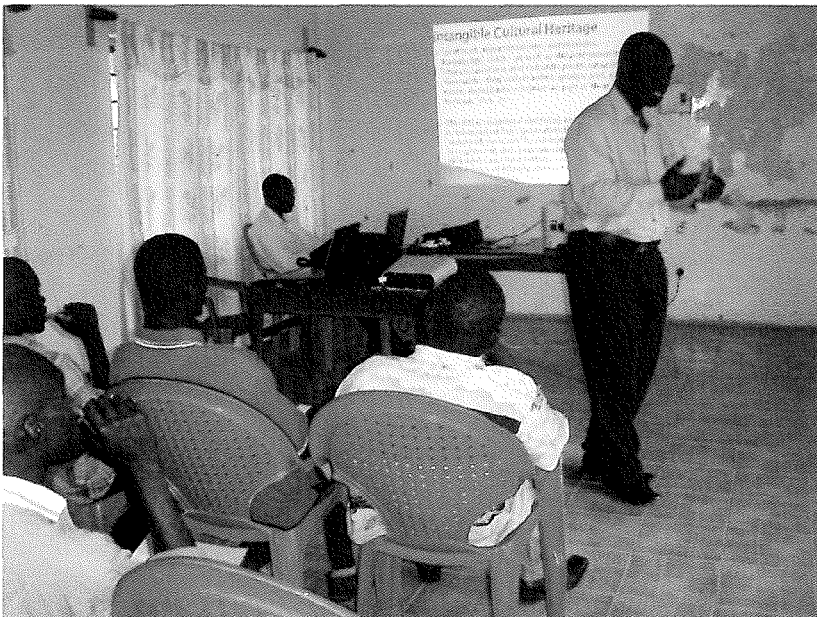
This topic was delivered by Mr. Magomelo in order to introduce the project fully to the trainees. This served to clarify the objectives and expected results of the project and the role of the trainees in achieving this.

7.2.a ii. Presentation on Intellectual Property (IP) and Intangible Cultural Heritage

Mr. Magomelo also delivered this topic. It focused on the definitions of IP, Copyright and their relevance to ICH. The topic proved to be very interesting to the trainees.

7.2.a iii. Presentation on 2003 Convention for Safeguarding of Intangible Cultural Heritage

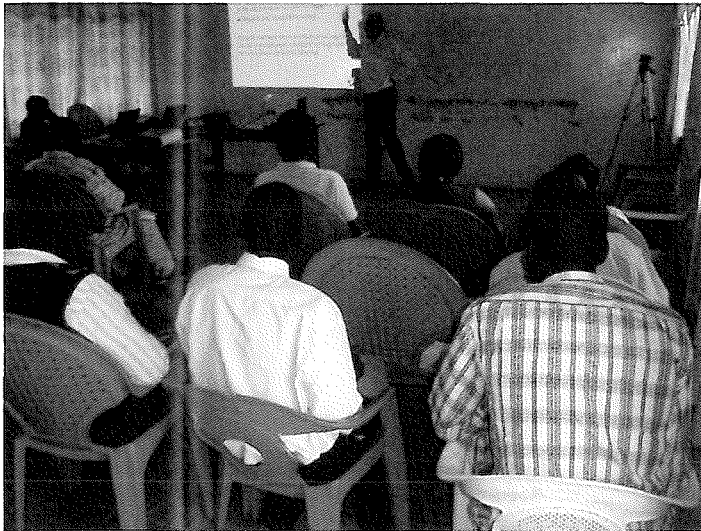
Mr. Mazibuko and Mr. Magomelo jointly delivered this topic which served to raise awareness among the trainees about the convention and its implications to communities. Translations were made of the definitions of the Convention's Key Terms, Characteristics, Domains and Threats of ICH into Ndali, Sukwa, Mambwe, Namwanga, Nyakyusa, Bandy, Nyiha and Lambya.



Mr. Harrison Simfukwe emphasizing a point in vernacular

7.2.a.iv. Presentation on ICH Research Method

Mr. Mazibuko delivered this topic focusing on the basic characteristics of a community-based inventorying technique. Community-based inventorying entails the participation of communities in the documentation of their own intangible cultural heritage. During this topic the UNESCO Outline on ICH Inventory Making was discussed in depth and then translations into local languages of the eight communities was made.

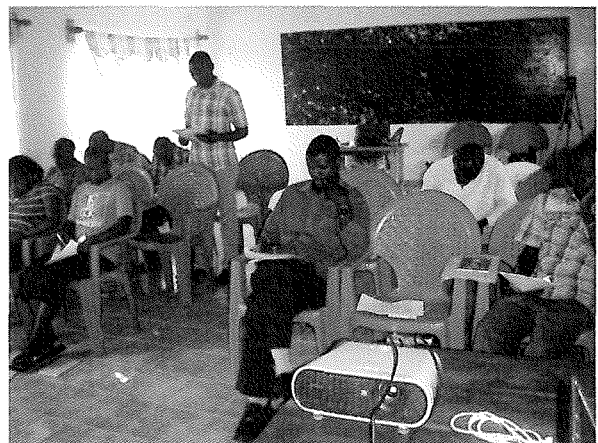


Mr. Lovemore Mazibuko, Regional Trainer on ICH, making the presentation

Under this topic trainees developed questionnaires for Dance, Food, Traditional Knowledge and Craftsmanship in English and translated them all into the local languages

7.2.a.v. List of ICH Elements to be documented

The trainees then developed a list of elements from their communities which they considered to reflect the identity of their particular ethnic communities. Part of the list is found in 7.2.b. below.

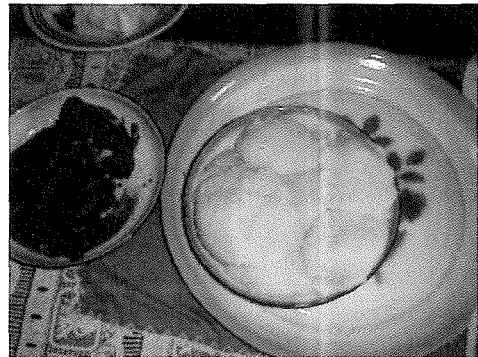


Participants were actively involved in the discussions

The following is a summary of Inventory of Selected Elements of ICH of Northern Region of Malawi Volume 2 (Note: The complete inventory is submitted separately in a document titled “Inventory of Intangible Cultural Heritage of Malawi Volume 2”)

7.2.b.i Ukupiya Ubughali – Bandy Community

To prepare Ubughali we gather maize flour, a pot, a cooking stick, plates, serving spoon, water and fire. We put a pot of water on the fire and let it boil. Thereafter, we add handfuls of maize flour whilst stirring until the mixture becomes porridge. We let the porridge boil further for some time. When the porridge has boiled enough, we add handfuls of maize flour while stirring until the porridge thickens to one’s liking. It is then served in plates and taken together with the relish.



7.2.b.ii Mwinoghe – Sukwa Community

In the *Chisukwa* language, the word Mwinoghe literally means ‘Let us enjoy ourselves fully’. Mwinoghe is a popular traditional dance among Sukwa of Chitipa District in the northern region of Malawi. It derived from Indingala, a ceremonial dance of the Ngonde people of Karonga. In its original form, Mwinoghe was performed for entertainment. The main percussion instruments used in the dance are one big drum called *Ing’ina* and two smaller ones called *Twana*. The dancers perform in two lines, boys on one side and an equal number of girls on the other facing one another.

During the performance, dancers clap hands, squat, wriggle and twist their bodies, to the rhythm of the drums.



7.2.b.iii Insengo- Lambya Community

Insengo is a tool used for slashing grass, clearing the bush and cutting poles. It is made from scrap metal pieces through forging. The craftsman collects a scrap metal, places it in the fire till it turns red and then hits it with a hammer into a curved shape.



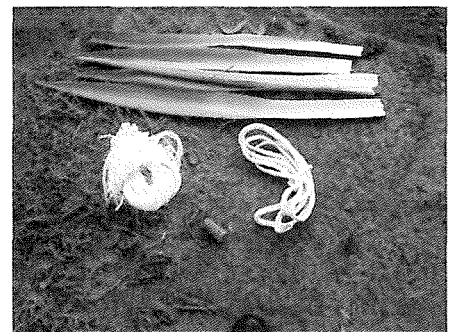
7.2.b.iv Ukuluka Umono - Bandy Community ✓

Umono is a traditional fish trap. It is made from midribs of palm tree leaves locally known as *Insyeti*. Other materials and tools required include ropes, saplings, an axe and a knife. The fish trap has two components, the main part of the trap and the entrance part. To make the main part of Umono, the craftsman cuts *Insyeti* which are joined with ropes into a mat. Then the edges of *Insyeti* mat are joined at one end to form a cylindrical shape. Rings of saplings are then placed inside the housing at desired intervals and fastened with ropes. The one end of the main part is tied and the other end is fixed with the entrance part which is made separately in such a way that when the fish enter the trap, they are unable to come out.



7.2.b.v Ukuluka ivingwe kufuma kukatani (rope making from sisal) – Bandy Community ✓

Ukuluka ivingwe ukufuma kukatani is the skill of making of ropes (*Ivingwe*) from sisal. Materials needed for making *Ivingwe* include a knife, a hoe, sisal leaf blades and water. The knife is used for cutting the sisal and removing thorns from the sisal blades while the hoe is used for removing the outer green layer of the sisal to obtain the sisal fibre. Water is sprinkled over the fibre to soften it. The rope is made by spinning sisal fibre. The rope is used for tying. But traditionally, the rope is used for tethering goats, cattle, and pigs.



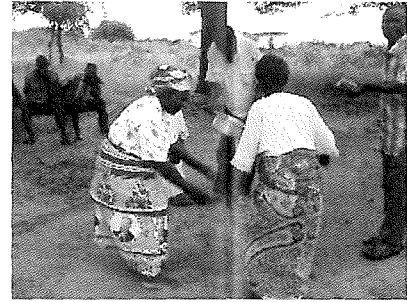
7.2.b.vi Ukupiya Chiponde (Knowledge on preparing Chiponde) – Bandy Community ✓

Chiponde is a mixture of mashed sweet potatoes and beans. It is a traditional food for the Bandy community of Chitipa District. Peeled potatoes and beans are boiled separately and later mixed and mashed together. *Chiponde* can also be made from cassava and beans.



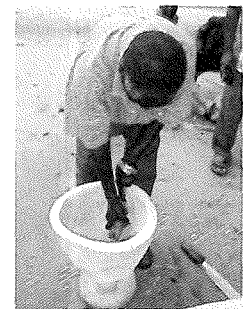
7.2.b.vii Ukwimba Ingwaya (Bulumba) – Bandy Community ✓

Ingwaya is a traditional song and dance performed for entertainment by both men and women among the Bandy community from Chitipa District. They use two pots with maize grains inside which are shaken to produce musical sound. These instruments are played by men while women sing and dance to the tune.



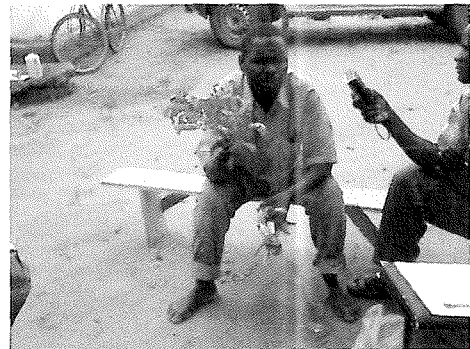
7.2.b.viii Ukubaza Ituli – Bandy Community ✓

Ituli is the Bandy word for mortar. A mortar is a tool which is used together with a pestle for pounding. It is made from a tree trunk using a big and a special axe called *Kambizo*. A round hole is made on the top side of the trunk. Thereafter, the *Kambizo* is used to smoothen the hole. The outside is made into a V-shape with a base like an inverted cone.



7.2.b.ix Namayoka herbal medicine – Bandy Community ✓

Namayoka is a herbal medicine whose name derives from the plant called *Namayoka*. The medicine is used to treat various health problems such as stomach pain, loss of appetite, stomach upset and purging, Syphilis, worms and the swelling of legs. The medicine is processed from the root of the plant. The process involves soaking roots in water boiling and cooling it before it is administered to a patient. Adults take three teaspoons of *Namayoka* three times a day while children take about half the dosage.

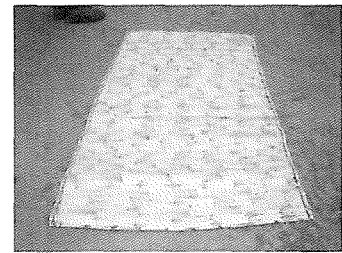


7.2.b.x Ukusumbila – Lambya Community ✓

Ukusumbila is a social practice of giving offerings to God through ancestral spirits to allow the community to start eating cow pea and pumpkin leaves. According to Lambya custom, nobody is allowed to eat cow pea and pumpkin leaves that have grown from the early rains until elders go to the shrine to make the offerings. Once the elders return from the shrine, the Chief makes a declaration for people to start eating the vegetables. If one goes against the tradition, something mysterious happens to them, for instance lightning strike or snake bite. Elders who go to the shrine are obliged to refrain from sexual activities a day before the offering.

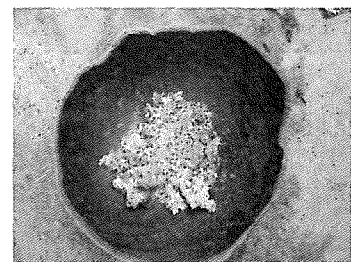
7.2.b.xi Ukusona Ichibonde – Lambya Community ✓

Ichibonde is a Lambya name for mat made from reeds. The reeds are sliced into pieces. The sliced reeds are then dried in the sun for some days. When they are completely dry, they are soaked in water for at least 24hrs. The sliced reeds are then sewn together with strings to form a carpet like form. Mats are used for sleeping on, burial ceremonies, drying maize flour, etc.



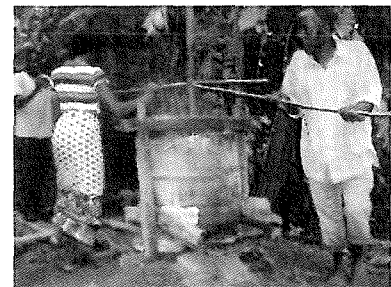
7.2.b.xii Ukuchemeka Chengwe – Mambwe Community ✓

Chengwe is the Mambwe traditional seasoning medium. It is made by filtering ashes of burnt dried banana pseudostems or palm tree fruit stalks through a container locally known as *Inchemeko*. *Chengwe* is used in place of soda and salt. *Chengwe* is applied when cooking vegetables such as okra, cow pea leaves, beans and mushrooms.



7.2.b.xiii Ukwengula Magwese – Nyaskyusa Community ✓

Ukwengula magwese is the process of extracting oil from the fruit of a palm tree. The process involves boiling the palm fruits in a big container and then squeezing them in a hand-propelled wheel drum. The extracted oil is collected into a container.



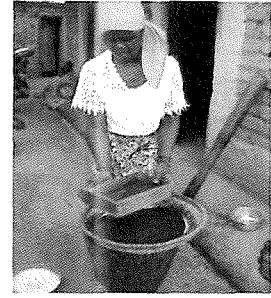
7.2.b.xiv Amang'oma – Nyakyusa ✓

Amang'oma is a variant of Malipenga dance that is performed by the Nyakyusa people of Karonga District in the northern part of Malawi. The dance is performed by men only who use sticks and perform elaborate foot movements. The dancers wear uniform comprising white shirts with multicoloured ribbons, white short trousers, and matching stockings and shoes. The instruments used in the dance consist of the big drum called *Ing'ina*, two smaller ones known as *Pelekete*, a flute known as *Tenala*. The team leader usually holds a fly-whisk. Amang'oma is performed during celebrations, funerals, chief's installation ceremonies and just for entertainment.



7.2.b.xv Ukupanga Ukahaba – Ndali Community ✓

Ukupanga Ukahaba is the traditional way of processing coffee among the Ndali community of Misuku Hills in Chitipa District. The process starts with picking of *Mbuni* (coffee beans) from the garden and drying them. The dry *Mbuni* are pound and winnowed to remove the shells. *The Mbuni* are roasted to deep brown colour and pound again into powder and sieved to get fine *Kahaba* (coffee).



7.2.b.xvi Ukumata Insontha – Nyiha Community ✓

Ukumata Insontha is a ChiNyiha phrase for the process of making clay pot. The Nyiha community is found in Chitipa District in the northern part of Malawi. The procedure for making *Insontha* is that the clay soil locally known as *Ibumba* is softened with water. *Ibumba* is then shaped into a round base and several coils are added on top. Thereafter a piece of reed is used to press the inside and expand the body. When it has got its final shape, a bowl with a neck, it is smoothed both outside and inside. Thereafter, the pot is dried first in the air and later in the sun before it is burnt. The pot is used for cooking.

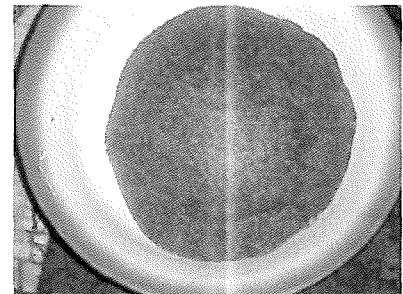


7.2.b.xvii Ukweleka Ichimphele – Mambwe Community ✓

Ukweleka Ichimphele is a Mambwe expression for the traditional method of preparing mashed cow peas locally known as *Ilanda*. *Ichimphele* can also be prepared from dry beans. The process involves grinding the cow peas on the grinding stone and pounding them in a mortar to remove the bean coat. Thereafter, the peas are winnowed, cooked and mashed.

7.2.b.xviii Ukuzwa Insima ya Malezi – Mambwe Community ✓

Ukuzwa Insima yaMalezi is a ChiMambwe version of preparing Nsima from millet flour. The millet flour is made from grinding millet using grinding stones. The process involves boiling water, adding millet flour and stirring until the porridge thickens up.



7.2.b.xix Insendemule Dance – Nyiha Community ✓

Insendemule is a traditional dance performed by the Nyiha of Kameme Area in Chitipa District. It is performed when the Chief leaves the village and on return as sign of authority. However, it can also be performed during funerals of important members of the society, Christmas festival, chief's installation, after millet harvest and during beer-brewing for *Umutomolo* (beer) festival. The dance is only performed with consent from the chief. Dancers



perform in a circle to the rhythm of three drums and a whistle. The drums are hung on a forked pole. There is no handclapping. Sometimes dancers carry leaves as they dance in a circle

7.2.b.xx Ukuteleha Upupwe – Nyiha Community ✓

Upupwe is a vegetable obtained from leaves of a *pupwe* pupwe plant. The process of preparing pupwe vegetable is referred to, in ChiNyiha, as *Ukuteleha Upupwe*. The preparation of Upupwe starts with plucking the leaves from the plant. The leaves are dried and pound into powder. Pupwe is then mixed with water and a sizeable amount of *uchengwe* (traditional soda) is applied. After that the mixture is boiled for a few minutes.

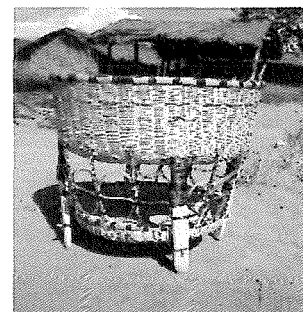
7.2.b.xxi Babatoni – Namwanga Community ✓

Babatoni is a hand-made traditional musical instrument that combines a drum and a guitar. It use fibre strings, nylon thread or wire tied to wooden board. The Babaton is played by two people one plucking the strings while seated on the drum and the other beating the drum.



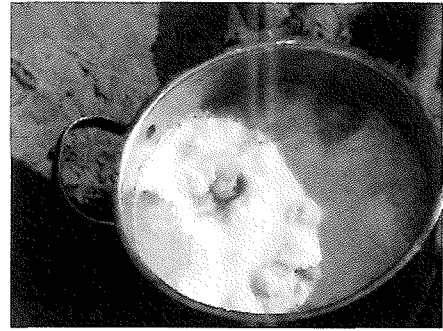
7.2.b.xxii Ukuluka Ivise – Namwanga Community ✓

Ukuluka Ivise is the craft of making baskets. Baskets can be made from various materials including *insyeti* (midribs of palm leaves) by weaving. The *insyeti* are woven starting with the base and all ends are bent up to form the body. The Ivise is used for various purposes including carrying farm produce and keeping household utensils.



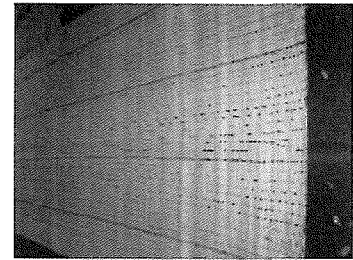
7.2.b.xxiii Ukwenga Umunkhoyo – Namwanga Community ✓

Ukwenga Umunkhoyo is the process of making a non alcoholic drink known as *umunkhoyo*. *Umunkhoyo* derives its name from the *Munkhoyo* plant. The process involves adding crushed *Munkhoyo* roots to already maize flour porridge. The mixture is then sieved to obtain *Munkhoyo* drink. Additives such as sugar may be applied to one's taste.



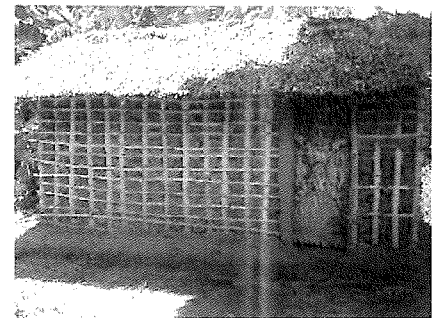
7.2.b.xxiv Ukuluka Manyasa – Nyakyusa Community ✓

Ukuluka Manyasa is the Nyakyusa term for the making of traditional mats. *Manyasa* can be made in various sizes depending on the intended use. They are used for various purposes such as drying food stuffs, sleeping on, sitting on and drying harvested food stuffs such as rice. The big and long mats are called *nkwera* while the small ones are known as *intefu*. Manyasa are made from banana leaf stalks which cut and split into required sizes before being woven into mats. Dye can be used for colour and various designs.



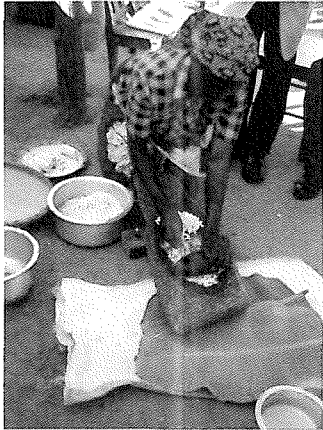
7.2.b.xxv Ukupanga Inyumba sya Malasi – Nyakyusa Community ✓

Ukupanga inyumba sya Malasi is the Nyakyusa art of building houses using bamboo and mortar. The art starts with cutting the bamboos into good sizes. Any bent bamboos are straightened. Some are fixed in the ground and others are tied together and then mud is applied to the bamboo gitter. The mudding is sometimes done on one side, either outside or inside the house or on both sides. Thereafter, a roof is made and thatched with grass. The rafters are also bamboo poles. Bamboo houses can be of any size ranging from one roomed to several roomed and even upstairs houses.



7.2.b.xxvi Ukupiya Ichipipi – Ndali ✓

Preparing *ichipipi* involves crushing green maize grain and boiling the mush in green banana leaves until it's cooked.

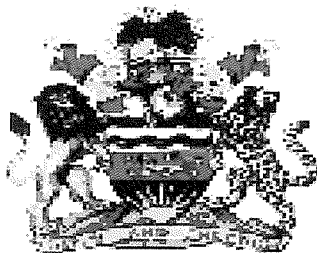


7.3. Monitoring, Reporting and Evaluation

This activity entailed arranging the collected information and compiling the inventory progress and financial reports. Mr. Magomelo was responsible for finalising the inventory document as well as the compilation of the periodic evaluation reports and the final progress report. Dr. Mkandawire and Dr Gomani-Chindebvu conducted spot-checks to validate the monitoring reports.

APPENDIX

1. Project Implementation Programme



DOCUMENTATION OF INTANGIBLE CULTURAL HERITAGE OF MALAWI-NORTHERN REGION: COMMUNITY-BASED INVENTORYING.

FUNDED BY UNESCO

21ST JANUARY – 14TH FEBRUARY, 2013 – CHITIPA, KARONGA NORTHERN MALAWI.

PROGRAMME

DATE	CONTENT	TIME
	Training	
	Sunday, 20th January	12:00 –
	Arrival of participants	
Day 1	Monday, 21st January	
	Registration of participants	08:00 – 09:00
	Briefing about the project (Magomelo)	09:00 – 10:15
	Group photograph	10:15 – 10:30
	TEA BREAK	10:30 – 11:00
	Introduction of participants (Mazibuko)	11:00 – 12:00
	Understanding UNESCO (Magomelo)	12:00 – 12:30
	LUNCH	12:30 – 13:30
	Presentation on definition of Culture, What a Convention is (Magomelo)	13:30 – 15:00
	TEA BREAK	15:00 – 15:30
	UNESCO Conventions on Culture (Mazibuko)	15:30 – 17:00
Day 2	Tuesday, 22nd January	
	Presentation on 2003 Convention (Mazibuko)	08:30 – 10:30
	TEA BREAK	10:30 – 11:00
	Translating the 2003 Convention (Group work) (Mazibuko & Magomelo)	11:00 – 12:30
	LUNCH	12:30 – 13:30
	Group work reports (Mazibuko)	13:30 – 15:00
	TEA BREAK	15:00 – 15:30
	Group work reports (continued) (Mazibuko)	15:30 – 16:30
	Consolidating all translations into one document (Mazibuko)	16.30 – 17:00
Day 3	Wednesday, 23rd January	

	Definition of ICH and Characteristics of ICH (Magomelo)	08:30 – 10:30
	TEA BREAK	10:30 – 11:00
	Translating the definition of ICH and its characteristics (Mazibuko)	11:00 – 12:30
	LUNCH BREAK	12:30 – 13:30
	Group work reports (Mazibuko)	13:30 – 15:30
	TEA BREAK	15:30 – 16:00
	Presentation on ICH and intellectual property rights (Magomelo)	16:00 – 17:00
Day 4	Thursday, 24th January	
	Presentation on ICH Domains (Mazibuko)	08:30 – 10:30
	TEA BREAK	10:30 – 11:00
	ICH domains continued ...	11:00 – 12:30
	LUNCH BREAK	12:30 – 13:30
	Translating ICH Domains into local language (Mazibuko)	13:30 – 15:30
	TEA BREAK	15:30 – 16:00
	Group work reports	16:00 – 17:00
Day 5	Friday 25th January	
	Threats to ICH (Group work) (Mazibuko & Magomelo)	08:30 – 12:30
	TEA BREAK	10:30 – 11:00
	Threats to ICH (Group reports) (Mazibuko & Magomelo)	11:00 – 12:30
	LUNCH BREAK	12:30 – 13:30
	Safeguarding Measures (Magomelo & Mazibuko)	13:30 – 15:00
	TEA BREAK	15:00 – 15:30
	Safeguarding Measures, continued ...	15:30 – 17:00
Day 6	Saturday 26th January	
	Translating Safeguarding Measures (Group work) (Mazibuko)	08:30 – 10:00
	TEA BREAK	10:00 – 10:30
	Group work reports (Mazibuko)	10:30 – 11:30
	Consolidating group work reports into one document (Mazibuko)	11:30 – 12:30
	LUNCH BREAK	12:30 – 13:30
	Designing an inventory: who to ask, how to begin, and what to ask (M & M)	13:30 – 15:00
	TEA BREAK	15:00 – 15:30
	Designing an inventory: structure of the inventory (UNESCO Outline) Mazi..	15:30 – 17:00
Day 7	Sunday 27th January	
	How to operate digital cameras (Perekamoyo and Magomelo)	08:30 – 10:00
	TEA BREAK	10:00 – 10:30
	Basics of operating video cameras and voice recorders (Perekamoyo)	10:00 – 12:30
	LUNCH BREAK	12:30 – 14:00
	Briefing on research sites (Simfukwe and the Community member)	14:00 – 15:00
	TEA BREAK	15:15 – 15:30
	Field work logistics (two teams to be formed) and developing sample questionnaires) (Mazibuko & Magomelo)	15:30 – 17:00
Day 8	Monday 28th January	
	Field work (Group A) – Traditional dances, games (Mazibuko) Field work (Group B) – Social practices, rituals, taboos & festive events	08:30 – 12:30

	LUNCH BREAK	12:30 – 13:30
	Field work debriefing: reports from Team A (All research officers)	13:30 – 15:00
	TEA BREAK	15:00 – 15:30
	Field work debriefing: reports from Team B (All research officers)	15:30 – 17:00
Day 9	Tuesday, 29th January	
	Field data processing (transcribing, translating, archiving of inventoried data) (Simfukwe, Singini, Mazibuko & Magomelo)	08:30 – 12:30
	LUNCH BREAK	12:30 – 13:30
	Field data processing (transcribing, translating, archiving of inventoried data) (Simfukwe, Singini, Mazibuko & Magomelo)	13:30 – 15:00
	Field data processing (transcribing, translating, archiving of inventoried data) (Simfukwe, Singini, Mazibuko & Magomelo)	15:30 – 17:00
	Revising the inventory framework and making necessary changes Organizing research data (Mazibuko)	
	Workshop evaluation (All participants)	
	Closing ceremony (Magomelo)	
	Field work	
Day 10	Wednesday, 30th January, 2013	
	Presentation of certificates and programme for field work (Mazibuko & Magomelo)	08:00 – 08:30
	Traveling back to communities – trainees	
Day 11	Thursday, 31st January, 2013	
	Contact communities (trainees)	
	Archiving data	
	Typing and printing of questionnaires in local languages	
Day 12	Friday 1st February 2013	
	Contacting communities (Simfukwe)	
	Typing corrections of translations – Sukwa and Nyiha	
Day 13	Saturday, 2nd February 2013	
	Document ICH of Lambya community	12.00-17.00
Day 14	Sunday, 3rd February 2013	
	Transcription of Lambya ICH recordings	8.00-10.00
	Document ICH of Bandy community	12.00-17.00
Day 15	Monday, 4th February 2013	
	Transcription of Bandy ICH recordings	8.00-10.00
	Document ICH of Mambwe community	12.00-17.00
Day 16	Tuesday, 5th February 2013	
	Transcription of Mambwe ICH recordings	8.00-10.00
	Document ICH of Nyiha community	12.00-17.00
Day 17	Wednesday, 6th February 2013	
	Transcription of Nyiha ICH recordings	8.00-10.00
	Document ICH of Namwanga community	12.00-17.00
Day 18	Thursday, 7th February 2013	
	Transcription of Namwanga ICH recordings	8.00-10.00
	Document ICH of Ndali community	12.00-17.00

Day 19	Friday, 8 th February 2013	
	Transcription of Ndali ICH recordings	8.00-10.00
	Document ICH of Sukwa community	12.00-17.00
Day 20	Saturday, 9 th February 2013	
	Traveling to Karonga	8.00-10.00
	Document ICH of Nyakyusa community	12.00-17.00
Day 21	Sunday, 10 th February 2013	
	Transcriptions of Nyakyusa ICH recordings	8.00-17.00
	Translations of transcriptions from local languages to English	12.00-17.00
Day 22	Monday, 11 th February 2013	
	Translation of transcriptions from local language to English	8.00 -17.00
Day 23	Tuesday 12 th February 2013	
	Translation of transcriptions from local languages to English	8.00-17.00
Day 24	Wednesday 13 th February 2013	
	Traveling to Lilongwe	
Day 25	Thursday 14 th February 2013	
	Traveling to Blantyre	

END OF PROGRAMME

2. Inventorying Team

a. Supervisors

- i. The Executive Secretary for National Commission for UNESCO – Francis Mkandawire PhD
- ii. Director of Culture – Elizabeth Gomani-Chindebvu PhD

b. Survey Team

- i. Senior Curator of Ethnography, Museums of Malawi, Regional Trainer on ICH- Mr. Lovemore Mazibuko
- ii. Assistant Executive Secretary for Culture, National Commission for UNESCO- Mr. Christopher Magomelo
- iii. Officer-in –Charge, Karonga Museum - Mr. Harrison Simfukwe
- iv. Officer-in-Chrage, Museums of Malawi, Mzuzu Branch- Mrs. Singini

c. Youth and Traditional Authorities

	Name & Contact No.	Ethnic Group	Location	Traditional Authority (TA) and Contact No.	Chief & Contact No.
1	Lefted Msukwa 0995152382	Ndali	Misuku Centre, Ichinga, Iponjola, Sokola, Ighughu	Chief Mwenemisuku 0884300124 0884175649	VH Mwandisi III 0884366019
2	Kettness Kayange 0997342189 0882567316	Sukwa	Chisansu, Chibanda Naching'anda/Chibula, Kapoka and Kasaghala	Chief Mwenemisuku 0884175649/0884300124	GVH Mwenechipwer 0884043403
3	Anthony Titus Simovwe 0881494796/0996 975083	Bandyia	Ibanda, Lufita, Namatubi, Zambwe, Kanyenjere, M'bunga, Tondola and Chendo	Senior Chief Mwabulambya 0884246237 0993708205	SGVH Mwenibanda 0996588221 0882977621
4	Frecious Kameme 0997340738	Namwanga	Nsumbo Village, Sopelera	Senior Chief Kameme 0996170110 0888486039	Village Headma Adamson I
5	Bertha Muchile Simfukwe 0888848033 0997775488	Mambwe	Chitipa Boma	Senior Chief Mwabulambya 0884246237 0993708205	VH Loka Simpokolwe
6	Stephen Simunthala 0994347943	Namwanga	Chitipa Boma, Kapere, Chiwanga, James kameme and Malukwa Rueben II	Senior Chief Kameme +265999414697/8884860 39	VH Kameme
7	Eunice Nakamba Siame 0996170110	Nyiha	Kameme Centre, Kamiza, Chilola, Zamamba	Senior Chief Kameme +265999414697/8884860 39	VH Kameme

8	Kyalamboka Kasebwe 0999762004	Nyakyusa	Iponga-Kasebure Katininda, Kitwika, Songwe area,	Chief Mwakaboko 0884246239	GVH Mwangulukulu 0881436227
9	Gracious Sichula 0994814110	Nyiha	Kameme Center	Chief Kameme 099414697 0888486039	Senior Group Village Headman Kameme
10	Stowe Redson Nyondo 0999463473 stowenyondo@yahoo.com	Lambya	Chitipa Boma Chitipa CCAP	Senior Chief Mwabulambya 0993708205	Group Village Headman Mukombanyama
11	Manuel J. Msukwa (Group Village Headman) 0884043403	Sukwa	Chipwela, Kapoka, Malamula, Kasaghala, Sokola	Chief Mwenimisuku	Group Village Headman Mwenichipwela 0884043403
12	Christopher Msukwa (Village Headman) 0884366019	Ndali	Misuku Trading Center	Chief Mwenemisuku	Village Headman Mwandisi III 0884366019 0881468676 0753526580

3. Sample of the Tool Used in Data Gathering

QUESTIONNAIRE FOR INVENTORYING TRADITIONAL CRAFTSMANSHIP

(in Chisukwa language)

SECTION A: Personal Details of the Interviewee/Respondent

Izina: _____

Imaha: _____

Mwanavuli/Mwanthanda: _____

Asenzizitwe /Asenzite: _____

Uluho: _____

Ahaya: _____

Umwene: _____

Boma: _____

Ubumanyi: _____

Ubudindo: _____

Ishipanga: _____

Adilesi: _____

SECTION B: DETAILS

1. Bupulukusi buli bwe muli nabo ubwa kukugomba ivinthu munkhaya umu?

2. Bupulukusi bwe mwayanga tukwanza tumanye nkhani ivya _____.

Vikafumilila kwi?

3. Bwe bawenu be bakugomba?

4. Mukugombaga habaliro buli?

5. Vikupanjiwa ahabalilo buti pamwaha?

6. Vikugombwa bulu buli lingania hansi ahagombelengati amiho, injere izya nukunozyanozya?

7. Ka amiho injere izya hagombere nukunozyanozya bwabala ukujendelela?

8. Ka ivyakugombwa bakubombelaga shoni sona bakubombela buli buli?

9. Mukubombelaga viliro buli pakugomba?

10. Mukuvyagaga kwi ivibombolo ivyakugombela?

11. Buzye iviliro ivyakugombela vikwajikwa?

12. Mfundo buli zye zilipo izyakusunjulila ubupulukusi ukuti bujendelele?

13. Nthamio buli zye mukuhomana nazyo pakujendelezuya ubupulukusi ubwakugombagomba?

14. Buzye umunthu wonthi akwitishiziwa ukugombagomba?

15. Pali amiho gamo gega kuhanizya pamo ukwitishizya ukuti umunthu wonthi agombaje?

16. Vilipo vimo vyevikugalushizya ukujendelera ukupanga?

17. Pali bamu abanthu pamo utubungatila beba/twetu kusendako ulubazu pakukwesya nyakugomba? Inga balipo/tulipo buli buli?

18. Galipo gamo amabuku pamo amapicha gegakuyaga ivya hagombe?

19. Galipo gamo amazwi agakonjerezya?

