



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

# International Assistance

ICH-04-Report – Form

## INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

### FINAL NARRATIVE REPORT

Beneficiary State(s) Party(ies): Uganda

Project title:	"Community-self documentation and revitalization of ceremonies and practices associated with Empaako naming system in Uganda"(file no.01210)
Time frame:	Starting date: 23/02/2018      Completion date: 30/11/2019
Budget:	<p style="text-align: right;">Total: US\$291,060</p> <p><i>Including:</i></p> <p style="text-align: right;">Intangible Cultural Heritage Fund: US\$232,120</p> <p style="text-align: right;">State Party contribution: US\$39,100</p> <p style="text-align: right;">Other contributions: US\$19,840</p>
Implementing agency (contracting partner or UNESCO Field Office):	Engabu Za Tooro – Tooro Youth Platform for Action
Contact person:	<p>Title (Ms/Mr, etc.): Mr.</p> <p>Family name: Rwagweri</p> <p>Given name: Stephen</p> <p>Institution/position: Engabu Za Tooro – Tooro Youth Platform for Action / Executive Director</p> <p>Address: P.O.Box 886, Fort Portal Uganda</p> <p>Telephone number: +256-772-469751</p> <p>E-mail address: engabuzatooro@gmail.com</p>
Partner agency (in the case of a service from UNESCO project):	
Implementing partners:	The department of culture and family Affairs in the Ministry of Gender, Labour and Social Development, Uganda National

	Commission for UNESCO, Uganda National Curriculum Development Centre, The district local governments, The 5 community/cultural institutions and 44 clans
--	--

## Background

*Provide a brief description of the situation existing at the time of the request and the need that the assistance aimed to address. For safeguarding of a particular element, provide a description of the element, its viability and why safeguarding measures were required. For preparation of inventories, strengthening of capacities, awareness-raising, visibility or other safeguarding not focussed on a particular element, identify gaps that were to be addressed. For emergency assistance requests, describe the nature and severity of the emergency at the time of the request.*

*Not fewer than 750 or more than 1000 words*

This project has contributed to safeguarding Empaako Tradition of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi of Western Uganda which, in 2013, was inscribed on the UNESCO's Urgent Safeguarding List.

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

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

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

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

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

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

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

Empaako was facing serious threats to its viability.

Some people from the traditional Empaako communities were no longer giving Empaako to their children and no longer using it in their daily lives. Majority of those who were still giving Empaako to their children and using it in daily life, had abandoned the naming rituals. They had lost the knowledge and meaning of the Empaako naming ceremonies and beliefs, practices and social values associated there with.

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

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

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

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

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

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

These results lay the ground on which this project approved by the 12th Session of IGC in December 2017(Decision 12.com 11.d.2) is building. Comprehensive documentation is a central measure around which capacity strengthening, awareness raising, increasing knowledge availability and practitioners' self-mobilization will hinge to build towards revitalization and capacity enhancements of the bearer communities for perpetual transmission of the element. The second report on the status of the element which was approved by the 13th IGC Session in November 2018(Decision 13.com 7, b.15) acknowledges the then on going implementation of this project and encouraged coordinating the project activities with the ongoing measures being undertaken in relation to safeguarding Empaako tradition.

### **Objectives and results attained**

*Overall, to what extent did the project attain its objectives? Describe the main results attained, focussing in particular on the perspective of the direct beneficiaries and communities. For each expected result identified in the request, explain whether it was fully or partially attained. Also describe any unexpected results, direct or indirect, whether positive or negative.*

*Not fewer than 100 or more than 500 words*

General Objectives.

- 1-Revitalization of the performance of ceremonies and observance of practices associated with Empaako naming system in the five Empaako communities of Uganda.
- 2-Enhancement of the capacity of the bearers of the Traditional Empaako naming system,

to transmit to successive generations, its knowledge, skills, meaning and social values.

#### Results attained

1-Capacity of five communities in Uganda to document for safeguarding their intangible cultural heritage and particularly Empaako naming system strengthened.

Twelve trained trainers in ICH documentation from the five communities have trained practitioners on identifying elements of intangible cultural heritage, collecting and processing data around them.

Sixty nine trained practitioners of intangible cultural heritage have organised information gathering about their own practices especially on Empaako naming system. High quality documentation equipment was availed and used by the members of the five communities in recording their own expressions and practices. As an expected result, the equipment has been consolidated into an ICH unit, now operating as a centre of ongoing training, recording, processing, distribution and online dissemination of intangible cultural heritage documentation.

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

Knowledge and information of the ceremonies and practices associated with Empaako naming system was generated in workshops, data collection, clan meetings, radio talk shows and interactive online platforms and has been consolidated and projected to the future through 8 music productions, 5 video productions, 102 page print publication and 4 online repository and dissemination platforms.

3-The awareness about meaning, social values and need to safeguard Empaako naming system raised among the bearers and stakeholders in its five communities in Uganda.

Empaako naming ceremonies and the system in general is increasingly being appreciated, leading to actions like five festivals and community events build around Empaako naming systems, spontaneous music productions on Empaako naming system, 165 Million Uganda shillings raised in locally established fund to essentially safeguard Empaako naming system and increasing observance of Empaako naming ceremonies

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

Ritual guide emerged as a distinct career for people who are identified in the community to have deep knowledge of Empaako naming ceremonies and with capacity to pass it on to others and guide naming ceremonies and are increasingly consulted by families. Two of them were sponsored by the community fund to travel and showcase at UNESCO 13th IGC session in Mauritius. There is increasing observance of these naming ceremonies in daily life of communities as reported by community coordinators and monthly clan meetings.

## Description of project implementation

*Provide a description of the activities undertaken and the outputs they generated (e.g. trainings, consultation process, technical assistance, awareness raising, publications, toolkits, etc.). Also describe any problems encountered in project delivery and corrective actions taken. Describe the role of the implementing agency and of the partner agency (in the case of a service from UNESCO project) and the role of other implementing partners in carrying out activities and generating outputs.*

*Not fewer than 1000 or more than 1500 words*

### PREPARATION AND COORDINATION

#### Procurement of Equipment

Both office and documentation equipment was procured. With some additional input, the equipment provided for in the project was consolidated into an ICH documentation unit which was established at EZT offices. It is equipped with audio-visual recording kit, (Sonny Px wx704k) still photo camera (Nikon) 22.4 mega pixels, video editing computer (apple) Mac Book Pro 13.3, Studio led monitor (42HDMI) heavy duty studio sound mixer (H4) and a stand by generator (3KA) m.

The functions of the unit include audio-visual recording, video editing, photo editing, archiving audio-visual materials and photographs into the online repository platforms like flickr, YouTube and audio farm and maintaining video and photo libraries. The unit also links with communication departments for dissemination through social media platforms, website, blog and activity and project reports. It serves the objectives of this project and the ongoing documentation in the communities and beyond and provides ongoing training in skills of documentation.

#### Recruitment of project coordination Team and management committee

In addition to the project staff, coordinators were recruited through consultative meetings in each community. The 17 member project management committee was established through consultative visitations and communications to targeted stakeholder institutions and these included Uganda's culture ministry, National Commission for UNESCO, 5 culture/community institutions, 4 districts and the implementing agency. All these were represented by one member each.

#### Recruitment of Project Participants

All people who would participate in the project in different activities were also recruited at the beginning of the project through launching a call for participation, consulting community coordinators and assessing applications.

### DEVELOPING A PRACTICAL GUIDE TO COMMUNITY-SELF DOCUMENTATION OF ICH

A documentation expert was contracted and reviewed existing literature, including the UNESCO ICH global capacity-building materials on documentation and community-based inventorying, and traditional documentation systems of five communities concerned, as well as interviewed practitioners and stakeholders and compiled, and presented a draft customized practical guide. The draft was also proofread by 3 specialists. The final document was printed in 500 in English version and 1000 copies in Runyoro - Rutooro and guided the workshops and data collection.

### TRAINING OF TRAINERS (TOT) WORKSHOP

Ten days TOT workshop was held in August 2018 and was attended by 34 participants who included professionals at community level in the field of performing art, language, broadcasting, photography, videography and publication and the 17 members of Project Management Committee. Five specialists in ICH facilitated the workshop and were drawn from Makerere University, Uganda Ministry in charge of Culture, The Uganda Museum, the Cross Cultural Foundation of Uganda (CCFU) and Communication Department of World

Vision International in addition to Ms. Emily Drani and Ms. Juliana Akoryo as National ICH experts.

12 participants were certified as trainers of ICH documentation and put into the databases for future use as facilitators.

#### Capacity building workshops in Fort Portal and Hoima

Two, 10 days residential capacity building workshops were held in Fort Portal in December, 2018 and another in Hoima in January, 2019 with 37 and 32 participants respectively. Each workshop, used 7 facilitators from the commissioned community based trainers supervised by two national experts. The workshops, in addition to strengthening documentation skills to practitioners, adopted the developed and pre-tested interview guides and video editing scripts. Participants were commissioned as community-based documentors.

#### Documentation of ceremonies and practices associated with Empaako naming system

12 commissioned community based ICH documentors from each community, technically guided by 10 community based professionals, collected data through interviews and focus group discussions in five communities. Two Empaako naming ceremonies were recorded from each of the five communities. Specialized consultants were contracted to compile, edit and produced the data in different forms;

- 102 page book printed in English with Runyoro – Rutooro translation (2000 and 3000 copies) respectively. Five 30 minutes video productions (one per community), four different audio and audio visual formats for social media platforms and 20 visual art pieces in different styles.

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

Dissemination aimed at imparting knowledge and skills of transmitting the practice to practitioners, youth and public for increased appreciation and viability of the practice. Diverse methods to reach diversity of audiences were employed.

- Monthly clan representatives meetings were organized throughout the project period to offer planning and monitoring support and share progressive results.

- A weekly two hours talkshow was conducted throughout the project period on Voice of Toro FM for mobilization of participants, information and dissemination of progressive results.

- A brochure (500 copies), four banners, T-shirts (300 pieces) were produced and distributed.

- Two national press conferences, several spontaneous national media coverages and two 2

hours national television programmes were organized.

- Eight music items around the documented knowledge were produced and intergrated in community entertainment.

- General launching event was organized and attended by about 1500 people who included clan leaders, practitioners, leaders of community institutions, schools, museum, library and theatre operators. The project team exhibited the project results in two national exhibition events.

- Distribution of book and video copies has been done to 25 schools, two community libraries and five national and community museums which has generated demand for reproduction of copies for ongoing distribution even after the project period.

- The 102 documentation book and 30 minutes video productions on each of the five communities are uploaded on two websites and the audio-visual materials are adapted to different formats and shared through different online platforms where they give results as follows;

#### Websites

[www.engabuzatooro.or.ug](http://www.engabuzatooro.or.ug) (January - November, 2019)

- Number of visits 6,635

- Hits 82,899

[www.empaako.org](http://www.empaako.org) (21<sup>st</sup> November, 2018 - 22<sup>nd</sup> November, 2019)

- Users 4.4k

Blog : [www.engabutooro.blogspot.com](http://www.engabutooro.blogspot.com), 56,554 views (all time)

Twitter: [http://twitter.com/ezt\\_uganda](http://twitter.com/ezt_uganda), 3,049 following and 305 followers

Facebook account: <https://www.facebook.com/engabuzatooro>, 5,000 friends

Facebook page: <https://facebook.com/Engabu-Za-Tooro-Organisation-124973400901132>, 1,967 likes and 1,972 followers

Youtube: <http://www.youtube.com/user/Engabuzatooro> 50.6k views and 309 subscribers (lifetime)

All audio recordings and music developed around the project is consolidated in an audio farm. <https://soundcloud.com/engabu-zatooro>, 2,837 plays (all time)

The photos are uploaded to flickr: <https://www.flickr.com/people/158032353@N06/>, 107 Views (21<sup>st</sup> January - 30<sup>th</sup> November, 2019)

Two project reports (progressive and final) were developed through a participatory process coordinated by a consultant and then approved by the project management committee which also held five meetings in addition to its individual members participating in major activities.

The implementing agency coordinated activities and offered technical and financial accountability of the project to the project management committee and all stakeholders while state institution partners provided technical support and in-kind funding to some project activities. Cultural institutions and clans provided cultural resource people and



mobilised community resources to support the project.

### **Community involvement**

*Provide a description of the mechanisms used for fully involving the community(ies) concerned. Describe not only the participation of the communities as beneficiaries of the project, but also their active participation in the planning and implementation of all activities.*

*Not fewer than 300 or more than 500 words*

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

The clan leaders were mobilized right from inventorying and nomination of Empaako tradition and formed a monthly forum a round safeguarding

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

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

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

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

Community leaders and structures were used to disseminate the documented knowledge.

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

Representatives of 5 community institutions represented communities on the Project Management Committee that carried out overall monitoring and evaluation of the project.

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

A culture fund which mobilises community resources to support ongoing safeguarding was established by the forum of the clans during the project.

## Sustainability and exit/transition strategy

*Describe how the benefits of the project will continue after the project has been completed. Where appropriate, describe the steps undertaken to ensure the following:*

- *Sustainability of activities, outputs and results, including with reference to how capacity has been built under the project. Also describe any planned follow-up measures to ensure sustainability.*
- *Additional funding secured as a result of this project, if any. Indicate by whom, how much and for what purpose the contributions are granted.*

*Describe how the ownership (of activities, outputs, results) by stakeholders and the community(ies) in particular has been promoted.*

*Describe, if relevant, how tools, processes, outputs, etc. have been adopted, adapted, replicated and/or extended for future use (e.g. in other regions, communities, elements, or fields of intangible cultural heritage.).*

*Not fewer than 100 or more than 500 words*

The project management committee which at the community level is constituted by district local government department in charge of culture and community development, representative of any senior cultural institutions at that level and the project coordinator, in the course of implementation of this project, were trained and oriented to integrate the project results into their local institutional programming and developing supplementary activities and follow up projects. A discussion was initiated on mainstreaming culture in planning and budgeting of the local governments.

The trainers of documentation of intangible cultural heritage who were produced by the training of trainers workshop and performed technical roles in documentation process were listed in data bases and promoted as facilitators of ICH documentation to stimulate similar documentation initiatives in the same and other communities in Uganda.

Community ICH documenters produced by capacity building workshop are given skills and tools of identifying an element of ICH and collecting data around it and commissioned to apply this under the then current project and beyond.

Inspired by the provision of local contribution to the project budget, the clans representative forum established a fund to mobilize local resources to finance the percentage of local contribution on the project budget, supplementary activities and foresees funding follow-up projects initiated by project management committee and clans representative forum

The guide to community self-documentation of ICH is promoted to guide other documentation initiatives. The discussions in the workshops and project management meetings where officials of local governments were participating, developed recommendations on mainstreaming culture in local government plans and budgets which will be considered by their management.

The weekly radio-talk show has been adapted to corporate sponsorship so that it continues after the life span of the project.

The outputs of this documentation in multimedia formats have been adapted to television and radio programmes, libraries, museums, theatre, festivals, exhibitions, cultural workshops presentations, social media platforms and as educational materials in school cultural education and adult literacy programmes. A weekly 30 minutes television programme on TV West national television station has been launched to continue the dissemination of this documentation.

The documentation equipment procured under the project was consolidated into an ICH documentation unit as a centre of recording, producing, online and offline archiving and dissemination and ongoing training. This unit which is designed as self-sustaining is adapted to the ICH documentation needs of the community.

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

project in these particular communities and beyond.

## Lessons learnt

*Describe what are the key lessons learnt regarding the following:*

- *Attainment of expected results*
- *Ownership of key stakeholders and community involvement*
- *Delivery of project outputs*
- *Project management and implementation*
- *Sustainability of the project after the assistance*

*Not fewer than 300 or more than 750 words*

The project had several un expected result areas which are being consolidated into distinct projects or activities. Such results include:

- Project equipment that were consolidated into an ICH documentation Unit as a centre for recording, producing, online and offline repository and dissemination, and ongoing training.
- An activity of engaging local government teams on mainstreaming culture in local government planning and budgeting.
- Consolidating collected materials, manuscripts and publications on Empaako naming system into Empaako archive and museum.
- Consolidating the network of emerged professionalized ritual guides who are increasingly invited and consulted by families at a fee.
- Developing the TUTEMU ENGARO self-help culture fund for collecting local contributions to support ICH safeguarding projects and promoting the traditional spirit of self help and solidarity in efforts of safeguarding ICH

It was learnt that community members are inspired more by shouting activities which enable them to participate by cultural expressions and demonstrations like festivals, events and exhibitions than silent project activities, like closed door workshops, research, publications etc. As they participate in planning activities they tend to generate supplementary actions where they can have the content of cultural expression. For instance, a supplementary activity of taking ritual guides to showcase at the 13th Session of IGC in Mauritius attracted mass attention, excitement and inspired appreciation of naming ceremonies than technical and silent activities like closed door workshops.

It is also learnt that document meant to guide activities of the project under which it is developed, should be maintained as a draft until the end of the project so that it is tested by the same activities it is guiding before it is declared final document.

Execution of activities has proved that it was a mistake in our initial planning of activities to assume that data collection tools and video editing scripts, would be developed and adopted in a workshop room by a facilitator who is only hired to facilitate a workshop session. Developing these tools is a process that requires more time to study the research context, develop a draft, pre-test it in the field and then present it in the workshop session for adoption by those who are going to use it. The mistake was addressed by small internal adjustment of activities whereby workshops were delayed by two months than scheduled to create a gap of developing these tools and some data collection missions brought earlier than scheduled to pre-test the tools and provide experience that would inform the discussions in the workshops as case studies.

## Annexes

List the annexes and documentation included in the report:

- publications, evaluation reports and other outputs, when applicable
- progress reports prepared during the contract period
- list of major equipment provided under the project and status after termination of contract period
- other (please specify)

## Name and signature of the person having completed the report

Name: Stephen Rwagweri

Title: Executive Director

Date: 3rd December, 2019

Signature:

