



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): KENYA

Project title:	Safeguarding of Enkipaata, Eunoto and Olng'esherr: three male rites of passage of the Maasai Community in Kenya
Time frame:	Starting date: 13 February 2017 Completion date: 12 February 2020
Budget:	<p style="text-align: right;">Total: US\$ 212,641</p> <p><i>Including:</i></p> <p style="padding-left: 40px;">Intangible Cultural Heritage Fund: US\$ 144,430</p> <p style="padding-left: 40px;">State Party contribution: US\$ 41,211</p> <p style="padding-left: 40px;">Other contributions: US\$ 27,000</p>
Implementing agency (contracting partner or UNESCO Field Office):	
Contact person:	<p>Title (Ms/Mr, etc.): Dr.</p> <p>Family name: Lagat</p> <p>Given name: Kiprop</p> <p>Institution/position: Department of Culture/Director of Culture</p> <p>Address: P.O. Box 67374-00200, Nairobi, Kenya</p> <p>Telephone number: +2540202727980-4</p> <p>E-mail address: roplagat@yahoo.com</p>
Partner agency (in the case of a service from UNESCO project):	
Implementing partners:	The Department of Culture, Representatives of the Maasai community, the County Governments of Kajiado and Narok, the

Council of Elders, the Kenya National Commission for UNESCO (KNATCOM), the Cultural Initiative for Biodiversity Conservation (CIBC), the Permanent Presidential Music Commission (PPMC), Narok University, the National Museums of Kenya (NMK) Centre for Heritage Development in Africa, Department of Film Services Geo Acre Survey Ltd, a private firm of surveyors and other NGOs in the culture sector.

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

Enkipaata, Eunoto and Olng'esherr are three interrelated male rites of passage of the Maasai community. Enkipaata is the induction of boys leading to initiation, Eunoto is the shaving of hair of the morans paving way to adulthood. Olng'esherr is the meat-eating ceremony marking the end of moranism and the beginning of eldership.

The practitioners of the element are young men from the Maasai community from the age of about fifteen years through the age of thirty five years. During this period, they undergo the three male rites of passage; Enkipaata, Eunoto and Olng'esherr. After Enkipaata the first initiation ceremony, the young men are required to keep their hair unshaved until they undergo (Eunoto), the second rite of passage. They must set up an isolated homestead called Emanyaatta, where they perform their duties together in line with the rules and regulations of moranism. A spear, a club, a sword, a red checked sheet and traditional shoes are the common features that identify a Moran. After Eunoto, Olng'esherr, a meat-eating ceremony is performed to mark the onset of the end of the age set.

The enactment of these rites is significant to the community because it involves the transmission of indigenous knowledge, including Maasai rituals, legends, traditions and life skills through songs, folktales, proverbs, riddles and other social events, thus providing the group with a sense of unity, cultural identity and continuity.

Although the enactment of these three male rites of passage is still viable, there were and still exist a number of emerging challenges to the practices. Traditional methods of transmission are threatened by a reduction in the frequency of enactment. It has also been noted that there is a decrease in the level of community participation in the practice of the element. The regular cycle in the practice has changed from approximately eight years to fifteen years. This has largely been prompted by rural-urban migration, adoption of newer lifestyles and influence by modern religious practices.

The traditional settings where the element was informally transmitted to young boys, in Manyattas (temporary villages), where boys and young men would live together while receiving instructions from elders, have tremendously changed putting in danger this cultural expression. The seclusion of the initiates in the bush so that they could be imparted with values, knowledge and life skills, away from the rest of the community, rarely takes place. Nowadays, these gathering just take last for about a month when the young men are on school holiday. Besides, cultural spaces and places where these practices were held are increasingly diminishing. The current land tenure systems that now allows for individuals to own land has turned the traditionally designated cultural spaces used for the practices associated with the element into private property. In addition, these cultural landscapes have been encroached on by human settlements, members from other communities after they purchased them as private property. These cultural landscapes have also been affected by infrastructure developments, revised land subdivision systems and emerging developments by private developers and immigrants. The reduction in the number and size of these spaces and places has posed serious challenges to the enactment of this element.

With the world having been turned into a small global village, with modern education and the western lifestyle being embraced more than ever, an increasing percentage of youths have begun discarding these traditional practices. In addition, the schools' calendar is too constricted to allow these young men to participate in these practices. Besides, no

affirmative steps have been taken to incorporate the transmission of these practices in the school curriculum. With the adoption of emerging modern life trends, many parents prefer that boys stay at home, instead of the bush, making it difficult for the young men to participate in induction sessions with elders as it was before. The Moran assemblies which provided apprenticeship, mentorship and the transfer of life and leadership skills have been reduced to clan or family assemblies.

The need to safeguard the element emanates from the fact that the frequency of enactment of the element has been affected by the aforementioned factors. Yet these practices have invaluable benefits to the Maasai community. There is even a greater need to enhance the safeguarding measures in view of the fact that most cultural spaces where the element is enacted are now privately owned. In most of the clans, a community member has to volunteer part of his land to enable the ceremonies take place.

The enactment of the three male rites of passage provides the community with a sense of cultural identity, continuity and forms part of their lifeline. These practices are central to the unity, cohesiveness and the social systems of the Maasai community. Other than promoting respect amongst members of the same age set, the practices are important in defining and transferring responsibilities from one age set to next. The practices underpin the transmission of indigenous knowledge from the older to the younger generation, while enhancing respect and promoting moral standards in the community. These practices promote humility and foster brotherhood among the age sets members.

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

The overall objectives of the project were as outlined below:

Objective 1: Empower the Maasai Community with knowledge and skills to safeguard their intangible cultural heritage for continued enactment and practice for posterity;

Objective 2: Protect the natural spaces and places for the enactment of the element;

Objective 3: Research and document the intangible cultural heritage of the Maasai community for future transmission;

Objective 4: Enhance the inventorying of the elements of the Maasai Community;

Objective 5: Educate/mentor the youth on the importance of the element.

Overall, these objectives were satisfactorily attained. The preliminary meetings held between 28th January – 16th February 2018 had four hundred and seventy community representatives participating. These meetings brought to the fore, knowledge and values associated with the three male rites of passage and the ICH of the community in general. The meetings were used to strengthen cultural linkages and enhance unity among clans as a strategy to effectively safeguard the intangible cultural heritage of the community for continued enactment and posterity. They empowered the participants with general knowledge and understanding about the convention and the role of the community and that of other stakeholders in the safeguarding processes. In November, 2018, 180 representatives drawn from the nine clans participated in a five day community based inventorying process. Participants were;

1. Introduced to the concepts of community-based inventorying within the frame work of the 2003 UNESCO Convention.

2. Inducted into understanding the Convention for the Safeguarding of the Intangible

Cultural Heritage so that they could understand the spirit of the convention.

3. Introduced to ways in which they can participate in the safeguarding of their ICH through inventorying.

4. Introduced to how they can develop an inventory framework.

5. Made aware of key ethical issues in community-based inventorying.

6. Inducted on the various modes of collecting data.

In November 2019, the Department of Culture in collaboration with the Community and other stakeholders mapped the cultural spaces. Strategies were developed to safeguard these spaces, whether communal or privately owned. Other activities carried out were; the establishment of tree nurseries; and production of ICH materials, research, documentation and inventorying of the element and the spaces associated. Sixteen sites were visited and identified as having been used to hold either of the three male rites of passage. Many sites were identified as not being within the purview of the community as they are either privately owned or under the custody of the County Governments. Nevertheless, community elders and other stakeholders have begun engaging the relevant owners and custodians to see if the community can once again manage these sites. Research, documentation and inventorying of the element and the spaces associated is ongoing. Substantial data has been and continuous to be gathered through the establishment of a community based websites. Students and the youth have been integrated in the programme as a way of mentoring them on the significance of the element. The documentary on the element and other digital materials on the element have been produced.

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

During the implementation of the project involving the three male rites of passage of the Maasai community, the Department of Culture worked in collaboration with many stakeholders in planning, preparing and coordinating activities within the project to achieve the intended objectives. These stakeholders included:

Representatives of the Maasai community, the County Governments of Kajiado and Narok, the Council of Elders, the Kenya National Commission for UNESCO (KNATCOM), the Cultural Initiative for Biodiversity Conservation (CIBC), the Permanent Presidential Music Commission (PPMC), Narok University, the National Museums of Kenya (NMK) Centre for Heritage Development in Africa, Department of Film Services Geo Acre Survey Ltd, a private firm of surveyors and other NGOs in the culture sector.

At the very beginning meetings were held as outlined below:

1. 28th – 30th January, 2018, at the Maralink Hotel in Narok;
2. 2nd February - 4th February, 2018 at the Esonkoyo Hotel in Kajiado;
3. 14th February - 16th February 2018 ACK Guest House in Kajiado.

Although it had initially been planned that the meetings be held with each of the nine clans, this was not possible due to logistical challenges regarding the available time and accessibility to where these clans reside. Besides, some key stakeholders were not comfortable with this kind of arrangement. In consultation with the community representatives, it was agreed that it was more practical to hold three meetings each involving three clans with 50 participants drawn from each of the clans, making a total of

150 participants per meeting. This arrangement also made it easy to create enough time to address the objectives of the meetings. The State Party covered some of the costs for accommodation for the extra two days.

These meetings empowered the Maasai Community with knowledge and skills to safeguard its intangible cultural heritage (ICH) for continued enactment and practice for posterity.

The following persons were facilitators at these meetings:

1. Mr. Peter Okwaro - Interim Director, Centre for Heritage Development in Africa
2. Mr. Silverse Anami – UNESCO Expert in ICH
3. Dr. Kiprof Lagat – Director of Culture (National)
4. Mr. George Litswa – Senior Cultural Officer, Department of Culture
5. Mr. Taiko Lemayian –, Kenya Community Based Tourism Network

There were presentations from facilitators, group discussions and plenary sessions.

Overview of the 2003 Convention

The meetings noted that traditions are being lost as a result of technological developments and changing socio-political dynamics. It is necessary to safeguard the three male rites of passage since these were integral to the community's identity and continuity.

It was noted that ICH is reflective of contemporary, complex and changing identities. It was emphasized that 'safeguarding' was putting in place measures aimed at ensuring the continued enactment of the cultural practices. Participants were informed of the role of UNESCO and the State Parties in promoting and safeguarding their ICH. It was noted that the 2003 Convention has guidelines on how State parties can help communities safeguard their ICH, including identification, documentation, research, preservation, protection, promotion, enhancement, transmission, through formal and non-formal education, and the revitalization of such cultural heritage. (UNESCO 2003 Article 2)

Participants were also informed that UNESCO has established the ICH Fund that can support communities safeguard their heritage through the State Parties.

Community Participation

It was emphasised that community participation in the safeguarding programmes must be significant and meaningful. The role of State Agencies and other stakeholders is merely supportive.

The community based inventorying training was conducted through three, five day workshops as outlined below:

1. 4th – 9th November, 2018, Kajiado Town (Kajiado County). This workshop had representatives from: Iloolikilani, Ilmatapato, Ildamat, Ilpurko, Ilkeekonyokie, Ildalalekutuk clans and sub-clans.

2. 11th November- 16th November, 2018 Loitokitok (Kajiado County).

Clans involved: Ikisonko, Ikaputie, Ilmatapato.

3. 18th November- 23rd November, 2018 Narok Town (Narok County).

Clans involved: Ilkeekonyokie, Ildamat, Ilmoitanic, Iloita, Ilsiria, Ilpurko, Iluasinkishu.

During the implementation of this activity, the Department of Culture held several meetings planning, preparing and coordinating the activities the training with representatives from the Maasai community and other stake holders. Involved were the County Governments of Kajiado and Narok, facilitators and the Council of Elders.

Although 135 community representatives had been earmarked for the workshops, 180

participants attended the training.

The workshops were facilitated by the following experts and officers:

1. Mr. Peter Okwaro - Interim Director, Centre for Heritage Development in Africa (CHDA)
2. Dr. Denis Opudo – Head of Anthropology, National Museums of Kenya
3. Dr. Kiprop Lagat – Director of Culture (National/ Anthropologist),
4. Mr. George Litswa – Senior Cultural Officer, Department of Culture
5. Ms. Njeri Gachihi – Public Programs Manager, National Museums of Kenya.

Training Methods

Other than reading materials, facilitators made power point presentations. Group discussions and plenary sessions were integrated in the training programme.

Key concepts in the convention

Participants were introduced to Article 2.1 of the 2003 ICH Convention that defines ICH. They identified key concepts in the convention including the interpretation of words and phrases such as element, community, group, individual, tradition-bearer, practitioner, free, prior and informed consent, viability, threats and risks, sustainability, commercialization, safeguarding measures as understood in the spirit of the convention. Participants identified their equivalent in the Maasai language.

Community participation

The participants were informed that the Convention lays emphasis on the key role of communities as custodians of their heritage in, identifying, maintaining and transmitting ICH. Therefore, any safeguarding measures initiated without the communities' participation and consent in line with Article 15 of the convention would fail.

Participants identified different ways in which they have and could participate in safeguarding the element. Christianity and western lifestyle influences were identified as major challenges. Several local and international case studies were examined during the training.

Inventory framework

Participants were taught how to elaborate an inventory framework. Several inventorying formats were evaluated.

It was emphasised that communities had the ultimate decision on free, prior and informed consent on matters involving their ICH. The participants raised concerns over a lot of their cultural expressions being commercialized to their disadvantage.

Participants were taken through different methods of generating information on the ICH elements including written literature, participatory observation, note taking, interviews, photography, audio and visual recording as some of the methods of inventorying.

Mapping of the cultural spaces associated with the element was conducted to determining the status of these sites. This project also entailed research, documentation and inventorying of the element through active community participation. These exercise empowered the community to continuously document and disseminate information on the element through the establishment of a community-based website. The activities also covered the conservation of indigenous trees and other plants associated with the element.

The community representatives provided guidance on the cultural sites in each county. They also created awareness on the exercise through community-based meetings (village barazas) before the visits. Free, prior and informed consent was sort from the clan elders before the mapping exercise.

The following stakeholders were involved in the actual visits:

1. Mr. Francis Noseli, Mr. John Mark Koisaba - Maasai Cultural Council of Elders;
2. Mr. Joseph Ntoipo, Mr. Benjamin Tipatet - Representatives of the Maasai community (Narok);
3. Representatives - Department of Culture;
4. Mr. Peter Okwaro – Cultural Expert (Centre for Heritage Development in Africa);
5. Film crew - Department of Film Services;
6. Mr. Saitoti - Geo Acre Survey Ltd, a private firm of surveyors;
7. Two representatives from Narok and Kajiado County Governments.

The cultural sites identified and mapped are as outlined below:

Narok County

1. Iloita Clan - 11th November 2019

Cultural sites visited - Naibala and Olemesuti - Narok South.

2. Ilgwasinkishu Clan -12th November 2019

Cultural sites visited - Osinoni and Enoosaen - Kilgoris, Trans Mara West.

3. Ilmoitenek Clan - 12th November 2019

Cultural site visited – Nganayio - Kilgoris.

4. Ilpurko Clan - 13th November 2019

Cultural site visited - Rotian, - Narok East.

5. Ildamat Clan - 13th November 2019,

Cultural site visited - Eldamat - Narok East.

6. Ilkeekonyike Clan -13th November 2019

Cultural site visited - Kikuyan - Enkarengare.

Kajiado County

1. Illoodokilani Clan - 25th November 2019

Cultural site visited - Elangata wuas – Kajiado Central

2. Ilpurko Clan - 26th November 2019

Cultural site visited - Enkaroni - Nalepo sub-location

3. Ildamat Clan - 27th November 2019

Cultural site visited - Ildamat in Kajiado Central

5. Ilkankere Clan - 27th November 2019

Cultural sites visited Sajiloni area and Engorika area

6. Ekisonko Clan - 27th November 2019

Cultural site visited - Maralal Kuku area - Kajiado South

7. Enkidongi and Ileiser Clan - 28th November 2019

Cultural site visited Lemongo area in Kimana location.

Of the sites that were identified and visited as having been used for the three male rites of passage, only two are still communally owned. The rest stand on privately owned land. The sites were recorded. Twenty elders were interviewed on a variety of topics and audio-visual

recordings done.

One of the major outputs is the establishment of a community-based website that will facilitate continuous documentation of the practices, rituals, artefacts and associated landscapes relating to the element.

Two nurseries/botanical gardens with trees and other plants used in the three ceremonies were established at the Narok Museum and the Olekajuado Secondary School in Kajiado. These gardens will be educational resources for researchers, children and youth from the community.

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

Community involvement

During the implementation of the project, the community was fully involved and participated in all the activities carried out. In addition, the interests of the different segments including Councils of Elders, youths and women were taken into account. There were extensively consultations and discussions held with members of the community before any activities were carried out.

Community involvement always took into account representation from the nine clans of the Maasai community in addition to any other suggestions the community representatives felt was necessary. From March 2010, the Maasai community held a series of meetings and workshops in Kajiado and in Narok Counties, besides those that were organised by the Department of Culture. It came up with the objectives to guide the safeguarding measures of the element. The Council of elders was pivotal in the identification of the participants during the meetings. During the meetings, group discussions and plenary sessions ensured that the views of the community representatives were taken into account.

In preparation for the community based inventorying workshop, consultations with the community included identification of venues, setting dates for the workshops and identification of the calibre of participants for these workshops. Participants for these workshops were selected from each of the nine clans taking into account regional subdivisions, cascading to the grass root representation. At the grass root level, representatives were selected from all the 25 wards in Kajiado County, and 30 wards in Narok County. The selection took into account gender, age and areas of expertise.

The workshops allowed for reactions from the participants irrespective of whether they were in agreement or dissenting to the issues being discussed. This was a forum where the young engaged the old people thus becoming an opportunity for transmission of knowledge from the older to the younger generation. The community through the representatives at these workshops was involved in proposing recommendations on the deliberations held during group discussions.

During the mapping exercise, research, documentation, and the tree planting, four representatives from the community were incorporated in the planning meetings. These representatives after consulting elders on the ground identified the sites to be visited and guided on the order of movement during the exercise.

Through the traditional administrative structures, clan elders identified and contacted the nine lead persons from each clan to participate in the exercise. The community provided the information on the status of the sites and the viability of the element. In addition it provided

suggestions on some of the strategies that could be used to safeguard the element for posterity. The interviews were conducted by a youth from the community. Of the nine enumerators, seven were from the community. Four members from the community accompanied the team that implemented these activities and were tasked with coordinating the visits. Among others, four youths from the community familiar with knowledge in information technology are being used to develop the community website

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 positive impact of this project and its sustainability can only be understood within the framework of the activities that have so far been undertaken. The activities undertaken have raised awareness in the community about the objectives of the convention. The community is realizing the significance of the element as a source of unity, identity, respect and continuity. While the community representatives have continuously expressed the danger of losing this heritage because of the various challenges, the project, in their opinion, has empowered them to give a new lifeline to the element. It is now clear that the community can live the modern life but still embrace the values and tenets embedded in the element. It is evident that since the project began, the numbers of youths aware about these ceremonies through various social media platforms has increased tremendously. The enlisting of element on the UNESCO List of Intangible Cultural Heritage in need of urgent safeguarding has rejuvenated the community's intent to identify with and participate in these ceremonies. The enlisting has given them a sense of pride and ownership while ensuring that these ceremonies remain viable. There is an initiative by some of the youths to have a simpler version of the convention interpreted in the indigenous language. This information will be disseminated through local radio stations.

The meetings and workshops introduced the community representatives to different networks where they can secure funds to augment the safeguarding measures. The representatives are now aware of alternative funding sources other than UNESCO or the National Government to support the safeguarding measures. Already community representatives have begun working closely with the County Governments, to have their agenda included in the annual county budgets. Because of the initiatives undertaken through this project, there already are plans to develop community cultural centres in Narok and Kajiado. The land has been secured. These centres will be focal points to develop, promote, preserve and disseminate information on the practices associated with the element and other authentic cultural goods and services for the socio-economic development of the community. There are also plans to enhance local cultural exchange programmes with other elders like those managing the Sacred Kayas forests of the Mijikenda so that these sites are effectively managed.

The workshops on community-based inventorying were extremely important. Some of the members who participated in the training also took part in the research and documentation exercise. They now have the practical skills to document their heritage.

It is also anticipated that with the community having been facilitated with equipment for recording, more material on the ICH associated with the element will be produced and

disseminated to the younger generation and the other communities so that there is enhanced awareness and respect for these ceremonies. There are plans to have a pay pal number for the website so that the users can support its sustainability. Consultations have been opened with members of the Maasai community in diaspora, which is keen on their children learning about the element and are willing to financially support the initiative.

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

Attainment of expected results

It is important to plan, prepare, delegate responsibilities and most importantly be central to the coordination. These aspects informed what was achieved during this programme. With equal measure, they also impacted on areas where we felt we underperformed.

Given Government/State administrative bureaucracies, some results were not fully achieved as intended. This is because the Department of Culture which was coordinating the activities in the project had to rely on the support of other departments in the Ministry or State agencies. These institutions have their own operational guidelines that many times delayed or put into disarray the planned activities. It is therefore critical to involve key stakeholders in the planning if timely implementation of activities is to be achieved. In cases where there was timely interventions, there was a very high attainment of the expected results.

It was learnt that all stakeholders are of equally importance. There were cases where the expected results were not fully achieved because the input a stakeholder who should have been on board was lacking. We also learnt that it is important to address the stakeholder's requirements. The stakeholders should work in coordination with each other through augmenting their individual strengths.

It was also learnt that to achieve the expected results, it is important to maintain a certain momentum within the project's lifetime through monitoring progress and sustaining dialogue with key contact persons and institutions involved in the project. This was true for this project. As the funding was in phases, whenever one phase was over, there was a kind of lull before the next set of activities could take off.

Ownership of key stakeholders and community involvement

We learnt that it was crucial to always get as much input from stakeholders during the planning and execution stages. This enabled us to understand the thoughts of the stakeholders which provided valuable information on how to carry out the activities.

It was important to clarify the objectives to the stakeholders and try to make them see how the project will also be of value to them. Besides, maintaining an effective communication routine was something the stakeholders really appreciated. As for the community, we learnt that it is a critical stakeholder that has an important role to play in the management of projects and most importantly, its sustainability

Delivery of project outputs

We learnt that it is important to access the status of things on the ground when thinking through the outputs. Some of the outputs were a little too ambitious. For example one of the outputs we had to achieve was to have the cultural sites protected by the community. This

was not easily achievable in the short term. We learnt that most of the sites are under private ownership. Even for the land that is still publicly owned, the process of land adjudication will take a long time before determination on whether it can be communally owned.

Project management and implementation

Project management is not just about scheduling. We would have done much better if we took some time to pinpoint in detail the issues the project was supposed to address. Sometimes we could not get the data or information we required from the community or stakeholders fast enough. We learnt that it is important to identify and define who the stakeholders are and whether they are available to support the project when they are needed. During the project implementation, it is crucial to re-assess and ensure that the resources whether monetary or material are available. For example, there were times when we experienced inadequate means of transport other than what we had planned for.

Sustainability of the project after the financial assistance.

It is important to come up with a sustainability plan. The project enabled us realize that sustainability is not just about the availability of finances. There are issues like the organizational sustainability which too have to be addressed. We learnt that for a project to remain sustainable, it is important to diversify funding sources through engaging other institutions like the County Governments and other shareholders. Above all we realized that the sustainability of a project is pegged on the level of community involvement in the implementation and management of the project.

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)

The following documents are annexed to this report:

1. A financial statement for the funds from the ICH Fund and the contribution by the State Party, covering all activities that were scheduled in the contract.
2. Certified copies of invoices, receipts and any other supporting documents for all expenditures incurred under the contract.
3. Current and previous invoices
4. The film and photographs produced with signed Cession of Rights form.

Name and signature of the person having completed the report

Name: Mr. George Litswa

Title: Ag. Principal Cultural Officer

Date: 4th March 2020

Signature: 