



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

## International Assistance

ICH-04-Report – Form

### INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

#### PROGRESS NARRATIVE REPORT

Beneficiary State(s) Party(ies):

|   |  |
|---|--|
| Project title:  | 1A 0888 Kenya No. 45000323641  |
| Reporting period:   | From: 17/02/2017 to: 22/02/2019  |
| Budget:   | Total: US\$ 212,641<br><i>Including:</i><br>Intangible Cultural Heritage Fund: US\$144,430<br>State Party contribution: US\$41,211<br>Other contributions: US\$27,000  |
| Implementing agency<br>(contracting partner or<br>UNESCO Field Office): |  |
| Contact person:   | Title (Ms/Mr, etc.): Dr.<br>Family name: Lagat<br>Given name: Kiprof<br>Institution/position: Department of Culture/Director of<br>Culture<br>Address: P.O. Box 67374-00200, Nairobi, Kenya<br>Telephone number: +2540202727980-4<br>E-mail address: |
| Partner agency<br>(in the case of a service<br>from UNESCO project):    |  |
| Implementing partners:  | Kenya National Commission for UNESCO (KNATCOM),<br>Cultural Initiative for Biodiversity Conservation (CIBC),<br>Permanent Presidential Music Commission (PPMC) and the<br>National Museums of Kenya (NMK).   |

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

The enactment of the 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 events, thus, providing the Maasai community with a sense of cultural identity and continuity.

Although the enactment of these three male rites of passage is still viable, there are a number of emerging challenges to the practice. 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 the rural urban-migration, adoption of newer lifestyles and influence by modern religious belief.

The traditional settings where the element was informally transmitted to young boys, in Manyattas (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. Besides, cultural spaces and places where these practices were held are increasingly diminishing. Traditionally designated cultural space used for the practice of the element have been encroached on by human settlements by members from other communities. These cultural landscapes have also been affected by infrastructure development, changing land tenure systems, revised subdivision systems and emerging development 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.

An increasing number of youths joining formal education has resulted in the discarding of these traditional practices. In addition, the schools' calendar is too constricted and not flexible enough 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 to have their boys stay at home, instead of the bush, making it difficult for the young men to participate in induction sessions with elders as it had been 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. 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 of responsibilities from one age set to the next. The practices underpin the transmission of indigenous knowledge from the elders to the younger generation. They enhance respect and promote good moral standards in the community. Moreover, these practices promote humility and foster hard work amongst the age sets.

Safeguarding measures are required to enhance viability of the element. These measures include and are not limited to; empowering the community with knowledge and skills to safeguard their intangible cultural heritage (ICH) for continued enactment and practice for posterity; conducting research into the three male rites of passage of the Maasai community as requested for by the Maasai Council of Elders, with an aim of documenting these rites; identifying and safeguarding natural spaces and places which have been identified as having cultural significance that the Maasai community, groups and other cultural practitioners recognize as part of their cultural heritage in the sense of Article 2.1 of the 2003 UNESCO Convention for Safeguarding of the Intangible Cultural Heritage. These measures are meant to address the risk of encroachment on the natural spaces and places associated with the element. Safeguarding measures are intended to enhance existing awareness-raising strategies and share information about the role and significance of the three male rites of passage. The preliminary meetings and the inventorying workshops conducted, therefore, focused on empowering the community with knowledge and skills on how to document the cultural practices and expressions related to the enactment of the three male rites of passage for the posterity of the community.

#### **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 the youth on the importance of the element;

The first two activities in line with objective 1 entailed;

1. Empowering the community with general knowledge and skills on safeguarding their intangible cultural heritage within the framework and spirit of the 2003 UNESCO Convention;

2. Empowering the Maasai Community with knowledge and skills on community based inventorying.

These activities were delayed because of the political environment in the country following the general elections. The preliminary meetings encompassed:

1. Exchange of knowledge on issues related to the three male rites of passage and the ICH of the community in general;
2. Strengthening cultural linkages and enhancing unity amongst clans as a strategy towards effective safeguarding of the ICH of the community for continued enactment and posterity;
3. Empowering the participants with general knowledge and understanding about the convention;
4. The role of the community and other stakeholders in the safeguarding processes;
5. Legal, policy and institutional frameworks being put in place by the State Party were also discussed.

The targeted four hundred and fifty (450) representatives from the community to participate in the meetings was surpassed as twenty more members attended the meetings.

The training on community based inventorying encompassed holding three workshops for one hundred and thirty five (135) community representatives. Fifteen participants (five elders, five women and five youths) were to be drawn from each of the 9 clans. However, one hundred and fifty representative were trained. They were equipped with basic knowledge and skills on designing and facilitating a community-based inventorying process based on the circumstances in the Maasai community.

Some of the areas covered during the training were;

1. Concepts of community-based inventorying within the frame work of the 2003 UNESCO Convention;
2. Identification of ways in which the community can participate in the safeguarding of their intangible cultural heritage through inventorying;
3. Developing an inventory framework;
4. Ethical issues in community-based inventorying;
5. The principles of free, prior and informed consent in the context of inventorying of their intangible cultural heritage;
6. Various modes of collecting data.

Overall, these objectives were fully attained during the workshops. The participants went through the theoretical and practical training in group work and questions and answers sessions during the presentations. Each topic ended with reports at the plenary sessions. During the training, participants identified the gaps and weaknesses in the responses and these weaknesses and gaps were addressed by the facilitators.

#### **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 safeguarding of the three male rites of passage of the Maasai community, the Department of Culture in collaboration with representatives of the Maasai community and other stakeholders undertook several activities. The first objective entailed empowering the Maasai Community with knowledge and skills on safeguarding their intangible cultural heritage (ICH) for continued enactment

and practice for posterity. The planned activities under this objective included:

1. Holding three preliminary meetings involving the nine clans of the Maasai community to empower them with knowledge and skills for safeguarding the element. Each meeting brought together three clans with 50 participants drawn from each of the clans (15 Council of elders, 10 Men, 10 women and 15 youth).
2. Training one hundred and thirty-five (135) Maasai community members and equipping them with relevant knowledge and skills on how to safeguard the element through community based inventorying.

The planning, preparation, coordination and implementation of the activities were done in collaboration with other partners, including representatives of the Maasai community, the County Governments of Kajiado and Narok, the Council of Elders, the Kenya National Commission for UNESCO (KNATCOM), the Kenya Community Based Tourism Network (KECOBAT), the Permanent Presidential Music Commission (PPMC), Narok University, the National Museums of Kenya (NMK) and representatives of some NGOs working with the community.

Three meetings and workshops were held following consultations with elders and other stakeholders. The three two day meetings were held as outlined below:

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

The Preliminary meetings were facilitated by:

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

The three five day community based inventorying workshops were held as outlined below:

1. 4th – 9th November, 2018, Kajiado Town (Kajiado County). This workshop brought on board representatives from Iloodikilani, Iimatapato, Ildamat, Iipurko, Ilkeekonyokie, Iidalekutuk clans and sub-clans.
2. 11th November- 16th November, 2018 Loitokitok (Kajiado County). Ikisonko, Ikaputie, Iimatapato clans participated.
3. 18th November- 23rd November, 2018 Narok Town (Narok County). This workshop had representatives from Ilkeekonyokie, Ildamat, Ilmoitanic, Iloita, IIsiria, Iipurko, Iluasinkishu clans.

The community-based inventorying workshops were facilitated by the following experts:

1. Mr. Peter Okwaro - Interim Director, Centre for Heritage Development in Africa (CHDA);
2. Dr. Denis Opudo – Head of Anthropology, National Museums of Kenya.

They were supported by Officers from the Department of Culture and the National Museums of Kenya as outlined below:

1. Dr. Kiprop Lagat – Director of Culture;
2. Mr. George Litswa – Senior Cultural Officer, Department of Culture;
3. Ms. Njeri Gachihi – Public Programs Manager, National Museums of Kenya.

A total of US \$ 85,314 was used to carry out the two activities. The ICH Fund provided US\$ 22,410 for the first activity, while the State Party contribution was US\$ 4687.27. During the second activity, US\$ 49,590 was used from the ICH Fund while the State Party contributed US\$ 8,627.

#### Training Methods

Power point presentations, were used alongside, booklets, lecture methods, group discussions and plenary sessions.

#### Preliminary Meetings

The meetings noted that it was necessary to safeguard the three male rites of passage since these were integral to the community's identity and continuity. The meetings interpreted the term "safeguarding" whose equivalent in the Maasai language is "eripoto". It was highlighted that safeguarding was not equivalent to 'guarding or protecting' heritage from other people, but keeping these cultural practices alive. It was emphasized that ICH was a living process that does not comprise forgotten or abandoned practices but reflective of contemporary, complex and changing identities. 'Safeguarding' was therefore defined as putting in place measures aimed at ensuring the continuous enactment of the cultural practices of the three male rites of passage.

Participants were informed about the role of UNESCO as a UN agency that supports communities to promote and safeguard their ICH through State Parties. It was pointed out that UNESCO through the 2003 Convention came up with guidelines on how State parties can help communities safeguard their ICH. These guidelines include, the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalization of the various aspects of such cultural heritage. (UNESCO 2003 Article 2). Participants were also informed about the ICH Fund that can support communities safeguard their ICH through the State Parties. They were made aware this project was through such assistance.

#### Community Participation

Participants were informed that the community, cultural practitioners, groups and individuals were central to the safeguarding of this element and in sustaining its viability. Other stakeholders including National and County Governments, Research Institutions and NGO's were only playing a supportive role.

It was emphasised that community participation in the safeguarding programmes has to be significant and meaningful i.e. involving the consent of community representatives. The community has the authority to define its ICH and be involved in the processes of documentation, presentation, protection, and preservation of the ICH. Decisions on the safeguarding measures have to be in consultation with lead cultural practitioners from the community. Participants were informed, that in the safeguarding programmes, only the community could determine the cultural elements it felt were significant or endangered. It was agreed that the process must include negotiations, consultations and community involvement in the spirit of inclusivity of all the stakeholders. Participants were informed that it was for the centrality of the community in the safeguarding measures that these meetings had been organized, to build consensus and strengthen linkages amongst the clans so that they could reach a common understanding on the safeguarding measures to be adopted.

The representatives identified Mau and Enaimina Enkiyo forests as cultural landscapes associated with the element that need protection.

The meetings also discussed the interface between ICH and sustainable development. It

was noted that many of the cultural practices associated with the element were interconnected to the Sustainable Development Goals.

The meetings agreed that the three male rites of passage are anchored on apprenticeship, mentorship and learning of life and leadership skills. It is a cultural ideal that promulgates fraternity among all warriors, thus, enhancing effective governance, based on the rule of customary law.

#### Community-based inventorying

The workshops underscored the central role of the community in the documentation of its ICH. Participants were informed that Community-based inventorying is a creative process of generating and structuring information within and with the community and not extracting information from the community. The process is not an end in itself, but a key step in ensuring the safeguarding ICH for posterity.

The facilitators noted that as part of the stakeholders in attendance, their role was to facilitate learning about the ICH in question and help the Maasai community in the process of documenting its ICH. Community members, as creators and experts of their ICH, were central to the inventorying process. Participants were informed that Community-based inventorying respects divergent and different opinions from the community representatives regarding their ICH.

#### Community participation

It was pointed out that only the community had the knowledge and skills for enacting and transmitting their ICH (Article 2.1). It is the custodian of this heritage. Any safeguarding measures without the communities' participation and consent in line with Article 15 of the convention would fail.

Participants observed that other than the programmes carried out by the Department of Culture and the serial enactment of the rites, there are no other programmes specific to safeguarding this element. They identified continued enactment as a strength to leverage on and the dwindling numbers and shunning of the practices by some members due to religious and western lifestyle influences as major challenges. They noted that the workshops were extremely instrumental in involving them in the inventorying process. Several case studies were presented including the Otomí Chichimecas nomination process (Mexico), the Cantu a male polyphonic singing tradition in Paghjella, (France) and the traditions and practices of the Mijikenda Kayas in Kenya. Participants identified how the communities were involved in these case studies.

#### Inventory framework

Participants were taught how to elaborate an inventory framework. Participants, through group work, explored different approaches about the inventorying process. Feedback was discussed at the plenary.

It was pointed out that communities have the right to free, prior and informed consent on matters involving the inventorying of their ICH. Participants raised concerns about their cultural expressions being commercialized to their disadvantage.

Participants were taken through data collection on ICH elements. They identified written literature, observation, note taking, interviews, photography, audio and video recording as some of the modes of inventorying.

They were informed that their permission in writing, using a prepared document called a 'release (or consent) form, was required before the inventorying and they are entitled to knowing the reason for the inventory; how the information provided would be recorded, archived and used. They could also withdraw from the inventorying process.

## 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*

The Department of Culture in collaboration with the County Governments of Narok and Kajiado, the Council of Elders and bearers of the ICH elements from the community in the two counties were involved in the planning, preparation and mobilization meetings. From February 2018 after the preliminary meetings with the Maasai community, consultations remained ongoing with the above mentioned groups in planning for the workshops. The consultations included identification of venues, fixing the dates for the workshops and identification of participants.

### Preliminary meetings

Three preliminary meetings with the nine clans of the Maasai community were held in Narok and Kajiado. Despite targeting four hundred and fifty (450) representatives from the community to participate in the meetings, four hundred and seventy (470) attended the meetings. Each meeting involved at least 50 participants from each clan. Representatives were drawn from the Council of elders, cultural practitioners, women groups and youth.

### Community based inventorying workshops.

Approximately 150 community members participated in these three community based inventorying workshops. The members were selected from each of the nine clans taking into account regional subdivisions and cascading to the grassroots representations. At the grassroots 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 nine clans represented were; Ildamat, Ilkaputiei, Ilikisonko, Isiria, Ilmoitanik, Ilpurko, Iloitai, Ilmatapato and Ildala/lekutuk/Ilkankere.

An assessment of the participants reveals that different forums were represented in the workshops as the members in attendance came from various backgrounds. The forums included cultural practitioners, living treasures from the community, Media, Religious-Based institutions, Administration, NGOs, CBOs, educationists, herbal practitioners and students.

The workshops allowed for reactions from the participants on the issues that were discussed. This was a forum where the young engaged the older members of the community, thus, becoming an opportunity for transmission of knowledge from the older to the younger generation. The participants identified their strengths and weaknesses in relation to gathering data for inventorying.

At the end of each of the two activities, the community representatives' participants proposed recommendations on the way forward. They suggested proposals and action plans at the end of the workshop. Participants were involved in the identification of gaps in the current inventory of the ICH of Maasai Community in the National Inventory. At the end of the workshops, the community representatives held an exclusive session to discuss the gains they had made during the training. The participants came up with resolutions on how to update the ICH elements of the Maasai community in the National Inventory. In addition, resolutions were reached on how to put up sustainable institutional structures to support the inventorying processes and address other safeguarding measures related to the three male rites of passage. An interim team was appointed to coordinate the networks within the community across the nine clans and foresee the inventorying processes of the ICH of the Maasai.

## 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 sustainability of the project was pegged on the resolutions made by the community representatives after the meetings and workshops. Representatives appreciated the fact that the meetings and workshops were important to understanding the Convention and their ICH. They concurred that they could now draw the interface between the Convention and their ICH.

The community agreed on creating awareness on the significance of keeping viable the practices associated with the element in the following ways;

### 1. Continued enactment of the element and its transmission to the younger generations;

Participants agreed that the three male rites of passage were important to the social and cultural wellbeing of the community. They agreed that the practices were pertinent to enhancing the social fabric, conflict management and resolutions and perpetuating the community's posterity. The Council of Elders resolved to spearhead informal educational programmes with students by giving talks to create awareness on the significance of these ceremonies.

### 2. Involvement of Community in the Safeguarding Process;

At the meetings and workshops, it was resolved that different stakeholders from the community will be involved in the implementation of the safeguarding measures. Participants agreed to cascade the knowledge and skills on inventorying to other members of the community. In line with this resolve, some participants who had been trained in the first two workshops were used as resource persons in the workshop in Narok. It was agreed that, the academics from the community and other research institutions will be involved in the documentation and inventorying of the element. Living treasures will be resourceful in identifying the different elements to be documented. The County Governments committed to working in partnership with the Maasai communities and other stakeholders to identify, map out and protect the cultural spaces associated with the element.

Printed booklets and power point presentations used in the workshops were shared with the participants. The participants agreed to continue studying these documents to understand the inventorying process better. Social media fora/platforms and android phone applications would be used to disseminate information on the ICH that has been inventoried.

On ownership of the process, participants were drawn from the different clans of the Maasai community as identified by the Council of Elders.

### 3. Building of Cultural Centres and holding community cultural festivals;

Participants agreed to keep these practices alive through holding community cultural festivals. For the long term plans, they agreed on the development of community cultural centres in Narok and Kajiado. These centres would become focal points for the development, promotion, preservation and dissemination of the practices associated with the element.

The State Party's contribution to this programme in the contract was US \$ 3,990.00. However, given the importance the State Party attached to this programme, the amount was doubled to US \$ 8627 to ensure the success of the intended results. The contribution went towards the production of workshop materials, including the booklets and banners and the facilitation of the additional facilitators who are State officials.

The participants adopted one inventorying format comprising the description of element, significance, viability, threats, and need to safeguard the element when reviewing and updating the ICH elements of the Maasai community in the National Inventory.

### 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

1. Community involvement gave insight to newer information that had not be anticipated.
2. It was important to continuously be touch with the community. This enabled us to evaluate the progress of the activities initiated.
3. Involving the community in the planning, preparation and coordination of the project, gave the members a sense of ownership in the decision making process. This has been key to the success of the activities so far undertaken.
4. Simplifying and clarifying issues was significant in the success of the programme. This included the use of the mother tongue of the Maasai community. The translators therefore played a key role in the success of the preliminary meetings and the three workshops.
5. Identification and involvement of key stakeholders was key to the success of the project. For example, the involvement of the Council of Elders was significant in the identification and mobilization of the participants. The County Governments of Kajjado and Narok were also instrumental in supporting logistical issues.
6. Constant evaluation and continuous monitoring of the milestones attained enabled us to correct failures and address challenges that had been identified. For example we had to constantly get in touch with the facilitators to make sure they were still available on the agreed dates.

#### Ownership of key stakeholders and community involvement

1. Defining the objectives of the programme to all stakeholders was important as it made it easy for the workshops to keep off issues that were outside the mandate of the meeting and workshops.
2. The involvement of all the segments in the community; men, women youths and other stakeholders from the onset of the project gave the workshops vibrancy because of the myriad opinions and suggestions from these segments.
3. Every stakeholder and particularly the community had something valuable to add to the success of the project.
4. Defining or explaining the role /s of each stake holder and the community made it possible to avoid overlapping of roles and conflict of interests.

#### Delivery of project outputs

1. The outputs are monitored so that they meet the intended targets.
2. The project outputs are being measured against the set objectives so that the project achieves the intended results.
3. The project outputs have been a source of motivation for the subsequent phases of the project.
4. Sometimes project outputs have not be fully attained. There is therefore need evaluate and assess what went wrong.

#### Project management and implementation

1. Setting realistic expectations. For this programme the Council of Elders and community representatives were told to collect some information on the element. Because it was simplified and within their understanding, they were able to do it.
2. Good financial management was a key component in the implementation of a project.
3. Managing and implementing the project required a lot of delegation of duties, teamwork and monitoring from the top.

#### Sustainability of the project after the financial assistance.

1. The community should always feel it owns the project. When this was done the community has been self-driven and has kept up the success of the project.
2. Monitoring and evaluation has been equally important. This has enabled us know if the project is self-sustaining or not..

#### 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 are annexed to this report:

1. A detailed financial statement of accounts presented on an official letterhead on all expenses incurred for in holding the three workshops costing US\$ 54,050 from the ICH Fund while the State Party contributed US\$ 8,012.
2. All scanned copies of evidence of payments such as receipts, payment schedules, invoices are attached.
3. The revised workplan for the remaining activities costing US\$ 67,970.00.

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

Name: George Litswa

Title: Mr.

Date: 22/2/2019

Signature: *George Litswa*