



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

International Assistance

ICH-04-Report – Form

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INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

FINAL NARRATIVE REPORT

Beneficiary State Party: Zambia

Project title:	INVENTORYING OF PROVERBS OF LALA COMMUNITY IN LUANO DISTRICT OF ZAMBIA
Time frame:	Starting date: 26/09/2016 Completion date: 29/09/2017
Budget:	<p style="text-align: right;">Total: US\$26,437.24</p> <p><i>Including:</i></p> <p style="text-align: center;">Intangible Cultural Heritage Fund: US\$24,999.90</p> <p style="text-align: center;">State Party contributions: US\$1,437.34</p> <p style="text-align: center;">Other contributions: US\$0.0</p>
Implementing agency:	Ministry of Tourism and Arts
Implementing partners:	Department of Arts and Culture
Contact person:	<p>Title (Ms/Mr, etc.): Ms</p> <p>Family name: Simatimbe</p> <p>Given name: Wilmur</p> <p>Institution/position: Department of Arts and culture,</p> <p>Address: P.O. Box 80903, Kabwe</p> <p>Telephone number: +260 977 402701</p> <p>E-mail address: wilmursimatimbe@gmail.com</p>

Background and rationale

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

The Republic of Zambia ratified the 2003 Convention on Safeguarding of Intangible Cultural heritage in 2006. Since then, a number of activities had been carried out in respect to the implementation of the convention among them inventorying, documentation and capacity building on the implementation of the convention. A number of awareness raising workshops had also been conducted targeting cultural officers, journalists, National Museum, National Heritage Commission, people in the academia as well as the members of the community to help facilitate dissemination and implementation of the ICH information. From the capacity building programmes conducted, participants were trained and in turn trained others on various safeguarding measures. They were further encouraged to request for International Assistance from UNESCO to implement programmes with regards to safeguarding of Intangible Cultural Heritage. This project report is inline with the activities on safeguarding of Lala proverbs, an ICH that was seen to be vanishing in the modern life.

The Lala people of Luano District in Zambia originated from Katanga region in the current Democratic Republic of Congo during the Bantu migration of 18th century and settled in their present day settlement in Mkushi, Serenje and Luano District of Zambia. During their stay, different cultural forms and expressions had been practised which constituted an important part of their daily social life among them festival celebrations, marriage rituals and the life cycle rituals that are practiced from birth to death in which oral expressions such as proverbs are used.

Proverbs are sayings drawn from a few word principle that bespeak wisdom. Their meanings are easily understood because so much can be said with few words and wisdom does not have to involve countless words. In this case, proverbs are used to practically pass on wisdom in the way of life orally, add variety to language and to keep conversations grounded. They provide hard hitting messages in a profound way without provoking. Proverbs were and are still considered as a traditional text that gives great potency to the message one is trying to put across.

Proverbs among the Lala speaking people are transmitted through oral tradition and used contextually. They are used in teaching to dispel the belief that people are not educated. During marriage counselling, proverbs are used to teach the newly married couples on how they should live. Proverbs are also used to settle disputes among the people of the community. Furthermore, proverbs are used because they help to capture people's attention and constantly rebuke them thus making the recipients evaluate their behavior and consequently live according to society's norms. In the olden days, people sat around the fire and told stories where these proverbs would be incorporated. The young people would tell proverbs in form of competitions as they played in the community. In this way, proverbs added color to the lives of people and provided valuable lessons which could be applied for the benefit of the community.

Unfortunately, despite proverbs being the backbone of a lot of societies by helping people to identify and dignify their culture, their potential value for modern thought and life was yet to be recognized. They are a vanishing heritage and seem not to have found a home in the modern world especially in the current system of education because schools never brought out the great importance of proverbs in the lessons taught.

Central Province in Zambia in which Luano is found has a remarkable history and diverse

intangible cultural heritage characterized by climatic, ethnic, linguistic and religious diversity in which proverbs were used. It is an important transportation center as it houses the headquarters for the National railway systems since 1913 and is the Province where the first mine was discovered in 1914. These economic activities prompted individuals to leave their rural homesteads in search of jobs, thus creating a critical gap in the foot prints of intangible cultural heritage. The province has undergone civilisation which has impacted the social behavior, traditions, customs and practices by the people.

Technology also contributed to the erosion of culture thereby threatening the traditional norms and values of the indigenous people such as proverbs to vouch, illuminate and buttress the wisdom of the traditional code of conduct.

Due to the complexity of cultural issues and inadequate national budgets, the government was not able to carry out elaborate inventory of the various existing oral expressions to have a library. Apart from that migration, intermarriages, socio-economic, political changes have greatly impacted on the culture in the province. For the past 8-10 years, the district was haunted by notorious serial killers making it difficult for the people to socialize as they could not move freely for fear of their lives. This led to a thread of future loss of ICH as the indigenous people ran away from these killers.

At the time of request for assistance, there was no definite inventory of Lala proverbs in Luano district, however, there were institutions that provided information on the basis of compiling inventories and documentation of intangible cultural heritage.

Considering that education in most communities is done informally, promotion of proverbs would help educate, reprimand members of the community on wrong acts and encourage them to observe their culture. Proverbs would help community members to teach and encourage others through initiation ceremonies, weddings, during evenings as people sit around fires after dinner and other traditional ceremonies. In case of a heroic performance, proverbs could be used to praise and teach others hence the importance of informal education to change social cultural behavior of the people among the Lala 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 objective of the project was to carry out an inventory of proverbs of the lala Community in Luano district. For the project to attain this overall objective, it had the following specific targets or objectives as follows;

1. to identify 20 custodians and practitioners of proverbs of the lala community in Luano District of Zambia.

Attained results

20 custodians and practitioners were identified in Luano District. These included 5 traditional marriage counsellors, 3 herbalists, 1 traditional leader, 1 artist, 1 musician and 9 custodians who had knowledge about proverbs and used them in their daily practices. The group was gender balanced and of mixed age group ranging from 26 years to about 73 years.

The results were fully attained in the sense 20 custodians and practitioners of proverbs of the lala community in Senior Chief Mboroma of Luano district in Zambia were identified.

Any unexpected results (positive/negative)

there were no un expected results were experienced.

2. to train the identified 20 custodians and practioners in preparation of inventories and documentation of lala proverbs in Luano District;

Attained result

20 custodians and practitioners were trained on inventorying of proverbs. These were sensitized on the 2003 convention on safeguarding intangible cultural heritage. Under the Convention, they were taught on the critical terms of Intangible Cultural Heritage (ICH), Domains of ICH, Threats of ICH, and various safeguarding measures which included inventorying. The Custodians and practitioners were trained on the use of technical equipment during an inventorying exercise. The technical instruments included the use of Video cameras, digital cameras and audio recorders which were vital for the collection of proverbs once in the field. During the training, they were trained to translate questionnaires from english to lala language in order to obtain the intended lala proverbs from the commuity.

The objective was fully attained in the sense that the custodians and practioners gained knowledge on the 2003 convention and usage of technical equipment for thr purpose of inventorying exercise. The training also enhanced knowledge of participants through practice on the use of equipment.

Any unexpected results

2 extra people trained on inventorying and documentation; the three custodians from Mkushi, one officer from the department and

3. Undertake a community based inventory of Lala proverbs in Luano District

Attained result

31 inventory files of lala proverbs were completed from 5 different areas of chief Mboroma. These included, katetaula, Ndauni, Mwenda, Chingombe and Lukusashi.

Un expected Reults

3 extra proverbs with similar meanings were identified

4. to promote use of proverbs among the Lala community in Luano District through setting of school clubs and informal education system.

Attained result

10 existing school cultural clubs were encouraged and promoted while 5 new ones especially community schools clubs were created to take an active role in the transmission of various skills related to ICH through promotion competies among them quizzes, drama and many others

1 community meeting held to reinforce informal education of oral traditions around evening fires. the traditional leaders were encouraged to reivalitalize the use of Insaka (traditional huts where knowledge about intangible cultural heritage could be exchanged and encourage documentation for proverb so knowledge is transitted fron one generation to another.

Un expected results

schools culture clubs existed on paper in most of the schools but they were non functional

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 implementing partners in carrying out activities and generating outputs.

Not fewer than 1000 or more than 1500 words

1. Preparatory meeting with partners for easy coordination of the project.

The preparatory meeting was held on 16/12/2016 in Masansa area of Mkushi. The aim of the meeting was to plan for the whole project. It was done to design and formulate workable strategies to ensure the project is successful and done within the stipulated period. The meeting drew participation of various stake holders among them officers from the Ministry of Tourism and Arts, Community Members, Chibwela-munshi traditional Association, Ministry of Chiefs and Traditional affairs officers, Community based Organization, Non Governmental Organization and media personnel. The meeting was held to guide the proceeding of the project. The committee constantly collaborated National experts from the University of Zambia and Zambia National Commission for UNESCO.

Output generated

13 people were identified for the project steering committee. They included, 2 officers from the department of culture, 1 from Chiefs and Traditionl Affairs, 1 traditional association representative, One National Agriculture Information Service and 6 community members government workers, NGOs and community members meeting held with stakeholders. The role of this committee was to plan, implement and coordinate the activities of the project.

Problems and corrective measures taken

a). The committee members from, Lukusashi Ching'ombe and Mboroma could not travel back same day after a meeting because of long distances. Besides this, vehicles have specific days when they are on the plateau (Monday, Wednesday, Friday). The budget did not have an allocation for accommodation in the activity, the committee members had to make their own arrangements for accommodation.

2. Identification of custodians and practitioners of the proverbs

The exercise took place on the 20-22nd December, 2016 by Luano District Cultural Officer and the Chiefs and Traditional Affairs officer. The team started with the District Administration and later to senior Chief Mboroma's palace to pay a courtesy call and to explain the purpose of the identification process. It was not possible to get the names of the custodians from the Chief and his advisors on this day because the chiefdom is vast and divided by hills and that people were living far from each other in clusters divided by mountains. For proper representation, the chief requested to submit three names of Custodians from Ching'ombe, Mulembo and Mboroma who would in turn propose six names of practitioners in their area and that these should include youths and be gender sensitive. The names were picked from the clusters of people in the valley as the chiefdom did not have updated village registers. The Chiefs and Traditional Affairs Officer was tasked to make a follow-up of the names of the custodians and practitioners a week later.

Output generated

Identification of 20 custodians and practitioners through the traditional leaders and community based organization. The custodians were drawn from different areas of specialities among them traditional marriage counselling, herbalists, black smiths, artists among others.

Problems and corrective measures taken

a). Most of the custodians and practitioners were out farming. This posed a challenge on

time taken to meet them. The team exercised patience and had time to explain to the custodians about the project.

3. Purchase of equipment for the inventorying exercise.

The officer travelled to Ministry of Tourism and Arts Headquarters in Lusaka to process payment for the project on 22nd November, 2016. This activity was combined with the purchase of equipment for the project. The equipment was bought earlier before the preparatory meeting because there was need to use the equipment during the preparatory meeting and for the identification of custodians and practitioners activity.

Output generated

3 computers, 3 audio records, 1 printer, photocopier and 1 projector were procured for the smooth implementation of the activities

Problems and corrective measures taken

a). The officer had a challenge of procuring the projector and the photocopier. The two equipment costed higher than they were budgeted for. To offset the problem of the photocopier, the officer bought an Hp Laser jet M125a printer (printer/photocopier/scanner) for the purpose of photocopying. The Hp Laser jet M125a printer costed less than the amount quoted for the photocopier. The remaining funds from the purchase of this printer and the rest of the equipment put together enabled the officer to purchase the projector

4. The training workshop for Custodians and practitioners of Intangible Cultural Heritage was held from 12th June, 2017 to 17th June, 2017 at Mariana Motel, in Mkushi District of Central Province. A total of 20 participants from the community previously identified in Luano were trained. The District Administrative Officer officially opened the event on behalf of the District Commissioner. In attendance was the Chief Cultural Officer from the Ministry of Tourism and Arts, the Cultural Programmes Officer from Zambia National Commission for UNESCO, experts from University of Zambia, Provincial Cultural Officer- Central Province, Cultural Officer from Ministry Headquarters, Mkushi radio staff, Zambia national Information Service among others.

Output generated

- capacity building for the 20 custodians and practitioners both male and females of varied age groups including youths was done in the following;

the 2003 Convention on Safeguarding of intangible cultural heritage

safeguarding measures of intangible cultural heritage which included recording oral traditions particularly proverbs

- use of technical equipment necessary for community based inventory

- obtaining consent

-interpretation of questionnaire

- translation of questionnaire in local language

- uploading and transcribing of interview

Problems and corrective measures

a). Most of the custodians and practitioners identified had low levels of education. It was difficult for them to use technical equipment as well as transcribing. Transcribing also a challenge for most of the participants, they declined to write as they didn't know. In order to overcome the challenge, patience was exercised with the participants. Patience was exercised. Apart from this, the groups were rearranged in order to have some group members who could handle the equipment and help to transcribe.

b). Transport challenges

It was not easy to get the custodians and practitioners to Mkushi, the venue on the first day of the workshop owing to transport challenges. The Custodians and Practitioners were drawn from distant places among them Lukusashi, Ndaoni, Chingombe and Mwenda in Senior Chief Mboroma's chiefdom. The place is so remote and transport is a challenge. The only transport which was earlier organised had a breakdown. However, some men had to cycle a distance of about 56km to reach a point that was relatively easy to find transport. The rest had to wait and joined the rest of the participants a day later. In order to achieve the objectives of the workshop, the program of the workshop had to be extended to end at 7pm for all the remaining days of the workshop to allow those that. Apart from this, the transport costs for one route had risen to more than double the budgeted figures. The challenge was overcome by using the balance from accommodation which was relatively lower than the budget estimates for the activity.

c). Commitment of experts

The training of custodians did not take place as scheduled due to the commitment of the experts with other national assignments. Patience was exercised in order to draw the much needed expertise from them.

5. Testing of inventory questionnaires.

The activity was done on the third day of the training. 3 custodians from Luano were brought at the workshop for the purpose of testing the equipment and questionnaires if they yielded desired responses.

Output generated

Pretesting of questionnaires was done during the workshop on Mr Robert Musonda, Binwell Kashika and Godfrey Mabeti for the training participants to practice use of technical equipment, obtaining community consent and gain skills of questioning for the purpose of the inventorying exercise.

Problems and corrective measures

6. Community Based inventorying

The community based inventorying activity took place from 12th to 17th July, 2017. The activity was undertaken in Senior Chief Mboroma's Chiefdom. On the way the valley, the team passed through the senior chief Mboroma's palace to explain to the his royal highness that the team had come in the chiefdom once again to carry out an inventory of lala proverbs so as to preserve and safeguard some of the cultural heritage. The Chief consented to the exercise so that some of the traditions could be preserved. As earlier planned, the trained participants were divided in two groups. one group was led by Wilmur Simatimbe, the District cultural officer and covered Lukusashi and Ndauni areas while the other led by Mr Lack Claremont, the Chiefs and Traditional Affairs Officer covered Ching'ombe, Mikwa and Mwenda areas. The teams went in separate directions in the morning and reconvinied in the evening to discuss field experiences, to upload and prepare for the following day. The teams were guided by community members

Output generated

- 30 lala proverbs were inventoried from the community members from whom consent was obtained. Consent was necessary to reassure the respondents that the information obtained was for the creation of a data base for Zambian intangible Cultural Heritage.

Problems and corrective measures

a). Accessibility of the valley

It is not easy to access valley owing to its terrain and no proper road for vehicles to pass. The place has many streams with no bridges making it difficult to access some communities. The transporters were declining to take the team there for the exercise because of wear and tear. Besides that, once you have a break down it is difficult to get out.

To get over this, one vehicle was hired and one departmental vehicle were used for the exercise and the hiring expense was more than the budget allocation for all the three vehicles for the activity. All the budget allocation was used for hiring the vehicle.

b). Source of power for technical equipment

The team had a challenge with power source for technical equipment to record all the interviews during the inventorying exercise especially the video and digital cameras. They would easily run out of power. The group could only request to charge the equipment at the mission at night when back from the field. In order to offset the challenge, the team used their phones to obtain pictures and heavily relied on the voice records as well as short hand note taken during interviews.

7. Processing and analysis of field data was done in Mkushi from 18th to 22nd July, 2017. This will involve transcribing the information responses. Typing and editing of the data. Translations and completing inventorying questionnaires was done along side transcriptions

Output generated

30 interviews of the lala proverbs were transcribed, typed and interpreted on to the inventory questionnaires for easy understanding of all stake holders of the project.

Problems and corrective measures

Translation of lala into English was a major challenge as most of the people could not understand as they were used to bemba. One of the community members was called to explain the proverb all over again in order to clearly enter responses on to the inventory framework

8. Production of inventory lists of oral expressions for the library.

Output generated

- 30 lala proverb files were recorded, interpreted and edited for publication to serve as a reference for the benefit of the indigenous people.

9. Setting of culture clubs for 15 school culture club patrons and matrons was held on 7th June, 2016 at Twikatane school. The team also had a meeting on 10th July, 2017 with 4 traditional leaders for Mikwa, Chingombe, Lukusashi and Mwenda to explain the implication of not carrying out the safeguarding measures. This was followed by a meeting with 44 community members in Chingombe on the same day to reinforce informal transmission of proverbs among the community members.

Output generated

The activities enhanced understanding and evoked passion among community members and the teachers to actively participate in safeguarding of ICH elements.

Problems and corrective measures taken

The challenge here was to accommodate teachers to wait for the next day or two to get back back to their base. However, budgetary implications were presented to them and asked to make their own arrangements.

10. The project committee compiled the comprehensive project report on 19th September, 2017 in Kabwe with the help of National experts for onward submission to UNESCO via the Ministry of Tourism and Arts Headquarters by 23rd September, 2017.

Role of Implementing agency and Partners

The implementing agency played a supervisory role. They ensured the funds were processed in time for the activities as soon as it was received. The agency was represented to give key advice and closely monitor all activities.

The implementing partners in the project were the Ministry of Chiefs and Traditional Affairs, Ministry of General Education as well as Ministry of Agriculture. The Ministry of Chiefs and Traditional Affairs helped to coordinate the traditional leaders for community activities while Ministry of General education coordinated schools in the setting of school culture clubs. The Ministry of Agriculture through the National Agriculture Information Service officer was responsible for recording and all the technical work required for the project. He was in charge of all the recordings both visual and audio during the community based inventorying activity and took charge of downloading and editing.

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 financial support, but also their active participation in the planning and implementation of all activities.

Not fewer than 300 or more than 500 words

The project involved communities found in Luano district of Central Province. The community was represented in the project steering committee which planned and coordinated the implementation of the project to the end. The committee comprised of men and women of different age groups including youths. In the first place, informal consultations were made about the safeguarding of oral tradition among them riddles which the cultural officers used as part of entertainment at some events such as International womens and youth days celebrations in the district. The consultations were made with some community members on the state of proverbs as oral tradition as they were slowly diminishing and needed to be safeguarded for the future generations.

The royal establishment selected 3 custodians from Lukusashi, Ndauni, and Chingombe in the chiefdom to guide in the process of selecting other custodians and practitioners who were oriented in the 2003 Convention for Safeguarding Intangible Heritage and for purpose of carrying out the community inventories of the proverbs.

The Community members gave consent for inventorying and documentation of their heritage and willingly accepted to participate in the project. The communities identified people to make submissions of the proverbs to be inventoried and participated in the community based inventorying process of the proverbs in their chiefdom. After the community based inventorying process, the community took part in the processing of data by interpreting the proverbs and provided a clarification of the proverbs. The community members also took part in the drafting of the evaluation reports.

The community members showed enthusiasm in the project and always looked forward to the implementation of other activities, this could be seen by a number of them frequenting the district office with several proposals to carry out safeguarding measures.

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 results and benefits of the project are expected to last beyond the project life in the following ways

Formation of ICH committee

1. The community formed an ICH committee to see to it that various elements are safeguarded in the community. The committee will ensure various community based organization put in place safeguarding measures of their practices to serve the purpose of safeguarding knowledge for the future generations.
2. The formation of school culture clubs through National Schools Arts Association of Zambia at District level were encouraged to promote the transmission of the various intangible Cultural Heritage through various club activities like quiz and traditional games. These activities are supposed to be carried out together with other co-curricular activities to promote appreciation of the culture.
3. The meeting with traditional leaders assured the project implementers that the community would reinforce the use of proverbs during evening fires. The community also pointed out that they would revamp the use of Insaka (traditional huts/shelters) which played an important role in the transmission of various traditions in the area.
4. After the training and community meeting on transmission, the community members were tasked to form committees in their respective areas of their expertise among them traditional healers, marriage counsellors, fine artists and musician. These community based organizations would identify and carry out safeguarding measures. These committees would be closely monitored once quarterly by the District Cultural Officer for encouragement.
5. The publication of the proverbs that will be distributed in schools and libraries will provide a reference material for the future generation to use.

The project spurred a lot of interest in the community members who were eager to carry out other safeguarding measures. The communities were encouraged to collaborate with the District Cultural office to submit their ideas or project proposals on elements they would wish to safeguard.

After the community based inventorying activity, the community was concerned about diminishing cultural heritage. They indicated that they wanted to have a communal Insaka (Traditional Hut) where they would display various products of their skills and transmit the knowledge to the young generation. The place would display a lot of skill such as making and playing various traditional instruments like drums, basketry skills, weaving, passing knowledge about different traditional medicine, just to mention a few and a collection of the history of the people.

Community ownership of the project activities, outputs and results was promoted through active community participation in all activities of the project, shared copies of documentaries

produced they helped to generate and any other documentation produced such as still pictures. They participated freely with minimum supervision and organized meetings on their own as a follow up of the project to strategise how they progress once project ended and came up with various ways among them coordinating with schools to teach young ones in the clubs about various cultural heritage, community herbal hospitals and step up teaching during marital counselling.

No additional funding was secured for the project.

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 financial assistance*

Not fewer than 300 or more than 750 words

Attainment of expected results

The project had a number of objectives to meet. Firstly, the project aimed at identifying custodians and practitioners and this was successfully achieved through collaboration with the royal establishments. Secondly, the stakeholders, custodians, practitioners and District Cultural officers required to be trained. A training workshop was organized and undertaken. After the training workshop, community based inventory of the proverbs of the lala community was carried out successfully and produced at least 31 proverbs which were documented and ready for publication.

Ownership of key stakeholders and community involvement

The project basically involved all stakeholders throughout its life. They collaborated and coordinated by providing their expertise during the process of the course of implementation. This entailed that every participant was important and required to play a part in the successful implementation of the project. The Ministry of Chiefs and Traditional Affairs coordinated traditional leadership, the Ministry of Education coordinated schools while the community identified custodians and practitioners as well as guiding the inventorying teams to community members to make submissions of the proverbs for the project.

Delivery of project outputs

The delivery of project outputs was excellent. The stakeholders and community members were fully involved in the training session and showed interest and desire in understanding and acquiring the knowledge as well as community based activity which installed more confidence in the community members. When it came to inventorying process, the stakeholders together with the community members blended very well in organizing and documenting/recording the proceedings of project activities. A file of proverbs for publication, photos and documentary were produced as reference materials. The communities involved were excited to handle technical equipment see and watch the work of their hands in the publications and videos.

Project management and implementation

The project management and implementation of the project was coordinated by the Ministry of Tourism and Arts in coordination with ICH National expert (Mr. Munukayumbwa Munyima) in collaboration with the Senior Programmes Officer (Ms. Hilda Sinywibulula) from Zambia National Commission for UNESCO (ZNC-UNESCO) and the National Intangible Cultural Heritage committee. The team worked hand in hand with the Provincial Cultural officer and the District Cultural Officer who in turn coordinated other stakeholders to

ensure that the ground preparations were adequate. All the stakeholders and participants were actively involved in the project to ensure its success.

Sustainability of the project after the financial assistance

The sustainability of the project is dependent on the formation of ICH committees in communities where the project in Chief Mboroma where the project was carried out to safe guard the different ICH elements the community felt were under threat. The committee would be working with district cultural officers under the supervision of the provincial cultural officer.

The provincial cultural office put in place once in a quarter a safeguarding activity to add up to the provincial ICH files which will later translate to national collection of the intangible cultural heritage.

The schools that have culture clubs for the promotion of the transmission of proverbs and other cultural heritage will organize competitions during co curricular activities and through National Schools Arts Association Zambia (NASAAZ) festivals held once in a year.

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)*

1. 31 inventory forms for collected proverbs
2. Progress reports of activities implemented
3. Financial report
4. 1.memory stick
5. CD for short documentary on collection of proverbs
6. hard copy of article for Lala Peoverbs
7. List of equipment for project

Name and signature of the person having completed the report

Name: Wilmur Simatimbe

Title: District Culutral Officer - Luano

Date: 23rd September, 2017.

Signature: 

EQUIPMENT FOR THE PROJECT

No.	Item	Quantity	Condition
1	Projector	1	good
2.	computers	3	2 Good need antivirus, 1 not so good, needs technical checkup
3	Audio recorders	3	Good
4	Laserjet printer -p2035	1	Good but run out of tonner
5	Lasejet PRO MFP M125a	1	Good but run out of tonner