



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): Kyrgyzstan

Project title:	Safeguarding of Practices and Rare Rituals Related to Sacred Sites in Kyrgyzstan: Preparation of Inventory and Safeguarding Measures
Reporting period:	From: 15/Nov/2018 to: 15/May/2019
Budget:	<p style="text-align: right;">Total: US\$138,210.00</p> <p><i>Including:</i></p> <p style="padding-left: 40px;">Intangible Cultural Heritage Fund: US\$99,950.00</p> <p style="padding-left: 40px;">State Party contribution: US\$19,700.00</p> <p style="padding-left: 40px;">Other contributions: US\$18,560.00</p>
Implementing agency (contracting partner or UNESCO Field Office):	Aigine Cultural Research Center
Contact person:	<p>Title (Ms/Mr, etc.): Ms.</p> <p>Family name: Usubalieva-Gryshchuk</p> <p>Given name: Cholponai</p> <p>Institution/position: Aigine CRC/Project Coordinator</p> <p>Address: 93 Toktogul Street</p> <p>Telephone number: +996 312 664832</p> <p>E-mail address: office@aigine.kg</p>
Partner agency (in the case of a service from UNESCO project):	-----

Implementing partners:	-----
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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

Our ancestors have developed special ties to Mother Nature due to their nomadic lifestyle, and, for centuries have revered certain sites as sacred and developed pilgrimage practices along with compiling diverse and rich pilgrimage rituals. Sacred sites are certain bodies of water, parts of mountains, rocks, springs, trees and/or manmade architectural sites that have some sacred/mystical/magical properties in local peoples' consciousness. Thus, these pilgrimage practices and rituals have become an integral part of Kyrgyz peoples' traditional belief system and identity and have shaped peoples' attitude to nature and each other. These practices and rituals withstood the test of time and helped to maintain the identity of Kyrgyz people during the Soviet era.

Today, however, in a world of globalization, rapid urbanization, technological advancement and industrial expansion, pilgrimage and ritual practices have been facing significant challenges and decline. This process is also accelerated and/or worsened by the fact that the indigenous knowledge system is giving a way to the Islamic religious ideology. Furthermore, there is an extensive generation gap between the elders, knowledge holders, and young people. The ritual and pilgrimage practices are mainly concentrated and safeguarded in rural, mountainous areas with majority of population being elders, knowledge holders and practitioners, while the younger generation are urban dwellers. Therefore, today, the challenge is to comprehensively communicate and pass on the ICH knowledge related to sacred site pilgrimage to younger generation.

For the last 10-12 years, Aigine CRC has systematically and thoroughly studied and collected nationwide data on sacred sites, pilgrimage and ritual practices of Kyrgyz people. It has been noticed that the phenomenon of sacred site pilgrimage and indigenous ICH knowledge related to it, are undergoing strong attacks and criticism by radical and fundamental supporters of the mainstream religion. More than thousand sacred sites have been identified; hundreds of practitioners and guardians have voiced their knowledge along with their concerns and fears. Aigine CRC has published books on sacred sites for each province. However, currently, there are following needs and gaps that are to be addressed:

- There is no unified and classified inventory of sacred sites and rare ritual practices with audio and visual materials for the whole country in one publication;
- There is a need to strengthen the capacity of sacred site guardians, traditional practitioners, healers, pilgrims and local community members and a need to equip them with necessary tools and knowledge to efficiently safeguard their practices and ICH knowledge;
- There is a need to raise awareness of general public and pass on the tradition of pilgrimage and ritual practices and ICH knowledge related to sacred sites to younger generation;
- There is a need to develop and publish a National Manual on Safeguarding Elements of ICH related to sacred sites and rare ritual practices;
- There is also a need to undertake safeguarding measures for pre-Islamic ritual songs and dances that have been an essential part of indigenous pilgrimage practices. They were performed at healing sessions and/or during meditation practices at sacred sites and were

devoted to invoke the ancestor spirits, spirits of nature, and/or worshipping different deities. Usually, shamans, healers and traditional practitioners would perform these ritual songs and dances in Kyrgyz language and in old-Kyrgyz traditional ways. Today, this type of ritual songs and dances are mainly performed in Arabic and carry a different connotation. However, there are few practitioners in Kyrgyzstan who have safeguarded and still practice performance of old-style Kyrgyz ritual songs and dances. For the community of healers and practitioners, it's of paramount importance to safeguard and increase visibility and importance of Kyrgyz ritual practices, as well as ensure its further transmission into the next generation. Preserving cultural phenomena of these kinds means to preserve a whole domain of interrelated elements, namely, ritualistic Kyrgyz language, spiritual techniques, special ways of communication, attitude to the nature and environment. It's significant to maintain and safeguard unique traditional features in the face of today's fast developing and globalized world.

Upon successful completion of the project, the unified inventory and National Manual is planned to be introduced into formal and informal system of education in the country and serve as a new tangible tool of teaching and learning, as well as, strengthening the visibility and importance of pilgrimage practices and ICH knowledge related to sacred sites among younger generation and wider public in general. These documents will trigger greater state recognition, which in turn will ensure ICH viability and contribute to individual, state and community-based ICH safeguarding means and efforts.

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 project team has undertaken the following activities during Stage I to reflect the progress towards achieving the final project goals and objectives. The undertaken activities and their successful outcomes are reflected under each final objective:

The final project objectives:

(a) the identification of elements of living heritage related to sacred sites in Kyrgyzstan to ensure their continued viability;

- To fully achieve this result, the project team started community-based inventorying with the help of 7 (seven) regional coordinators and their working groups in April and May 2019. They are in the process of conducting field research and inventorying sacred sites of their provinces and ICH elements related to the pilgrimage practices. (Please see the full list of field collected field materials in Annex IV). The identification and verification of the elements will continue with follow up office meetings, field trips and on-site seminars.

(b) improved public awareness of the importance of intangible cultural heritage

- The project team has been proactively posting news on the project progress on Aigine CRC's website and social network pages. The regional working group coordinators have been active on going live on TV and Radio and sharing their experience on community-based inventorying of sacred sites and discussing the importance of safeguarding ICH elements related to pilgrimage practices (Please see the list of TV and Radio appearances in Annex V). The project team has been carrying out discussions with the state TV channel, History and Culture, on allocating a regular screen time to share project progress and results and raise the importance of ICH elements related to sacred sites and pilgrimage

practices. As a result, the first recording to air was carried out at the Kyrgyz State TV and Radio channel's studio on May 14, 2019. Such awareness raising campaigns are to be conducted before and after the project's completion.

(c) the increased capacity of the stakeholders concerned to safeguard the intangible cultural heritage in question, in order to ensure its transmission to the future generation

- To strengthen the capacity of the stakeholders, the project team has identified sacred site guardians, spiritual and traditional practitioners and community advocates becoming the members of the regional working groups, 7 (seven) of them becoming the main regional coordinators. These groups have participated in a National Inventorying Workshop conducted and organized by the project team with participation of experts from the National Commission of UNESCO to the Kyrgyz Republic. During the workshop, the working group members studied closely the ICH Convention, became familiar with community-based inventorying techniques and experience of other countries, Australia, Brazil, Canada, Uganda etc., as well as worked out ways and approaches to conduct community-based inventorying and identification of ICH elements applicable to Kyrgyzstan and their communities.

According to the feedbacks from our stakeholders, the support of the UNESCO ICH Fund in implementing this project strengthens their community belief system, while their active involvement in the project activities helps to build their capacity significantly.

The project results:

(a) an inventory published on intangible cultural heritage related to sacred sites in Kyrgyzstan for their safeguarding;

- The project team is in the process of accumulating data for the National Inventory by conducting community-based inventorying of sacred sites and ICH elements related to the pilgrimage practices and office research. The inventorying activities are being carried out by the regional working groups in April and May 2019. A preliminary list of collected data is available in Annex IV.

(b) safeguarding measures developed, in the form of a national manual, for the elements of intangible cultural heritage in question;

- The project team is in the process of carrying out office meetings and preliminary discussions with the national experts on the structure and content of the National Manual. The project team overviewed the first batch of field data together with Dr. Aijarkyn Kojobekova, an expert to the National Commission of the Kyrgyz Republic for UNESCO and discussed ways to develop the Manual and incorporate the collected data. Dr. Kojobekova will be one of the national experts in developing and working out the Manual.

(c) capacity building training provided to the stakeholders concerned.

- Sacred site guardians, traditional and spiritual practitioners and community leaders/advocates have been proactively involved and have participated in the incorporated Training Workshop for the project team and concerned stakeholders in February 2019 and in the National Inventorying Workshop for the regional working group in March 2019. The stakeholders have learned more about the ICH Convention, work of the UNESCO and got exposed to practices, safeguarding measures and community-based ICH inventorying techniques in different countries and communities.

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

Stage I

Aigine CRC has conducted the following activities from 17 November 2018 to 16 May 2019. The project team has made certain amendments in the order of activities in Stage I to increase the effectiveness and outputs generated by the undertaken activities. Thus, the order of activities outlined in the Timeline and the actual order of implemented activities differ a little.

1. In December 2018, prospective members of the Steering Committee were approached and preliminary agreements were made. On 9 January 2019, the following 3 (three) members have confirmed their participation (Annex I) during a joint meeting with the project team at the Aigine CRC's office:

--- Ms. Sabira Soltongeldieva, the Secretary General of the National Commission of the Kyrgyz Republic for UNESCO;

--- Mr. Jenish Kudakeev, the Guardian of the sacred site Nyldy-Ata, Ozgorush village, Talas province;

--- Ms. Kuluipa Akmatova, Director of the Rural Development Fund, Bishkek.

The Steering Committee is responsible for monitoring and overlooking the project implementation, reviewing financial and narrative reports and providing timely feedback and/or recommendations. The members of the Committee and the project team agreed to get together once in every 6 (six) months for a review meeting. The next meeting will take place at the end of May.

2. The project team has carried out desk/office research on detailed overview and thorough analysis of the Aigine CRC's existing data of sacred sites, ritual practices and ICH elements related to the pilgrimage practice in all 7 provinces of the country from December 2018 to February 2019. Then, these overviewed materials were crosschecked through meetings and phone interviews with sacred site guardians, practitioners and pilgrims. These desk research activities resulted in office inventory of sacred sites and ritual practices and became a solid base to work for the regional working groups. The main task of the regional groups and their coordinators is to verify, validity and update the existing list through community-based inventory in each province.

3. A training workshop for the project team was conducted on 20 February 2019. Aigine CRC also invited project consultants, sacred site guardians and traditional practitioners to take part in the training workshop, as they are the main recipients and beneficiaries of the project. Ms. Sabira Soltongeldieva, Secretary General of the National Commission of the Kyrgyz Republic for UNESCO led the sessions on inventory techniques, regulations of the 2003 ICH Convention and UNESCO project reporting. Ms. Gulnara Aitpaeva, director of the Aigine CRC, conducted the sessions on the project objectives, goals and results, as well as on role of local communities on inventorying sacred sites and related ICH elements and on developing their efficient safeguarding measures. The project team and the training participants overviewed the experience and approaches of different countries on community-based inventorying and discussed what ways and approaches could be used in Kyrgyzstan. (The list of participants is presented in Annex II). The sacred site guardians and

practitioners were impressed and inspired by the example of community-based safeguarding efforts in Brazil, Canada and Uganda.

4. The selection of working groups and their coordinators began during the February Training workshop. The project team held discussions with the project consultants on possible candidates for regional working group coordinators. The selection criteria were a) to be either sacred site guardian, traditional practitioner or a scholars affiliated with the provincial institutions, b) to have an experience on safeguarding ICH with the Aigine CRC, National Commission of UNESCO to the KR or other related structure. A preliminary list of 10-12 people was penciled in and followed up by individual discussions and agreements. Thus, the project team has selected 7 (seven) regional coordinators and identified a network of traditional practitioners and sacred site guardians to form regional working groups for carrying out community-based inventorying of sacred sites and rare ritual practices. These groups were invited to take part in the Inventorying Workshop planned for March 2019.

5. On March 16-19 2019, the project team, with participation of the National Commission, organized and implemented Inventorying workshop for the regional working group members and coordinators. There were invited regional coordinators along with 2 (two) or 3 (three) concerned community members from each province. The regional coordinators have been working and collaborating with the Aigine CRC for a long time and have built trustworthy and reliable relations. The project team has invited Mr. Emil Shukurov, an expert and renowned environmental scientist to lead a session on linking ICH elements related to pilgrimage practices with local ecosystem, geography and environmental heritage. This link was an important aspect to tackle and elaborate on for building a deeper understanding of connections between people and their local land and territories. Another invited expert was Gulzada Abdaliev, a scholar and an author of the book Muras (Heritage), published with the support of the National Commission of the UNESCO in 2013. She gave a detailed overview of the Convention for the Safeguarding of the ICH based on the Kyrgyz version of the Convention. The project team conducted a practical group exercise and took a field trip to a nearby sacred site Aziz Mazary, where the participants were able to have a first hand inventorying experience. Thus, the coordinators of the working groups got equipped with knowledge and tools for conducting community-based inventorying of sacred sites and rare rituals. The participants of the workshop became invigorated and motivated to have been chosen as regional coordinators, represent their provinces and to train and build capacity of their fellow community members by building regional working groups.

The project team would like to stress out one important change related to regional coordinators. During the workshop, the participants discussed and proposed that there be only 1 (one) coordinator for each regional working group instead of initially proposed 2 (two). The participants of the workshop and community members deemed that having 1 (one) person responsible for overseeing and administering the work of the group will be more efficient in terms of time, energy and results. It was also discussed that that the coordinator be responsible for carrying out and implementing the full workload of responsibilities and duties of the inventorying process, and, the other members of the working group, comprised of sacred site guardians and practitioners be constantly assisting during the coordinators' regional field research. This change, however, has no effect and does not require modification of the budget, since 1 (one) coordinator is responsible for carrying out and undertaking the workload of 2 (two) people.

Upon completion of the workshop, the project team has signed individual contracts with each coordinator and each coordinator was provided with an external memory drive and audio recorder for the purposes of their inventorying work. (Full list of participants and detailed agenda are presented in Annex III).

6. The regional coordinators started their field research on inventorying sacred sites and collecting data on rare ritual practices and other ICH elements related to the pilgrimage practice in April 2019. At the very beginning of their work, each coordinator carried out

training sessions for their local working groups on technical aspects, namely on recording interviews, transcribing interviews and using electronic communication services to send and receive information. The coordinators have also shared with the working group the information on behavioral rules and dress code during a pilgrimage to sacred sites. Both, the coordinators and their working groups got equipped with all the necessary knowledge, skills and tools to start their field work with the communities.

However, due to harsh weather conditions in the regions - heavy rains followed by floods, mudslides and, in some places, snowfalls and strong winds, the field research activities have been delayed for 3 (three) weeks! Almost all of the coordinators and some group members suffered from side effects of catching cold. Another difficulty was and still is the inaccessibility and remoteness of certain sacred sites that requires larger expenditures on transportation. The road conditions in the rural areas leave much to be desired and not every driver is willing to drive on such bad roads, even if they do agree, then only on the basis of a higher transportation cost. Therefore, almost in all cases, transportation costs are higher than expected. However, it did not burden the budget, because the coordinators and working group members preferred to hire a proper vehicle and spend more funds on transportation means rather than spending funds on accommodation, thus, the funds between these budget lines got shifted.

Nonetheless, our working groups are managing to undertake their community-based inventorying and stay within the time and budget limits of the project. Taking all the challenges into consideration, the group field research activities will continue until the end of May 2019. (Please see the list of preliminary field results in Annex IV).

The working group coordinators have been actively appearing on TV and Radio channels sharing their work on inventorying sacred sites and ICH elements related to the pilgrimage practice in their provinces. On 14 May, Ms. Gulnara Aitpaeva and coordinator of the Chui province, Jumagazy Sadyr uulu, took part in a taping of a program on sacred sites and necessity to research and safeguard the pilgrimage practices. The program will air on 2 (two) TV channels, Language, History and Culture, and, on a state channel KTRK. These TV and Radio airings are all being undertaken within the awareness raising efforts of the project. (Full list of TV and Radio airing are presented in Annex V).

7. The goal and tasks of the on-site participatory seminars for working group members and coordinators were slightly modified. These on-site participatory seminars were planned as Aigine CRC's contribution in project implementation. Initially, it was planned that these seminars will be carried out right after the selection of the regional coordinators to explain the objectives and tasks for community-based inventorying of sacred sites and rare rituals. However, since the project team has invited all the working group members to the Inventorying Workshop upon their selection, it made more sense to use the on-site participatory seminars as an on-going debriefing aimed to help the working groups during the process of their inventorying work. The project team is using these seminars to help the coordinators to solve difficulties and challenges they face during their work. As of now, the project coordinator and assistant have conducted regional debriefing meetings with coordinators and working groups of 4 (four) provinces. These debriefing trips were financed by Aigine CRC's office funds.

8. The process of reviewing and analysing the field data from the working groups is being carried out on a regular basis, based on the accumulation of the new field data. The project coordinator is in touch with the group coordinators on a daily basis through phone calls, online messengers and e-mail services. The group coordinators have full access to the entire project team and the office facilities during the work hours. The group coordinators accumulate the field materials and send narrative reports with inventories with photo files to the project coordinator for further analyses, while they send all the financial documentations to the accountant.

9. At this stage, the project team has already started planning and organizing

implementation of Stage II activities. The On-Site Training Courses in all 7 (seven) provinces will become one of the first activities that are being planned to be carried out. These training courses will be carried out one by one in each province starting from the end of May-beginning of June. The regional working groups and coordinators play together with the project team are drafting list of participants, plans and agenda for each province are being drafted based on the working groups' field research and experience.

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

Sacred site guardians, traditional practitioners, healers, epic chanters, pilgrims, scholars and ICH experts to the National Commission are directly concerned with and involved in the project. The main mechanisms for involving the concerned community members are directly involved in the following ways:

At the launch of the project, a Steering Committee was established consisting of a sacred site guardian from Talas province, a director of the NGO Rural Development Fund and expert in pastoral knowledge, as well as, a Secretary General of the National Commission of the Kyrgyz Republic for UNESCO. The members of the Committee have a right to gather at any time, take part in any project activity and request any project related documentation for review.

A national network of sacred site guardians, traditional practitioners and public activists working in the ICH field are proactively involved in the project implementation as it is designed as a community-based inventorying of sacred sites and rare ritual practices and developing safeguarding measures. The regional working groups consist of the main group coordinator and several guardians and practitioners from all 7 (seven) provinces of the country. The working groups are undertaking inventorying of sacred sites and data collection on rare rituals in their provinces. The working group coordinators are responsible for directly working with community members and identifying participants for the capacity building training workshops and monitor their progress. The working groups and community members are working together in elaborating the National Inventory and developing ICH safeguarding measures for the National Manual. The coordinators are already started undertaking awareness raising activities through appearing on TV and Radio channels and sharing information on pilgrimage related ICH elements and inventorying of sacred sites.

Representatives of local communities, sacred site guardians and practitioners have participated in the workshops undertaken within the framework of the project. Thus, their stories and experience have helped to identify more efficient and comprehensive ways of community-based inventorying.

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

At the initiative of the regional group coordinators, the project team has started its awareness raising campaigns earlier than initially planned. The coordinators of the Osh and Naryn provinces, Ms. Meyilkan Emilbaeva and Mr. Doolot Nusupov have been taking part in various TV and Radio programs in their provinces, sharing their knowledge, work and experience on sacred sites and ICH elements related to the pilgrimage practices. These activities are already generating outcomes, local communities are becoming more aware of the project activities and their interest is getting heightened - this will ensure accumulation of interested community members that can reach the project team or the working group at any moment.

The capacity of the working group members and their coordinators have been strengthened through participation in the training workshop for the project team and the inventorying workshop, which gave them a solid theoretical knowledge, which is practically being used and applied during the field inventorying. The project team believes that this group of people will be able to build a strong network of advocates and further reach out to other communities and groups in the country and help them to undertake various community-based activities related to their ICH safeguarding.

Another aspect of sustainability of the project that is being carried out is experience sharing on community-based sacred site inventorying, as the project coordinator, Ms. Cholponai UG is participating in a training-seminar on Intangible Cultural Heritage of the Silk Road: Identification and Inventorying in Kyrgyzstan on 14-17 May, 2019 conducted by the UNESCO Almaty Cluster Office.

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

On the basis of the first results of the community-based inventorying, the project team came to the following observation. The state of pilgrimage practices to sacred sites and performance of ritual practices have significantly deteriorated for the last 5-7 years. The regional working groups of Naryn and Yssk-Kul provinces have recorded and reported violent and purposeful demolition of sacred sites by certain religious groups. Therefore, the project team started taking proactive steps in sharing the project's goals and objectives to raise public awareness and present the pilgrimage practices to sacred sites as cultural, historical and natural heritage of Kyrgyz people, because, what we see today, is that the

pilgrimage practices are being interpreted by many people through the prism of their narrow understanding of Islam.

However, we would like to point out one peculiar thing, traditionally, the southern provinces of the country were more Islamic than the northern provinces. But, according to the first results and narrative reports from the field works, we can say that, on the contrary, there are more strong and devoted groups advocating for and promoting sacred sites specifically in the southern provinces than in the northern ones. Therefore, this observation serves as a great lesson, shows us ways and gives us a picture to plan and organize the work of the upcoming On-Site Training courses accordingly.

The group coordinators and the project team have been receiving requests from sacred sites guardians and practitioners, who are interested and would like to have joint projects. However, all these requests require additional funds and actions, mostly communities' need external financial help. The project team, at this stage, is brainstorming on ways of generating and strengthening communities' capacity and capabilities.

The project team has also learned that the timing of the field works have been a little off, as they were planned for late April – early May. This year, the weather conditions are quite harsh, especially in rural areas. All of the regional groups and coordinators experienced substantial weather and transportation difficulties and challenges because of heavy and prolonged rains, mudslides, strong winds and snowfalls. The bad weather conditions made many mountainous areas absolutely inaccessible, many regular vehicles were not able to access these places. Even in fair weather conditions, there are certain areas that require employing off roaders. Therefore, field works have been delayed for 3 (three) weeks, and at this stage we have started the second month of the regional field research, and we would like to emphasize that the majority of funds are being spent for transportation. However, all the project activities are within the timeline and budget line.

The project coordinator and the project assistant have been undertaking debriefing meetings with the working coordinators and working groups to clarify questions as solve certain inventory related challenges and difficulties. These debriefing meetings help the project team to work closely with the local communities and discuss sustainability of the project and self-organization of local communities.

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)*

All the Annexes are attached to the report.

Name and signature of the person having completed the report

Name: Cholponai Usubalieva-Gryshchuk

Title: Project Coordinator

Date: 16 May 2019

Signature: 