



# International Assistance

ICH-04-Report – Form

## INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

### PROGRESS NARRATIVE REPORT

Beneficiary State(s) Party(ies): ZAMBIA

Project title:	INVENTORYING OF KUYABILA OF THE TONGA ETHNIC GROUP OF ZAMBIA
Reporting period:	From: 23/12/2021                      to: 15/07/2022
Budget:	Total: US\$ 83 790 <i>Including:</i> Intangible Cultural Heritage Fund: US\$17260 State Party contribution: US\$ 15 248 Other contributions: US\$
Implementing agency (contracting partner or UNESCO Field Office):	Ministry of Tourism
Contact person:	Title (Ms/Mr, etc.): Mr Family name: Muhanga Given name: Evans Institution/position: Permanent Secretary Address: Ministry of Tourism, Kwacha House, Cairo Road, Lusaka Telephone number: E-mail address:
Partner agency (in the case of a	

service from UNESCO project):	
Implementing partners:	

## 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*

Kuyabila is the poetry of the Tonga ethnic group of Zambia, that has characterized their way of life from time in memorial. It is performed during various social gatherings such as weddings, initiation of young girls graduating into womanhood, funerals, festival gatherings, traditional ceremonies. The message in poems vary according to the nature of the social gathering.

Kuyabila is done by one person accompanied by a friction drum, locally known as Namalwa, shakers and a drum that uses a special rhythm. The poet is then accompanied by a group of people that perform a special dance involving singing, waving spears and arrows in the air. In some instances, the cattle are made to run together with the dancing group. The presence of cattle in this performance is to review the wealth of the ethnic group.

Among the Tongas, poetry is a tool that is used to express feelings, ideas, situations that one has passed through and also to encourage people to unite and work hard especially in farming. Emerging issues that affect the community are also addressed. It further serves as an educative medium for transmission of various information to the young generation and to sensitise on gender-based violence, early marriages, health issues such as cholera and dangers of HIV/AIDS and the need to take up preventive measures.

Kuyabila would be passed from one generation to another by observing and listening to those that are seasoned practitioners. During evening and community gatherings adults would teach the young generation the skills of kuyabila, how to come up with poems, how to make Kuyabila instruments. During traditional ceremonies several poets present their poems. Before coming up with a poem, a poet would sit and go into critical and philosophical analysis of the community to pick a topic or generative theme in an area that they want to base their poetry on. Often than not, poetry would be based on social, economic and cultural aspects of the community. The performer will also consider how they would construct words and sentences so that the message is put across in a manner that the people will get the meaning.

Unfortunately, poetry has sadly diminished and its marginal role has become almost irrelevant to how society functions. The quarterly reports from District Cultural Officers from Southern Province provided evidence of the reduction in Kuyabila practitioners. Upon reading these reports, the Ministry of Tourism and Arts sent a team to hold consultative meetings in Monze and Namwala on the 4th and 7th December 2017 respectively. 15 community representatives from each of these Districts attended the meetings and expressed a dire need of safeguarding Kuyabila and they gave a consent to inventory this element. The reduction in Kuyabila is due to modern life that has seen many people migrating to urban areas in search of employment, young people going to boarding schools and spending most of their formative years away from their culture. Because of this the young generation has lost appreciation and values of kuyabila resulting in the reduction of poetry practitioners. Most of those practising the element are elderly members of the community who are at the edge of their life span. This poses a danger to transmission and sustainability of this ICH. It is against this background that this project is seeking measures to inventory, document and safeguard this aspect of cultural heritage. The risk if no

remedial measures are taken is extinction of this practice.

The genesis of this project is based on the concerns raised by the community representatives during the consultative meetings as a way of safeguarding this element. The proposed project will address the issue of safeguarding by facilitating the formation of project committees that will be spearheaded by the practitioners, stakeholders, local leadership and CBOs. The committee will focus on promotion, protection, enhancement, viability, reviving and preservation of kuyabila.

The project will collaborate with the local traditional authorities and political leadership to convince them to include poetry in all the social gatherings in their communities. It is assumed that the stakeholders will be enlightened on the importance of ICH and the safeguarding measures through the training workshops and hence are most likely to accept the idea. The formed committees are expected to continue addressing the issue of safeguarding even after the end of the project. The departments of Arts and Culture and National Heritage under the Ministry of Tourism and Arts, cultural associations and co-operating partners will make follow-ups on the progress of committees.

The project intends to engage the Ministry of Education to include kuyabila during music and arts festivals under its jurisdiction. Attaching an award to deserving poets will stimulate motivation among the young minds to engage in poetry. This will create continuity of the element besides preserving and revitalizing it.

The mere presence of this project which will be the first of its kind in the area, will motivate local artist and the community at large to engage in poetry, and hence safeguarding and viability of this ICH element can be assured.

The report that will be generated by the project will be shared with the University of Zambia (UNZA) library and will serve as an education resource material for learning and research. This will be significant for UNZA as an institution that has embarked on offering ICH studies at degree level.

The report will also be shared by the National Museums, and this is likely to motivate them to do an exhibition on kuyabila. The report will also be shared with the Department of National Heritage and Ministry of Chiefs and Traditions so that they take stock of their ICH.

For the successful implementation of this project, the following objectives will be considered:

1. To conduct two meetings to raise awareness on the 2003 convention on safeguarding of ICH. This will encourage the Tonga community to recognise and appreciate the value of Kuyabila. Traditional leaders, practitioners, stakeholders, chairpersons of CBOs and cultural officers will attend the meetings.

Expected result: Awareness about the 2003 raised among traditional leaders and key stakeholders in Monze and Namwala districts of Southern Province

2. To build capacity: 40 stakeholders will participate during the training, inventorying and documentation process. These will gain knowledge on inventorying of ICH. The project is optimistic that the participants will engage in inventorying various ICH elements after the training. This is likely to draw positive public attention to kuyabila, hence reviving the ICH.

Expected result: Forty members of the community in Monze and Namwala districts trained in inventorying and documentation of ICH.

3. To document various elements related to kuyabila such as skill to make kuyabila instruments and costumes, compose poems, recite poems, playing kuyabila instruments. The cameras and voice recorder will be used during the inventory activities. The diesel generator will be used as a source of electricity as the exercise will be conducted in a rural setup.

Expected result: Detailed descriptions of different ICH elements associated with the performance of Kuyabila poetry recorded.

4. To inventory 30 Kuyabila poems from different categories that include marriage, funeral,

initiation, farming, health and education.

Expected result: Thirty inventories of different varieties of Kuyabila poems performed in Monze and Namwala districts of Southern Province.

5. To host a poetry festival where poets will exhibit various talents. This will be of great importance in drawing positive public attention to Kuyabila. It will also serve as an opportunity for poets to share knowledge and ideas. The displaying of instruments and costumes will accord the participants an opportunity to market their products. The festival will also be used to assess the impact of the project and to fill up the gaps in the information that might have been omitted.

Expected result: Revitalisation of the Kuyabila poetry.

### **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 was set out to inventory Kuyabila of the Tonga ethnic group of Zambia as a way of safeguarding the element. The objectives of the projects are:

- a) To raise awareness about Kuyabila among the concerned communities
- b) To build capacity of the stakeholders of 40 stakeholders on community-based inventorying
- c) To collect and Document Kuyabila skills
- d) Inventory 40 kuyabila poems.

The first implementation stage of the project sought to raise awareness about Kuyabila among the concerned communities. This objective was fully attained. In order to achieve this objective, some community members were identified from the two participating Districts where Kuyabila is performed and trained in the UNESCO 2003 Convention during the preparatory meeting. In Monze, 8 Community members were trained and the same number was trained in Namwala. The trained community members formed working groups (WG) for the project and carried out the awareness raising campaigns in their respective districts. In Monze, the trained community members took the center stage in mobilizing community members for the awareness exercise. Some of the members from the working group gave talks

about the project during the radio programme at Chikuni radio Station.

Prior to each training, the project coordinator paid a courtesy quo on the District administrators in each district. The move elated the two government officials and promised to support it such that the administration in Namwala assigned some officers from Zambia news information service to accompany the project team and disseminate the information about the project to the Masses.

Similarly, traditional leadership was also pleased that the project had finally set out and pledged to support it fully. Chief Nalubamba was also encouraged to revitalise one of the traditional ceremonies in his chiefdom where Kuyabila is a prominent activity. The chief happens to be one of the professors and Dean at the University of Zambia and encouraged the project team to publish the results of the project so that the masses get to know and understand the element.

*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*

### Preparatory training meetings.

There were two preparatory meetings held; one in Monze and the other one in Namwala. In Monze, 7 community members were trained and 7 in Namwala making a total of 14 trained custodians comprising traditional leaders, practitioners, Ward Development committee members among others. 2 District Chiefs and Traditional Affairs officers, a representative from UNESCO country office were among the trained people in order to provide a proper link to the Traditional leadership regarding the project. The meeting was set to train the community members on UNESCO 2003 Convention on safeguarding of ICH and equipped them with all the information about the project and also to discuss its implementation roadmap. All the trained community members were said to be in the steering committee in their respective districts. The composition of the steering committees established included:

- i) Chiefs and Traditional Affairs Officer based at each district
- ii) Custodians, the Headmen/ women and representative were selected to be part of the committee because these represent community members who are well vested with knowledge and are the owners of the ICH.
- iii) Practitioners, these are the owners of the heritage and have knowledge and skills about Kuyabila. Their inclusion in the project would impact and enhance safeguarding skills of the ICH.

iii) Ward Development Committee representative – These community members in charge of all developmental activities in the community and therefore provide a direct link to the community members in the locality. These were added to the committee to help in identifying community members for training, and these

would also reduce biasness in selecting community members for training purposes.

iv) Community based NGOs, were selected to increase contacts with the community for the purpose of awareness raising. These were drawn from the local church groupings in the community.

#### Awareness Raising

Awareness raising started with paying of courtesy call on the District Commissioner (DC) (the head of government administration at the district office). The coordinator was accompanied by the Chiefs and Traditional Affairs Officer to brief the DCs on Kuyabila project and their role as head of the Civil Service in the district. Both DCs lamented on the high levels of diminishing of not just Kuyabila but also other ICH elements, emphasized the need to preserve the elements as well other ICH element. The two government officials assured the Project coordinator supporting the Project, Namwala DC provided transport and a journalist officers from his office to ensure increased of awareness of the project through creation of news items.

#### Sensitising Traditional Leaders

The coordinator in the company of Chiefs and Traditional Affairs Officers and other Government Officials visited Chief Nalubamba of Namwala District and Chief Monze of Monze district. The meetings with the custodians of the land were important as they were meant to make them aware of the project being implemented in their chiefdoms and the importance of preserving the cultural heritage. Traditional leaders are influential in mobilising the community during the project implementation.

The meeting with His Royal Highness, Chief Monze was held on 29 April 2022 at his palace. The meeting was not new to the chief since he was engaged in the formative stage of the project, and he also took part in the consultative meetings. The chief gave a detailed explanation of the role of Kuyabila in the Tonga community. The chief emphasized the need to safeguard heritage through documentation for future reference.

A similar meeting was arranged with Chief Nalubamba. The chief saw this visit as a blessing as it would enhance the effort that his community was making to revitalize one of the traditional ceremonies in his area; Ikubi traditional ceremony that has not been held in a long time. Ikubi is characterised by Kuyabila performances, and its



revival will promote not only Kuyabila performances but its transmission as well. The Chief was pleased to learn that Kuyabila would be documented and shared with learning institutions such as the University of Zambia.

#### Awareness Raising in the Community

The trained community members and the project coordinator mobilized meetings with local and traditional leadership and the project coordinator raised awareness on UNESCO 2003 Convention on safeguarding of the intangible cultural heritage. In Namwala the meetings were held from 23 to 26 April 2022 while in Monze they were held from 29 April to 2 May, 2022. In each district, three more people were added to the working group, this was done in order to increase the coverage, the two districts are very wide. The selection was based on their active participation and interest in promoting cultural heritage. In Namwala, the working group was divided into, one groups to cover Chief Mungaila and Chief Mukobela while the other group covered Chief Nalubamba and Chief Muchila. In Monze the group was also divided into two, one covered Chief Mwanza, chief Chona and chief Ufwenuka while the other group covered Chief Choongo, chief Hamusonde and chief Monze. To further raise awareness the practitioner performed kuyabila as they conducted the awareness raising, this attracted people to the meetings, and also encouraged communities concerned to appreciate this ICH and indeed take measures to preserve and revitalise the element. 16 practitioners were identified in Namwala, and 15 in Monze and these are the ones that will be trained and carry out the community-based inventorying phase.

#### Awareness Raising on Chikuni Community Radio Station

The use of the radio station was meant to raise awareness of the mass on the inventorying of intangible cultural heritage. Radio Chikuni conducted a one-hour radio programme in which, two members of the steering committee together with the coordinator provided information on the meaning of ICH, UNESCO 2003 convention on safeguarding of ICH. The presentation also covered threats and safeguarding measures. The presenters also went on to share information about Kuyabila project that the country has embarked on with the financial assistance from UNESCO and the role of the community in the project implementation. The radio programme was characterised by reciting Kuyabila poems by one member of

the steering committee who is also a practitioner. The radio programme was open to the public who would make phone calls to get clarifications about the Kuyabila Project. The community expressed happiness with the project and hoped that more of their cultural heritage safeguarded in the similar manner.

#### Procurement of equipment

The procurement of technical equipment and covid 19 materials was done by the procuring department of the Ministry of Tourism. This was subjected to government tender and bureaucratic procedures.

#### Challenges

The main challenge the project encountered was on the procurement of project technical equipment and materials. This greatly affected the induction of the steering committee members during the preparatory meeting as well as during awareness raising phases especially on the use of the cameras. The corrective action was to hire some equipment though this was not always possible due to limited funds. In some cases, the phones were used to capture pictures of the activities.

Community attendance in the sensitisation meetings was initially low, as most of the people were engaged in the harvesting of their farm produce. As a corrective measure, the committee members extended their invitations to community members after working in their field and prepared traditional beverage (chibwantu) to enable stay and participate in the sensitization programmes.

### **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 preparation of the preparation and implementation of the Kuyabila project was done with the full participation of the traditional leaders, custodians, and practitioners as well as communities' members. Preliminary meetings were held with the traditional leaders in during the planning stages of the project in districts where the project will be implemented on the importance of safeguarding of Kuyabila. The

community has been actively involved both in the planning as well as in implementing the first phase of the project. The concept of inventorying Kuyabila was initiated by the community who happen to be the owner of the cultural heritage, they even advised on the sites where Kuyabila is more prominent. Both the traditional and local leadership have been actively involved, they have been consulted for guidance and advice concerning the project. To ensure maximum involvement of the community in the project implementation, a steering committee was formed in each district. For the purpose of easy coordination, the secretariat would be the Chiefs and Traditional affairs Office in each district. The steering committee members which was basically a team of community members were briefed and trained on the UNESCO 2003 convention on safeguarding of ICH as well as information on Kuyabila project. The trained community members played a very active role during the awareness raising, they came up with a road map, and explained the objectives of the project to the gatherings. They simply took a leading role in explaining the need to safeguard their cultural heritage and also to transmit the heritage to the young members of the community. The Kuyabila practitioners performed Kuyabila during the awareness raising, this attracted people to the meetings. At the Chikuni radio station, the ward Development committee member and one of the practitioners took an active role to explain to the masses about the Kuyabila project. The committee promised has continued raising awareness in the community and would do so at the Lwiindi traditional ceremony in Monze as they also perform Kuyabila.

In both districts, the trained community members strategized and split the groups in two groups in each district to enable them to cover a wider area. The mobilised meetings with the communities for the purpose of awareness raising. As a group they identified the locations and dates they would go and determined the audience and activities suitable for each area to attract large masses.

However, the teams faced some challenges on logistics. The villages are spacially located and that they required travelling long distances to mobilise and conduct meetings. The project was also implemented during the pick period of the farming activities when the community members wear busy harvesting their crop, this meant that a good number of them could not turn up for the meeting.

## 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 presence of the project has related the traditional leaders such as Chief Nalubamba in Namwala to start holding a traditional ceremony known as Ikubi, which has not been held in a long time. Ikubi is a traditional ceremony that is characterised by Kuyabila. The revitalization and promotion of Ikubi traditional ceremony will lead to sustainability of the kuyabila element. The traditional leader promised that his Chieftom will revive a number of cultural heritage, so that they do not die out completely. With this kind of assurance, there is hope ICH in particular will continue being viable even after the Kuyabila project is completed.

Soon after training of the community members, one of the practitioners in Namwala, mobilized a group mainly comprising youths and children that he teaches Kuyabila besides other cultural elements. With such initiatives we are assured of the continued transmission and sustainability of the element.

In Monze, the Radio Chikuni in conjunction with the Catholic church holds an annual music and dance concert. Using this platform, the steering committee has lobbied for more Kuyabila performances during the same concert. In Monze still, one of the practitioners embarked on the composition of kuyabila poems which he hopes to document. This will enhance the viability and visibility of the element. During the awareness raising, senior members of the community used it as an opportunity to talk about other ICH elements. As the project implementation progresses, more initiative of making Kuyabila viable will unfold. This will no doubt contribute to the safeguarding of the element.

## 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*
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*Not fewer than 300 or more than 750 words*

### Achievements of the results.

a) The project set out to inventory Kuyabila element for the Tonga people in Monze and Namwala Districts of Southern Province. Among its objectives was to raise awareness about kuyabila to the concerned communities. This was achieved through the 2 preparatory meetings that were held in the participating districts. A total of 16 community members (8 from each participating districts) were trained. The preparatory meeting saw the setting of 2 project working groups (1 from each district).

b) Purchase of equipment.

Several technical Equipment were procured for the project with the help of the Procurement department at the Ministry of Tourism.

c) Awareness raising was done through 6 physical outreaches to the community (6 in Monze) and 4 in Namwala and 1 hour radio programme at radio Chikuni.

d) Identification of practitioners was achieved during community outreach activities in both districts. A total of 31 community members were identified (16 in Namwala and 15 in Monze).

### Ownership of Key stakeholders and community Involvement

Kuyabila project is a community-based project. During the preparatory meeting, the community members were sensitized and trained on the UNESCO 2003 convention on safeguarding of intangible Cultural Heritage. The training empowered the community members with knowledge on safeguarding of intangible heritage. After the training, they went in the community and mobilized sensitization meetings in the community. This showed ownership of the project. Some of the trained community members that went to radio Chikuni for radio presentation spoke with confidence signifying ownership of the project. During the Lwind Ceremony of the Tonga people in Monze, the trained Community members continued raising awareness of the Kuyabila Project.

### Delivery of Project Output – The project outputs were successfully attained.

2 preparatory meetings were held, 14 community members were trained during the preparatory meeting, 10 community meetings were held and 1 radio awareness programme as well as 31 community members were identified for training in community based inventory.

## Project management and Implementation

The project is being implanted by the Ministry of Tourism. The project coordinator (Prekelliah Hachilobe) is a cultural Officer in the Ministry of Tourism with vast knowledge in cultural matters and has participated in capacity building training on the UNESCO 2003 Convention organized by the Ministry of Tourism in the Country. According to the structure of the Ministry, there is a staff at each District who coordinates cultural Affairs and these work hand in hand with the Chiefs and Traditional Affairs who coordinate Traditional leadership. The implementation of the project is well coordinated through its structure at the district office who provide a link between the community and the government.

## Sustainability

The capacity building of the community has empowered them with knowledge and skills to promote the element. The community has lobbied the community radio station to host radio programmes meant to promote the element. Similarly, the formation of cultural group of young people will enhance sustainability.

## 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)*

Annex 1- Progress narrative reports

Annex 2- Financial report

Annex 3 - progress report on procurement of equipment

Annex 4 - List of equipment procured

Annex 5- Photos of equipment procured

Annex 6- Equipment receipts

Annex 7-Covid material receipts

Annex 8-Accomodation receipts

Annex 9-Fuel receipts

Annex 10- Acquittal sheets for awareness raising

Annex 11-Aquittal sheets foe preparatory meeting

Annex 12-Budget expenditure

Annex 13 Payment voucher for the facilitator

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

Name: Prekelliah Hachilobe

Title: Ms

Date: 01/10/2022

Signature:

Title: Ms

Date: 01/10/2022

Signature: 