



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

International Assistance

ICH-04-Report – Form

INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

FINAL NARRATIVE REPORT

Beneficiary State Party: UGANDA

Project title:	Strengthening the capacity of community museums to promote inscribed Intangible Cultural Heritage (ICH) elements
Time frame:	Starting date: 11/05/2020 Completion date: 10/06/2022
Budget:	<p style="text-align: right;">Total: US\$63,430.20</p> <p><i>Including:</i></p> <p style="text-align: right;">Intangible Cultural Heritage Fund: US\$61,471.20</p> <p style="text-align: right;">State Party contributions: US\$1,293.00</p> <p style="text-align: right;">Other contributions: US\$666.00</p>
Implementing agency:	INTERGOVERNMENTAL BODY ALLOCATION CONTRACT Contract N°: 4500418108 (UNESCO)
Implementing partners:	Kigulu Cultural Museum, Madi Community Museum, Cultural Assets Centre and Museum, Koogere Foundation Museum and Uganda Martyrs University Nkozi Museum
Contact person:	<p>Title (Ms/Mr, etc.): Mr.</p> <p>Family name: Kitaulwa</p> <p>Given name: Abraham</p> <p>Institution/position: Chairperson</p> <p>Address:</p> <p>Telephone number: +256782822462</p> <p>E-mail address: kitaulwa@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

Currently, six ICH elements from different Ugandan cultural communities have been inscribed under the 2003 Convention and they are:

1. The Bigwala gourd trumpet music and dance of the Kingdom of Busoga
2. The male child cleansing of the people Lango of northern central Uganda
3. The Madi bow-Lyre music and dance of the Madi people
4. The Empaako naming ceremony of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi
5. The Koogere oral tradition of the Batooro, Basongora and Banyoro
6. The skill of bark cloth making of the Baganda

At the time of writing the request, these inscribed ICH elements were not sufficiently visible at both local and national levels, although they are situated in areas where community museums could raise their profiles. They receive both local and foreign visitors and are important points for information and learning on cultural heritage.

Community museums represent local initiatives to safeguard and promote Uganda's diverse cultural heritage, but they had limited knowledge, capacity and other resources to enhance the visibility and appreciation of ICH elements, whose values were not adequately disseminated within the neighbouring communities.

Post-inscription activities for ICH elements in Uganda have been limited to a few people and only in specific areas. Although during the inscription process, there was a degree of community engagement and consultation to document the information about the elements and to develop comprehensive safeguarding plans, after the inscription, there have been limited activities to enhance the visibility of ICH elements.

In spite of the safeguarding measures in place, the concept of ICH was not well understood by many Ugandans (especially the youth) and the inscribed ICH elements had not been adequately visible both within and beyond the communities in which they are located. The transmission of ICH to young generations was also hampered by different factors including the western form of education, foreign religions and limited spaces for engagement and learning.

Low engagement with ICH had been exacerbated by the limited capacity of community museums (as centres for learning) and the lack of experience and knowledge required to promote the ICH elements in their vicinity. Yet in some cases, the elements were located in the "backyard" of community museums! Community museum collections had little or no focus on the inscribed ICH elements and their values. Although some museum managers could have had knowledge of their local ICH elements, they didn't have the capacity in packaging, promoting and disseminating user-friendly information

Uganda is a signatory to a number of other international instruments to protect and promote heritage, however, studies showed that our cultural heritage (especially ICH) was rapidly disappearing. This had been attributed to an acute ignorance of the value of cultural heritage among Ugandans, coupled with a lack of political will and supportive mechanisms to preserve it. The current legal regime does not adequately protect ICH elements. The

Historical Monuments Act of 1967 narrows the concept of heritage to immovable heritage (Archaeological sites, Monuments etc.), excluding movable and intangible heritage. Looking at heritage from the tangible perspective alone narrowed the scope for conservation and appreciation of the dynamic nature of ICH.

Some cultural activists and promoters had made efforts to protect various aspects of our diverse heritage through community museums, cultural festivals, and other culture-related activities, but with much more emphasis on the tangible heritage and not the ICH. This is reflected in the limited display of ICH in both the Ugand Museum and community museums, destruction of cultural heritage elements or sites, resistance to using local languages as a medium of instruction in schools, and a general disregard for indigenous knowledge and skills.

The mode of action proposed was to build the capacity of the managers of 5 community museums and of selected representatives of the ICH bearer communities to equip them with sufficient information which they could then creatively share through museum spaces, through youth competitions and through other local and national public events. This would lead to increasing the visibility of the elements and strengthen transmission mechanisms - and therefore the viability of the elements. In addition, a film and a publication, combining all 5 elements, especially targeting a national audience and highlighting the role of community museums in promoting ICH was to be prepared and disseminated.

The project was to be carried out in five sub-regions of Uganda, the central, the east, the West Nile region, and the western parts of Uganda with one (or in one case, two) community museum from each region concentrating on one ICH element within its vicinity as follows:

The Madi Community Museum in Moyo district (Ma'di bowl lyre music and dance of the Madi people)

Uganda Martyr's University Nkozi Museum (The skill of Barkcloth making among the Baganda)

Kigulu Cultural Museum in Iganga (The Bigwala, gourd trumpet music and dance of the Kingdom of Busoga)

Koogere Foundation Museum in Fort Portal (Koogere oral tradition of the Basongora, Banyabindi and Batooro peoples of western Uganda)

Cultural Assets Centre in Kagadi (The Empaako Traditional Naming Practices of the Batooro, Banyoro, Batuku, Batagwenda and Banyabindi)

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

This project has been succesfull as all the objectives, as outlined in the proposal that was submitted have been achieved. "This is the only chance we have got to document our dieing heritage", said Mr. Patrick Abal, an elder from Lango

1) Increase the capacity of community museums managers and selected ICH community bearers: Managers and representatives from the bearers community had their capacity increased to popularise and safeguard ICH through a training. The training equipped them with information on the concept of ICH and the 6 inscribed elements, the threats to these elements and how to address them, packaging and sharing information, and organising activities that are appropriate for different audiences as well as how to safeguard and

sustain them. (Fully attained)

2) Increase collaboration between the museums and the communities: This collaboration was increased, not only with the respective communities but with all representatives of the different bearers communities. A film and a publication about the role of the community (s) and museums in the safeguarding of the five ICH elements were produced and disseminated. They have enhanced the appreciation of the ICH elements in question beyond the local communities. Initially, we had planned to have 5 of the 6 elements but we had to cover the 6th element.(Fully attained)

3) Increase the involvement of the local communities, especially the youth, in promoting the ICH elements. (Fully attained)

The capacities of the five community museums has been strengthened and:

a) More than 500 young people have been mentored to appreciate the value of ICH throughout the country and in all the 6 elements.

b) Community outreach activities such as exhibitions, film shows and booklet distributions have been conducted in schools and public places, widening the scope of the ICH.

c) competitions based on ICH elements, writing competitions and performances been conducted, enabling the youth to internalise the scope of ICH

d) Radio talk shows, involving museum managers, representatives from the bearer communities and mentored youths have been held. Social media platforms and press conferences have been conducted creating more awareness.

e) Engagements with local councils (the low-tier local government structures) through Community Development Officers and local leaders has helped publicise the ICH elements.

f) Winning entries have been publicised, displayed and appreciated through community museums.

g) Ten community museum managers (two from each museum) and ten community ICH bearers (to act as mentors) were trained to acquire knowledge and are able to apply it to publicise and safeguard the ICH elements.

h) The project helped to improve in the documentation, packaging and accessibility of information about the ICH elements through community museums and at national level, mainly through exhibitions, social media, media houses and conferences.

i) The project has increased in appreciation and publicity of the value of the ICH elements within and beyond the bearer communities.

j) There has been an increase in the number of local community members and youth mentored and participating in the outreach activities the writing competitions, exhibitions and the awarding ceremonies.

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

Activities:

1. Hold a project launch event in Iganga, eastern Uganda.

An event to launch the project was held in Iganga, Eastern Uganda, where representatives from all member Community museums and representatives from the 6 bearers communities were invited. Gathering the 5 participating museums, as well as other members of the

Uganda Community Museums Association and the relevant bearers communities helped to publicize these elements as some people were hearing about them for the first time. This helped the idea of ICH to spread to those who were not part of the bearers communities. Ministry of Gender Labour and Social Development, Uganda Commission for UNESCO, Local Government officials, sister NGOs and representatives from a few selected schools participated in the launch.

2. Conduct pre-visits to the five concerned ICH communities bearers and museums.

Visits to Moyo, Kabarole, Mpigi, Kagadi and Iganga Districts, meetings with members of the bearers communities and to the five community museums by the project team. This helped to establish the status of the elements and existing opportunities and challenges at community museums. The pre-visits also helped to concretize the training needs for each community museum and the information collected contributed to the development of the publication on the 6 ICH elements.

3. Conduct a 4-day training event for community museum managers and ICH bearers to introduce them to the concept of ICH using the available UNESCO materials.

This training was done in Kagadi, in Western Uganda, where two community museum managers and two representatives from the bearers communities were invited. The training focused on (i) developing, packaging and sharing appropriate information on the ICH elements (ii) skills for safeguarding; (iii) how to utilise museum spaces creatively to strengthen safeguarding and dissemination of information on ICH elements; (iv) how to engage specific groups of people on the value of ICH, especially the youth. At the end of the training, communication materials on ICH elements using acquired skills were developed. The materials is to be used within the museums and for the exhibitions, outreach and engagements with bearer communities.

This documentation mechanisms is to be replicated by other community museums that were not directly targeted under the project.

4. Conduct quarterly mentoring sessions for young people by community museum managers and trained ICH bearers on the values and significance of the ICH elements. These took place at the museum premises, community gathering places, and/or secondary schools and took the form of discussions, presentations, enactments (role plays), debates, etc. In turn, mentored young people have been attached to nearby community museums to support museum activities for popularizing the ICH elements especially among fellow young people. Quite a good number, over 500, of the youths have been mentored and this is evidenced in the stiff competitions in the outreach activities.

5. Hold a 2-day "write-shop" with community representatives and museum managers to develop and later validate the content for the publication on the 5 ICH elements and roles of the different stakeholders. The write shop was done in Bweyogerere, in Kampala city and instead of 5 ICH elements, we developed a publication for 6 ICH elements. Representatives from both the 5 implementing community museums and the 6 bearers communities were invited. This publication, was based on the results of the pre-visits (Activity 1) and the training event (Activity 3). By the time the workshop was ended, the draft had been passed with some amendments. The writeshop was conducted by officials from the Uganda Commission for UNESCO and technocrats from the Cross-Cultural Foundation of Uganda.

6. Develop and produce a 25-minute film (including duplication of the DVDs) to highlight the roles of community museum managers and community members in the safeguarding of the ICH elements.

The documentary combining all the 6 ICH elements inscribed by UNESCO in Uganda was developed, basing on information collected under Activities 1,4, and 5. UCOMA hired a professional filming firm that moved to Iganga, Lira, Moyo, Kagadi, Bundibugyo and Mpigi, interviewing and recording all basics connected with each of the element. Information and performances were got and done by members of the implementing museums and

representatives of the bearers community. The documentary film is composed of the 6 ICH elements which has helped many people to learn about all these ICH elements.

7. Hold a national event to disseminate the film and publication.

An event to disseminate the film and publication was organised at the Ministry of Gender, Labour and Social Development offices in Kampala. Those who could not attend physically, because of COVID-19 SOPs, attended on zoom. This event brought together relevant government agencies, relevant civil society organizations and communities involved in promoting ICH elements besides community museums and the respective bearers communities. It gave chance to the different communities to learn about all the 6 elements. The event was officiated by the Minister for Gender Labour and Social Development, who was represented by the state Minister in charge of the Elderly, Hon. Mafabi Gidudu, Ministry of Tourism, Wild life and Antiquities, officials from Uganda Museum and sister organisations in the promotion of heritage.

8. Conduct community outreach activities.

According to activity 8, Community Museums were subgranted to:

a) Hold temporary exhibitions, enactments, demonstrations, dance and singing events on the relevant ICH elements at the 5 museums in collaboration with ICH community bearers. b) Hold creative writing and artistic drawings competitions for young people through which they can express their understanding and appreciation of ICH elements; c) conduct awareness-raising activities through radio talk shows and community video shows on documented roles of the communities in the safeguarding of the ICH elements. The 5 implementing Community have held competitions in writing about these elements, identified winners and awarded them. They have held talk shows on the different local FM radio stations, worked with the local authorities and engaged Heritage Clubs in the collaborating schools.

9) Monitoring, Reporting and Evaluation

Monitoring has been conducted during the implementation of the various activities listed above, by visiting the individual implementing museums and attending some of the activity implementations.

Community museum management committees have been responsible for the daily monitoring of the project activities. Data collected from the management committees and from monitoring visits and evaluation meetings is what we have used, as UCOMA secretariat, to compile reports and submit to UNESCO

Progressive narrative and financial reports have been prepared and submitted in time, which has enabled a smooth running of the project, notwithstanding the challenges of COVID-19, whose SOPs weren't planned for.

Evaluation meetings have been held both at the management level, with stakeholders and with both the implementing museums and bearers communities. During these evaluation meetings, gaps in the promotion of ICH elements were identified, such as:

1. There is a need to extend the project to other community museums in the very areas of the bearers community.
2. There is a need to engage the cultural institutions, such as the kingdoms, that have not been so supportive under this project implementation
3. There is a need also to engage religious leaders some of whom think these are satanic activities.
4. There are other elements under threat that need to be documented and listed on the UNESCO list.

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

MECHANISMS

1. MUSEUM MANAGEMENT COMMITTEES: Each museum has a management committee and UCOMA in coraboration with these management committees that we developed andimplemented the project. These very management committes worked hand inhand with the bearers communities and they themselves were from the bearers communitties. They were also entrusted with the task of monitoring the project on the ground and ensuring proper use of the monies.

2. CAPACITY BUILDING EVENTS WHICH ALSO INVOLVED ICH COMMUNITY BEARERS: This event equiped both the management committee and bearers community representatives with the skills andknowledge onhow to package and disseminate the information about the ICH. It helped even to unite representatives from the different bearers communities,for the first time, and were in position to share contacts where they have been consulting each other.

3.WRITE SHOP: Representatives of the management committees and bearers communities further converged for a write shop. Technical personel from the Uganda Commission for UNESCO and the Cross-Cultural Foundation of Uganda (CCFU) were invited to give guidance during the workshop. This arrangment helped to gather concreate information which helped us comeup with the booklet.

4. FILM SCRIPT DEVELOPMENT AND FILMING ACTIVITIES: UCOMA hired a technical personel to help us develop a film script, basing on the information got during yhe pre-visits, workshop training and the writeshop. With the film crew, UCOMA reached out to all the bearers communities who demonstrated how the element is performed. Thereafter, the crew and UCOMA team reached out to the management committee to demonstrate how best they are promoting the element.

5.RADIO-BASED MECHANISMS: All the 5 Implementing museums and UCOMA officials have used this mechanism to disseminate the information and activities of safegourding these elements. In Uganda,each region has local radio stations that broadcast in the local languages that makes the broadcasting clearly understood.

6. OUT-REACH MECHANISM: This has further deepened the information to the grassroot. The 5 implementing museums, each got a laptop and projector, with which they can stage shows, at schools, trading centers and public functions. The film shows cast the documentary and these 5 museums stage free film shows at their premises every weekend.

7. WRITING COMPETITIONS AND EXHIBITIONS MECHANISM: These have brought on board a number of people, mainly youths, who participate in the writing competitions. The call for these writing competions forced a number of yuoths to seek information about the element from the elders. The exhibitions brought in a number of people to see, some for the first time, what had disappeared.

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 trained community museum managers in collaboration with the trained ICH bearer communities will create permanent spaces for ICH elements in the museums to continue promoting and publicising these elements. The 10 community managers shared their experiences and their skills in documenting and promoting ICH elements with other community museums in the country. They use the projectors and laptops to continue showing video documentaries about the roles of different stakeholders to safeguard the ICH elements in schools, at the museums and through local councils. The mentored young people have taken on the responsibility to popularize ICH among their peers.

The enhanced involvements of the bearer communities and of the youth continue beyond project implementation and supports inter-generational transmission mechanisms for the 5 ICH elements. The trained District Community Development Officers, being civil servants, assure a degree of continuity. The continued presence of the community museums also secures near-by support when needed by the bearer communities. Youth in secondary schools have also trained others and thus contributing to a measure of sustainability for the project.

UCOMA secretariat and the museum management committees will continue to support the documentation and presentation of ICH elements after the project.

It is anticipated that information about ICH elements disseminated among young people in schools triggers interest in other schools and to their parents and other community members.

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

1. Communities cherish and treasure their own culture; despite the fact that there is a tendency for some people to undermine some cultures, it is until you come closer to them that you will understand how important it is to them. There is need to help the different communities document their different cultures in addition to the existing 6 ICH elements.

2. The documentation of the different cultural practices can stop the stigmatisation and ratio segregation among the different cultural set ups. It helps to explain and people will better understand a documented information other than what may be misinterpreted and or

misrepresented.

3. Many aspects of our cultures remains undocumented, much of it is being lost. There is need to document our culture before the few existing elders with the information die.

4. All the stakeholders do contend that these elements promote moral values; respect to the elders, community and nation. Many of elder are not willing to lose culture nor the rituals that accompany the production and or performing of the element.

5. The project outputs have enabled our communities to appreciate all the 6 ICH elements beyond the bearers community. Even those communities that do not have an element to promote have appreciated the inscribed ones.

6. By inviting the community members to be part of the implementation of this project, the zeal to promote and protect the element has risen, they have gained confidence in their cultures. this has increased the call for listing of more elements.

7. The little resources could not allow the stretching of the project to cover big areas like Buganda, Busoga, Bunyoro, etc. And some, if not all these elements cut across communities, bark cloth can be found in Busoga and Bunyoro, Bigwala can be found in Buganda, Bunyoro and Arul, the differences are the cultural attachments. This calls for widening the project to include other areas, cultural institutions and religious leaders.

8. The community museums and bearers communities need to be empowered and equipped with enterpreneurial skills for money generation to sustain the promotion of the element.

9. There is also need to have a national function that can bring all the 6 ICH elements, on an annual basis. This will popularise the elements more.

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. Financial report

2. Distribution of Laptops and Projector report

3. Monitoring report

4. Evaluation report

Name and signature of the person having completed the report

Name:

Title:

Date:

Signature:

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Name and signature of the person having completed the report

Name: Kitaulwa Abraham

Title: Chairperson

Date: 10th May, 2022

Signature:

