



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): Uganda

Project title:	Promoting intangible cultural heritage education in institutions of higher learning in Uganda
Reporting period:	From: 01/06/2017 to: 28/02/2019
Budget:	Total: US\$106088 <i>Including:</i> Intangible Cultural Heritage Fund: US\$97582 State Party contribution: US\$4471 Other contributions: US\$4036
Implementing agency (contracting partner or UNESCO Field Office):	The Cross-Cultural Foundation of Uganda
Contact person:	Title (Ms/Mr, etc.): Ms Family name: Drani Given name: Emily Institution/position: Executive Director Address: P.O.Box 25517, Kampala Telephone number: +256393294675 E-mail address: ccfu@crossculturalfoundation.or.ug
Partner agency (in the case of a service from UNESCO project):	
Implementing partners:	Kyambogo University Kabale University Uganda Martyrs University

	Islamic University in Uganda Uganda National Commission for UNESCO
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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*

Uganda is a country rich in intangible cultural heritage which forms the basis for the multiple cultural identities of its peoples. The Constitution of Uganda recognises the existence of 65 ethnic groups, each with their distinct cultural traditions (forest people, pastoralists, fishing communities, agricultural communities, kingdoms and chiefdoms). The Constitution also recognizes the existence of diverse forms of expression including more than 45 languages.

In the pre-colonial era, it was the responsibility of cultural resource persons and institutions to safeguard and transmit knowledge and skills to ensure the protection and sustained use of this rich and diverse cultural heritage. With colonialism, the creation of new spaces for learning and formal education, new knowledge, belief systems and values were however introduced which undermined the importance and recognition of this cultural heritage.

Since then many Ugandans, and especially the youth who form a larger part of the national population (76% are below 30 years), have not had an opportunity to reflect, experience and promote the positive aspects of their cultural heritage, but have found themselves in a context that is intolerant, dismissive or passive about heritage and its relevance to their development. The youth spend much of their time in formal education institutions, where there is a limited appreciation for cultural heritage education. This is especially the case in institutions of higher learning, where there are only isolated initiatives to establish course units in African Studies or Heritage Studies that are at best incorporated as part of major courses on sociology or rural development. As a result, the youth who are the future policy makers, technocrats and politicians, leave these institutions without an appreciation of intangible cultural heritage for its intrinsic value, source of social cohesion in a cultural diverse country, or its value as a source of employment, cultural tourism and other development prescriptions.

With limited heritage education in academic institutions, Uganda lacks professional expertise that could spearhead the safeguarding and promotion of the country's intangible cultural heritage resources. Even within Uganda's many cultural institutions, which would ideally be responsible for preserving and protecting their respective cultural heritage, there is a knowledge gap and limited resources to undertake this important responsibility. This lack of competent personnel is reflected in a weak sense of responsibility towards identifying and protecting cultural heritage which is specific to the different ethnic groups as well as that which is shared national heritage.

This capacity gap in terms of skilled personnel has also led to a situation where the safeguarding and promotion of intangible cultural heritage has been given very low priority in policy making and implementation, as evidenced by the minimal allocation of public funds to this work at currently less than 0.1% of the national budget. The National Culture Policy defines and underscores the importance of intangible cultural heritage and indicates commitment to safeguarding ICH, while the National Strategy on Inventorying Intangible Cultural Heritage provides guidance on how elements may be inventoried and documented. These documents however have yet to be publicised, implemented and translated into important components of university and tertiary education curricula.

In turn, this lack of prioritisation has led to the low profile and visibility accorded to the safeguarding and promotion of Uganda's diverse intangible cultural heritage in spite of the ratification of relevant international legal instruments. This is evidenced by a general lack of

awareness of the importance of cultural heritage amongst the general public, the limited media coverage of cultural heritage matters, the embryonic status of cultural tourism (as opposed to wildlife tourism). There is therefore a general lack of familiarity with the 2003 UNESCO Convention on the Safeguarding of the Intangible Cultural Heritage, despite the inscription of 5 elements on the Urgent Safeguarding List and the inventorying of ICH in 4 communities in the country.

Linkages between inscribed and/or inventoried ICH elements and universities in the localities where these are found are also generally absent. While some universities have developed community outreach programmes, this is not much in evidence in the field of culture and in particular, intangible cultural heritage. Another missing link concerns the connection between Intangible Cultural Heritage and sustainable development at both local and national levels, such as the relevance of indigenous knowledge to natural resource management, the role of culture and cultural institutions in fostering solidarity and other important national values, and intangible cultural heritage as a source of business opportunities and cooperation, especially for the youth. This disconnection is in addition to, and reinforces the above mentioned near absence of cultural heritage training in the education sector.

It is in this context that the Cross-Cultural Foundation of Uganda (CCFU) has received support (mostly from UNESCO) for a 3-year project that aims at raising awareness of the management and academic staff in 4 universities in Uganda on the relevance of intangible cultural heritage in Uganda's current development context.

### **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*

Objective (a) A raised awareness of the relevance and importance of intangible cultural heritage (including inscribed or inventoried ICH elements) within the concerned departments of 4 selected universities. This has been partly achieved through meetings of the project committee (on which staff of the 4 participating universities are represented); and through public lectures in all 4 of the partner universities:

Objective (b) The existence of a course outline / module on intangible cultural heritage for use by universities and other institutions of higher learning in Uganda. This has been developed, as a stand alone undergraduate course. The course has been subjected to international and national peer review. Three information-sharing meetings have also been held within the participating universities.

Objective (c) A core group of 20 academic staff from 4 universities trained to deliver the course outline / module on intangible cultural heritage. This has not been implemented yet and will provide a focus for the next year of the project, although an introductory training session was held with a group of academic staff from the 4 participating universities

## 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*

So far, the following activities have been undertaken:

Objective (a):

i) Preparatory visits were undertaken by CCFU to constitute a Steering Committee with representatives of key stakeholders (Uganda National Commission for UNESCO (UNATCOM), Ministry of Education, Department of Culture, participating universities, National Council for Higher Education). A briefing note was prepared by CCFU to inform prospective participating institutions before and after the field visits. The selection of universities demanded travel to the 4 corners of the country. The actual selection took longer than expected as "candidate Universities" were slow in responding, in spite of the visits by the CCFU team. The selection criteria included: a demonstrated desire to take part in the project; some involvement in heritage studies (such as through a relevant course unit in another discipline, or community outreach work, a fair representation of universities in Uganda - in terms of philosophical grounding, public or private institutions and location). The delay was mostly due to cumbersome decision-making mechanisms within the concerned universities, rather than lack of interest in the project. This led to a delayed start of other project activities.

ii) Organise and hold bi-annual meetings of the Steering Committee to ensure collective and participatory management and monitoring of the project. So far the Committee has met 5 times. It provides leadership and guidance to the project and discusses salient issues. Minutes of the meetings are available. To enhance collective ownership of the project, the steering committee meetings take place within the different stakeholder institutions on a rotational basis. An extra meeting was held at the beginning of the period to ensure familiarity with the project, its objectives, core matter and implementation mechanism among all those concerned

iii) Carry out a study on universities with courses or elements of courses that incorporate cultural heritage both in Uganda and in relevant neighbouring countries. The Study was undertaken by CCFU and published. Altogether 9 Ugandan universities and Universities in neighbouring countries were consulted, either through a physical visit (for Ugandan universities), or through telephone calls and/or email communication. The study, titled "Cultural Heritage Education in Ugandan Universities - an overview with a focus on intangible cultural heritage" is available on line at [www.crossculturalfoundation.or.ug](http://www.crossculturalfoundation.or.ug), and an electronic copy is attached as annex to this report.

iv) Organise an annual public lecture in each of the four participating universities on 'Intangible Cultural Heritage and Development' involving CCFU, UNATCOM and external resource persons. To date, five lectures have taken place. At the request of the Steering Committee, CCFU participated in these lectures to give the audience an overview of ICH, the linkages with Sustainable Development, and of the project itself. Once the first round of annual lectures is completed, CCFU will play less of a role on this activity. The lectures brought together 100-150 persons (academic staff, students, representatives from the wider communities). The lectures provided opportunities to introduce the proposed course, to discuss the relevance of ICH in the current development context and to discuss current perceptions - negative and positive - of cultural heritage. They also provided an opportunity for the respective University administrations to understand the proposed course and to pledge their support.

Objective (b):

(ii) Several consultative and drafting meetings with selected administrative and academic staff from the four partner universities and other resource persons were held to develop a course outline. A draft course contents paper is available (see Annex attached to this report) and has now been subjected to international and national peer review. CCFU played the role of convener for these meetings, but the leadership was taken up by members of the drafting group who selected their own chair and secretary. Several challenges were encountered. First the scope of the task had to be agreed upon by the 4 universities, with their different degree structure and philosophy. After considerable debate (mainly within the Steering Committee), it was agreed that (a) the group would develop a fully-fledged 3-year undergraduate degree course. A decision had also to be taken as to the scope of the course itself. The Steering group decided that, in view of the lack of heritage courses generally in Uganda, and in view of the need to be able to market such a course within the prospective student body, it was important to have a sufficiently wide scope, without neglecting the intangible heritage dimension. In consequence, the proposed course is called "Bachelor of Cultural Heritage Studies". Given the strict and detailed format provided by the National Council for Higher Education to accredit university courses in the country, a detailed outline, course unit by course unit, had to be developed. This was a time-consuming task that took longer than originally expected, leading to the development of a 90-page document, which was eventually edited by CCFU. Once the four universities have adapted the common course to their individual requirements, they will have to submit this for accreditation to the Council.

ii) To date 3 meetings have been held within individual universities to foster the adoption of the course outline in selected universities. More precisely, the objective was to popularise the course within the various departments, share the draft course content and comply with the internal university procedures required to present new courses. Fears were shared by the participants, including the marketability of the course and challenges in introducing new concepts to society especially those that have been "demonised" (there is a common perception that "culture" has no place in the current national context and that cultural matters are not compatible with religious creed - two of the participating universities have a religious foundation, one Catholic, the other Muslim). Another fear or need expressed concerned the possible need for an extension of the project period, given that the time for approval of the degree course might take longer than planned.

Objective (c):

(i) A resource book for academic personnel involved in delivering the course on Intangible Cultural Heritage and Development is currently being finalised. Two resource persons and CCFU have taken the lead on this activity.

ii) The one-week training for academic staff and the production of the resource book will be implemented later within the project timeframe.

### 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 project attempts to involve "the community" at three levels: the academic staff community within the 4 participating universities; the student body within these universities; and the broader community with which these university interact.

As mentioned above, the academic community in the 4 universities has been intimately involved in the implementation of the project (through the Steering Committee and through

the Drafting Group).

To date, it is the public lectures that have involved the wider communities (both students and other concerned groups). The public lecture at the Islamic University of Uganda for instance, brought together more than 120 persons from both within and outside the university. The lecture was convened by the Faculty of Arts and Social Sciences and held in the main hall of the university. In attendance was the Vice Rector in charge of Academic Affairs, lecturers from 3 faculties (Education, Literature and Social Work and Social Administration), a representative from Mbale Municipal Council and students. While, the Vice Rector in his opening remarks noted that IUIU is willing and ready to embrace the proposed course, and while a lecture was delivered on the link between ICH and the SDGs, the occasion gave opportunity for students to express their views. They for instance expressed the desire to reinstate the drama clubs in the university to be used as a platform to express their ICH. This was accepted by the administration with a caution to ensure Islamic values are strictly respected during the performances. From the wider community, the representative of Mbale Municipal Council (the town where the University is situated), noted that ICH is one of the largest contributors of revenue to the district, mainly through cultural festivals.

The other university lectures followed similar formats and provided a forum for debates at the other universities, with the academic community (teaching staff and management), the student body and external persons.

### **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 project has been designed to become self-sustaining, as the course will eventually be integrated in the on-going academic programmes of the 4 universities. Capacity is being built to ensure that this perspective is attained. The series of meetings of the Steering Committee, and of the Drafting Group have been planned to ensure the largest degree of ownership possible. Thus, the course has been developed by representatives of the 4 universities themselves (rather than by CCFU or other external consultant). In the coming year, capacity to deliver the course will be built through a one-week training event, while the series of public lectures and meetings within the respective universities will continue to ensure maximum ownership of the project at the university level.

## 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*

So far, the following lessons have been learnt:

The project has generally been very well received by all stakeholders - the 4 universities, the 2 Government Ministries represented on the Steering Committee, the Uganda National Commission for UNESCO and the National Council for Higher Education. All agree that the proposed course will fill a gap in the current landscape of tertiary education in the country.

The implementation of the project has been slow, right from the start. Ugandan universities tend to be bureaucratically-driven institutions with slow decision-making processes. Academic staff tend to be committed over several universities at the same time, limiting their availability for new initiatives.

In spite of this, the experience of the Committee and Group structure adopted by the project has been positive, with a high degree of interest and commitment expressed by those concerned.

The Universities are jealous of their individual identity and, while a common course has now been designed, it is likely that each university will want to adapt it to reflect its own needs/identity and further delays can therefore be expected. The different course outlines will in effect have to be validated within each of the 4 universities, then the 4 proposals in turn will have to be accredited by the National Council for Higher Education.

With reduced funding from the State, Universities are increasingly expected to be financially self-sustaining. This poses a specific problem with the proposed course, as Universities worry about its "marketability" (compared, say, to a course where professional paths are clear - medicine, engineering, etc.) CCFU will thus have to continue stressing the link between ICH and development, especially in terms of career paths for young Ugandans.

There are already calls by the concerned Universities to provide further capacity-building in the area of Cultural Heritage Studies. Opportunities for networking with other universities in the region and further engagement with UNESCO could therefore be explored in the coming period.

## 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)*

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

Name: John De Coninck

Title: Programme Advisor



Date: 28 February 2019

Signature: