



**NAMIBIA NATIONAL COMMISSION FOR UNESCO**

**PROGRESS NARRATIVE REPORT**

SAFEGUARDING OF OKURUJUO THROUGH COMMUNITY-BASED CAPACITY BUILDING, INVENTORYING AND  
DOCUMENTATION INTERVENTIONS IN NAMIBIA

**CONTRACT NUMBER: 4500423685**

REPORTING PERIOD: 7 December 2021 to 31 March 2023



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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): Namibia

Project title:	Safeguarding of Okuruwo through community based-capacity building, Inventorying and documentation interventions in Namibia. Contract number 4500423685
Reporting period:	From: 07/12/2021 to: 31/03/2023
Budget:	Total: US\$ <b>100,000</b> <i>Including:</i> Intangible Cultural Heritage Fund: US\$ <b>66 032</b> State Party contribution: US\$ <b>7 329.78</b> Other contributions: US\$
Implementing agency (contracting partner or UNESCO Field Office):	Namibia National Commission for UNESCO, Government Office Park, 1 Luther Street, Windhoek Tel: +264 61 4356013/ +264 61 933321
Contact person:	Title (Ms/Mr, etc.): Mrs. Family name: Moombolah - /Goagoses Given name: Esther Institution/position: Director: National Heritage & Culture Programme & Commissioner for Culture Address: P/ Box 1203, Windhoek Telephone number: +264 61 276800/ 13 E-mail address: esthermuseum9@gmail.com
Partner agency (in the case of a service from UNESCO project):	None

Implementing partners:	Ministry of Education, Arts & Culture: Directorate of National Heritage & Culture Programmes UNESCO Windhoek Office Namibia Broadcasting Cooperation Traditional Authorities (Ovaherero, Ovambanderu, Hoveka, Kambazembi, Zaraeua, Maharero) Otjiuana tjOvapue (An association for Okuruuo practitioners)
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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*

The first part of this section contains the description of the project as in the 1<sup>st</sup> progress report. This is followed by an overview of safeguarding measures implemented during phase II of the project to address identified needs. Note that the word Okuruuo is now changed to Okuruwo following a resolution by community representatives that attended training on community based inventorying and documentation in Opuwo, Kunene Region from 26 October to 09 November 2022.

Safeguarding of Okuruwo through community-based capacity building, inventorying and documentation interventions in Namibia is a project aimed at implementing activities with a specific focus on ritual practices around Okuruwo. Okuruwo encapsulates various rituals conducted at a sacred fire place where ancestral blessings are invoked during ceremonies such as welcoming of a new-born baby, occupation of a new homestead, invoking fortune, spiritual healing and blessing of a new car. The rituals are conducted by Ondangere (usually a *male who is the head of the household given the responsibility to oversee and conduct any of the stated rituals*). The Ondangere liaises with the ancestors on behalf of the individual or household members in need. The ancestors are believed as intercessors between the living and the Creator. These practices are common among the ovaHerero, ovaHimba, ovaMbanderu and ovaZemba communities living predominately in Omaheke, Otjozondjupa, Kunene and Erongo regions of Namibia. The values and practices of these ethnic groups revolves around Okuruwo.

In all these communities, the sacred fire is lit every morning by the wife to the Ondangere. Children, youth and other members of the homestead keep the fire lit throughout the day. During any of the ceremonies mentioned earlier, the Ondangere performs rituals by invoking the ancestors. His performances include okuravaera (chanting to the ancestors) and okutjikutjura omeva (splash/ spray people at Okuruwo with water by mouth, however, due to COVID-19 a cup, leaves of a specific tree or hand can be used) which are essential ritual acts performed around the fire that gives homage to the ancestors. The practice goes beyond the household set-up as it may allow members from one clan to join and be part of the household.

The rituals and associated practices are transmitted from generation to generation through various safeguarding measures such as succession. The successor who could be a sibling, son or nephew takes charge of responsibilities at Okuruwo after the Ondangere dies or is no longer able to carry out the tasks. The transfer of knowledge and skills is done through observations and induction. This is followed by a ritual that introduces the successor to the ancestors. However, the practice is diminishing with the passing of time due to the socio-economic factors such as rapid increase in urbanisation of the cultural and natural spaces and influence from other beliefs and practices. The situation threatens the continuous practice of the element which necessitate strengthening of safeguarding measures for its sustainability. The suggested safeguarding measures such as awareness-raising, capacity building, inventorying and documentation were aimed at enhancing the viability of the element.

Among the four activities aimed at safeguarding Okuruwo through increasing visibility during phase I of the project; regional consultation meetings, special radio programs and development of promotional materials were carried over to phase II due to delays or partial completion. Kunene Region submitted written consents after a follow-up community consultation during phase II.

The activity to broadcast a special radio program by Namibia Broadcasting Cooperation (NBC) which was due in phase I was implemented in phase II. It is aired weekly on Mondays and Wednesdays.

Promotional materials were reviewed during the mid-term review meeting. To this end, the required information has been collected, transcribed, translated and edited. The Ministry of Information, Communication and Technology has pledged to design a booklet, brochure, banners and edit audio-visual materials as a contribution towards the project. Service providers will be contracted for printing.

The objective on enhancing national capacities at both community and national levels was to be achieved through developing training materials in local language, conducting training on community based inventorying and documentation and participating in Regional trade fairs. In phase II of the project, training materials were domesticated to the Namibia context in various ways. Those not translated into the local language were presented in English with interpretation in Otjiherero. Training on community based inventorying and documentation was conducted in two sessions; a session for facilitators was convened before to the actual training. The participation in regional trade fairs will be undertaken once promotional materials are available.

### 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*

#### **OBJECTIVES -1: Improve visibility of the element and ICH in General**

Activities under this objective were partially attained during phase I but fully accomplished in phase II as described below:

The regional community consultations (Follow-up on Kunene)

- During phase I, communities from Kunene Region had requested for further engagement before consenting to the implementation of the project.
- They were consulted from 16 to 25 October 2022 at various levels such as constituencies, towns and villages.
- Eight consent letters (*Appendix I*) were obtained.

Special community programme on Omurari FM Radio Station focusing on the safeguarding measures of Okuruwo was another activity under this objective that was fully attained during the reporting period.

- The Ministry of Education, Arts and Culture, Directorate of National Heritage and Culture Programme and Namibia Broadcasting Cooperation (NBC) Omurari FM Radio signed an MoU (*Appendix II*).
- A community representative and retired NBC Journalist was nominated as the producer for the program that was launched from 06 to 07 January 2023 at Okakirivaha Village in Otjozondjupa Region.
- The producer broadcasts on NBC Omurari FM Radio during *Omaraa Woondjambi kOotate* heritage program, aired on Mondays and Wednesdays, repeating on Tuesdays and Thursdays for effective public outreach.
- Furthermore, NBC is promoting Okuruwo on its online platforms.
- The programme ran for three (3) months ending in April 2023 as per the MoU. Additionally, the Acting Manager for NBC Omurari Radio, pledged to continue the

promotion of Okuruwo beyond the contract period.

- The founder of Ombu Cultural village, advocated for the integration of cultural practices and religion such as Okuruwo into formal education system for its transmission.

Furthermore, political leadership demonstrates political will in the need to document cultural practices as asserted by Okakarara Constituency Councilor. Follow this link for more details on the above statements <https://youtu.be/82tacbiePWU>

The mid-term review for phase I was convened from 09 to 11 August 2022 at National Museum of Namibia, Windhoek to evaluate project implementation. Some identified challenges and suggested resolutions were:

- Delay in project implementation - Developed an action-based plan with specified time lines.
- Content for promotional materials presented, analysed and reviewed - referred for community review.

## **OBJECTIVE 2: PRESERVE AND PROMOTE THE ELEMENT AMONG COMMUNITY MEMBERS AND THE ENTIRE COUNTRY**

This objective has been partially attained but is almost completed. Information for the promotional materials has been transcribed and translated in both English and Otjiherero language. The Ministry of information, Communication and technology is in the process of designing and editing audio-visuals materials.

## **OBJECTIVES 3: ENHANCE NATIONAL CAPACITIES IN INVENTORYING AND DOCUMENTATION OF ELEMENTS**

This objective was partially attained as presented below:

The Development of training materials in local language was not fully attained as not all training materials were translated into Otjiherero language before the training due to limited preparatory time prior to training. However, the materials were customized to Namibian context in several ways with the help of community representatives present during training facilitators' session in Opuwo.

The activity on training on communities based inventorying and documentation was also fully attained. Training took place in Opuwo, Kunene Region, from 27 October to 09 November 2022 <https://nbcnews.na/node/98637>. Forty (40) participants consisting of; community focal point persons from the four target regions, government officials and other stakeholders participated in the training. Participants were introduced to various units from the global capacity building programme. Delegates rated the workshop on a scale of 0 (poor) – 13 (excellent) as follows;

- Workload; preparation and during workshop scored 12 and 13 respectively,
- Presentations and teaching materials scored excellent,
- Facilitator's knowledge and experience, quality teaching and delivery, understanding of participants' background and needs and sensitivity to Okuruwo cultural context were rated excellent,
- New skills and knowledge gained rated excellent,
- Workshop rated average compared to previous workshops attended.

Phase II mid-term review was not conducted as per the contract and work-plan of the project. This follows deliberations and negotiations between UNESCO secretariat and Namibian delegates during the seventeenth intergovernmental committee meeting in Morocco. The two parties resolved not to hire a consultant to conduct a mid-term review and produce a report as well as an improvement plan of the project activities but rather dedicate the time to accelerate project implementation as UNESCO secretariat is to facilitate the mid-term review of project implementation.

## 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*

**Regional community consultations (follow-up on Kunene Region):** Communities from Kunene Region could not provide written consent during the first phase of implementing the Okuruwo project, they rather requested for further consultations. The request was reiterated by focal persons from Kunene that attended the National Consultation Workshop at Otjiwarongo in April 2021. Soon after the National workshop, Culture Officials from Kunene Region, re-engaged Traditional Authorities for the follow-up meetings. Subsequently, Culture Officials from the Ministry of Education, Arts and Culture, Head Office joined those from Kunene for the follow-up community consultation meetings. The meetings were held at constituencies, towns and villages such as Sesfontein, Otuanani, Etanga, Opuwo, Okanguati, Etoto and Otjokavare from 16 to 25 October 2022. As a result, eight consent letters stipulating community support and willingness to participate in the implementation of Okuruwo project were obtained.

### **Produce and broadcast special community programme on Omurari Radio Station focusing on the safeguarding measures of Okuruwo**

The production and broadcasting of the special community programme on Namibia Broadcasting Corporation (NBC), Omurari FM Radio station (Otjiherero) was delayed due to an industrial strike by NBC employees. Upon their return to work, the Ministry of Education, Arts and Culture, Directorate of National Heritage and Culture Programme signed a Memorandum of Understanding (MoU) (*Appendix II*) with NBC, Otjiherero radio station, Omurari FM on 21 October 2022. The MoU amongst others, stipulates the creation of a 30 minutes infomercials radio content aired on Omurari FM during a community heritage programme "Omaraa Woondjambi kOotate" for a period of three months (February – April 2023). The awareness raising program on Okuruwo through Omaraa Woondjambi kOotate was launched from 06 to 07 January 2023 at Okakirivaha village, Okakarara constituency in Otjozondjupa Region. NBC continued to increase visibility of Okuruwo via its digital platforms:

<https://www.nbcnews.na/node/99332?fbclid=IwAR3culDNrPSNZp35cpRxn28ozdEWRw1rRNhVcFaXeW4gFDSZfotX3aCKPuA&mibextid=Zxz2cZ>,

<https://www.facebook.com/NBCNamibia1/photos/a.10152762074593082/10162457503433082/?type=3&mibextid=cr9u03>.

Senior officials from NBC, Ministry of Education, Arts and Culture and representatives from regional council attended the launch. Community members from Okakirivaha and surrounding villages turned up in big numbers and lodged on site at own cost, for two days to attend the launch. At the launch, the Acting Manager for NBC Indigenous Radio Stations assured the audience that although the contract was meant for three months, the awareness raising activities on Okuruwo will continue to be aired over the Omurari radio throughout the year (2023). The broadcasting of the program commenced in February 2023 and is aired weekly on Mondays and Wednesdays with a repeat on Tuesdays and Thursdays. The Monday and Thursday repeats were introduced following public request.

### **Mid-term review workshop to develop an improvement plan of project implementation:**

The mid-term review workshop that took place at National Museum of Namibia, Windhoek from 09 to 11 August 2022 evaluated project implementation. Some challenges and resolution were identified.

- An action-based plan was developed to speed-up project implementation,
- This meant distributing tasks amongst officials with specified time lines,
- The content of the draft booklet on Okuruwo was analysed and reviewed,
- Brochure, pull-up and a wall banner to be developed using content in the booklet,
- The booklet was adopted but referred back to Omaheke Region for community review,
- Communities at Ahab and Kalpan villages in Aminius constituency; Ombakaha Village in Otjinene constituency and Otjiwarongo village in Epukiro constituency of Omaheke Region were satisfied with the draft booklet but requested that it is translated into Otjiherero language.
- The translation was done by a community member from Omaheke Region.
- A community member from Otjozondjupa Region, edited both the English and Otjiherero versions.
- Relatives of the deceased whose photographs appear in the draft booklet gave consent to publish the photographs.

The Ministry of Information, Communication and Technology committed to edit Videos and design promotional materials (*Appendix III*) as part of the contribution of the Government of the Republic of Namibia towards the Project.

Since the draft booklet did not feature Erongo, Kunene and Otjozodjupa Regions, additional content for promotional materials was collected during the training workshop on community based inventorying and documentation that took place in Kunene Region from 01 - 09 November 2022. The additional content features experiences with Okuruwo by community representatives from Kunene, Otjozodjupa and Omaheke Regions. Their narratives depict among other how Okuruwo link and maintain family net-works, how it has been a space of healing from various ailments and how it has remained relevant even in urban settings where the actual cultural space was non-existent. The Audios-Visuals were transcribed and translated by a community member from Omaheke Region and edited by a community representative from Otjozondjupa Region.

### **Develop training materials in local language**

Most of the training materials were not translated into Otjiherero language before the training session as per the project stipulations, for various reasons. *Firstly*, training participants were complex; some had prior knowledge of the 2003 convention while others did not. Therefore, units of capacity building materials from various thematic areas such as implementing the convention at the national level and those on community based inventorying were merged. The volume of training materials left trainers with limited time to translate the materials before the training. *Secondly*, most of the facilitators brought on board for their needed expertise were non- Otjiherero speakers. However, presentations made in English were interpreted into Otjiherero language during the training and one was entirely in Otjiherero. Furthermore, training materials were customized to Namibian context in several ways. Unity 33 on organising and storing of information for example, was adapted in such a way that it introduced participants to organisation, storage and accessing information at National Archives of Namibia (*Appendix IV*). Culture Officers from participating regions were presented with files of all workshop presentations in both soft and hard copy formats for distribution to participants from the respective regions for future references. Preparations to have the training materials translated and consolidated into a unified training manual are underway.



### **A five-day training workshop for the targeted communities and culture officers focusing on community-based inventorying and documentation:**

The workshop took place in Opuwo, Kunene region in two phases as stated in the workshop concept note (*Appendix V*). Phase I: for facilitators took place from 26 to 31 October 2022, and phase II for the actual workshop from 31 October to 09 November 2022 as reported by Namibia Broadcasting Cooperation <https://nbcnews.na/node/98637>.

The deviation from a five (5) to an eight (8) days program (*Appendix VI*) was necessitated by the dynamics of workshop participants and facilitators to whom much of the theoretical content and practical methodologies for the workshop were new.

Facilitators for instance, were drawn from various institutions such as Ministry of Education, Arts and Culture (Directorates; National Heritage and Culture Programmes, National Archives of Namibia and Adult Education), Ministry of Information, Communication and Technology, Namibia National Commission for UNESCO, UNESCO Windhoek office as well as community representatives previously trained on community-based inventorying and documentation. These facilitators were led and guided by Culture Officers trained as Trainer of Trainers and UNESCO ICH certified trainers some from the global facilitator's network. Facilitators met earlier to review and ensure that their presentations reflected the Namibian ICH context. They incorporated local examples such as audio-visuals of rituals, praise poems, and crafts into their presentations drawn from capacity building materials accessed from <https://ich.unesco.org/en/access-to-capacity-building-materials-00830>. The units covered introduction to community based inventorying, inventory framework, ethics and responsibility, information generation and techniques as well as fieldwork. The facilitators' session further created an opportunity for translators to engage the training materials, in advance, and thus ensuring accuracy of interpretation and translation.

A preliminary visit to Oukongo Village (20km from Opuwo) was undertaken to seek consent from owners of the two homesteads where practicals of the workshop were to be conducted. The engagements with custodians of the homesteads deliberated on permissible cultural conducts and protocols to be adhered to by workshop participants when capturing videos, photographs, sound recordings, as well as areas of the homesteads they could access. The workshop content combined fieldwork, practical and theory by using teaching and learning techniques such as lectures, group discussions, role plays and individual or group exercises.

A total of forty (40) participants (*Appendix VII*) attended the workshop. They comprised community representatives from Omaheke, Otjozondjupa, Kunene and Erongo Regions. Facilitators comprised of a national team of experts from various institutions and backgrounds. These among others, include technical experts involved in managing equipment such as audio recorders and cameras for capturing photographs, audio, and videographical content as well as management, processing, and dissemination of information. Participants were introduced to the 2003 Convention and some of its key concepts to enable them to identify and define their Intangible Cultural Heritage. The fieldwork practical simulated a pilot inventorying and documentation exercise that provided participants with hands-on experience for a better understanding of the community based inventorying and documentation process. Namibia National Commission for UNESCO produced and presented participants with attendance certificates, adapted, adopted and distributed training evaluation forms to assess the training.

### **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*

Community members from the four targeted regions participated in all aspects of

conceptualisation, planning and implementation of the project. Mechanisms used to enhance active community involvement are discussed below:

- Traditional Authorities, constituency councillors, governors' offices and youth forums participated in community consultation meetings where some activities were planned and decisions made. They nominated community focal points who continue to participate in the implementation of activities of the project.
- Through awareness raising and consultations, concerned communities from Kunene, requested for further consultation before providing their consent during phase I of project implementation. They consented to the project in phase II following further consultations.
- Community focal points from Kunene actively participated in Kunene follow-up community consultation meetings that led to provision of consent letters.
- Community representatives from Okakarara Constituency in Otjozondjupa Region took the initiative to camp and stay at Okakirivaha during the launch of Okuruwo on the community heritage programme "Omaraa Woondjambi kOotate" radio program on Omurari FM from 06 to 07 January 2023.
  - The program is produced and broadcast by a community member from Omaheke, a former employee of the Namibia Broadcasting Cooperation (NBC).
- Communities from Omaheke Region recommended a need for the Otjiherero version of promotional materials of Okuruwo.
- A community focal point from Omaheke has translated the content for promotional materials into Otjiherero language.
- The English and Otjiherero version of promotional materials were edited by a Community focal point from Otjozondjupa Region.
- During the Opuwo, Kunene Region training on community based inventorying and documentation, community representatives:
  - Discussed and unanimously agreed to have additional content for promotional material and they provided the content.
  - The additional content for promotional material were transcribed, translated and edited by community focal points from Otjozondjupa and Omaheke Regions respectively.
  - Translation service before and during the Opuwo, Kunene training, was offered by community representatives from Otjozondjupa and Omaheke regions respectively.
  - The planning of the Oukongo field trip up to its execution for the practical component of the training was facilitated by officials from Kunene together with the residents of Oukongo village.
  - Community focal point persons participated in the review of training materials, two served as interpreters and one a training facilitator who translated and presented unit 22 in the local language (*Appendix VIII*).

## 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 Ministry of Education, Arts and Culture, Directorate of National Heritage and Culture programme continue to promote the 2003 Convention for the safeguarding of the Intangible Cultural Heritage (ICH) by ensuring that activities associated with the convention are integrated in the Ministry's strategic documents. The Directorate's annual plan for 2023/2024 lists ICH as one of the projects to be implemented in order to achieve its strategic objective of promoting culture for sustainable development. Therefore, most of the activities of the Okuruwo project sets a foundation for a model to be replicated, adapted and adopted to current and future ICH activities across all fourteen (14) Regions of Namibia. The mechanisms that were used in enhancing community involvement, stakeholder engagement, raising awareness, capacity building among others, sets standards that form part of the baseline in implementing similar future projects in other communities and regions nationwide.

Community focal point persons' liaison role between government officials, concerned communities and Traditional Authorities was useful during the Kunene follow-up consultations in coordinating the meetings which resulted in obtaining the outstanding consent letters. Their continued participation in various activities of project implementation such as the training on community based inventorying and documentation helps to broaden their knowledge of the convention and processes involved in its implementation.

The promotion of Okuruwo by Namibia Broadcasting Cooperation through Omurari Radio is also credited for the unexpected huge turn-up of community members at Okakirivaha in Otjozondjupa Region from 06 to 07 January 2023. Worthy emulating from this activity is that, radio remains an effective media tool particularly when reaching out communities living in rural Namibia. Furthermore, the commitment community members shown through dedicating their time, money, material and other resources during this event suggests their willingness to actively participate in the project and also demonstrates local ownership.

The adaptation of Unity 33 of the capacity building material on organising and storing of information to the actual organisation, storage and accession of information at National Archives of Namibia is one example of good practice to customise training material to suit local context. The translation of Unity 22 (free, prior and informed consent) into Otjiherero language, usage of local pictures and examples in presentations are all steps towards the envisioned development of a unified ICH training manual for Namibia.

The formation of a national team of experts comprising representatives from various institutions and backgrounds, and from concerned communities as facilitators has multiplier effects on the sustainability of training related to ICH in Namibia at both institutional and community level

beyond Okuruwo project by:

- Enhancing inter-sectoral relations and collaboration,
- Promotion of local ownership, and

Building capacity of concerned communities in conducting ICH related training and activities at community 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*

Most of the activities executed for this reporting period yielded positive results although there are delays for two activities. One under objective 2, Develop promotional materials and translate relevant publications in Otjiherero language and the development of training materials in local language under objective 3. One lesson learnt regarding the attainment of expected results, delivery of project outputs and project management and implementation from this delay is that:

The use of consultants in implementing certain activities for the acceleration of project implementation and for the sake of adhering to the contract and work-plan is commendable. However, this may not usually be a good practice for the sustainability of the project. For instance, instead of using consultants for the two delayed activities, the project implementing team decided to consider using in house capacities and engage a government institution. This initiative enhances local capacity and strengthens inter sectoral relations for sustainability of current ICH projects and ICH in general in Namibia.

Regarding ownership of key stakeholders and community involvement as well as sustainability of the project after the assistance it was observed that:

Communities and their representatives have interests interest and are willing to work in partnership with government in safeguarding Okuruwo. The level of leadership at government, implementing agency and implementing partners such as Traditional Authorities and political structures was impressive throughout the activities of the project. This sets a foundation towards the visibility and sustainability of Okuruwo and ICH in general.

The project recorded satisfactory participation of men, woman and youth which is a positive trend towards the transmission of knowledge and skill as well as gender involvement as it was observed at Okakirivaha during the launch of the Okuruwo special program on Omurari FM radio.

During the review of this progress report, a community focal point indicated that, the project has made custodians and practitioners of Okuruwo who have been operating in isolation realise the need to collaborate and learn from each other on aspects of Okuruwo practices or elements within the practice. This is because of the noticeable variations particularly when it comes to healing and succession processes within Okuruwo practices. This collaboration, in his view will continue to enhance exchange of ideas, mutual understanding and tolerance among the concerned communities.

During community consultations and training on community based inventorying and documentation, it emerged that most words associated with Okuruwo has different application in the different communities. For example, while some communities use the term Okuruwo others use Elago. Furthermore, it also emerged that custodians of Okuruwo are interested and

continue to reflect not only on the spelling but also on the definition of the concept of Okuruwo as it was defined by a community focal point as follows:

“Okuruwo denotes a designated spot elsewhere between the main house (hut) and the cattle enclosure where Ovaherero and other Otjiherero speaking people perform their traditional rituals and rites. Okuruwo is the vehicle through which its custodians and adherents communicate with the spirits of their forefathers. It is a traditional belief system closely linked to Oruzo (plural Otuzo). Oruzo is attached to an animal with significance to a particular Oruzo. A particular Oruzo does not seek converts to it. Usage of Okuruwo: It is used in respect of rituals pertaining to: (i) name-giving; (ii) marriage (iii) healing (iv) death (v) rain and communication with Ndjambi (God). Okuruwo practice appears to vary from one community to another. Within one community, and at individual level there are different variations as well. The main role players in Okuruwo practice are the clan head, his wife and children and other family members with a clear division of responsibilities. Omaruwo (plural of okuruwo) are of equal importance, although varied in their practices”.

## **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)*

<i>Appendix I</i>	Consent letters from Kunene
<i>Appendix II</i>	MoU between Namibia Broadcasting Cooperation & Ministry of Education, Arts & Culture
<i>Appendix III</i>	MICT confirmation to edit Videos and design promotional materials
<i>Appendix IV</i>	Adaptation of unity 33 to Namibian context
<i>Appendix V</i>	Workshop concept note
<i>Appendix VI</i>	Workshop Program
<i>Appendix VII</i>	Attendance register
<i>Appendix VIII</i>	Unit 22 translated into Otjiherero

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

Name: Mrs. Esther Mombolah - /Goagoses

Title: Director: National Heritage & Culture Programme & Commissioner for Culture

Date:

Signature: