



The Republic of Uganda

NATIONAL STRATEGY ON THE INVENTORYING INTANGIBLE CULTURAL HERITAGE

A PRACTICAL GUIDE

MINISTRY OF GENDER LABOUR AND SOCIAL DEVELOPMENT

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FOREWORD

This is a Strategy on inventorying the Intangible Cultural Heritage (ICH) in Uganda. The Strategy is part of Uganda's broader implementation plan of the 2003 UNESCO Convention on Safeguarding the Intangible Cultural Heritage ratified in May, 2009.

ICH means "the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – those communities, groups and in some cases, individuals recognized as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity."

Under Article 11 and 12 of the Convention, each State Party shall take necessary measures to ensure the safeguarding of the intangible cultural heritage present in its territory by identifying and defining the various elements of the intangible cultural heritage present in its territory with the participation of communities, groups and relevant non-governmental organizations. Article 12 of the Convention requires each State Party to draw up and regularly update one or more

lists of inventories of Intangible Culture Heritage present in its territory, in a manner geared to its own situation.

Uganda has developed this Strategy on inventorying the intangible cultural heritage to ensure that inventorying and documentation is carried out in a more comprehensive and sustainable way, with respect of traditions and values of communities.

The Strategy is to provide a comprehensive and practical guide on carrying out inventorying and documentation of the ICH in Uganda. The objectives are;

1. To establish an environment in Uganda where the viability of the intangible cultural heritage can be assured in line with the Culture Policy of the country which promotes the cultural diversity
2. Develop capacities of main stakeholders – including the central government, district culture officers, and communities – for safeguarding the intangible cultural heritage present in Uganda
3. Raise awareness amongst the general public of the importance of the intangible cultural heritage in the sense of the 2003 Convention

The Strategy provides guidance on understanding ICH, steps to be taken at all levels of inventorying including preparations required before inventorying and documentation is carried out, managing the inventorying process, involvement of the communities, groups and individuals concerned, specifications on the photographs and videos recordings, and ensuring access of all recordings about an element to communities and the general public.

This Strategy should be used by institutions, District Local Governments, academic institutions, Non-Governmental organizations, communities, and individuals carrying out inventorying activities of the Intangible Cultural Heritage of any community within Uganda.

It is therefore my sincere hope that the use of this strategy will enable all stakeholders to identify different intangible cultural heritage elements in the communities of Uganda in a more comprehensive and sustainable way, thus contribute to the overarching goal of preservation and safeguarding Intangible Cultural Heritage for the enjoyment of both the present and future generations.



Pius Bigirimana

PERMANENT SECRETARY

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Special mention is made of our Development Partner United Nations Educational, Scientific and Cultural Organization (UNESCO), who supported the activity through the International Assistance under the 2003 Convention on the safeguarding of the intangible cultural heritage to which Uganda became a Party in 2009.

This Strategy could not have been completed without the support of the communities of Ik of Kaabong District, the Acholi of Gulu District, Alur of Nebbi District and the Basongora of Kasese District. These communities provided invaluable information not only on intangible cultural heritage but also procedures required for its access and inventorying.

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ACRONYMS

CAO	: Chief Administrative Officer
CDO	: Community Development Officer
DCDO	: District Community Development Officer
ICH	: Intangible Cultural Heritage
LC	: Local Council
MGLSD	: Ministry of Gender, Labour and Social Development
NGOs	: Non Governmental Organisations
RDC	: Resident District Commissioner
CONVENTION	: The 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage
UNESCO	: United Nations Educational, Scientific, and Cultural Organization

KEY TERMS

Awareness-raising

This is a way of encouraging the parties concerned, including community members, to recognize the value of intangible heritage, to respect it and, if this is in their power, to take measures to ensure its viability.

Definition

Definition of an ICH element means providing a fuller/detailed description. Definition of ICH should be done with the participation of the communities, groups or individuals concerned.

Documentation

This is the recording of ICH in its current State and variety, through transcription and/or audio-visually, and collecting documents that relate to it.

Element

An 'element' of ICH is a social or cultural practice or expression, a specific knowledge or skill defined by the communities, groups and individuals concerned' as part of their heritage. A carnival may be spoken about as an element, but a well-defined part of it, such as a procession, could also be considered an element, as long as the community agrees.

ICH elements are about processes, not products or objects. For example, the skills associated with pottery production may be considered an element of ICH, but not the end product – the pots themselves.

Free, Prior and informed Consent

When communities, groups or individuals are involved in the inventorying or preparation of a file for possible nomination of an element of their ICH– including the elaboration of safeguarding measures – they must be in a position to provide, freely and voluntarily, their agreement (consent) to the preparation and submission of the file. They should be given sufficient information and time to make this decision and be properly informed of the likely benefits and any possible negative consequences.

Identification

Identification of an ICH element means naming it and briefly describing its own context and distinguishing it from others. Identification of ICH should be done with the participation of the communities, groups or individuals concerned.

Intangible Cultural Heritage (ICH):

The practices, representations, expressions, knowledge, skills as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities,

groups and, in some cases, individuals recognize as part of their cultural heritage.

Inventorying

This involves collecting and presenting information on ICH elements in a systematic way. An inventory can be disseminated as a paper list, a multimedia database or another type of publication. Inventorying should be done with the consent of the communities or groups concerned. It should be preceded by the identification and definition of the elements concerned.

Practitioners and traditional bearers

These are individuals with specific roles, for instance in the performance of an element; often they are the only surviving persons within a community who have the requisite knowledge and skills to practise a specific form of ICH.

Preservation

Preservation of ICH means the efforts of communities and tradition bearers to maintain continuity in the practice of that heritage over time.

Promotion

This is a tool for awareness-raising that aim at increasing the value attached to heritage both within and outside the

communities concerned – promotion by drawing public attention, in a positive way, to aspects of ICH.

Protection

Protection refers to deliberate measures – often taken by official bodies – to defend intangible heritage or particular elements from threats to its continued practice or enactment, perceived or actual.

Research

This is an exploration of ICH forms, social, cultural and economic functions, practice, modes of transmission, artistic and aesthetic features, history and the dynamics of its creation and re-creation with the aim of better understanding of an element of ICH, or a group of elements.

Respect

Respect for intangible cultural heritage entails understanding its importance and value in its cultural context and appreciating its role in the community concerned. Encouraging mutual respect for each other's ICH is one of the objectives of the Convention.

Revitalization

This is the strengthening of ICH practices and expressions that are seriously threatened. In order to do so, the ICH

should demonstrate at least some degree of vitality within the community or group concerned. Under the Convention, restoring and strengthening ICH that is weak and endangered i.e. revitalization – is welcomed as a fundamental safeguarding measure.

Risks

Possible, future threats to the continued enactment and transmission of the element are described as risks.

Safeguarding Measures

These are actions intended to ensure the continued viability of an ICH element, or of a set of elements, that are threatened in some way. The desired effect of any safeguarding measure should be to encourage the continued enactment and transmission of the element, as far as possible within the original context of the community or group concerned.

Sustainability

This is meeting the needs of the present without compromising the ability of future generations to meet their own needs. As the practice of an ICH element has to meet the requirements of sustainable development, so steps have to be taken to ensure the continued availability of the necessary materials for its practice or transmission, if any, without endangering future supplies, or the environment of the community involved.

Threats

These are the current problems hampering the enactment and transmission of the element e.g. limited transmission, disappearance of tree species, disputes or limitations on access to materials or sites.

Transmission

This is the when practitioners and other tradition bearers within a community pass on practices, skills, knowledge and ideas to others, usually younger people, in formal or non formal ways.

Viability

The viability of ICH is its potential to continue to be enacted, developed and transmitted, and to remain significant to the community or group concerned.

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1. INTRODUCTION AND BACKGROUND

1.1 Introduction

Uganda ratified the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage in May 2009 and therefore became a State Party to the Convention.

As a State Party to the Convention Uganda is bound by the various terms and conditions spelt out in the 40 Articles. Article 11 and 12 of the Convention specifically mandates State Parties to carry out inventorying of the intangible cultural heritage as a safeguarding measure in a manner geared to its own situation.

Since 2009 a number of interventions have been implemented, all geared towards the identification, inventorying, documenting and safeguarding the intangible cultural heritage (ICH) of all communities in Uganda. Under the Convention, several safeguarding measures have been identified including but not limited to identifying and defining the various elements of ICH, awareness creation, education and learning, domestication of the Convention by introducing policy frameworks and inventorying of ICH.

In this endeavour, the Government of Uganda, through the Ministry of Gender, Labour and Social Development (MGLSD) in its attempt to provide a conducive environment for

safeguarding ICH, has put in place a Strategy on inventorying ICH.

This Strategy on ICH inventorying and safeguarding will guide efforts of Ministries, Departments, Agencies, communities, institutions and individuals in carrying out comprehensive ICH inventorying and documentation in the Ugandan context.

1.2 *Development of the Strategy for Inventorying the Intangible Cultural Heritage in Uganda*

This Strategy was developed with the widest possible participation of communities, groups and individuals that create, maintain and transmit ICH. The communities include but not limited to the Alur community of Nebbi District, the Acholi community of Gulu District, the Ik community of Kaabong District and the Basongora community of Kasese District.

Other respondents were drawn from relevant Government institutions, Ministries, Departments and Agencies such as Uganda National Commission for UNESCO, Ministry of Gender, Labour and Social Development (MGLSD), Ministry of Tourism, Wildlife and Antiquities, Ministry of Education and Sports, National Curriculum Development Centre, Local Governments of Nebbi, Kaabong, Gulu, Kasese and other civil society organization in the field of culture.

The data collection methods used during the community consultation included key informant interviews, in-depth interviews and focus group discussions. The respondents were consulted on how they want their Intangible heritage to be inventoried and documented. The findings of this study form the core of this Strategy.

This Strategy was informed by intensive and extensive literature review. The Strategy was guided by the Convention text, Operational Directives of the Convention and various reports from UNESCO and its Partners, ICH brochures and fact sheets. From the national level, documents reviewed included the Constitution of the Republic of Uganda, the National Development Plan, the Uganda National Culture Policy and various reports about previous ICH safeguarding efforts in the country.

Other key documents reviewed are the forms for inscription of ICH elements on both the Representative list of the Intangible Cultural Heritage of Humanity and the List of Intangible Cultural Heritage in Need of Urgent Safeguarding.

Thus, this Strategy and Inventory Form appended should feed into the Government's efforts to have the ICH of various communities in Uganda inscribed on either list.

1.3 Policy and Legal Framework

This Strategy is in line with the Constitution of the Republic of Uganda. Objective XXV stipulates the role of the State and citizens to preserve and protect Uganda's heritage. Furthermore objective XXIV provides for the promotion and preservation of cultural values and practices which enhance the dignity and well being of Ugandans.

Article 37 of the Constitution of Uganda mandates that every person has a right as applicable to belong to, enjoy, practice, profess, maintain and promote any culture, cultural institution, language, tradition, creed or religion in community with others. This is in resonance with political objectives of the Constitution section III (ii) which calls for efforts to integrate all the peoples of Uganda while at the same time recognising the existence of their ethnic, religious, ideological, political and cultural diversity.

Section XIV (a) calls for all development efforts to be directed at ensuring maximum social and cultural wellbeing of the people. Section XXVI of the Constitution also recognises the promotion of cultural and customary values which are consistent with fundamental rights and freedoms. Section XXVI (a) calls for preservation of the cultural values and practices which enhance the dignity and well-being of Ugandans.

This Strategy is in line with the Uganda National Culture Policy. The priority areas of the Policy as detailed in Chapter 7, reiterate Uganda's commitment to safeguarding the ICH within its territory as required by Article 11 of the Convention.

The Policy clearly recognizes languages as vehicles for promotion and transmission of culture including ICH; commits to safeguard traditional craftsmanship through promotion of cultural industries, indigenous knowledge and visual arts; promotion of performing arts; and through other key activities, all of which rotate around the domains of ICH as guided by the Convention.

Section 7.3 acknowledges the importance of local communities and their indigenous knowledge to enhance sustainability of development programmes. It further identifies the need to preserve, integrate, utilize and promote indigenous knowledge.

Article 5 (1) of The Access to Information Act (2005) stipulates that every citizen has a right of access to information and records in the possession of the State or any public body, except where the release of the information is likely to prejudice the security or sovereignty of the State or interfere with the right to the privacy of any other person. Thus, the ICH inventories and documentation should be accessible to the community members and other citizens of Uganda. However,

in alignment with The Copyright and Neighbouring Rights Act (2006), the use of the ICH inventories should be subject to the principle of fair use of works as stipulated in article 15. Specifically the ICH inventories should never be used for commercial purposes but rather should be used for purposes of safeguarding and transmission of the ICH of the various communities; and for non-profit educational purposes.

2. PURPOSE OF THE STRATEGY

2.1. Purpose

The purpose of this Strategy is to provide a comprehensive and practical guide on carrying out inventorying and documentation of the ICH in Uganda.

2.2. Objectives

- i. To provide a guide on preparations necessary before inventorying and documentation of ICH.
- ii. To provide a methodology for ICH inventorying and documentation in Uganda.
- iii. To establish mechanisms for community involvement in the ICH inventorying and documentation.
- iv. To establish mechanisms for community access to and safe custody of ICH inventories.
- v. To define the technical aspects of the photographs and videos to be taken in ICH inventorying and documentation.
- vi. To provide a model ICH Inventory form and tool adaptable to all elements of ICH In all communities of Uganda.

2.3. Users of the strategy

This Strategy is developed for all communities, individuals and institutions who may be interested in carrying out

inventorying and documentation of the ICH in any community in Uganda.

The Strategy shall also be used by all relevant authorities including cultural institutions, MGLSD, UNATCOM-UNESCO and local government authorities in guiding and giving direction to all ICH inventorying and documentation efforts in Uganda.

This Strategy should not be used in inventorying and documenting ICH elements that violate human rights. Thus, it is aligned with the Universal Declaration of Human Rights (Article 23) and other human rights instruments locally and internationally.

3. UNDERSTANDING INTANGIBLE CULTURAL HERITAGE (ICH)

3.1 The Concept of ICH

The concept of Intangible Cultural Heritage is premised on the Convention for the Safeguarding of the Intangible Cultural Heritage adopted by the General Conference of UNESCO in 2003 and entered into force in 2006. Article 1 of the Convention states the purposes of the Convention as;

- a) To safeguard the intangible cultural heritage;
- b) To ensure respect for the intangible cultural heritage of the communities, groups and individuals concerned;
- c) To raise awareness at the local, national and international levels of the importance of the intangible cultural heritage, and of ensuring mutual appreciation thereof and
- d) To provide for international cooperation and assistance.

3.2 Definition of ICH

According to Article 2(1) of the Convention, ICH means “the practices, representations, expressions, knowledge, skills as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural

heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity." The Article further states that for the purposes of this Convention, consideration will be given only to the ICH that is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development.

3.3 Domains of ICH

ICH manifests itself in five broad domains namely,

a) Oral traditions and expressions:

This domain includes language as a vehicle of the intangible cultural Heritage and; encompasses an enormous variety of spoken forms including proverbs, riddles, tales, nursery rhymes, legends, myths, epic songs and poems, charms, prayers, chants, songs, dramatic performances and more. Oral traditions and expressions are used to pass on knowledge, cultural and social values and collective memory. They play a crucial part in keeping cultures alive.

b) *Performing arts:*

The performing arts range from vocal and instrumental music, dance and theatre to pantomime, sung verse and beyond. They include cultural expressions that reflect human creativity and that can be found in many other intangible cultural heritage domains.

c) *Social Practices, rituals and festive events:*

These are habitual activities that structure the lives of communities and groups that are shared by and relevant to many of their members. Social practices, rituals and festive events include among others; birth, naming, coronation, introduction and marriage, circumcision, initiation into adulthood e.t.c

Social practices, rituals and festive events may help to mark the passing of the seasons and events in the agricultural calendar or the stages of a person's life.

d) *Knowledge and practices concerning nature and the universe:*

This domain includes knowledge, knowhow, skills, practices and representations developed by communities by interacting with the natural environment. These ways of thinking about the universe are expressed through language, oral traditions, feelings of attachment towards a place, memories, spirituality and world view. They also

strongly influence values and beliefs, and underlie many social practices and cultural traditions.

This domain includes traditional ecological wisdom, indigenous knowledge about local fauna and flora, traditional healing systems, rituals, beliefs, initiatory rites, cosmologies, social organizations, festivals, languages and visual arts.

e) *Traditional craftsmanship:*

Traditional craftsmanship is mainly concerned with the skills and knowledge involved in craftsmanship rather than the craft products themselves. The domain includes; the skills & crafts of making mats, ornaments, leather and barkcloth beadworks, stools, weaving, pottery, hut thatching, tools for hunting among others.

In summary, ICH inventorying and documentation is not an end in itself but rather it should be done with a view of safeguarding ICH. It should therefore be carried out hand in hand with the other ICH safeguarding measures suggested in Articles 2 and 13 of the Convention.

ICH inventorying should also feed directly into the international ICH safeguarding measures detailed in Chapter III of the Convention, namely; Representative list of the Intangible Cultural Heritage of Humanity (Article 16), List of Intangible Cultural Heritage in Need of Urgent Safeguarding (Article 17) and programmes, projects and activities for the

safeguarding of the ICH.

3.4 Uganda's implementation of the 2003 Convention

The Government of Uganda in collaboration with UNESCO and other Development Partners, with strong involvement of the various communities have been implementing several activities all geared towards ICH safeguarding purposes.

Among the key milestones realized are the following;

3.4.1. Nomination to the list of ICH elements in Need of Urgent Safeguarding.

Article 11 of the Convention provides for the inscription of ICH in need of urgent safeguarding to the list at the request of the State Party. To date Uganda has two ICH elements on that list. The Bigwala Gourd Trumpet sets music and dance of Busoga inscribed in 2012 and Empaako naming tradition of the Batoro, Banyoro, Banyabindi, Batagwenda and Batuuku inscribed in 2013.

3.4.2. International Assistance.

Article 20 of the Convention provides that international assistance may be granted for the following purposes;

- i) Safeguarding of ICH inscribed to the list of elements in need of urgent safeguarding;
- ii) For the preparation of Inventories;
- iii) For support to programmes, projects and activities carried out and
- iv) For any other purpose.

Uganda has benefited and received three international assistance as follows: For the preparation of nomination files for “the male child cleansing ceremony of the Lango people of North Central Uganda and the Madi Bow Lyre music of the Madi people of North Western Uganda in 2012 and 2014 respectively. In 2013, for inventorying of ICH in four communities in Uganda.

3.4.3 Proclamation of bark cloth as a Masterpiece of the Oral and Intangible Heritage of Humanity (2005)

In line with UNESCO’s recognition of the function and values of living cultural expressions and practices, the Master pieces of Oral and Intangible heritage were proclaimed with the aim of raising awareness of the importance of the oral and intangible heritage and the need to safeguard it amongst others.

In effect Barkcloth making, an ancient craft of the Baganda people of Central Uganda was recognized as a master piece of humanity. Traditionally, craftsmen of the Ngonge clan, headed by a Kaboggoza, the hereditary chief craftsman have been manufacturing bark cloth for Buganda royal family and the rest of the community. Its preparation involves one of humankind’s oldest savoir-faire, a prehistoric technique that predates the invention of weaving.

The inner bark of the Mutuba tree (*Ficus natalensis*) is harvested during the wet season and then, in a long and strenuous process, beaten with different types of wooden mallets to give it a soft and fine texture and an even terracotta colour. The production of bark cloth, which was widely spread in almost every village in Buganda kingdom slowed down with the introduction of cotton cloth by Arab caravan traders in the nineteenth century and eventually faded out, limiting the use of bark cloth to cultural and spiritual functions. In 2008, Bark cloth making was listed as an element on the UNESCO Representative List of the Intangible cultural heritage.

Cultural heritage of humanity is made up of those intangible heritage elements that help demonstrate the diversity of this heritage and raise awareness about its importance. It is one of the 90 elements now listed by the Committee (formerly proclaimed Masterpieces) into the Representative List.

3.4.3.1. Revitalization of the art and skill of bark cloth making

With young people moving to urban areas, augmented by the influence of modernization, the use of bark clothes significantly declined. This threat to the viability of the knowledge and skill of bark cloth making, coupled with the marginalisation and associated low social status to the bark cloth makers, there was need to safeguard this practice; most importantly, targeting young people to ensure the

transmission of this heritage. Limited numbers of bark cloth makers from the older generations were still producing the clothes and their knowledge had to be revitalized, safeguarded and promoted.

In September 2007, a project to revitalize and safeguard the practice of bark cloth making in Uganda was launched . In this regard, this project had three main goals and these were; Revitalise and promote the transmission of the knowledge and skills related to bark cloth making particularly to the young Buganda people in Uganda; Create an environment where bark clothes can be utilised and; Establish a framework in the education system at the national level for recognising the skills required for bark cloth making. This project has raised the profile of barkcloth making in Uganda. It has further increased creativity amongst artists and diversified the type of products produced.

3.4.4. Translation of the Convention into Luganda Language

In addition to its six authoritative texts (Arabic, Chinese, English, French, Russian and Spanish), the 2003 Convention has been translated into many other languages (26 so far covering the whole world). In this case, the Department of Culture and Family Affairs, Ministry of Gender, Labour and Social Development, with support from UNESCO translated the official English Text into one of the local languages

called “Luganda” a language of a Bantu speaking indigenous community of central Uganda. This has helped in the understanding and appreciation of the Convention by the Baganda

3.4.5. *Community based Intangible Heritage inventorying*

In order to build the capacity of State Parties for establishing inventories; a project on Community based Intangible Heritage inventory-making at a grassroots level was implemented in 2010 in Busoga region with support from the UNESCO/Flanders Funds-in-Trust with a purpose of safeguarding living heritage, particularly through the promotion and implementation of the Convention.

As a result of this project, twelve fieldworkers (six female and six male) were trained in the basic conceptual understandings of ICH, research, planning and design, elaboration of a community-description and documentation. The workshop increased participants’ knowledge about inventorying ICH and 28 elements inventoried at the end of the project.

3.4.6. *NGO’s and the 2003 Convention*

The Convention provides for accreditation of Non-Governmental Organizations to act in an advisory capacity to the Inter-governmental Committee. To date four NGOs are accredited to the inter-governmental committee out of the total 156 (by 2013) accredited so far worldwide. These

are; Engabu Za Tooro, Gulu Theatre Artists (GUTA), National Council of Traditional Healers and Herbalists Association (NACOTHA) and the Cross-Cultural Foundation of Uganda (CCFU).

With the accredited NGOs, Uganda benefits by providing advisory services to the Committee and supporting the implementation of the convention at State Party Level

3.4.7. Uganda as a Member of the Inter-Governmental Committee

Uganda was elected in 2012 as one of the 24 members of the InterGovernmental Committee for a period of 4 years. The core functions of the InterGovernmental Committee for the safeguarding of the intangible cultural heritage are to promote the objectives of the Convention, provide guidance on best practices and make recommendations on measures for the safeguarding of the intangible cultural heritage. The Committee also examines requests submitted by States Parties for the inscription of intangible heritage on the Lists as well as proposals for programmes and projects. The Committee is also in charge of granting international assistance, to State Parties.

The Inter Governmental Committee furthermore elaborates a set of operational directives and plan for the use of the resources of the Fund for the Safeguarding of the

Intangible Cultural Heritage, established by Article 25 of the Convention. As a member of the Committee, Uganda is better positioned to contribute towards a comprehensive approach to the implementation of the Convention both nationally and internationally.

3.4.8. *Inventorying in four communities in Uganda*

Article 12 obliges States to inventory ICH in a manner geared to its own situation. In 2013, Uganda started implementing a 19 month project with the support of UNESCO on inventorying intangible cultural heritage in four communities in Uganda. The four communities include the Ik of North eastern Uganda, the Acholi of Northern Uganda, the Alur of North Western Uganda and the Basongora of western Uganda.

The Inventory project activities include;

- i) Project initiation and community/district consultations
- ii) Establishment of a national strategy for inventorying intangible heritage in Uganda,
- iii) National training workshop on inventory making,
- iv) Community training workshop on inventory making
- v) Fieldwork
- vi) Compilation of four inventories,
- vi) A final national workshop and dissemination and,
- vii) Monitoring and Evaluation.

The objectives of the inventorying project are:

- i) Establish an environment in Uganda where the viability of the intangible cultural heritage can be assured in line with the culture policy of the country which promotes the cultural diversity;
- ii) Develop capacities of main stakeholders – including the central government, district cultural officers, and communities – for safeguarding the intangible cultural heritage present in Uganda
- iii) Raise awareness amongst the general public of the importance of the intangible cultural heritage in the sense of the 2003 Convention.

3.5 *Coordination framework of ICH inventorying and documentation*

ICH inventorying and documentation is coordinated at different levels.

- a) At Community level, each ICH inventorying and documentation project should have a Project Coordinator whose responsibilities are to build the capacity of fieldworkers, coordinate ICH inventorying and documentation fieldwork, ensure adherence to the Convention.
- b) At the District Local Government, the District Department of Community-Based Services supervises all ICH Inventorying and documentation efforts in the district.

c) At the National level, MGLSD, particularly the Department of Culture and Family Affairs, is responsible for coordinating, offering technical support to and providing oversight to all ICH inventorying and documentation efforts in Uganda.

4. PREPARATION BEFORE ICH INVENTORING AND DOCUMENTATION

Proper preparation is important in any ICH inventorying and documentation process. It helps to ensure that the requisite preparations are done in advance before the actual inventorying starts. This will include consulting with the leaders which will ensure that the community members have been mobilized to participate; it will ensure that the requisite key respondents have been identified, the equipment for inventorying are in place and all other necessities have been taken care of. This section therefore presents the preparations that need to be undertaken before ICH inventorying and documentation begins.

4.1. Document review and preliminary discussions with the stakeholders at National level

Undertake a review of all the key documents relevant to the ICH element/elements you are targeting to inventory. It will also help you establish the knowledge gaps therein and hence paying special focus on it. It will also help you verify certain information during the field work. Other documentation to review may include the 2003 Convention text, the operational guidelines of the Convention, the Constitution of Uganda, the Uganda National Culture Policy, works on previous ICH inventories carried out in Uganda, newspaper articles and other documents in reference to

the element . Carry out discussions with key stakeholders at national level including MGLSD, UNATCOM-UNESCO, ICH scholars and NGOs working in ICH among others.

This document review and preliminary discussions with key stakeholders to help guide in understanding the situation analysis of the community identified.

4.2. Community mobilization/engagement

Community mobilization and engagement involves mobilizing all community stakeholders to support and be part of ICH inventorying and documentation. The stakeholders at the community level include the leaders at all levels, community elders, ICH practitioners, opinion leaders and any other community members. Sufficient community mobilization is important in raising awareness about ICH inventorying and documentation and makes the gaining of free, prior and informed consent much easier.

This sub-section therefore presents how the community mobilization and engagement should be done.

4.2.1. Engaging the community leaders at various levels

It is a good practice that all the concerned community leaders including the administrative, technical and political leaders at the various local government levels the cultural leaders and the religious leaders should be informed about the planned

activity and their participation sought . The leaders should be informed why the activity is being undertaken and the intended outcome. Specifically a courtesy call should always be made to the LC 1 Chairperson or the local elder at the village where the inventorying and documentation will be carried out.

4.2.2. Mobilizing the ICH bearers and the other community members

The practitioners, custodians and other bearers of ICH should be informed about the project before the data collection begins. They should also be informed of the importance of ICH inventorying and documentation as an important ICH safeguarding measure at both the community and national level. This can be done through the following ways;

- a) Consultative meetings: These should be held with the community members including the political leaders, technical staff of the various Local Governments, religious leaders, cultural leaders, ICH practitioners and custodians, community elders, opinion leaders, educational institutions and the other interested community members. Through these meetings, Key informants and fieldworkers should be identified.
- b) Personal visits to the Key Informants: Mobilizers

should visit the identified key informants. Here they should explain the concepts of ICH inventorying and to seek appointment for the interviews to be conducted during the field work.

4.2.3. Identification and recruitment of fieldworkers

Identify fieldworkers to assist in the inventorying process. Community leaders and other key members of the community should guide and recommend individuals from the community who are knowledgeable in the identified elements to work as fieldworkers in the ICH inventorying and documentation activities. These can be assessed by the team leader to be able to engage the most competent ones.

4.2.4. Identification of key informants and their location

Key informants with relevant information to ICH should be identified and interviewed. These include ICH practitioners, custodians of community information, community elders and community members who are knowledgeable about the ICH.

The Key informants interviewed should also be asked to identify other knowledgeable community members for further interviews on the element thus making identification of Key Informants a continuous process throughout the inventorying process.

4.3. Capacity building of fieldworkers

A capacity building training for the identified fieldworkers should be held to enable them effectively conduct ICH inventorying and documentation. This training should focus on equipping the fieldworkers with knowledge on what constitutes intangible cultural heritage. These should be oriented on ICH concepts and safe guarding measures; equipped with skills for carrying out ICH inventorying and documentation and equipped with practical skills in documenting ICH. The fieldworkers should also be trained on using the equipment used in ICH inventorying such as cameras and audio recorders.

4.4. Planning for fieldwork

The Institution/individual(s) carrying out the ICH inventorying should do the following in preparation for collection of data from the community members.

- a) A work plan should be developed together with the trained fieldworkers.
- b) The team leader should create groups of 3 to 4 people who should share the roles as follows. The first member, who should be the group Leader, introduces the activity and the members to the respondent(s), asks for consent and acts as the lead interviewer, the second should carry out audio recording and note taking, the third should be in position to ask follow-up questions and the fourth

could take photographs. In an event where the data collection team is less than four members, the roles should be shared appropriately.

- c) During fieldwork, locate in advance an easily identifiable place/venue in a village where the team can group for briefing. The place/venue should be chosen with the help of the participants who come from that village, if any.
- d) The Group Leader should inform the LC1 Chairperson, and or Local Leader/ Elder of the village of the inventorying activities taking place and the presence of the team in the village.
- e) The team should get prior information on how the community greets and introduces new members in a meeting.
- f) Once allowed to conduct the interview, sit in a manner that is culturally acceptable in that community and respectful to the respondent.
- g) Carry along the consent form for use of inventorying, media equipment such as the cameras, audio recorders and note taking. In an instance where the respondent objects to the use of any of the media, respect it and make a comment on the consent form (See Appendix 3: The Consent form).

5. INVENTORYING AND DOCUMENTATION

Inventorying and documentation of ICH requires a systematic approach and methodology to ensure quality information. This section guides the user on the methodology for ICH inventorying and documentation, materials to be used in the process and what information to include in the inventory. The section further guides the user on capacity building necessary for the individuals who gather data for ICH inventorying and documentation.

5.1. *Methodology for ICH inventorying and documentation*

The Institution/individual(s) carrying out the ICH inventorying should employ qualitative, ethnographic and Participatory Learning and Action (PLA) approaches. These approaches will be used because the phenomenon being studied requires detailed description of ICH elements.

5.1.1. *Description of study area and context*

The Institution/individual(s) carrying out the ICH inventorying should describe the community under study in detail. The description should include;

- a) Geographical location of the community
- b) Total population of the community
- c) Ethnic composition

- d) Sources of livelihoods

5.1.2. Sampling procedures

- a) Data should be collected from diverse population for purposes of generating rich data and triangulating findings from various stakeholders.
- b) Given that data should be collected using qualitative approaches, random and non- random sampling techniques should be used to select participants.
- c) The selection of participants should depend on their ability to provide relevant data to answer the specific elements of ICH.
- d) Emphasis should be placed on ensuring that all major categories of participants are represented.

5.1.3. Methods/tools of data collections

The following are some of the approaches to use in data collection. One can use one method or a combination of several.

- a) Key Informant Interviews (KIIs): Key informants are important in eliciting insights and information from individuals with detailed knowledge of ICH as well as on- going interventions to safeguard ICH.
- b) Focus Group Discussions (FGDs): Participants should

- be a grouped between 6 – 12 persons. Groups of community members should be disaggregated by age, education and gender. FGDs will help to attain collective information on concepts, perception and ideas of a group about ICH and elicit responses that are difficult to generate in individual interviews.
- c) In depth Interviews (IDIs): These should be conducted with selected community members to generate detailed accounts of their experiences and views on the ICH in their communities.
 - d) Unstructured observation and informal conversations: This is used to collect data on physical aspects of ICH at community and household levels. Informal conversations should also be conducted to provide spontaneous information and generate data that participants may not bring out in a more formal context.
 - e) Other participatory methods to be used include community mapping.

5.1.4. Data synthesis

- a) Data generated should be processed and analyzed focusing on reducing raw data into manageable proportions and summarized into in a form that brings out salient issues of the ICH in the community under study.
- b) The notes should be read thoroughly and coded.

Coding will help to classify responses into meaningful categories so as to bring out their essential pattern. The codes should be carefully developed to ensure that they are mutually exclusive, exhaustive and representative.

- c) Content analysis should then be carried out to draw implications of the data and what they mean in the context of the ICH elements.

5.2. *Materials to be used in ICH inventorying and documentation*

The following are some of the materials to use in data collection;

- a) Audio recorders to record the proceedings of the interviews and the enactment of the ICH element.
- b) Still photo cameras to take photographs of the interview and the enactment of the ICH element documented.
- c) Where possible, video recorders to record the enactment of the element.
- d) Where possible, illustrate your story through artwork.
- e) Paper (E.g. manila, flip charts, note books), pencils, markers and pen to take notes of the proceedings of the interviews and transcriptions.
- f) Masking tape.

5.3. *The Inventory form: Information on an ICH element to be covered by the Inventory*

The following is the broad information that will be included in any ICH Inventory:

5.3.1. *Identification information of the element*

This section of the inventory includes, the name of the ICH element as used by the community concerned, a short informative title of the ICH element (including indication of the ICH domain(s) in which the element falls), Community(ies) concerned, Physical location(s) of the ICH element and a short description of the ICH element.

5.3.2. *Characteristics of the element*

This section includes the tangible elements (such as instruments, specific clothing or space(s), ritual objects) associated with the enactment or transmission of the ICH element, other intangible elements associated with the enactment or transmission of the ICH element, language(s) or language register(s) involved and the ICH element's perceived origin.

5.3.3. *Persons and institutions involved with the element*

This section includes the names of practitioners(s)/ performer(s) whom are directly involved and their roles in the enactment or practice of the ICH element (include name,

age, gender, professional category, etc). Other people in the community who may be less directly involved but contribute to the practice of the ICH element or facilitate its practice or transmission, customary practices governing access to the ICH element or to aspects of it, modes of transmission to others in the community and the relevant organizations (community organizations, NGOs, others) that are involved with the enactment or transmission of the element.

5.3.4. The state of the element/Viability of the element

This section includes the threats to the continued enactment, to the continued transmission and to the sustainability of access to tangible elements and resources associated with the ICH element within the relevant communities. This section will further document the viability of the other intangible heritage elements associated with the ICH element, both the current and proposed safeguarding measures to address any of these threats and encourage future enactment and transmission of the ICH element.

5.3.5. Data gathering and inventorying process

This section includes the proof of consent from and involvement of the community/ies concerned in data gathering and inventorying, restrictions on the use of or access to collected data, the name and status or affiliations of the resource person(s), date(s) and place(s) of data gathering, person(s) who compiled the inventory entry and

the date of entering the data into the inventory.

5.3.6. Reference to existing documentations about the element

This section includes the references of all the literature consulted about the element, audiovisual materials, recordings and objects in archives, museums and private collections.

5.4. Capacity building of persons/institutions interested in ICH inventoring and documentation

Any institution or individual desiring to carry out ICH inventoring and documentation in any community in Uganda, should be well acquainted with the following;

- a) The Convention.
- b) The concepts of ICH, ICH inventoring and documentation and ICH safeguarding in general.
- c) The National Strategy for the Inventoring of the ICH in Uganda, most especially the methodology, and all the guidelines herein.
- d) How to use the data collection equipment such as a digital camera, digital recorder and where applicable, video cameras.

In an instance where the institution/individual is not acquainted with the above, capacity building of the institution/individual should be pursued.

6. INVOLVEMENT OF THE COMMUNITY IN ICH INVENTORYING AND DOCUMENTATION

Article 15 of the Convention calls for the widest possible participation of communities, groups and where appropriate, individuals that create, maintain and transmit ICH in its safeguarding.

The participation of communities is important because it empowers the communities to identify and define the various elements of their own ICH that they still cherish and practice (living culture).

This section guides on who, when and how to involve the community.

6.1. *How to involve the community*

While carrying out ICH inventorying and documentation, the community should participate in the following ways;

- a) Identifying, amongst themselves, individuals who can coordinate ICH inventorying and documentation projects in the community.
- b) Volunteering to work as fieldworkers in the data collection phase of the ICH inventorying and documentation projects.
- c) Freely consenting to the inventorying and documentation of the community's ICH.

- d) Identifying, amongst themselves, individuals (practitioners, custodians, elders, etc) who are knowledgeable in the ICH element that is being inventoried at a particular time.
- e) Identifying and defining (as interviewees or respondents) the various elements of ICH in the community.
- f) Demonstrating elements of ICH and exhibiting the associated tangible elements to the inventorying team.
- g) Ensuring that all customary rights governing access to [aspects of] ICH elements are not violated in both the data collection process and in the dissemination of the ICH inventory.
- h) Verifying the transcriptions of ICH elements before entry into the National ICH inventory to ensure accuracy of the transcriptions.
- i) Identifying ICH elements in need of urgent safeguarding and participating in defining the necessary safeguarding measures that should be undertaken including efforts for inscription of the element on the UNESCO List for ICH in Need of Urgent Safeguarding.
- j) Constituting themselves into Community ICH Committees to monitor, evaluate and carry out follow-up activities on ICH inventorying Projects.

6.2. Who should be involved

The following individuals/institutions should be involved in the ICH inventorying and documentation exercise as key members of the community

- a) Cultural leaders such as Kings, Chiefs, Clan leaders or their designates
- b) Women, Youth and Teachers
- c) Political leadership LCs 5, 3, and 1
- d) Religious leaders of the various religious institutions
- e) Practitioners, custodians and other bearers acknowledged by the community
- (f) Community elders, opinion leaders, and other community members as may be identified by the cultural, political, religious and opinion leaders.

6.3. When to involve the community

In order to ensure community ownership of the inventorying exercise, the community should be involved at all levels of the ICH inventorying exercise.

The Inventorying should be done when the community is in preparations and actual activities related to the element are taking place.

7. FREE, PRIOR AND INFORMED CONSENT

The Convention requires anyone carrying out ICH inventorying and documentation to seek free, prior and informed consent from the communities concerned before the inventorying starts. Acquiring the free, prior and informed consent is very important in ICH inventorying and documentation because it helps ensure that the communities are well informed about the Convention, the importance of ICH to the communities concerned and the importance of ICH inventorying in as far as safeguarding the communities' ICH is concerned.

7.1. Free, prior and informed consent to carry out ICH inventorying and documentation

Any institution/individual seeking to carry out ICH inventorying and documentation, should seek and acquire free, prior and informed consent from the community as follows.

7.1.1. Free, Prior and informed consent from the cultural Leaders

As custodians of culture (including ICH) in the community, the cultural leaders (Kings, Chiefs, Clan leaders or their designate) should give free, prior and informed consent before any ICH inventorying and documentation project takes place in their communities.

7.1.2. Free, prior and informed consent from LC 5 district leaders and technical team

The administrative, technical and political leaders at the district levels should consent to the project as they are mandated by the Constitution of the Republic of Uganda to monitor the programmes and projects going on within the geographical areas of their jurisdiction.

7.1.3. Free, Prior and informed consent from the ICH bearers, community elders, opinion leaders and other representatives of the community

The practitioners and other bearers of a particular element of ICH should consent to the inclusion of the same element of ICH in an ICH inventory to ensure that the element's inclusion in the inventory does not violate the customary rights governing access to [aspects of] the ICH elements.

7.1.4. Free, Prior and informed consent from the respondents

All individuals interviewed should give free, prior and informed consent before the interview begins. This consent should involve the consent for interviewing, recording, photographing, taking of audio or video recording of the respondent during the interview and demonstration of an ICH element. (See Appendix III for Consent form).

7.2. *Involvement of non-community members*

Special consent should be given by the cultural leaders and ICH bearers if any non- community members are to be involved in the ICH inventorying activities. This in part will ensure respect of customary rights governing access to [aspects of] ICH elements.

8. MANAGING AND ACCESS TO THE ICH INVENTORIES

Article 13 of the Convention requires that communities should have access to their ICH. Access to the ICH inventory should be looked at from two angles; availability of the inventories for community use and ability to understand the language in which the inventories are drawn. Access to the inventories by the community is very important in enhancing the transmission of ICH to the young generation.

8.1. *Documentation language*

Data gathering should be conducted in the indigenous language of the community. Transcriptions of the ICH Inventories should be done primarily in the indigenous language and later translated into English.

8.2. *Repositories of ICH Inventories*

To ensure community access to and safe custody of the ICH inventories developed and all relevant information such as photographs, videos and audio recordings. These should be sent to various repositories which should be at different levels.

Below are some of the ICH repositories at the various levels that ICH inventories can be kept;

8.2.1. *Repositories at the community level*

- a) The Cultural Institution headquarters
- b) The Cultural Leaders' palaces/homes
- c) The District and Sub-county headquarters
- d) Community Heritage Centers/Community Cultural Centers/Community libraries/ Community museum
- e) Educational Institutions with a demonstrable capacity to keep the information safely

8.2.2. *Repositories at the National level*

- a) The Ministry of Gender, Labour and Social Development
- b) Uganda National Commission to UNESCO
- c) National Library of Uganda
- d) Uganda National Museum
- e) Uganda National Cultural Centre

8.2.3. *Online repositories*

- a) The E-government programme of the Republic of Uganda
- b) MGLSD Official Data Bank/Website
- c) UNATCOM-UNESCO official website
- d) Official websites of the cultural institutions
- e) Local government official websites

8.3. Mandatory repositories for all inventories drawn

Despite providing a broad range of repositories where ICH inventories can be kept, there are some mandatory repositories where the inventories should be kept. These mandatory repositories are meant to ensure access to the inventories by the communities that practice the ICH in the inventory, safe custody of the information at the national level and promote visibility of the ICH inventorying and safeguarding activities in Uganda.

Below are the mandatory repositories of ICH inventories.

- a) Community repository (ies): This is a place or places within the community where the community members agree to keep the ICH inventories. However the community should submit a copy of the inventory to the Sub County in which ICH inventory has taken place.
- b) Sub-county repository: This is a repository at the sub-county in which the ICH inventorying has been carried out. The Department of Community Development should be responsible for the inventory and should submit a copy of the same inventory to the District Directorate of Community Based Services.
- c) District repository: This is a repository at the

District in which the ICH inventorying has been carried out. The District Directorate of Community Based Services should be responsible for the inventory and should submit a copy to MGLSD for inclusion In the ICH databank.

- d) National repository: This is a repository at MGLSD. The Department of Culture and Family Affairs in MGLSD should be responsible for the inventory at the national level and should ensure its inclusion into the ICH databank.

8.4. *Accessing the ICH inventories and documentation*

Accessing the ICH inventories and documentation should be free and easy to anyone who may want to access them although putting in consideration the customary rights governing access to [aspects of] ICH elements and the principle of fair use of works as stipulated in article 15 of the Copyright and Neighboring Rights Act of 2006.

ICH inventories and documentation should be made easily accessible to the community in order to encourage transmission of ICH to the young generation. As such, the repositories at community level should be given the due attention.

9. PHOTOGRAPHY, AUDIO AND VIDEO RECORDING

Photography, audio and video recording are some of the ways of ICH inventorying and documentation. Specifically, UNESCO requires photographs and a short video of an ICH element before it is inscribed on any of the Convention's lists of ICH (Articles 16 and 17). The photographs and videos required must meet the required technical specifications. These technical specifications are adapted from the instructions for completing Form ICH-01 for possible inscription of an ICH element to a List of Intangible Cultural Heritage in Need of Urgent Safeguarding; purposely to make inscription of Uganda's ICH on the Convention's List easier.

9.1. *Technical specifications of the photos to be taken during inventorying*

- a) The photos taken during the ICH inventorying and document should be kept in Jpeg format.
- b) The resolution of the photos should be suitable for publication with horizontal and vertical dimensions of not less than 1800 pixels (or 15 x 20 cm / 6 x 8 inch with printing resolution of no less than 300 dpi).
- c) Photos should not be sampled from a print.
- d) Photos should not include embedded texts or dates within the image.
- e) An informative caption should be provided for every photo taken.

- f) The photos should represent the different aspects of the element in its current state focusing in particular on its role within the community, its transmission processes and any challenges it faces.

9.2. *Technical specifications of the videos to be taken during inventorying*

- a) The video produced should be up to 10 minutes.
- b) The video should be prepared with an English soundtrack and/or subtitles.
- c) If the video is produced in the indigenous language(s), it must have an English subtitle but separated from the image, for instance in .srt, .sub, .smi or .rt file formats.
- d) The accepted video formats in preferred order, are: Blu-ray, HDV (DV or MiniDV tapes), DVD and DV (DV, MiniDV or DVCAM tapes).
- e) The video should represent the different aspects of the element in its current state focusing in particular on its role within the community, its transmission processes and any challenges it faces.

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APPENDIX I: The ICH inventory form

A FORM FOR ICH INVENTORING AND DOCUMENTATION IN UGANDA

1.	Identification of the element
1.1	Name of the element, as used by community or group concerned;
1.2.	Short, maximally informative title (including indication of domain(s));
1.3.	Community(ies) concerned;
1.4.	Physical location(s) of element;
1.5.	Short description.
2.	Characteristics of the element
2.1.	Associated tangible elements;
2.2.	Associated intangible elements;
2.3.	Language(s), register(s), speech level(s) involved;
2.4.	Perceived origin.
3.	Persons and institutions involved with the element
3.1.	Practitioner(s)/performer(s): name(s), age, gender, social status, and/or professional category, etc;
3.2.	Other participants (e.g., holders/custodians);
3.3.	Customary practices governing access to the element or to aspects of it;
3.4.	Modes of transmission
3.5.	Concerned organizations (NGOs and others).
4.	State of the element: viability
4.1.	Threats to the enactment

4.2.	Threats to the transmission
4.3.	Availability of associated tangible elements and resources
4.4.	Viability of associated tangible and intangible elements
4.5.	Safeguarding measures in place
4.6.	Other safeguarding measures proposed
5.	Data gathering and inventorying
5.1.	Consent from and involvement of the community/ group in data gathering and inventorying
5.2.	Restrictions, if any, on use of or access to inventoried data;
5.3.	Resource persons(s): name and status or affiliation;
5.4.	Date and place of data gathering;
5.5.	Date of entering data into an inventory;
5.6.	The inventory entry compiled by....
6.	References to literature, discography, audiovisual materials, archives
6.1.	Literature (if any)
6.2.	Audiovisual materials, recordings etc. in archives, museums and private collections (if any)
6.3.	Documentary material and objects in archives, museums and private collections (if any)

APPENDIX II: The ICH inventory tool

A TOOL FOR ICH IVENTORYING AND DOCUMENTATION IN UGANDA

Name of the Community: _____

This tool has questions which can help to generate requisite information about the element, information generated and is written into the form on page 50

Levels of engagement

1. Local government level: Courtesy call to CAO, RDC and District Chairperson, DCDO/designate and LC 1. Chairman.
2. Cultural Institution level: Courtesy call to the Leader of the cultural institution or his/her designate, the cultural head of the specific community where the ICH inventorying and documentation is going to happen or his/her designate.
3. Community level: Interview with the identified ICH practitioners, custodians, elders and other identified members of the community.

Background Information and Reporting Template

1. Name of respondent: _____
2. Status of respondent as far as the element is concerned

(e.g. Practitioner, Custodian, elder etc):

-
3. Age: _____ Gender: _____
 4. Location: _____
 5. Date: _____ Time start: _____ Time end: _____
 6. Facilitator(s): 1. _____
2. _____
3. _____
4. _____

PROOF OF FREE, PRIOR AND INFORMED CONSENT OF RESPONDENTS

We have thoroughly informed the respondent(s) about this ICH inventorying exercise and its importance and (s) he has freely given us consent.

(Refer to consent form No. _____).

QUESTION GUIDE

SECTION 1: IDENTIFICATION OF THE ELEMENT

1. What is the name of the element, as used by this community?
2. For someone from outside this community, how would you briefly explain this title? (Probe for the domain under which the element falls.)
3. Apart from this community, which other community (ies) practice this element?
4. Where is this element practiced/performed? (Probe for special venues).
5. Briefly tell me how this element is performed /practiced.

SECTION 2: CHARACTERISTICS OF THE ELEMENT

1. a) What are the materials / implements / tools / props used while performing / practicing this element?
b) Are the materials / implements / tools / props easily available in the community (Probe to establish whether these materials are freely available in the community or are bought from far and whether they are in abundance or scarce.)
2. a) Are there any special costumes/clothing used while performing/practicing this element?
b) Are the costumes/clothing easily available in the community? (Probe to establish whether these costumes are freely available in the community or are bought from far

and whether they are in abundance or scarce).

3. Which are the other ICH elements associated with this element?
4. Which languages are used while performing/practicing this element
5. Is there any special language and phrases used in performing/practicing this element?
6. How did this element originate? (Probe for the individual who is perceived to have started the element, where and when the element is perceived to have started.)

SECTION 3: PERSONS AND INSTITUTIONS INVOLVED WITH THE ELEMENT

1. Who in this community performs/practices this element? (Probe for name(s), age, gender, location social status, and/or professional category).
2. Are there any other people who are concerned with the element? If so, who are they and what is their role in the performance/practice of the element? (Probe for name(s), age, gender, location social status, and/or professional category)
3. What are the customary values and practices governing the element?
4. In which ways is the element passed on to the young generation? (Probe for who transmits the element).
5. Which organizations participate in performing/practicing and/or promoting the element and how?

SECTION 4: STATE OF THE ELEMENT: VIABILITY

1. What challenges and constraints have the community experienced in performing/practicing the element?
2. What challenges and constraints have the community experienced in passing on the element from one generation to another?
3. Which measures have been taken in safeguarding the element?
4. Which other measures should be taken to safeguard the element in future?

SECTION 5: DATA GATHERING AND INVENTORYING

1. How would you want this information to be used?
2. Would you like this information to be shared with other communities?

SECTION 6: REFERENCES TO LITERATURE, DISCOGRAPHY, AUDIOVISUAL MATERIALS, ARCHIVES

1. Are there books or any other documents written about the element? If so, where can I access them?
2. Are there any audio or video recordings about the element? If so, where can I access them?

APPENDIX III: The consent form

INTANGIBLE CULTURAL HERITAGE INVENTORYING AND DOCUMENTATION

COMMUNITY NAME: _____

Free, Prior and Informed Consent by the respondent

Good morning/ Good Afternoon/ Good evening.

My name is _____

I am working with _____

(Name of the institution) which is a CBO/NGO/Institution/
Company based in _____ (Location of the
Head Office).

We are carrying out an inventory of the intangible cultural heritage of the _____
(Name of) community. The information you give us will help us document our ICH in order to safeguard it for the benefit of the current and future generations. This inventory is carried out in the spirit of the 2003 UNESCO Convention for the safeguarding of the Intangible Heritage, which Uganda ratified in 2009.

You have been identified as a resource person/
practitioner/custodian/bearer of _____
(Name of the ICH element being inventoried) and we kindly

request you to participate in this exercise by telling us about _____

(Name of the ICH element being inventoried).

We therefore ask for your consent for us to do the following

CONSENT SOUGHT	YES/NO	COMMENT/ RESTRICTIONS
To interview you about the Intangible Cultural Heritage in (Name of community) _____		
To take your photographs during this interview and/or those of the ICH element and other associated tangible or intangible elements.		
To carry out audio and/or video recording of the interview and demonstrations.		
To publish and disseminate this information in the different forms it may take.		

Name of Respondent

Signature

Date



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