

A.6. Executive summary of the report

Please provide an executive summary of the report that will allow general readers to understand the current status of the element, any positive or negative impacts of inscription, the implementation of safeguarding measures during the reporting period and their possible update for the following years.

Between 400 and 600 words

This report concerns implementation of safeguarding measures for Koogere oral tradition of Basongora, Banyabindi and Batooro peoples, which in 2015 was inscribed on urgent safeguarding list. This is the first ordinary report, four years after inscription in 2015.

Koogere was a female chief of Busongora about 1,500 years ago. Oral tradition describes her exceptional wisdom and the prosperity of the chiefdom through a series of narratives, which form part of the collective memory of Basongora, Banyabindi and Batooro communities in Uganda. This oral tradition is an essential and inspirational part of social philosophy and folk expression. It encompasses sayings and narrations focusing on images of plenty and abundance as blessings for hard work, highlighting the importance of wisdom and evoking female magic and heroism. Practitioners and custodians of the narratives are traditionally elders, sages, storytellers, poets, musicians, artists and indigenous families living near sites associated with the story. The story is retold and sung informally around the fireplace and during collective activities such as handicrafts, cattle herding and long distance travel, with skilled older storytellers transmitting the tradition to younger participants. Koogere storytelling thus facilitates shared actions, recreation, wisdom, learning and intergenerational transfer of information, values and skills. However, today there is increasing dominance of formal training and education, while the transmission of knowledge and skills associated with enactment of Koogere oral tradition is informal and spontaneous and thus not adapted to these new methods. Moreover, the use of the language of Koogere story - Runyakitara (Runyoro - Rutooro) is declining. Knowledge of the oral tradition is therefore decreasing rapidly with only four surviving master storytellers able to relate more than one episodes of the Koogere story. The frequency of these practices is also diminishing, as other forms of entertainment dominate the social spaces associated with enactment and transmission.

The safeguarding plan aims at enabling availability and accessibility to information and knowledge of Koogere oral tradition as a body of narrations and the concerned communities of Basongora, Banyabindi and Batooro to transmit it to successive generations. The plan envisions actions including; documenting narrations into an anthology, producing performed expressions in audio-visual formats, building capacity of performers for modern stage, introducing performance of the story into radio programmes and revitalising group handcraft making as a space for sharing the story.

The current four years implementation report, constrained by lack of resources in the reporting period, presents minimal results which only lay an effective background for a full scale implementation of the safeguarding plan. A stakeholder participatory programme management committee was established as a mechanism for implementation, the safeguarding plan was reviewed and updated to fit the funding realities, an international assistance request to UNESCO was elaborated and submitted and narrations of the story were recorded from the ailing elderly master storytellers.

A.7. Contact person for correspondence

Provide the name, address and other contact information of the person responsible for correspondence concerning the report.

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B. STATUS OF ELEMENT INSCRIBED ON THE URGENT SAFEGUARDING LIST

Refer to the nomination file or to previous reports, if any, as the basis for reporting on the current status of the element, and report only on relevant changes since the date of inscription on the List or since the previous report. Nomination files, specific timetables and earlier reports, if any, are available at <https://ich.unesco.org> or from the Secretariat, upon request.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparing this report, and is asked to describe how it has done so in point D below.

B.1. Social and cultural functions

Please explain the social and cultural functions and meanings of the element today, within and for its community, the characteristics of the bearers and practitioners, and any specific roles or categories of persons with special responsibilities towards the element, among others. Attention should be given to any relevant changes related to inscription criterion U.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

Between 200 and 500 words

The Koogere Oral Tradition is an old story describing successes of a reign of a great woman ruler and entrepreneur called Koogere who was a chief of Busongora in the ancient Bunyoro Kitara Empire during the Batembuzi Dynasty about 1500 years ago. It is a body of narrations that form part of the living and collective memory of concerned communities.

The story is built around several narrations divided into three themes. There are sayings and narrations which bring out images of plenty and abundance as blessings for hard work.

The story is enacted and transmitted through the following modes.

- Narrations of the story are shared for recreation and transmission of cultural values and information. This takes place during the currently disappearing family evening recreation around the fire place and during collective action and group activities.

Koogere story therefore facilitates shared actions, recreation, wisdom, learning and intergenerational transfer of information, values and skills.

- The message of the story is also packaged in poems and songs accompanied by traditional instruments that include; enanga (harps), endingidi (fiddle tuner) and engoma (drums). Women and men act differently, reflecting differentiated gender roles. These performances are done spontaneously in social ceremonies. Although everyone is a participant some more talented individuals emerge and take the lead.

Koogere story offers content for the biggest part of folk expression of the concerned communities.

- The Koogere story is also enacted through the oldest sayings like "Busongora bwa Koogere mbere ikamwa niboroga, Amagita gatera amaato, amata geser'ente" (Busongora of Koogere the land of plenty of cattle and abundant dairy products). These statements are made spontaneously by elders and sages in social interaction. The story presents the oldest forms of language expressions, proverbs and sayings in the community and hence serves as a vehicle for transmission of social philosophy of the communities.

- The bearers associate the natural sites with the story which makes it survive and a living reality. These sites include; Akasozi ka Koogere (The hill where Koogere's palace was located), enyanja ya kikorongo (Crater Lake which used to water Koogere's cows), ekyeya (ancestral grazing lands and Akabira ka Koogere (Koogere forest).

B.2. Assessment of its viability and current risks

Please describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability. Please also identify and describe the threats, if any, to the element's continued transmission and enactment and describe the severity and immediacy of such threats, giving particular attention to any strengthening or weakening of the element's viability subsequent to inscription.

Between 200 and 500 words

The information and knowledge of Koogere Oral tradition is drastically getting lost from the stock of knowledge of the concerned communities. While in the past, the story was part of peoples' social formation and consciousness, today it requires research to identify the few remaining people with the knowledge of the story and also in diminishing degrees. Koogere story is a lived experience and orally shared. It is not documented as the contemporary people lose memory very fast and oral information is no longer accessible especially to young people.

The practitioners of Koogere oral tradition like the traditional story tellers and folk performers are drastically reducing and not attracting successors in the context of the current social transformation. All the remaining practitioners with rich knowledge and practicing skills are elderly.

Today, there is increasing dominance of formal training, education and rehearsals as methods of transmitting knowledge and skills and the knowledge about Koogere story is not adapted to these new methods.

The Koogere oral tradition is drastically losing space for its enactment and transmission. The traditional social spaces that attracted its transmission and enactment included evening recreation around the fire place, which is disappearing from community practice. The Koogere story has not been reproduced and adapted to these modern social spaces which have replaced recreation around the fire place.

Koogere story is also shared during group weaving and handcraft sessions. Women and young girls in pastoralist communities spend much of the day time, seated in groups, doing weaving and handcraft while sharing the story. But today these sessions are disappearing. Women are adapting to modern income activities, while young girls are in education institutions.

Story telling also takes place during cattle grazing. Males share the story as they look after their cattle. Group grazing, and its communal cattle ownership is being replaced by modern individual farms. Equally Koogere story sharing occupied two or more people while travelling together on foot, for long distances. But today, people increasingly travel by buses, where they watch movies on television screens and where Koogere story is not part of the content.

Koogere story is performed in poems and folk songs in social functions like religious and marriage ceremonies. The performances in these ceremonies are informal, spontaneous and almost everyone is a participant. But these social spaces are being taken over by professionalized modern entertainment whose content does not include Koogere story.

Koogere oral tradition is losing its symbolic natural sites. The bearers of the Koogere story associate a hill, Crater Lake and forest with the certain narratives in the story. These sites have been a permanent representation and a constant reminder that perpetuates the story in addition to geographically locating it to its cradle land. But as a result of immigrations and urbanization, the indigenous communities around these sites who bear such cultural meaning and attributes, are being displaced and the sites losing the cultural attributes.

Koogere story is facing serious threats to its viability that needs immediate action.

B.3. Implementation of safeguarding measures

Please report on the safeguarding measures described in the nomination file, and previous report, if any. Describe how they have been implemented and how they have substantially contributed to the safeguarding of the element during the reporting period, taking note of external or internal constraints such as limited resources. Include, in particular, information on the measures taken to ensure the viability of the element by enabling the community to continue to practise and transmit it. Include the following

detailed information concerning the implementation of the set of safeguarding measures or safeguarding plan:

B.3a. Objectives and results

Indicate what primary objective(s) were addressed and what concrete results were attained during the reporting period.

Between 200 and 500 words

Objectives and results

1. Enabling availability and accessibility of information and knowledge of Koogere oral tradition as a body of narrations that form part of the living and collective memory of the Basongora, Banyabindi and Batooro peoples.

2. Enabling the bearers of Koogere oral tradition to sufficiently enact it.

In order to realize these objectives, the following results are expected.

a) Narrations of Koogere oral traditions collected and documented into an anthology and distributed as material for use in formal and informal education.

b) The performed expressions of Koogere oral tradition in form of folk poems and songs recorded and produced in audio-visual format for playing in modern format to fit in the prevailing drastically appreciated modern technologies.

3. The traditional folk performers of the performed expressions of Koogere oral tradition, trained and equipped for performance on modern stage and to modern audience.

4. The traditional Koogere story telling sessions introduced and adapted to programmes of the modern community radios, operating among the bearer communities.

5. The traditional women handicraft and storytelling group sessions, revitalized as cultural spaces by improving market accessibility for the handicraft products.

Very minimal results were realized on the above objectives and the expected results in the reporting period which include laying the foundation for collecting and consolidating knowledge on the Koogere oral tradition by establishing mechanisms and strategies for raising resources and implementing the safeguarding plan. Overall safeguarding management committee was established three funding proposals developed and critical knowledge of the story has been recorded from the elderly master story tellers which will need to be edited and produced. These limited realization of results was because of limited available resources, a situation that is currently being improved.

B.3b. Safeguarding activities

List the key activities that were carried out during this reporting period in order to achieve these expected results. Please describe the activities in detail and note their effectiveness or any problems encountered in implementing them.

Between 500 and 1000 words

Activities done so far

1. Establishing a programme management committee immediately after inscription in December 2015: The facilitating agency, Engabu Za Tooro (Tooro Youth Platform for Action) visited stakeholder institutions to consult on establishment of a committee to manage the overall safeguarding plan. Stakeholder institutions consulted include Uganda's ministry in charge of culture, Uganda National Commission for UNESCO, three district local governments and three cultural institutions representing the three communities.

Representatives of these institutions constituted themselves into an overall programme management committee which has a branch at each community level. This committee is coordinated and technically facilitated by Engabu Za Tooro NGO. The role of this committee is to plan the safeguarding activities and mobilize local and external resources to support the safeguarding plan.

2. Participatory review of the safeguarding plan: The committee met several times with a purpose of reviewing the overall safeguarding plan. The aim of the review was to identify critical and small activities which would be prioritised in the situation of limited resources. Activities which

would be supported by small donations and yet harmonized with the general plan were identified. It was realized that different potential donors are attracted by different aspects of the general plan and different sizes of actions and therefore the need to identify different actions on the plan and propose them to different potential donors.

3. Elaborating international assistance request: A consultant was identified and contacted to coordinate information from stakeholders, study the files and documents associated to the element and develop an international assistance request to be submitted to UNESCO intangible cultural heritage fund. This was elaborated with close consultation with the concerned communities through meetings and interviews.

However, although developed in 2017, it could not move through the assessment stages because of prior commitments and priority constraints.

4. Recording narrations from elderly master story tellers: At a time of inscription in 2015, there were four identified master story tellers of Koogere oral tradition. These are very elderly people and one of them has since passed away. Members, of the programme management committee and the implementing agency organized a data collection team with equipment and moved to these four people and recorded the narrations. However, this data has not yet been processed, archived and disseminated and the activity wasn't done in a context of a project but an isolated action to reclaim the information which will feed into a comprehensive data collection.

The major challenge has been limited resources to implement the plan comprehensively, cohesively and timely. The foundation for implementation has been set and stakeholders have been mobilized who need supplementary resources to move to intensive safeguarding action which can reverse the severity of the threats facing viability of the element.

This major challenge creates subsidiary challenges as follows;

- Small interventions determined by small donations which do not consider the overall plan are very difficult to be coordinated into a systematic and cohesive safeguarding intervention. Most development partners, apart from government and UNESCO, do not easily appreciate certain actions which form the basis of an effective safeguarding intervention for intangible cultural heritage. Actions like research , capacity building and documentation, which are critical to a safeguarding intervention may not easily attract attention but expressive mass actions like festivals and media programmes easily appeal to available support opportunities.

B.3c. Participation of communities, groups or individuals in the safeguarding activities

Describe how communities, groups or, if appropriate, individuals as well as relevant non-governmental organizations have effectively participated, including in terms of gender roles, in the safeguarding measures. Describe the role of the implementing organization or body (name, background, etc.) and the human resources that were available for implementing safeguarding activities.

Between 200 and 500 words

This element concern the communities of Basongora, Banyabindi and Batooro who are represented by community associations, chiefdom institution and the clans. Particularly, the community institutions/associations include Banyabindi Cultural and Development Trust, Tooro Kingdom, Basongora Chiefdom and clans representative forum which was established at the time of inventorying this element.

These community institutions are represented on the programme management committee which is planning and monitoring the implementation of activities.

During the review and updating of the safeguarding plan, community groups and practitioners were involved in determining the priority activities and identifying resource people who would provide knowledge in research and documentation process. Community institutions nominated volunteer coordinators from their own communities who coordinate activities at community level.

The priority of the activity of recording narrations from the ailing master story tellers was set by the community and clan leaders through the programme management committee after realising that critical knowledge associated with Koogere oral tradition could be lost anytime if all the master story tellers pass away. With the technical guidance of the implementing institution Engabu Za Tooro (Tooro Youth Platform for Action) a Ugandan indigenous NGO, whose mission is enhancing the vitality of culture through indigenous knowledge research, safeguarding

heritage, development of the youth talents and creative enterprises and application of culture-based approach to the promotion of gender balance, rights of indigenous peoples, peace building, good governance, environmental sustainability, and responsible tourism for achieving a holistic social change. With 20 years experience in culture programmes, the organisation has worked with international development partners who include CIDA, HIVOS, Prince Claus Fund for Culture and Development, Concern World wide, Goal - Uganda, UNESCO Nairobi office/Cross Cultural Foundation of Uganda, Commonwealth Foundation, Kwataniza - Netherlands, Obumu - UK, UNESCO - Intangible Cultural Heritage Fund and Hann Seidel Stiftung. It has a core staff of 5 people and a network of consultants and volunteers. Community and clan leaders organised the visitations to these master story tellers and contributed to the facilitation of the activity using community resources. On the whole, what has been done so far and implementation of the entire safeguarding plan, will be community driven.

B.3d. Timetable

Indicate, in a timetable, when each activity was implemented.

Between 200 and 500 words

TIME TABLE

Duration: December 2015 to December 2019

1. Celebrating inscription was conducted between December, 2015 – March, 2016 and the responsible institutions were Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clans forum, consultants and Engabu Za Tooro (Tooro Youth Platform for Action).
2. Updating the safeguarding plan between April, 2016 – December, 2016 through conducting the Banyabindi community meeting (April, 2016), Basongora community meeting (August, 2016) and Batooro community meeting (December, 2016) and the responsible institutions were Banyabindi Cultural and Development Trust, consultants, Tooro Representative Clans Forum, Isaazi Iya Busongora, Engabu Za Tooro (Tooro Youth Platform for Action)
3. Elaborating international assistance request between January, 2017 – June, 2017 through holding Consultative meetings in Banyabindi community (January, 2017), Consultative meeting in Batooro community (April, 2017) and Consultative meeting in Basongora community (June, 2017) and the responsible institutions were Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro Representative Clan Forum, Consultants, Engabu Za Tooro (Tooro Youth Platform for Action).
4. Recording narrations between January, 2018 – October, 2018 through conducting a field mission to Gweri (January, 2018), a field mission to Fort Portal (March, 2018) a field mission to Bunyoro (July, 2018) and a field mission to Mwenge (October, 2018) and the responsible institutions were Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro Representative Clans Forum, consultants, Engabu Za Tooro (Tooro Youth Platform for Action)
5. Quarterly reports to the ministry of Gender, Labour and Social Development between January, 2016 – December, 2019 and the responsible institution was Engabu Za Tooro (Tooro Youth Platform for Action).

B.3e. Budget expenditures

Provide the detailed amounts of the funds used for the implementation of each activity (if possible, in US dollars), identifying the funding source for each (governmental sources, in-kind community inputs, etc.).

Between 200 and 500 words

Duration: December 2015 to December 2019

1. Celebrating inscription conducted between December, 2015 – March, 2016 at a cost of USD 8,571 and the source of the funds were Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clans forum, Engabu Za Tooro (Tooro Youth Platform for Action) and Kabarole District Local government (in-kind).
2. Updating the safeguarding plan between April, 2016 – December, 2016 through conducting the Banyabindi community meeting (April, 2016), Basongora community meeting (August, 2016) and Batooro community meeting (December, 2016) and the cost of these

activities were USD 9,428 and the source of funds for conducting this activity were the Banyabindi Cultural and Development Trust, Tooro Representative clans forum, Isaazi Iya Busongora, Engabu Za Tooro (Tooro Youth Platform for Action)

3. Elaborating international assistance request between January, 2017 – June, 2017 through holding Consultative meetings in Banyabindi community (January, 2017), Consultative meeting in Batooro community (April, 2017) and Consultative meeting in Basongora community (June, 2017) at a cost of USD 7,142 and the source of funding for conducting this activity were the Banyabindi Cultural and Development Trust, Tooro representative clans forum, Isaazi Iya Busongora, Engabu Za Tooro (Tooro Youth Platform for Action) and the Government of Uganda (in-kind).

4. Recording narrations between January, 2018 – October, 2018 through conducting a field mission to Gweri (January, 2018), a field mission to Fort Portal (March, 2018) a field mission to Bunyoro (July, 2018) and a field mission to Mwenge (October, 2018) at a cost of USD 11,428 and the source of funding for these activities were the Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clans forum, Engabu Za Tooro (Tooro Youth Platform for Action), Fort Portal Municipal Council (in-kind), Karambi Sub County Local Government (in-kind) and Bunyoro Kitara Kingdom (in-kind)

5. Quarterly reports to the ministry of Gender, Labour and Social Development between January, 2016 – December, 2019 at a cost of USD 5,428 and the source of funding for this activity were Engabu Za Tooro (Tooro Youth Platform for Action) and the Government of Uganda (in-kind)

B.3f. Overall effectiveness of the safeguarding activities

Provide an overall assessment of the effectiveness of the activities undertaken to achieve the expected results and of the efficiency of the use of funds for implementing the activities. Please indicate how the activities contributed to achieving the results and whether other activities could have contributed better to achieving the same results. Also indicate whether the same results could have been achieved with less funding, whether the human resources available were appropriate and whether communities, groups and individuals could have been better involved.

Between 400 and 600 words

This report covers the period of four years from December 2015 to December 2019. As it can be noted, more activities could have been done in that period if the responsible institutions got additional external resources to implement the safeguarding plan. The majority of activities that were able to be done like celebrating inscription to raise awareness, updating the safeguarding plan and elaborating international assistance request are those which could be done with minimal resources and could easily be intergrated in the operations of the concerned institutions. These institutions included the Engabu Za Tooro - Tooro Youth Platform for Action, Uganda's ministry of Gender, Labour and Social Development and the community associations and cultural institutions. They intergrated these activities in their own programmes with minimal additional resources which are raised locally. So the activities were effective in the circumstances.

The implemented activities lay a good foundation for generatig the required resources to scale up the implementation of the plan. Both external supplimentary resources and local contributions are targeted. The local contributions tend to be small, in-kind and scattered. They need to hing on and build on a solid, formal and time specific funded project.

The reviewing and updating of the safeguarding plan after inscription, was important to alleign the plan with the funding realities. To identify what can be done with minimal resources and which would not distort the overall plan. It helped to priotise fundraising as a background to effective implementation of the safeguarding plan. It helped to categorise fundraising into that which targets the local sources and that which targets the external sources well knowing the limitations of each category.

Participatory establishment of the programme management committee which includes and balances all the stakeholders, set the communities ready for an effective implementation and generated the safeguarding priorities and the challenges involved especially related to raising the required resources.

Participatory elaboration of international assistance request to UNESCO's Intangible Cultural

Heritage fund was timely, especially after assessing opportunities of local and external funding in relation to different cultural actions.

There are cultural actions that maybe understood by the available local and other international agencies and cultural actions which can only be appreciated by agencies that are specialised in the field of culture like Culture Ministry and UNESCO.

The activity of recording narrations from ailing elderly master story tellers, although not done comprehensively due to limited resources, secured critical knowledge of the element that will feed into the comprehensive documentation.

C. UPDATE OF THE SAFEGUARDING MEASURES

C.1. Updated safeguarding plan

Please provide an update of the safeguarding plan included in the nomination file or in the previous report. In particular, provide detailed information as follows:

- a. *What primary **objective(s)** will be addressed and what concrete results will be expected?*
- b. *What are the key **activities** to be carried out in order to achieve these expected results? Describe the activities in detail and in their best sequence, addressing their feasibility.*
- c. *How will the **State(s) Party(ies)** concerned support the implementation of the updated safeguarding plan?*

Between 200 and 500 words

a) The General Objectives:

1. Enabling availability and accessibility of information and knowledge of Koogere Oral Tradition, as a body of narrations that form part of the living and collective memory of the Basongora, Banyabindi and Batooro peoples of western Uganda.
2. Enabling the bearers of Koogere Oral Tradition to sufficiently enact it in modern society and perpetually transmit it, to the successive generations.

b) Activities

1. Documentation of narrations of Koogere Oral tradition.
2. Recording and producing the performed expressions of Koogere oral tradition and adapting them to sound system and electronic media.
3. Training and equipping the folk performers of the performed expressions of Koogere Oral tradition for performance on modern stage and to modern audience.
4. Introducing and adapting Koogere Story telling sessions to the modern community radio programming.
5. Revitalising the traditional women group handcraft sessions as cultural spaces for enactment and transmission of Koogere Story by improving market accessibility of handcraft products.

This will include:

- Conducting market research on crafts products of these communities by leaders of these women handcraft groups guided by market researcher.
 - Building market linkages by practitioners guided by the expert.
 - Facilitating the handcraft women groups to participate in selected cultural exhibitions.
6. Quarterly monitoring and evaluation meetings and reports. The institutions responsible for these activities are Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clan forum, consultants, Engabu Za Tooro (Tooro Youth Platform for Action) and the Government of Uganda

c) How the state party concerned will support the implementation of the plan

The relevant officers of the local governments which are covering the communities concerned with Koogere oral tradition, will form ICH Safeguarding committees which will manage a process of incorporating safeguarding of ICH in their Local Government Plans and Budgets and hence secure funding contribution to the safeguarding plan of Koogere oral tradition. These committees will also link up and be part of the monitoring committees for projects implementing this safeguarding plan.

The ministry in charge of Culture and Relevant National Government Institutions; including National Curriculum Development Centre, National Cultural Center, National Museum, National theatre and Uganda libraries Board, will provide technical guidance, monitoring support, distribution and knowledge dissemination infrastructure and support integration of documentation outputs into training and education system.

C.2. Timetable for future activities

Provide a timetable for the updated safeguarding plan (within a time-frame of approximately four years).

Between 200 and 500 words

1. Documentation of narrations of Koogere Oral tradition to be implemented between June - December, 2020 and the responsible institutions will be Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clans forum, consultants and Engabu Za Tooro (Tooro Youth Platform for Action).

2. Recording and producing the performed expressions of Koogere oral tradition and adapting them to sound system and electronic media to be implemented between January - June, 2021 Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clans forum, consultants and Engabu Za Tooro (Tooro Youth Platform for Action) .

3. Training and equipping the folk performers of the performed expressions of Koogere Oral tradition for performance on modern stage and to modern audience to be implemented between July - December, 2021 and the responsible institutions are Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clans forum, Engabu Za Tooro (Tooro Youth Platform for Action), consultants and Kabarole District Local government.

4. Introducing and adapting Koogere Story telling sessions to the modern community radio programming to be implemented between January - June, 2022 and the responsible institutions will be the Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clans forum, consultants and Engabu Za Tooro (Tooro Youth Platform for Action).

5. Revitalising the traditional women group handcraft sessions as cultural spaces for enactment and transmission of Koogere Story by improving market accessibility of handcraft products.

This will include:

- Conducting market research on crafts products of these communities by leaders of these women handcraft groups guided by market researcher.
- Building market linkages by practitioners guided by the expert.
- Facilitating the handcraft women groups to participate in selected cultural exhibitions.

The activity will be implemented between July - December, 2022

The responsible institutions responsible for these activities are Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clan forum, consultants and Engabu Za Tooro (Tooro Youth Platform for Action)

6. Quarterly monitoring and evaluation meetings and reports. The responsible institutions for these activities are Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clan forum, consultants, Engabu Za Tooro (Tooro Youth Platform for Action) and the Government of Uganda

C.3. Budget for future activities

Provide the estimate of the funds required for implementing the updated safeguarding plan (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).

Between 200 and 500 words

BUDGET ESTIMATES

DESCRIPTION

Collection and recording narrations (donor)	USD 20,000
Compilation, editing, translation & printing (donor)	USD 60,000
Launching & distribution (Banyabindi Cultural and Development Trust, Isaazi Iya Busongora,	

Tooro representative clan forum, consultants, Engabu Za Tooro (Tooro Youth Platform for Action) and the Government of Uganda)	USD 5,000
Identification & recording folk expressions (Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clan forum, consultants and Engabu Za Tooro (Tooro Youth Platform for Action)	USD20,000
Procuring recording equipments of folk expressions (donor)	USD 20,000
Production of audio-visual (donor)	USD 15,000
Launching audio – visual Album (Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clan forum, consultants, Engabu Za Tooro (Tooro Youth Platform for Action) and the Government of Uganda)	USD 5,000
Training folk performers (Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clan forum, consultants, Engabu Za Tooro (Tooro Youth Platform for Action) and the Government of Uganda)	USD 10,000
Procuring sound system (donor)	USD 25,000
Stakeholders workshops (Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clan forum, consultants, Engabu Za Tooro (Tooro Youth Platform for Action) and the Government of Uganda)	USD 15,000
Launching pilot 6 months radio programme (Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clan forum, consultants, Engabu Za Tooro (Tooro Youth Platform for Action) and the Government of Uganda)	USD 10,000
Conducting market research (donor)	USD 10,000
Establishing market linkages (Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clan forum, consultants, Engabu Za Tooro (Tooro Youth Platform for Action)	USD 10,000
Participating in national exhibitions (Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clan forum, consultants, Engabu Za Tooro (Tooro Youth Platform for Action) and the Government of Uganda)	USD 20,000
Monitoring and Evaluation (Banyabindi Cultural and Development Trust, Isaazi Iya Busongora, Tooro representative clan forum, consultants, Engabu Za Tooro (Tooro Youth Platform for Action) and the Government of Uganda)	USD 5,000

C.4. Community participation

Please describe how communities, groups and individuals, as well as relevant non-governmental organizations have been involved, including in terms of gender roles, in updating the safeguarding plan, and how they will be involved in its implementation.

Between 200 and 500 words

The updating of the safeguarding plan was coordinated by the established programme management committee which is essentially constituted by representatives of the community institution. A consultative meeting was held in each of the participating communities to get the perspective and views of the broader membership of the communities before compiling a draft which was approved by the committee. Groups of practitioners who include writers, poets, folk dancers, storytellers, custodians of cultural sites, etc were identified in different communities to know the challenges they face and the plans they have relating to performance of the Koogere oral tradition so that their plans and incorporated in the safeguarding plan.

The implementation of the plan will be community driven with community led roles as follows;

- Communities will plan, supervise and monitor implementation implementation through their strong representation on the programme management committee.
- Community leaders will identify and recommend practitioners from their own communities who will participate in different activities.
- With the technical guidance of the experts, community members will perform as organisers of activities and trainers in capacity building activities.

Deliberate efforts are made to balance age and gender on the programme management committee and participation in execution of activities in order to enhance intergenerational sharing and transmission of skills and clear reflection of gender roles and equity.

C.5. Institutional context

Please report on the institutional context for the local management and safeguarding of the element inscribed on the Urgent Safeguarding List, including:

- a. the competent body(ies) involved in its management and/or safeguarding;*
- b. the organization(s) of the community or group concerned with the element and its safeguarding.*

Not to exceed 150 words

Matters of culture in Uganda are guided at national level by the ministry of gender, labour and social development working in coordination with other relevant government institutions and departments. These provide policy guidelines, technical support and funding. At local, Engabu Za Tooro - Tooro Youth Platform for Action, a culture NGO is the competent body involved in management and safeguarding of Koogere oral tradition, working with cultural institutions of each of the concerned community. Its roles essentially include coordination and technical facilitation in safeguarding activities. The cultural institutions include Banyabindi Cultural and Development Trust, a supreme community association for Banyabindi community, the clans representatives forum, a forum that bring together all clans, Tooro Kingdom which has mandate on the Batooro community and Isaazi Iya Busongora which is the supreme association of the Basongora community.

D. PARTICIPATION OF COMMUNITIES IN PREPARING THIS REPORT

Describe the measures taken to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparing this report.

Between 150 and 250 words

This element concerns the community of Basongora, Banyabindi and Batooro. These communities are represented by community institutions including Tooro Kingdom for Batooro community, Banyabindi Cultural and Development Trust for Banyabindi community, clans representative forum which cuts across all communities, Isaazi Iya Busongora for Basongora community and individual opinion leaders, women and youth groups, community based organisations for different communities.

During the development of this report, community leaders organised community meetings for consultations led by the consultant. The clans representative forum quarterly meeting held on 15th August had an agenda item on reviewing safeguarding progress of Koogere oral tradition after inscription.

Community groups and individuals who did activities which are related to safeguarding Koogere oral tradition presented reports which informed the development of this general report. The established programme management committee which is essentially constituted by representatives of community institutions considered and approved the draft report.

The community resources like facilities for meetings and money for logistical facilitation were used in the process of developing this report.

E. SIGNATURE ON BEHALF OF THE STATE PARTY

The report should be signed by an official empowered to do so on behalf of the State, and should include his or her name, title and the date of submission.

Name: KAWESI DANIEL

Title: PRINCIPAL PROGRAMME OFFICER- CULTURE PROGRAMME

Date: 14/12/2019

Signature: <signed>

