

Report on the status of an element inscribed on the list of intangible cultural heritage in need of urgent safeguarding

A. Cover sheet

A.1.

State Party

Name of State Party

Kenya

A.2.

Date of deposit of the instrument of ratification, acceptance, approval or accession

This information is available online.

Date of deposit of the instrument of ratification, acceptance, approval or accession

2007-10-24

A.3.

Element inscribed on the Urgent Safeguarding List that is the subject of this report

Name of element

Enkipaata, Eunoto and Olng'esherr, three male rites of passage of the Maasai community

Inscribed in

2018

Submitting State(s)

Kenya

A.4.

Reporting period covered by this report

Please indicate the period covered by this report.

A.5.

28th November 2018 – 15th December 2022

Other elements inscribed on the Urgent Safeguarding List, if any

Please list all other elements from your country inscribed on the Urgent Safeguarding List, together with the year of inscription; for multinational elements, please indicate the other States concerned.

Other elements inscribed on the Urgent Safeguarding List, if any

Isukuti dance of Isukha and Idakho communities of Western Kenya (2014)

Rituals and practices associated with Kit Mikayi shrine (2019)

Traditions and practices associated with the Kayas in the sacred forests of the Mijikenda (2009)

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.

Executive summary of the report

Enkipaata, Eunoto and Olng'esherr are three interrelated male rites of passage of the Maasai community. Enkipaata is the induction of boys leading to initiation, Eunoto is the shaving of the morans paving way to adulthood and Olng'esherr is the meat-eating ceremony marking the end of moranism and the beginning of eldership.

The practitioners of the element are young men of the Maasai community from the age of fifteen through the age of thirty years where they undergo the three male rites of passage; Enkipaata, Eunoto and Olng'esherr. The young men are required to keep their hair unshaved until after (Eunoto), the second rite of passage. They must set up an isolated homestead called Emanyatta where they perform their duties together, in line with the rules and regulations of moranism. After Eunoto, Olng'esherr, a meat eating ceremony is performed to mark the onset of the end of the age set. A spear, club, sword, a red checked sheet and traditional shoes are the common features that identify a Moran.

The enactment of these rites is significant to the community because they involve the transmission of indigenous knowledge, including Maasai rituals, legends, traditions and life skills through songs, folktales, proverbs, riddles and events from older to the younger generation, thus providing the Maasai community with a sense of cultural identity and continuity.

These practices are central to the unity, cohesiveness and the social systems of the Maasai community. Other than promoting respect amongst members of the same age set, the practices are important in defining and transferring of responsibilities from one age set to next. The practices underpin the transmission of indigenous knowledge from the elders to the younger generation, while enhancing respect and promotion of moral standards in the community. These practices promote humility and foster hard work amongst the age sets.

Although the implementation measures put in place for these three male rites of passage has supported their viability, there are still a number challenges to the practice. Traditional methods of transmission are threatened by a reduction in the frequency of enactment. It has also been noted that there is a decrease in the level of community participation in the practice of the element. The regular cycle in the practice has changed from approximately eight years to fifteen years. This has largely been prompted by the rural urban migration, adoption of newer lifestyles and influence by modern religious belief.

The traditional settings where the element was informally transmitted to young boys, in Manyattas

(temporary settlements), where boys and young men would live together while receiving instructions from elders, have tremendously changed putting in danger this cultural expression. The seclusion of the initiates in the bushes so that they could be imparted with values, knowledge and life skills, away from the rest of the community, rarely takes place. Besides, cultural spaces and places where these practices were held are increasingly diminishing. Traditionally designated cultural spaces and places used for the practice of the element have been encroached on by human settlements of members from other communities. These cultural landscapes have also been affected by infrastructure developments, changing land tenure systems, revised subdivision systems and emerging developments by private developers and immigrants. The reduction in the number and size of these spaces and places has posed serious challenges to the enactment of this element.

A.7.

Contact person for correspondence

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

Title (Ms/Mr, etc.)

Mr.

Family name

Litswa

Given name

George

Institution/position

Principal Cultural Officer and 2003 Convention Focal Point

Address

+254-0202727980

Telephone number

+254722688930

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georgelitswa08@yahoo.com

Other relevant information

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').

Social and cultural functions

The rituals and ceremonies associated with the three male rites of the Maasai community are important tools for transmitting social values. The element consists of three interrelated male rites of passage namely; Enkipaata, Eunoto and Olng'esherr. The Enkipaata is the induction of boys leading to initiation. Eunoto is the shaving of hair of the morans, paving way to adulthood. Olng'esherr is the meat-eating ceremony marking the end of moranism and the beginning of eldership. Although the three male rites of passage of the Maasai community are predominantly male focused, women also actively participate in various ways.

This element enhances continued community interaction as it brings together all the segment of the community members. To strengthen the bond among the initiates, these ceremonies are usually held in a temporary emanyatta. The initiates move together with their families. They work, eat and perform other duties collectively in accordance with the rules and regulations of this rite of passage. The ceremonies involve inducting and transforming boys through the stages of moranhood to young elders and finally to senior elders. The ceremonies encompass educating the young boys to understand their role as men in the Maasai community. They are trained on various matters including respect and taking up responsibility such as security for the community, tenets that inform the Maasai culture, safeguarding the family lineage, and transfer of powers from corresponding age set (Olpiron) to next. There is transmission of the indigenous knowledge to the young generation by elders (fire patron). This knowledge covers among others skills in livestock rearing, family linkages, conflict management and resolutions, loyalty and love of the community, perpetuation of Maasai rituals, legendry stories about the community, traditional knowledge and other life skills. Infertile women are encouraged to participate in these ceremonies as it is believed that the special prayers and incantations made during this period will reawaken their fertility and that of their livestock. The Maasai community recognizes the element as essentially integral to their cultural heritage for it provides them with a sense of cultural identity and continuity. It enhances the unity, cohesiveness and the social fabric of the community. Decisions or declarations concerning the age group emanates from the emanyatta gatherings (Village).

The main practitioners of the element are young men from the Maasai community between the

age of fifteen through the age of thirty years. They transition through the three age sets as the graduate from one age set to the next. There are bears and practitioners who perform special roles during these ceremonies. They include Olaiguanani (age group leader), Inkopirr (age group leader delegate), Menye-layiok (father of the age group), Olotuno (Eunoto leader), Oloborru-enkeene (Olng'esherr leader) and Oloiboni (spiritual leader). These must be persons of integrity, visionary, wise, wealthy, respectful, oratory, knowledgeable, trustworthy and generally acceptable to the community.

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.

Assessment of its viability and current risks

The Maasai community still revere the three male rites of passage since the element provides it with a sense of cultural identity, continuity of their existence and is central to their lifeline. Enactment of this element, therefore, is quite frequently, within the timelines associated with these ceremonies, that is after seven to ten years. Given the expansive geographical settlements of the Maasai community and the clan system, many ceremonies are held by the various clans, sometimes, involving members from the community living in Tanzania. These ceremonies were however disrupted by the Covid pandemic between 2019-2021. Nevertheless, the community continues to safeguard the element although under difficult circumstances and has endeavoured to protect the few cultural spaces associated, to ensure the viability of the element.

The younger generation has also initiated digital platforms where knowledge on the element is transmitted through these forums.

Since inscription, the community has with a greater zeal embraced the practices as a source of identity, respect and continuity. The inscription has given this element positive local and national visibility and attention. This is reflected in the partnerships and support the community now receives from the National and County Governments and local agencies whenever these ceremonies are held. Through intra-community engagements, the bearers, practitioners and the community in general has adapted to changing lifestyles while still embracing the values and tenets embedded in the element. For example, polythene papers are now used in the construction of the emanyattas instead of the permanent structure using cow dung. The youth are keen on participating and documenting these ceremonies.

The traditional modes of transmission have however been significantly affected by many factors. Seclusion of the initiates in the bush, where they were trained and equipped with societal values and life skills has decreased substantially. The moran assemblies that would last between five to seven years, where apprenticeship, mentorship and the learning of life and leadership skills would be passed on to the initiates have been transferred to clan or family assemblies. In addition, because of emerging challenges such as formal employment and education, the emanyattas are only established for about a month, mostly during the school holidays. Exposure to western lifestyles through formal education, travel and migration related to employment have contributed to the decline of the number of community members participating in these ceremonies.

Another risk to the element is the privatization of land. Most of the spaces that were used for these

ceremonies are now privately owned by members from the community or from other communities for commercial use. The community is in most cases forced to request for the use of these spaces from the owners if these ceremonies are to be held. Climate change has further limited the spaces that can be used. These ceremonies are held next to a river as adequate supply of water is a major component for these ceremonies. Many rivers have dried due to drought therefore leaving just a few suitable sites for these ceremonies.

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.3.a.

Objectives and results

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

Objectives and results

Objective 1: Empower the Maasai Community with knowledge and skills to safeguard their intangible cultural heritage for continued enactment and practice for posterity.

Four hundred and fifty representatives from Maasai community comprising elders, women and youth were inducted with relevant knowledge and skills on how to safeguard the element. In addition, an extra twenty trainees drawn from among other institutions including; the County Governments and other stake holders also participated in this exercise. Participants were imparted with knowledge on the basic interpretation of the 2003 convention, its intents and how it relates to the three male rites of passage. Besides, the participants were trained in the role of the community and that of other stakeholders in the safeguarding process. They were also introduced to the legal, policy and institutional frameworks being put in place by the State Party.

Objective 2: Protect the natural spaces and places for the enactment of the element.

The status of the viability of the element and the spaces associated were evaluated. Nineteen cultural spaces where these ceremonies are or have been held were identified and mapped out with an aim of engaging the relevant County Governments and other agencies involved in land adjudication to support the process of safeguarding these cultural spaces.

Objective 3: Research and document the intangible cultural heritage of the Maasai community for future transmission.

The communities in Kajiado and Narok have been facilitated with a camera, a laptop and a hard drive and other accessories related to documentation and research so that the youth can continuously research and document aspects of the element.

Objective 4: Enhance the inventorying of the elements of the Maasai Community.

One hundred and thirty-five representatives from nine clans of the Maasai community comprising elders, women and youth were trained on community-based inventorying.

Objective 5: Educate/mentor the youth on the importance of the element

So far five hundred CDs with a one-hour documentary and brochures with basic information on the element have been produced and are being distributed to the schools in Narok and Kajiado counties..

B.3.b.

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.

Safeguarding activities

Preliminary meetings covering the clans of the Maasai community were organized with an aim of empowering the community with knowledge and skills for safeguarding the element. The meetings enhanced the teamwork spirit and consensus. They enhanced dialogue, exchange of knowledge and ideas on how best the three male rites of passage could be safeguarded, as had been elaborated in the nomination file and agreed upon in the contract of the financial assistance received from Intangible Cultural Heritage Fund. The meetings were held in Narok, Kajiado and Loitokitok bringing together a cumulative four hundred and sixty participants. These meeting were used to induct the representatives to the 2003 Convention for the safeguarding of Intangible Cultural Heritage (ICH). There were formal presentations from facilitators, group discussions and plenary sessions. Participants were taken through an overview of the 2003 Convention. It was noted that in a world where traditions are being lost as a result of technological developments and changing socio-political dynamics, it was necessary to safeguard the ICH of the community since it is integral to the community's identity and continuity.

The meetings introduced the participants to some of the key concepts in the convention. The participants translated the equivalent in the local dialect. The meetings highlighted the central role of communities, cultural practitioners, groups and individuals, with regard to the safeguarding of this element and in sustaining its viability. The roles of other stakeholders including the National and County Governments, Research Institutions and NGO's were elaborated as complementing the community's efforts to safeguard its ICH.

Community based inventorying

One hundred and thirty-five representatives from nine clans of the Maasai community comprising elders, women and youth were trained on community-based inventorying. Other stakeholders in attendance were representatives from the County Governments, the local administration, NGOs and CBO working with the community. The trainings were held in Narok, Kajiado and Loitokitok. Power point presentations, brochures, booklets, lecture method presentations by the facilitators, group discussions and plenary sessions were integrated in the training programme. Among the issues addressed during these workshops were; Key concepts in the convention that related safeguarding through research and documentation and community participation in the inventorying process. The trainings emphasised the role of the community as custodian of its heritage. The inventory framework was also discussed. Participants were imparted with skills on how to elaborate an inventory framework. Several inventorying formats were presented to them. Through groupwork, participants, developed questions that could guide the inventorying process, within the framework of the existing inventorying formats. These were discussed in the plenary session. The training highlighted independence of the community with regard to free, prior and informed consent on matters involving its ICH. They were taken through methods and techniques of inventorying and how to generate information on the element. Participants identified, written

literature, observation and note taking, interviews, photography audio and video recording taking as some of the modes that can be used in inventorying process.

Research, documentation and mapping out of cultural spaces

The Department of Culture in collaboration with the representatives from the Maasai community and other stake holders carried out the exercise of identifying and mapping of the cultural spaces associated with the three male rites of passage of the Maasai community with the aim of coming up with strategies to protect these cultural spaces. Involved in the activity were; the County Governments of Kajiado and Narok, Centre for Heritage Development in Africa (CHDA), Department of Film Services (DFS) and the National Museums of Kenya (NMK) and Geo Acre Survey Ltd, a private firm of surveyors. This activity encompassed site visits of the cultural spaces identified by elders, where these ceremonies are or were held. This activity was also an opportunity to research, document and inventory the element as a follow up on the community-based inventorying training that had been carried out the previous year. There were individual and group oral interviews with elders, women and youth, with the aim of evaluating the status of the viability of the element and the spaces associated. Nineteen cultural spaces were visited identified and mapped out.

During this activity, six youths from the community participated in updating the inventory on the element, having been trained in community-based inventorying.

Informally and through a need be basis, the elders, bearers, custodians, youth, and representatives from the nine clans of the Maasai community have been holding periodic meetings within during the reporting period, involving them and the youth, with the objective of transmitting knowledge and skills for safeguarding the male rites of passage. These meetings have enhanced the exchange of ideas between elders and the youth on how to further enhance the enactment of this element.

The Department of Culture in collaboration with the community representatives, the County Governments of Kajiado and Narok and the Department of Film Services, produced a one-hour film and photographs focusing on the three male rites of passage of the Maasai community. The film captured the significance of these ceremonies and the implementation of the project for safeguarding this element following the financial assistance received from the ICH Fund. This film and photographs are being disseminated to some schools, with the aim of enhancing visibility and raising awareness on the importance of this element. In addition, a website was produced and hosted on the cultural heritage associated with this element. However, its sustainability is still a challenge. Nevertheless, the Department of Culture and the key stake holders are in a discussion on how to sustainably maintain and manage the website.

B.3.c.

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.

Participation of communities, groups or individuals in the safeguarding activities

During the reporting period, the community fully participated in all the activities that were carried out. In addition, the interests of the different segments including Councils of Elders, youths and women were taken into account. There were extensive consultations and discussions held with members of the community before any safeguarding activities were carried out.

Community involvement took into account representation from the nine clans of the Maasai community. From March 2010 when the nomination process was triggered, the community initiated a series of meetings, besides those that were organised by the Department of Culture in

Kajiado and in Narok Counties. These meetings informed the safeguarding measures of the element. The Council of Elders was pivotal in the identification of the participants during these meetings. Group discussions and plenary sessions were used to ensure that the views of the community were taken into account.

In preparing for the community-based inventorying workshop, consultations with the community included identification of venues, setting dates for the workshops and identification of the calibre of participants to attend these workshops. Participants were selected from each of the nine clans drawn from the grass root representation. At the grass root level, representatives were selected from all the 25 wards in Kajiado County, and 30 wards in Narok County. The selection took into account gender, age and areas of expertise.

This was a forum where the young, engaged the old people, consequently, rendering the forums an opportunity for the transmission of knowledge from the older to the younger generation.

During the mapping exercise, research, documentation, and the tree planting, four representatives from the community were incorporated in the planning meetings and the implementation exercise. These representatives after consulting the elders on the ground identified the sites to be visited and spearheaded the exercise.

Through the traditional administrative structures, clan elders identified the nine focal persons from each clan to participate in the exercise. The community provided information on the status of the sites and the viability of the element. In addition, it provided suggestions on some of the strategies that could be used to safeguard the element for posterity. The interviews were conducted by youth from the community. Of the nine enumerators, seven were from the community. Among others, four youths from the community familiar with knowledge in information technology were engaged in developing website dedicated to the ICH of the community.

The tree planting activity incorporated students mainly drawn from the community and their counterparts from other communities. This mix enhanced the appreciation and respect for cultural diversity.

The Department of Culture was the coordinating body in this exercise. It identified the experts who facilitated the workshops. The Department was the liaison between the community and other stakeholders including the Permanent Presidential Music Commission, National Museums of Kenya and the County Governments that were key to the safeguarding activities. The Department also supported the funding of some of the safeguarding activities.

B.3.d.

Timetable

Indicate in a timetable when each activity was implemented.

Timetable

Preliminary Meetings

Three two-days meetings were held following consultations with elders and other stakeholders during the planning and preparation stages. The meetings were held as outlined below:

1. 28th – 30th January, 2018, at the Maralink Hotel in Narok;
2. 2nd February – 4th February, 2018 at the Esonkoyo Hotel in Kajiado;
3. 14th February – 16th February 2018 at the Anglican Church of Kenya, Guest House in Kajiado. Mr. Silverse Anami a member of UNESCO's Global Network of Facilitators and Mr. Peter Okwaro then the Interim Director, Centre for Heritage Development in Africa (CHDA) were facilitators at the meetings.

Community based inventorying

The three five-days workshops on community-based inventorying were held as outlined below:

1. 4th – 9th November, 2018, Kajiado Town (Kajiado County). This workshop brought together representatives from the following clans and sub-clans: Iloolokilani, Ilmatapato, Ildamat, Ilpurko, Ilkeekonyokie, Ildalalekutuk.
2. 11th – 16th November, 2018 Loitokitok (Kajiado County). This workshop brought together representatives from the following clans: Ikisonko, Ikaputie, Ilmatapato.
3. 18th – 23rd November, 2018 Narok Town (Narok County). This workshop brought together representatives from the following clans, Ilkeekonyokie, Ildamat, Ilmoitanic, Iloita, Ilsiria, Ilpurko, Iluasinkishu.

The workshops were facilitated by the following experts:

1. Mr. Peter Okwaro - Interim Director, Centre for Heritage Development in Africa (CHDA)
2. Mr. Denis Opudo – Head of Anthropology, National Museums of Kenya

They were supported by Officers from the Department of Culture and the National Museums of Kenya as outlined below:

1. Dr. Kiprop Lagat – Director of Culture (National/ Anthropologist),
2. Mr. George Litswa – Senior Cultural Officer, Department of Culture
3. Ms. Njeri Gachihi – Public Programs Manager, National Museums of Kenya.

Research, documentation and mapping out of cultural spaces

8th – 28th November 2019

This exercise covered Narok and Kajiado Counties. Participating in the activity were; the County Governments of Kajiado and Narok, Centre for Heritage Development in Africa (CHDA), Department of Film Services (DFS) and the National Museums of Kenya (NMK) and Geo Acre Survey Ltd, a private firm of surveyors.

Production of a one-hour film

2018 - 2020

This was a continuous activity within the framework of the contract period following financial assistance from the ICH Fund. Participating in this exercise alongside the community and the Department of Culture were: the Department of Film Services, the National Museums of Kenya, the County Governments of Kajiado and Narok

Feedback meetings

2nd & 3rd March 2020 in Narok

5th & 6th March 2020 in Kajiado

Feedback meeting held in Narok at the Maralink Hotel. Participating in the activity were; community representatives, the Department of Culture, the County Governments of Narok and Kajiado, and the National Museums of Kenya.

2018 - 2020

Monitoring and Evaluation

The monitoring and evaluation exercise was carried out throughout the project cycle. The activities listed were elaborated in the request for financial assistance from the Intangible cultural Heritage Fund. Progress reports were produced at the end of each activity and at the end of the project cycle.

B.3.e.

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.).

Budget

Budget and expenditures

Preliminary meetings empower the Maasai community with knowledge and skills to safeguard their intangible cultural heritage for continued enactment and practice for posterity.

1. Transport reimbursement for preliminary meetings of 50 people per clan x 9 clans: US \$13,500.00

2. Lunches and soft drinks: 6,750.00

3. Hire of venues for meetings: US \$600.00

4. Facilitation for facilitators for the meetings: US \$1,115.00

5. Hire of 3 interpreters: US \$454.00

Workshops on community-based inventorying

1. Transport reimbursement @ USD 30 x 15 participants x 9 clans: US \$4,000.00

2. Per Diem @ USD 60 x 45 participants x 5 days x 3 workshops: US \$40,208.00

3. Hire of Venues for meetings: US \$3,000.00

4. Facilitation 2 facilitators @ USD 120 x 2 x 5 days x 3 workshops: US \$3,574.00

5. Hire of 2 interpreters @ USD 80 x 2 x 5 days x 3 workshops: US \$2,400.00

6. Communication Receipt: US \$223.00

7. Stationary: US \$298.00

Mapping out of natural spaces and places used for the enactment of the element

1. Transport reimbursement for 10 elders x 9 sites: US \$ 2,682.00

2. Lunch @ USD 15 x 10 elders x 9 meetings: US \$ 1,370.00

3. Fee for surveying of the natural spaces and places: US \$ 8,987.00

4. Establishment of tree nurseries for 3 sites: US \$ 2,710.00

Research and document the intangible cultural heritage of the Maasai community for future transmission.

1. Field supervision by 2 ICH experts x 10 days: US \$ 2,406.00

2. Nine (9) field enumerators @ USD 80 x 9 enumerators x 10: USD 7,167.00

3. Data analysis and report writing: US \$ 2,180.00

4. Recording, film and photography: US \$ 4,037.00

5. Packaging and distribution of ICH materials: US \$ 2,691.00

6. Website design, Domain registration, and website maintenance and management for three years: US \$ 6,180.00

FEEDBACK MEETINGS

1. Transport reimbursement participants x 9 clans: US \$ 13,509.00

2. Lunches @ USD 15 x 50 participants x 9 clans: US \$ 6,748.00

3. Hire of venue @ 200 x 3 feedback meetings: US \$ 607.00

4. Facilitation 3 facilitators for 3 feedback meetings: US \$ 1,060.00

5. Hire of 2 interpreters for 3 feedback meetings: US \$ 470.00

MONITORING AND EVALUATION

Per Diem for 5 officers (Department of Culture, KNATCOM, CIBC, Community Rep) US \$ 3600.00

FINAL NARRATIVE REPORT

Final narrative report writing; Lunches: US \$ 1,559.00

B.3.f.

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.

Overall effectiveness of the safeguarding activities

The workshops to induct the community on ways in which it can be involved in the safeguarding of its heritage did raise substantial awareness on how the community could effectively participate in safeguarding the element and the need to put in place safeguarding measures to mitigate against any threats. The representative from the community who attended the meetings showed awareness of these dangers. However, more awareness raising activities were needed to effectively address these challenges and enlighten the community on its role in the safeguarding process through numerous awareness raising activities across the expansive geographical settlements of this community. This was however hampered by several factors including limited funds, logistical challenges and limited competent personnel to execute this programme.

While the community is active in the enactment of the element, it however, expected to receive the benefits of safeguarding its intangible cultural heritage without being central initiatives, programmes and decisions on the safeguarding of its heritage. This notion has however been dispelled through the meetings and activities that were held during the reporting period. The role of the community was emphasised as central in the process of safeguarding heritage. There is nevertheless still need to build capacity on the role of the community in the safeguarding of its intangible cultural heritage and the implementation of the convention.

Although, the cultural spaces used for the enactment of the element were mapped, transferring them to the custodianship of the community remains a tall order. This is because land adjudication matters are complicated, slow and long term. This will require multiagency discussions for decisions to be reached. Indeed, this remains one of the biggest risks to the enactment of this element. The Council of Elders agreed to spearhead this process.

Research, documentation and inventorying has to a reasonable degree been addressed largely by the younger and educated members of the community. Although there has not been a structured approach to achieving this objective, many young people have recorded these ceremonies using their smart phones. These recordings are in the custody of the individuals. Lack of community institutional structures that can be the repositories of such information has been a challenge. Such institutions will require some equipment and financial facilitation. The updated plan nevertheless has tried to address this challenge.

In view of the fact that traditional modes of transmission are now limited because of the various reasons already allude to, reasonable effort was put in place to transmit the practices, knowledge and skills through the educational systems and other public institutions. This was however not done through a properly planned and structured process. One major reason for this shortcoming was that there are no effective traditional institutional structures at the community level among the clans to spearhead this kind of process. Besides, most of the areas in the expansive community settlements still lack basic amenities like electricity and network connectivity to enable the younger generation access electronic learning materials on the element. The schools too lack the equipment to support such a learning process. Only the schools in towns and major urban centres can access such facilities.

Overall, these objectives were reasonably achieved during the period. An intensive interrogation and assessment to the shortcomings in achieving the objectives informed the updated safeguarding plan. Among the strategies to be used are; a community centred participation in the implementation of the safeguarding measures proposed, setting up of community institutions to spearhead the implementation and monitoring of the safeguarding activities and holding frequent consultation meetings between the community and other stakeholders to assess the progress made.

C. Update of the safeguarding measures

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. a. What primary objective(s) will be addressed and what concrete results will be expected?
- b. 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. c. How will the State(s) Party(ies) concerned support the implementation of the updated safeguarding plan?

Updated safeguarding plan

Objective 1: Create enhanced awareness on the importance of this element among the stakeholders who interact with the Maasai Community.

Activity 1: Hold two, 2 days consultative meetings between the Maasai community and other stakeholders including; the County Governments, Kenya Wildlife Services, Lands Department, Private developers and NGOs. Community representatives will comprise Councils of elders, 63 representatives from the community comprising; 3 elders, 2 women and two youth from each of the nine clans. The Department of Culture in collaboration with the County Governments of Kajiado and Narok will coordinate the meetings. These meetings intend to address the threats on the cultural spaces.

Activity 2: Organize one major community cultural festival each year, to bring together elders, youth, children, National and County Government representatives, the Private Sector, and NGOs among others. The festivals will showcase exhibitions, bead making skills and cultural performances. It will be an opportunity to create awareness on the 2003 ICH Convention and the between ICH and sustainable development.

Objective 2: Protect the natural spaces for the enactment of the element.

Activity 1: Hold a three-days sensitization meeting on the Traditional and Cultural Expressions Act 2018. The meeting will bring together representatives from the nine clans as outlined: 10 members from the Council of Elders and 7 members from each of the nine clans (3 elders, 2 youths and 2 women). The meeting will be organised and coordinated by the Department of Culture in collaboration with the County Governments of Kajiado and Narok. Other stakeholders to be involved are; KNATCOM, the UNESCO Regional Office, NMK, and NGO representatives. The meetings intend to highlight the legal frameworks being initiated.

Activity 2: Identify the parcels of land still under the custodianship of the community with the help of community elders and surveyors;

Activity 4: Engage relevant authorities through the Council of Elders to document communal land earmarked for the ceremonies relating to the element.

Objective 3: Research and document the ICH of the Maasai community for future transmission.

Activity 1: Carry out research and documentation each year through consolidating information on the ceremonies that have been held over the years. This activity will be executed by youth volunteer groups in Narok and Kajiado counties. The recordings will be uploaded on the community website.

Activity 2: Do a documentary on five living treasures who have held special responsibilities in the enactment of the element. The recordings will be uploaded on the website.

Objective 4: Enhance the inventorying of the elements.

Activity 1: Continue updating of the inventory of the ICH of the community. This activity will be spearheaded by youth volunteers from the community. The Department of Culture, the County

Governments of Kajiado and Narok will be monitoring the activity.

Objective 5: Mentor the youth on the importance of the element

Activity 2: Organize 2 informal learning sessions in five schools each year. The elders with from the community will facilitate the process. This activity will be coordinated and monitored by the County Governments of Kajiado and Narok.

C.2.

Timetable for future activities

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

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Timetable

Year: 2023

2023 August

1. Hold a four days meeting in Narok County to;

- Creating awareness on the importance of the cultural spaces associated with the three male rites of the Maasai community;

- Sensitize the participants on the Traditional and Cultural Expressions Act 2018.

The meeting will involve; the Maasai community and other stakeholders including; the County Governments, Kenya Wildlife Services, Lands Department, Private developers and NGOs.

Community representatives will comprise 5 representatives from the Councils of Elders, 3 elders, 2 women and 2 youth from each of the nine clans. The Department of Culture in collaboration with the County Governments of Kajiado and Narok will coordinate the meetings.

2023: September - November

1. Inventory 10 elements associated with the three male rites of passage.

2. Do 1 short documentary on 2 current living treasures who hold special responsibilities in conducting the ceremonies related to the element.

2023: October

Hold one major community cultural festival, to bring together elders, youth, children, National and County Government representatives, the Private Sector, and NGOs among others. The festivals will showcase exhibitions, of bead making skills and cultural performances and will be an opportunity to create awareness on the 2003 Convention, the significance of the element to sustainable development.

2023: September – October

Hold 5 informal learning sessions in five schools as a way integrating ICH in the school curriculum.

Elders with knowledge on the ICH of the Maasai will be facilitated these sessions. The County Governments of Kajiado and Narok will be coordinated this activity.

Year: 2024

1. Hold a 2 days meeting in Kajiado County to evaluate the progress made with regard to the cultural spaces.

2. Jumpstart the implementation of the Traditional and Cultural Expressions Act 2018 in Narok and Kajiado counties.

3. Inventory 10 elements associated with the three male rites of passage.

4. Do 1 documentary on two current living treasures who hold special responsibilities in conducting the ceremonies related to the element.

5. 2024: October

Hold one major community cultural festival to create awareness of the importance of the ICH of the community.

2024 February – October

Organize 5 informal learning sessions in five schools as a way integrating ICH in the school curriculum.

Year: 2025 - 2026

1. Hold a 3 days meeting in Kajiado County to evaluate the progress made with regard to the cultural spaces.

2. Evaluate the implementation of the Traditional and Cultural Expressions Act 2018 in Narok and Kajiado counties.

3. Inventory 20 elements associated with the three male rites of passage.

4. Do 1 documentary on three current living treasures who hold special responsibilities in conducting the ceremonies related to the element.

2025 & 2026: October

6. Organize one major community cultural festival each year.

2025 & 2026 February – October

7. Organize 5 informal learning sessions in five schools each year as a way integrating ICH in the school curriculum.

C.3.

Budget for future activities

Provide the estimates 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.).

Budget

1. Hold a four days meeting to enhance awareness on the importance of this element among the stakeholders who interact with the Maasai Community

a) Transport reimbursement @ US\$ 50 x 80 participants x 2 = US\$ 8000

b) Hire of venue @ US\$ 100 X 4 days = US\$ 400

c) Hire of conference facilities @ US\$ 20 x 4 days x 80 participants = US\$ 64000

d) Accommodation @ US\$50 x 80 x 4 days = US\$ 16000

e) 2 Facilitators @ US\$ 200 x 2 x 4 days = US\$ 1600

f) Coordination of event @ US\$ 200 = US\$ 200

2. Research and document the intangible cultural heritage of the Maasai community for future transmission.

2.1 Inventorying 10 elements associated with the three male rites of passage.

2.21 short documentary on 2 current living treasures.

a) Hire of recording equipment @ US\$ 100 x 6 days = US\$ 600

b) Lunches for the informants @ US\$ 30 x 20 x 2 days = US\$ 1200

c) Honoraria for the 2 living treasures @ US\$ 50 x 2 = US\$ 100

d) Transport cost for the research team US\$ 50 x 6 x 6 days = US\$ 1800

e) Per diem for the research team @ US\$ 50 x 6 x 6 days = US\$ 1800

3. Organize one 2 days major community cultural festival to create awareness on the 2003 Convention, the importance of the element and ICH of the community.

a) Hire of sound equipment @ US\$ 300 x 2 days = US\$ 600

b) Lunches for invited guest @ US\$ 20 x 200 x 2 days = US\$ 8000

c) Hire of tents, chairs decoration services @ US\$ 120 x 20 tents = US\$ 2400

d)Transport reimbursement for the exhibitors US\$ 50 x 20 exhibitors x 2 days = US\$ 2000

e)Performance fee for 6 performing groups @ US\$ 300 x 6 x 1 day = US\$ 1800

f)Hire of recording equipment @ US\$ 500 x 2 days = US\$ 1000

Total US\$ 15800 x 4 years = US\$ 63200

4.Educate/mentor the youth on the importance of the element

4.1Organize 5 informal learning sessions in five schools as a way integrating ICH in the school curriculum.

Honoraria for the elders facilitating the sessions @ US\$ 20 x 2 facilitators x 5 schools = US\$ 200

Total US\$ 200 x 4years = US\$ 800

5.Production of a documentary on the activities carried out

a)Editing the work @ US\$ 500

b)Narration @ US\$ 100

c)Coordination of the production @ US\$ 200

d)Hosting of a website for 5 years @ US\$ 1500

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.

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Community participation

Within the spirit of the Convention and in line with article 15 of the Convention, community participation in preparing the updated safeguarding plan was adhered to. Thirty-five representatives drawn from different segments of the community participated in formulating the updated safeguarding plan. The Council of Elders spearheaded the identification of the activities that they felt were appropriate and within their means and interests. The youth were instrumental in identifying and incorporating current technologies in the safeguarding plan. The youth were also instrumental and willing to ensure that the inventorying and documentation of the element remained an active process. Women too were involved in the upgrading the safeguarding plan. Other than just participating in the rituals associated with this element, they have been incorporated in the inventorying and the documentation teams. Among the other segments of stakeholders involved were representatives from the NGOs and CBOs, who happen also belong to the Maasai community. Participation by the different groups has enhanced their sense of ownership and boosted the urge to see better safeguarding measures implemented. While the National and County Governments have to support the community to effectively implement the proposed safeguarding plan, the community identified certain activities within the proposed plan that it will initiate. These include the informal integration of the Maasai language, practices and ceremonies associated with the element in the school curriculum. These will be achieved through local arrangements with the schools and the County Education authorities. The representatives identified community cultural festivals as significant in embracing community participation in the safeguarding plan. These festivals, it was observed, are an important platform for creating awareness on the importance and need to safeguard the three male rites of the Maasai community and the associated traditions. In addition, they would be suitable forums where knowledge and skills are transmitted from the older to the younger generation. The community is responsible for the organization of these events with support from the National and County

Governments.

The Council of Elders took upon itself the responsibility to engage the relevant authorities and stakeholders on how the communal lands where these ceremonies are held can be put under their trust. Towards this end, a series of activities have been planned to trigger this process in the updated safeguarding plan.

The representatives evaluated the successes and failure of the previous safeguarding plan. It is within the framework of this assessment that the updated plan was drawn. In this plan, the community requested for a bottom-up approach and expressed willingness to be central to the implementation of the proposed safeguarding measures. Towards this end, the community requested for a continued engagement with representatives from the National and County Governments and frequent update to either parties on the progress that was being made.

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

Institutional context

Institutional context

The Department of Culture in the Ministry of Tourism, Wildlife and Culture is the competent body involved in coordination of the management of activities relating to the safeguarding of the element. It is the institution in charge of implementation of the Convention for the Safeguarding of Intangible Cultural Heritage within the State Party. The Department of Culture collaborated with the County Governments of Kajiado and Narok, the National Museums of Kenya and the Centre for Heritage Development in Africa during the reporting period.

At community level, the Council of Elders of the Maasai community, Kenya Community Based Tourism Network, women, youth, and living treasures from the Maasai community and the local administration are involved in the implementation of safeguarding measures. Other institutions are the Community Based Organizations working with the Maasai community on matters related to sustainable development.

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.

Participation of communities in preparing this report

Within the framework of Article 15 of the Convention and Article 157 of the Operational Directives, the Department of Culture organized a series of consultative meetings with representatives from the nine clans of the Maasai community to participate in the drafting of this report. Thirty-five

representatives from the community were involved. The members were mainly drawn from those who participated in the safeguarding activities that were carried out through the financial assistance from Intangible Cultural Heritage Fund. They included representatives from the Council of Elders, women, youth and other stakeholders who in one way or the other were involved in the safeguarding activities. In addition, relevant stakeholders including the National Museums of Kenya, the Centre for Heritage Development in Africa, representative from NGOs working with the community, and officers in charge of culture from the County Governments of Kajiado and Narok participated broadly in the preparation of this report. Also involved in preparing this report was the Administration Office represented by Chiefs from Narok and Kajiado County commissioner's office. The final consultative meetings were held from 1st & 2nd March in Narok and 3rd & 4th 2023 in Kajiado, to consolidated the information on the 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 KIPROP LAGAT

Title: DR.

Date: 30-03-2023

Signature



DIRECTOR OF CULTURE

Upload signed version in PDF

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