

# Periodic Report on the Convention (cycle 2020-2024)

## A. General information

### Name of State Party

Lesotho

### Date of Ratification

2008-07-29

## Question A.1

### Executive summary

**Please provide an executive summary of the report that will allow general readers to understand the overall status of legislative, regulatory and other measures taken at the national level to implement the Convention. This should follow the organizational structure of the form.**

The Government of Lesotho is committed to safeguarding and promoting intangible cultural heritage for a revitalized nationhood, pride, social cohesion, and patriotism for sustainable economic development. Intangible Cultural Heritage reflects and shapes, values, beliefs, and aspirations, thereby defining people's national identity. The Constitution serves the Basotho Nation's aspirations to adopt policies designed to protect and enhance the natural and cultural environment of Lesotho for both present and future generations. The Lesotho National Arts, Culture and Heritage Policy 2019 (Draft) is mandated by the Constitution of Lesotho and further affirmed by the National Strategic Development Plan II (NSDP II) by selecting culture and creative industries as one of the priority sector that can contribute to the economy of Lesotho. Consequently and contributory factors for job creation. The National Heritage Resources Act 2011 provides for the safeguarding of the intangible cultural heritage. While the Copyright Order 1989 make provision for copyright of literary, artistic and scientific works, to safeguard expressions of traditional and cultural productions and for connected purposes. Therefore Lesotho as a signatory to the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage reaffirms to domesticating and strengthening the implementation of intangible cultural heritage within her territory.

## Question A.2

### Contact information of the focal point for the periodic report

If you need to update the information related to the focal point, please write to the Secretariat (ich-reports@unesco.org) indicating the information to be updated, and the Secretariat will make necessary changes.

### Title (Ms/Mr, etc)

Ms

### Family name

Mapena

**Given name**

Tokelo Christina

**Institution/position**

Senior Heritage Officer  
Ministry of Tourism, Environment and Culture

**Address**

Post Office Building  
Po Box 52  
Kingsway

**Telephone number**

+26663078277

**E-mail address**

tcmapena@gmail.com

**Other relevant information**

UNESCO Facilitator

### Question A.3

**Institutions and organizations involved in the preparation of the periodic report**

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Governmental institutions

Ministry of Gender, Youth, Sports, Arts, Culture and Social Development

Ministry of Communications, Science and Innovation

Ministry of Trade, Tourism and Small Business

Ministry of Education and Training

Ministry of Environment and Forestry

Ministry of Local Government and Police

National commission for UNESCO

Facilitation of technical and financial support

Cultural centres

Morija Arts Center

Research institutions

Moshoeshoe Institute of Peace

Universities

National University of Lesotho, Lesotho College of Education, Limkokwing University of Creative Technology

Museums

Morija Museum and Archives

NGOs  
GEM Institute  
Local governments

Private sector entities

Others (if yes, specify)

Theatre Association of Lesotho, Choral Federation of Lesotho, Lesotho Culture and Traditional Sports Association, Sesotho Academy, Mantsopa Institute, Initiation/ Lebollo Association (Lekhotla la bo Ntate la Moetlo), Libandla Le Baphuthi, Crafts Association,

**Please provide any comments in the box below**

#### Question A.4

##### Accredited Non-Governmental Organizations

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For information, please find below the list of accredited NGOs located in your country, if any. You can find detailed information on each NGO, by clicking on the question mark symbol.

none

**Please provide in the box below observation(s), if any, on the above-mentioned information.**

#### Question A.5

##### Participation to the international mechanisms of the 2003 Convention

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##### Question A.5.1

##### Elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding

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For information, please find below the list of elements inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, if any. You can find detailed information on each element, by clicking on the question mark symbol (*Periodic reporting on these elements is done under a separate set of guidelines using form ICH-11*).

none

**Please provide in the box below observation(s), if any, on the above-mentioned information.**

##### Question A.5.2

##### Elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity

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For information, please find below the list of elements inscribed on the Representative List of Intangible Cultural Heritage of Humanity, if any. You can find detailed information on each element, by clicking on the question mark symbol (*the report on these elements will be made in section C of this form*).

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

### Question A.5.3

#### Programmes selected for the Register of Good Safeguarding Practices

For information, please find below the list of programmes selected for the Register of Good Safeguarding Practices, if any. You can find detailed information on each element, by clicking on the question mark symbol.

none

Please provide in the box below observation(s), if any, on the above-mentioned information.

### Question A.5.4

#### Projects financed through International Assistance (Intangible Cultural Heritage Fund)

For information, please find below the list of projects financed through the ICH Fund in your country, if any. You can find detailed information on each project, by clicking on the question mark symbol.

Name of project	Year (start)	Year (end)/Ongoing	Total sum (USD)
Inventorying of intangible cultural heritage elements in Thaba-Bosiu in Lesotho (01118)	2016	2017	24998.00

Please provide in the box below observation(s), if any, on the above-mentioned information.

Since the community inventorying of intangible cultural heritage in Thaba-Bosiu one of the inventoried element indlumo traditional warrior dance, Mokhibo neck and shoulder dance, Terepele horse equestrian race, crafting of the Basotho hat and grass mats have been viable and its safeguarding measures are visible. These elements have also been visible in festivity events such as national celebrations. Resuscitation of community involvement in the safeguarding of intangible cultural heritage. Awareness raising activities such as holding pitsos community gatherings. Schools around Thaba-Bosiu are actively participating, by performing these elements in the national celebrations i.e. Moshoeshoe's Day. After this training youth have been active in safeguarding of their ICH.

However, there has been a limited continuity based on lack on financial support around communities around 9 villages in Thaba-Bosiu

### Question A.6

#### Inventories

Please provide information on the inventory or inventories of the intangible cultural heritage present in your State's territory, as referred to in Articles 11 and 12 of the Convention and paragraph 153 of the Operational Directives. The 'Add' tab allows you to add as many inventories as you wish to include. If no inventory has been established yet in your country, leave this section blank.

#### Tab 1

**a. Name of inventory**

Intangible Cultural Heritage in the Metolong Dam Area of the Phuthiatsana River Lesotho

**b. Hyperlink to the inventory (if any)**

**c. Responsible body**

Department of Arts and Culture in the Ministry of Tourism, Sports Arts and Culture

**d. Date of establishment**

2021

**e. Updated since ratification or during the reporting period (provide further details in section 7.3)**

YES

**Date of latest update**

**f. Method and frequency for updating**

community consultations through audio recordings, visual records in a form of pictures and videos using the domesticated intangible cultural heritage inventorying questionnaire

**g. Number of elements included**

17

**h. Applicable domains**

Traditional Craftsmanship  
Social practices, rituals and Festive events  
Knowledge and practices concerning nature and the universe

**i. Ordering principles**

crafting of the traditional beer strainer Ho etsa motlhatlo  
Pottery making Ho etsa nkho ea letsopa  
Initial mentoring of the traditional doctors Thupelo ea Mocholoko  
Traditional Healing Ngaka ea moetlo  
Initiation for boys Lebollo la Bashanyana  
Initiation for girls Lebollo la Banana  
Birth of a Mosoth Child Tlhaho le kholo ea ngoana Mosotho  
Burial Practices for the deceased Ho boloka mofu  
Star Archer Mphatlalatsane naleli ea meso  
Attire for young boys Ho etsa Tseea  
Communal labour Letsema  
Customary marriage 'kicking the clay pot' an act signifying that the young man is seeking approval from his parents to marry  
rituals associated with growth of a Mosotho child: menstruation pontso ea ho kena boroetsaneng  
hoa ngoana oa ngoana

Praying for rain by males Molutsoane  
Praying for rain by females using stirring stick Papali ea lesokoana  
Orphans cleansing ceremony for the deceased parent Ho tlosa khutsana  
Appeasing the ancestors Mokete oa Balimo

**j. Criteria for inclusion**

**k. Does the inventory record the viability of each element?**

YES

**Please provide further details, if appropriate:**

The questionnaire as a tool that has been domesticated to address the viability of each element inventoried. Also during the preparation of national events we assess the viability of the element. Furthermore we also conduct a research on intangible cultural heritage elements in need of urgent safeguarding in each district. That's when we are able to identify elements that are viable and those that needs urgent safeguarding.

**l. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3**

YES

**Please provide further details, if appropriate**

Through updating of the inventorying we have noticed that most of the elements are no longer viable because of the impact of the infrastructure that came with the development of Metolong Dam. For instance, Firstly, healing and cleansing used to be performed in the deep water pools (koetsa) of the Phuthiatšana river valley (where it is assumed that the Snake River abides) has been affected by the current landscape. These water pools where healing and cleansing are done are no longer accessible to the stakeholders. This will be due to an alteration of the landscape with raised water levels. The craftsmen and women who utilize the resources such as clay and grasses growing near the river no longer have the same level of access after the dam construction. The material they are using includes leloli (*Dolichos angustifolia*) and lesuoane (*Carex clavata*) which are weaving plants as well as clay which used to be found near the planned dam site are no longer accessible. Lack of access, or a longer distance to access to similar resources have a negative impact on the production of the pottery and crafts.

**m. Does the inventory identify threats to the ICH elements included?**

YES

**If yes, what are the main threats you have identified?**

In Metolong area the development that came with the dam infrastructure and associated infrastructure has affected the landscape of Metolong. The current landscape has been reduced where cyperus marginatus ((moseea leloli)which is the natural resource used in the making of crafts used to grow naturally. In terms of rituals traditional doctors used to use herbs that grow near the river and with the reservoir, currently access is limited and ICH element is therefore impacted. The construction has also impacted the location of moving water pools where healing used to take place. Additionally some of the custom of traditional medicine is threatened by

modern medicine and lately there is competition between these two disciplines of healing as people prefer going to modern doctors than traditional doctors. Initiation practice for girls is also one element done to a lesser extent. This is due to modernity and different religious practices.

**n. Is this a specialized inventory or an inventory of specific scope? (provide further details in section 7.2**

YES

**Name of the associated element, domain, ethnic group, geographical region, etc.**

**o. Is access to the inventory facilitated while respecting customary practices governing access to specific aspects of ICH? (provide further details in section 7.4**

YES

**p. Do communities, groups and NGOs participate inclusively in the inventorying process? (provide further details in section 8.1**

**q. Does the inventory respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society and all regions? (provide further details in section 8.2**

**r. Does the inventory include the practices and expressions of all genders? (provide further details in section 8.2**

## Tab 2

**a. Name of inventory**

Inventorying of Intangible Cultural Heritage in Matukeng

**b. Hyperlink to the inventory (if any)**

<http://saich.org/saichat/index.php/home>

**c. Responsible body**

Department of Arts and Culture

**d. Date of establishment**

10/03/2014

**e. Updated since ratification or during the reporting period (provide further details in section 7.3**

NO

**Date of latest update**

**f. Method and frequency for updating**

None

**g. Number of elements included**

4

**h. Applicable domains**

Performing Arts, Social Practices, Rituals and Festive Events

**i. Ordering principles**

**j. Criteria for inclusion**

**k. Does the inventory record the viability of each element?**

YES

**Please provide further details, if appropriate:**

There is a structured/ domesticated questionnaire that is being used as a tool that helps record the viability of the element.

**l. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3)**

YES

**Please provide further details, if appropriate**

**m. Does the inventory identify threats to the ICH elements included?**

YES

**If yes, what are the main threats you have identified?**

Threats to transmission to rituals associated with prevention of evil spirits and witchcraft as well as rituals associated with prevention of hailstorm

Most people believe that this practice is against Christianity, therefore do not follow instructions of the traditional doctor while others do not believe in traditional doctors. They prefer consulting modern doctors versus traditional ones. According to traditional doctors members of the community who do not consult them are vulnerable to evil spirits hence the reason why the death rate is very high.

Threats to transmission of Basotho traditional musical instruments  
Elements such as Lesiba and Sekhankula are in danger of disappearing because of the continuous reduction in the number of people directly involved in practicing the elements. There is a scarcity of material for its continuity as this instrument are made of wild bird species such as vultures. Another scarcity is due to transition of materials made of steel to plastic material such as tins containers essential part of Sekhankula production. There are no longer enough pastures of animals where both men and boys used to take their animals for grazing. The practice of looking after animals has also deteriorated because few people own animals. Modernity is also a threat as herd boys prefer listening to music on their cellular phones while looking after animals, instead of playing



sekhankula and there is no interest of learning how to play sekhankula for entertainment because there are cell-phones and radios which seem to be better forms of entertainment.

Upella Sefako and Thlaho le kholo ea ngoana are now rare skills because bearers (traditional doctors/ herbalists) are no longer willing to transfer that specific knowledge to next generation.

**n. Is this a specialized inventory or an inventory of specific scope? (provide further details in section 7.2**

YES

**Name of the associated element, domain, ethnic group, geographical region, etc.**

Birth of a Mosotho Child, Social practices, rituals and festive events,

Ethnic group Basotho

geographical region: Matukeng, South west of Maseru, Lesotho

Rituals associated with prevention of evil spirits and witchcraft Ho thakhisa

Domain: Social practices, rituals and festive events

ethnic group: Basotho

geographical region, etc.: Matukeng South west of Maseru, Lesotho.

Rituals associated with prevention of hailstorm Ho Upella Sefako

Domain: Social practices, rituals and festive events

ethnic group: Basotho

Geographical region, etc.: Matukeng, South west of Maseru, Lesotho. Playing a tinned resonated instrument made out of an empty 5 litre tin with one end completely removed ( Ho letsa 'Mamokhorong / Sekhankula)

Domain: Social practices, rituals and festive events

ethnic group: Basotho

Geographical region, etc.: Matukeng, South west of Maseru, Lesotho.

**o. Is access to the inventory facilitated while respecting customary practices governing access to specific aspects of ICH? (provide further details in section 7.4**

YES

**p. Do communities, groups and NGOs participate inclusively in the inventorying process? (provide further details in section 8.1**

YES

**q. Does the inventory respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society and all regions? (provide further details in section 8.2**

YES

**r. Does the inventory include the practices and expressions of all genders? (provide further details in section 8.2**

YES

### Tab 3

**a. Name of inventory**

Inventorying of intangible cultural heritage elements in Thaba-Bosiu in Lesotho

**b. Hyperlink to the inventory (if any)**

**c. Responsible body**

Department of Arts and Culture

**d. Date of establishment**

2016/2017

**e. Updated since ratification or during the reporting period (provide further details in section 7.3**

YES

**Date of latest update**

11-03-2023

**f. Method and frequency for updating**

On an annual basis through community involvement, social gatherings in the form of Pitso. Additionally there are ongoing collaboration with National Celebrations Committee and Thaba-Bosiu Development forum which is inclusive of representatives from community council, areas chiefs, community. This area is a home for Basotho Nation therefore there is always community involvement as well as structured awareness programmes on the safeguarding of intangible cultural heritage

**g. Number of elements included**

24

**h. Applicable domains**

- a) Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage
- b) Performing arts
- c) Social Practices, rituals and festive events

- d) Knowledge and practices concerning nature and the universe
- e) Traditional Craftsmanship

#### **i. Ordering principles**

- 1- SEROTO grass Basket
- 2-MORABARA traditional Chess
- 3-LIPABI roasted maize meal snack
- 4-BOHOBE BA POONE E NCHA ----- undried sorghum bread
- 5-HO KALLA stick fighting
- 6-LIPINA TSA MOKOPU – Traditional girl songs and dances for celebration of Autumn Season and pumpkin harvesting
- 7-LITHOKO- Praise Poems
- 8-MAKOAKOA- dried leaves of pumpkin plant
- 9-MASILO LE MASILONYANE traditional stories
- 10-MOKOROTLO Traditional Basotho hat (a National symbol)
- 11- HO LILA traditional house plastering
- 12-MOTOHO Sour sorghum beverage
- 13-HO LOHA MOLAMU Decoration of a fighting stick
- 14-HO POLA MABELE Sorghum threshing
- 15-MOCHAHLEMA Mixture of bread and maize meals
- 16-INDLUMO Traditional warrior dance
- 17-SEKETSA Mixture of sorghum and maize meal
- 18-SEROBELE Whistling similar to sparrow bird whistling sound
- 19-TEREPELE Art of traditional horse racing
- 20-THETHANA tradition woven plant dress for girls
- 21-TŠETŠE the skill of making traditional sun hat
- 22-SELIA-LIA young men dance to attract potential spouses.
- 23-SEPHUMULA Boys and girl's Traditional songs and dances
- 24-PAPALI KA LIKHOMO skill and training of cows for race competition

#### **j. Criteria for inclusion**

Element constitutes an element of “intangible cultural heritage” as defined in Article 2 of the 2003 Convention.

#### **k. Does the inventory record the viability of each element?**

YES

**Please provide further details, if appropriate:**

The inventorying tool that has been established

#### **l. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3)**

YES

**Please provide further details, if appropriate**

#### **m. Does the inventory identify threats to the ICH elements included?**

YES

**If yes, what are the main threats you have identified?**

Lack of appreciation

Extinction of material resources such as grass due to climate change

Disappearing skills and knowledge because of lack of indigenous knowledge transmission

Limited access to resources due conservation regulations such as land tenure system.

No safeguarding plans for intangible cultural heritage elements.

Lack of coordination amongst inter-governmental ministries and stakeholders.

Migration to the cities impacts knowledge transmission.

**n. Is this a specialized inventory or an inventory of specific scope? (provide further details in section 7.2**

YES

**Name of the associated element, domain, ethnic group, geographical region, etc.**

Domains : a) Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage

b) Performing arts

c) Social Practices, rituals and festive events

d) Knowledge and practices concerning nature and the universe

e) Traditional Craftsmanship

Ethnic group: Basotho

geographical region: Thaba Bosiu south east of Maseru

**o. Is access to the inventory facilitated while respecting customary practices governing access to specific aspects of ICH? (provide further details in section 7.4**

YES

**p. Do communities, groups and NGOs participate inclusively in the inventorying process? (provide further details in section 8.1**

YES

**q. Does the inventory respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society and all regions? (provide further details in section 8.2**

YES

r. Does the inventory include the practices and expressions of all genders? (provide further details in section 8.2)

YES

#### Tab 4

**a. Name of inventory**

Menkhoaneng and Botha-Bothe

**b. Hyperlink to the inventory (if any)**

**c. Responsible body**

Department of Arts and Culture

**d. Date of establishment**

2010

**e. Updated since ratification or during the reporting period (provide further details in section 7.3)**

YES

**Date of latest update**

16-12-2019

**f. Method and frequency for updating**

Department of Culture officers working together with communities around Menkhoaneng and Butha-Buthe. Taking pictures of elements to check their viability also using a domesticated questionnaire to update the elements working together with the community consent.

**g. Number of elements included**

14

**h. Applicable domains**

Performing arts, Social practices, rituals and festive events, Knowledge and practices concerning nature and the Universe, and traditional craftsmanship

**i. Ordering principles**

1. Process of preparing traditional cuisine skill of separating maize grain from the corn cob (ho khotola) and traditional skill of preparing maize chowder Likhobe tsa poone.
2. Letsema; Traditional partnership to unite and work together to accomplish heavy work that would take a single person days to complete.
3. Sesotho games, the Lesokoana game is practiced by girls to pray for rain. Molutsoane is a traditional practice by men. It includes hunting, war songs, and dances. Khati is a traditional game

involving skipping rope routines that are accompanied by singing, hand clapping and rhythmic chants. Tulu or cheko traditional game using feet to play.

6. Mohobelo a skill to dance traditional game characterized by stamping feet to a song.

7. Element: Burial Ritual (mourning and cleansing) Ho llela mofu, phupu, lepatu

8. smearing of a house ( lila ntlo)

9. thatching (ho rulela ntlo)

10. Cleansing ceremony for a breathed woman, (ho tlosa sesila)

11. Skill of weaving a girl traditional attire. Ho etsa thethana

12. Ritual to appease the ancestors/ Phabalimo/ Mokete oa Balimo

13. Usage of traditional household equipment such as pottery gourd preparation) Lisebelisoa tsa Basotho ho apha lijo tse kang lephu

14. Rituals associated with the birth, and growth of a Mosotho Child

#### **j. Criteria for inclusion**

Element constitutes an element of “intangible cultural heritage” as defined in Article 2 of the 2003 Convention

#### **k. Does the inventory record the viability of each element?**

YES

#### **Please provide further details, if appropriate:**

The elements are viable because they are practiced annually during celebrations of national days and cultural festivals. The huge population of Lesotho are still observing the social rituals related to mourning, cleansing, birth and growth of a Mosotho child. The traditional action of working together to complete y heavy tasks (Letsema) is common in the rural and semi urban areas. People work together during planting, hoeing,, harvesting threshing of sorghum and separating maize or sorghum grains from cobs The skill to prepare traditional cuisine is still popular in the urban and rural areas. during the cultural festivals the traditional cuisine is served . Some hotels and restaurants are offering inclusively on selected days weekly. Traditional dances, music and games are widely practiced during festive days, initiation ceremonies and national celebrations.

#### **l. Does the updating of the inventory reflect the current viability of elements included? (provide further details in section 7.3)**

YES

#### **Please provide further details, if appropriate**

Element will enhance the diversity of ICH featuring on the List

#### **m. Does the inventory identify threats to the ICH elements included?**

YES

#### **If yes, what are the main threats you have identified?**

Climate change, modernization, religious beliefs against traditional practices, and scarcity of resources essential for producing traditional craftsmanship. The land tenure system, commercialization of initiation tradition and high prices of animals essential for cleansing of

members of the breathed family members. Modification of culture because of interaction with people from other countries. Many people are sending their children to English Medium Schools and this affects the use of Sesotho Language as a vehicle of the intangible cultural heritage.

**n. Is this a specialized inventory or an inventory of specific scope? (provide further details in section 7.2**

NO

**Name of the associated element, domain, ethnic group, geographical region, etc.**

Elements Traditional cuisine, Sesotho traditional games& music, Burial rituals(mourning and cleansing, traditional attire, Rituals appeasing ancestors, Leather tanning, Usage of traditional household equipment and Rituals associated with birth and growth of a Mosotho child. Domains : Performing arts, Social practices, rituals and festive events, Knowledge and practices concerning nature and the Universe, and traditional craftsmanship. Geographical region ( Menkhoaneng Leribe in Northern Lesotho. Ethnic group Basotho.

**o. Is access to the inventory facilitated while respecting customary practices governing access to specific aspects of ICH? (provide further details in section 7.4**

YES

**p. Do communities, groups and NGOs participate inclusively in the inventorying process? (provide further details in section 8.1**

YES

**q. Does the inventory respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society and all regions? (provide further details in section 8.2**

YES

**r. Does the inventory include the practices and expressions of all genders? (provide further details in section 8.2**

YES

## Question A.7

**Synergies with other international frameworks**

**States Parties are invited to share examples of concrete activities developed within other international frameworks which contributed to the safeguarding of ICH:**

## Tab 1

**Programme/Convention /Organization**

2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions

**Activity/project**

The creation of the e-Commerce platform for the Promotion of Lesotho Cultural Industry seeks to create linkages between the local producers and the international buyers. In fostering this partnership, the project engages experts on international trends as such assisting the local producers on product development, quality control, to make use of their skills through using the same natural resources they have used for decades to create market responsive products that can be delivered within predictable lead-time. The project further, brings the local products to the door step of people miles away from the producers, as the e-Commerce platform will further undertake the responsibility of delivering the products from the producer to the buyer.

### Contributions to the safeguarding of intangible cultural heritage

The projects have a positive impact as it has managed to help in safeguarding of the skills.

## Tab 2

### Programme/Convention /Organization

Other international frameworks

### Activity/project

The Creative Industries Empowerment Programme (CIEP) is a project which has been set up by the Government of Lesotho and the World Bank to focus on the improvement of Lesotho's Creative Industries sector competitiveness. The objective of the project is to improve the livelihoods for marginalized populations, especially women by division of capacity building in skills, diversified and enhanced product development, expanded domestic and export markets distribution as well as market outlet development in the handicrafts sector. The creation of eCommerce Platform for Promotion of Lesotho Cultural Industries will affiliate well with this project by now taking the products of the well developed producers to an online shopping center where access is not limited to people around the producers. The project will further strengthen the capacity of the crafters that are lurking behind. It will further sustain the handicraft project because there will be limited buyer tours, as buyers no longer need to fly to Lesotho - which is expensive, but can now browse for products online and place orders there.

### Contributions to the safeguarding of intangible cultural heritage

## B. Reporting against core indicators

The **Section B** of the form will allow you to report on your safeguarding activities and priorities according to the [Overall Results Framework](#) approved in 2018 by the General Assembly of States Parties to the 2003 Convention. Distributed in eight thematic areas, **26 core indicators** have been established. To each of the indicators correspond assessment factors.

Each tab under Section B corresponds to one of the 26 indicators. The answers provided for each assessment factor determine the extent to which the indicator is satisfied. It constitutes your **baseline** and it is represented by a scale. You are invited to define a **target** for the next reporting exercise in six-year time and to explain how you intend to achieve this target, referring to the specific aspects and assessment factor(s) that the State may wish to address.



## 1. Extent to which competent bodies and institutions and consultative mechanisms support the continued practice and transmission of ICH

**Guidance note** corresponding to indicator 1 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 1.1

**Have one or more competent bodies for ICH safeguarding been designated or established?**

YES

#### Tab 1

##### Name of the body

Lesotho National Intangible Cultural Heritage Committee

##### Brief description of the safeguarding functions of the body

It is the national body designated by the minister in charge of Arts and Culture Lesotho. It is composed of 12 members who are experts who are ICH practitioners and stakeholders in charge of intangible cultural heritage. The body is also responsible for evaluating proposals for accessing funding from UNESCO. It is also responsible for initiating programmes geared towards propagating creative awareness on the importance of ICH and its safeguarding.

##### Website

##### Address

Ministry of Tourism, Sports, Arts and Culture

##### Telephone number

+266 22313034

##### E-mail address

kekeletso selialia@gmail.com

### Question 1.2

**Do competent bodies for safeguarding specific ICH elements exist in your country? (whether or not inscribed on one of the Lists of the 2003 Convention)**

YES

#### Tab 1

##### Name of the body

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

T'somo: traditional folklore

**Brief description of the safeguarding functions of the body**

1.MMA was fortunate to be awarded a ground-breaking project under the Sound Connects Fund, administered by the Music in Africa Foundation. Called 'Re-Appropriating Lesotho's Cultural Heritage through New Media', the project seeks to more fully document / re-claim the rapidly-disappearing skill base in terms of traditional instruments, train a new generation of instrumentalists who can take these older instruments into new performance contexts, and popularise these as well through a 20-minute animation based on a quasi-traditional tale (tšomo).

**Website**

<https://www.morijamuseum.org/>

**Address**

Church street, Box 12, Morija 190

**Telephone number**

+266 22360308

**E-mail address**

morija@leo.co.ls

**Tab 2**

**Name of the body**

Morija Museum and Archives

**Select the element if it is inscribed on one of the Lists of the 2003 Convention**

**Name of the element concerned (if it is not inscribed on one of the Lists of the 2003 Convention)**

`Mamokhorong and Lesiba traditional instruments

**Brief description of the safeguarding functions of the body**

`Mamakhorong, two instruments still widely played by shepherds, most other traditional instruments have fallen into disuse. Seeking to inspire a new generation to take up these other instruments and integrate these into new performance contexts (like jazz, theatre and famo), an initiative was carried out with support from the Embassy of Austria and others to locate resource people in Lesotho who play these endangered instruments, record some of these, encourage

collaboration with other artists, and train up students at four pilot schools in Maseru. These efforts were useful but a continuous program with better resources is required if greater success is to be achieved.

**Website**

<https://www.morijamuseum.org/indigenousmusic>

**Address**

Church Street Box 12, Morija 190

**Telephone number**

+26622360308

**E-mail address**

morija@leo.co.ls

**Question 1.3**

**Do any consultative bodies or coordination mechanisms encourage and support broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management?**

YES

**Explain briefly how such bodies or mechanisms involve/encourage communities, groups and individuals in ICH safeguarding and management.**

As a country, everyone is expected to abide by international gender equality laws. Additionally, the recommendations of the cultural policy compel all government ministries and all sectors to allow community participation in social and economic development activities.

**Question 1.4**

**Are institutions, organizations and/or initiatives for documenting ICH fostered and supported by the State?**

YES

**Describe briefly how the State supports such institutions, organizations and/or initiatives for documenting ICH.**

The government of Lesotho through different departments facilitate the advancement and safeguarding of arts and culture of Lesotho. This is done by implementing celebrations through various artistic and creative associations.

Morija Museum and Archives receives funding for subvention to carry out activities geared towards safeguarding ICH measures.

Morija Arts and Cultural Festival received grants as a form of supported, it was an activity that was meant to demonstrate the richness, diversity and celebrate vibrancy of Basotho Intangible Cultural

Heritage. The festival attracted more than thirty five thousand audience from pre schools to tertiary institutions each year.

MoAfrica Cultural Festival it was meant to celebrate and display the richness of Basotho culture. Mantsopa Cultural Festival.

Libandla la baPhuthi Lamentation Walk one of the efforts to demonstrate their unique identity and diversity done as part of the revival and awareness of Baphuthi living heritage practices.

Department of Culture Arts, Innovation and Culture week.

Mokema Cow Festival

Maletsunyane Braai Festival

Lesotho Tourism Jazz Festival

Basotho's New year celebration (Moea oa Selomo)

Nala Community Project privately owned, this is a viable project supported because presently there isn't enough space where talent can be exhibited, distributed for audience consumption as there are no adequate infrastructures

King's Royal Cup Horse race

King's Birthday annual cerebration.

Moshoeshoe's Day annual Celebration

Moshoeshoe Walk

Lesotho's Independence Day

Sesotho Academy is supported by the state to carryout its mandate of preserving language as a vehicle to safeguarding ICH.

History Day celebration

Lesotho Choral Music Federation Competition

Lesotho Cultural and Music Association festival

**Are the documentation materials produced utilized to support the continued practice and transmission of ICH?**

YES

**Describe briefly how the documentation materials are utilized for these purposes.**

Photos, DVDs, Cassettes, audios visuals such as museum exhibition panels produced now available in our interpretations sites, Department of Arts and Culture, Higher institutes of learning

## Question 1.5

**Which of the following institutions contribute towards ICH safeguarding and management?**

**Elements (institutions 1.5)**

Research institutions

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

## Extent to which the current indicator is met:

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Largely

## Target for the next report:

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Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The target is to develop the safeguarding plans we anticipate to highly involve civil society, NGOs as integral part in iCH safeguarding activities  
Develop a comprehensive inventories that capture many expressions and manifestations of ICH under threat, endangered by globalization and domination by other cultures  
Draw a strategic plan for updating inventories  
Develop safeguarding plans for elements in need of safeguarding  
Develop at least 5 nomination files under Representative List and 2 elements nominated under Urgent Safeguarding.  
Inventorying of Baphuthi intangible cultural heritage in Mohale`s Hoek, Quthing and Qacha`s Nek.

## 2. Extent to which programmes support the strengthening of human capacities to promote safeguarding and management of ICH

**Guidance note** corresponding to indicator 2 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 2.1

**Do tertiary education institutions offer curricula and degrees in ICH safeguarding and management, on an inclusive basis?**

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YES

**Describe briefly, using examples and focusing on the course content relevant to ICH safeguarding and management.**

The National University of Lesotho offers Degree in Cultural and Heritage Studies: The National University of Lesotho's Cultural and Heritage Studies modules include Indigenous knowledge systems, Museums and Archives and Heritage Management and Heritage Interpretation and Presentation. All these modules encourage ICH research, documentation, management and safeguarding.

The National University of Lesotho Research and Innovations Hub which offers a platform meant to stimulate ICH practitioner's creativity in safeguarding cultural heritage.

Limkokwing University offers Tourism Management: does not offer a direct ICH programmes, but ICH courses comes in through different courses in both Diploma and Degree programmes in Tourism. in the diploma program there is cultural Tourism and in the degree programme there is Heritage and Cultural Tourism. Both bear ICH them. the course outlines incorporates international cultural legal frameworks which includes 2003 convention on ICH. Practitioners are also invited for

guest lecturing including ICH experts.

The Lesotho College of Education offers Diploma in Music and traditional Instruments: this module ensures the continuity of Sesotho traditional music and dances as a result the ICH in making instruments and the music are transmitted young generations. It also offers Pottery and Ceramic Unit

All these helps in fostering knowledge about local ICH and methods of interpreting it to the public hence the need for ICH research and ensuring its authenticity.

### **Do these programmes ensure inclusivity?**

YES

### **If yes, describe briefly how these programmes ensure inclusivity.**

All three institutions work with nearby communities for inclusivity and students visit heritage places where they learn from local communities. Furthermore, students have an opportunity to do their internships in other cultural heritage institutions where they learn from ICH experts.

Lesotho College of Education is a combined institute, all genders were represented, and there were also disabled students. Furthermore the students are trained to be teachers, who will be distributed among all the Lesotho districts schools. As a results they will impart their skills to their students throughout the country.

## **Question 2.2**

### **Do governmental institutions, centres and other bodies provide training in ICH safeguarding and management on an inclusive basis?**

YES

### **Describe briefly, using examples and focusing on the nature of the training offered and the body providing it.**

the Department of Culture and National Commission for UNESCO regularly hold workshops for community and non governmental organizations on training of trainers on the implementation of the 2003 convention.

Ministry of health through district health member team provides advisory trainings on issues concerning the traditional medicine and also how healers can subscribe to good health measures as a way of safeguarding their ICH practices.

BEDCO offers training in continuous skills transfer in production of tapestries and leather.

Ministry of Tourism Environment and Culture in collaboration with the World Bank- trained crafters and weavers on protection, production of grass species wool and mohair essential for making traditional products. Capacity building is a prerequisite for safeguarding the traditional craftsmanship skills in Lesotho.

Morija Arts Centre (connected to the Maeder House Gallery) has over the years, developed a programs on (i) intangible cultural heritage education for students (and now their teachers); (ii) skills training, especially in weaving, design, ceramics, etc; (iii) intangible cultural heritage

exhibitions. Training workshops on

1.CROCHET BASICS- Learn the basics of crocheting.

2.BEADING EXPLORATORIUM- Explore all things beading: jewellery making, tapestry weaving, traditional beadwork

3.TAPESTRY WEAVING- From basic stitches to mixing colours and textures.

4.PAINTING EXPLORATORIUM- Learn about color theory, brush care, composition.

5.CARD WEAVING

8.GRASS WEAVING

11.WOVEN JEWELLERY

**Do these programmes ensure inclusivity?**

YES

**If yes, describe briefly how these programmes ensure inclusivity.**

Programmes for intangible cultural heritage to a certain extent take consideration of race, age and gender as a way to ensuring that all people are included

### Question 2.3

**Do community-based or NGO-based initiatives provide training in ICH safeguarding and management, on an inclusive basis?**

YES

**Describe briefly, using examples and focusing on the training offered and the organization providing it.**

The Morija Museum and Archives trained the Lesotho College of Education students on how to make different traditional music instruments and how to play them.

5.Morija Arts Centre 2011 to present

A Craft Centre has been functioning under the auspices of the Morija Museum since 1995, but from 2007 efforts were made to establish a more ambitious initiative that would impact broadly. The Morija Arts Centre (connected to the Maeder House Gallery) was officially opened in mid-2011 by His Majesty the King with the expectation that it would become home to a community of artists. Over the years, it has developed a five-fold understanding of its mission: (i) arts education for students (and now their teachers); (ii) skills training, especially in weaving, design, ceramics, etc; (iii) providing spaces for creativity, productivity, collaboration and business incubation; (iv) events and exhibitions; and (v) marketing and sales.

Workshops that we held at Morija Art center

1.CROCHET BASICS- Learn the basics of crocheting.

2.BEADING EXPLORATORIUM- Explore all things beading: jewellery making, tapestry weaving, traditional South African beadwork and more.

3.TAPESTRY WEAVING- From basic stitches to mixing colours and textures.

4.PAINTING EXPLORATORIUM- Learn about color theory, brush care, composition.

5.CARD WEAVING

6.CARPENTRY TRAINING

7.MACRAME BASICS

8.GRASS WEAVING

9.WIRE SCULPTURE

10.FELTING

11.WOVEN JEWELLERY

**Do these programmes ensure inclusivity?**

**If yes, describe briefly how these programmes ensure inclusivity.**

Selection for training on intangible cultural heritage is always identified according to the criterion that was agreed by the Member States during the workshop that was held in Harare, Zimbabwe in March 2014. The agreed criterion was as follows:

“Criteria for the selection of the participants should be based on availability, passion about ICH, computer and AV equipment literacy, good knowledge of English, broad range of instructions and community level and also take consideration of race, age and gender.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

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Satisfied

**Target for the next report:**

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Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The department of Culture has already trained a lot of stakeholders and officers and has established the Intangible Cultural heritage Committee, it is hoped that in the near future the trainees will be trainers in their respective fields and the culture officers will be more aggressive in their future awareness campaigns and initiate more ICH safeguarding activities.

## 3. Extent to which training is operated by or addressed to communities, groups and individuals, as well as to those working in the fields of culture and heritage

**Guidance note** corresponding to indicator 3 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 3.1

**Do training programmes provide capacity building in ICH addressed to communities, groups and individuals?**

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YES

**Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).**

The Department of Arts and Culture through UNESCO often holds capacity building workshops for cultural institutions, universities and colleges, practitioners, which offer ICH programmes, community organizations and authorities, non-governmental organisations and other government entities. For instance, The Training of Trainers (ToTs) workshop was carried out in Maseru, Lesotho from the 02-07 June 2014. The project representation comprised the Batlokoa, Baphuthi, and the Menkhoaneng and Botha Bothe, Metolong, matukeng and Thaba-Bosiu communities respectively; media houses representatives, National Cultural committee, Principal chiefs, area chiefs, local councillors, youth groups, teachers, National University of Lesotho, National intangible heritage Committee, Initiation association committee, Limkokwing University of Creative Technology, theater association, film association, Sesotho Academy, GEM institute and other individuals interested in the intangible cultural heritage practices. The workshop involved twelve (21) community members, 9 were female and 12 males.

**Do these programmes ensure inclusivity?**

YES

**If yes, describe briefly how these programmes ensure inclusivity.**

The trainees included all relevant stakeholders and community groups. The representatives of the communities, stakeholders and social groups included people from different genders and age groups.

**Are any of these training programmes operated by communities themselves?**

YES

**Provide examples of such trainings, describing the involvement of communities in operating these programmes**

The inventorying activities are done by communities themselves. Community participation occurs from the planning process even the selection or identification of elements is done by communities. Groups, associations, youth, women's organizations who show an interest in participating in inventory projects are also considered as integral community members. Preliminary agreements with local authorities and organizations are always informed. Community members are further trained. Awareness campaigns are done by communities themselves. They also help with providing relevant sources of information regarding their place, what their most important aspects of their heritage to be documented.

## Question 3.2

**Do training programmes provide capacity building in ICH addressed on an inclusive basis to those working in the fields of culture and heritage?**

YES

**Describe briefly, using examples and referring to capacities built/strengthened, the training provider and the participants (incl. age and sex).**

The National University of Lesotho through its Department dealing with heritage (Historical Studies Department) students and lecturers always take part in the capacity building. Limkokwing University of Creative technology took part in a series of national and international ICH trainings. The Department of Arts and Culture staff have also been capacitated, Number of History teachers, National Curriculum Development Cooperation, Police Crime Unit, Local Government Councilor, Morija Museum and Archives staff, Matsieng Royal archives staff. GEM Institute is community based social enterprise NGO focusing on financing social and cultural enterprises.

**Do these programmes ensure inclusivity?**

YES

**If yes, describe briefly how these programmes ensure inclusivity.**

All the trainings take cognisance of gender, age, race and it makes sure that there is community and relevant stakeholders involvement in all levels. The trainings took into consideration observation of cultural diversity, religious beliefs, norms and traditions. The trainings consider the recommendations of 2003 UNESCO Convention concerning Safeguarding of intangible cultural heritage on language Usage. For instance, the convention was translated into Sesotho and SiPhuthi languages to enhance participation of communities and other social groups like initiation association in the training workshops. In addition the use of mother tongue expedient information dissemination and awareness campaigns in the safeguarding of the intangible cultural heritage. The Selection of the community, stakeholders, institutions emanates from the relevant groups which means that the selection of the participants was based on availability, passions about ICH.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

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Satisfied

**Target for the next report:**

---

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

Need to improve relevant stakeholder participation.  
Develop a coordination tool for intangible cultural heritage stakeholders  
develop a comprehensive intangible cultural heritage communication strategy  
Mobilize resources for both formal and informal capacity building activities.

## 4. Extent to which both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH

**Guidance note** corresponding to indicator 4 of the Overall Results Framework: [English](#) | [French](#) | [Spanish](#) | [Arabic](#)

In your country, is ICH transmitted through or used as a medium of teaching and learning in the following?

formal education

non-formal education

### Question 4.1

**Are practitioners and bearers involved in designing and developing ICH education programmes and/or are actively presenting and transmitting their heritage?**

YES

**Explain briefly how practitioners and bearers are involved in these activities.**

Outreach programmes: the Department of Arts and Culture develop ICH programs such (i)awareness campaigns i.e.. LeBandla le Baphuthi organizing programs in schools around Quthing and Qacha's Nek in order to educate students about their ICH and to instill sense of appreciation of our diverse cultures. The Department of Arts and Culture involves Practitioners and bearers in the selection of elements in need of urgent safeguarding and inventorying. The inputs of the Practitioners and bearers are included in the planning activities of the Department of Arts and Culture. The Practitioners and Bearers are given priority in the skill training workshops.

### Question 4.2

**Are modes and methods of transmitting ICH that are recognized by communities, groups and individuals, included or strengthened in formal and non-formal educational programmes?**

YES

**Explain briefly, using examples, how such modes and methods of transmission are included and/or strengthened.**

The Department of Arts and Culture in collaboration with the Ministry of Education included courses in arts to transmit the traditional cultural activities to present and future generations. Schools celebrate cultural days and exhibitions. The inclusion of traditional story book (litsomo), folklore books in the curriculum played important role in the dissemination of the oral traditions. Financial support to cultural groups safeguarding performing arts and traditional craftsmanship contributes in the skill transfer. For instance, numbers of young people in the traditional performing arts and saleable traditional crafts are growing. The use of social media, television and radio enhances transmission of intangible cultural heritage safeguarding especially on use of correct Sesotho Language words. The Department of Arts and Culture staff in collaboration with

the local authorities use public meeting as the fundamental methods to transmit information to the local communities. The Department is working with local authorities to encourage practitioners and bearers to pass rare skills to the young generation. The institutions of high learning have courses on promotion of Sesotho language, culture and production of pottery and ceramic. For instance, the National University of Lesotho, Morija and Archives teaches school children skills to make animation to safeguard traditional stories ( litsomo) and transmission of messages carried in the stories.

### Question 4.3

**Do communities, groups, NGOs or heritage institutions offer educational programmes and/or extra-curricular activities concerning ICH and strengthening its transmission, and do they receive any support?**

YES

**Explain briefly, with examples, how these programmes strengthen ICH transmission and who provides them.**

As an outgrowth of the Morija Arts & Cultural Festival, many schools became aware that students were becoming dis-connected from the nation's cultural roots, and that not enough attention was being paid to nurturing the creative talents of our youth. As such, the museum initiated a programme whereby primary and high schools across Lesotho placed more emphasis on learning/improving their understanding and skills in various intangible cultural heritage and creative forms. The first area that received attention were various forms of traditional dance. Over the following decade, with support from the Ministry of Tourism, Environment and Culture and Ministry of Education and a range of local businesses, the programme grew to include not just traditional dance, but also traditional instruments and games, as well as poetry and drama. Art was later added. At its height, over 800 primary and high schools were participating at centre and district level, with the final competitions taking place at the annual Morija Arts & Cultural Festival in late September/early October.

In order to help bring various lessons related to history, culture, science, and life skills to schools, a number of smaller interventions took place from 2001. Over the next few years, a variety of lessons based on museum artefacts and multi-media presentations were developed. Eventually, in 2009, a larger outreach programme targeting primary schools in the districts of Berea, Maseru and Mafeteng, was started with support from the Embassy of Finland in South Africa. During 2009 and 2010, over 100 schools were visited. Staff from Morija Museum trained additional staff so that they could deliver lessons based upon various musical instruments and other museum artifacts, as well as multi-media presentations. A Steering Committee of Education Officials and Teachers from these districts was selected to take the programme to the next level: the capacitation of teachers to run the programme for themselves. Unfortunately, the programme was halted when funding dried up as a result of the global economic and financial crisis.

**Provide additional details here of the nature of any support (financial, technical, in-kind or other) they receive.**

Since 1999 the Ministry of Tourism, Environment and Culture is supporting Morija Museum and Archives initiatives geared towards the safeguarding of the intangible Cultural heritage. The government of Lesotho allocated subventions to support initiatives of social and cultural groups to increase their passion in safeguarding the intangible cultural heritage. For instance, cultural

festivals, school mentoring programmes, training of crafters and safeguarding of indigenous knowledge system.

#### Question 4.4

**Do teacher training programmes and programmes for training providers of non-formal education include methods for integrating ICH and its safeguarding into education?**

YES

**Provide additional details here of these training programmes, in particular the methods taught and the target audience.**

Pre-school and primary school teachers' work together with local traditional groups to teach students ICH activities: The Mavuka pre-school and primary school teachers, work with Mavuka pitiki association to teach students the litolobonya dance in preparation for local litolobonya competitions.

#### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

#### 5. Extent to which ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one's own and others' ICH

**Guidance note** corresponding to indicator 5 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

#### Question 5.1

**How is ICH included in the content of relevant disciplines? (you may check several)**

As a stand-alone subject

Intangible Cultural Heritage (ICH) is included in Sesotho Language subject because through this subject, students gain knowledge related to Sesotho language linguistics and literacy which are tools promoting ICH. Arts and Entrepreneurship subject is equipping students with essential skills to create arts and crafts products and ways to safeguard them for present and future generations

As a means of explaining or demonstrating other subjects

Sesotho Language is used both as a tool for learning and teaching. The students are learning the language through writing, reading and presenting. Teachings are teaching in Sesotho language. The arts and crafts course is offered in both Sesotho and English Languages and students are producing arts and crafts products through creativity.

Others

In Lesotho Sesotho is an official language and most of ICH disciplines are taught in English. Languages such as SiPhuti, Xhosa language, Ndebele language are minority languages. Language of majority in Lesotho is Sesotho. However, in some areas like Sehlabathebe there are two languages (Xhosa and Sesotho) spoken and both languages used interchangeably as means of strengthening and teaching of ICH related issues. However in the South of Lesotho where SiPhuthi is spoken by most learners are still taught in Sesotho which is not their mother tongue. Currently only Sesotho is in the curriculum, but Sethepu. However, there are current initiatives

## Question 5.2

**Do school students learn to respect and reflect on the ICH of their own community or group through educational programmes and curricula?**

---

YES

**Explain briefly, with examples, how school students learn this.**

Arts education is offered at primary, high school, tertiary and vocational levels. Morija Museum and Archives partnerships, literary works, indigenous knowledge systems all inclusive knowledge that covers technologies and practices that have been and are still used by indigenous and local people for existence, survival and adaptation in a variety of environments, celebrations of school cultural days, poetry competitions, and traditional dances competitions. Performing arts are part of school entertainment activities. For instance, students get training in singing monyanyako (cappella songs) choral music, drama and poetry to disseminated messages related to history, cultural, national celebrations and songs encouraging peace, social cohesion and patriotism. Traditional games are instilling team work and spirit of collaboration in students; minds.

**Do school students learn to respect and reflect on the ICH of others through educational programmes and curricula?**

---

YES

**Explain briefly, with examples, how school students learn this.**

Through the celebration of school cultural days the students from different ethnic groups practice their diverse cultural activities including cultural games, performing arts, traditional attire and food. The primary school learning 4 includes learning on personal, spiritual and social learning. The students are learning history, human geography, religious education, social studies, life skills education, health and physical education. The above mentioned causes provide the students with knowledge on safeguarding the intangible cultural heritage and the indigenous knowledges

systems associated with social practices, rituals and festive events, performing arts, knowledge practices concerning nature and the universe and traditional craftsmanship.

### Question 5.3

**The diversity of learners' ICH is reflected through educational curriculum via:**

Mother tongue education

The official languages of the Kingdom of Lesotho are Sesotho and English. Teaching of Sesotho Language is compulsory in the public schools. However, According to language in education policy, both Sesotho and English should be taught as subjects throughout the primary and secondary education. The same policy is also followed by the schools for deaf. The Minority groups' languages such as Xhosa, SiPhuthi, isizulu and SiSwati are not official. Exclusion of languages spoken by the minority groups restricts students from these groups to learn courses in their mother tongue.

Multilingual education

The subjects are offered in both Sesotho and English languages interchangeable. The French and Mandarin are taught at high schools and tertiary institutions.

Inclusion of 'local content'

The Ministry of Education includes the relevant government and stakeholders in the five basic steps of developing a curriculum which are needs assessment, the planning session, content development, pilot delivery and revision and the completed curriculum package.

### Question 5.4

**Do educational programmes teach about the protection of natural and cultural spaces and places of memory whose existence is necessary for expressing ICH?**

YES

**Briefly explain, giving examples, how educational programmes teach this**

Education Trips to natural and cultural heritage sites are part of the curriculum to instill love of culture and environment to students . Furthermore , the students are learning how they can protect natural and cultural spaces and places of memory for the present and future posterity. The marking of cultural days and participation of students in the entertainment programmes marking important national celebration days.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The state decided to establish this target for safeguarding intangible cultural heritage through school curriculum at Primary, High school and tertiary levels . Through this target the state is instilling love to safeguard the elements of intangible cultural heritage in the minds of the whole nation. Students are part of different families and through them the state is able to disseminate messages on safeguarding Intangible Cultural Heritage across the country.

## **6. Extent to which post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions**

**Guidance note** corresponding to indicator 6 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### **Question 6.1**

**Do post-secondary education institutions offer curricula and degrees that strengthen the practice and transmission of ICH in the following fields?**

#### **Music**

Lesotho College of Education offers course on Creative Development in Music

<http://moodle.lce.ac.ls/course/search.php?search=2022&perpage=all>

#### **Arts**

Lesotho College of Education offers courses on Foundation of Art and Crafts, creative arts and design and study of modern literature and its teaching methods. The courses teaches elements of novel and drama: characterization, theme, plot, setting, conflict and biographical sketch of the author. Teaching methodologies will also be dealt with. Appreciation of culture is developed through Basotho games.

<http://moodle.lce.ac.ls/course/search.php?search=2022&perpage=all>

The National University of Lesotho offers courses on Indigenous Knowledge Systems, Know Lesotho and Basotho and Cultural Heritage in Lesotho

#### **Crafts**

Lesotho College of Education offers a course on Foundation of Arts and Crafts The course focuses on providing trainees with basic theoretical knowledge of Art and Crafts. This course is designed to introduce student teachers to the following: General introduction to the course; What is Art and crafts; self expression of what one thinks, smells, hears, dreams; a way a person expresses his /her sense of beauty in all forms of art eg. Drama, music, dancing and functional art; Classification of art and crafts ; Classified into two main categories; 2 dimensional and 3 dimensional art. Terminologies of art and crafts. Various art and crafts terms are discussed with student-teachers as new language. Characteristics of an art teacher ; the teacher has love for the subject; understanding children's developmental stages and growth; flexibility and receptive, interpretation and evaluation. Importance of teaching art and crafts in schools ; Unique intellectual development; physical coordination aesthetic awareness; joy and good habits etc. creativity and entrepreneurial: reflections on the Integrated curriculum ; Uses of available resources and sustainability; skills in raising money from artefacts. History of Art and culture of Basotho (past and present). Visual culture and theories on African arts; African beliefs - Religion; Ancestorship; the soul; underworld ; death; ghost; animals and trees; rock and cave art; Influence of other cultures on Basotho culture. Teaching methodologies: Overview of teaching and learning of art



and crafts in schools; Improvisation and teaching resources on sustainable development.  
<http://moodle.lce.ac.ls/course/search.php?search=2022&perpage=all>

Technical education/training

Lesotho College of Education offers students knowledge on production of music, works of creativity such as pottery production.

Vocational education/training

St Marys Home Economics provides students with skills to produce traditional cuisine, traditional methods of food.

## Question 6.2

**Do post-secondary education institutions offer curricula and degrees for the study of ICH and its social, cultural and other dimensions?**

YES

**Describe briefly, giving examples, how these programmes and degrees relate to the study of ICH.**

In Lesotho Institution of higher learning have no programmes solely focused on Intangible Cultural Heritage. This is to be expected given that the concept of intangible cultural heritage is fairly recent.

Faculty of Humanities : Cultural and Heritage Studies, (National University of Lesotho)  
African Languages and Literature

Diploma in Education Secondary – Arts and Social Sciences (Lesotho College of Education)  
Limkokwing University of Creative Technology- Faculty of Tourism and Hospitality

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Not satisfied

**Target for the next report:**

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The Department of Arts and Culture to collaborate with Ministry of Education through Council of Higher Education and Vocational Education and Training to foster for the inclusion of intangible

cultural heritage as stand alone courses. To also support creation of a network of tertiary institutions and provide advocacy and building linkages with communities on intangible cultural heritage related matters.

To work together with the institutions to identify opportunities and interests in developing ICH-related programmes.

To explore the feasibility of establishing a network of universities in Southern Africa to deepen a reflection of ICH in the academic world.

To encourage universities in Lesotho to train for, and participate in, ICH safeguarding activities.

## 7. Extent to which inventories reflect the diversity of ICH and contribute to safeguarding

**Guidance note** corresponding to indicator 7 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 7.1.a

**To what extent are the inventories identified in section A.6**

oriented towards safeguarding of ICH?

Largely

**Explain briefly, giving examples, how these inventories are oriented towards safeguarding of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in having them do so.**

Our Inventories serves a tool/measure for the safeguarding of ICH and to ensure its continued sustainability for future generations as they provide information of the status of elements

Awareness raising programs has also been used as means of showing communities the importance of their intangible cultural heritage.

Capacity building measures has also been of great importance in building capacities within the communities, Intangible Cultural Heritage Committee members, Department of Arts and Culture Officers, Stakeholders and different community members and are now serves as ambassadors of safeguarding of ICH in their respective communities. Additionally, communities are aware that ICH is a living heritage and it is only they who can guarantee its transmission.

In some cases like Metolong, the inventorying of ICH has informed the construction of Metolong Interpretation Center where the is an exhibition of some of the elements that were inventoried. This serves an edutainment institution helping to reinforce the safeguarding of intangible cultural heritage.

### Question 7.1.b

**To what extent do these inventories reflect the diversity of ICH present in your territory?**

Minimally

**Explain briefly, giving examples, how these inventories reflect the diversity of ICH. If you have answered 'Not at all' or 'Minimally', explain what obstacles you face in so doing.**

The current inventories only reflect the Intangible cultural heritage of Basotho who forms majority. There is currently no specific inventorying of the minorities intangible cultural heritage. The challenge has been limited funds.

## Question 7.2

**Do specialized inventories and/or inventories of various scopes also contribute to the safeguarding of ICH and reflect its diversity?**

YES

**Based on your response in section A.6 Inventories**

, explain how such specialized inventories and/or inventories of various scopes contribute to the safeguarding of ICH and reflect its diversity

The specialized inventories contributed in the safeguarding of intangible cultural heritage because they updated the existing ICH database and encouraged Department of Arts and Culture to engage communities in the identification of ICH.

## Question 7.3

**To what extent are existing inventories regularly updated, taking into account the current viability of the elements included therein?**

Partially

**Based on your response in section (f) and (l) of A.6 Inventories**

, explain the method(s) of updating the inventories, giving examples of how those take into account and reflect the current viability of the inventoried elements.

The Department of Arts and Culture trains communities on importance of documenting ICH inventories as they happen in their territories,. For instance, communities identify, document the elements practiced and staging of ICH practices. The bearers and practitioners form integral part of ICH safeguarding.

## Question 7.4.a

**To what extent is access to ICH inventories facilitated, while respecting customary practices governing access to specific elements of ICH?**

Partially

**Based on your response in section (o) of A.6 Inventories**

, explain briefly, giving examples, how this is accomplished.

At the moment about two of the elements that were inventoried in Matukeng are accessible online under the Southern African Region Intangible Cultural Heritage Platform (SAICH). However, most of the inventories are managed by Department of Arts and Culture and is accessible upon request.

Therefore one can say it is partially available. In the case of inventories of Menkhoaneng and Botha-Bothe there was a temporary exhibition that was done after inventorying of Intangible Cultural Heritage of that region. There has been a production of digital material produced for public access such as CD and Video and information material like calendars.

### Question 7.4.b

**To what extent are ICH inventories utilized to strengthen safeguarding?**

Largely

**Explain briefly, giving examples, how the ICH inventories are utilized to strengthen ICH safeguarding. If you have answered 'Not at all' or 'Minimally', please explain what obstacles you face in having them do so.**

The inventories contributed largely in the inclusion of courses related to intangible cultural heritage studies at the institutions of higher learning, The National University of Lesotho and Limkokwing University of Creative Technology. The increase of cultural school festivals emanates from support of the Ministry of Tourism, Environment and Culture to Cultural institutions such as Morija Museum and Archives. Participation of key stakeholders like media houses contribute in the safeguarding of the intangible cultural practices in risk of disappearing and and the correct use of Sesotho Language. The inventories safeguard encourage acceptance of Basotho attire for girls in the school cultural festivals across the country and in South Africa.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Partially

**Target for the next report:**

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The target decided to establish this target to improve inclusion of the education sector in the safeguarding of ICH. The involvement of the institutions of learning play important part in the research, documentation and safeguarding of ICH

To develop the strategy for updating inventories

To extend the inventories to include the minority cultures

## 8. Extent to which the inventorying process is inclusive, respects the diversity of ICH and its practitioners, and supports safeguarding by communities, groups and individuals concerned

**Guidance note** corresponding to indicator 8 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 8.1

**To what extent do communities, groups and relevant NGOs participate inclusively in inventorying, thus informing and strengthening their safeguarding efforts?**

Large

**Based on your response in section (p) of A.6 Inventories**

, explain briefly, giving examples, how this is accomplished.

The inventorying of Intangible Cultural Heritage is done by villagers. Prior to their engagement of inventorying, capacity building workshops are held to equip them with relevant skills to carry out the research. Inventorying is done to allow communities to take ownership on how their ICH should be inventoried, as they are the custodians and bearers for its transmission. It should be noted that these exercise is done as an effective strategy to ensure community participation in the implementation of the Convention by making them inventory their own ICH. As the 2003 UNESCO Convention emphasized the need for community participation through inventorying of their ICH. The Inventorying is done to safeguard, preserve and promote the ICH of Lesotho and this will be reflected in the country's ICH database.

For instance in the case of Thaba-Bosiu identification of fieldworkers was done in consultation with the area chiefs, local councilors of Thaba-Bosiu and members of the community. A public gathering was held where officials from the Department of Arts and Culture and National Coordinator gave a general overview about the objective of the meeting: the significance of inventorying the Intangible Cultural Heritage and the 2003 UNESCO Convention on Safeguarding ICH. Capacity building workshop was done for 18 participants comprising of 15 youths and 3 practitioners from 9 communities or villages who were trained as researchers on the UNESCO approved methodology of documenting ICH. They also carried out inventorying of ICH elements in 9 villages of Thaba-Bosiu. The inventorying was done over a period of 9 months by the trained researchers who were coming from Thaba-Bosiu.

### Question 8.2

**To what extent does the inventorying process in your country respect the diversity of ICH and its practitioners, including the practices and expressions of all sectors of society, all genders and all regions?**

Fully

**Based on your response in section (q) and (r) of A.6 Inventories**

, explain briefly what measures are taken to ensure respect for diversity of ICH and its practitioners as well as gender inclusiveness in the inventorying process.

As much as possible gender representation is always taken into consideration to ensure that none of the genders are compromised when working on any intangible cultural heritage related project. During the public gatherings the issue of inclusivity was strongly highlighted this therefore helped in selection of participants. Particular reference is of the composition of the National Intangible Cultural Heritage Committee members which is inclusive of representatives from ethnic groups, experts, and community members taking into consideration ethnicity and gender. Representation took consideration of including all members from different regions of Lesotho.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

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Satisfied

### Target for the next report:

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Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

This target is establish to enable communities participation in the identification, research and safeguarding of the intangible cultural heritage in their territories. It is important to include relevant stakeholders and communities in the safeguarding of ICH because they are the practitioners and bearers.

## 9. Extent to which research and documentation, including scientific, technical and artistic studies, contribute to safeguarding

**Guidance note** corresponding to indicator 9 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 9.1

**Are there any financial or other forms of support oriented towards safeguarding in one or more of the fields below? (please only include those in conformity with the [Ethical Principles](#)):**

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Research, scientific, technical and artistic studies

The Government of Lesotho provide technical support to research institutions supporting the initiatives of the Department of Arts and Culture such as Gem institute, Mantsopa Institute, Sesotho Media,

Limkokwing University of Creative University, Lesotho College of Education and Morija Museum and Archives.

Documentation and archiving

The government of Lesotho is financing documentation and archiving through financing the State Library and Archives. It is also financing Morija Museum and Archives through provision of subvention. The government is sponsoring students doing Library and Archives at diploma, degree at masters level.

## Question 9.2

**Is research on approaches towards, and the impacts of, safeguarding ICH in general and of specific elements (whether or not inscribed) encouraged and/or supported?**

YES

**Describe briefly the research conducted, in particular the impacts studied.**

The research safeguarding Basotho clans social practices, rituals, festive events and traditional craftsmanship in the ten district of Lesotho. The impacts includes establishment of Thaba -Bosiu Cultural Village, Through Morija Arts and cultural festival the school cultural festival and competitions were introduced.

## Question 9.3

**Do ICH practitioners and bearers participate in the management, implementation and dissemination of research findings and scientific, technical and artistic studies, and with their free, prior, sustained and informed consent?**

YES

**Describe briefly the nature of practitioners' and bearers' participation and how their consent is secured.**

The representatives of the Basotho clans, the traditional healers, cultural practitioners with skills traditional craftsmanship in pottery, arts and crafts. The Symposium was held between the Department of Arts and Culture and the Basotho Clans representatives took place at the Manthabiseng Convention Centre to verifying social practices. rituals and festive events.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The state established this target to safeguard the intangible cultural activities in risk of disappearing and to update the intangible Cultural resources database. The state realized that the target is essential for allowing participation of the relevant stakeholders in the safeguarding of intangible cultural heritage related to them as bearers and practitioners,

## 10.

**Extent to which research findings and documentation are accessible and are utilized to strengthen policy-making and improve safeguarding**

**Guidance note** corresponding to indicator 10 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 10.1

**Are documentation and research findings made accessible to communities, groups and individuals, while respecting customary practices governing access to specific aspects of ICH?**

Some

**Provide any additional details here.**

Documentation related to rituals of healing and indigenous knowledge systems are sacred. Therefore, it were not shared with the public.

### Question 10.2

**Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to strengthen policy-making across different sectors?**

High

**Provide any additional details here.**

The results of research, documentation, and scientific, technical and artistic studies on Intangible Cultural Heritage were utilized when reviewing the Lesotho 2005 national cultural policy. The results revealed the elements of ICH in need of safeguarding and protection. The initiation Bill was drafted to protect and safeguard the intangible cultural heritage related to Basotho initiation practice.

### Question 10.3

**Are the results of research, documentation, and scientific, technical and artistic studies on ICH utilized to improve safeguarding?**

High



Provide any additional details here.

The results of research,documentation,and scientific, technical and artistic studies on Intangible Cultural Heritage improve safeguarding because the Department of Arts and Culture learned that it is important to train staff members and stakeholders to safeguard Intangible cultural heritage in their areas of work. The results revealed that it is essential to identify intangible cultural heritage in need of urgent safeguarding in Lesotho.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The state establish this target to achieve safeguarding of intangible cultural heritage across the country. Research,documentation,and scientific, technical and artistic studies on Intangible Cultural Heritage are central to the safeguarding of ICH because they allow bearers of ICH and relevant stakeholders to participate in the process of ICH safeguarding.

To develop an online inventory for the intangible cultural heritage at the same time of ensuring full protection of the secrecy of those elements regarded sacred by Basotho

11.

Extent to which policies as well as legal and administrative measures in the field of culture reflect the diversity of ICH and the importance of its safeguarding and are implemented

Guidance note corresponding to indicator 11 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 11.1

Have cultural policies and/or legal and administrative measures been established (or revised) and implemented that incorporate ICH and its safeguarding and reflect its diversity?

YES

Tab 1

**It is a**

Cultural policy

Legal measure

**Name of the policy/measure**

National Arts Culture and Heritage Policy (draft)

**Established**

04-10-2005

**Revised**

10-08-2019

**Is the policy/measure being implemented?**

YES

**Brief description**

It is committed to safeguarding and promoting cultural, natural, artistic and linguistic heritage for a revitalized nationhood, pride, social cohesion, and patriotism for sustainable economic development. Lesotho has a unique cultural heritage that constitutes the source of identity and cohesion of communities. The cultural heritage of Lesotho is diverse but highly fragile. Cultural heritage reflects and shapes values, beliefs, and aspirations, thereby defining people's national identity. Implementation of this policy will transform societal attitudes and institutional perceptions on efforts towards appreciation and significance of the following areas; creative cultural industries, tangible and intangible cultural heritage, indigenous knowledge systems and initiation. It outlines specific actions that address challenges facing the arts, culture and heritage sector while also taking into consideration contemporary legislative, economic and social interventions.

**Tab 2****It is a**

Legal measure

**Name of the policy/measure**

Protection and Administration of Custom at Initiation Schools Bill 2022

**Established**

04-10-2022

**Revised**

15-12-2010

**Is the policy/measure being implemented?**

YES

**Brief description**

The Act provide for the protection and administration of the customs at Initiation Schools with a view to protect, preserve and enhance the use and respect for the values enshrined in initiation custom as a cultural heritage

Teach customary values such as respect, discipline, patriotism on Basotho for the benefit of the present and future generations

Prevent criminal and other unacceptable activities perpetrated under the disguise of initiation custom or related customary practices. So as to ensure full protection of the secrecy of this sacred Basotho`s custom. The Act establishes initiation schools tribunal which shall be the final body to dispose of disputes pertaining to initiation custom or related matters It ousts jurisdictions of ordinary courts of law subject to the powers of review vested in the high court of Lesotho under constitution of Lesotho 1993

The Act provides qualifications for the major role players in the initiation process including owners of initiation schools, traditional doctors who protect the schools and principal instructors

**Tab 3**

**It is a**

Cultural policy

**Name of the policy/measure**

Heritage Resources Act 2011

**Established**

16-12-2011

**Revised**

**Is the policy/measure being implemented?**

YES

**Brief description**

An act to make provision for preservation, protection and management of the heritage of Lesotho and for the establishment of heritage council and for connected purposes.

'Living Heritage" means the intangible aspects of inherited culture and cultural tradition, oral history, performance, ritual, popular memory, skill and technique, indigenous knowledge or approach to nature, society and social relationships

**Tab 4**

**It is a**

Legal measure

**Name of the policy/measure**

Curriculum and Assessment Policy Education for Individual and Social Development

**Established**

12-06-2008

**Revised**

**Is the policy/measure being implemented?**

YES

**Brief description**

Language Policy:

The framework recognize the pluralism of the Basotho Nation and the existence of other languages besides the two official languages of Sesotho and English. In that regard, the framework boldly asserts that the mother tongue will be used as a medium of instruction up to class 3 (resource permitting ), while English will be taught as a subject in this and other levels. It goes further to indicate that sign language shall form part of the new language policy

## Tab 5

**It is a**

Legal measure

**Name of the policy/measure**

Copyright Order 1989

**Established**

20-12-1989

**Revised**

**Is the policy/measure being implemented?**

YES

**Brief description**

To make provision for copyright of literary, artistic and scientific works, to safeguard expressions of traditional and ,cultural productions and for connected purposes.

## Tab 6

**It is a**

Legal measure

**Name of the policy/measure**

Constitution of Lesotho

**Established**

02-06-1993

**Revised**

**Is the policy/measure being implemented?**

YES

**Brief description**

Section 35 Lesotho shall endeavor to ensure that every citizen has an opportunity to freely participate in the cultural life of the community and to share in benefits of scientific advancement and its application.

Lesotho shall adopt policies designed to protect the interests of any citizen in any scientific literary or artistic production of which he is the author.

Section (36) Protection of the environment Lesotho shall adopt policies designed to protect and enhance natural and cultural environment of Lesotho for the benefit of both present and future generations and shall endeavor to assure to all citizens a sound and safe environment adequate for their health and well being

## Tab 7

**It is a**

**Name of the policy/measure**

Environment Act 2008

**Established**

**Revised**

**Is the policy/measure being implemented?**

**Brief description**

Act to make provision for the protection and management of the environment and conservation and sustainable utilization of natural resources of Lesotho and for connected matters.

To use and conserve the environment and natural resources of the Basotho Nation for the benefit

of both present and future generations, taking into account the rate of population growth and the productivity of available resources.

### Question 11.2

**Have national or sub-national strategies and/or action plans for ICH safeguarding been established (or revised) and implemented?**

YES

**Describe briefly the strategies and/or action plans and how they contribute towards safeguarding ICH.**

To develop and implement sensitisation programs on protection and sustainable use of cultural, natural and environmental resources.

To harmonise customary and civil laws

- To collaborate with NGOs, civil society and communities to ensure that women's and men's roles in cultural life are equally encouraged, valued and visible.

To develop programs intended to promote appreciation and recognition of cultural diversity in Lesotho.

- To encourage inter-ministerial co-operation and public-private partnership to avoid overlaps and duplication of roles to ensure cost effectiveness and compliance.

- To partner with external development partners, private sector and other stakeholders for product and infrastructural development.

- To mobilise relevant parties to contribute towards safeguarding Lesotho's culture, tangible, indigenous knowledge systems as well intangible cultural heritage for posterity;

- Improve public awareness on the importance of culture and heritage resources.

**Are there plans designed for safeguarding specific elements (whether or not inscribed on the Lists of the 2003 Convention)?**

If yes, provide details.

### Question 11.3

**Is public financial and/or technical support for the safeguarding of ICH elements (whether or not inscribed on the Lists of the 2003 Convention) provided on an equitable basis in relation to the support given to culture and heritage as a whole?**

YES

**Describe briefly, giving examples, the nature of the support provided and how equity is ensured.**

The Department of Arts and Culture under its annual budget has allocation of budget geared towards the safeguarding of intangible cultural heritage working together with associations.

For instance, women empowerment programmes (Pitiki)

Morija Arts and Cultural Festival

Moafrika FM Cultural Festival

Moshoeshoe Heritage Walk

Lebandla le Baphuthi Festival

Kings Birthday celebration  
Moshoeshoe's Day Celebration  
Choral music awards  
Gospel awards  
Initiation activities

**Do these forms of support prioritize ICH in need of urgent safeguarding?**

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YES

**Please explain how this is done or, if not, why this is the case.**

Lesotho is still in the process of developing a detailed Intangible Cultural Heritage inventory therefore consideration to prioritize elements in need of safeguarding it is done. This is why during capacity building initiatives priority was given to the National Intangible Cultural Heritage Committee for them to understand why elements in need of safeguarding needs to be prioritized.

#### Question 11.4

**Are cultural policies and/or legal and administrative measures that incorporate ICH and its safeguarding informed by the active participation of communities, groups and individuals?**

---

Some

**Explain briefly, giving examples, how these policies and/or measures are informed by the active participation of communities, groups and individuals.**

The Department of Culture together with the consultant start by mapping up potential stakeholders, then convene a meeting, then followed by public consultations and also strive to address the issue of the cultural diversity. However in most cases there are challenges of budgets which hinders full participation of the general public

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

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Satisfied

**Target for the next report:**

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Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

To develop implementation strategies under the Arts Culture and heritage Policy 2019 (Draft) that will respond to

## 12.

**Extent to which policies as well as legal and administrative measures in the field of education reflect the diversity of ICH and the importance of its safeguarding and are implemented**

**Guidance note** corresponding to indicator 12 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 12.1

**Have policies and/or legal and administrative measures for education been established (or revised) and implemented to ensure recognition of, respect for and enhancement of intangible cultural heritage?**

YES

#### Tab 1

**It is a**

Education policy

**Name of the policy/measure**

Curriculum and Assessment Policy of 2009.

**Established**

2009

**Revised**

**Is the policy/measure being implemented?**

YES

**Brief description**

Lesotho views education as the cornerstone to achieve social justice, economic freedom and environmental adaptation. Therefore, Lesotho education aims to nurture children's humanity and improve diverse opportunities for learning and targets the creativity and technical skills development system. According the curriculum Basotho culture is a rich legacy from which education should learn a great deal while cautiously using what is of value from other cultures to supplement and complement where necessary. This fact must therefore be reflected in school curricula and policies.

### Question 12.2



**Have policies and/or legal and administrative measures for education been established (or revised) and implemented to strengthen transmission and practice of ICH?**

---

YES

## Tab 1

**It is a**

Education policy

Legal measure

Administrative measure

**Name of the policy/measure**

Lesotho Inclusive Education Policy

**Established**

2019

**Revised**

**Is the policy/measure being implemented?**

YES

**Brief description**

The policy framework aims to ensure that the educational rights of children with disabilities are fully upheld. As part of this policy, sign language has been included as one of the languages of instruction in schools. This measure seeks to provide equal access to education for all children, regardless of their disabilities, and promote a more inclusive learning environment.

## Question 12.3

**Have policies and/or legal and administrative measures for education been established (or revised) and implemented that promote mother tongue instruction and multilingual education?**

---

YES

## Tab 1

**It is a**

Education policy

Legal measure

Administrative measure

**Name of the policy/measure**

The Lesotho Curriculum and Assessment Policy

**Established**

2009

**Revised**

**Is the policy/measure being implemented?**

YES

**Brief description**

The Constitution of Lesotho recognizes Sesotho and English as the two official languages. However, it also acknowledges that there are other languages besides Sesotho and English. As such, the policy will be to use the mother tongue as a medium of instruction up to class 3, while English will be taught as a subject at all levels. Starting from grade 4, English will begin to be used as a medium of instruction and will also be taught as a subject. The new Language policy is designed to ensure that English does not serve as an obstacle to further learning and success. Additionally, the policy recognizes the significant role of sign language in facilitating effective communication and learning processes. Hence, sign language will be an integral part of the new language policy.

**Baseline and target**

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The state decided to establish this policy to ensure that the mother tongue languages are safeguarded for present and future generations. The state intends to collaborate with the Ministry of Education to safeguard the mother tongue languages as vehicles of intangible cultural heritage.

**Extent to which policies as well as legal and administrative measures in fields other than culture and education reflect the diversity of ICH and the importance of its safeguarding and are implemented**

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**Guidance note** corresponding to indicator 13 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 13.1

**Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in development plans, policies and programmes?**

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YES

**Provide additional explanation, indicating the sector involved.**

The government ministries and other developmental agencies involve communities in the development plans and the identification of intangible cultural heritage in need of safeguarding is a prerequisite. The Ministry of Public Works, Local Government and the Lesotho Highlands Water Project conduct social impact assessments to manage the project's social effects. For instance, the Lesotho Highlands Water Project engaged communities living around the Polihali Dam construction area to identify and document the intangible cultural heritage of people living around the dam.

### Question 13.2

**Have policies or legal and administrative measures for inclusive social development and environmental sustainability been established or revised to give consideration to ICH and its safeguarding?**

---

YES

**In which of the following themes, policies and/or legal administrative measures have been established or revised?**

Food security

The Lesotho Food and Nutrition Policy, 2016 recommends safeguarding skills of making traditional cuisine as part of the essential diet for good nutrition. The Lesotho Environment Policy 2008 encourages a sustainable environment by safeguarding natural heritage for the present and posterity. The natural heritage resources are essential for traditional craftsmanship, social practices, rituals and festive event.

Health care

The ICH related to the skills in healing is part of healing systems in the country. The Ministry of Health conducts outreach programs with the bearers and practitioners to discuss appropriate skills to perform ICH practices related to healing involving minor operations in the body.

Gender equality

The National Heritage Resource Act 2008 recommends documentation of ICH related to the cultural heritage sites in Lesotho.

Access to clean and safe water, and sustainable water use

Water is an integral part of ICH related to social practices and festive events. The Lesotho Environment Policy recommends safeguarding of wetlands as a source of clean water for all people.

Knowledge and practices concerning nature and the universe

The Ministry of Communications Science and Technology formulated the Research and Innovation Policy including the skills of the indigenous knowledge systems of farming, healing and knowledge and practices concerning nature and the universe and weather predictions.

Climate change

The effects of climate change affect all sectors of economic growth and governmental policies in every government ministry recommend new strategies for fighting the causes of climate change. The Reviewed Lesotho Cultural Policy 2005 recommends safeguarding biodiversity essential for preserving skills in traditional craftsmanship

Others

The modification of culture is affecting urban areas and the Sesotho Academy in partnership with the Departments of Arts and Culture is safeguarding ICH related to oral traditions and expressions, including language as a vehicle for the intangible cultural heritage.

### Question 13.3

**Have policies and/or legal and administrative measures that respond to situations of natural disaster or armed conflict been established or revised to include the ICH affected and recognize its importance for the resilience of the affected populations?**

No

Provide any additional details

### Question 13.4

**Have policies and/or legal and administrative measures for inclusive economic development been established that consider ICH and its safeguarding?**

YES

**In which of the following themes, policies and/or legal administrative measures have been established or revised?**

Income generation and sustainable livelihoods

The National Strategic Development Plan III recognizes the intangible cultural heritage related to performing arts, and traditional craftsmanship as part of the essential creative industries in need of safeguarding for the promotion of economic growth.

Productive employment and decent work

The skill to produce intangible cultural heritage related to performing arts, traditional craftsmanship and oral traditions and expressions, including language as a vehicle of the intangible cultural heritage plays a significant role in job creation in sectors such as music, literary works and crafts centres.

Impact of tourism on ICH safeguarding

Cultural tourism relies on safeguarding intangible cultural heritage because visitors go to cultural tourism destinations to experience the culture of the host nation which is reflected by the entertainment related to performing arts. The visitors buy souvenirs from the country they are visiting and traditional objects are packaged as souvenirs for tourists.

Others

The safeguarding of skills in making intangible cultural heritage products is essential for promoting national unity and identity because national symbols like traditional attire rely on the skills of traditional craftsmanship and performing arts.

## Question 13.5

Have favourable financial or fiscal measures or incentives been established or revised to facilitate and/or encourage the practice and transmission of ICH?

YES

Do they ensure the availability of natural and other resources required for the practice of ICH ?

Yes

If yes, explain how measures or incentives ensure the availability of natural and other resources required for the practice of ICH.

The state is in the process of incorporating the private sector to contribute to the development of the Lesotho cultural sector. The state supports through subventions and technical support the initiatives of communities and associations involved in safeguarding intangible cultural heritage.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Largely

Target for the next report:

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target is essential for safeguarding intangible cultural heritage for economic growth and poverty eradication in the Kingdom of Lesotho. The establishment of this target is important for improving intangible cultural heritage as a vehicle for job creation.

## 14.

Extent to which policies as well as legal and administrative measures respect customary rights, practices and expressions, particularly as regards the practice and transmission of ICH

Guidance note corresponding to indicator 14 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

## Question 14.1

**Are forms of legal protection, such as intellectual property rights and privacy rights, available to communities, groups and individuals when their ICH is exploited by others for commercial or other purposes?**

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YES

**Provide any details with regard to (a) intellectual property rights and (b) privacy rights.**

The Lesotho Copyright Society of Authors and Artists (LESCOSAA) was established by the Copyright Order 1989 to protect the interests of authors, artists and performers who registered as its members. The society is responsible for the collection and distribution of royalties and other remuneration accruing and due to its members in respect of their rights. The society promotes and protects music and sound recording, film and audio-visual works, print and publishing, and dramatic, and theatrical works on behalf of authors, artists and performers.

## Question 14.2

**Do policies and/or legal and administrative measures recognize the importance of protecting the customary rights of communities and groups to land, sea and forest ecosystems necessary for the practice and transmission of ICH?**

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YES

**Explain briefly, giving examples, how policies and/or legal and administrative measures recognize this.**

The Environment Act, of 2008 stipulates that it is essential to protect cultural heritage sites and intangible cultural heritage related to them. It stated that the Environmental Impact Assessment and Social Impact assessments are prerequisites before carrying of any development project.

## Question 14.3

**Do policies and/or legal and administrative measures recognize expressions, practices and representations of intangible cultural heritage that contribute to peaceful conflict prevention and resolution?**

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YES

**Explain briefly, giving examples, how policies and/or legal and administrative measures recognize these.**

The reviewed Arts Heritage and Cultural policy 2019 recommends respect for customs and traditions. It also endeavors to create a favorable environment that guarantees protection of Lesotho's cultural heritage for nation building, social cohesion and patriotism; economic growth and poverty eradication, as well as harmonious international relations.

The Protection and Administration of Custom at Initiation School Bill 2022 provides for the protection and administration of the customs at initiation schools with a view of preserving and enhancing the use and respect for the values enshrined in such cultural heritage and building up customary values such as respect, discipline, patriotism, on Basotho, for the benefit of present and

future generations. It also seeks to ensure full protection of the secrecy of this sacred Basotho's custom.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

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Not satisfied

### Target for the next report:

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Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The target is essential for protecting bearers and practitioners of intangible cultural heritage from piracy and abuse in the market. The target encourages the protection of the skills in making intangible cultural property and safeguarding ICH elements by legal frameworks and policies.

To review the Copyright Order 1989 in order to address the current challenges of exploitation of the intellectual property rights and privacy rights of Basotho communities, groups and individuals when their ICH

To enact and implement the Protection and Administration of Custom at Initiation School Bill 2022

To develop the implementation strategies of the Arts, Heritage and Cultural Policy of Lesotho in order to address the threats and provide clear actionable interventions.

## 15.

**Extent to which the importance of ICH and its safeguarding in society is recognized, both by the communities, groups and individuals concerned and by the society at large**

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**Guidance note** corresponding to indicator 15 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 15.1

**Do communities, groups and individuals use their ICH for well-being, including in the context of sustainable development programmes?**

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YES

**Describe briefly, giving examples, how they do so.**

Communities living around the developed tourism destinations are selling their ICH in the destinations. The ICH such as grass brooms, mats, baskets, pottery, and beadwork are sold in the local market and online. The Departments of Arts and Culture and the Department of Environment in the Ministry of Environment and Forestry are holding campaigns to teach communities the importance of the sustainable cultural and natural sectors for the preservation of essential environmental resources for safeguarding traditional craftsmanship, performing arts and knowledge and practices concerning nature and the universe.

### Question 15.2

**Do communities, groups and individuals use their ICH for dialogue promoting mutual respect, conflict resolution and peace-building?**

YES

**Describe briefly, giving examples, how they use their ICH for one or more of these purposes.**

The community groups involved in ICH related to Initiation, traditional healing and performing arts hold separate meetings, and workshops funded by the government, World Vision, UNESCO and UNICEF to discuss ICH safeguarding practices affecting the welfare of all citizens and, the rights of children under eighteen years.

### Question 15.3

**Do development interventions recognize the importance of ICH in society?**

YES

**If so, how do development interventions recognize the importance of ICH?**

As a source of identity and continuity

The intangible cultural heritage is marked as a symbol of national unity and the development planners have to conduct Environmental Impact Assessments and Social Impact Assessments to protect ICH in the identified developmental areas. The development planners are mandated to include communities in the feasibility studies to safeguard social interests including intangible cultural heritage.

As a source of knowledge and skills

The identification of intangible cultural heritage related to knowledge and practices concerning nature is conducted by the communities as the bearers and practitioners during the undertaking of development project feasibility studies.

As a resource to enable sustainable development

The intangible cultural heritage is protected during mining prospecting because mining activities destroy biodiversity essential for maintaining knowledge of skill to make ICH property.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.



## Extent to which the current indicator is met:

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Satisfied

## Target for the next report:

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Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The target is established because it is essential to ensure the safeguarding of the intangible cultural heritage in the territories marked for developmental projects. The inclusion of the Intangible cultural heritage bearers and practitioners in the project development planning, implementation, evaluation and monitoring is a prerequisite for the safeguarding of ICH.

## 16.

**Extent to which the importance of safeguarding ICH is recognized through inclusive plans and programmes that foster self-respect and mutual respect.**

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**Guidance note** corresponding to indicator 16 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 16.1

**Are ICH safeguarding plans and programmes inclusive of all sectors and strata of society, including:**

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Indigenous peoples

The indigenous people are allowed to practice and safeguard their intangible cultural heritage. Each clan forming the Basotho nation has its intangible cultural heritage. The constitution of Lesotho states the importance of allowing indigenous people to practice their culture.

Groups with different ethnic identities

The groups with different ethnic identities such as the Baphuthi, Xhosas speaking groups and Matebele are free to identify, practice, and safeguard their Intangible cultural heritage. The constitution of Lesotho protects their rights to practice their culture, however, it is essential to recognize their languages as the official languages. The education language policy is the only legal framework allowing the teaching of the students in their mother tongue from grade one to four.

Migrants, immigrants and refugees

The migrants, immigrants and refugees freely practice their intangible Cultural heritage and their skills in making their ICH property and culinary dishes. They practice their ICH related to social practices and festive events. The constitution of Lesotho protects the rights of all people in the country and recognizes their intangible cultural heritage. They have the right to practice their ICH related to religion and culture

People of different ages

People of different ages practice ICH without discrimination. The constitution of Lesotho stipulates that all people should experience their intangible cultural practices without any hindrance.

People of different genders

The cultural policy stipulates that different gender groups participate in the safeguarding of intangible cultural heritage.

Persons with disabilities

The Department of Social Development supported the incorporation of people with disabilities to engage in safeguarding traditional craftsmanship in its vocational schools Ithuseng and Itjareng.

Members of vulnerable groups

The vulnerable groups are incorporated in the training on safeguarding ICH related to traditional craftsmanship and performing arts.

Others

The Parliament of Lesotho prepares for passing the Initiation Act to safeguard the initiation practice as an essential practice in transmitting traditional knowledge and skills for people of all genders.

## Question 16.2

**Do safeguarding plans and programmes for ICH in general and/or for specific elements of ICH (whether or not inscribed on the Lists of the 2003 Convention) foster self-respect within and mutual respect between communities, groups and individuals?**

YES

**Explain briefly how they foster self-respect within and mutual respect between communities, groups and individuals, providing examples.**

The plans and programmes acknowledge the importance of ICH in the Basotho nation's unity. They foster respect and secrecy of ICH practices. The bearers' and practitioners' opinions before resuming development projects. The current Language Policy and Arts and Heritage Policy fully support cultural diversity.

The implementation strategies will further enforce exclusivity.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The target is essential for incorporating communities in the national development planning to avoid the destruction of ICH.

## Extent to which communities, groups and individuals participate widely in raising awareness about the importance of ICH and its safeguarding

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**Guidance note** corresponding to indicator 17 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 17.1

**Do awareness-raising actions reflect the widest possible and inclusive participation of the concerned communities, groups and individuals?**

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YES

**Describe briefly, giving examples, how participation is ensured. If it is not, please explain why.**

The Department of Arts and Culture works with chiefs, community forums, local government, community councils, bearers and practitioners, private and national media houses and relevant stakeholders to discuss issues related to ICH safeguarding.

Further more the Lesotho Broadcasting Services have edu-tainment programmes for instance 'Tseba ka Lesotho' A which is documentary series about Lesotho and all she has to offer from tourism, culture and language. <https://lnbs.gov.ls/tv-lesotho> apart from that the Department of Arts and Culture is always invited on national television and radios to propagate the intangible cultural heritage related issues.

Newspapers <https://sundayexpress.co.ls/min-of-tourism-staff-gets-heritage-training/>

<https://www.youtube.com/watch?v=b6QcihZzNk4>

<https://www.unesco->

[vlaanderen.be/media/2770/download/Flandersfr0atfr0UNESCO.pdf?v=1&inline=1](https://www.unesco-vlaanderen.be/media/2770/download/Flandersfr0atfr0UNESCO.pdf?v=1&inline=1)

awareness raising partnering with Lesotho history teachers association during the celebration of history day

partnering with Sesotho Academy during the celebration of Mother Tongue

### Question 17.2

**Do awareness-raising activities concerning specific elements of intangible cultural heritage secure free, prior, sustained and informed consent of the concerned communities, groups and individuals?**

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YES

**Describe briefly, giving examples, how their consent is secured.**

The arrangements for outreach programs and awareness-raising activities involve requesting agenda- meeting discussions.

### Question 17.3

**Are there mechanisms in place that duly protect the rights of communities, groups and individuals, and their moral and material interests during awareness raising activities about their ICH?**

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YES

**Explain briefly, giving examples, how these mechanisms protect the rights of communities, groups and individuals and their moral and material interests during awareness raising activities.**

The mandate of village chiefs and community leaders is to ensure the rights of communities are respected when it comes to research and participation in any form of interview, meeting and participation in outreach programs. Therefore, one needs to make an appointment letter entailing the safeguarding methods. Communities are allowed to participate or recuse themselves from the awareness-raising campaigns. Money or any incentives are not allowed to bribe communities to provide information.

#### **Question 17.4**

**Are there mechanisms in place that facilitate the active engagement of youth in awareness-raising activities?**

YES

**Describe briefly, giving examples, what mechanisms exist to facilitate their active engagement. If 'no', please explain why not.**

The awareness-raising activities allow the participation of youth from all walks of life to participate without discrimination. For instance, youth living with disabilities, youth with formal and informal training form part of discussions on ICH safeguarding in their territories.

**Are youth engaged in collecting and disseminating information about the intangible cultural heritage of their communities or groups?**

YES

**Describe briefly how young people are engaged, giving examples.**

Youth with skills in making ICH traditional craftsmanship, performing arts, oral traditions and expressions, including language as a vehicle of the intangible cultural heritage take part in national celebrations, exhibitions and competitions. They are invited to workshops to sensitize attendees about the need to safeguard the intangible cultural heritage.

#### **Question 17.5**

**Do communities, groups and individuals use information and communication technologies or any other form of media, in particular new media, for raising awareness of the importance of ICH and its safeguarding?**

YES

**Explain briefly, giving examples, which ICTs and media are used for awareness raising and how they are used.**

Communities are trained to use record interviews and record data on computers and tablets.

### **Baseline and target**

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

#### Extent to which the current indicator is met:

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Not satisfied

#### Target for the next report:

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Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The target is established a strategy to work together with related Government Departments, NGOs, Youth Clubs, people with disabilities associations and interested institutions to include them to participate in the safeguarding of ICH as an essential way of transmitting ICH to the next generations.

## 18.

### Extent to which media are involved in raising awareness about the importance of ICH and its safeguarding and in promoting understanding and mutual respect

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**Guidance note** corresponding to indicator 18 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

#### Question 18.1

##### Does media coverage:

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Raise awareness of the importance of ICH and its safeguarding?

The Lesotho TV, Radio Lesotho, private radio stations, newspapers, billboards and social media raise awareness campaigns in safeguarding ICH.

Promote mutual respect among communities, groups and individuals?

The media hold interviews with relevant bearers and practitioners of ICH. Media give ICH practitioners free air space to warn people about the importance of ICH.

#### Question 18.2

### Do various ICH stakeholders and media organizations jointly establish and implement specific cooperation activities or programmes concerning ICH, including capacity-building activities?

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YES

**Describe, using examples, such joint cooperation activities or programmes.**

The ICH stakeholders and media organizations are jointly established and implement specific cooperation of ICH. For instance, state television and radios, privately owned radio stations have programs encouraging safeguarding the oral traditions, expressions, language as a vehicle of ICH, traditional craftsmanship, performing arts, social practices, rituals and festive events and knowledge and practices concerning nature. Additionally, they organized festive events celebrating cultural days.

**Describe in particular any capacity-building activities in this area, with examples.**

The Ministry of Communication and Technology support the initiatives with the technical and financial. For Instance, Radio Lesotho supports Releta Thojane radio supporters and hold an annual celebration together

### Question 18.3

**Media programming on ICH:**

Is inclusive

The media provides the ability for bearers and practitioners to join discussions on methods essential for safeguarding ICH without discrimination. Everyone is allowed to participate in the discussions.

Utilizes language(s) of the communities and groups concerned

The communities are free to participate in two official Languages Sesotho and English. However, there is a need to include IsiPhuthi, iSizulu and IsiXhoZa languages in the media broadcasting.

Addresses different target groups

The Baphuthi, Matebele and Xhosa ethnic groups. tribe

### Question 18.4

**Is media coverage of intangible cultural heritage and its safeguarding in line with the concepts and terminology of the Convention?**

High

**Provide any additional explanation.**

There is a need to recognize Minority Ethnic groups' Languages by media platforms.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Satisfied

**Target for the next report:**

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The target is essential for including all forms of media to transmit messages encouraging ICH safeguarding, to all citizens using local communities' mother tongue language as stipulated by the convention.

## 19.

**Extent to which public information measures raise awareness about the importance of ICH and its safeguarding and promote understanding and mutual respect.**

**Guidance note** corresponding to indicator 19 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 19.1

**Do policies and programmes publicly acknowledge the practitioners and bearers of ICH on an inclusive basis?**

YES

**Describe briefly, giving examples, how policies and programmes do this.**

The reviewed National Cultural policy acknowledges the practitioners and bearers of ICH and their diverse areas of skill. It recommends their participation in safeguarding ICH.

**Describe in particular measures to ensure that they do so inclusively.**

The Departments of Arts and Culture have an updated database showing the names of bearers and practitioners, the skill-making ICH they have, their locations and call numbers.

### Question 19.2

**Are public events organized that concern ICH, its importance and safeguarding, as well as the Convention?**

YES

**Are these events organized for:**

General public

### Question 19.3

**Are programmes for promotion and dissemination of good safeguarding practices encouraged and supported?**

YES

Explain briefly, giving examples, how such programmes are encouraged and supported.

The Department of Arts and Culture financial support programmes for the promotion and dissemination of good safeguarding practices. It supports workshop training and initiatives of institutions of higher learning and stakeholders in support of ICH safeguarding.

#### Question 19.4

Does public information on ICH promote mutual respect and appreciation within and between communities and groups?

YES

Explain briefly, using examples, how public information on ICH promotes this.

The information collection involves good ethics, encouraging respecting the secrecy of ICH and avoiding, misinterpretation of information related to ICH safeguarding findings.

#### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Not satisfied

Target for the next report:

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

The target is essential for enhancing the respect of communities, bearers and practitioners when safeguarding intangible cultural heritage.

#### 20.

Extent to which programmes raising awareness of ICH respect the relevant ethical principles

Guidance note corresponding to indicator 20 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

#### Question 20.1

Are the [Ethical Principles](#) for Safeguarding Intangible Cultural Heritage respected in awareness-raising activities?



YES

**Describe briefly, giving examples, how the Ethical Principles are respected in awareness-raising activities.**

Letters requesting agenda meetings and approval to hold ICH safeguarding training and meetings are sent to relevant authorities and the communities are informed of the issue of discussion in advance to allow their full participation in the discussions. The secrecy of the ICH is not revealed to the public. The opinions of the communities and bearers and practitioners are respected and are kept a secret.

## Question 20.2

**Are ethical principles, as embodied in relevant professional codes or standards, respected in awareness-raising activities?**

YES

**Describe briefly how professional codes and standards are respected in awareness-raising activities.**

The research methods in the code of ethics are followed through the whole process of safeguarding.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Not satisfied

**Target for the next report:**

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The target is established to enhance the engagement of good research methods when conducting the process of ICH safeguarding. The communities, the bearers and practitioners are not supposed to be forced to attend the safeguarding processes. The ICH practices are not staged, but communities need to record them as they are practiced where they live. They are supposed to document themselves following the recommendations of the convention.

## 21.

**Extent to which engagement for safeguarding ICH is enhanced among stakeholders**

**Guidance note** corresponding to indicator 21 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 21.1

**Do communities, groups and individuals participate on an inclusive basis, and to the widest possible extent, in the safeguarding of ICH in general or specific elements, (whether or not inscribed on the Lists of the 2003 Convention)?**

High

**Describe briefly, giving examples, how community, group and individual participation is secured.**

They are given are allowed to participate freely without discrimination. The Departments allowed the participation of the relevant stakeholders. The safeguarding workshops are done in the ten districts of Lesotho to allow inclusive participation covering the whole country.

**Describe in particular measures to ensure that this is inclusive.**

The engagement of the assistant district officers, media platforms, community forums and relevant stakeholders in the dissemination of ICH safeguarding enhances inclusiveness. The financial and technical support from the state allows an opportunity to hold many ICH safeguarding trainings across the country.

### Question 21.2

**Do NGOs and other civil society actors participate in the safeguarding of ICH in general and of specific elements of ICH (whether or not inscribed)?**

High

**Explain briefly, giving examples, how NGO and civil society participation in ICH safeguarding is ensured.**

The community forums and relevant societies are affiliated with the NGOs and civil societies promoting ICH safeguarding and this enables the participation of the community forums and civil society association in the processes of ICH safeguarding.

### Question 21.3

**Do private sector entities participate in the safeguarding of ICH, and of specific elements of ICH (whether or not inscribed), while respecting the [Ethical Principles](#) of Safeguarding of ICH?**

High

**Describe private sector participation in ICH safeguarding briefly, giving examples, and explain how the Ethical Principles are respected.**

The financial institutions are supporting activities safeguarding ICH.

**Baseline and target**

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

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Not satisfied

**Target for the next report:**

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Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The target is established to allow the inclusion of the relevant stakeholders in the safeguarding of ICH.

## 22.

**Extent to which civil society contributes to monitoring of ICH safeguarding**

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**Guidance note** corresponding to indicator 22 of the Overall Results Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 22.1

**Does an enabling environment exist for communities, groups and individuals to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?**

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YES

**Describe briefly, giving examples, how communities, groups and individuals can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

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Through identifying ICH, documenting ICH, researching ICH, preserving ICH, promoting ICH and transmitting ICH through formal, and non-formal education. Additionally, through revitalizing various aspects of ICH.

### Question 22.2

**Does an enabling environment exist for NGOs and other civil society bodies to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?**

---

YES

**Describe briefly, giving examples, how NGOs and other civil society bodies can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

They can monitor and undertake scientific, technical and artistic studies through research studies, documentation and transmitting ICH safeguarding awareness-raising campaigns as well as usage of sustainable ICH safeguarding techniques. Moreover, they can provide financial and technical for the promotion of ICH safeguarding.

### Question 22.3

**Does an enabling environment exist for scholars, experts, research institutions and centres of expertise to monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures?**

YES

**Describe briefly, giving examples, how scholars, experts, research institutions and centres of expertise can monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures.**

They conduct ICH safeguarding following the ethical principles emphasizing the role and status of communities, groups and individuals.

### Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

**Extent to which the current indicator is met:**

Not satisfied

**State Party-established target**

Not satisfied

**Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:**

The target is established to create a conducive environment for experts, researchers, scholars, communities and relevant stakeholders in the process of safeguarding ICH.

### 23.

**Number and geographic distribution of NGOs, public and private bodies, and private persons involved by the Committee in an advisory or consultative capacity (this indicator is monitored and reported by the Secretariat at the global level)**

**Guidance note** corresponding to indicator 23 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

## 24.

### Percentage of States Parties actively engaged with other States Parties in cooperation for safeguarding

**Guidance note** corresponding to indicator 24 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

#### Question 24.1

**Is there cooperation to implement safeguarding measures for ICH in general at:**

Regional level

Through Southern African Intangible Cultural Heritage Platform (SAICH)

UNESCO Zimbabwe Regional Office (ROSA)

PROMOTING NETWORKING ON INTANGIBLE CULTURAL HERITAGE AMONG HIGHER EDUCATION INSTITUTIONS IN SOUTHERN AFRICA: Survey ON INTANGIBLE CULTURAL HERITAGE IN SOUTHERN AFRICAN

UNIVERSITIES (SAU-ICH SURVEY)

International level

UNESCO International Financial Assistance

#### Question 24.2

**Is there cooperation to implement safeguarding measures for specific elements of ICH, in particular those in danger, those present in the territories of more than one State, and cross-border elements at:**

#### Question 24.3

**Are information and experience about ICH and its safeguarding, including good safeguarding practices, exchanged with other States Parties?**

YES

**Explain briefly, using examples, how such exchanges operate, their purpose(s) and outcome(s).**

Through the Southern African Intangible Cultural Heritage Platform (SAICH) we were able to domesticate the 2003 ICH Convention by translating it into selected languages that are widely spoken in the seven participating countries; in the case of Lesotho it was translated to SiPhuthi

Capacity building: Training (ToT) in elaboration of safeguarding plans (SAFE) while also addressing issues of gender equality and ethics; and  
Analyse the context and challenges as well as revitalizing the National Intangible Cultural Heritage Committees of the participating countries

#### Question 24.4

**Have you ever shared documentation concerning an element of ICH present on the territory of another State Party with it?**

NO

Describe any relevant case(s), naming the element and the other State(s) Party(ies) involved.

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

Extent to which the current indicator is met:

Partially

Target for the next report:

Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:

Lesotho as part of the Southern African intangible cultural heritage platform member intends to participate in multiple nominations of seven-day brew skill in making traditional beer (ho ritela joala ba sesotho).

## 25.

### Percentage of States Parties actively engaged in international networking and institutional cooperation

Guidance note corresponding to indicator 25 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

### Question 25.1

Do you participate in the activities of any category 2 centre for ICH?

YES

### Tab 1

Choose a category 2 centre

Regional Centre for the Safeguarding of Intangible Cultural Heritage in Africa

Describe the activities and your country's involvement.

UNESCO Flanders project "strengthening sub-regional cooperation and national capacities in seven Southern countries for implementing the 2003 convention in 2018.

UNESCO Africa training of trainers workshop strengthening UNESCO's network of training of facilitators in Africa in 2019.

Promoting networking on intangible cultural heritage among higher education institutions in Southern Africa.

Survey on intangible cultural heritage in Southern African universities.

Flanders Trust through UNESCO - training at the trainers workshop on the strengthening of the 2003 ICH Convention in 2014.

A series of pilot projects in community-based intangible heritage inventorying on a grassroots level in six selected countries in Sub-Saharan Africa (US\$275.000, June 2009- 28 October 2011- March 2013, Botswana, Lesotho, Malawi, Swaziland, Uganda and Zambia.

Strengthening national capacities on implementing the convention for the safeguarding of the Intangible Cultural Heritage in four selected countries in Africa (US\$399.785, March, 2011-March 2013, Botswana, Malawi, Zambia and Zimbabwe.

Six of the countries selected for this project (Botswana, Malawi, Swaziland, Zimbabwe and Zambia) have already conducted c

## Question 25.2

**Is international networking among communities, groups and individuals, NGOs, experts, centres of expertise and research institutes that are active in the field of ICH encouraged and supported?**

YES

**Describe briefly, giving examples, specifying the partners involved and how networking is encouraged and supported.**

Training of trainers supported by Zimbabwe Regional Office

## Question 25.3

**Do you participate in ICH-related activities of international and regional bodies other than UNESCO?**

YES

## Tab 1

### International and regional bodies

World Bank

### ICH-related activity/project

Creative Industries Empowerment Program (CIEP) Support to Growth businesses in the artisan/fashion accessories and home décor products whose aim was to strive to increase participation of the private sector in the economy by creating conditions for improving its productivity and competitiveness. One of the key sectors for development under the project is handicrafts, also called fashion accessories and home décor sector, in part because it is also integrally linked to the tourism sector. Lesotho's tourism experiences of local culture and local artisan products which are part of Lesotho's creative industries 1 , can further enhance Lesotho as a best tourist destination.

### Contributions to the safeguarding of intangible cultural heritage

Capacity building on tapestry weaving which enhanced and safeguarded the skill of weaving  
Inventorying of an element

## Tab 2

### International and regional bodies

European Union

### ICH-related activity/project

The Morija Museum and Archives, GEM Institute, and Sky Alpha HD have led diverse and multifaceted projects that fostered cultural and artistic collaborations across the region.

The first project, 'Reappropriating Lesotho's Heritage through New Media' by Morija Museum and Archives aimed to preserve Basotho traditional music instruments such as the thomo, lesiba or sekhangula.

Collecting and archiving materials related to Lesotho's hip hop and famo culture and history, Sky Alpha HD's 'Lesotho Rap Archive' project explored the history and the current status of rap and famo music and the culture in Lesotho using the mediums of film, audio and text.

The GEM Institute leads the BECCI - SA GEM Institute Initiative that aims to promote cultural heritage through film and fashion. One of the objectives of the BECCI - SA GEM Institute Initiative is the development of a film titled #LiEmeKaLekoa, currently in production.

### Contributions to the safeguarding of intangible cultural heritage

Documentation of Basotho traditional music instruments and training participants on how to craft them therefore contributing to their viability.

Documentation of Lesotho's hip hop and famo music for future generations

## Baseline and target

The **first scale** below automatically indicates the extent to which this indicator is met based on the information provided above. It constitutes a **baseline** for future reporting.

The **second scale** allows you, on a voluntary basis, to define a target for the next reporting exercise, in six-year time, and a text box allows you to explain how you intend to achieve this **target**.

### Extent to which the current indicator is met:

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Satisfied

### Target for the next report:

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Not satisfied

Briefly explain why the State decided to establish this target for the next reporting cycle and how it will try to achieve it. In doing so, you can refer to the specific aspects and assessment factor(s) for this indicator that the State may wish to address:



The target is established to enhance cooperation and capacity building in the country. To increase participation and involvement and Lesotho's visibility on ICH related activities at an international level

**26.**

**ICH Fund effectively supports safeguarding and international engagement (this indicator is monitored and reported by the Secretariat at the global level)**

**Guidance note** corresponding to indicator 26 of the Overall Result Framework:

[English](#) | [French](#) | [Spanish](#) | [Arabic](#)

**C**

### **C. Status of elements inscribed on the Representative List**

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file 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 last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

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 preparation of each report, and is asked in point C.7 below to describe how it has done so.

none

### **Question C.1**

#### **C.1. Social and cultural functions**

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 R.1 ('the element constitutes intangible cultural heritage as defined in Article 2 of the Convention').

### **Question C.2**

#### **C.2. Assessment of its viability and current risks**

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.

### **Question C.3**

#### **C.3. Contribution to the goals of the List**

Describe how the inscription of the element has contributed to ensuring visibility of the intangible cultural heritage and raising awareness at the local, national and international levels of its importance. Explain how its inscription has contributed to promoting respect for cultural diversity and human creativity, and mutual respect among communities, groups and individuals.

#### **Question C.4**

##### **C.4. Efforts to promote or reinforce the element**

Describe the measures that have been implemented to promote and reinforce the element, particularly detailing any measures that might have been necessary as a consequence of its inscription.

#### **Question C.5**

##### **C.5. Community participation**

Describe the participation of communities, groups and individuals as well as relevant non-governmental organizations in safeguarding the element and their commitment to its further safeguarding.

#### **Question C.6**

##### **C.6. Institutional context**

Report on the institutional context for the element inscribed on the Representative 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.

#### **Question C.7**

##### **C.7. 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 preparation of this report.

Firstly there was mapping of the key stakeholders namely Department of Arts and Culture, National Commission for UNESCO, Lesotho National Intangible Cultural Heritage Committee (NICHHC), National Curriculum, MISA Lesotho, Ministry of Education, Ministry of Trade and Tourism, Lesotho Tourism Cooperation, Ministry of Communication, Ministry of Health, Ministry of Local government, Ministry of Police ( Crime Unity), Mantsopa Institute, GEM Institute, Lebandla Le Baphuthi, History Teacher Association, Sesotho Academy, Morija Arts Centre, Morija Museum and Archives, Lesotho Dance Association. Moea oa Selemo, Lesotho Copyright of Authors and Artists (LESCOSAA, The National University of Lesotho, Faculty of Humanities, Limkokwing University of Creative Technology, Lesotho Music Association, Theatre Association of Lesotho, Lebollo/ Initiation Association,

#### **Question D**

**Signature on behalf of the State**

**The report should conclude with the original signature of the official empowered to sign it on behalf of the State, together with his or her name, title and the date of submission.**

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**Name**

Mpho Marathane (Ms.)

**Title**

Principal Secretary Ministry of Tourism, Sports, Arts and Culture

**Date**

15-12-2023

**Signature**