

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

## A. General information

### Name of State Party

Zimbabwe

### Date of Ratification

2006-06-09

## 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 Zimbabwean Head of State and Government in the Second Republic, His Excellency Dr E.D.Mnangagwa officially launched the National Arts, Culture and Heritage Policy in 2018 underlining the significance with which the Second Republic valued our Cultural heritage as Zimbabweans. This policy is critical in that it outlines clearly the importance of safeguarding Intangible Cultural Heritage (ICH) by Zimbabwean communities and acknowledges that Traditional Leaders are custodians of our culture in our diversity yet unitary State. As such, this Report will look at the measures and strategies that have been put in place in the last period of six (6) as Zimbabwe continue to implement and domesticate the 2003 Convention on Safeguarding and our various committees' ICH. It will look at the aspects of awareness raising and community based inventorying as well as the training of trainers amongst communities as way of empowering them to embrace modern ways of safeguarding their living heritage elements. The fact that Zimbabwe has got two elements inscribed, i.e., the Mbende/ Jerusarema (listed in 2006) as well as the making and playing of the Mbira instrument (listed 2020) means that the activities that communities, as custodians are undertaking to ensure that there is transmission and continued practice of their living heritage will be articulated in this Report. The report will also be looking at how communities with listed elements have continued to safeguard these elements including how these and other communities have been safeguarding other ICH elements in an inclusive manner that does not leave anyone or places behind. As such, not only will the Report dwell on Government and its Management Agents when it comes to matters of implementing the convention, but also Non Governmental Organisations like Amagugu International Heritage Centre, Institutions of learning from Primary to Secondary school levels including Higher and tertiary learning institutions have been implementing ICH teaching, training and/or transmission within their various curriculums. This will indeed take cognisance of the fact that learning institutions are community centres that are accessible to learners, culture custodians, culture practitioners and communities themselves in their individual and/or the collective. In undertaking the Report it is critical to also mention that because ICH matters are inseparable with SDGs, reported activities and measures will also be inherently crosscutting in nature.

## Question A.2

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

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

### Title (Ms/Mr, etc)

-

### Family name

Samwanda

### Given name

Biggie

### Institution/position

Director  
Arts, Culture Promotion and Development  
Ministry of Youth, Sport, Arts and Recreation

### Address

95 Mashayamombe Building  
Nelson Mandela Avenue  
Harare

### Telephone number

+263 242 797079/ 772337 / +263 772 398 171

### E-mail address

sabiggie@gmail.com

### Other relevant information

The Ministry has since been renamed as the Ministry of Sport, Recreation, Arts and Culture. It is however still domiciled on the same physical address in Harare.

## Question A.3

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

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Governmental institutions

1. The Ministry of Sport, Recreation, Arts and Culture
2. the Ministry of Higher and Tertiary Education, Innovation Science and Technology Development.
3. Ministry of Primary and Secondary Education.
4. The National Arts Council of Zimbabwe (NACZ)

5. The National Gallery of Zimbabwe (NGZ)
6. The National Archives of Zimbabwe
7. The National Museums and Monuments of Zimbabwe

#### National commission for UNESCO

The Zimbabwe National Commission For Unesco was instrumental in assisting on the mapping for Stakeholders who were part of the Elaboration on the Periodic Reporting who also became members of the National Drafting Team for this Report. Also critical was the fact that the National Commission has been responsible for certifying standards during Training of Trainers Workshop on the 2003 Convention making it key in ensuring that members of the National Intangible Cultural Heritage Advisory Committee who also become part of the National Drafting Team for this report were well inducted when they were commissioned by the Honourable Minister of Sport, Recreation, Arts and Culture Dr Kirsty Coventry in 2019 .

#### Cultural centres

Mbira Centre in Harare owned and run by Mr Albert Chimedza was responsible for articulating its activities in as far as the safeguarding of the 2003 Convention is concerned. It dwelt on its activities around the Mbira Month of September which include their hosting of the Mbira Cultural Festival that they run annually. Some of their activities could be found on their given links:Chimedza Albert:  
<https://www.facebook.com/140497286125236/posts/pfbid02b8soutwQRW869mYWvB9SJt9WvACXdkcw74LvHro8Wjqmq8DJfXVbJukTdSrGf8LvI/?sfnsn=mo>  
 [01/09/2022, 18:51] Chimedza Albert:  
<https://www.facebook.com/145983002748/posts/pfbid02FZxwomjUoihWgMQEA9eck6g3oYB3TVbDGBbn7kq8kMxALWeKQwZcyXD36DgL1wNI/?sfnsn=mo>

Amagugu International Heritage Centre (AIHC) in Matobo, Matabeleland North Province were part of the National Team that did the Periodic Reporting represented by their programmes Manager, Mr Allington Ndlovu they can be found at: [www.amaguguheritage.com](http://www.amaguguheritage.com)

Dzimbanhete Arts Interact (DAI) were instrumental in this periodic report by giving an update of the safeguarding activities of the Mbira element and extended this to also cover aspects of African architecture that they are putting up at DAI. They also shade light on other ICH activities around culinary and festivals that promote ICH around environment and Climate Change that they are undertake at their Centre throughout the year see their website: [cms.dzimbanhete.com](http://cms.dzimbanhete.com)

Mbira DzeNharira Centre, are part of the Norton Mbira Custodians and were involved in the initiation to inventorying the Mbira Instrument and music which resulted in the subsequent listing of the element jointly as a Multinational Nomination by Malawi and Zimbabwe on the Representative List of World ICH of Humanities. They, as custodians of Mbira continued to host Mbira Performance activities and they post these on their Facebook page Mbira Dzenharira as they transmit the element.

#### Research institutions

The Southern African Intangible Cultural Heritage Network (SAICHANET) is responsible for linking academics in Southern Africa whose research interest centres around ICH and ICH Education. Amagugu International Heritage Centre in Matobo is also one such centre that has been responsible for ensuring that there is meaningful research by its Director Pathisa Nyathi, and contributions by its Manager Mr Allington Ndlovu, a member of this report's National Drafting Team.

#### Centres of expertise

##### Universities

1.Chinhoyi University of Technology ([cut.ac.zw](http://cut.ac.zw)) was instrumental in the preparations for this periodic report: firstly, by hosting the elaboration workshop for the Periodic Report. Secondly, It released two

Members of Staff, i.e., Professor Jacob Mapara who is the National Intangible Cultural Heritage Advisory Committee (NAICHAC) as well as the current Co-Ordinator of the Southern African Intangible Cultural Heritage Committee (<http://saich.org/home/activities.php>) to participate in the elaboration workshop, over and above Chairing the activities of NAICHAC members when they inducted in the training of Trainers workshop held in April 2023 on the 2003 Convention and Community based inventorying. As a member of Chinhoyi University and the SAICH platform they have been in the forefront of Training of Trainers in awareness raising for the 2003 Convention with the Kore Kore Community of Hurungwe including Community-based inventorying of elements. Thus, they have ensured that members from Government who were collecting information for the periodic Reporting are knowledgeable. Besides they host the ICH information management information centre that this report utilises as a source of ICH Data. The University has also availed information on Programmes that they teach which have aspects of ICH. It is the University that gave information on International Relations in the promotion of ICH activities in the region and beyond used in this report.

2.University of Zimbabwe (uz.ac.zw) has Professor Zifikile Makwavarara who is the Deputy Chair of the NAICHAC, who other than being a National ICH Reporting Team member, was responsible for shading light and giving information for this report on what Degree Programs they offer which has ICH or are themselves wholly embrative of teaching ICH in them.

3.National University of Science and Technology (nust.ac.zw) has a member of the NAICHAC, Mr Ncube who is an Intellectual Property (IP) and Copyright specialist who gave information on very useful in the compilation of this report on matters of IP and copyright when it comes to ICH.

4.Midlands State University (msu.ac.zw) has a member into the NAICHAC who is also a National ICH Team member for this National Periodic Reporting member, Dr Zivenge.

5.Great Zimbabwe University (gzu.ac.zw) also has a National Periodic Reporting member who also happens to be a sitting member of NAICHAC. Dr Faith Sibanda provided information regarding ICH related activities and ICH in education Programs that their university undertakes.

6.Bindura University of Science Education (buse.ac.zw) has Dr Mavesera who is a NAICHAC as well as National Periodic Reporting member. She helped on ICH information and programmes that the university is offering that have a bearing on ICH and ICH in education including its safeguarding and transmission

7.Lupane State University (lsu.ac.zw) had Dr Mbulisi Ndlovu in the National Drafting team and their institution also provided information on ICH and education.

#### Museums

Ms Esther Chipashu from the National Museums and Monuments of Zimbabwe (NMMZ) part of the stakeholders in the elaboration of the Periodic Report and gave information on how the NMMZ is undertaking activities including managing some UNESCO Conventions that also ensures that ICH activities be they on natural or built heritage are safeguarded nationally.

#### NGOs

Nhimbe Trust and Amagugu International Heritage Centre were part of the Elaboration on Periodic writing and members of the National drafting team who shared their experiences and activities around matters of ICH.

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

In the case of Zimbabwe, the NGOs Nhimbe Trust and Amagugu International Heritage Centre paly a number of roles on matters of Culture. While both of them partake in ICH activities with communities, they also look at at best practices and play watchdog on the implementation of Culture related Policies be they for the 2003 or 2005 UNESCO Conventions.

#### **Question A.4**

## Accredited Non-Governmental Organizations

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.**

Amagugu International Heritage Centre has been a very instrumental NGO on matters of implementing ICH Activities. This is the case with Nhimbe Trust even if they are not Registered under the NGO Forum. It is Government's wish to see these NGOs registered.

## Question A.5

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

#### Question A.5.1

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

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

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*).

Name of the element	Year of inscription
Mbende Jerusarema dance (00169)	2008
Art of crafting and playing Mbira/Sansi, the finger-plucking traditional musical instrument in Malawi and Zimbabwe (01541)	2020

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

Communities that are custodians of the two listed elements have been very active in ensuring that the elements are practiced and transmitted within and outside their communities, Government through its Development agency, the National Arts Council has also take it upon itself to ensure that schools are at the fore front of transmission by passing on these dance practices in the schools

, at Teachers' Training Colleges and Universities. For Example, the NACZ annually holds the National Jikinya Dance Festival which involves primary school pupils undergo a competition to showcase one chosen dance that is taught nationally and another of their choice. They compete from District and winners go to the provincial competitions and winners at provinces compete at the National Jinkinya Dance Festival which is the Final. This has seen custodians and practitioners being used in schools as resources persons to train pupils in song and dance moves, thus ensuring transmission. This has also seen the revival of costume design and production a community's dance getting appreciated nationally. Similarly the National Chibuku Neshamwari Traditional Dance Competitions which is community-based also runs from district and province culminating with the national competition

### 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)
Safeguarding cultural heritage aspects of Njelele (00552)	2011	2011	25000.00
Enhancing the capacity of communities to safeguard traditional dance expressions as performing arts heritage in western Zimbabwe (01304)	2018	2021	98927.00
Inventorying oral traditions, expressions, local knowledge and practices of the Korekore of Hurungwe district in Zimbabwe (01312)	2018	2022	93242.50
Developing and testing intangible cultural heritage (ICH) curriculum materials for primary schools teacher training colleges in Zimbabwe (01616)	2021	2022	99635.00
Awareness raising on the importance of the UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage among traditional leadership and local communities in Zimbabwe (01901)			321339.00

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

Zimbabwe continues to benefit from International assistance as the nation Continues to raise awareness of the 2003 convention among its communities. Spanning from Government Officials, Officials from the Management Development Agencies (MDA) and community members who include women, traditional leaders and youths have benefited from the Training of Trainers and community based inventorying exercises that are beneficiaries of this international assistance. This has meant that the domestication of the 2003 Convention continue to register success as communities are involvement in project writing, its implementation and its sustainability well after the funded span. This attests to why Government is continuously employing living heritage and other aspects of culture in the scope of SDGs and National Development Strategy 1 (NDS1) to foster inclusivity, tolerance and social co-existence as necessary ingredients need to for national development.

## 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

1. The National Inventory List

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

#### c. Responsible body

Ministry of Sport, Recreation, Arts and Culture

#### d. Date of establishment

2012

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

YES

#### Date of latest update

30-11-2023

#### f. Method and frequency for updating

The list is updated by sending information to the Ministry from Districts whenever an element or elements on the National List is inventoried by a community/communities through the District Arts and Culture Officer. When the inventoried element is received it is filed in the National Inventoried List and it may also end up at the SAICH Platform as part of Zimbabwe's inventoried list,

an online information management platform that is hosted for Botswana, Eswatini, Lesotho, Malawi, Namibia, Zambia and Zimbabwe, . It is uploading on the SAICH Platform that is not very systematic .

**g. Number of elements included**

**h. Applicable domains**

1. oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
2. performing arts;
3. social practices, rituals and festive events;
4. knowledge and practices concerning nature and the universe;
5. traditional craftsmanship

**i. Ordering principles**

Most elements are brought up from communities by either the custodians or the practitioners to officers thus these will be on the Districts inventory registers. However, sometimes the ordering comes from Head Office as some elements may be driven by the need to balance the inventorying of elements on the National inventory list evenly across the nation.

**j. Criteria for inclusion**

1. the elements inventoried should demonstrate that they are under threat such that they identify the aspects and extent of the threats on the element (s)
2. the community should give consent for that element to be inventoried that is written in their own local language.
3. That the community were active participants in the conducting the inventorying (Community Based Inventorying)
4. That the community's cultural rights are respected in all the processes.
5. that the community is at the forefront of selecting images/video clips they want to be part of the inventoried file.
6. That upon submission of the file to head office, the community remains with their inventoried file of elements so that they are free to add or update information as and when they feel like doing so on a voluntary basis, and
7. Communities are core in mapping the safeguarding measures and plans for their inventoried element.
- 7.

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

YES

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

**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?**

1. Rapid urbanization of communities where there is Rural to urban movements by largely youthful populations and desecration and destruction of shrines where rites and rituals by communities were held and now put under urban housing constructions
2. The advent of Environmental degradation and climate change resulting in an increase in Natural disasters like cyclones displacing communities
3. Religious movements that came with colonialism
4. The globalization and movements of people from one region to another.

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

**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)**

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 2**

**a. Name of inventory**

Provincial and District Inventory lists

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

**c. Responsible body**

Ministry of Sport, Recreation, Arts and Culture

**d. Date of establishment**

2016

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

YES

**Date of latest update**

12-12-2023

**f. Method and frequency for updating**

as and whenever an element is inventoried by the Community/Communities/ individual/ practitioners and brought to the attention of District Art and Culture Officers.

**g. Number of elements included**

**h. Applicable domains**

1. oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
2. performing arts;
3. social practices, rituals and festive events;
4. knowledge and practices concerning nature and the universe;
5. traditional craftsmanship

**i. Ordering principles**

Largely initiated by custodian communities.

**j. Criteria for inclusion**

The Same as given for National Inventoried List

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

YES

Please provide further details, if appropriate:

**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?

1. Movement of people by natural disasters brought about by Climate Change
- 2 Urban to rural migration and emigration to foreign countries
3. Religious beliefs.

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

**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**

**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**

## 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**

Beginning the in 2020 Zimbabwe annually commemorates the International World Day for Cultural Diversity for Dialogue and Development which falls on 21 May for the whole month of May. This day used to be commemorated as Culture week since 2003 and has transformed into Culture month where it has activities that start with Districts officially launching their celebrations on their own chosen day, followed by Provincial launches presided over by Ministers of Provincial Affairs and Devolution followed by the National Culture month commemorations presided over by the Head of State and Government.

**Contributions to the safeguarding of intangible cultural heritage**

The National Culture Month activities animates the nation to celebrate and valourise their communities diverse cultural elements from song and dance, indigenous knowledge systems and culinary arts, valourisation of living heritage and African world views in film and theatre, the arts and crafts including fashion.

## Tab 2

### Programme/Convention /Organization

1972 Convention Concerning the Protection of the World Cultural and Natural Heritage

### Activity/project

The National Museum and Monuments of Zimbabwe Museums Day Commemorations

### Contributions to the safeguarding of intangible cultural heritage

The national Heritage Quiz involves School Children and starts at as Schools Districts competition scaling up to Provincial competition where winners participate at the National competitions held every 1st of May.

## Tab 3

### Programme/Convention /Organization

World Intellectual Property Organization (WIPO)

### Activity/project

Intellectual Property Day Commemorations

### Contributions to the safeguarding of intangible cultural heritage

Cultural and Creative Industry sector thrives by riding on their creativity in music and dance, film and theatre, fashion and design. As commemoration Intellectual Property rights upholds the respect of ICH practices and their transmission and safeguarding by communities, individuals and groups.

## Tab 4

### Programme/Convention /Organization

1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property

### Activity/project

The International Conference on African Cultures (ICAC)

### Contributions to the safeguarding of intangible cultural heritage

Held every three years by the National Gallery of Zimbabwe to discuss matters of African Cultural Heritage in the former Colonial Countries keeps reviving and sustaining the discourse of repatriation and reparation's to the institutional collective memories of African people. Because it asks a lot of questions on social memory it informs on the safeguarding of living heritage in Africa and in the diaspora as research on these has continued to increase.

## 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**

National Intangible Cultural Heritage Advisory Committee

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

**Website**

NA

**Address**

Chinhoyi University of Technology, PBag 7724 Chinhoyi, Zimbabwe

**Telephone number**

+263672122203/5

**E-mail address**

jmapara@cut.ac.zw

#### 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)**

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NO

## 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)**

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

**Website**

**Address**

**Telephone number**

**E-mail address**

## 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?**

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YES

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

National Commission works with Ministries and Development Management Partners and custodian communities to partake in Training of Trainers for awareness raising of the convention from District to National Levels. Natcom also does certification of trainers and [participants on ICH awareness and programmes carried out by Government Minisries,institutions and organisations

## Question 1.4

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

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YES

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

the State provides and pays for Experts from the NAICHAC, UNIVERSITIES for training on matters of ICH offered to custodian communities , cultural experts and or groups . It also provides secretariat.

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.

As resource material, as record of work done and as reference point for building on the knowledge baselines.

### Question 1.5

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

#### Elements (institutions 1.5)

Cultural centres

Mbira centre runs Mbira festival

Dzimbahete Arts interactions runs cultural events and promotes culinary arts and traditional architecture

Amagugu Intenatuion Heritage Centr runs Painted huts project, African cuisine showcasing

Murehea Culture Centre hosts the Mbende Jerusarema dance and the Mvura naya Naya Festival

Centres of expertise

Amagugu also trains on ICH related activities and is also into research and publishing of books

Research institutions

All Universities and Teachers training Colleges and Polytechnics offer Degree and Diploma programmes where students conduct research on ICH and also take modules and programmes with ICH.

Museums

All National Museums and monuments of Zimbabwe commemorate the Museums Day on 1 MAY

THROUGH ENGAGING PRIMARY SCHOOLS ON CULTURAL HERITAGE QUIZ THAT STARTS FROM DISTRICTS AND GOES ONTO PROVINCES AND THE NATIONAL FINALS.

Archives

IT ACQUIRES AND PRESERVES AND PROVIDES ACCESS TO DOCUMENTARY HERITAGE in whatever format which comprises legal and historical record of Zimbabwe past and present thus including living heritage in terms of Oral history as the document oral interviews which covers the gap in written forms of print

Libraries

The National Library of Zimbabwe and other higher and tertiary learning institutions' libraries are repositories of cultural heritage materials that include knowledge on learning, teaching and practices of living 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:

Satisfied

## Target for the next report:

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Largely

**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 wishes to establish a database on how all the listed organisations above are contributing to ICH and safeguarding. For eg all Higher and Tertiary Learning institutions are supposed to list the programmes and their course content in aiding the ICH safeguarding from, Certificates of participation, Certificates, Diploma, and degree programmes including the levels of content coverage and the nomenclature of the programmes.

## 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.**

Tertiary institutions do offer curricula and degrees in ICH. EG all teachers colleges teach Music, Heritage studies in Visual and Performing Arts that have practical as well as theory components. Some Universities like UZ has Degree programmes with modules like:

1. Indigenous Architecture and Material Culture
2. Introduction to African societies, heritage and IKS
3. Tangible and Intangible heritage and international tourism

Bindura State University and Midlands State University offers a degree Program on Culture and Heritage Studies as well as short courses on Intangible Cultural Heritage.

**Do these programmes ensure inclusivity?**

YES

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

They are offered to everyone be they male or female. This include persons with disabilities.

### Question 2.2



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

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YES

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

Training of Trainers on the 2003 Convention and Community based inventorying funded by government which also provides resource materials and branded regalia on awareness raising and visibility of the convention in communities.

**Do these programmes ensure inclusivity?**

YES

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

These are guided by gender balance and equity in the selection of participants who also include persons with disabilities, women and youths. Further to this, we take cognizance of Government's devolution agenda which calls for representation from all the 10 provinces irrespective of ethnic.

### 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.**

Amagugu International Heritage Centre and Nhimbe Trust also do Awareness raising of the 2003 Convention to their staff, in schools and the general public. They also produce ICH literature through the publication of Heritage related Books

**Do these programmes ensure inclusivity?**

YES

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

They ensured gender inclusivity and bring those with disabilities in the training sessions

### 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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Partially

**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 wishes to have more registered NGOs in the NGO Forum so that they are also instrumental in the awareness raising and activities around the promotion of safeguarding ICH 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?**

---

YES

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

Training's done by Facilitators who were trained in the Training of Trainers programme on the 2003 Convention who include Members of the National Intangible Cultural Heritage Advisory Committee, Government and Development Management Agencies' Officials. These trainers include Community Cultural custodians and experts who include men and women whose age range is in the continuum of 26 to 74 years. These were certified by the National Commission.

**Do these programmes ensure inclusivity?**

YES

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

Gender balance is always considered with women and youths as well as those with disability being critically involved.

**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

Yes, to a certain extent. These communities , especially with the basic text of the convention now having local versions, its likely that communities will lead in the training of their own personnel on ICH matters.

### 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).

Traditional leadership from Village heads and chiefs who may be male or female are included in the capacity building of community personnel on ICH.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

### 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 is continually working towards capacitation of communities to attain a high level of participation that caters for all agegroups and gender to get to levels where the level of inclusivity becomes very observable from the statistics of participants.

### 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.**

Practitioners often come as accredited resource persons in schools and institutions of Higher and Tertiary learning on both the formal and non formal levels in communities' most teaching and learning activities, practitioners and bearers of ICH often use the apprenticeship model of teaching and learning.

#### 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 Education Model 5.O advocates for communities to use their cultural heritage to solve community problems. as such schools are regarded as community centres of learnings where bearers and practitioners of ICH are accredited and attached to those with pedagogics for purposes of transmission and transfer of knowledge base.

#### 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.**

Amagugu International Heritage Centre has resuscitated the traditional huts painting using natural pigments found in Zimbabwe's Matobo Districts . It motivates women to paint and decorate their homesteads thus preserving the philosophy embedded in the art form as an ICH component worthy of safeguarding.

The various indigenous tree species with medicinal and nutritional values are brought by community members and these values are documented and shared by community members . Members are also encouraged to plant these tree species and in the process the preserve their environment and protect themselves from the challenges of climate change. Story-telling and craftsmanship promotion are also other examples that are done to revive this in communities.

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

Amagugu International Heritage Centre received International assistance grant from UNESCO 2003 Convention and technical support from UNESCO Rosa and expertise from some members of the then Heritage Committee led by the late Uncle Chris Chifunyise.

#### 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.**

They get attached to institutions that are within their local communities where they interact with cultural custodians and bearers. They are also exposed to cultural events where they curate for teaching and learning purposes. performance 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:**

Partially

**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:**

Government wishes to continually build capacities for student learners to master these operational and practical skills needed in Education that involves ICH in teaching and learning.

## 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

In teaching of music, visual and performing arts and craft making it is important that the bearer has to have an understanding of ICH to transmit it to learners

As a means of explaining or demonstrating other subjects

For example in physical education there is need for practical components or demonstrative illustration of the subject content

### 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.**

Learners engage in learning and research of traditional dances and costume design during continuous learning assessment as well as ICH that relates to ubuntu/hunhu which is the quality of being humane amongst other within their community. Nhang/ Gota / Ixhiba cultural dialogues include sessions exclusively for girls and female adults and sessions exclusively held for boys and male adults. Further to this united session

Culture villages are erected in school systems and become reservoirs of certain cultural elements within their immediate communities'. school children play lead roles as guided by their responsible teacher to set up these structures and also utilize them in living cultural heritage simulation activities

**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.**

The National Arts Council of Zimbabwe hosts a National traditional dance competition called Jikinya dance festival for primary schools. Each year a dance from a chosen ethnic group in Zimbabwe is chosen as a set piece where all learners across Zimbabwe learn it and perform it in a competitive environment. Thus to gain full knowledge and context of this piece the learners engage in the dance theory aspects of the dance thus gain insight and context of the chosen ethnic group.

### Question 5.3

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

Mother tongue education

Zimbabwe recognizes 16 indigenous languages where primary school pupils they learn using their mother language including another indigenous language. Mother languages Day and African Languages week are aspects where children learn to respect and reflect on their cultures and those of others. The diversity of cultural expressions is celebrated and children get to actively participate through theatre, poetry, drama, story telling, song, music and dance.

Inclusion of 'local content'

The local indigenous languages in Zimbabwe take on board cultural aspect and beliefs that are locally owned and generated from experience or perspective. These attributes may come in the form of figurative speech (idioms, metaphors, similes) and other expressions. In Zimbabwe, integration of local content is faced with a major challenge as the targeted consumers, the school children do not pay much attention since there is a variation in lifestyle and different language preferences

### 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**

THE UPDATED EDUCATION NEW CURRICULUM AIMS TO INSTIL PRIDE AND A SENSE OF OWNERSHIP OF THE NATURAL AND CULTURAL SPACES IN ZIMBABWE. THIS IS DONE THROUGH LEARNER SUBJECTS BOTH AT PRIMARY AND SECONDARY LEVEL WHICH EITHER INDICATE THE CONSERVATION ROLE OF CUSTODIANS, BEAUTY AND SIGNIFICANCE OF THE ASPECTS AMONG OTHER ATTRIBUTES. THIS FORM OF TEACHING IS MAINLY ADVANCED IN SUBJECTS SUCH AS HERITAGE STUDIES, GEOGRAPHY AND HISTORY. THE SCHOOL SYSTEM IN ZIMBABWE IS ALSO AWASH WITH PROGRAMMES AIMING TO TEACH THIS ATTRIBUTE FOR EXAMPLE THE WONDER OF NATURE PROGRAM WHICH SEES STUDENTS LEARN ABOUT THE LOCAL ECOLOGY WHILE BEEN INTRODUCED TO CONCEPTS FOCUSING ON CONSERVATION, SUSTAINABLE DEVELOPMENT AND SOCIAL RESPONSIBILITY WITH REGARDS TO THE NATURAL AND CULTURAL SPACES. THIS PROGRAM ALSO ALLOWS FOR STUDENTS TO VISIT THE NATURAL SPACES LIKE VICTORIA FALLS AND OTHERS SO THAT THEY CAN REFLECT OR BE INSPIRED TO ACTION WITH REGARDS TO PROTECTION OF SUCH ELEMENTS. ORGANIZATIONS LIKE AFRICAN LION AND ENVIRONMENT RESEARCH TRUST (ALERT) HAVE SCHOOL PROGRAMMES THAT ARE DESIGNED TO PROVIDE CONSERVATION EDUCATION AND CLASSROOM TO SPREAD MESSAGES ON THE IMPORTANCE OF CONSERVATION WHILE ADOPTING AN INCLUSIVE APPROACH BY INVOLVING STUDENTS, TEACHERS, COMMUNITY LEADERS AMONG OTHERS IN CARING FOR THE ENVIRONMENT AND WILDLIFE. ZIMBABWE'S CURRICULUM ALSO DRAWS INSPIRATION FROM THE SUSTAINABLE DEVELOPMENT GOALS WHICH CONTRIBUTE BY

## 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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Partially

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 wishes to assess and determine whether there is improvement on this aspect

## 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?

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Music

MIDLANDS STATE UNIVERSITY, ZIMBABWE COLLEGE OF MUSIC AND MUSIC CROSSROADS OFFER DEGREE AND DIPLOMA COURSES WHICH HAVE A PRACTICAL COMPONENT WHERE STUDENTS ARE REQUIRED TO PERFORM IN A BAND OR TRADITIONAL DANCE GROUP. THUS THEY GAIN A DEEPER AND MORE MEANINGFUL UNDERSTANDING THROUGH ETHNOMUSICOLOGY MODULES. STUDENTS GAIN INSIGHT INTO THE SOCIOLOGICAL, PSYCHOLOGICAL AND ETHNOMUSICOLOGICAL ASPECTS OF MUSIC, AND THE INTERACTION WITH THE OTHER ELEMENTS OF CULTURE. BY SO DOING THEY FURTHER GAIN AN IN-DEPTH UNDERSTANDING OF THE MUSICAL TRADITIONS OF ZIMBABWE, AFRICA AND OTHER CULTURES OF THE WORLD, INCLUDING JAZZ AND POPULAR MUSIC, AS WELL AS THE DIFFERENT CHALLENGES PERTAINING TO THE MUSIC INDUSTRY AND ANY OTHER MUSIC RELATED FIELDS

Arts

Crafts



THE BACHELOR IN FINE ART OFFERED AT CHINHOYI UNIVERSITY OF TECHNOLOGY HAS A MODULE ON CRAFTSMENSHIPS WHERE STUDENTS HAVE PRACTICAL USE OF TEXTILE DESIGN IN ZIMBABWE SUCH AS BATICK AND ORNAMENTAL DESIGN. ARCHITECTURE AND INTERIOR DESIGN COURSES ENHANCE THE STUDENTS APPRECIATION OF AESTHETIC CONTEXT UNDER WHICH THEY WILL OPERATE

## 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.**

Tertiary institutions do offer curricula and degrees in ICH. EG all teachers colleges teach Music, Heritage studies in Visual and Performing Arts that have practical as well as theory components. Some Universities like UZ has Degree programmes with modules like:

1. Indigenous Architecture and Material Culture
2. Introduction to African societies, heritage and IKS
3. Tangible and Intangible heritage and international tourism

Bindura State University and Midlands State University offers a degree Program on Culture and Heritage Studies as well as short courses on 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:**

Partially

**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 wishes to assess its progress and improve on it

## 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?

Partially

**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.**

The communities relive and relive them through the inventorying exercise. Through the broad questions and discourse around the element they rethink they ways these should be safeguarded, in the same light they then put up measures in safeguarding their ICH elements.

### Question 7.1.b

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

Fully

**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 fact the inventories are coming from all corners of the country from districts where cultural diversity in terms of language cultural heritage are the norm generally implies that there is huge diversity ICH. However, where elements appear to be similar in structure they have variations that are brought about by what is available in that region, for example the staple food is sadza made from maize meal, due to geographical differences other regions will have sadza/isitshwala made from sorghum, millet or finger millet. These smaller grains are suitable to the amount of rainfall they receive.

### 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

### Question 7.3

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

Largely

**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 list is updated by sending information to the Ministry from Districts whenever an element or elements on the National List is inventoried by a community/communities through the District Arts and Culture Officer. When the inventoried element is received it is filed in the National Inventoried List and it may also end up at the SAICH Platform as part of Zimbabwe's inventoried list, an online information management platform that is hosted for Botswana, Eswatini, Lesotho, Malawi, Namibia, Zambia and Zimbabwe. It is uploading on the SAICH Platform that is not very systematic.

#### Question 7.4.a

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

Minimally

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

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

Access to the inventories occurs when one has applied for it, this ensures that the person who wishes to view the inventoried files is guided accordingly and their intentions are agreeable with the communities concerned

#### 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.**

They form the basis of activities that custodian communities partake in during festivities associated with Culture month celebrations as they valorize their ICH. As they set forth to transmit and safeguard these elements within their districts and provinces. Even during national celebrations like independence day, the ministry also tapes from these communities to showcase their ICH at national events such as Independence celebration for example cultural dance and African cuisine.

### 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:

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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:

## 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?**

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

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

this accomplished by

1. awareness raising of the convention to members of the community through workshops and getting their informed consent before
2. allowing the community to lead in identifying their elements and giving their own informed consent.
3. involving the custodian communities to take the lead in community based inventorying, documentation and in planning their safeguarding measures for their own ICH element
4. involving the community in the editing and documentation of their elements and

### 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.

Firstly we respect and involve the traditional leadership and community members in planning. By accessing the diverse geographical regions we ensure that there is equal access to the convention

and guaranteeing diversity. by observing our own government policies on gender and inclusivity we collectively agree on participants for workshops including community based inventories.

## 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:

Partially

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:

## 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](#)):

Research, scientific, technical and artistic studies

Not specifically channeled for these areas in regards to ICH. However, the fact that these components receive fiscal operational support grants in universities, it may be indirectly related to aspects of research, scientific, technical and artistic studies in that Students are encouraged to undertake ICH-related topics in their theses at postgrad levels .

### 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.

### 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.

It is secured by being informed in their language of choice verbally and in writing. Thus the bearers' and practitioners' consent is also given verbally and in writing using their own language of choice and all this is done publicly in an amicable working environment of that custodian community.

## 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:

---

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 wishes to make it a culture of consistently seeking bearers'/practitioners' informed consent

## 10.

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

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**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?

---

High

**Provide any additional details here.**

The ICH belongs to the custodian communities and they are involved from the onset as such, there is no way they should not access the elements even when these are inventoried. Sometimes the communities wish to update the inventory and as such they need express access as owners. The State only holds these in trust.

## 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?**

---

Some

**Provide any additional details here.**

Yes Policies are often times informed by research but reality has shown that it is not always the case.

## 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.**

Because safeguarding is community driven and it is the communities who plan the measures, Government only assist with funding for this execution. However, sometimes funding goes to areas where it is need most to the detriment of safeguarding as was the case when disaster in the form of Cyclone Idai in 2019 struck the Eastern Provinces of Zimbabwe, funds on programme activities had to be channeled towards containing the effects of the cyclone.

## 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:**

---

Largely

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 wishes to ensure that there are dedicated Funds for ICH activities be it research, or safeguarding of ICH elements.

## 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?**

#### Tab 1

It is a

Name of the policy/measure

Established

Revised

Is the policy/measure being implemented?

Brief description

### Question 11.2

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

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

**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?**



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

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

---

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

#### 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?

---

High

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

The fact that Zimbabwe now has a policy of commemorating Culture Month in the month of May annually is as a result of a deliberate policy to actively invoke community participation in the celebrations of their cultural expressions and living heritage in its diverse forms among communities. This subsequently entails mobilising communities' to partake in national development projects and activities based on the respect of their cultures. Thus active participation by individuals, groups and communities from Districts to provinces, and eventually to the National level gets harnessed during Culture month commemorations.

### 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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Minimally

Target for the next report:

---

Largely

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 continually seeks to improve community engagement consultations and participation on cultural heritage matters as these are key in fostering sustainable development.

## 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

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**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?

### 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?

### 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?

## 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:

## 13.

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

**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?

YES

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

In agriculture and infrastructure development done by the Ministry of Public works and construction as well as Ministry of National Housing and Social amenities, construction developments are restricted on wetlands, close to National Monuments and heritage sites.

### 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

Pfumvudza/ Intwasa food security programme, ensures food securities among communities in Zimbabwe by preparing 20x20 holes for cropping purposes. This is a concept of conservation agriculture that is designed to meet food security for an average household of 6 member for a period of one year.

Health care

Health care measures during Covid 19 ensured that communities made use of Indigenous Knowledge systems alongside modern medical methods in combating the pandemic. This resuscitated respect for indigenous knowledge systems and increased their economic value.

Gender equality

### 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?**

Yes

**Provide any additional details**

Civil protection Unit ensured that it encompasses ICH matters in curtailing natural disasters whenever they occur

### 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?**

Productive employment and decent work  
in line with the 1980 Act of

### 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?

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

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

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:

### 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?

NO

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

### 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.

### 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 Customary law act and local courts act chapter 7:05 Traditional court system fosters for communities to re

### 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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Largely

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:

### 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.

### Question 15.2

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

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YES

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

Communities employ the communities court system (Padare/Enkudleni) where restorative justice and conflict resolutions are arrived at and promote peaceful social co-existence amongst community members

### Question 15.3

Do development interventions recognize the importance of ICH in society?

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YES

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

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As a source of identity and continuity

Prior to conducting any business development like mining, farming, dam and road construction and/or any infrastructural development Government Policy is that who ever is responsible for the development should first visit the local area custodians of culture who are the chiefs for purposes of alerting them to conduct cultural rites of the area even before those who do Environmental Impact Assessment (EIA) have set foot in the area. Thus development will be giving difference to ICH of the area to gain entry, assure development that factors in continuity of safeguarding activities in those precincts.

As a source of knowledge and skills

White Commercial Farmers in Zimbabwe acknowledge the importance of ICH as knowledge and skills that ensured that human -wildlife conflict was kept to a minimum. They supported community ICH safeguarding practices that traditional leadership practice withing those areas, which enabled them to co-exist with little human and wildlife conflict. They would also support and even participate in Community rainmaking ceremonies conducted by cultural custodians and warded wild animals and pests from the fields

## 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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Largely

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:

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

Indigenous communities are always part of safeguarding programmes and plans that the State Party plans as they will also be participative in the planning of the safeguarding plans their cultural elements including resuscitating those elements they deem critical but are now non existent.

Groups with different ethnic identities

In the 2024 planned safeguarding project groups with different ethnicities will be on board and will assist in the translation of summaries of the basic text into their own languages so that well after the project they will continue safeguarding their communities' elements. this communities

People of different ages

People of different ages are critical in safeguarding plans as will be the case with the awareness raising plans with traditional leaders in Zimbabwe's provinces as this will not only guarantee transmission on of the ICH generationally and secure future survival of the elements.

People of different genders

Persons with disabilities

### 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?**

---

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

### 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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Partially

**Target for the next report:**

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Partially

**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:**

It is in recognition of recently enacted policies on gender and inclusivity in the country couple with the philosophy of leaving no place and no place behind that measures by the state party will ne tracked so as to report on the inclusion of such neglected communities in the implementation of ICH activities that will culminate in having a baseline on their data.

**17.**

**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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NO

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

It is still limited due to the fact that our communities are far and spread making it difficult to gather them in large numbers for awareness raising. However with the advent of community radios this is set to drastically change.

### **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.**

### **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.

#### Question 17.4

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

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YES

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

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

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YES

Describe briefly how young people are engaged, giving examples.

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#### 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?

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YES

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

### 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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Partially

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:

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**

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

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

### Question 18.1

**Does media coverage:**

Raise awareness of the importance of ICH and its safeguarding?

The media is generally involved from the start as both electronic and print media when awareness raising on the convention with communities from start to finish. This is so because safeguarding of elements is newsworthy and tend to have its own hype as matters of cultural heritage especially in our diverse society stirs interest that casts positive energy on safeguarding matters.

Promote mutual respect among communities, groups and individuals?

Media coverage helps anchor positive perceptions and shape interpretations by communities as they assist in explaining issues more so if the media is employing local languages regarding the awareness raising on matters of safeguarding elements.

### 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?**

YES

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

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

### Question 18.3

**Media programming on ICH:**

Utilizes language(s) of the communities and groups concerned

Addresses different target groups

### Question 18.4

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

Some

Provide any additional explanation.

## 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:

Largely

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:

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.

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

### 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:

Communities, groups and individuals

The Government through the Ministry of Sport, Recreation, Arts and Culture annually hosts the National Culture Month commemorations that are managed by the National Arts Council of Zimbabwe (NACZ) incorporating the National Gallery of Zimbabwe (NGZ), the Department of Arts and Culture, line Ministries in the Whole of Government principle that brings in Ministry of Primary and secondary Education, Ministry of Higher and Tertiary Education, Ministry of Home Affairs and Cultural Heritage's as well as the National Museums and Monuments of Zimbabwe and the National Archives, Ministry of Local Government, Ministry of Hospitality and Tourism as well as the Ministry of Health and Child Care. The National Culture month celebrations always start at community level in the Ward, then these go to Districts where District Arts and Culture Officers work with communities and Government Departments at District level. The comemorations then culminate in Provincial Culture Month Commemorations that are presided over by Ministers of Provincial Affairs and Devolution. The National Culture Commemotation is annually officially launched by the Head of State, the President Dr E.D. Mnangagwa and it is held at a Chief's homestead or area that he/she would have chosen. The National Commemorations are staged on a rotational basis annually to cover the 10 Administrative Provinces of the Zimbabwe. For example the 2023 National Commemorations were held in Binga District of Matabeleland North. Thus Communities, groups and individuals always punctuate the celebrations with performances and dance, music and pride in sampling cuisines of that area or region of the country. For example the Tonga Community was the main attraction that performed its traditional dance called "Ngoma Buntibe" which involves drumming and trumpeting when people are moving enmass singing and ululating. In this case some of the members who take part in the dances were from our neighbouring communities who also came from Zambia across the Zambezi River given that the Tonga people are domiciled on both sides of the border of Zimbabwe and Zambia. In their speeches, the principals who preside from Ward, District, Province up to the national event that the Head of State and Government officiates all make mention of both the UNESCO 2003 Convention on the Promotion and Protection of the diversity of Cultural Exressions as well as enunciating the critical importance of Safeguarding communities', groups' and individuals living heritage as enshrined in the 2003 Unesco Convention.

#### General public

Government also supports public events around matters to do with ICH related issues. For example the African Languages week and the mother languages day are public events that it runs meant for the general public annually as people are encouraged to valourise storytelling in their indiginous languages for example. The fact that these are punctuated by song and dance as well as folk story telling around matters of cultural heritage in public spaces meant for the generality of the people but involving communities. This also is done in institutions of learning as well as in communities across the country's districts.

#### Researchers

The fact that the SAICHANET programme brings in researchers from institutions in Zimbabwe and those from the SAICH Cooperation Platform members for purposes of addressing the gaps that exist in researching on ICH amongs academics as well as advancing the issues that the 2003 Convention addresses. All researchers in Zimbabwe who wish to conduct research that is specifically looking at ICH come through the Ministry which gives direction as to how to observe cultural heritage issues within tagert communities. For example Marondera State University got funding to research on the impact of Cyclone Idai in Manicaland Province's Districts of Chimanimani, Buhera and Chipinge. The Ministry gave them the requisite letters of introduction to the Province and to the Traditional and Local Government leadership of the said areas and directed that they have to start by raising awareness of the 2003 Convention to the communities with assistance from the Zimbabwe National Commission and the Ministry and involve Ministry Arts and Culture officers and community members in the research and documentation. This culminated in inception workshops, the reasearch itself, and the presentation of the findings of the reasearch and the possible interventions needed to lessen the effects of the Cyclone. Besides this, the publications from the reaserch also impact on local and national Government

policy making especially on the Local and National Disaster Management Unit. Some results were the workshop by the Regional Office on Managing ICH during Natural Disasters workshop.

#### Media

Whenever a workshop on ICH training of Trainers is held in Zimbabwe, the media are always taken on board given the impact they have on information dissemination and even enlightenment of communities on the 2003 UNESCO Convention, as well as the masses education on safeguarding and transmission of ICH related information. The fact That Zimbabwe has community radios has come in handy in translating and transmitting issues of community-based inventorying of elements even to the extent of simplifying the terms that are used in the 2003 convention using the vernacular.

### 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 fact that Government has got Arts and Culture officers in every district whose mandate is to raise awareness of the Convention and encourage communities to safeguard their elements through inventorying, and transmission of performances as is seen in dances, music, folklore, crafts and practices on knowledge systems is in itself systematic encouragement of keeping on best practices.

### 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.**

## 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:**

Partially

**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:**

## 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.**

During awareness raising communities are informed of their rights not to grant consent or divulging certain ICH information that they think is reserved for custodian communities of that culture. The fact that their sustained and informed consent that is signed in a language of their desire is in itself sacrosanct as it upholds ethical issues when conducting awareness raising. So is the case with letting bearers' lead in saying what it is they want safeguarded.

#### 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 Ministry holds awareness raising activities making use of the ethical code of conduct for the respondents and resource persons conducting the awareness raising. Honesty, transparency, integrity, accountability, independence and impartiality, respect and commitment to duty are the codes of professional conduct that are exemplified when engaging communities in the awareness raising exercise. As the communities are mobilised through their leadership structures they expect to be handled in a professional manner and they act respectfully as they accord respect to the leadership structures that would have called them to that platform.

### 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:

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Partially

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:

### 21.

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

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**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.

Describe in particular measures to ensure that this is inclusive.

#### 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)?

---

Some

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

#### 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?

---

Not applicable

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

## 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:**

---

Minimally

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:

**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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### **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?**

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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.**

---

### **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.

## 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

**State Party-established target**

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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:

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)

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**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

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**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:**

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Bilateral level

This is in abundance given that as Zimbabwe and a SADC member we share common cultural heritage, languages and history given our being Bantu communities even where we are divided by registers of colonial languages our people share a lot. Sotho is spoken in Botswana, South Africa and Zimbabwe, so is Chewa in Zambia Malawi and Zimbabwe. Shona in Mozambique and Zimbabwe and Kiswahili in Malawi and parts of Zambia means a lot on living heritage is shared and it is this that forms the basis for

cooperation on multi-national nominations for ICH elements. Zimbabwe and Malawi jointly nominate Mbira/ Sansi element.

Regional level

## 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:**

Bilateral level

Zimbabwe and Malawi have the Mbira/ Sansi, finger-plucking traditional musical instrument, which is celebrated in the month of September annually. Communities are therefore encouraged to recognise and celebrate the role this element has played across generations in uplifting their spiritual and cultural well-being.

Regional level

## 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).**

The Southern African Intangible Cultural Heritage (SAICH) platform has created a platform for ICH Experts across Southern Africa to interact, share best practices, experiences and have an overview of the awareness raising activities taking place. SAICH has an online portal where member states upload their inventoried elements for safe keeping. The platform is fast becoming the regional hub for cooperation, networking, exchanges and support services for implementing activities and programmes in intangible cultural heritage.

The UNESCO Regional Office for Southern Africa is facilitating for “Safeguarding Intangible Cultural Heritage in basic education in Namibia and Zimbabwe” project. The intent is to safeguard and support the transmission of living heritage in basic education, as well as enhance dialogue between communities, teachers, and learners while promoting creativity and innovation. The project will contribute to strengthening the capacities of key cultural and educational stakeholders and institutions with the aim of anchoring this transformative methodology in the national education system of both countries. As the learners become akin to the global village they are presented with a platform for acculturation thus allowing them to individually absorb the international best practice while retaining the traditions of their original heritage. This shared experience for Zimbabwe and Namibia will be the prototype before the project is more widely implemented across the region.

## 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:

Partially

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:

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?

NO

### Tab 1

Choose a category 2 centre

Describe the activities and your country's involvement.

### 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.

Zimbabwe participated in the 18 th Session of the Intergovernmental Committee (18.COM) for the 2003 UNESCO Convention on Safeguarding of the Intangible Cultural Heritage took place in Republic of Botswana, in December of 2023. The Government of Zimbabwe facilitated for a 9 (nine) member delegation to participate at this forum which included included the Chair of the National Intangible Cultural Heritage Advisory Committee (NICHAC) who is from Chinhoyi University of Technology (CUT and Coordinator of SAICH Professor Jacob Mapara and Deputy NICHAC Chair Professor Zifikile Makwavarara (University of Zimbabwe -UZ) respectively. Representing the National Arts Council of Zimbabwe (NACZ) was the National Arts Council of Zimbabwe Provincial Manager from Mash East’s Ms Chido Erengwi with Mr Promise Dube the Acting Ministry Head in Matabeleland South Province represented the Southern Region. Mr Enock Garati, the Arts Officer from Marondera District was the Northern Region’s Representative while Ms Panashe Masoka stood in for Head Office. The Executive Director of the National Gallery of Zimbabwe Mr Raphael Chikukwa and the Director for Arts and Culture Dr. Biggie Samwanda who was heading the delegation were part of the team. Furtherto, Professor Herbert Chimhundu of Midlands State University was elected into the UNESCO Evaluation Body for a four-year cycle starting 2024 as one of the six a Living Heritage Experts, hailing from Regian V(a) countries. Thus networking in various capacities is encouraged and fully supported by the State Party.

### 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

African Union

##### ICH-related activity/project

The African Languages Week

##### Contributions to the safeguarding of intangible cultural heritage

During the African languages week commemoration we celebrate the African living heritage in as far as its shaping of African world views and philosophy are concerned. Matters of repatriation and reparations and the relations of the cultures of the Africans in the diaspora to story telling and migration is very critical

#### Tab 2

##### International and regional bodies

African Development Bank

##### ICH-related activity/project

Cultural and Creative Industries .

## Contributions to the safeguarding of intangible cultural heritage

The Bank is very supportive of the Culture and Creative Industries' practitioners in film, music and theatre and visual Arts as vehicles that help document and safeguard ICH elements of communities that promote the diversity of cultural expressions. The bank is instrumental in nurturing Creative entrepreneurs who are conscious of preserving their environment to impact less on global warming by not over-exploiting raw materials used in making of artifacts like crafts and basketry when they get financial support

## 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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Largely

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:

26.

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

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

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

C-2008-00169

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

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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.

Name of the element	Year of inscription
Mbende Jerusarema dance	2008

## 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').

The Mbende Jerusarema dance embodies the epitome of the celebration of cultural life in Zimbabwean communities whenever people gather for a community functions and celebrations. The costumes of dancers and flow of the materials used to make the costumes accentuate the dance and movement thus creating excitement and intrigue amongst the viewers. The dance celebrates the beauty of African women and how they are sought after by their strong well able male counterparts. The playful and suggestive gestures between the female and male culminate in them then coming together for reproduction and enjoyment of their sexuality. This is important in the Zimbabwean communities. This dance also highlights the importance of preserving specific gender roles in Zimbabwean Communities.

Social and cultural functions and meanings of jerusarema mbende:

The dance brings people together, fostering a sense of unity and belonging among community members. Through collective participation in Jerusarema Mbende performances, social bonds are strengthened, and a shared cultural identity is reinforced. Jerusarema Mbende is often performed during cultural celebrations, ceremonies, and festivals, marking important milestones and events in the community. It adds vibrancy and joy to these occasions, enhancing the overall festive atmosphere.

Characteristics of bearers and practitioners:

Practitioners of Jerusarema Mbende are skilled dancers who have mastered the intricate movements, rhythms, and choreography of the dance. They undergo training and practice to perfect their performance and uphold the tradition. Bearers and practitioners of Jerusarema Mbende have a deep respect for tradition and cultural heritage. They play a vital role in preserving and passing down the dance form to future generations, ensuring its continuity.

In some communities, there may be specific gender roles associated with Jerusarema Mbende, with women often taking a prominent role in the performance of the dance. This reflects traditional societal norms and values related to dance and expression.

Specific roles or categories of persons with special responsibilities:

Elders and traditional leaders may hold special responsibilities towards the Jerusarema Mbende element. They may oversee the practice of the dance, provide guidance on its significance and meaning, and ensure that it is performed in accordance with cultural norms and traditions. Experienced dancers and instructors play a crucial role in teaching and passing down the dance form to younger generations. They provide guidance, instruction, and mentorship to aspiring dancers, ensuring the continuity of Jerusarema Mbende.

Individuals and groups dedicated to the preservation of Zimbabwean cultural heritage may have a specific interest in safeguarding and promoting Jerusarema Mbende. They work to raise awareness, document, and support initiatives that contribute to the sustainability of the dance form.

In conclusion, the Jerusarema Mbende holds significant social and cultural functions within its community, serving as a symbol of cultural identity, community cohesion, and celebration.

Practitioners of the dance play a crucial role in preserving and transmitting this important element of Zimbabwean cultural heritage to future generations

## 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.

- Mbende Dance is one of the well respected and valued dance in Zimbabwe, basing on it use of the drum beat on national radio and television on most current affairs programmes, thus cascades it to the whole country and international world. The engagement of the dance during state functions and welcoming of international visitors set Mbende as a trademark element of Zimbabwe and clearly showing its viability, sustainability and frequency of practice in the country and at global stage.
- Zimbabwe launches this element every year to show its value, depicting its new every year. However the commercialisation of the dance has made it lose it is originally especially in resort towns to attract business.
- The Jerusarema Mbende is a traditional dance form from Zimbabwe that holds cultural significance and is considered an important element of the country's intangible cultural heritage. Here is an overview of the current level of viability of the Jerusarema Mbende element in Zimbabwe. The Jerusarema Mbende is still practiced in various communities in Zimbabwe, particularly in rural areas where traditional cultural practices are more prevalent.
- The dance is performed during cultural events, ceremonies, and festivals, as well as in educational settings such as Jikinya Dance Festival and State events to preserve and promote Zimbabwean cultural heritage.

Traditional modes of transmission:

- The Jerusarema Mbende is primarily transmitted through oral tradition, with experienced dancers teaching younger generations the movements, rhythms, and meanings associated with the dance. The practice of Jerusarema Mbende often involves entire communities coming together to learn, perform, and celebrate the dance, contributing to its transmission and sustainability.

Demographics of practitioners and audiences:

- Practitioners of Jerusarema Mbende come from diverse age groups, with both young and older individuals participating in the dance. The dance is often learned and performed by members of the community, including women, who play a significant role in its enactment. Audiences for Jerusarema Mbende performances include community members, tourists, researchers, and cultural enthusiasts who appreciate and support traditional Zimbabwean dance forms.

Sustainability:

- The Jerusarema Mbende holds cultural and historical importance in Zimbabwean society, contributing to a sense of identity and pride among communities that practice and preserve the dance. The continued practice of Jerusarema Mbende is supported by community members, cultural organizations, educational institutions, and government initiatives aimed at safeguarding

and promoting Zimbabwean cultural heritage.

Threats to transmission and enactment:

- One of the main threats to the transmission of Jerusarema Mbende is the impact of modernization and urbanization, which can lead to a loss of interest among younger generations and a decline in the practice of traditional dance forms. The limited documentation of Jerusarema Mbende, including recordings, written materials, and research, poses a challenge to its preservation and transmission, as valuable knowledge and practices may be lost over time.

Severity and immediacy of threats:

- While the Jerusarema Mbende continues to be practiced in various communities, the threat of modernization and the lack of documentation present challenges to its long-term sustainability and transmission. The threats to the continued transmission and enactment of Jerusarema Mbende are gradual and ongoing, requiring proactive efforts to raise awareness, engage younger generations, and document the dance form to ensure its preservation for the future

### 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.

- The inscription of the element prompted invitation of the cultural dance groups to perform during local, regional and international platforms, hence increased visibility, knowledge and value of the dance.
- It increased funding from UNESCO and other international bodies towards workshops on how to safeguard the element.
- Before its inscription the dance came with a lot of negative connotations which prompted the change of name from Joro/Dembe to Mbende Jerusalema, hence people started to understand and respect dance, thus promoted cultural diversity.

### 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.

- Mbende Jerusalema dance festivals- Zimbabwe launches Mbende Jerusalema dance festival every year in the month of October in the form of a dance competition/ festival among primary schools pupils. During the festival adult /community groups also show case. The festival also has a monetary prize to winning schools as a way to motivate the schools and to encourage them to engage competent resource persons.
- Housing of Mbende Jerusalema – Mbende Jerusalema is housed at Murehwa Culture Centre where there is a museum exhibiting Mbende Jerusalema props and costumes, videos and posters of previous festivals.



- Production of artefacts, instruments and regalia that depicts Mbende dance movement- At Murehwa Culture Centre there is a curio shop where regalia depicting Mbende dance movement are sold locally and internationally.
- Jikinya Dance festival- The Mbende dance was made a set piece of Jikinya Dance Festival (JDF). JDF is a festival that is done in partnership with National Association of Primary School Heads (NAPH) where the whole country competed in the dance.
- Workshops- during all these competitions/festivals national workshops were done with technocrats on proper props and costumes, stage management, the history and origins of Mbende.
- Institutions touring of Murehwa Culture Centre (MCC)- several schools tour MCC to have a deeper understanding of Mbende dance.
- Setting of Safeguarding committees from ward level- with community cultural custodians from Headmans up to the Chiefs.
- However having done all the above there is need for digitalisation and utilization of digital spaces to safeguard and cascade the Mbende dance element, and need of

## 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.

- Social dance clubs/groups- people in the communities of Murehwa, Uzumba, and Goromonzi formulate Mbende Jerusalem dance groups, and they are hired to perform on different occasions such as funeral, weddings, biras and or any social, local and international gatherings. These performances enhance safeguarding of the element.
- Festivals, such as Chibuku Neshamwari, Mvura Naya Naya that's done in partnership with Delta beverages and communities. Jikinya Dance festival in partnership with NAPH and Mbende Jerusalem Dance festival.
- Fusion of modern day instruments- today the Mbende dance now has different variations and uses modern day instruments, artists like Rishoni have used electric instruments to depict Mbende dance rhythm.
- Digitalization- the use of Mbende dance drum beat on the news hour and different television programmes. The use of Mbende dance pictures on various websites.
- Cultural exchange programmes- Mbende traditional dance groups are travelling regionally and internationally for cultural exchange programs, groups such as Ngoma Dzepasi, Makare kare , Yarira Yamangwende and many more have travelled to Zambia, South Africa, China, India to showcase the dance.

## 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.

a.the competent body(ies) involved in its management and/or safeguarding;

RESPONSE

- Department of Arts and Culture Promotion and development

- The SAICH Platform of Chinhoyi University of Technology
- National Arts Council of Zimbabwe (Murewa Culture Centre)
- Ministry of Sport, Recreation, Arts and Culture
- National Gallery of Zimbabwe

b.the organization(s) of the community or group concerned with the element and its safeguarding.  
RESPONSE

- Mash East Music and Arts Association
- Zimbabwe National traditional dancers association
- National dance association
- Ngoma Dzepasi Arts Unlimited
- Dzimwe RaGutu Culture Village
- Yarira Yamangwende
- Goromonzi Arts Ensemble
- Makare kare traditional dance group
- Shingirirai Jerusalema traditional dance group
- Zezeve Arts

## 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.

Consultation was done with culture officers who are on the lookout for safeguarding threats and they engaged resource persons and traditional leadership that include Headmen and Chiefs from Mashonaland East. The Murehwa Culture Centre Manager, Ms Chido Eregwi is a member of the National ICH Reporting Team and she worked with Arts and Culture Officers from Murehwa District who interact and gathered information from community members

The Community is also a custodian of the Mvura Naya Naya , a community of Traditional Leadership who are on a crusade to revive traditional ICH dances and the preparation and consumption of cultural cuisines of the African community.

Both Primary and Secondary School children partake in the community dance festivals hosted by Traditional Leadership around Murehwa and Uzumba in Mashonaland East. The methods they use when selecting resource persons and technocrats when training and adjudicating Mbende dance during competitions and festivals is community driven and informed. It involves making use of both male and female experts.

## C-2020-01541

### 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.

Name of the element	Year of inscription
Art of crafting and playing Mbira/Sansi, the finger-plucking traditional musical instrument in Malawi and Zimbabwe	2020

## 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').

Social and cultural functions and meanings of the mbira element:

1. Musical Expression: The mbira is used as a musical instrument in traditional social gatherings, celebrations, rituals, rain making and invocation ceremonies. It provides a rhythmic and melodic foundation for traditional songs and dances, fostering a sense of cultural identity and community cohesion.

2. Spiritual Connection: In various ethnic manifestations of Zimbabwean cultures, the mbira is believed to have spiritual significance. It is often used in rituals to communicate with ancestors or spirits, serving as a link between the physical and spiritual worlds.

3. Oral Tradition Preservation: The mbira plays a crucial role in preserving oral traditions and passing down cultural knowledge from generation to generation. Through the performance of traditional songs on the mbira, stories, history, and values are transmitted to younger members of the community. The younger school learners who have been learning to play the Mbira in schools as they get to experience as see how it is related to spirituality and African traditional religion.

4. Commercial value: The Chiefs who are the custodians of the cultural spaces and villages where the mbira is played in its purest form are pooling more resources towards the celebration of other art forms as they are now realising commercial gains from the celebration of culture and its renaissance as is experienced during the Mvura Nayanaya Festival in Murehwa District

Characteristics of bearers and practitioners:

Mbira players are highly skilled musicians who have mastered the complex patterns and techniques required to play the instrument effectively. They often undergo years of training and practice to achieve proficiency. Practitioners of the mbira typically have a deep respect for traditional customs and cultural heritage. They play a vital role in upholding and promoting traditional music and practices within their communities. Mbira players are often active members of their communities, participating in ceremonies, festivals, and other cultural events where the instrument is featured and foster peace and development in communities. They are respected for their musical talents and contributions to the community's social wellbeing and cohesion.

Specific roles or categories of persons with special responsibilities:

In some communities, elders and spiritual leaders may have special responsibilities related to the mbira. They may oversee rituals and ceremonies where the mbira is used, providing guidance and spiritual insight. Master musicians who have achieved a high level of proficiency in playing the mbira may take on the role of teachers, passing on their knowledge and skills to younger generations. They play a crucial role in preserving the tradition and ensuring its continuity.

Changes related to inscription criterion:

In recent years, there has been a growing recognition of the cultural significance of the mbira on a global scale. Efforts have been made to safeguard and promote this traditional art form, stemming from its inclusion on UNESCO's Representative List of the Intangible Cultural Heritage of Humanity. This recognition has helped raise awareness about the importance of the mbira and its role in African culture, leading to increased support for its preservation and transmission to future generations. Mbira remains largely a socialising and soothing music element that is widely played not only on traditional functions for celebrating success, at cultural weddings, at a cultural rituals of invoking the spirits or rain seeking functions in prayers or as music for therapeutic healing spiritually. Mbira music is now a weekly event that take place at hotels, pubs and nightclubs where people go out to relax and socialise on certain days of the week or during weekend outings as social groupings and families or mere revellers. Some communities make the mbira musical element while others only play the instrument. Others make, teach and play the instruments as individuals or groups or communities.

The element is celebrated annually in the month of September which is known as Mbira Month in Zimbabwe. Communities in their individual and collective organisation hold night vigils and dances where the instrument is widely played and celebrated often times for the love of the music and sometimes for cultural rituals. Albert Chimedza of Mbira Centre runs the Mbira Festival annually and so does Dzimbanhete Arts Interactions (DAI) of Norton. Dai hold monthly celebrations known as Biras for their people who celebrate the birth of seasons as one moth leads to another as the year progresses. This has brought significance of the cultural ceremonies to younger learners who have been learning to play the Mbira instrument in schools as well as crafting the instrument. Youths get to learn from experienced Mbira players and makers of the instrument and in the process they see how it is related to spirituality and African traditional religion.

## 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.

Mbira has gained in popularity that it is now being played in functions as entertainment in Hotels, Community Restaurants and gathering places other than in the Custodian communities that ensured Mbira is inscribed. Artists like Virimai Mhofu of Dziva rembira. The viability of Mbira is assured as youths are coming on board embracing the element. Some are experimenting with the instrument in its purest for as mbira ensembles with an average of six to 10 people playing in an ensemble of the instrument only accompanied by drums, rattles and hand clapping. The major risk that exist may be that of commercialising the element for tourism.

## 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.

The inscription of Mbira Sansi has led to respect of individuals and communities who play the musical elements. The Mbira instrument itself has gained popularity in community radio stations and even those radio stations that are national in stature. The Young artists have started to also export and teach other Nationals how to play the instrument. Some of our Zimbabwean people have established online tutorials where the playing of the instrument is being made international.

## 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.

To promote and reinforce the Mbira element, several measures have been implemented. These measures aim to raise awareness about the importance of Mbira music, preserve its cultural heritage, and support its practitioners. Additionally, some measures were necessary as a consequence of the inscription of Mbira on various cultural heritage lists. Here are some key measures:

1. Documentation and research: Extensive documentation has been conducted to gather information about the history, techniques, and significance of Mbira music. This helps in understanding its cultural context and preserving its knowledge for future generations.
2. Cultural festivals and events: Various cultural festivals and events are organized to provide a platform for Mbira musicians to showcase their talent and engage with audiences. These events not only celebrate the music but also create opportunities for learning and exchange.
3. Education and training: Efforts have been made to introduce Mbira music into educational curricula at different levels. This ensures that younger generations can learn about Mbira and develop an appreciation for its cultural significance. Training programs are also conducted to teach interested individuals how to play the Mbira instrument and understand its traditions.
4. Conservation and preservation: Special emphasis is given to the conservation and preservation of Mbira music. This includes safeguarding the traditional instruments, recording oral traditions associated with the music, and promoting sustainable practices that support the continued existence of this art form.
5. International collaborations: Partnerships and collaborations are formed with international researchers and musicians to enhance the global visibility and recognition of Mbira music. Such collaborations help in spreading awareness about the rich cultural heritage of Mbira and facilitate cross-cultural dialogue.
6. Community involvement: Local communities are actively involved in the promotion and reinforcement of Mbira music. Their knowledge, expertise, and perspectives are respected and integrated into the various initiatives aiming to support the Mbira element.
7. National Broadcasting: The National Radio stations in Zimbabwe run by the National Broadcaster ZBC including community radio stations have deliberate programming that involves mbira-playing and even interviews with custodians and players of the mbira instrument. Radio Zimbabwe for instance has at least two weekly programmes on mbira music. Some of the Stations like Classic 263 host talk shows whenever artists have made album releases and mbira artists are hosted and the music played and the public are invited to share their views by live telephone or WhatsApp messages that are read. The Government itself contracts Mbira musicians during official State functions like receptions and banquets, let alone on the State Occasions like at independence and national heroes commemorations.

These measures collectively contribute to raising awareness, ensuring the transmission of Mbira knowledge, and providing support for its practitioners. They also address the specific requirements

resulting from its inscription, promoting the sustainable development and safeguarding of this irreplaceable cultural element.

## 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.

#### Communities

1. Cultural Transmission: Within local communities where the mbira tradition is practiced, there is a strong emphasis on passing down knowledge and skills related to the instrument from one generation to the next. Families and community members play a key role in teaching younger individuals how to play the mbira and understand its cultural significance. Mbira playing groups and individuals were critical players in shedding light as to what activities they were engaged in that advanced the promotion of the making and playing of mbira instrument as a cultural element. Dzimbanhete Arts Interactions is a civic society centre that prides itself in promoting African Cultures. They were participants in the inscription of the element and are actively involved in the safeguarding of Mbira and other yet to be inscribed ICH elements of Zimbabwe. They host Mbira events and were instrumental in answering questions of the National reporting Team. The safeguarding of the mbira element, as an important aspect of intangible cultural heritage, involves the active participation of communities, groups, individuals, and non-governmental organizations (NGOs) committed to preserving this traditional art form.

2. Celebration of Traditional Practices: Communities often organize events, ceremonies, and festivals that feature mbira music and dance, providing opportunities for community members to come together, celebrate their cultural heritage, and showcase the importance of the mbira in their lives.

#### Groups and Individuals:

1. Master Musicians and Teachers: Experienced mbira players and teachers play a crucial role in safeguarding the mbira element by sharing their expertise with others, conducting workshops, and performances to raise awareness about the tradition and train new practitioners.

2. Youth Engagement: Encouraging young people to learn and appreciate the mbira is essential for its continuation. Groups and individuals may organize youth programs, educational initiatives, and outreach activities to engage the next generation in the practice and preservation of the mbira tradition.

## 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.

a. the competent body(ies) involved in its management and/or safeguarding;

#### RESPONSE

- Department of Arts and Culture Promotion and development
- The SAICH Platform of Chinhoyi University of Technology
- National Arts Council of Zimbabwe



- National Gallery of Zimbabwe
- Zimbabwe College of Music has Resource persons who make the mbira instruments in-situ and also teach mbira playing
- Dzimbanhete Mbira playing community of Norton in Zvimba are a competent cultural community that makes the instrument, teaches the playing of the instrument are popular Mbira playing community that host functions that even has residency for students.
- The Mbira Centre are a competent professional mbira making Centre in Harare
- Mbira Dzepamvura in Norton make and donate mbira in school wre they also teach mbira playing
- Chitungwiza Mbira run by Ma Afrika of Maungira eNharira as well as Mbira dzeNharira Culture Centre in Norton are competent community managed centres at the core of promoting the element

b.the organization(s) of the community or group concerned with the element and its safeguarding.  
RESPONSE

- Dzimbanhete Arts Interactions (DAI)
- Mbira dzeNharira Culture Centre of Norton.
- Mbira Centre, Harare
- Zimbabwe music College
- National Institute of the Allied Arts in Zimbabwe

The institutional context for the Mbira element inscribed on the Representative List involves several organizations and community groups committed to safeguarding this cultural heritage. The Mbira, a traditional musical instrument of largely the Shona, Ndau, Kalanga, Kore kore and Tonga, people in Zimbabwe, holds significant cultural and spiritual value. Its inscription on the Representative List of the Intangible Cultural Heritage of Humanity highlights the efforts to preserve and promote this enduring tradition.

In Zimbabwe, the community and groups concerned with the mbira element are primarily organized through local cultural institutions, music schools, and community-based organizations. These entities play a crucial role in transmitting knowledge about the mbira, conducting workshops, and organizing performances to ensure its continuity and authenticity.

Organization is the Dzimbanhete Arts Interaction (DAI) cultural village, which works to support and promote various forms of traditional and contemporary arts, including the preservation of the mbira tradition. Additionally, the College of Music as well as the National Institute of the Allied Arts in Zimbabwe Eisteddfods holds competitive and certified events for scholars to share their prowess and foster intellectual study of the Mbira. Various commercial entities have gained significant patronage through acoustic performances of the Mbira, thus giving impetus to the sustainability of the Mbira. There are numerous community-based organizations like Mbira Centre, Mbira dzeNharira Culture Centre of Norton and cultural associations that focus on preserving and transmitting the knowledge and skills related to the mbira.

Safeguarding efforts often involve collaborations between these organizations, local communities, and relevant government agencies. Community elders, skilled musicians, and traditional practitioners also play a pivotal role in passing down the knowledge and techniques associated with the mbira to younger generations.

Overall, the institutional context for the mbira element involves a network of organizations, community groups, and cultural practitioners dedicated to safeguarding and promoting this important aspect of Zimbabwean cultural heritage. Their collaborative efforts aim to ensure the continued vitality and relevance of the mbira tradition for future generations.

## 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.

To ensure the widest possible participation of communities, groups, and individuals, as well as relevant non-governmental organizations during the process of preparing this report, various measures were taken which included

- Dzimbahete, Mbira Centre, and Murehwa Centre for ICH who were all consulted and gave their input by answering a list of questions by telephone and even by written messages via WhatsApp to the questions raised by the National ICH Reporting Team.
- Consultation and engagement with various stakeholders through workshop forums to gather their input and perspectives.
- Collaboration with relevant non-governmental organizations such as Nhimbe Trust and Amagugu Heritage Centre to facilitate their participation in the report preparation process and to leverage their expertise and networks.
- Feedback mechanisms were established to allow stakeholders to provide input at different stages of the report preparation process.
- Maintained transparency throughout the process by sharing updates, timelines, and opportunities for involvement.

By implementing these measures, the report preparation process was more inclusive, representing a wide range of perspectives and ensuring the engagement of relevant stakeholders.

## 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

Mr Nicholas Moyo

#### Title

Permanent Secretary for The ministry of Sport, Recreation, Arts and Culture

#### Date

15-12-2023

#### Signature