

Periodic Report on the Convention (cycle 2020-2024)

A. General information

Name of State Party

Botswana

Date of Ratification

2010-04-01

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.

Botswana ratified the 2003 Convention for the Safeguarding of Intangible Cultural Heritage on the 1st of April 2010 and has since made strides in the management and safeguarding of intangible cultural heritage. The State Party has inscribed three elements to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding and benefitted from the ICH Fund on two occasions. This report serves to outline the status of implementation of the 2003 Convention in Botswana over the past six years of the reporting period with a focus on policies, legal and administrative measures.

Over the reporting period, the State Party has developed policies and legal measures with the intention of improving the management and safeguarding of intangible cultural heritage. The Botswana Intellectual Property Policy was promulgated to harness intellectual property for economic transformation and recognises the significance of intellectual property and associated rights as well as their impact in economic development. Two major legal measures developed during the reporting period include the National Arts Council of Botswana Act of 2022 and the Access and Sharing Benefit Act of 2022. The former established the National Arts Council of Botswana, a body responsible for advising government on arts and culture matters while the latter aims to protect traditional knowledge associated with genetic material.

Question A.2

Contact information of the focal point for the periodic report

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

Title (Ms/Mr, etc)

-

Family name

Gaobatwe

Given name

Lame

Institution/position

Address

Private Bag 00514
Gaborone

Telephone number

+267 74214464

E-mail address

lgaobatwe@gov.bw

Other relevant information

Question A.3

Institutions and organizations involved in the preparation of the periodic report

Governmental institutions

- i. Ministry of Youth, Gender, Sport and Culture
- ii. Department of Tribal Administration (Kgatleng)
- iii. Department of Tribal Administration (North East District)
- iv. Office District Commissioner (Kgatleng)
- v. Katleng District Council
- vi. Ministry of Education and Skills Development
- vii. Katleng Land Board
- viii. Mabele Village Development Committee
- ix. Department of Tribal Administration (Chobe District)
- x. Department of Tribal Administration (Gantsi District)

Universities

- i. University of Botswana
- ii. Botho University

Museums

- i. Kgosi Sechele Museum
- ii. Khama III Memorial Museum
- iii. Nhabe Museum
- iv. Kuru Museum
- v. Phuthadikobo Museum

NGOs

- i. Ngami Council of Non – Governmental Organisations
- ii. Kamanakao Association
- iii. Baikopanyi Choirs Association
- iv. Lentswe la Batswapong
- v. Mafifatshwana Cultural Festival
- vi. Dikgafela tsa Moshupa Society
- vii. Koma 48 Hours Festival
- viii. Son of the Soil Festival
- ix. Maitisong Festival
- x. Shorobe Baskets
- xi. Moremi Trust

Please provide any comments in the box below

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.

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*).

Name of the element	Year of inscription
Earthenware pottery-making skills in Botswana's Kgatleng District (00753)	2012
Dikopelo folk music of Bakgatla ba Kgafela in Kgatleng District (01290)	2017
Seperu folkdance and associated practices (01502)	2019

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*).

none

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

Question A.5.3

Programmes selected for the Register of Good Safeguarding Practices

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

none

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

Question A.5.4

Projects financed through International Assistance (Intangible Cultural Heritage Fund)

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

Name of project	Year (start)	Year (end)/Ongoing	Total sum (USD)
Promotion of earthen ware pottery-making skills in Kgatleng district (01153)	2017	2018	68261.10
Sustaining Seperu folk dance and associated practices (02044)	2023	28-0	94447.00

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

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

Kgatlang District ICH Inventory

b. Hyperlink to the inventory (if any)

None

c. Responsible body

Phuthadikobo Museum

d. Date of establishment

December, 2010

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

YES

Date of latest update

2021

f. Method and frequency for updating

The updating of the inventory is vested on the Kgatleng District Intangible Cultural Heritage Committee. However, the updating is triggered by the practitioners and bearers who alerts the Committee on their wish to update the inventory as a result of the availability of new information that has come to light. It is critical that practitioners and bearers of the element agree to the updating of the inventory, especially relating to the new information that is being added. Once the Committee has been informed of the request to update the inventory, Phuthadikobo Museum – which hosts the inventory – provides access to the inventory. There is no set timeline for updating the inventory and therefore, practitioners and bearers are allowed to update any time they want to.

g. Number of elements included

121

h. Applicable domains

Oral Traditions and Cultural Expressions
Performing Arts
Rituals and Festive Events
Knowledge on Nature and Cosmology
Traditional Craftsmanship

i. Ordering principles

The selection of intangible cultural heritage elements to the district ICH inventories is the prerogative of the communities, groups and where appropriate, individuals. As a result, they have to initiate the identification, research, documentation and inventorying of ICH elements. Practitioners and bearers only have to inform the District ICH Committee about the elements they wish to add to the inventory. The Committee will then make efforts to ensure a wider participation

of the communities, groups and individuals concerned. Currently, the State Party does not have a national inventory.

j. Criteria for inclusion

The criteria is standard across the districts in Botswana. The inclusion of the identified and documented ICH elements to the district ICH inventory is determined by the District ICH Committee. Once the element has been documented, the District ICH Committee assesses the element to find out if it meets the minimum requirements as proposed by the 2003 Convention. First and foremost, the Committee has to ensure that the element constitutes intangible cultural heritage in line with the Convention. Secondly, that the element does not go against any human rights instrument and lastly that the practitioners and bearers are willing to develop and manage a safeguarding plan for the element.

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

YES

Please provide further details, if appropriate:

The inventory is developed to in such a way that it captures information relating to the viability of the element. This includes information on the status of the bearers: their age, health and number. The inventory also includes the frequency with which the element is being enacted to assess whether it is done over a long or short period and therefore, determine an appropriate safeguarding plan. The additional information also assesses the effectiveness of the safeguarding plans developed and gauges how it performed. In other cases, such as where the elements require genetic materials like when they relate to the fourth domain of Knowledge on nature and cosmology, the inventory strives to find out the availability of resources required. This information applies to all other inventories thus, it is standardized across all inventories within the State Party

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

Please provide further details, if appropriate

When the inventory was updated in 2021, new information was added related to the Dikopelo Folk Music of Bakgatla ba Kgafela. The additional information reflected current viability of the element. For instance, new information indicated that while in the past practitioners of the element could not be allowed to own and register cultural spaces for purposes of enacting their element, rules had changed and were now allowed to do so. Moreover, unlike other land requests, Dikopelo practitioners' requests are expedited.

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

YES

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

The lack of interest from young people to engage in the enactment and safeguarding of intangible cultural heritage is a serious threat to a number of ICH elements. Moreover, it has proven difficult for youth to adhere to taboos and other customary rights relating to intangible cultural heritage. The lack of use of cultural expressions is another challenge facing ICH in the district. Being close to

the capital city, young people prefer to speak in English language, relegating Setswana to the periphery. Standardization of cultural practices is particularly a challenge to the performing arts in competitions. The competitions use adjudication methods adopted from contemporary times and to adjudicate traditional performing arts. Rural – urban migration is a serious threat facing ICH in Kgatleng District because of the proximity of the district to the capital city. Consequently, transmission of ICH is threatened as young people stay in cities for better opportunities like school or jobs.

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

NO

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

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

Chobe District ICH Inventory

b. Hyperlink to the inventory (if any)

None

c. Responsible body

Ministry of Youth, Gender, Sport and Culture

d. Date of establishment

December, 2012

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

NO

Date of latest update

f. Method and frequency for updating

The updating of the inventory is vested on the Chobe District Intangible Cultural Heritage Committee. However, the updating is triggered by the practitioners and bearers who alerts the Committee on their wish to update the inventory as a result of the availability of new information that has come to light. It is critical that practitioners and bearers of the element agree to the updating of the inventory, especially relating to the new information that is being added. Once the Committee has been informed of the request to update the inventory, the Ministry of Youth, Gender, Sport and Culture – which hosts the inventory – provides access to the inventory. There is no set timeline for updating the inventory and therefore, practitioners and bearers are allowed to update any time they want to.

g. Number of elements included

144

h. Applicable domains

Oral Traditions and Cultural Expressions
Performing Arts
Rituals and Festive Events
Knowledge on Nature and Cosmology
Traditional Craftsmanship

i. Ordering principles

The selection of intangible cultural heritage elements to the district ICH inventories is the prerogative of the communities, groups and where appropriate, individuals. As a result, they have to initiate the identification, research, documentation and inventorying of ICH elements. Practitioners and bearers only have to inform the District ICH Committee about the elements they wish to add to the inventory. The Committee will then make efforts to ensure a wider participation of the communities, groups and individuals concerned. Currently, the State Party does not have a national inventory.

j. Criteria for inclusion

The criteria is standard across the districts in Botswana. The inclusion of the identified and documented ICH elements to the district ICH inventory is determined by the District ICH Committee. Once the element has been documented, the District ICH Committee assesses the element to find out if it meets the minimum requirements as proposed by the 2003 Convention. First and foremost, the Committee has to ensure that the element constitutes intangible cultural heritage in line with the Convention. Secondly, that the element does not go against any human rights instrument and lastly that the practitioners and bearers are willing to develop and manage a safeguarding plan for the element.

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

YES

Please provide further details, if appropriate:

The inventory is developed to in such a way that it captures information relating to the viability of the element. This includes information on the status of the bearers: their age, health and number. The inventory also includes the frequency with which the element is being enacted to assess whether it is done over a long or short period and therefore, determine an appropriate safeguarding plan. The additional information also assesses the effectiveness of the safeguarding plans developed and gauges how it performed. The inventory has been standardized and therefore captures the same information across all inventories in the countries.

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

NO

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?

Veld fires are prevalent in Chobe District because of its large forest reserves. Practitioners and bearers are worried that the fires will wipe out traditional plants used for medicines and foodstuffs. The lack of interest to participate in the enactment and safeguarding of ICH has led to the lack of transmission for several ICH elements. Consequently, ICH is mostly practiced by elders. Additionally, high mortality of living human treasures has left a huge gap in the safeguarding of ICH. With over 100 000 elephants and more than half of the district designated as a national park, human – wildlife conflict is rampant in Chobe District, making it difficult for bearers to collect material resources from the forest and maintain their ICH.

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

NO

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

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

YES

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

YES

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

YES

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

YES

Tab 3

a. Name of inventory

North East District ICH Inventory

b. Hyperlink to the inventory (if any)

None

c. Responsible body

Ministry of Youth, Gender, Sport and Culture

d. Date of establishment

December, 2012

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

Date of latest update

December, 2022

f. Method and frequency for updating

The updating of the inventory is vested on the North East District Intangible Cultural Heritage Committee. However, the updating is triggered by the practitioners and bearers who alerts the Committee on their wish to update the inventory as a result of the availability of new information that has come to light. It is critical that practitioners and bearers of the element agree to the updating of the inventory, especially relating to the new information that is being added. Once the Committee has been informed of the request to update the inventory, the Ministry of Youth, Gender, Sport and Culture – which hosts the inventory – provides access to the inventory. There is no set timeline for updating the inventory and therefore, practitioners and bearers are allowed to update any time they want to.

g. Number of elements included

143

h. Applicable domains

The inventory follows the guidance provided by the 2003 Convention and all domains are applicable as follows:

Oral Traditions and Cultural Expressions
Performing Arts
Rituals and Festive Events
Knowledge on Nature and Cosmology
Traditional Craftsmanship

i. Ordering principles

The selection of intangible cultural heritage elements to the district ICH inventories is the prerogative of the communities, groups and where appropriate, individuals. As a result, they have to initiate the identification, research, documentation and inventorying of ICH elements. Practitioners and bearers only have to inform the District ICH Committee about the elements they wish to add to the inventory. The Committee will then make efforts to ensure a wider participation of the communities, groups and individuals concerned. Currently, the State Party does not have a national inventory.

j. Criteria for inclusion

The criteria is standard across the districts in Botswana. The inclusion of the identified and documented ICH elements to the district ICH inventory is determined by the District ICH Committee. Once the element has been documented, the District ICH Committee assesses the element to find out if it meets the minimum requirements as proposed by the 2003 Convention. First and foremost, the Committee has to ensure that the element constitutes intangible cultural heritage in line with the Convention. Secondly, that the element does not go against any human rights instrument and lastly that the practitioners and bearers are willing to develop and manage a safeguarding plan for the element.

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

YES

Please provide further details, if appropriate:

The inventory is developed to in such a way that it captures information relating to the viability of the element. This includes information on the status of the bearers: their age, health and number. The inventory also includes the frequency with which the element is being enacted to assess whether it is done over a long or short period and therefore, determine an appropriate safeguarding plan. The additional information also assesses the effectiveness of the safeguarding plans developed and gauges how it performed. The inventory has been standardized and therefore captures the same information across all inventories in the countries.

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

YES

Please provide further details, if appropriate

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

YES

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

Lack of respect for ICH has been identified as a threat to the viability of intangible cultural heritage in the North East District of Botswana. People from outside the community are eager to access the cultural practices of the district although they are not willing to adhere to the customary rights governing access to such ICH.

Major religions are also posing a threat to some sacred cultural practices thereby cutting transmission of ICH from generation to generation. As a result, youngsters have joined churches that do not allow them enact intangible cultural heritage. Inter-marriages have led to integration of cultures leading to the distortion and de-contextualization of some cultural practices.

Social media is also a major threat to the viability of ICH as it is easy to record and upload the enactment of ICH without due process. Users of social media do not find it necessary to acquire Free, Prior and Informed Consent.

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

NO

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

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

YES

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

YES

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

YES

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

YES

Tab 4

a. Name of inventory

Gantsi District ICH Inventory

b. Hyperlink to the inventory (if any)

None

c. Responsible body

Ministry of Youth, Gender, Sport and Culture

d. Date of establishment

December, 2012

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

NO

Date of latest update

f. Method and frequency for updating

The updating of the inventory is vested on the Gantsi District Intangible Cultural Heritage Committee. However, the updating is triggered by the practitioners and bearers who alerts the Committee on their wish to update the inventory as a result of the availability of new information that has come to light. It is critical that practitioners and bearers of the element agree to the updating of the inventory, especially relating to the new information that is being added. Once the Committee has been informed of the request to update the inventory, the Ministry of Youth, Gender, Sport and Culture – which hosts the inventory – provides access to the inventory. There is no set timeline for updating the inventory and therefore, practitioners and bearers are allowed to update any time they want to.

g. Number of elements included

96

h. Applicable domains

The inventory follows the guidance provided by the 2003 Convention and all domains are applicable as follows:

Oral Traditions and Cultural Expressions
Performing Arts
Rituals and Festive Events
Knowledge on Nature and Cosmology
Traditional Craftsmanship

i. Ordering principles

The selection of intangible cultural heritage elements to the district ICH inventories is the prerogative of the communities, groups and where appropriate, individuals. As a result, they have to initiate the identification, research, documentation and inventorying of ICH elements. Practitioners and bearers only have to inform the District ICH Committee about the elements they wish to add to the inventory. The Committee will then make efforts to ensure a wider participation of the communities, groups and individuals concerned. Currently, the State Party does not have a national inventory.

j. Criteria for inclusion

The criteria is standard across the districts in Botswana. The inclusion of the identified and documented ICH elements to the district ICH inventory is determined by the District ICH Committee. Once the element has been documented, the District ICH Committee assesses the element to find out if it meets the minimum requirements as proposed by the 2003 Convention. First and foremost, the Committee has to ensure that the element constitutes intangible cultural heritage in line with the Convention. Secondly, that the element does not go against any human rights instrument and lastly that the practitioners and bearers are willing to develop and manage a safeguarding plan for the element.

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

YES

Please provide further details, if appropriate:

The inventory is developed to in such a way that it captures information relating to the viability of the element. This includes information on the status of the bearers: their age, health and number. The inventory also includes the frequency with which the element is being enacted to assess whether it is done over a long or short period and therefore, determine an appropriate safeguarding plan. The additional information also assesses the effectiveness of the safeguarding plans developed and gauges how it performed. The inventory has been standardized and therefore captures the same information across all inventories in the countries.

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?

The expansion of the Kalahari Desert has been identified as a major threat to the viability of intangible cultural heritage in Gantsi. This is especially the case with ICH elements related to the fourth domain on knowledge on nature and cosmology particularly medicine plants. Social media is also a major threat to the viability of ICH as it is easy to record and upload the enactment of ICH without due process. Users of social media do not find it necessary to acquire Free, Prior and Informed Consent.

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

NO

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

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

YES

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

YES

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

YES

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

YES

Question A.7

Synergies with other international frameworks

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

Tab 1

Programme/Convention /Organization

World Intellectual Property Organization (WIPO)

Activity/project

During the reporting period, the State Party – through Companies and Intellectual Property Authority – partnered with the World Intellectual Property Organisation and the Government of Japan to protect the creativity of basket weavers through the trademark system in Chobe District. Basket weavers were trained on the intellectual property system, particularly collective marks to ensure the recognition of their cultural practice as well as protecting their intellectual property. The project culminated in the registration of a collective mark known as CHOBE BASKET, which has enabled Chobe basket weavers to sell their products in international markets.

Contributions to the safeguarding of intangible cultural heritage

Intellectual property has therefore, become a vehicle to commercialise intangible cultural heritage while promoting transmission and enhancement.

Tab 2

Programme/Convention /Organization

Other international frameworks

Activity/project

Botswana has ratified the Swakopmund Protocol for the Protection of Traditional Knowledge and Expressions of Folklore, an international treaty by the African Regional Intellectual Property Organisation (ARIPO) aiming to protect intangible cultural heritage across borders of member states.

Contributions to the safeguarding of intangible cultural heritage

Tab 3

Programme/Convention /Organization

Convention on Biological Diversity

Activity/project

In late 2022, the State Party promulgated a new law relating to the Convention on the Biological Diversity (CBD). The new law specifically ensures benefit sharing on the genetic material sourced from communities. It advocates for the use and enforcement of Free, Prior and Informed Consent and acknowledgement of communities from where the genetic materials are originating.

Contributions to the safeguarding of intangible cultural heritage

B. Reporting against core indicators

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

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

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

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

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

Question 1.1

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

YES

Tab 1

Name of the body

Ministry of Youth, Gender, Sport and Culture (MYSC)

Brief description of the safeguarding functions of the body

The ministry is responsible for ensuring that the nation is aware of the Convention and that it actively participates in its implementation at both international, national and district levels. At the international level, the ministry represents the country at the IGC meetings and liaises with National Commission for UNESCO and the UNESCO headquarters. Senior officials of the ministry are responsible for signing off all the nomination requests to the listing mechanisms and the IA requests on behalf of the country. At the national level, the Culture Division of the ministry is responsible for the implementation of the Convention. The division is responsible for developing strategies for implementing, raising awareness and safeguarding ICH; establishing and facilitating the implementation structures at national and district; building capacities to ensure the safeguarding of ICH.

Website

www.gov.bw

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myscpro@gov.bw

Tab 2**Name of the body**

Botswana National Intangible Cultural Heritage Committee (BNICHC)

Brief description of the safeguarding functions of the body

- a. To assist, advise and offer technical support in the implementation of the 2003 ICH Convention.
- b. To promote stakeholder participation in undertaking programmes, projects and activities for the safeguarding of ICH.
- c. To monitor programmes, projects and activities for safeguarding ICH.
- d. To receive, review, recommend and approve nominations for UNESCO lists and requests for international assistance on various safeguarding mechanisms.
- e. To facilitate the domestication of the ICH Convention.
- f. To submit reports to the Inter-Governmental Committee and other partners.
- g. To promote access to and respect for cultural heritage in accordance with ideals of the Convention.

Website

www.gov.bw

Address

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Tab 3**Name of the body**

District Intangible Cultural Heritage Committees

Brief description of the safeguarding functions of the body

The DICHC are community oriented and are led by traditional leaders, who are custodians of culture for their respective communities. Following a systematic process, the State Party has established four DICHCs in Kgatleng, Chobe, North East and Gantsi districts. In line with the requirements of the Convention relating to communities, groups and individuals concerned, the DICHCs draw their membership from local stakeholders including local authorities – Office of the District Commissioner, Tribal Administration, Land Board and District Council – NGOs working in the field of culture, practitioners and bearers of ICH, women representatives and youth representatives as well as relevant government department such as MYSC offices at district level. Consequently, the district implementation structures are inclusive and work towards recognizing practitioners and bearers who are identified after their establishment. In all the cases, youth and elderly are represented equitably.

Website

www.gov.bw

Address

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Question 1.2

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

YES

Tab 1

Name of the body

Nkgo Thitelo Society

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

Earthenware pottery-making skills in Botswana's Kgatleng District (USL, 2012)

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

Nkgo Thitelo Society is an association of earthenware pottery practitioners in Kgatleng District and was officially registered in 2020 to serve the interest of pottery practitioners in Kgatleng District and to specifically manage the safeguarding plan of Earthenware Pottery Making Skills in Botswana's Kgatleng District. The establishment of the society was led by the practitioners of the element and supported by Phuthadikobo Museum, which was initially responsible for the management of the element's safeguarding plan. The society is self-governing with an independent committee elected by the practitioners. The society collaborates with Phuthadikobo Museum for purposes of capacity building and awareness raising as well as transmission and enhancement of the element.

Website

None

Address

P O Box 367, Mochudi

Telephone number

+267 72371399

E-mail address

phuthadikomomuseum11@gmail.com

Tab 2

Name of the body

Baikopanyi Choirs Association

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

Dikopelo folk music of Bakgatla ba Kgafela in Kgatleng District (USL, 2017)

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

Baikopanyi Choirs Association is responsible for the management of the safeguarding plan for the Dikopelo Folk Dance of Bakgatla ba Kgafela and was established in the year 2001 by the practitioners of the element. The association was registered at the Department of Registrar of Societies. Apart from the safeguarding plan of the element, the association is also responsible for organizing the fixtures of the festive season festival, advocacy and lobbying for the practitioners and ensuring transmission of the element to younger generations

Website

None

Address

P O Box 1018, MOCHUDI

Telephone number

+267 73871696

E-mail address

baikopanyichoirsassociation@gmail.com

Tab 3

Name of the body

Seperu Association

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

Seperu folkdance and associated practices (USL, 2019)

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

Seperu Association is a body of practitioners of Seperu Folk Dance and Associated Practices and was registered during the reporting period. It was specifically established to manage the safeguarding plan of the element and to ensure the viability of the element. The association works collaboratively with the Ministry of Youth, Gender, Sport and Culture and the Chobe District ICHC Committee as well as education authorities in the Chobe District. The association has successfully

advocated for the establishment of Seperu Dance Clubs in primary and secondary schools in Chobe District to ensure smooth transmission of the element from elderly ingongi (master practitioners) to the students.

Website

None

Address

PO BOX 70 Kavimba

Telephone number

+267 71854958

E-mail address

lillianporote@gmail.com

Question 1.3

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

YES

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

The National ICH Committee and District ICH Committees represent the best consultative and coordination mechanisms for ICH in Botswana. The composition of the two bodies major coordination mechanisms is a testimony of their quest for broad and inclusive involvement of communities, groups and individuals in ICH safeguarding and management. The national ICH Committee is comprised of experts, ICH practitioners, government ministries and NGO's at national level, the composition of the District ICHC Committees reflects the make – up of communities at district level. They comprise of traditional leaders, as custodians of the culture of their communities; practitioners of ICH; NGO's in the field of culture; local authorities and culture experts as well as relevant government ministries. The Committees are reflective of the diversity of the community by including all different communities found in the districts; ensuring participation of men and women, young and old people and people living with disabilities; engaging practitioners at village level through awareness raising initiatives and engaging media in promoting the significance of ICH. The engagement of NGO's in the management of safeguarding plans for ICH elements has further encouraged inclusiveness as the NGOs are able to reach practitioners and society at large who are not able to participate in the activities of District ICH Committees through their partnership with media and institutions of learning. Through the concerned organisations, individuals are also afforded an opportunity to safeguard and manage their cultural practices. They are at the forefront of identifying threats to their cultural practices and suggesting safeguarding measures and ultimately involved in the management of the safeguarding plans. For instance, Master Practitioners of Earthenware Pottery Making Skills in Botswana's Kgatleng District identified the challenge of lack of youthful practitioners and advocated capacity building where they trained students and out of school youth on the element.

Question 1.4

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

YES

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

The Government of Botswana has been at the forefront of fostering and supporting institutions, organizations and initiatives for documenting intangible cultural heritage. To demonstrate the support of the State, one has to rely on the financial assistance and capacity building initiatives provided by the Government of Botswana. In relation to funding, the State has recognised the significant role played by non-governmental organisations in the documentation of intangible cultural heritage and has therefore supported their efforts. The Ministry of Youth, Gender, Sport and Culture, has provided financial support to Poetavango to implement the Maun International Arts Festival (MIAF) in Maun; Dikgafela Society for Dikgafela tsa Moshupa Festival; Kgosi Secehele Museum for Dithubaruba Festival and Mafifatshwana Cultural Festival in Tlokweng. The financial support provided to these organisations and their events enables them to engage communities to participate in the documentation of their own cultural practices.

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.

Video documentaries, newspapers and news reports as well as booklets have been developed and shared with relevant stakeholders for awareness raising. For instance, Phuthadikobo Museum has developed some booklets and video documentaries, which they have shared with the ministry responsible for education to be used in schools. The booklets have also been stored at the Department of National Archives for future use. The news clips and newspaper articles produced are used to demonstrate the significance of the work of ICH practitioners and for transmission purposes as students and children at home may learn from them.

Question 1.5

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

Elements (institutions 1.5)

Centres of expertise

Naro Language Project specialises in the translation of English language to Naro language of the Basarwa community in D'Kar, Gantsi. The centre contributes to the safeguarding of intangible cultural heritage by raising awareness through translation. The community is able to understand in their language, the significance of intangible cultural heritage.

Research institutions

Botswana Institute of Development Policy Analysis (BIDPA) is a government associated think tank that specializes on research, policy analysis, capacity building in policy analysis and consultancy service. The

research institute was commissioned by Companies and Intellectual Property Authority (CIPA) to conduct a Study on the Economic Contribution of Copyright – Based Industries, a study that played a key role in the prioritization of the creative industries in the Transitional National Development Plan. As one of the seven prioritized economic sectors, the government commits to providing necessary resources.

Centre for Scientific Research, Indigenous Knowledge and Innovation

Centre for Scientific Research, Indigenous Knowledge and Innovation (CesriKi) is an interdisciplinary and science focused research centre embracing the basic and applied sciences of indigenous knowledge. It is involved in research, documentation, education, education and awareness, and development efforts in health, food systems, agriculture and environmental management.

San Research Centre

The purpose of the San Research Centre is conduct research on the culture of the San, popularly known as Basarwa. The Centre works with the community and other non-governmental organisations that deal with the culture of Basarwa. It contributes to the safeguarding and management of intangible cultural heritage by hosting a national forum where dissemination of research results is shared with stakeholders

Museums

Museums, especially community owned museums, play a crucial role in the management and safeguarding of intangible cultural heritage. As depository centres, they have partnered with communities, groups and individuals where appropriate to showcase and exhibit material culture within their areas of operation. Not only that, they provide an opportunity for researchers to access ICH with the permission of the practitioners and bearers as well as becoming meeting places for practitioners and bearers. To demonstrate this contribution, Phuthadikobo Museum in Kgatleng District has been selected as the secretariat of Kgatleng District ICH Committee and as a result, hosts the district ICH inventory. The community museum was also selected by practitioners of earthenware pottery making skills as the concerned organization that oversees and manages the safeguarding plan of the element.

Archives

The Botswana National Archives and Records Services (BNARS) support the management and safeguarding of intangible cultural heritage by preserving documents and making them accessible for anyone who wants to access them. The governmental organisation helps in storing data for a long period of time, enabling people to access material documents that would otherwise not be available to them.

Libraries

The Botswana National Library Services (BNLS) operates from the headquarters in Gaborone and has libraries in all major towns and villages of the country. It contributes to the safeguarding and management of intangible cultural heritage through storing data and documents critical to the heritage of Botswana. It offers communities an opportunity to read about their culture and heritage. The organization also serves as a depository centre for literary works.

The University of Botswana Library is based at the national university of the State Party. The library has several sections categorised according to expertise provided. One such section is the Botswana Collection, which stores documents relating to research done in and about Botswana. It also serves as a depository centre for literary works.

The Botswana Institute for Development Policy Analysis (BIDPA) Library is a depository centre for research relating to economic policies. The library is open to public and contributes to the management of intangible cultural heritage by offering communities, groups and individuals access to policies stored in the library and research results.

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:

Target for the next report:

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:

Botswana will continually facilitate the establishment of more District ICH committees across the country. There will be more capacity building and awareness raising initiatives including documentation, transmission measures and support of strengthening existing Non- Governmental Organisations for their significant role.

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?

YES

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

The University of Botswana – especially the Faculty of Humanities and its Departments – has developed several programmes and courses that are aligned to the 2003 Convention. Specifically, the Department of History’s course Heritage Management focuses on the UNESCO conventions especially the 2003 Convention for the Safeguarding Intangible Cultural Heritage. As part of the program, students are engaged in educational tours to attend cultural festivals, research on ICH and interact with practitioners of ICH across the country. The program combines formal and non – formal modes of transmission where students spend time with master practitioners observing them and ultimately engaging in their practices while writing examinations based on their experiences. As part of the course, students write an extended project on a cultural space focused on the intangible aspects of the site. For two years running, completing students undertaking the course have been engaged in organising an exhibition about the 2003 Convention as their examination and students interact with practitioners, learn about and experience their cultural practices.

Botho University introduced Diploma in Cultural Tourism at the beginning of 2023 academic year. The program is hailed by the heritage sector as ground breaking. Some of its core modules include Introduction to Cultural Tourism, Principles of Community Based Tourism at Cultural Heritage Sites, Fundamentals of Sustainable Tourism, Cultural Heritage and Heritage Protection, Cultural Diversity in the Social Sciences and Sustainable Cultural Management in Southern Africa. The private university has been collaborating with non – governmental stakeholders especially museums for student internships and attachments, which prepares students for the world of work in the heritage sector. The university, together with its’ partner university in Germany have both collaborated with Malaka Conservation Trust where they offer students internships, technology deployment and photography services as well as advisory services.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

During the 2023 exhibition a unique feature was introduced which is the use of braille to raise awareness about the Convention to those who are partially blind or totally blind, this ensured that people with disability s needs are catered for.

Question 2.2

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

YES

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

Ministry of Youth, Gender, Sport and Culture provided training in ICH safeguarding and management on an inclusive basis. The ministry has initiated several capacity building efforts to ensure a greater pool of trainers within communities. The latest of these training exercises is the Training of Trainers program which involved participants from across the country. This targeted people who already had knowledge about the 2003 Convention and most of these are community researchers who were trained when their communities undertook inventorying exercises. The aim of the training was to improve their knowledge on the 2003 Convention; help trainees develop training methods for out of school people and to prepare them to help their communities in nominating ICH elements to the Convention’s listing mechanisms.

The Government of Botswana plays a crucial role by offering grants to NGOs and cultural associations to implement their programs. The transmission programs take a form of short courses led by elderly skilled practitioners and are usually practical in nature, using traditional modes of transmission. The Manaledi Development Trust also hired elderly Master Potters to transmit their knowledge while producing earthenware pots from August 2023 to November 2023. The transmission of knowledge and skills during this project was non – formal, with learners learning practically and master practitioners mentoring them over a period of four months. Phuthadikobo Museum used the same strategy when they engaged Master Potters to train primary and secondary school students on earthenware pottery making skills. The same mode of transmission is used by Mafifatshwana Cultural Festival in Tlokweg and Dikgafela tsa Moshupa Society in

Moshupa, where skilled and knowledgeable members of the communities are given an opportunity to share and transmit their skills and knowledge about practices, expressions, traditions, food systems and taboos recognized by their respective communities as part of their living heritage.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

The educational programs developed and undertaken by different institutions have been inclusive. For instance, the Training of Trainers program developed by the Ministry of Youth, Gender, Sport and Culture targeted community researchers, non-governmental organisations and culture experts. The participants included youth and some elders, women and men as well people with disabilities.

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.

Several initiatives developed by community based organisations or non-governmental organisations have provided training in ICH safeguarding and management on an inclusive basis. In Kgatleng District, Phuthadikobo Museum has initiated several training efforts geared towards the safeguarding and management of intangible cultural heritage.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

These initiatives have been based on inclusiveness as they have been geared towards students in primary and secondary schools (both boys and girls); out of school youth and elderly practitioners. While the element is predominantly practiced by women, the initiatives created by Phuthadikobo Museum have encouraged the participation of boys and men. Additionally, people living with disability have participated in these initiatives and have now become active practitioners of the practice.

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:

Target for the next report:

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:

Advocate for Institutions of high learning to continue including more programmes and courses that relates to ICH safeguarding and management. There will be training and awareness raising initiatives aimed at supporting transmission programmes.

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).

Where the training exercises are provided specifically for the purposes of strengthening the implementation of the Convention, it is because awareness raising had been done and implementing agencies are associated with implementing structures such as the BNICHC and DICHC. A significant number of these initiatives are usually implemented during festivals while others take a form of short courses, usually from two to five days. Through its national strategy, the BNICHC has prioritised awareness raising, which incorporates in higher degrees training, in its programming. Consequently, some training efforts implemented at both national and district level are a direct result of the mandate of the BNICHC especially the need to have adequate human resources for the implementation of the Convention. The ministry responsible for cultural affairs regularly capacitates its officers with training so that they are able to support and facilitate implementation at their respective districts.

A training opportunity was carried out for media practitioners on the awareness of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage. The capacity building workshop was organised by the ministry responsible for cultural matters and facilitated by members of the National Intangible Cultural Heritage Committee. The capacity building workshop attracted a large participation from males while there were few female media practitioners. Another capacity building carried out by the two competent bodies was targeting non-governmental organisations from across the country.

The non-governmental organisations target for the training included those responsible for implementing the safeguarding plans for inscribed elements and those safeguarding non – inscribed. The training was predominantly youthful, with a handful of elders participating.

However, the workshop attracted a gender balanced participation and participants from both urban and rural areas.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

The training was predominantly youthful, with a handful of elders participating. However, the workshop attracted a gender balanced participation and participants from both urban and rural areas.

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

Cultural festivals such as Dithubaruba based in Molepolole, operated by Kgosi Sechele Museum and Son of the Soil (SOTS) deliberately design their programs in such a way that they incorporate training. Skills are shared among the audience members and between elderly performers and youngsters. During Dithubaruba festival, and before the main event day, there is a training session established specifically for skills sharing between master practitioners and apprentices. During this session, elders from the community voluntarily teach young dancers dance moves, meanings behind the dances and songs, taboos associated with phathisi cultural practices. The effect of these sessions are very practical and have had a significant change in how the cultural practice is enacted as demonstrated by Dipela tsa ga Kobokwe, a traditional dance troupe that took part in the session and went on to win the National Arts Festival (NAF) using the style they had been trained on by elderly practitioners.

At Mafifatshwana Cultural Festival, the practitioners adopt a similar methodology to one implemented at Dithubaruba. However, the difference is in the audience since here students, rather than out of school youth are engaged together with their teachers. Students are taught different cultural practices by elderly members of the community such as traditional food, music, traditional games and the importance of a family set up. All these subjects are covered in the Creative and Performing Arts (CAPA) group of subjects at primary school level.

Manaledi Conservation Trust in Manaledi village organised a capacity building exercise for the transmission of earthenware pottery making skills to other members of the community.

Community members who are skilled in the enactment of the element were hired to provide training to those without them and willing to gain such skills. The master potters developed the curriculum, prepared the training materials and facilitated the training.

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).

Ministry of Youth, Gender, Sport and Culture in collaboration with the Botswana National ICH Committee carried out the Training of Trainers which attracted culture officers from several districts around the country. The capacity building exercise was meant to help culture officers to implement the 2003 Convention at district and local levels. Community researchers from across the country were also participants to the training session and dominated in numbers. The capacity building exercise achieved a balance between males and females in participation. All the participants were already working in the field of culture and continue to work within this space.

Another capacity building carried out by the two competent bodies was targeting non-governmental organisations from across the country. The non-governmental organisations target for the training included those responsible for implementing the safeguarding plans for inscribed elements and those safeguarding non – inscribed. The training was predominantly youthful, with a handful of elders participating. However, the workshop attracted a gender balanced participation and participants from both urban and rural areas.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

The capacity building exercise achieved a balance between males and females in participation. The training was predominantly youthful, with a handful of elders participating. However, the workshop attracted a gender balanced participation and participants from both urban and rural areas.

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:

Target for the next report:

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:

There will be more capacity building and awareness raising initiatives focusing on building adequate human resources for communities, cultural practitioners and those working in the fields of culture and heritage.

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.

The bearers and practitioners are actively involved in designing and developing ICH education programmes when working with non-governmental organisations and community based organisations. When non-governmental organisations develop awareness raising activities, they involve communities and practitioners. Consequently, practitioners and bearers are involved from early stages, ultimately co-creating education programs with the NGOs. They are often given opportunities to show how they would carry out the training, with NGO representatives helping the create programs that are in alignment with Botswana Qualifications Authority guidelines. This is because most practitioners are not aware of these guidelines and therefore co-creation becomes the best option.

In cases where an NGO and an institution of learning are both involved, the practitioners are informed of the requirements of the curriculum particularly how the students would be assessed. The NGO then works with the teachers to align the curriculum provided by the practitioner with the school curriculum. This process has been demonstrated well by the partnership between Phuthadikobo Museum, Ministry of Education (Kgatleng Region), and Molefi Senior Secondary School.

However, this is not the case when they work with other institutions of learning such as the colleges and universities, which design and develop ICH education programs without the participation of practitioners. The only participation from the practitioners is when they deliver the presentation or demonstration without having participated in its design and development.

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 University of Botswana and the privately owned Botho University are leading tertiary institutions in the incorporation of modes and methods of transmitting ICH in their curriculum. The University of Botswana has partnered with Master Potters to provide transmission of their skills and knowledge to students. Students are required to work with master potters to complete earthenware pots and as they observe, they acquire necessary skills. The students become apprentices and for their assessment purposes, they write an extended project based on their observations and experiences.

With Botho University, students are attached to the Malaka Conservation Trust, where they work with village elders as they research on the Old Palapye cultural space. The living human treasures employ storytelling methodology to impart their knowledge to the students. During the excursions, students bring equipment such as cameras and voice recorders to the field where they work together with living human treasures.

In primary school, the curriculum encourages the incorporation of traditional modes of transmission. The Ministry of Education has developed the Creative and Performing Arts (CAPA) group of subjects that incorporate modes and methods of transmission. CAPA includes visual arts, design and technology, performing arts and home economics. Although the subject is not examinable, it represents the best example of incorporation of modes and methods of transmission.

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.

Nhabe Museum provides training on basket weaving for interested people in collaboration with master weavers in the north-west region of Botswana. The educational programs are short term in nature, covering between two and five days. Since the trainers are master weavers, transmission of skills and knowledge about the element are passed down to anyone interested in taking the program whether for leisure or for serious engagement in the element. Consequently, transmission is strengthened through new people gaining knowledge and skills about the element.

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

Nhabe Museum receives an annual financial support from the Department of National Museum and Monuments. The museum also gets support from private organisations in a form of sponsorships to enable it to develop programs geared towards the safeguarding and management of intangible cultural heritage.

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.

In training institutions the teachers and students teachers get the opportunity to interact and be facilitated by practitioners and bearers and get hands on informal training and transmissions.

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:

Target for the next report:

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

To broaden the transmission of skills and knowledge, the State through Botswana Qualification Authority will enhance co-creation of education programmes with Non -Governmental Organisations and master practitioners for alignment of curriculum and assessment. There will also be lobbying and advocating for bearers and practitioners to facilitate practicals at learning institutions.

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

At primary school level, ICH is included in the curriculum as a stand-alone subject at early stages. That is from Standard 1 to Standard 4. Intangible cultural heritage is included in the Creative and Performing Arts (CAPA) group of subjects which include visual arts, performing arts, home economics.. At secondary school level, there are some subjects that incorporate intangible cultural heritage as stand – alone subjects. Subjects like Design and Technology, Setswana, Home Economics, Social Studies and Setswana

are stand – alone ICH. To demonstrate, Setswana language subject incorporates all ICH domains and includes poetry, literature and traditional games while Social Studies includes aspects like grooming of children, initiations and other festive events.

As a means of explaining or demonstrating other subjects

At later stages of primary school level – from Standard 5 to Standard 7 – Intangible Cultural Heritage is included as a means of explaining wider concepts and therefore it is not a stand-alone subject. It is included within subjects such as Setswana and English languages.

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.

The curricula allows students, through their schools, to undertake educational trips to places of cultural significance where intangible cultural heritage features. Such school trips include excursions to museums, archives and cultural spaces associated with certain traditions. In museums, students are able to expand their class acquired knowledge on the subject of their interest. Specifically, Khama III Memorial Museum in Serowe – Central District of Botswana – expands on the curriculum by teaching students about the history of Bagammangwato and other communities from across Botswana. Aside from history, the museum allows visual artists working in its premises to work with visiting students and training them on aspects of visual arts.

Apart from curricula, students are able to reflect on the ICH of their own community or group through school involvement in practical demonstrations undertaken by master practitioners. Regarding practical demonstrations, the curricula allows schools to engage living human treasures to demonstrate aspects of the curricula that incorporate intangible cultural heritage. For instance, across the country, primary schools engage master practitioners to build traditional houses within the schools premises while students take part as apprentices who are sent to bring tangible materials while learning through action. This has enabled students to learn about the ICH of their own community and further probe their parents on the significance of traditional housing.

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.

Extra curricula activities provide an opportunities for students to learn to respect and reflect on the ICH of others. The education system in Botswana allows the incorporation of activities such as drama, traditional dance and debate as extra curricula activities, which students can voluntary undertake. To demonstrate with traditional dance extra curricula activity, students are enabled to learn different types of dances from across the country. Traditional dance, together with drama and poetry extra curricula activities, is linked to the national competitions organised by the Ministry of Education and Skills Development and the Association of Botswana Schools Performing Arts (ABOSPA). Through the competitions, students are able to learn from each other about and

reflect on the ICH of others. Over the years, the ministry and the ABOSPA has added more cultural dances on an inclusive basis and from across the country.

Question 5.3

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

Mother tongue education

The Revised National Education Policy has identified eleven mother tongue languages to be used as a medium of instruction in primary schools. In early 2023, more mother tongue languages were added to those used in primary schools up to the level of Standard 3. The policy contributes to the safeguarding and management of intangible cultural heritage through the promotion of the use of mother tongue languages.

Multilingual education

The education system allows the use of several languages in schools as medium of instruction. As a result, students can learn in languages that they are familiar with. However, at secondary school level, the languages are mostly foreign such as English and French, while Spanish and Chinese are taught by private schools and post-secondary education institutions.

Inclusion of 'local content'

The curriculum – especially for Creative and Performing Arts group of subjects in primary school encourages and promotes the use of local material. Such material is taken from different parts of the country. With classes made up of learners from different parts of the country, the class material may include a diversified repertoire of cultural practices from within the country and from across many communities. Consequently, learners have a diversified menu of ICH to learn from, about their own ICH and ICH from other communities. At secondary schools, students are required to write essays reflecting their experiences; creating poems and interpreting them.

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

Both primary and secondary school curricula offers students opportunities to learn about the protection of natural and cultural spaces and places of memory. While students learn on these aspects through theory offering, the main method of learning about them is school trips and excursions to such places. For instance, students from the south of Botswana through their own schools travel to visit Tsodilo Hills in the north west of Botswana, where they learn about the way of life of Basarwa, which has been captured on rock paintings and through the experiences of elderly living human treasures living around the cultural space. For schools from the north, a popular destination in the south of Botswana is Matsieng cultural space, which centres on the mythology of the first human being. During these excursions, students often meet tour guides who are usually living human treasures with deep knowledge about the cultural spaces. While for primary school students the trips are an opportunity to experience the cultural spaces, for secondary school the task is to write a reflection on their experience, which is then marked and form part of their assessment.

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:

Target for the next report:

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:

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

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

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

Question 6.1

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

Music

All teacher training colleges in Botswana teach their learners music and the learners are expected to teach students in primary and secondary schools the same. These colleges in Molepolole College of Education, Tonota College of Education, Tlokweng College of Education and Serowe College of Education. The curriculum of these programs equips student teachers with music skills.

Arts

The Arts have been attractive to post-secondary institutions as a curriculum offering especially in colleges of education and universities. This applies to both government and private institutions. The University of Botswana for instance provides several degree programs such as Bachelor of Fine Arts in Theatre Arts; Bachelor of Education in Art and Design; Bachelor of Fine Art in Visual Arts; Master of Arts in English (Theatre Studies)

Technical education/training

Several institutions offer technical education or training across the country. These include Oodi College of Applied Arts and Technology (OCAAT); Gaborone Technical College (GTC); Palapye Technical College (PTC) and Francistown College of Technical and Vocational Education (FCTVE).

Vocational education/training

There are post – secondary institutions that offer vocational education programs. These programs are offered by brigades across the country and allow students to learn by doing while applying traditional modes of transmission. These include carpentry and joinery; welding and fabrication; plumbing and pipefitting and bricklaying.

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.

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:

Target for the next report:

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:

Advocate for Institutions of high learning to continue including more programmes and courses that relates to ICH safeguarding and management. There will be training and awareness raising initiatives aimed at supporting transmission programmes.

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

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

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

Question 7.1.a

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

oriented towards safeguarding of ICH?

Largely

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

The inventories are partially oriented towards safeguarding intangible cultural heritage. While the inventories were developed to ensure the safeguarding of and management of all ICH elements identified, only inscribed elements are updated while the rest have not been updated since they were inventoried. This has hampered the safeguarding of intangible cultural heritage elements that are not inscribed into the UNESCO listing mechanisms. Moreover, the accessibility of the inventories by the bearers and practitioners is not guaranteed. There is no record of bearers and practitioners accessing the inventories making it difficult to plan safeguarding and manage the plans. This is largely because the inventories are managed by government agencies and a non-governmental organisation, with no strategies to allow practitioners and bearers to access them.

Question 7.1.b

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

Largely

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 State Party does not have a national ICH inventory, which could be used to safeguard and promote ICH elements from different communities across the country. However, inventories under the supervision of the DICHCs provide an avenue to assess how they contribute to diversity of ICH and contribute to its safeguarding. All the District ICH inventories reflect ICH from all the communities in the respective districts. For instance, the Chobe District ICH Inventory ICH elements from the Veekuhane (Basubiya), Batawana, and Basarwa communities. Although the Veekuhane are the dominant community in the district, all other communities are represented in the district ICH inventory. For instance, the ICH element on the tracking of wild animals is associated with Basarwa communities of Lesoma and Pandamatenga, the only two villages in the district where they are located. The communities have access to the inventory, with their traditional leadership being part of the Chobe DICHC. The North East District is dominated by the Bakalanga community who reside in forty – two of the forty – three villages. Although, Bazezuru are found in one village of Moroka, several elements of their intangible cultural heritage are included in the ICH inventory of the district. In Kgatleng District, the ICH inventory boasts of one hundred and twenty two (122) ICH elements inclusive of elements from Baherero, Matebele and Bakgatla ba Kgafela. However, Baherero and Matebele communities are not represented in the DICHC, making it difficult to monitor and access their ICH.

Question 7.2

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

NO

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?

Minimally

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.

Since the development of the inventories, only one intangible cultural heritage element's inventory has been updated. This inventory belongs to the earthenware pottery making skills in Botswana's

Kgatlang District, which is managed by Phuthadikobo Museum in Kgatlang District. The updating of the inventory was by way of in-depth research exercise to investigate the taboos and soil resources associated with the element. During the updating exercise, master potters and community members provided additional information. The additional information took into cognisance current developments affecting the enactment of the element. For instance, new use of the pot shards was discovered: the hospitality industry uses them as ash trays and potters have strategically positioned themselves to produce the traditionally inspired ash trays. Consequently, the biggest pot (setsaga) is still facing being produced in small quantities. Furthermore, no new soil resources of the element have been found on virgin land. However, they have been found in large quantities in an area where residential plots have been allocated some decades ago.

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.

Communities, groups and individuals concerned don't have access to the inventories since their establishment. The inventories in North East, Gantsi and Chobe districts are managed by the Ministry of Youth, Gender, Sport and Culture while the Kgatlang District ICH Inventory is managed by Phuthadikobo Museum. Communities are only able to access the inventories when such access is initiated by the non-governmental organisation, in the case of Kgatlang District. However, this access has only happened twice: once during the implementation of the safeguarding plan for an inscribed element. During the exercise, access to the element's inventory was granted to the practitioners and relevant stakeholders. Another element whose access was granted related a non-inscribed Bojale Drum and Its Associated Practices. The bearers made arrangements with officials at Phuthadikobo Museum to update the information on the element. To ensure that customary practices governing the access of the element, a Task Team comprising of the Council of Elderly Women was established and liaised with the Queen Mother and the Queen of the Bakgatla ba Kgafela.

Question 7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

Partially

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

The major challenge is lack of freedom to access the inventories since they are not managed by bearers and practitioners but rather stakeholders. To access the inventories, practitioners and bearers need to go through these stakeholders. While the stakeholders managing the inventories are eager to allow access, this state of affairs has led to practitioners believing they need permission to access them. Consequently, practitioners and bearers only access the inventories

with invitation from the stakeholders managing them. In the case of Kgatleng District ICH Inventory, practitioners and bearers have only accessed the inventory on two occasions when they updated one inscribed element and one non – inscribed element. In this case, Phuthadikobo Museum which hosts the inventory, granted access. The other district ICH inventories – North East District ICH inventory, Chobe District ICH Inventory and Gantsi District ICH Inventory – are managed by the Ministry of Youth, Gender, Sport and Culture, where access is also as described above.

However, of the four district ICH inventories, only two have been utilised to strengthen ICH safeguarding albeit minimally. These are Kgatleng District ICH Inventory and Chobe District ICH Inventory where the Ministry of Youth, Gender, Sport and Culture funded the implementation of the safeguarding plans for the inscribed elements. Consequently, not all ICH elements were accessed to strengthen their safeguarding. The strengthening of safeguarding was only done for Seperu Folk Dance and its' Associated Practices, Dikopelo Folk Music of Bakgatla ba Kgafela and Earthenware Pottery Making Skills in Botswana's Kgatleng District. For the exercise, practitioners and bearers added new information about the elements relating to the status of the practitioners, tangible elements associated with the elements, the participation of diverse stakeholders in the enactment of the elements particularly youth and taboos associated with the elements. Out of the exercises, booklets, video documentaries and media materials were produced and shared different stakeholders including Ministry of Education and Skills Development and their schools. Media played a crucial role by profiling the master practitioners and the learners engaged in the safeguarding of the elements.

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:

Target for the next report:

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 will develop a National ICH inventory and capacity building will be enhanced amongst communities from districts that currently don't have inventories. Deliberate efforts will also be made to update the existing inventories.

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

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

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

Question 8.1

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

Large

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

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

In line with the 2003 Convention for the Safeguarding of Intangible Cultural Heritage, communities, groups and non-governmental organisations participate inclusively in inventorying of ICH in Botswana. Thus, all inventorying exercises follow the principles of the Convention. To demonstrate this point, inventorying usually starts with planning, capacity building before it can actually take place. While the planning is usually led by district ICH committees, the committees are diversified and comprise of practitioners, bearers, government officials, traditional leaders and NGOs. Practitioners and bearer as well as NGOs are therefore represented in the planning stages. They provide advisory on how inventorying can be undertaken and identify elements that need to be documented. The capacity building exercises are meant to prepare community researchers to collect data on ICH elements from community members and therefore, practitioners and groups as well as NGOs remain critical in the process. During inventorying exercises, community members are informed about the exercises and ICH in general through community meetings called by traditional leaders. The process for requesting Free, Prior and Informed Consent begins with chiefs who are informed about the projects and their significance before inventorying can start within their communities. This is then continued during the community meeting or consultative forums, where a collective FPIC is request from and is given by the community. It is during these public meetings in Kgotla that individual living human treasures indicate their willingness to participate in the inventorying exercise. However, community members who are willing to participate are interviewed privately, where the request for FPIC is repeated for their own benefit and after explaining the implications of the data collected and where it will be stored as well as rules governing access.

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?

Largely

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.

The process of inventorying ICH has been found to be inclusive and participatory. Most practitioners and bearers point to the preparation of inventorying exercises, which begins with consultations. In all the districts, inventorying process is led by the DICHC, which is inclusive in its composition. Community researchers are identified afterwards within the communities to ensure that issues of language and geography of the areas are dealt with. In most cases, researchers are selected from different communities as in the case of Chobe District where there are many different communities. The community researchers go on a capacity building exercise to prepare

them for interaction with practitioners. The process usually starts with a Kgotla meeting where community members are informed about the inventorying process and everyone invited to participate if they so wish. Consultations at the Kgotla are governed by the principle of “all words spoken in the Kgotla are beautiful and welcome”, which makes it easy for everyone to participate. Community members are free to indicate the ICH elements they wish to inventory once they give an FPIC. The inventory process has been hailed by practitioners and bearers as making it easy for young people, elderly practitioners and both men and women to participate.

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:

Target for the next report:

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

The University of Botswana provides research funding for its lecturers who then work with the communities and practitioners to learn more about their intangible cultural heritage. At the time of writing this report, the Dikopelo Living Museum was been undertaken in partnership with practitioners of Dikopelo Folk Music of Bakgatla ba Kgafela.

Another research project was undertaken by the North West University in South Africa in collaboration with Phuthadikobo Museum in Botswana. The project, which focused on the fourth domain of Knowledge on Nature and Cosmology, was implemented in Botswana and South Africa and culminated in an international conference.

Question 9.2

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

YES

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

The efforts on research towards and the impacts of safeguarding ICH is led by the University of Botswana through the Faculty of Humanities. Such efforts are part of the University of Botswana and the country's quest to be a knowledge society by 2036. Consequently, the research efforts are for the fulfilment of the mandate of the university and not necessarily to safeguard ICH elements. Currently, the university's Dr Setlhabi is conducting research on the living museum for Dikopelo Folk Music of Bakgatla ba Kgafeala. The research project seeks to make the element more visible throughout the year, rather than during the festive season when there are traditional festivals held by practitioners and bearers.

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?

NO

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

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:

Target for the next report:

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:

10.

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

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

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

Question 10.1

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

No access

Provide any additional details here.

Practitioners are not aware of the results and neither are they involved in their dissemination, which brings in questions of ethical principles especially when such results are disseminated by institutions based outside the State Party.

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?

Not applicable

Provide any additional details here.

There has not been any research that has been utilised to strengthen policy-making across different sectors.

Question 10.3

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

Not applicable

Provide any additional details here.

No research results have been used to improve safeguarding.

Baseline and target

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

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

Extent to which the current indicator is met:

Target for the next report:

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:

11.

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

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

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

Question 11.1

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

YES

Tab 1

It is a

Cultural policy

Name of the policy/measure

National Policy on Culture

Established

Revised

Is the policy/measure being implemented?

YES

Brief description

The goals of the National Policy on Culture are inline with the purposes of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage being; to safeguard the intangible cultural heritage; to ensure respect for the intangible cultural heritage of the communities, groups and individuals concerned; to raise awareness at the local, national and international levels of the importance of the intangible cultural heritage, and of ensuring mutual appreciation thereof; and to provide for international cooperation and assistance.

Tab 2

It is a

Administrative measure

Name of the policy/measure

Vision 2036

Established

Revised

Is the policy/measure being implemented?

YES

Brief description

The Vision 2036, asserts that “Botswana will be recognized by their cultural heritage and identity which is represented by dynamic and irreplaceable values, traditions, and languages.

Question 11.2

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

YES

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

The Companies and Intellectual Property Authority undertook a study on the Contribution of the Copyright Based Industries (CBI) to the National Economy of Botswana in 2018 with a focus on the Gross Domestic Product (GDP), employment and exports. The results of the study indicated that the copyright based industries contribute 5.46% to the Value Added, 2.66% to the total labour force, 1.28% to exports and 3.47% to imports. The results of this study indicated the resilience of the culture and heritage sector and that national government ought to invest in the sector as it contributes to the economy more than some traditional economic sectors such as agriculture. By investing in the sector, strategies and plans would be developed to ensure that safeguarding plans for intangible cultural heritage are in place and implemented. Since this study, government has committed more resources to the culture and heritage sector and the creative industries have been included as one of the seven prioritized economic sectors in the Transitional National Development Plan (TNDP), developed during COVID-19 era. Practitioners and bearers are hopeful that with the development of the National Development Plan 12 underway, the creative industry sector will still be prioritized for development.

The Human Resource Development Plan (HRDP) for the Creative Industries developed by the Human Resource Development Council (HRDC) in 2020 contributes towards safeguarding intangible cultural heritage by advocating for the recognition and utilization of traditional modes of transmission. The plan recognizes the significance of traditional modes of transmission and the involvement of bearers and practitioners in institutions of learning to share their knowledge thereby contributing to the viability of intangible cultural heritage. While the plan has recently been disseminated, institutions of learning such as Botho University have already developed programs and courses related to ICH.

National Arts Council of Botswana (NACB) was established to among others, advise government on matters relating to the arts and culture, regulate the arts and culture sector and the creative industry as well as facilitate program development and implementation to promote local arts and culture and facilitate training and skills development in the arts and culture sector. Essentially, the NACB was established to implement the National Policy on Culture of 2001 and will contribute to the safeguarding of ICH by availing much needed financial resources to implement ICH safeguarding plans as well as building capacities of bearers and practitioners

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

NO

If yes, provide details.

Question 11.3

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

YES

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

Stakeholders in the culture and heritage fields believe that financial and technical support for the safeguarding of ICH elements is not provided on an equitable basis in relation to the support given to culture and heritage as a whole. However, they acknowledged that the ministry responsible for culture matters has over the recent years increased funding for the safeguarding of ICH.

The advent of COVID-19 propelled financial support for the arts and culture sector in general and the safeguarding of intangible cultural heritage specifically.

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

YES

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

With limited financial resources from government, the ministry responsible for cultural matters prioritized intangible cultural heritage elements that are in need of urgent safeguarding and have been inscribed in the 2003 Convention listing mechanisms. Consequently, only three ICH elements inscribed in the List of Intangible Cultural Heritage in Need of Urgent Safeguarding have benefitted from the financial and technical support.

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 process of policy making in Botswana is inclusive and participatory and the measures developed during the reporting period followed this trend. When the draft National Creative Industries Strategy was developed in 2018, the Ministry of Youth, Gender, Sport and Culture and the Companies and Intellectual Property Authority (CIPA) held consultative forums around the country, meeting and discussing the envisaged strategy with practitioners, bearers and other professionals working in the fields of culture and heritage. To achieve inclusiveness and participatory engagement, consultants held meetings in all major villages, towns and cities to accord practitioners, bearers and NGOs to make their input in the development of the strategy.

The establishment of the National Arts Council of Botswana (NACB) through an Act of Parliament also followed the participatory nature of policy making in Botswana. Although the Act is a creature of Parliament, bearers, practitioners and NGOs as well as professionals in the culture and heritage sectors were requested and allowed to comment on the National Arts Council of Botswana Bill, before it was finally approved by the Parliament. When the Parliament Bill was approved into an Act of law, it included many changes that were suggested by stakeholders.

When the Human Resources Development Council (HRDC) developed the Human Resource Development Plan (HRDP) for the Creative Industries, a country-wide consultation was embarked on by the consultant hired by the institution. The consultations were held mostly with institutions of learning. However, living human treasures who are not associated with institutions of learning were also consulted, bringing the voice and perspectives of ICH practitioners into the plan.

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:

Target for the next report:

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:

12.

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

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

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

Question 12.1

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

YES

Tab 1

It is a

Education policy

Name of the policy/measure

National Policy on Education (Kagisano)

Established

1977

Revised

1994

Is the policy/measure being implemented?

YES

Brief description

The National Policy on Education is the maiden education policy and was meant to set a path for the development of Botswana's human resources. The Revised National Policy on Education was developed to prepare Botswana for industrialisation, addressing issues of access, equity and education policy. It also encouraged and promoted cultural identity, good citizenship, tolerance, social and environmental responsibility through the curriculum.

Question 12.2

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

YES

Tab 1

It is a

Education policy

Name of the policy/measure

The Human Resource Development Plan

Established

2020

Revised

Is the policy/measure being implemented?

YES

Brief description

The Human Resource Development Plan (HRDP) for the Creative Industries was developed in 2020 by the Human Resource Development Council (HRDC). The measure advocates for the recognition and utilization of traditional modes of transmission in institutions of learning in order to safeguard intangible cultural heritage.

Question 12.3

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

YES

Tab 1

It is a

Education policy

Administrative measure

Name of the policy/measure

National Policy on Education (Kagisano)

Established

1977

Revised

1995

Is the policy/measure being implemented?

NO

Brief description

The Revised National Education Policy has identified eleven mother tongue languages to be used as a medium of instruction in primary schools. In early 2023, more mother tongue languages were added to those used in primary schools up to the level of Standard 3. The policy contributes to the safeguarding and management of intangible cultural heritage through the promotion of the use of mother tongue languages.

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:

Target for the next report:

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 Party has already put some efforts in terms of measures in the field of education, therefore Botswana will review and put strategies in place that strengthen transmission and safeguard Intangible Cultural Heritage.

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?

Provide additional explanation, indicating the sector involved.

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?

Question 13.3

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

No

Provide any additional details

Question 13.4

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

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

Question 13.5

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

YES

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

No

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:

Target for the next report:

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?

YES

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

The intellectual property protection mechanisms in Botswana are managed by the Companies and Intellectual Property Authority (CIPA) and these include in the main the Botswana Intellectual Property Policy (BIPP) of 2022, Copyright and Neighboring Act of 2000 as amended and the Industrial Property Act of 2006 as amended. The Botswana Intellectual Property Policy is a blue print providing guidelines on how the government must deal with creation, commercialization and enforcement of intellectual property in general terms. In relation to ICH, the policy identifies five focus areas, two of which are directly related to safeguarding ICH. These are development of IP Awareness, Education and Training Capacities and IP Entrepreneurship Enterprise Development, which aims at developing IP – driven Agro Business and Agro Industries; Creative Industries; Healthcare Industry and Tourism Sector, all of which are related to ICH. However, practitioners and bearers are not familiar with the policy since it was only launched in late 2022 and therefore partnership between the Companies and Intellectual Property Authority and the Ministry of Youth, Gender, Sport and Culture needs to be enhanced for the benefit of communities, groups and individuals concerned.

The State Party does not have a specific privacy law, which can be available to communities, groups and individuals when their ICH is exploited by others for commercial purposes. However, the Data Protection Act administers how data obtained from interviews is handled. Despite that, many practitioners and bearers are not aware of privacy laws and conversations around this subject are always on the terms of those accessing their intangible cultural heritage.

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?

YES

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

Land in Botswana is a human right and all citizens are entitled to have at least one piece of land while respecting the three home system comprising of home, lands and cattle post. However, modernization has quickened development and new uses of land have emerged including the use of land for the enactment of intangible cultural heritage. Therefore, cultural spaces are now critical for the safeguarding of ICH, although the application of the law did not recognize this. However, land authorities have now seen the link between ICH and land use and are now recognizing this important aspect. In Kgatleng District, where Dikopelo Folk Music of Bakgatla ba Kgafela is prevalent, the land authorities have started allocating land to the practitioners and their groups to enact their element. The same process of negotiation between the district ICH Committee and the land authorities is being followed in the North East District ensure the sacredness of cultural spaces. Practitioners of Wosana Ritual and Associated with the Practice have collaborated with the North East District Intangible Cultural Heritage Committee to ensure the registration and protection of their cultural spaces known as thanga.

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?

YES

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

The Kgotla system of Botswana is famously known as a place where community members meet to discuss developmental issues and pay homage to traditional leadership. However, it is also a place of conflict resolution, where parties bring their disputes for hearing and amicable resolution. The Kgotla system is recognised by the Constitution of the Republic of Botswana and the Bogosi Act as a cornerstone of community democracy and a sacred place for engaging in conflict resolution.

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:

Target for the next report:

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

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?

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?

YES

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

The concept of mutual respect features in all the community festivals established by and for communities. The festivals demonstrate this concept by including in their programming, diverse cultural practices from different communities in the country. For instance, while the Maun International Arts Festival (MIAF) is based in Maun, it features performances from other communities in Botswana as well as international performing acts. Although the Son of the Soil (SOTS) Festival has specific target cultural practices, the organisers allow patrons to engage in the cultural practices of their choice and thereby allowing the thriving of mutual respect among different cultures.

Question 15.3

Do development interventions recognize the importance of ICH in society?

YES

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

As a source of identity and continuity

The Lentswe La Batswapong Cultural Festival promotes the culture and heritage of Batswapong communities in the eastern side of Botswana. The festival, organised by Lentswe La Batswapong, offers the communities and their community based organisations an opportunity engage in cultural practices especially those that are not prevalently practised. The Nama Cultural Festival is operated by Nama Development Trust in Lokgwabe village. Its' purpose is to showcase and raise awareness about the significance of the cultural practices. These festivals provide an opportunity to recognise the significance of ICH in society.

As a resource to enable sustainable development

The Levy on Technical Devices operated by the Companies and Intellectual Property Authority is geared towards the development of the copyright-based industries. Practitioners and bearers of intangible cultural heritage are offered grants to develop projects that will help the sector to grow. Previous beneficiaries have developed sustainable projects which are used for benchmarking purposes.

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:

Target for the next report:

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:

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

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:

Groups with different ethnic identities

The National Policy on Culture advocates for the protection, preservation and promotion of the culture of all communities found the State Party. This is also true of other measures such as the Botswana Intellectual Property Policy and the Human Resource Development Plan for the Creative Industries. All ethnic communities across the country were consulted through consultative forums and the use of consultants to ensure their participation in the development of these measures. Consequently, all ethnic groups are involved in designing their own safeguarding plans. The Veekuhane community in Chobe District worked collaboratively with the Chobe District Intangible Cultural Heritage Committee and other communities found in the district to develop a safeguarding plan for Seperu Folk Dance and Associated Practices. Safeguarding the element involves establishing school clubs in schools where different ethnic groups are participate.

People of different ages

Safeguarding intangible cultural heritage especially in the four districts where mechanisms have been established is based on the collaboration of people of different ages. While the practice of dikgafela was exclusively reserved for elders in the past, in enhancing the enactment of the element, Dikgafela tsa Moshupa Society has ensured the participation of young people who are attached to the Committee organising the event. The young people then work with elders as apprentices, observing and learning the intricacies of the element. Lentswe la Batswapong organises an annual event to celebrate the culture Batswapong where elders showcase different cultural practices of the community. However, students feature greatly and even help organising the event. The Son of the Soil Festival also attracts people of different ages who are attracted by its diverse program including food, traditional games for elders, young people and children.

People of different genders

Question 16.2

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

YES

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

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:

Target for the next report:

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:

17.

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

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?

YES

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

Traditional leaders are custodians of the culture of their communities, ensuring the viability of general culture and its safeguarding. In recent times, they have attracted a new role of leading implementation structures for the Convention in Botswana, providing much needed link between practitioners and government. As chairpersons of the DICHs, they ensure the participation of critical stakeholders in the implementation of the Convention. Awareness raising measures are developed to reinforce their messages on safeguarding ICH and providing support to the work of ICH practitioners as well as those who work in the field of culture. In the North East District, Kgosi Habangana of Mapoka, Kgosi Mosojane of Mosojane, Kgosi Polson, Kgosi Mbalambi of Mbalambi, Kgosi Kgakge of Shashe, Kgosi Nkhwa and Kgosi Monaga of Masunga village work hand in hand with the North East District ICH Committee to raise awareness on the significance of the Wosana Ritual and Its Associated Practices. The enactment of the element is critical for the Bakalaka communities as it is linked to their livelihoods and taking part in it shows its recognition. However, in recent times, traditional leadership has had to increase their efforts as young people seem not to understand the significance of the element.

The participation of government and NGOs has been documented elsewhere in this report but it is important to reiterate their participation in raising awareness about the Convention. The government has established several programs such as Constituency Arts Competition, National Arts Festival and National Culture Day to raise awareness about the importance of ICH while supporting communities and NGOs with funding to do the same. The NGO's, working in partnership with communities, have developed several awareness raising measures such as training workshops, practical demonstrations and media related initiatives. Kamanakao Association celebrates the culture of Bayei community annually and in doing so, target students to participate especially in learning to speak their mother tongue language. The NGO has made it a mission to ensure participation of young people, particularly students, so that their community's intangible culture can be transmitted and safeguarded.

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?

YES

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

Consent from practitioners and bearers is sought before accessing their intangible cultural heritage. To enable effectiveness of the consent, public announcements are made through public measures to invite practitioners to specific meetings where they fully informed of the need to access their tradition. This is usually done at a Kgotla (public meeting place) meeting and in the presence of Kgosi (Chief), who is considered the custodian of their community's culture. During the public, the aim is to gain collective consent which is endorsed by traditional leaders. Such consent is done verbally by people attending the meeting (community members) while Kgosi usually provide a written consent on behalf of the community. Once collective consent is gained, the request for consent is then made to individual bearers who are participating in accessing their cultural practice. The approach to the consent request begins with full explanation on the implications of accessing the element; giving details on the rationale for accessing the element and what will happen to the information gained after accessing the element. Practitioners are informed that they are at liberty to agree and are not forced. Once the practitioner is ready to give consent, they write down their consent.

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?

NO

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?

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?

Describe briefly how young people are engaged, giving examples.

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?

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:

Target for the next report:

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 houses came late to the party as most of them only started reporting on intangible cultural heritage towards the end of the reporting period. However, two notable media houses that have been consistent in their reporting about intangible cultural heritage namely, the government owned Daily News and the privately owned Botswana Guardian. The Daily news covered exhibitions of earthenware pots in Kgatleng District organised by Phuthadikobo Museum in collaboration with Nkgo Thitelo Society. During the exhibition, the newspaper reported on the importance of the intangible cultural heritage and the significance of hosting the exhibition. Botswana Guardian has specifically focused on the master practitioners and the intangible cultural heritage experts working with the practitioners. Other media houses have covered intangible cultural heritage through news reels, specific programs and on weekly basis. Radio Botswana for instance, is able to raise awareness through the Morning Show / Masa a Sele; news every hour and specific programs like Dipina le Maboko. Private media houses like Mmegi, Weekend Post and Gazette have special sections reserved for culture matters where they feature master practitioners, apprentices, community members and inscribed elements and non – inscribed elements. All media houses also make use of social media to raise awareness about intangible cultural heritage such as Facebook, WhatsApp and YouTube as websites. Zembe Studios for instance, is collecting stories about communities to be published online with the permission of the communities and

practitioners. The internet is seen as platform for media houses to interact with people associated with intangible cultural heritage.

Promote mutual respect among communities, groups and individuals?

All the programs adhere to the quest of mutual respect among communities, groups and individuals. Media houses are aware of unity, one of the four principles of national development in Botswana and therefore, they preach the same. Media houses are always reporting and covering community cultural festivals around the country, indicating the program of the event, speakers and performances by community members. However, the challenge is the use of language since the State Party does not have a national policy on languages. Consequently, some communities learn about the Convention using a language different from their mother tongue since the official language is English and the national language is Setswana.

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.

Kgosi Sechele Museum in Molepolole is the lead organizer of the annual Dithubaruba Cultural Festival, which showcases the traditional dance practices of the Bakwena community in the South Central of Botswana. Over the years, the museum was in collaboration with the Ministry of Youth, Gender, Sport and Culture which was the main sponsor and engaged in research and documentation activities. However, the museum now gone into partnership with ABSA, a local bank. The partnership with the bank is seen as a positive step towards recognizing the importance of intangible cultural heritage by the private sector at a national level. The University of Botswana (Faculty of Humanities) and the Kgatleng District Intangible Cultural Heritage Committee have been cooperating on implementing specific programs concerning ICH. Firstly, the university is able to access living human treasures working with the Committee in the district. Secondly, students from the university are engaged in practical engagement with master potters as part of their assessments. Thirdly, the university has offered the district coordination mechanism a space to hold their meetings within its premises with transport and refreshments provided for the Committee members. This cooperation is expected to culminate in the signing off of a Memorandum of Agreement between the two institutions over the reporting period.

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

Manaledi Development Trust and Selibe Phikwe Diversification Unit (SPEDU) have partnered to ensure transmission of earthenware pottery making skills to young people in Manaledi village. The project saw thirty young people from the village being capacitated by master practitioners on the element while producing new pots to be sold to tourists. The financial and technical assistance provided by SPEDU helped the organization prepare for tourism peak season during which international tourists come in large numbers to buy the pots. The project has increased the pool of people skilled and knowledgeable about the skill and the practitioners are reaping rewards from commercializing their products.

Question 18.3

Media programming on ICH:

Is inclusive

Different media houses have different programs that cover different activities from across the country. Such coverage has proved to be inclusive of all people, including young people, elders, ethnic groups and people with disabilities as well as people of different genders. As the nation's biggest radio station by coverage, Radio Botswana is able to cover all activities in every corner of the country. Other radio stations have developed strategy targeting specific activities based on rotational basis. Such activities include cultural festivals, profiling of master practitioners, interviews and documentaries. Newspapers have also adopted the same strategy, with a focus on skills and knowledge of master practitioners and offering intangible cultural heritage the elusive front page status.

Utilizes language(s) of the communities and groups concerned

While the majority of people in Botswana speak Setswana and English, there are many people who are not able to write, read or speak the two languages. Such people usually feel comfortable in speaking or reading news in their mother tongue languages. However, because of the lack of mother tongue language policy, media houses are confined to English and Setswana and are not able to write in local languages. However, during the COVID-19 era, government media was allowed to use some mother tongue languages to spread messages against the pandemic.

Addresses different target groups

Yes, media programming address different target groups. For instance, the Botswana Guardian's Lifestyle, may cover different stakeholders at once. These include musicians, sculptors, painters, writers and poets while covering different age groups like elders, young people and children as well as both males and females. This is the trend across most newspapers in Botswana.

Question 18.4

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

Not applicable

Provide any additional explanation.

The media is still struggling with the terminology of the Convention and often make honest mistakes by creating hierarchies of cultures, which is prohibited by the Convention. Media houses in Botswana have admitted that they are still behind in getting the correct terminology when reporting about 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:

Target for the next report:

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.

The Ministry of Youth, Gender, Sport and Culture has established the National Arts Festival where practitioners from across the country and across different forms of the arts are awarded, rewarded and incentivized with awards for the contribution to the development of the sector. The festival is multifaceted in nature, attracting practitioners of different cultural forms such as exhibitions, performances and literature. The festival attracts mostly young people but also elderly practitioners as well as people of different genders and from different communities. At the end of the festival, excelling practitioners are rewarded with awards and monetary prizes.

In another development, the President of the Republic of Botswana acknowledges excellence from members of the society at large and rewards them with national honors. Every year and without fail, the President makes these rewards and practitioners of intangible cultural heritage have always been included in the awards regardless of their age, gender or education. For instance in 2018, the President awarded a 99 year old Master Potter.

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

The National Arts Festival is multifaceted in nature, attracting practitioners of different cultural forms such as exhibitions, performances and literature. The festival attracts mostly young people but also elderly practitioners as well as people of different genders and from different communities. The festival has given practitioners of intangible cultural heritage a sense of recognition and an opportunity to showcase their cultural practices at national level as well as the opportunity to interact with other practitioners from across the country.

The Presidential awards are given regardless of gender, age, education or anything that may be construed to be against the Constitution of the State Party. Consequently, every practitioner qualifies for the awards for as long as they have made noticeable progress in ensuring the viability of intangible cultural heritage and meet the requirements for the awards.

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

Different consultative forums are held for communities, groups and individual practitioners for different purposes. The District Intangible Cultural Heritage committees are responsible for raising awareness on the 2003 Convention and they organize consultative forums to capacitate communities, groups and individuals on the implementation of the Convention.

General public

Public events are organized to raise awareness on the implementation of the Convention. These include exhibitions organized by museums, where the public is allowed to enjoy the exhibits showcased by practitioners and bearers. In other cases, there are public discussions focused on the viability and safeguarding plans for intangible cultural heritage. Most importantly, most of the communities in the country celebrate their culture on annual basis, where government officials, District Intangible Cultural Heritage Committees and culture experts speak to communities about the ICH and its safeguarding. This is also the case during the commemorations of National Culture Day and the National languages Day.

Researchers

While individual researchers have undertaken research on intangible cultural heritage, this has been spearheaded by the researchers themselves. However, some organizations have held dissemination workshops on the results of their research exercises. The San Foundation, a research institute of the University of Botswana, holds an annual conference where researchers make results from their investigations known publicly. The institute is focused on the culture of the Basarwa community in Botswana.

Media

Several initiatives have been established for media practitioners in relation to the implementation of the Convention. One example is the capacity building for media practitioners implemented by the Ministry of Youth, Gender, Sport and Culture in collaboration with the National Intangible Cultural Heritage Committee. The training workshop was aimed at introducing the media practitioners to the 2003 Convention and inform them on the success stories of its implementation in Botswana. Apart from this particular capacity building, several press conferences have been held to inform the media about significant activities related to the Convention. This includes at the beginning of the implementation of the Safeguarding Plan for Earthenware Pottery Making Skills in Botswana's Kgatleng District; training of youth on the element and announcement of inscription of Seperu Folk Dance and its Associated Practices.

Other stakeholders

Consultation forums have also been held with local authorities especially district councils. These consultations aimed at raising awareness about the implementation of the Convention and the significance of the safeguarding of intangible cultural heritage. Local policy makers are critical in the implementation of the Convention as they make laws that impact the enactment of ICH at local level hence, they should be aware of the Convention.

Question 19.3

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

YES

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

The Department of National Museums and Monuments (DNMM) recognizes the important role community museums play in safeguarding intangible cultural heritage. This is especially the case with exhibitions of cultural material and has therefore invested heavily in galleries so that community members can access the material. At the time of writing this report, the department in

collaboration with Kgosi Sechele Museum had completed building a new site for the museum where cultural practices will be showcased through performances, literature and exhibitions.

Question 19.4

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

YES

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

The Constitution of the Republic of Botswana disbars discrimination in any form and therefore, when implementing development programs. It is on this basis that when ICH programs are implemented, efforts are made to ensure that mutual respect is promoted. Consequently, any public information sent out at the district level is vetted by the District Intangible Cultural Heritage Committee to ensure that the message would not be construed as being anti-mutual respect or elevate one cultural practice over others thereby creating hierarchies. For every message put forward, a local language is used and this is demonstrated by posters. The posters developed to raise awareness about ICH use local languages. For examples, in the North East District, Ikalanga language was used while in other districts Setswana is 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:

Target for the next report:

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.

Awareness raising activities sometimes require accessibility to ICH elements and this means ethical principles have to be applied. Practitioners and bearers have been capacitated on ethical principles and are aware that anyone from outside the community who wants to access their practices have to adhere to ethical practices. As a result, any request to access their traditions – including for purposes of raising awareness – requires that practitioners and bearers are informed ahead on what the awareness raising activities are about and why they are significant. The practitioners and bearers also need to voluntarily agree to the access of their cultural activities without being coerced into agreement.

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.

Researchers observe professional codes and standards by providing written letters concerning their research work. They also provide letters associating them with higher institutions of learning and detailing their credentials. Additionally, they request free, prior, informed and sustained consent from the practitioners and bearers so that they can access their intangible cultural heritage practices

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:

Target for the next report:

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

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.

The North East District provides a good example of participation of communities, groups and individuals in the safeguarding of intangible cultural heritage for non-inscribed element. Over the reporting period, communities and groups from forty-three villages of the district participated in the decision to inscribe the element in the List of Intangible Cultural Heritage in Need of Urgent Safeguarding. The North East District Intangible Cultural Heritage Committee embarked on a consultation drive with the communities after individual practitioners of Wosana Ritual and Associated Practice approached the committee requesting help in safeguarding the element. All the communities from the forty-three villages gave permission for the nomination of the element to the Convention's listing mechanisms. Additionally, a non-governmental organization representing the interests of the practitioners of the element was roped in to ensure their voice is represented. In Chobe District, the District Intangible Cultural Heritage is currently setting up Village Intangible Cultural Heritage Committees, through which community members are able to participate in decision making about the implementation of the Convention.

Describe in particular measures to ensure that this is inclusive.

Despite the fact that everyone is allowed to make home anywhere they like, everyone in the North East District was allowed to participate in the decision making to nominate the element to the Convention's listing mechanisms. The North East District not only comprises of Bakalaka but also other communities from around the country. In consulting the communities, and in line with the Sustainable Development Goals, no one was left behind. People of different ethnic groups, gender and status were allowed to participate.

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.

While most non-governmental organizations are not aware of the 2003 Convention, their mandate is related to its purpose. Consequently, many non-governmental organizations are involved in the safeguarding of intangible cultural heritage through their in-house programming. For instance, the Malaka Conservation Trust – which operates a tourist site – is engaged in the transmission of knowledge about the history of Old Palapye heritage site and its environments and has partnered with Botho University to ensure this heritage is not lost. In the face of modernization and rural – urban migration, Kuru Museum is engaged in packaging the story of the Basarwa in Gantsi District, ensuring the visibility and viability of most of the cultural practices of the community. The Ngami Council of Non – Governmental Organisations based in Maun is involved in the management and safeguarding of intangible cultural heritage by sourcing funding for community based organisations

to implement the Convention. The organization also provides funding for capacity building to NGOs operating in the fields of culture and heritage.

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?

Some

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

Some big corporates in Botswana are involved in the safeguarding of intangible cultural heritage, albeit indirectly for most of them. In most cases, this is through provision of sponsorship for cultural festivals or for performances in or outside Botswana as well as for relief purposes as demonstrated during the COVID-19 era. For instance, the Botswana Telecommunications Corporation (BTC), Orange telecommunications and First National Bank Botswana have all established foundations that support charity work focussed on the arts and culture and education. First National Bank Botswana provided much needed funding to practitioners during the pandemic years to help them survive through the non – movement era. Another banking institution – ABSA – has recently sponsored the annual Dithubaruba Cultural Festival operated by Kgosi Sechele Museum. The sponsorship has enabled the community owned museum to pay community members and practitioners participating in the festival. For instance, living human treasures knowledgeable about the culture of Bakwena are paid to either perform or train young people on the dance styles of phathisi.

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:

Target for the next report:

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

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?

NO

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

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?

NO

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?

NO

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:

State Party-established target

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)

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

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

24.

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

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

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

Question 24.1

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

Regional level

The State Party is in regional cooperation with other Southern African countries, all of which are under the Regional Office for Southern Africa (ROSA) based in Harare, Zimbabwe. The cooperation entitled Southern African Intangible Cultural Heritage Platform (SAICH Platform). The online platform was initiated to ensure the sharing on know-how on intangible cultural heritage matters and to showcase some ICH elements from each of the participating countries.

Question 24.2

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

Question 24.3

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

YES

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

Information and experience about ICH and its safeguarding is shared through periodic reports submitted to UNESCO. The reports are accessed by other States Parties from the UNESCO Website.

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:

Target for the next report:

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:

Botswana will enhance and enhance its cooperation at all levels, they will also be a review of elements are present in other territories so

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.

Supporting individuals, experts and groups financially to attend Meetings and events in line with ICH.

International Council of Organisations of Folklore Festivals and Folk Arts (CIOFF) Festivals and conferences.

Inter- City Intangible Cultural Cooperation Network (ICCN) General Assembly.

African Academy of Languages (ACALAN) Meetings, conferences and symposium.

Question 25.3

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

NO

Tab 1

International and regional bodies

ICH-related activity/project

Contributions to the safeguarding of 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:

Target for the next report:

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 will review the agreements in place and enhance the relations by enforcing its responsibilities and implementing the agreements.

26.

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

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

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

C

C. Status of elements inscribed on the Representative List

Please complete all points below for each element of intangible cultural heritage present in the State's territory that has been inscribed on the Representative List. Refer to the nomination file as the basis for

reporting on the current status of the element and report only on relevant changes since the date of inscription on the List or since the last report. Nomination files and earlier reports are available at <https://ich.unesco.org> or on request at the Secretariat.

The State Party shall pay special attention to the role of gender and shall endeavour to ensure the widest possible participation of the communities, groups and, where applicable, individuals concerned as well as relevant non-governmental organizations during the process of preparation of each report, and is asked in point C.7 below to describe how it has done so.

none

Question C.1

C.1. Social and cultural functions

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

Question C.2

C.2. Assessment of its viability and current risks

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

Question C.3

C.3. Contribution to the goals of the List

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

Question C.4

C.4. Efforts to promote or reinforce the element

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

Question C.5

C.5. Community participation

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

Question C.6

C.6. Institutional context

Report on the institutional context for the element inscribed on the Representative List, including:

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

Question C.7

C.7. Participation of communities in preparing this report

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

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.

Name

Dean Molebatsi

Title

Policy Specialist, Arts and Culture

Date

15-12-2023

Signature