

Periodic Report on the Convention (cycle 2020-2024)

A. General information

Name of State Party

Eswatini

Date of Ratification

2012-10-30

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.

ICH in the kingdom of Eswatini is managed by the Eswatini National Trust Commission (ENTC) which is a Government Parastatal under the Ministry of Tourism and Environmental Affairs. The mandate of the ENTC is to safeguard both cultural and natural heritage. The ENTC was set up by an Act of Parliament, Act No. 9 of 1972 amended 1973. The ENTC is the Focal Point for the 2003 Convention and uses the NTC Act of 1972 amended 1973. The ENTC is responsible for conducting inventories, raising awareness, showcasing ICH and interpreting. The ENTC has conducted a number of capacity building workshops for the safeguarding of ICH and awareness raising for the safeguarding of ICH and the 2003 Convention in all the four regions of the Kingdom. The ENTC formed the National Committee for Intangible Cultural Heritage (NICHHC) responsible for spearheading ICH activities. The museum and King Sobhuza II Park are culture sectors safeguarding ICH in the ENTC. There are also places of memory like the King Sobhuza II Park under the ENTC as well as National Park which conserve the environment which is also key in ICH. There is the archaeology section which is a very rich source of ICH and heritage sites are open to the public where people learn more about the past.

The ENTC work with a number of stakeholders in the safeguarding of intangible cultural heritage. The National Archives which is a Government body under the Ministry of Information. The National Archives was set up by the Archives Act No. 5 of 1971 which has been amended to Eswatini National Archives and Records Service Act No. 6 of 2023. ENARS is responsible for the collection, management and preservation of public, non-public and cultural records of Eswatini or relating to Eswatini regardless of format. One of the mandate stipulate the role of ENARS in the collection, protection, preservation and dissemination of Indigenous Knowledge Systems (IKS) and Intangible Cultural Heritage. The National Library Services which use the Libraries Act of 2002 whose mandate is to collect, preserve and conserve the National imprint and other library collection in their varying formats for posterity. The National Libraries works on Indigenous Knowledge and ICH collection through community involvement, safeguarding as well as promotion. The National Council for Arts and Culture use the Arts and Culture Policy of 2010. The vision of the Arts and Culture department is to play a pivotal role in developing and preserving arts and culture, instilling pride and enriching the livelihood of EmaSwati. The Ministry for Education use the Education Sector Policy of 2018 and the Education Sector Strategic Plan of 2022-2034. The Eswatini Tourism Authority, The Ministry of Home Affairs coordinate and fund cultural ceremonies and National celebrations in the kingdom, The National Curriculum Centre use the Education Act of 1981 are the designers of the curriculum

working with different stakeholders to ensure that elements of ICH are included, National Commission for UNESCO act as a link between UNESCO and the culture implementing agents in the kingdom.

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

Ndlangamandla

Given name

Bonsile

Institution/position

Director of Cultural Heritage

Address

P.O. box 100
Lobamba

Telephone number

+268 78099742

E-mail address

bonsile.ndlangamandla@entc.org

Other relevant information

Director of Cultural Heritage at the Eswatini National Trust Commission (ENTC) under the Ministry of Tourism and Environmental Affairs

Question A.3

Institutions and organizations involved in the preparation of the periodic report

Governmental institutions

1. National Archives- provided information on the role of the National Archives in the inventoring, transmission and safeguarding of ICH
2. Ministry of Education - provided information on transmission of ICH in schools and tertiary.
3. Ministry of Home Affairs - provided role of the transmission of ICH nationwide especially through national festivals and ceremonies.
4. National Curriculum Centre- provided information on the inclusion of ICH in the school curriculum including transmission
5. Ministry of Information, Communication and Technology- Provided information on the transmission of ICH through their various broadcasting platforms
6. Ministry of Tourism and Environmental Affairs - Provided information of the means of safeguarding and transmission of ICH

National commission for UNESCO

The NATCOM Eswatini link the kingdom and the culture sector with UNESCO. They also have a sections specific on culture and liaise with the culture department in the kingdom on safeguarding ICH

Cultural centres

There is the Mantenga Cultural Village which display, showcase and interpret cultural heritage to both local and internationals. ICH is safeguarded and transmitted through live performances and cultural activities.

Research institutions

Research institution like Universities, colleges and the Royal Science and Technology Park also have research sections some of which looks into ICH safeguarding

Centres of expertise

The main centre of expertise is the Royal Science and Technology Park which have a department that looks specifically into Indigenous Knowledge and ICH. They conduct research and currently they are working on the indigenous and ICH policy, copyright issues and benefit sharing.

Universities

The University of Eswatini in all its Campuses i.e. Kwaluseni, Mbabane and Luyengo have department that works on ICH for example in agriculture, sciences and languages department. The universities and colleges conduct research which are part of ICH and students learn in the process as ICH is transmitted.

Museums

The National Museum provided information on the inventoring, documentation, transmission and safeguarding ICH in the institution. They also provided information on awareness raising activities undertaken on ICH, Projects that have been carried out, level of community engagements, international assistance granted, ICH elements inventories, community engagements

The National Museum exhibit culture material as part of safeguarding ICH.

NGOs

None

Municipalities

The Mbabane City Municipality play a big role in safeguarding ICH. They have open spaces and parks where they allow the public to practice ICH. They have open theatres like the Mbabane Theatre club which is open for individuals, groups and the general public to host performance and cultural activities. The City of Manzini Municipality also open spaces and parks like the Millennium Park where the public exhibit and display their talents and different cultural activities. There is again the King Somhlolo Park which is open for activities like prayers and cultural activities. The Manzini City has the biggest trade centre in the Kingdom which is the Mavuso Trade Centre where traditional performances, soccer and music performances are held.

The other small town in the countries also have open spaces and stadiums which host cultural activities like the Nhlanguano Town which have the King Sobhuza II Stadium.

In Lobamba there is the National Stadiums, the Somhlolo National Stadium which host large cultural

activities and culture competitions like the Ingwenyama Cup which is a culture competitions that involves all the sectors of the population in the Kingdom.

Local governments

Local Government include the different Tinkhundla Centres (Constituencies or traditional structures) also have activities which are cultural, thus safeguarding of the ICH elements. Both the youth and children participate in such activities and sometimes host culture competition to award best performing groups. This is one way the local governments ensure safeguarding and transmission of ICH at community level.

The Chiefdoms have traditional activities like Ummemo where the whole community is expected to partake in the rebuilding of the Chiefs Kraak or homestead. The Ummemo ends with dances where the elders perform and children also perform, such performances are inclusive, gender balanced even the marginalised groups like the disabled are welcome to attend and participate.

The Department of Arts and Culture Councils also work with local governments in transmitting ICH and promoting it among the youth through the Miss Cultural Heritage pageant. They encourage the youth to partake in the Miss Culture and get people to teach then on culture. The young learn in the process and ICH is transmitted.

Charitable bodies

Private sector entities

Hawane Arts and Culture Centre which display, exhibits and promote ICH. This is a private entity that specialises on craft and pass on skills to the young.

Others (if yes, specify)

The is the Lujikeleto group which is a group from the security forces (Police, Solders and Correctional workers) who have formed a culture group and host culture competitions. They visit all the four regions of the Kingdom and host their competitions ensuring transmission of ICH throughout the Kingdom.

Please provide any comments in the box below

The ENTC and the Ministry of Home Affairs work with all the above stakeholders in ensuring that the cultural heritage of the Kingdom is practices, transmitted, and safeguarded for the next generations.

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*).

none

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

Question A.5.2

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

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

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)
Development of an inventory of intangible cultural heritage for Shiselweni region in Eswatini (01517)	2019	2022	64824.00

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

The project was done with the engagement of stakeholders. Reports were sent to UNESCO and shared with the communities concerned

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

Development of an Inventory in the Shiselweni Region

b. Hyperlink to the inventory (if any)

c. Responsible body

Eswatini National Trust Commission (ENTC)

d. Date of establishment

2022

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

10 Years. The inventory is updated by revisiting of the communities do see if the elements are still practiced, and if they are practiced the way they were done from the last visit. In the updating of the inventory we will check if there are new methods and changes that has been introduced into the practicing of the elements.

g. Number of elements included

35

h. Applicable domains

Oral traditions and Expressions, including language as a vehicle of the Intangible Cultural Heritage
Performance arts
Social practices, rituals and festive events
Knowledge and practices concerning nature and universe.
Traditional craftsmanship

i. Ordering principles

There was no particular order, but all domains in the convention was accounted for.

j. Criteria for inclusion

ENTC, NICHC and RICHC (regional committees) worked with the local authorities and communities to identify elements that are important to them and they wish to inventory. The ENTC only guided the community and ensured that the elements were indeed ICH and fall under the five domains. The ENTC ensured that all the 5 elements were included during the inventory where possible.

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

YES

Please provide further details, if appropriate:

The inventory shows continuity of the use of ICH the Shiselweni Region. Most of the elements inventories are still widely practiced by the community and some are a source of livelihood.

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

The inventory has not been updates so far.

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

YES

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

Some of the practitioners use material that are taken from the environment and if they are not properly harvested they can soon be extinct leading to the disappearance of the element. Some of the materials used to perform some elements needs to be purchased or sourced from remote places. Practitioners need to travel or purchase those materials from far away land. They may not have enough resources for that. In such cases the element may stop being practiced. Some elements are not transmitted to the young because children are in schools most of the time and do not have time to practice it. . The attention of most children is on white collar jobs and some do not see practicing ICH as beneficiary for a long term livelihood. Different religions and beliefs that looks down upon traditions and cultural heritage, in some cases discourage the young from participating in them.

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.

The inventory was not specialised, it looked into all the 5 domains and included the whole community in the Shiselweni Region.

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

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

Activity/project

The ENTC hosted a three-day training workshop with Interpol. The aim of the workshop was to train Interpol and Customs Officers on the Illicit Traffick of Cultural Property which have elements of ICH.

Contributions to the safeguarding of intangible cultural heritage

The workshop capacitated police offices and customs officers including culture officers on the 1970 Convention and the importance of protecting cultural property. ICH is manifested in the tangible hence if cultural property is lost a bulk of ICH is lost too.

Tab 2

Programme/Convention /Organization

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

Activity/project

A number of training and capacity building workshops have been held in the country with the assistance of UNESCO. One site which is the Ngwenya Mine has already been included in the UNESCO Tentative List for World Heritage Site Listing. Parts of the Outstanding Values attached to Ngwenya talks to intangible cultural heritage as the site have attributed that contain intangible values like the sacred pool.

Contributions to the safeguarding of intangible cultural heritage

The 1972 Convention acknowledges the importance of ICH. In some of the sites like the Ngwenya Mine sacred pool the community still practice their sacred rituals as a way of transmission ICH. Such practices are encouraged by the ENTC and they allowed to practice their ICH including sustainable harvesting of some elements they need for practicing it.

Tab 3

Programme/Convention /Organization

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

Activity/project

There are a number of activities including training workshops that have been conducted through the leadership of the Arts and Culture Council on equipping artists and raising awareness of the 2005 Convention.

Contributions to the safeguarding of intangible cultural heritage

ICH is manifested in the tangible. Capacitating the artists and helping them sharpen their skills and knowledge in the production of their art work assist in safeguarding ICH and ensures continuity.

Tab 4

Programme/Convention /Organization

Convention on Wetlands (RAMSAR)

Activity/project

The ENTC have been working communities on the protection of wetland. There are a number of projects which have been carried out and led to the fencing and encouraging communities to practice sustaining use of wetland.

Contributions to the safeguarding of intangible cultural heritage

Protecting wetland ensures safeguarding of because there is a lot of ICH involved in wetlands. There are special grasses which are used in making traditional mats under the Traditional Craftsmanship domain as stated in the Convention. The Reed dance (Umhlanga) ceremony depends on the protection of wetlands as they encourage the regrowth of reeds if well protected.

Wetland also play a major role in the ecological balance of river system in the country which are mainly used by farmers and communities in the kingdom.

Tab 5

Programme/Convention /Organization

Local and Indigenous Knowledge Systems programme (LINKS)

Activity/project

The Royal Science and Technology Park (RSTP) have engaged a number of stakeholders in the formulation of indigenous Knowledge policy in the Kingdom, issues of copy rights for indigenous knowledge holders and benefit sharing.

Contributions to the safeguarding of intangible cultural heritage

Links work hand in hand with ICH. Indigenous knowledge acknowledges that ICH is an arm and encourages for the safeguarding and transmission of ICH.

Tab 6

Programme/Convention /Organization

Man and the Biosphere programme (MAB)

Activity/project

The ENTC together with the National Commission for UNESCO Eswatini have undertaken a number of projects under Man and Biosphere which are aimed capacitating EmaSwati on how they can live in harmony with they environment. Most of these activities are actively carried out in the Lubombo Region in the Kingdom

Contributions to the safeguarding of intangible cultural heritage

Most ICH is nature based and most materials needed to perform ICH are found within the environment. It is therefore important for the communities to live in harmony with the environment and aware of the importance of the biodiversity. They should ensure sustainability development of their environment especially with the climate change issues as it may affect the transmission if ICH.

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

Eswatini National Trust Commission (ENTC)

Brief description of the safeguarding functions of the body

The ENTC is a Government parastatal mandated with the conservation of both cultural and natural heritage in the kingdom. The ENTC together with the National Intangible Cultural Heritage Committee and Regional Committees spearhead activities for the safeguarding of ICH programmes in the Kingdom. The ENTC manages and coordinates all ICH activities with the assistance of UNESCO NATCOM and other relevant stakeholders like the Eswatini Tourism Authority, Government Ministries, private institutions, public department like the Arts and Culture Council. The ENTC work with communities, groups and individuals in safeguarding ICH and have conducted a number of capacity building workshops aimed at raising awareness on the 2003 Convention and capacitate communities in ICH safeguarding measures. The ENTC have a radio programme aimed at sharing and raise awareness on the 2003 Convention and other safeguarding and conservation measures.

Website

www.entc.org.sz

Address

P.O Box 100, Lobamba. Next to House of Parliament, Parliament Road. H107

Telephone number

+268 7809 9742

E-mail address

bonsile.ndlangamandla@entc.org.sz

Tab 2

Name of the body

Eswatini National Council of Arts and Culture

Brief description of the safeguarding functions of the body

The Arts and Culture are under the Sports and Culture Department in the Ministry of Sports, Youth and Culture. The mission is to provide climate and infrastructure that will progressively maximize the quality and security of life of the people of Eswatini and make the best use of the country natural and human resources. Their vision talks to that all young people in the country leading decent and sustainable high quality lives and play a vital role in developing, promoting and preserving arts and culture instilling pride and enriching the livelihood. They organize culture competitions for schools communities to instill ICH among the youth.

The Arts and Culture department collaborate with the international community in culture sharing programmes as a way of safeguarding ICH. The department assist young culture groups and artist in developing and showcasing their talent which help encourage them to continue safeguarding their ICH.

Website

www.sncac.org.sz

Address

P.O. Box 5626, Mbabane,

Telephone number

+268 25054437

E-mail address

info@sncac.org.sz

Tab 3**Name of the body**

National Commission for UNESCO Eswatini

Brief description of the safeguarding functions of the body

The NATCOM Office supports all ICH initiatives in the Kingdom. The office works with all culture stakeholders in ensuring that ICH is safeguarded in all the four regions of the Kingdom. The NATCOM have a Culture Officer who works hand in hand with stakeholders e.g ENTIC, Arts Council, schools, NGOs and others.

The NATCOM office make the different culture stakeholders about UNESCO funding available for culture and ICH safeguarding activities.

Website**Address**

P.O Box 39 Mbabane, Hospital Hill Road, Ministry of Education Building, Fifth floor.

Telephone number

+268 2404 2129

E-mail address

simelane.lwandle@gmail.com

Tab 4

Name of the body

ESWATINI NATIONAL ARCHIVES AND RECORDS SERVICE (ENARS)

Brief description of the safeguarding functions of the body

The ENARS under the Ministry of Information, Communication and Technolgy is responsible for capturing photographs, recording audio visuals and oral history and ICH, information of historic and cultural value. They also keep records of Church History and document Culture: songs, dances, expressions, proverbs, folktales, festivities, praises of kings and queen mothers. They store documented materials and make them available to the public for research purposes. The ENARS conduct research in all the communities in the Kingdom collecting ICH and storing it in their facility for safeguarding. The ENARS have a radio programme where is share iCH elements collected with the nation.

Website

Address

Telephone number

+268 241 61276/2625

E-mail address

director_archives@gov.sz

Tab 5

Name of the body

Eswatini National Library Services

Brief description of the safeguarding functions of the body

They preserve information for future generation including written documents on ICH. There is an open access for the public. They also conduct some research on indigenous knowledge which have components of ICH and record ICH and preserve it for the future. The National Library collect research from the public on culture and store it.

Website

None

Address

P.O. Box 1461 Mbabane, Corner of Mahlokohla and Zwide Street

Telephone number

+268 404 2633

E-mail address

dudubawy21@gmail.com

Tab 6**Name of the body**

The Eswatini National Curriculum Centre

Brief description of the safeguarding functions of the body

The National Curriculum centre (NCC) develop, design, prepare, coordinate and evaluate the curricula for educational institutions. In the designing of books they ensure that it meet the diverse needs of learners, including those experiencing barriers to learning and participation and the provision of vocational alternatives such as, but not limited to visual Arts, performing arts, culture, entrepreneurship as a matter of choice.

ICH is integrated as they develop the curriculum. Subjects that have ICH are expressive arts, health and physical education, Religious education, Siswati, History, development studies, geography, social studies, consumer science, agriculture

Website**Address**

P.O. Box 73 Manzini,

Telephone number

+268 2505 2106

E-mail address

nccconference@gmail.com

Tab 7**Name of the body**

Ministry of Education and Training

Brief description of the safeguarding functions of the body

Implement action plans and legislation to support the fields of culture including programmes of cultural heritage, institutions or the protection preservation and promotion of cultural heritage advancement of cultural links and intercultural exchanges of artists, cultural associations and cultural institutions

They transmit ICH through the syllabus that contain ICH. The syllabus contain cultural ceremonies and the modern literature material in schools is taught. Within the Siswati syllabus there is ICH content in the form of ceremonies, traditional wear, songs, dances, practical art, traditional structures, poems, burial systems and associated rituals and some performance in a form theatre. In the transmission the content is role played in the form of culture days, mother tongue celebrations and Siswati days. These celebrations cut across from pre schools to tertiary.

Website

www.gov.sz

Address

P.O. Box 39 Mbabane, Hospital Hill Road Mbabane, Ministry of Education Building

Telephone number

+268 24042491/ +268 2404 5750 / +268 24043307

E-mail address

ps_education@gov.sz

Tab 8**Name of the body**

Ministry of Home Affairs

Brief description of the safeguarding functions of the body

The fund, manage and coordinate cultural events in the Kingdom with the assistance of stakeholders. They ensure that cultural activities do take place annually, and manage the logistics of all national ceremonies like the reed dance ceremony, Incwala ceremony, Buganu festival and any other national ceremony or festival. The Ministry of Home Affairs also fund national ceremonies. The encourage the practitioners to attend cultural ceremonies and sometimes provide incentives that make it easy for them to continue practicing or attending that ceremony. For example the Ministry provide maidens with comfortable shoes and meals during the reed dance (umhlanga) ceremony and traditional regalia for women attending the Marula festival (buganu festival)

Website

gov.sz/index.php/ministries-department/ministry-of-home-affairs

Address

Mhlambanyatsi Usuthu Link Road, Interministerial Building, Mbabane

Telephone number

+268 2404 2941

E-mail address

sdhomeaffairs@gmail.com

Tab 9

Name of the body

Eswatini Schools Arts and Culture Association

Brief description of the safeguarding functions of the body

This association is under the Ministry of Education Sports and Culture Department. The association teaches children cultural activities through song and dances. It again organise competitions which are aimed instilling ICH and ensure transmissions as well as ensuring that the young generation appreciate the rich national heritage. The dance take place in all the four regions of the kingdom and also at national level.

The main mandate is to stimulate and cultivate the appreciation, enjoyment and understanding of diverse arts and culture amongst all schools of Eswatini to inspire future generations.

Website

None

Address

P.O. Box 351 Manzini, Eswatini

Telephone number

+268 76509552 / +268 76135442

E-mail address

thandiswati@gmail.com / ronnieskhumbuzogamedze@gmail.com

Question 1.2

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

YES

Tab 1

Name of the body

Ministry Home Affairs

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

National Cultural Ceremonies like the reed dance, Incwala, Buganu, Butimba ceremonies

Brief description of the safeguarding functions of the body

They fund the activities need for hosting the national ceremonies, coordination in consultation with stakeholders like the ENTC, communities, local authorities and Royalty.

Website

gov.sz/index.php/ministries-department/ministry-of-home-affairs

Address

Mhlambanyatsi Usuthu Link Road, Interministerial Building, Mbabane

Telephone number

+268 2404 2941

E-mail address

sdhomeaffairs@gmail.com

Tab 2**Name of the body**

The King's Office

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

Oversee National Celebrations

Brief description of the safeguarding functions of the body

They ensure that national celebrations are done in consultation with relevant stakeholder and transmitted accordingly. The organise praise singers and practitioners ensuring that ICH relevant to that celebration is practiced and passed on to the next generation.

Website

www.gov.sz/kingsoffice

Address

P.O. BOX 37 Lobamba. Parliament Road, Next to the National Church and Opposite the King Sobhuza II Park

Telephone number

+268 242 62407/8/9

E-mail address

clerkto parl@swazi.net / adminparl@swazi.net / senatepresident@swazi.net

Tab 4**Name of the body**

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

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

Brief description of the safeguarding functions of the body

Website**Address****Telephone number****E-mail address**

sdhomeaffairs@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 culture bodies work with relevant stakeholders and communities on the ground in safeguarding ICH. They work with traditional structures like governors at chiefdom level (tindvuna), teachers, practitioners, custodians, and others in organising cultural activities and performances. The local authorities and culture groups work together with all community members including youth, children, women, men, adults and all other groups like traditional healers in safeguarding and management of ICH in the communities. There is the National Intangible Cultural Heritage Committee and Regional Committees that spearhead ICH activities and they work with communities and the management and safeguarding of ICH at nation level.

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.

All public institutions that work with ICH safeguarding and management are supported by the Government through Government subventions like the National Museum, National Archives, media houses, Libraries and others. They institutions also get access to public broadcasting of ICH in the local media to raise awareness on ICH including its safeguarding and management. Heritage institutions like the ENTC and the National Museum get space in the National ceremonies to exhibit and interpret culture to both locals and internationals, young and old across all gender.

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.

Yes documentation materials is produced and exhibited in the national ceremonies, communities, schools and tertiary levels as a way of safeguarding, promoting and transmitting ICH in the Kingdom. Some of the materials are kept in the Libraries and the public can access them free of charge.

Question 1.5

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

Elements (institutions 1.5)

Cultural centres

The Mantenga cultural village is a public entity display a live traditional EmaSwati homestead with live performances, poets for visitors as a way of safeguarding and management of ICH. The Swazi Village itself is a way of safeguarding the indigenous way of life and it is interpreted to visitors and the public. School Children form the highest number of visitors and they are encouraged to partake during the dances.

There are also Arts and Culture Centres in all the four regions of the kingdom which is open to the public to the public. Communities are allowed to host cultural performances as a way of safeguarding ICH at regional level.

Centres of expertise

There is the Royal Science and Technolgy Park has a section that looks into the Indigenous Knowledge System and ICH. They look into the development of the policy, benefit sharing and copyright issues to ensure management of ICH.

Codec is a government centre that teaches the youth handcraft which encompasses cultural elements and ICH as a way of managing ICH and safeguarding it for the future.

Ngwane Park Art

Research institutions

Research institution can include the universities and colleges in the Kingdom that encourages research in some of its department like the African languages department to ensure safeguarding of ICH.

Museums

The National Museum work with the NICH in reaching out and working with communities in safeguarding and management of ICH. The museum do inventories and keep it in the museum in the form of recorded moving and still pictures. They encourage schools to host culture days and Siswati day including dance performances as a way of safeguarding and the performances are recorded and kept in the museum. Museums collect and store cultural materials from the communities for the future generations.

Archives

The National Archives collect and store indigenous knowledge and ICH as a way of management and safeguarding.

Libraries

Libraries store information, articles and books on ICH and make them available to the public. Libraries also encourage research into less touched areas like 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:

In the next reporting cycle more stakeholders will be engaged and make it easy to populate the form

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 Eswatini provide Bachelor courses under the Humanities department and African Languages and literature with courses on ICH. They offer a modules on oral traditions and literature that talks much of ICH issues. In the tertiary level they offer modern literature books, prose books, poetry, and drama books which also has information that contain elements of ICH.

Some colleges like Teachers training colleges have Diploma courses that integrate ICH and cultural heritage issues. These course include expressive arts, health and physical education, consumer science, geography and history, Africa languages and literature. Such courses are offered because the school syllabus cover traditional and cultural topics like national festivals, ceremonies, dances and other ICH matters.

There are also semi private tertiary institutions like IDM that offer courses at degree level which are aimed at safeguarding and management of ICH like Archives and Records Degree.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

The programmes do cater for all sectors of the population, that is gender, age, youth and adults.

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.

There are a number of short course offered by different institutions in the kingdom which are aimed at safeguarding ICH. The Ministry of Education and Training offer short workshops aimed at training teachers on ICH and cultural topics so that they can impart the knowledge to children. The cultural topics from part of paper 3 of the Siswati Examination paper (paper 3).

The Eswatini Schools Arts and Culture Association offer course that train children and teachers on traditional dances and other cultural performances which are part of ICH. It makes the teachers able to train children and judge in culture competitions. The Eswatini National Council of Arts and Culture provide training workshop from regional level to national level.

Some training is provided by individuals like practitioners who train mainly students who wish to perform a certain ICG element like under the traditional craftsmanship domain for their school projects on Practical Arts. Some students after such training get the passion and do traditional craft as a livelihood. Some of these trainers teach other adults who wish to be capacitate on the making of traditional craft and performances.

There are short training workshop by traditional healers associations to share skills and know how on traditional healing. The young are also included as they take part in performing ICH like fetching some materials used by the traditional healers and they learn in the process.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

The training are cross cutting in all the gender, age, young and old.

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.

There are a number of groups not linked to the government that dedicate their time and resources in the management and safeguarding of ICH in the communities.

There is Babukisi Bemasiko which a culture group that educate on oral literature, traditional literature culture and customs which shapes cultural norms, values and attitudes of the communities from youth to adults.

There is Lujikeleto lwemabhaca which include merged forces that trains people of the different indigenous dance and songs. This incorporate ICH within it. These group run competitions and train as a group to perfect the dance and songs as a way of safeguarding the ICH.

The organization or Association of traditional healers also provide training of traditional healers where they share knowledge and skills they need in their field.

There are trainings conducted by Eswatini Tourism Authority where they capacitate and encourage rural women on the making or brewing marula brew. They assist them on issues of cleanliness and marketing strategies to ensure beneficitation from their products.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

Both males and females, young and old form part of the NGO and partake in the cultural activities. There are subdivisions in the groups such as infants, juniors and adults.

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:

More NGO and institutions will be engaged in the next perioding reporting cycle to provide more information to populate the form.

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).

Community practitioners and individuals are community members who facilitate training at community level on matters of ICH, for example the training of young girls on how to prepare traditional food and boys are trained on how to make traditional regalia. The young learn as they assist and participate in the making traditional attire. There are some training programs from other ICH domains like performing arts where adults teach children dancing, singing skills at times preparing them for national cultural ceremonies like the reed dance, incwala and traditional ceremonies.

There are traditional structures that are aimed at capacitating children on cultural norms like Liguma which is a non formal training set up for girls and lisango which is a non formal setup for boys. In these traditional structures both boys and girls are taught on cultural duties, norms, their heritage. Community members and family members are allowed to share and contribute to the teaching of children. The community is encourages to partake in community activities where they learn ICH elements through participation.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

All members of the community can partake in the performance of the ICH elements, all genders are welcome as well as all age groups.

Are any of these training programmes operated by communities themselves?

YES

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

Ummemo is a traditional activities where the community meet in the Chief's homestead to assist in the rehabilitation of his homestead. The activity will end with dancing and singing where all the sectors of the community are involved. There is Kuhlehla where the community pay homage to the local authorities in the form of work. All the sectors of the population are expected to participate. Kuhlehla ca go up to a national level where homage is paid to their majesties for example, the buganu or marula festival where women deliver marula brew to their majesties.

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).

There are a number of capacity building workshops that have been conducted by the National Intangible Cultural Heritage Committee where the communities have been trained. Community capacities have been strengthened in the process. Heritage specialists like ENTC have assisted in the capacity building exercises and strengthened capacities of the communities in performing their ICH. UNESCO have sent a number of specialists and regional mentor to assist in capacity building and strengthening capacities on ICH in the kingdom.

Do these programmes ensure inclusivity?

YES

If yes, describe briefly how these programmes ensure inclusivity.

All members of the population are engaged in capacity building, including all gender and a.ge. It included all the five ICH domains

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:

More research and engagement of communities and trainings at communities would be conducted to get more information.

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.

All stakeholders and bearers are involved in designing and developing ICH programme into the curriculum to be taught at the schools.

The National Curriculum centre conduct a need analysis through engagement of other stakeholders. After developing the curriculum they bring it forth for assessment by stakeholders which include bearers and approved by the bigger stakeholder before it is included in the schools. Some of the stakeholders are colleges, universities, inspectorate, Inservice, designers. Research is conducted from the bearers of the ICH and engagements for their input in the designing and development of ICH education.

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.

There are Tinkhundla centres where members of the community come together and taught on ICH concepts. For example, the community assembly in the centres and taught on cultural norms, customs, activities and ceremonies like the importance of kwetfula (paying homage), kwetfula (tributes) and other cultural activities that promotes unity through practicing ICH. During such gatherings there will be performances and ICH is transmitted in the process. All the different

sectors of the population are encouraged to participate and share. Some Tinkhundla centres host culture competitions where the community share culture and ICH.

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.

Groups and communities hosts culture meetings funded by local authorizes and private companies. Some host culture competitions at community level where they display culture skills as a way of strengthening and transmitting ICH. Groups of traditional healers for example has host initiation ceremonies and invite the community to witness as a way of transmitting the ICH.

The ENTC have inclass sessions in the museum where children sit down and they are taught on cultural heritage including cultural topics which are taught in the schools. The museum prepare exhibition and display it in cultural ceremonies in the kingdom as a way of transmitting ICH. They partake in culture days and Siswati days where the share ICH to community and school children. The ENTC / Museum receive sipport from the Government in the form of subvention.

There are some non formal schools like Sebenta that teach ICH in their syllabus. The Sebenta institute is funded by the Government and International Community and organisations like UNESCO through the education section.

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

The nature of support received by the organisation above include financial support in the form of subvention like in the case of the ENTC and national Musuem. The Sebenta Institute is also funded by the Government and International organizations. Other groups and communities are supported technically by the ENTC/ Museum through loaning of traditional objects and providing expertise to assist in interpreting culture and providing exhibitions in schools and communities. The museum also provide guidance on performances of traditional ceremonies.

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.

teacher training programmes enables the teachers to practice ICH skills once in the field. For instances in the different colleges the students study Arts which facilitates deeper intercultural understanding and lay the groundwork for a civically engaged life e.g. drawing, painting and craft,

music and singing and poetry. Students are taught how to use the learner centered approach of teaching.

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:

All the different stakeholder will be included in the next reporting cycle so that they bring all the information needed in the form.

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

Although ICH is not a stand alone subject, it is however integrated in the school syllabus from primary level to tertiary. Examples of subjects that integrate ICH include practical arts, history, social studies, Siswati, agriculture, religious education and others.

As a means of explaining or demonstrating other subjects

Yes. ICH is used to demonstrate other subjects. For example during Religious lessons like when taught on the birth of Jesus on the kraal they use examples from the Swazi way especially the importance of the kraal during birth and deaths of family members.

Under the life skills education teachers use ICH to demonstrate and teach students about way of life and encouraging them to live good lives. In all the other subject teachers make reference to ICH like in Geography, agriculture where children and students are taught indigenous ways of preserving seeds and cultivating their fields. ICH is also used in centres of higher education. In African Languages children taught clicks, phonology which are ICH. Consumer science teaches health and meals in Siswati and the skill needed when preparing them which is part of ICH.

Others

Folk tales, proverbs are taught as part of Siswati and Religious education classes. Some ICH are taught through songs and performances which are part of the school syllabus as well as in practical arts where students and teacher students are taught cultural hand work which is linked to ICH.

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.

There are schools' culture days and culture competitions where students display and express their ICH of their own communities. Sometimes children are examined and required to give examples from their communities ICH.

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

YES

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

The new syllabus in schools especially social studies and religious education teach students about the cultural life of other groups some of which are from the SADC region. The reed dance ceremony is taught in schools and some of the groups they mingle with during national ceremonies where maidens from all the SADC region. The maidens are expected to appreciate others culture. Students are also expected to respect and tolerate ICH of others in the school and community. During cultural ceremonies in schools and mother day celebrations students are encouraged to wear their own different traditional attires.

Question 5.3

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

Mother tongue education

The Siswati language is compulsory to all students in schools. The kingdom celebrate the mother tongue day every year in February. During cultural activities, traditional food display learners are allowed to perform different cultural activities and use mother tongue. Learners are taught about topics with ICH elements like Kubutseka (initiation into age regiments), Traditional attire (imvunulo), traditional foods

Multilingual education

Subjects in the schools are taught in both Siswati and English as core subjects while French is also offered in schools optionally. Some schools offer Portuguese. Some schools in the kingdom like Waterford and Sisekelo High Schools bring together different nationalities with their different linguistical backgrounds.

Inclusion of 'local content'

The use of local content is common in the classrooms across almost all the subjects. For example the Siswati subject paper 3 examination paper is only local content in the form of ceremonies and cultural heritage.

currently the Universities are working on introducing public history and cultural heritage studies.

Question 5.4

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

YES

Briefly explain, giving examples, how educational programmes teach this

The school syllabus does cover heritage sites and places of memory like the national monuments and King Sobhuza II Memorial Park. Currently the National Curriculum Centre is revising the Grade 4 Social Studies text book to include heritage sites like bushman paintings and other archaeological sites. In some of these sites the children are taught about places where ICH rituals are practiced. The National Museum also have research programmes and outreach communities and schools and teach them about the importance and protection of cultural spaces and places of memory. National Libraries and National Archives have books and articles on cultural spaces

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:

Once the books which are under publishing start circulating in schools this indicator will be met.

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

Most of the public colleges like William Pitcher and Ngwane College do offer courses in Music as a module in their Diploma level. There are also some private universities like Limkokwing Universities that offer music as a stand alone Bachelor programme. They encourage the practice and transmission of

music. The content include cultural music like how cultural music sound, cultural dances in lines with the rhythm of cultural content.

Arts

There are colleges and universities in the Kingdom that specializes in arts like CODEC college. Some of the teacher training colleges teaches art as part of the Diploma programme from year 1 to year 3. The teachers that are trained pass on the skill to children and learners in the schools

Crafts

There are colleges and universities in the Kingdom that specializes in arts like CODEC college. Some of the teacher training colleges teaches art as part of the Diploma programme from year 1 to year 3.

Vocational education/training

There are vocational institutions like VOCTIM Institute that teaches students on traditional way of building traditional houses and roofing. They also encourage students to do projects on traditional houses under the Building department. Students were encouraged to do community work as practicals to build especially in the royal residences.

The University under the Agriculture department do teach students traditional ways of cultivation and preservation traditional food and seeds. They are taught on the use of traditional Manue and seeds in cultivation

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.

Limkokwing University offers Associate degrees in Music. The colleges also have music in their courses. Some vocational institutions and universities have ICH components where students are encouraged to use ICH skills

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:

More consultations will be done with tertiary institutions.

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?

Fully

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

The communities were encouraged to continue practicing ICH through actively involving communities as well as transmit it to the next generation. The knowledge was promoted transmitted and the elements collected and stored in the museum for the future. Some people get livelihood in the elements. The awareness on the 2003 Convention and on the important of promoting, protecting and transmitting ICH was encouraged.

Question 7.1.b

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

Fully

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

The inventory did reflect diversity of ICH because it cut across all the five domain. The elements inventoried during the Shiselweni project included elements from all the five domains. For example

1. Oral tradition and expressing - folk tales and imilolotelo (rhymes)
2. performing arts - Ingadla (girls traditional dances)
3. Social practices and rituals and festive events - rituals for new born babies
4. Knowledge and practice concerning universe - rituals that depend on the movement of the sun and the moon and seasons of the world
5. Traditional craftsmanship - making of chicken nets, roofing mats etc.

Question 7.2

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

YES

Based on your response in section A.6 Inventories

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

Specialised inventories on traditional games contribute to safeguarding ICH and show diversity in the practice from the different regions of the Kingdom on how they are played or practiced.

Question 7.3

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

Not at all

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

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

The inventories have not been updated

Question 7.4.a

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

Fully

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

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

The communities concerned are consulted and permission is sought (gaining consent) from the communities to access their ICH and their rights are respected. For those communities with sacred elements and would not like that element to be recorded that right is respected. Sometimes practitioners were given the equipment to record themselves and their elements and keep the record if they feel its too sacred to be shared.

Question 7.4.b

To what extent are ICH inventories utilized to strengthen safeguarding?

Fully

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.

Sometimes the communities are motivated to safeguard their ICH once they become aware of its importance. The inventories are stored in the museum, national archives and libraries and the public access it as a way of strengthening ICH . Reports are shared with communities and it motivate them as they are appreciated and see their work in the reports.

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:

Inventories will be made more accessible to communities and the public

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

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

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

Question 8.1

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

Large

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

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

The communities and groups lead the inventorying processes. They choose the elements to be inventoried while the heritage bodies help in the coordination and assist with resources and equipment to carry out the inventory. The heritage bodies through the local authorities and the communities only help in inventorying elements that the communities have agreed to do.

Question 8.2

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

Fully

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

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

Respect the rights of communities through respecting the does and don'ts. All the sectors of the communities are included; gender, age etc. The way the inventories are conducted is non discriminatory. Permission is sought the communities before conducting inventory.

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:

More consultations will be done and ensure respect of the owners of the ICH at all levels of inventorying.

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

Yes funding is available through the Ministry of Information, Communication and Technology. They fund the Royal Technology Park in running programmes towards safeguarding ICH. The Government through the Ministry of Home Affairs support cultural activities and ceremonies which is oriented towards safeguarding ICH. The Government again give subventions to heritage institutions like the ENTC, Tourism Authority and Arts and Culture Council to promote culture and ICH in the form of marketing, exhibitions and support communities to practice ICH. Apart from financial support there is technical support through offering traditional dance lessons and recordings for safe keeping in the museum for the future. The Ministry of Education offers scholarships for students at tertiary level who pursue studies on ICH. Universities do research and inventories and part of the resources from heritage institutions like the ENTC is channeled towards documentation and inventorying ICH.

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 Kingdom benefit a lot from safeguarding ICH. For example the kingdom benefit a lot during the reed dance . Hotels receive a lot of visitors, people who make traditional attire also benefit, eateries sell their food and different businesses sell their wares and benefit. This shows that safeguarding ICH help the national economically. Research by the Eswatini Tourism Authority show the statistic of visitors and income generated during national ceremonies and celebrations which are aimed at safeguarding ICH.

Question 9.3

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

YES

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

The practitioners take a lead in their own ICH and they are the main role players. Heritage institutions and other bodies only assist and coordinate the activities. The practitioners have the know how and consent is sought first before inventories are conducted and carried. The heritage bodies use the traditional structures of approaching the community through the local authorities who then link researchers and community.

Baseline and target

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

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

Extent to which the current indicator is met:

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:

Practitioners and Bearers are always consulted and their right is respected.

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?

High

Provide any additional details here.

Research findings is available in the Museum, Libraries and Archives. In dissemination the information is stored in the national museum, national archives and national libraries and easily accessed by the communities and groups. They are the information through exhibitions, websites and documents available in the archives and libraries. The right of the practitioners is respected from beginning to the end. Consent is sought from the owners, even if they agree or consent to sharing their element, they have the right to stop if they feel not comfortable with parts of the inventory.

Question 10.2

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

High

Provide any additional details here.

The different policies like education cater for ICH as informed by the research done on ICH. The Arts and Culture Policy was also informed by the ICH research and as a result cater for safeguarding of ICH in their policy. The National Curriculum Centre Policy also cater for ICH and they conduct research which inform the designing of their curriculum and policy.

Question 10.3

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

High

Provide any additional details here.

Yes results of research are used to inform further safeguarding of ICH. When the results of the research show some threats on ICH elements then assistance to mitigate it are given. Sometimes the ICH is recorded and when the community is not comfortable with recording and sharing, they are trained on the use of recording equipment and they record themselves and keep the records themselves. Awareness raising are done to ensure that ICH do not dies and continue to be practiced

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:

Research will be made more accessible to the public. All researchers will be encourage to deposit research. More policies will be developed like museum policy etc

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

Arts and Culture Policy 2010

Established

Revised

Is the policy/measure being implemented?

YES

Brief description

It is implement by the Eswatini National Council Arts and Culture which is under the Ministry of Sports, Youth and Culture.

Tab 2

It is a

Legal measure

Administrative measure

Name of the policy/measure

Education Policy 2018

Established

2011

Revised

2018

Is the policy/measure being implemented?

YES

Brief description

All school are to take Siswati which includes ICH as a core subjects. This include both public and private schools.

Tab 3

It is a

Cultural policy

Name of the policy/measure

NTC Act

Established

1972

Revised

1972

Is the policy/measure being implemented?

YES

Brief description

The NTC Act mandate the ENTC to safeguard both tangible and intangible cultural heritage in the Kingdom and transmit ICH to the public through exhibitions, outreach programmes and lessons in the museum

Tab 4

It is a

Cultural policy

Name of the policy/measure

The George Hotel 2017 Declarations

Established

2017

Revised

Is the policy/measure being implemented?

YES

Brief description

The declaration stated that Siswati including ICH should be made compulsory in the schools. It stated that students who wish to pursue Siswati at higher education level they should be given scholarships.

Tab 5

It is a

Cultural policy

Name of the policy/measure

Museum Collection Policy

Established

2017

Revised

Is the policy/measure being implemented?

YES

Brief description

The policy regulate the collection of cultural objects and encourages collection of objects which are important because of their ICH.

Tab 6

It is a

Cultural policy

Name of the policy/measure

Indigenous Knowledge Policy

Established

2023

Revised

Is the policy/measure being implemented?

Brief description

The policy is aimed at regulating the safeguarding of Indigenous knowledge systems in the Kingdom through the Royal Science and Technolgy Park, Ministry of Communication and Technology

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 NICHC have a strategy that guide the inventorying of ICH in the Kingdom with the assistance of the ENTC and NATCOM Office Eswatini

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

YES

If yes, provide details.

There are plans for safeguarding specific elements like traditional games, traditional healing medicine, traditional building skills and traditional foods.

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.

Government provide resource through subvention of heritage institutions and government department that work on ICH. The ENTC also provide technical support to the communities and NICH to undertake ICH safeguarding measures. Institutions like the Arts and Culture department are subverted by the Government. The Kingdom is again supported by international bodies like UNESCO in safeguarding ICH through funding of projects and technical support through sending regional experts and buying equipment need for inventorying.

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.

The support does cater for ICH in need of urgent safeguarding and funds are available from international bodies to do inventory of ICH in need of urgent safeguarding.

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.

In every ICH activity the communities concerned take a lead role. The different culture and education policies does cater for ICH and they require that consultations should be made with the ICH stakeholders before. Some of the community members are engaged in panels and Boards that deal with ICH and in inventorying elements. They have inputs in all policies that contain ICH in the kingdom.

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 is a need to have museum policies to guide ICH activities. The NICHC should also have a policy to guide their activities.

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

Education Sector Policy

Established

2011

Revised

2018

Is the policy/measure being implemented?

YES

Brief description

The policy does reflect the diversity of ICH. The curriculum and the teaching and learning material in schools from pre-schools to tertiary shows diversity of ICH and all the 5 domains are catered. It is

shown in practical art, science, agriculture, Siswati, History, Geography, music, traditional and cultural topics and dance and more. Such materials enhance the practice of ICH in the kingdom.

Tab 2

It is a

Administrative measure

Name of the policy/measure

Arts and Culture Policy

Established

2010

Revised

Is the policy/measure being implemented?

YES

Brief description

It promotes local artists and encourages them to practice their ICH through arts, dance, stage performance etc. as a way of enhancing ICH in the kingdom

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

Education Policy

Established

2011

Revised

2018

Is the policy/measure being implemented?

YES

Brief description

The policy mandate the learning institutions to make use of Siswati language as a vehicle of transmitting of ICH . It stipulated that all schools in the kingdom use Siswati in the schools as a means of transmitting ICH.

Tab 3

It is a

Legal measure

Name of the policy/measure

NTC Act

Established

1972

Revised

1973

Is the policy/measure being implemented?

Brief description

The NTC Act talks to the conservation of heritage sites and associated ICH so that it can be passed on for the future generations. It encourages the protection and promotes visits to the sites so that the nation becomes aware of the sites and ensure that the future generation find the site and ICH preserved.

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

Name of the policy/measure

Educator Sector Policy

Established

2011

Revised

2018

Is the policy/measure being implemented?

YES

Brief description

The Education Policy stipulated that the first four grades must be done in mother tongue because the language is a vehicle of transmitting ICH in the young generation. It also encourages the use of Siswati language in cultural activities in schools as a way of transmitting 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:

13.

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

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

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

Question 13.1

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

YES

Provide additional explanation, indicating the sector involved.

They are respected because there is a programme that deals with culture. For example teacher training colleges ensure that teachers are capacitated on culture so that they are able to impact it to students. The Ministry of Education for example have a responsive National Education Act of 1981 to make sound ethical and value judgements based on the development of a personal value system on an understanding of shared cultural heritage and knowledge of past successes, failure and consequences of individual roles and societal choices. It states that there should be understanding and appreciation of cultural diversity and live responsibly in an interdependent world. The policy further state that there should be appreciation of fine and performing arts. When the policies are developed all the different stakeholders are involved including children, parents, teachers, learners, Ministries concerned, National Curriculum Centre and others to ensure representations and respect of community right and their does and don'ts. For example on the Siswati syllabus consent was sought before the inclusion of cultural topics from the custodians and practitioners. Certain right was respected on some elements of the cultural topics . When developing the school books the communities where some elements were consent was sought and also their permission to include their heritage in the school text books before the publication and circulation in schools.

The Musuems collections policy also take into consideration ethical issues in the sense that objects that contain community ICH consent is obtained from the community and the community is respected in cases where they are not free or happy sharing or giving it to the museum or they do not want certain ICH elements to be taught or shared.

The National Development Programme

Question 13.2

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

YES

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

Food security

There is the Deputy Prime Officer looks into issues of food and security. It assists through the involvement of other stakeholders ensure food security in the Kingdom and has been revised. There disaster department that looks into issues of food and security looking into indigenous farming methods and seed preservation and other traditional means. They work with the Ministry of Agriculture.

Health care

The health policy take into consideration traditions healing methods and medicine. They also encourage traditional food. For example during COVID they encouraged traditional medicine to cure COVID.

Gender equality

The gender equality policy has been revised to include special ceremonies for women like the Marula Festival where women brew marula for their majesties and get a chase to meet as women and share things that concern them.

Access to clean and safe water, and sustainable water use

Water polies talks to preservation of wetlands to ensure safe and clean water as well as sustainable water use. It also ensures that the wetlands are preserved because they play a key role into the

ecological balance of the water systems. The Natural Resources Act also look into various social and traditional means of water harvesting amongst other things.

Knowledge and practices concerning nature and the universe

There is the Ministry of Home Affairs that coordinate traditional ceremonies and national celebrations. One of the ceremonies concerning nature and the universe is the Incwala or first fruit ceremony which is most important ceremonies in the Kingdom. The Environmental Act have been developed to look into issues of climate change and issues of ICH are also catered for. They look into traditional means of managing the environment for sustainability.

Climate change

There is a policy that has been developed on climate change and it caters issue of ICH. The Eswatini Environmental Authority and the ENTC works on issues on climate change and its effect on cultural and natural heritage. There is the Swaziland Climate Change Policy which have been developed to monitor the effect of climate change in the natural and cultural environment and also how climate change impacts be minimized heritage like heritage sites and national monuments.

Question 13.3

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

Yes

Provide any additional details

There is the National Disaster Management Agency has been established and it looks into issues of natural disasters and assist affected people. It does take care of the cultural heritage of the people affected and assist them to protect their heritage in times of disaster. During and after disaster the National Disaster Management Agency take all assessment of the disaster in cooperation with all their partners. However their funds are only limited to shelter assessment. They then forward the report to other stakeholders to cater for the heritage.

Question 13.4

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

YES

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

Income generation and sustainable livelihoods

There are small traditional business that sustain livelihoods of individuals and groups like basket making, traditional craft businesses and dance skills of which the practice help safeguard and sustain the ICH.

Productive employment and decent work

Some traditional groups and individuals are employed in decent work with their skills in ICH and some do it on consultative bases. Some groups are hired to stage performances on culture days, performances and some act as consultants on culture issues like help teach culture dances. Some of the security forces in the Kingdom and companies hire people for their traditional dance skills. The Arts and culture

department provide shelter for groups to perform and the national museum provide space for artists. Some practice as traditional herbalists and make traditional medicine, some are crafts specialists

Impact of tourism on ICH safeguarding

The international community is attracted to the kingdom in large numbers for cultural ceremonies and fill hotels, buy crafts, food and traditional attire. Some of the ceremonies that attract tourists are the reed dance, Marula festival, Incwala ceremony , traditional weddings etc.

Question 13.5

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

YES

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

Yes

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

The kingdom and their Majesties have provided structures where artists make their craft and sell their wares as a way of safeguarding. Shelter is also provided for sleep overs when they sell their wares. Artists also display during the annual trade fare and in national events artists display and sell their wares. Local artists are also taught on sustainable use of resources that they use to make their products, for example, those working with wood are taught on sustainable harvesting of the wood. They are encouraged to continue practicing ICH as a way of safeguarding. Some of the local artists make and sell traditional attire, traditional mats, clay pots, bead works etc.

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:

They is a need to work with all the other agencies in the kingdom other than education and culture on the safeguarding of ICH

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 Environmental Authority have policies that control the harvesting of resources in the communities. The traditional authorities are also in charge of natural and cultural resources present in their communities. They control the harvesting of both natural and cultural heritage and control who can have access to their resources. There are other parastatals like the ENTC that looks into the protection and conservation of natural and cultural heritage. There are a number of nature reserves which are aimed at protecting heritage and including traditions herbs and medicinal plants

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.

The policies govern the access and use heritage and respect of the customary rights of communities. For example the community right to access their heritage is not denied. There is control of the access made to protect and manage the heritage of the kingdom. For example, places where the reed for the reed dance is cut is protected etc. The environmental policies is encouraging the nation to plant a tree after harvesting one.

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.

There are ICH elements that contribute to peace in the kingdom. For example the national ceremonies, community ceremonies are aimed at encouraging peace, respect, sharing unity and societal attitudes that one needs to exhibit. For example the national reed dance, incwala , marula

festival are aimed at promoting national unity. Traditional activities at community level like Ummemo in the Chief's homestead is aimed at bringing unity in at community level. Some of the ceremonies encouraged respect and teach ethics, values and morals. Almost all the ICH in the kingdom are aimed at peace and not conflicts.

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 national would have strengthened policies and community engagements on the conservation of ICH in the kingdom.

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.

Communities do use ICH for their well being. The kingdom still encourage and widely use traditional medicine their day to day life. Some use ICH for economic benefit and help in developing their own livelihoods and their families leading to the development of their communities and the national at large.

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 kingdom have the people's parliament where the national issues are deliberated and discussed so to come to mutual understanding. In the community level there is inner council responsible for solving conflicts within families. Lastly each home has a main hut called the grandmother's where family conflicts are resolved traditionally. In such conflict resolution and mutual respect for peace building is encouraged using ICH not Morden methods.

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

When there is a development an assessment is conducted before the project. Where cultural spaces are found, they are protect. For example there are spaces that are protected during development road construction in Mafutseni where a tree which is very rich in EmaSwati ICH was protected during the construction of the Manzini Hlane Highway and in Manzini another cultural space was preserved during the construction and development of the Manzini City. Some of these sites are of historical importance which help forge identity and continuity of the kingdom. Some spaces rich in medicinal herbs and spaces rich in cultural traditions like national heritage sites are also developed for posterity and also conserved in the form of nature reserve, memorial spaces and museums.

As a source of knowledge and skills

ICH is recognized in development interventions as a source of knowledge and skills. ICH is used in the development of curriculum and traditional skills in different cultural elements. Knowledge and Skills are shared in traditional set ups, formal and non formal development programmes.

As a resource to enable sustainable development

ICH is used to protect some cultural elements. The culture allows for the protection of the sacredness of some cultural elements for their sustainable development. As the kingdom develops, the ICH is protected because if the sacred elements are unpacked that culture would die or compromised. For example not all the activities under the cultural ceremonies are unpacked but some are hidden for their own protection.

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:

Note will be taken on the importance of ICH in different areas of ICH protection for posterity and continuity

16.

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:

Indigenous peoples

Yes ICH safeguarding plans are inclusive. For instance in the National ceremonies and celebrations like the reed dance, incwala, marula festival include all people. People with disabilities now participate and partake in national festivities, all ages, gender is included. In the People's Parliament all the different sectors of the population are included and given a slot to share their views.

Groups with different ethnic identities

Eswatini has one ethnic group, however, the plans cater for people with different ethnic identities like the reed dance caters for all nationalities in the SADC Region.

Migrants, immigrants and refugees

Inclusive plans for national ceremonies include refugee groups in the kingdom. They are given a slot in national ceremonies like reed dance to perform and practice and show case their ICH and skills. This is also observed in a school setting where there are pupils from other countries, they are encouraged to showcase their traditional dances and skills as part of their culture.

People of different ages

All ages in are included in the inclusive plans. Most ceremonies allow for participation of different ages in different stages of a particular ICH or ceremony. However, some ceremonies are specific for a certain age group, for instance, Buganu ceremony (marula ceremony).

People of different genders

Most ceremonies include different gender, However some ceremonies or ICH practices are specific for a specific gender like the reed dance is only for girls and the Lusekwane ceremony is only for young boys.

Persons with disabilities

People with disabilities are also catered in inclusive plans. All ceremonies include people with disabilities and they are provided with special care to ensure their full participation.

Members of vulnerable groups

Children and elderly people are also catered in inclusive plans. They both have specific roles in ICH and ceremonies.

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.

Yes, they do foster self-respect amongst and within communities, groups and individuals. They foster by respecting the different cultural experiences expressive arts, from different groups and communities, for instance how two regions appreciate the diversity of each other's culture and ways of doing things. The way marriages are conducted in the four regions of the kingdom is diverse and communities involved are encouraged to respect the way of doing things or conducting the marriage. Respect is expected amongst different groups like traditional healers and different surnames' rituals are respected.

Baseline and target

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

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

Extent to which the current indicator is met:

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 would be more engagements, consultations and inclusivity of different of the communities, groups including vulnerable groups

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.

They reflect the widest possible and inclusive participation of communities, the communities are owners of the ICH elements and practitioners, and they safeguard and transmit ICH elements to younger generations. The ENTC through the NICHC and traditional structures in the different communities in the kingdom held meetings and capacity building workshops where awareness was raised on the 2003 Convention and importance of practicing, participating and safeguarding their

ICH.

The traditional authorities were engaged prior to ensure that the concerned groups, communities and individuals practice or participate freely and willingly in that particular event, thus promoting the transmission and safeguarding of ICH. Some of these cultural events are scheduled, such as the Reed Dance which is held annually, ensuring all maidens partake, by practice, oral expressions and expressive arts. At Chiefdoms levels, traditional leaders who are drivers of culture, ensure that the communities, groups and individuals concerned are linked to the national level where they take part in transmission and safeguarding of ICH

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.

Yes, free and prior consent is secured. The NICHC through ICH regional community members approach the practitioners in their communities prior to inventorying. The project is explained and their consent is sought before any activity. This enables the communities, groups and individuals to be free and aware of their rights and that they may pull out at any time if they feel their right is not respected before they consent.

Awareness is raised on the intentions of the NICHC to do inventory on a particular element. They are informed prior, and appointments are made through the Regional Administrator, Chiefdom Council and Individual practitioners and communities concerned. The project is clearly explained before the practitioners are given a consent form to sign or record on their willingness to participate.

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?

YES

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

Rights of the communities are not violated. In a case of where there practitioner feels there is a deep sacred information that he feels it is not public consumption, in the consent form there is a clause where he can restrict classified parts of the element from being exposed. The consent form protects the right of communities, groups and individuals, for example, if the practitioner gives information that He wishes could only be used or shared after a certain period or his demise, which is respected. Verbal consent is as well respected, which entails the protection of the communities. The consent form is binding to the NICHC in ensuring that the protected, confidentiality is observed, culture is safeguarded, and communities are intact. Sometimes practitioners are given the recording material to record themselves and store the recording if they do not want to share some sacred elements.

Question 17.4

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

YES

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

In schools during cultural days, the youth lead and they are actively engaged in these activities, they become the practitioners who are transmitting the ICH elements through practices, dance, acts and song. Traditional structures facilitate and encourage the active engagement of youth in cultural activities as a way of awareness-raising activities of ICH. In the communities, the traditional leaders, practitioners, bearers use different platforms like the Tinkhundla centres to gather the youth and encourage them to be actively involved in ICH activities and cultural national ceremonies. For example, girls are encouraged to partake in the reed dance, the boy child is involved in the fetching of the sacred shrub during the ceremony known as Lusekwane, which ensures transmission and safeguarding of ICH.

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

YES

Describe briefly how young people are engaged, giving examples.

During inventories the youth are engaged in the inventorying of elements. They are also part of the NICH and regional committees are formed by mainly the youth.

In the Traditional structures, a section of the young men are assigned to be messengers. They move from one homestead to another announcing the intended cultural event and act as transmitters of cultural information in the communities.

Nowadays Social Media, radio and television is used to engage the youth in active participation.

The Ministry of Home Affairs & Ministry of Tourism and Environmental Affairs uses the national radio station and Television is used to broadcast cultural programs, announcements of cultural activities. The youth use social media to engage with their peers in raising awareness on ICH.

Question 17.5

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

YES

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

They use social media, Television, radio and print media in awareness raising. Radios are used for announcements and programs of cultural festivities and live broadcast. The audio visuals transmit a vivid ICH picture to communities far and beyond, thus the community is revived and feel like they are participating whilst listening. Social media is mainly used to engage participation of the youth and disseminate information on a wider platform which is currently the mostly used in transmitting

and safeguarding of ICH element. For example a person can upload a traditional wedding ceremony and that information can remain there in the cloud for future generations to see. Such can also be safeguard in Libraries, Archives and museums for access to the public. Print media is used to announce and show in pictures of events and information on cultural activities.

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:

In the kingdom we are to establish programs that will engage much of the youth so that they are all involved in the safeguarding of ICH, by so doing it will be taken to higher level and should cut across all levels of education.

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 covers the events to raise awareness and safeguarding of the ICH element. There are also programs on radio and television which transmit ICH and the importance of safeguarding. Program like Imvelo Yakitsi, Imvelaphi YemaSwati, which are programs that highlight the value of ICH and gives an understanding on safeguarding ICH elements.

Promote mutual respect among communities, groups and individuals?

Yes media does promote mutual respect among groups and communities by respecting the sacredness of any cultural rituals, practice, expression and other traditions which are purely practiced by a certain sector.

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.

Organising workshops to capacitate stakeholders and journalists from the different media groups in Eswatini about ICH and safeguarding. During the fieldwork of the Shiselweni Capacitate workshops on safeguarding of ICH. ESwatini National Trust Commission (ENTC) Ministry of Education and Training, Editors Forum, Journalist Students from various universities were capacitated on what ICH is about and how to go about reporting on it. Other stakeholders involved in further capacity building workshops included the ENTC, Ministry of Education and Training, Libraries, Archives, Museum and National Curriculum Centre, Eswatini National Council of Arts and Culture and the NICHC.

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

Capacity building exercises with stakeholders and media groups. A meeting was held with the Regional administrator, officials, Chiefs and other local authorities from the Shiselweni Region to raise awareness on the 2003 Convention and the upcoming project. Other stakeholders were invited in the meeting and invited to take part in the inventorying exercise in the Region.

Question 18.3

Media programming on ICH:

Is inclusive

Training program are inclusive and both genders are involved. Media is invited to attend workshops and to cover ICH programs. Capacity building programmes are inclusive since it encompasses all stakeholders, communities, youth and persons with disabilities in the different media houses.

Utilizes language(s) of the communities and groups concerned

The SiSwati language, which is understood by all emaSwati, is used as a vehicle of transmitting ICH.

Addresses different target groups

Yes media programmes do address different target groups. Media houses are mostly used to target the elderly and Social media is mostly used by the youth to encourage cooperation on ICH related activities.

Question 18.4

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

High

Provide any additional explanation.

Media houses are capacitated on the 2003 Convention and the terminology that is used. There is however a need to conduct more capacity building programmes to cater for new journalists on reporting ICH and also have refresher courses for already trained and long serving journalists.

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 media shall raise the bar in making ICH programs rank high, this ought to be done so that the whole nation is aware of it so that it is safeguarded and to ensure that it is not lost from generation to the next. More journalists will be trained on ICH terminology by the next reporting cycle.

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 programmes do acknowledge practitioners and bearers of ICH through radio programs, regulations that stipulate acknowledgment of ICH as advocating the safeguarding the cultural heritage and acknowledging the practitioners inclusively and publicly. There are radio programmes hosted by the National Archives and ENTC where practitioners and bearers are acknowledged for their contribution in safeguarding ICH. The different culture policies and education policies do acknowledge practitioners and bearers of ICH.

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

Through radio and television programs, the practitioners are acknowledged before disseminating the information sourced from them. Sometimes the practitioners are engaged through invitations to be co-hosts in culture programmes to acknowledge that the information is from them. The different policies give practitioners and bearers a lead role in practicing their ICH.

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

Yes they are organised for ICH. Sibhimbi(Installation of chiefs),Litjempe (graduation ceremony of traditional healers), Ummemo. They are important since they transmit and safeguard the ICH elements. The communities respect the convention by respecting the ICH element, they also raise awareness at local and international importance of that ICH element.

General public

There are events organized for the general public. Some of the public events include the following Umhlanga (Girls reed dance) where all maidens from the kingdom join together in song and dance after fetching the reeds for repairing windbreaks for their Majesties homesteads. The Incwala (Kingship Ceremony) which is known as the national prayer, the Butimba (Hunting ceremony) which involves all males for hunting spree and the Buganu (Marula Festival) which involves all women in the kingdom.

Researchers

Researchers from research institutes, cultural heritage organizations, libraries, archives are involved in events on cultural ceremonies. These institutions are involved in collection of information, package it and preserve it, then disseminate it as a safeguarding and transmission measure.

Media

Plays a crucial role in recording, dissemination and transmitting as well as safeguarding the ICH elements. Media engages and encourage participation of communities, groups and individuals. Media houses also take active role in cultural ceremonies so that they can capture the ceremonies live.

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 programmes are supported and promoted through radio and television programmes on ICH. The information is therefore safeguarded in Libraries, Archives, Museum and communities. As a way of promoting and disseminating ICH, Communities are encouraged to make ICH easily accessible to the public. Such access can be through programmes, hosting cultural activities aimed at promoting ICH like the Mother Tongue celebration where all sectors of the population are encouraged to partake. Social media also plays a role in the promotion and dissemination of ICH.

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.

Public information does promote ICH mutual respect and appreciation between communities and groups. The different culture regulations and policies stipulates that communities should be respected, and their consent is sought before any project, access or consumption of their ICH. Different programmes by culture institutions promote respect and appreciation of ICH as well as promoting it. Public information also encourage religious tolerance as a way of promoting mutual respect and appreciation between communities and groups.

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 would have ensured that public information acknowledge practitioners and bearer of ICH through different forums like radio programs and regulations.

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.

In awareness raising activities ethical principles are respected. Their do's and don'ts are respected. What is important to the people and communities is respected as they respect it and not look down or criticize or ridicule and make the practitioners feel humiliated for practicing the ICH. Awareness raising activities are aimed at making the community proud of their ICH and see the need to safeguard and transmit it to the future generations. This is done by not imposing own beliefs and standards and personal feelings, views on a community ICH. The ICH of the community is not misinterpreted to suit own agendas.

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.

Respect is shown to individuals as they practice their ICH in all spheres. For example school children during culture days are encouraged to wear their traditional attire, people go to work dressed in their attire and traditional healers are allowed to wear their regalia and practice their ICH without being criticized. Imposing and criticizing practice of people's ICH is not allowed. Tolerance on the do's and don'ts of people's ICH is respected. There is a need not to personalize issues and infiltrate own imagination to meet own selfish ends.

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 would be more respect on the dos and dont of other ICH and not imposing own norms on other people cultural rights.

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.

All communities, groups and individuals are engaged at all levels as the owners of ICH. The rights and permission should be granted first from the owners before any activity. It is important to respect the do's and don'ts of a particular group or community's ICH.

Describe in particular measures to ensure that this is inclusive.

There are wide stakeholder consultations. All ages are included, all ages and gender is taken into consideration. All the five domains are taken care of and all practitioners are engaged.

Question 21.2

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

High

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

Government appreciates the role played by NGOs in safeguarding ICH. Some Government bodies like the Arts and Culture department and the ENTC work closely with these NGOs and train them on cultural heritage to avoid contradictions and misinterpretations. There are a number of NGOs and private organizations who participate in ICH safeguarding of ICH. Some of the groups include Buhle Bemasiko, Babukisi Bemasiko who teach cultural norms and traditions in communities and schools. Some civil societies host competitions on culture as a way of safeguarding and transmission. They also host awards for best performing students who excel in Siswati.

Question 21.3

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

High

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

Some private sector also participate in ICH safeguarding. The private sector provide funding for ICH activities in many ways like provide sponsorships aimed at uplifting communities in practicing their ICH for example Swazi Secret (A company that produces beauty products from marula fruits and other products made from the marula juice). The Swazi Secret Company encourages, capacitates and fund rural women who practice some ICH elements using marula fruits. The private company also respect the rights and the do's and don'ts of the communities concerned and not take advantage of the communities because of the assistance offered as a way of enhancing ICH 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:

There would be more respect and engagements for communities concerned.

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?

YES

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

The first thing is acknowledging the existence of communities, groups and individuals with practicing specific elements. The communities, groups, individuals create an enabling environment for monitoring and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures through continued practice of their ICH, oral expressions and expressive arts. They form associations which monitor the safeguarding and transmission of ICH. They host workshops to discuss issues pertaining their work and how it can be promoted and transmitted. They form rules that allow people to form their associations and Government assist them financially through sponsorships, grants.

Question 22.2

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

YES

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

An enabling environment is created for NGOs to participate in scientific studies to monitor ICH safeguarding programmes. The private sector is encouraged to assist the communities safeguard

their ICH through providing technical support. The Arts and Culture Council provide different kinds of assistance towards ensuring safeguarding of ICH. The ENTC with the assistance of stakeholders and the NICHC provide an enabling environment for the communities and groups to monitor and undertake technical and artistic studies on ICH safeguarding programmes and measures.

Question 22.3

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

YES

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

The schools, Universities and different experts like the Royal Science and Technology Park monitor and undertake scientific, technical and artistic studies on ICH safeguarding programmes and measures. The Universities have departments like the African Languages and Science Department that does monitor scientific research on ICH safeguarding programmes and measures. The ENTC and the NICHC does monitor community programmes aimed at safeguarding ICH. Some NGOs attend and host culture competitions as a means of monitoring the safeguarding of ICH. The Schools Arts and Culture Association on annual basis have culture workshops and competitions from primary level to high schools aimed at monitoring the safeguarding of ICH among the young.

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:

There will be more measures in place to monitor the safeguarding measures and programmes.

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:

Bilateral level

Yes. There are cultural exchange programmes between the Kingdom and South Africa where there are a number of cross border similar cultural activities. There are imimemo, chieftaincy celebrations with South Africa. Some cultural exchange programmes are between the kingdom and Mozambique.

Regional level

There are elements that are similar in the region that the Kingdom is working on joint protection and inventory like the 7 days brew (Mcombotsi brew) which is similar between the Kingdom, South Africa, Lesotho, Namibia and Malawi. There are cultural exchange programmes with other countries in the region like the Mpumalanga Cultural Exchange and Mozambique Cultural Exchange. In these cultural activities cultural groups compete amongst themselves showcasing their culture. There are music competitions on cultural songs hosted between South Africa and the kingdom e.g Tshwane Music Festival. SADC Genetic Bank that promote the practice and use of indigenous farming methods and promotes use and consumption of traditional foods.

International level

There are international cultural sharing activities with the international community. Cultural groups from Eswatini share cultural exchange with international community like Dubai Expo, India Cultural Exchange, and Norway Genetic Bank for traditional agriculture activities.

There is the Bushfire Festival that showcase expressive arts strands that encompasses traditional music, dance, drama, food, visual arts etc. It celebrated creative expressions whilst promoting social responsibility.

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).

There are cultural exchange programmes and activities like the Annual Reed dance ceremony where maidens from different parts of the Southern African Region join the kingdom. They share their dance skills and songs. EmaSwati girls also join girls in KwaZulu during their reed dance

ceremony to share skills and their ceremony. As a result songs that are sung and the songs sung in the Kingdom and kwaZulu are similar because of the exchange between the two Kingdoms.

Question 24.4

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

YES

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

The Kingdom currently looks into the nomination of ICH elements on the Makhonjwa Mountain site as a joint extension of the Makhonjwa Barberton World Heritage Site to the kingdom of Eswatini. The South African side nominated it for its geological formation and Eswatini is looking into its ICH value to enhance the Geology aspects.

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 would be more cooperation with the region and international community of the safeguarding of ICH. The kingdom will have worked with other countries in the region on the 7 days brew and nominate it. The Kingdom will also encourage more exchange cultural programmes and activities.

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.

There with are cultural exchange programmes with other countries and nationalities in the region. For example there are cultural exchange programmes with Mpumalanga in South Africa. Cultural groups visit Mpumalanga with the assistance of the Arts and Culture department for culture sharing and competitions. Some drama and theatre groups are attached with South Africa theatre groups to share skills and capacitated each other on cultural activities. Some cultural exchange programmes are between the Kingdom and Mozambique. When they have cultural programmes they request cultural and arts entertainment and vice versa.

The kingdom also work with the regional universities like the Chinoyi University of Technology on safeguarding ICH through the SAICH Platform.

Question 25.3

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

YES

Tab 1

International and regional bodies

SADC (Southern African Development Community)

ICH-related activity/project

There are cultural activities within the SADC region to sell hand craft and cultural performances. Through the Arts and Culture department, cultural groups attend culture gatherings and competitions in Mpumalanga, Botswana and Mozambique. Culture groups from the SADC region host cultural exchange activities

Contributions to the safeguarding of intangible cultural heritage

It encourages practitioners to perform their ICH with the exposure to world markets. They also benefit financially which encourage them to continue practicing their ICH.

Tab 2

International and regional bodies

WTO (World Tourism Organization)

ICH-related activity/project

Cultural exchange programmes, Marketing of Eswatini cultural and natural heritage and encourage the international community and visitors to visit the kingdom. Handcraft and other cultural products are exported to different parts of the world through Tourism and rural women are encouraged to produce as a way of helping them get maximum economic benefit from the culture products. The Ministry of Tourism work with SEDCO (Small Enterprise Development Company). The Kingdom also attends the Botswana Consumer Fair where artists showcase and exhibit their cultural handcraft.

Contributions to the safeguarding of intangible cultural heritage

It promote safeguarding and transmission of ICH.

Tab 3

International and regional bodies

Food and Agriculture Organization of the United Nations (FAO)

ICH-related activity/project

The Ministry of agriculture join other countries in the region to exhibit traditional farming methods and food. Sometimes the kingdom host agriculture shows and welcome other countries from the SADC region to showcase their traditional farming implements, encourage the use of traditional seeds and consumption of traditional foods.

Because of climate change the kingdom encourage the use of all farming methods to ensure enough food production in the kingdom. They teach farmers to continue use of traditional foods and cultivate indigenous foods and they also share the skills with other countries in the region. They also collaborate and share traditional cultivation skills and storing of traditional foods worldwide like the Norway Genetic Bank and SADC region. They educate Eswatini even on the cultural importance of traditional foods and encourage the continued cultivation because of their cultural importance

Contributions to the safeguarding of intangible cultural heritage

They encourage the continued practice of traditional farming methods and encourage the continued use of traditional and indigenous food.

Tab 4

International and regional bodies

Commonwealth of Independent States

ICH-related activity/project

The municipalities have cultural programmes with other commonwealth nations in the region

Contributions to the safeguarding of intangible cultural heritage

In their activities they also have cultural activities that are shared in the region like traditional games.

Tab 5

International and regional bodies

ICCROM (International Centre for the Study of the Preservation and Restoration of Cultural Property)

ICH-related activity/project

Preservation and conservation of cultural property in the museum, national archives and other culture promotion centers like a number of cultural villages in the kingdom. There are activities where the kingdom partakes with the assistance of ICCROM.

Contributions to the safeguarding of intangible cultural heritage

Heritage sites and cultural property is safeguarded and transmitted to future generations.

Tab 6

International and regional bodies

WIPO (World Intellectual Property Organization)

ICH-related activity/project

There are cultural exchange and display arts in the form of fine arts and exhibition. The Arts and Culture department looks into issues on protecting rights of artists and copy right issues. The Ministry of Education through the University of Eswatini presented papers at regional level on cultural heritage One of the papers presented is "Safeguarding the Culture of EmaSwati through literature" by Jabulani Pato. Another paper by Portia Mkhonta and Celiwe Mohammed title " Theory and Practice: The Case of Mother Tongue SiSwati Language in Education Policy". This paper argues that in order to promote culture there is a need to adhere to the Education Policy that states that SiSwati must be a medium of instruction because it carries the EmaSwati culture. Portia Mkhonta wrote another paper on "The Inter Textuality of SiSwati Literature Text: A Review of Portrayal of Women in two Short Stories".

Contributions to the safeguarding of intangible cultural heritage

It promotes the safeguarding of ICH by encouraging writers and artists to practice their ICH and encourage writing or documenting and sharing of ICH at tertiary level.

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 is need for more regional and international cooperation between the Kingdom and other nationalities and states.

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.

A workshop was held aimed at capacitating the team working on the report. Most of stakeholders were invited in the workshop. These stakeholders include the Eswatini National Trust Commission,

National Museum, NATCOM Office Eswatini, National Library Service, National Curriculum Centre, Ministry of Education and Training, Schools, Education Inspectorate (Sports and Culture), National Intangible Cultural Heritage Committee, Colleges, Eswatini National Council of Arts and Culture and the National Archives.

The participation in the workshop was gender sensitive. There were eight females and four males. During the preparation of the report one more female was added and 2 males.

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

Ms Bonsile Ndlangamandla

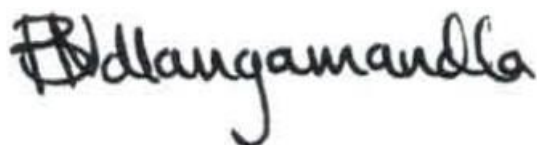
Title

Director of Cultural Heritage, ENTC

Date

15-12-2023

Signature

A handwritten signature in black ink, appearing to read 'B. Ndlangamandla', written in a cursive style.