

INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

FINAL NARRATIVE REPORT

Beneficiary State(s) Party(ies): Zimbabwe

Project title:	Inventorying Oral Traditions, Expressions, Local Knowledge and Practices of the Korekore of Hurungwe District in Zimbabwe
Time frame:	Starting date: 19-07-19 Completion date: 11-07-222
Budget:	<p style="text-align: right;">Total: US\$176,292.50</p> <p><i>Including:</i></p> <p>Intangible Cultural Heritage Fund: US\$93,242.50</p> <p>State Party contribution: US\$</p> <p>Other contributions: US\$83,050</p>
Implementing agency (contracting partner or UNESCO Field Office):	Chinhoyi University of Technology
Contact person:	<p>Title (Ms/Mr, etc.): Prof.</p> <p>Family name: Mapara</p> <p>Given name: Jacob</p> <p>Institution/position: Chinhoyi University of Technology</p> <p>Address: Off Chirundu Road, Institute of Lifelong Learning & Development Studies, Bag 7724, Chinhoyi, Zimbabwe</p> <p>Telephone number: 00263772387981</p> <p>E-mail address: jacob.mapara@gmail.com; jmapara@cut.ac.zw</p>
Partner agency (in the case of a service from UNESCO project):	
Implementing partners:	Hurungwe Korekore Community

Background

Provide a brief description of the situation existing at the time of the request and the need that the assistance aimed to address. For safeguarding of a particular element, provide a description of the element, its viability and why safeguarding measures were required. For preparation of inventories, strengthening of capacities, awareness-raising, visibility or other safeguarding not focussed on a particular element, identify gaps that were to be addressed. For emergency assistance requests, describe the nature and severity of the emergency at the time of the request.

Not fewer than 750 or more than 1000 words

When the application was submitted the aim of the project was to inventory the oral traditions, expressions, local knowledge and practices of the Korekore people of Hurungwe District. The objectives were mainly to domesticate and raise awareness of the 2003 Convention among 20 traditional leaders and 30 members of the community through a three-day workshop. The intended outcome was a comprehensive inventory of the oral traditions, expressions, local knowledge and practices of the communities found in this district which is located in north-west Zimbabwe. Thirty (30) community members, 20 university staff, one Master of Science, one Master of Philosophy (MPhil) and three PhD students were trained in community-based inventorying. Members inventoried oral traditions, expressions, local knowledge and practices in the district over a 48-month period, after a 12-month extension granted owing to the Covid-19 pandemic that disrupted the normal rhythm of life. Prior to the inventorying activities, permission was sought and this was granted through consultation meetings that were held with traditional leaders in March and April of 2017. A coordinating committee that involved community members made up of different players including traditional leaders who are the culture and heritage custodians and government culture officers in the province and district was then set up in October 2018. Due to the escalating equipment prices in United States dollar terms, we applied for the virement of the budget and this, coupled with the Covid-19 scourge put the budget on hold. Finally, on 20 November 2020 the committee agreed with UNESCO Paris office to buy relevant equipment for the project and this helped smoothen the inventorying activities after lockdowns had been partially lifted. The project equipment was sourced through the Chinhoyi University of Technology (CUT) procurement office.

The translation of the Convention into the main local language variety spoken in the area was also finalised and copies were availed to community members. The training of trainers and awareness raising workshops were conducted for identified experts in community engagement and inventorying. The trained members were empowered with the skills for conducting community-based inventorying as well as for applying for International Assistance, to enable them to keep alive inventorying activities. This is critical since the involvement of the community would enable them to produce an Action Plan for them to continue inventorying other ICH elements in the district after the completion of the project. This report is therefore a comprehensive and validated inventory of oral traditions, expressions, local knowledge and practices of the Korekore community of Hurungwe district in Zimbabwe's Mashonaland West Province.

1.1 Inception of the project

The meeting to launch the project was held on the side-lines of the Hurungwe Arts Festival at the Baptist Church in Karoi Zimbabwe on 19 October 2018. The objectives of the meeting were outlined to members present (See Annexure 1). The meeting came up with a Coordinating Committee that stirred the inventorying activities in Hurungwe among the Korekore. The committee was among other activities tasked to:

- Coordinate awareness raising activities among the identified members from among the Korekore community in Hurungwe, especially women and youths,
- Create a platform through which awareness raising and safeguarding activities are sustained and
- Provide a forum for the discussion and exchange of information on community-based ICH inventorying processes.

Below is a list of members that form the steering committee that was agreed on in Karoi, on the side-lines of the Hurungwe Arts Festival.

1.2 Committee members

Table 1

Committee Member	Status
Prof. J. Mapara	Hurungwe Inventorying Project Coordinator
Prof. H. Chimhundu	Southern African Intangible Cultural Heritage Coordinating (SAICH) Platform at CUT
Mr. N. Jembere	Culture Officer for Hurungwe District (Liaison person, especially with relevant government departments, traditional leaders [chiefs] and other community leaders).
Ms T. Gusho	Culture Officer for Mashonaland West Province where Hurungwe is located.
Mr. J Zilala	Director, Hurungwe Arts Festival
Ms V. Chinokwetu	Communication and Finances, SAICH Platform at CUT
Dr. O. L. Kupika	Committee member, SAICH Platform, CUT
Chief Mudzimu (Joseph Mudzimu)	Traditional leader
Chief Nematombo (Lovemore Karengesha)	Traditional leader
Chief Nyamhunga (Boniface Chinehasha)	Traditional leader
Ms E. Kapandura	Musician and Korekore cultural activist

The 11 members were chosen on the basis of gender, community arts and culture activism and their leadership positions in the communities at both provincial and district levels.

The Committee raised attention to activities of the inventorying exercise relating to the Hurungwe ICH Inventorying project. Noboth Jembere facilitated the publicising of information in national and regional print and electronic media. Journalists Nhau Mangirazi (*The Daily News*, *The Standard* and *The Weekly Mirror*), Noah Pito (freelance journalist) and Lee Fore (Nyaminyami Radio) covered the activities on different media platforms. *The SAICH News* (2019) published by SAICH Platform also publicised the inventorying activities; the magazine was widely circulated throughout the region, and to the Flanders government of Belgium and UNESCO. See Annexure 2.

Objectives and results attained

Overall, to what extent did the project attain its objectives? Describe the main results attained, focussing in particular on the perspective of the direct beneficiaries and communities. For each expected result identified in the request, explain whether it was fully or partially attained. Also describe any unexpected results, direct or indirect, whether positive or negative.

Not fewer than 100 or more than 500 words

The results/outputs for the activities carried out during the reporting period are tabulated below:

Table 2: Objectives and results

Objectives	Activities	Period	Outputs	Beneficiaries/Communities	Comments
Domesticate and raise awareness among	Consultation and outreach	October 2018	Awareness raising of the UNESCO 2003	20 traditional leaders 30 selected community	Fully attained

traditional leaders and community members in Hurungwe District on the UNESCO 2003 Convention.			Convention.	members of the Hurungwe Korekore community	
	Inception/ launch of the project	2019	11-member coordinating committee setup	Local authorities in Hurungwe Hurungwe women, youths, the elderly and disabled	Fully attained
	Translation of the 2003 UNESCO convention			Inventoring team, UNESCO and the above	Successfully done
		2020	A Korekore translated version of the UNESCO 2003 Convention Annexure		
Build and enhance a framework for continuous and inclusive engagement of community members including women and youths so as to create a platform for the sustainability of inventoring activities.	Field work, workshops and festivals	2019, 2021-2022	Festivals, Field trips and workshops	Hurungwe community, women, youths, the elderly and disabled	Fully attained
Build community based inventoring capacities of selected community members and university staff.	Ongoing training of selected community members and University staff	2019, 2021-2022	Trained community members and university staff	30 community members and 20 university staff	Fully attained

Convene periodic report back workshops for validation of inventories.	Field feedback and final validations	2019, 2021-2022	Validated inventories	Hurungwe community inventorying team	Successfully done
Develop a community action plan for safeguarding ICH activities in the district.	Culture week commemorations	Ongoing	Exhibitions performances	Mashonaland West province / Hurungwe	Ongoing
	Creative and cultural activities Application for International Assistance Requests for safeguarding ICH.	Ongoing Ongoing	Inclusive participation Korekore village at Vhuka farm Dareguru and Hurungwe Arts Festival	community Mashonaland West province / Hurungwe community Hurungwe community	Ongoing Ongoing

Description of project implementation

Provide a description of the activities undertaken and the outputs they generated (e.g. trainings, consultation process, technical assistance, awareness raising, publications, toolkits, etc.). Also describe any problems encountered in project delivery and corrective actions taken. Describe the role of the implementing agency and of the partner agency (in the case of a service from UNESCO project) and the role of other implementing partners in carrying out activities and generating outputs.

Not fewer than 1000 or more than 1500 words

The project commenced with consultations and outreach meetings with 20 traditional leaders and culture officers. These led to the inception and training workshops on the 2003 UNESCO ICH Convention at Twin Rivers from the 8th to 10th of March 2019 and from the 5th to 7th of April 2019 at Champions Lodge, Karoi. Trainees were from the community, government departments and CUT. Activities were facilitated by UNESCO certified trainers Noboth Jembere (Hurungwe District Arts and Culture Officer) and Tarisai Gusho (Mashonaland West Provincial Arts and Culture Officer). (Annexure 3). The convention was also translated into Korekore.

OUTPUTS WERE:

- Enhanced capacities of trainees to safeguard their Intangible Cultural Heritage for the benefit of the Hurungwe community as part of the beneficiary country Zimbabwe.
- Trained academics for sustainability of ICH inventorying and related activities in Hurungwe and beyond.
- Demystified and exposed inventorying, among different categories of practitioners e.g., academics, civil servants and community members as custodians of the ICH.
- Strengthened capacities of those already trained in community-based ICH inventorying, but had not participated in any inventorying activities before.
- The awareness raising workshop promoted community project ownership and participation; ensuring sustainability of ICH inventorying activities at local and national level.
- Enhanced framework for continuous and inclusive engagement of community members including women and youths to sustain inventorying activities.

- Customised community action plan for safeguarding ICH activities in Hurungwe district.

Following the training/awareness raising workshops inventorying commenced after translation of the 2003 UNESCO ICH Convention and questionnaire into Korekore. The translated version conforms with the format of international translated instruments. (Annexure 4). There was extensive engagement with representatives from the Ministry of Youth, Sport, Arts and Recreation and related ones, whose members were also trained and took part in inventorying the elements. Their involvement laid the foundation for an inclusive community-based inventorying action plan. (See Annexure 5).

3.1 Field Work

Inventorying activities were by members from the Hurungwe community and Chinhoyi University of Technology. This included the consolidation of inventoried elements to ensure correct capturing on the ICH Inventorying Framework. The inventoried ICH elements were grouped according to the domains (See Annexure 6):

- Oral traditions and expressions- Completed ICH Elements.
- Social practises, rituals and festive events- Completed ICH Elements
- Knowledge and practises concerning nature and the universe Completed ICH Elements
- Performing arts- Completed ICH Elements
- Traditional craftsmanship- Completed ICH Elements

Field Work: 5-12 of October 2019

Chidzuwi Etorpe Farm, Sabhuku Chivhere Ward 18, Chief Dendera.

Social Practices, rituals and festive events

Elements inventoried were:

- *kurapa munhu arumwa nenyoka* (curing a person bitten by a snake);
- *Doro remvura/rehuruva*, (a ceremony held to request for rains). Main practices which are also ICH elements relate to how the beer is brewed, who prepares the grains for the malt, how the beer is presented to the ancestral spirits; how the beer is sprayed and spread on specific drums for the ceremony.
- types of songs for the area ancestral spirits to manifest
- types of drums that are played are *mutumba, mutandarika, mhito*.

Field Work: 31 March to 2 April 2021

Chief Nematombo's homestead, Ward 11.

Social Practices, rituals and festive events

The team visited Chief Nematombo's family to pay last respects to the late chief who was supportive, cooperative and influential from the onset of the project. Notably, the practice of paying last respects is an ICH element itself. This element paved way for related elements namely:

- *kubata masa* (appointment of regent upon the death of a substantive chief)
- *kugadzwa kwamambo* (chief's installation),
- *kurova guva ramambo* (late chief's memorial service),
- *kuvigwa kwamambo* (chief's burial)
- *ndoro* (circular ritual ornament)
- *dimbi* (ritual neck-beads)

Field Work: 14-16 April 2021

Village head Majinjiwa's homestead, Ward 11, Chief Nematombo.

Social Practices, rituals and festive events

ICH elements gathered: beliefs and oral traditions:

- *marenda* (sacred plains),

- *chisi* (sacred day),
- *mukaranga/bveni/gudo* (messenger disguised as a baboon),
- *kamuudze-muudze* (spiritual order/ranks),
- *varanda* (war prisoners/slaves),
- *kusanduka* (reincarnation and transcendence),
- *kupira* (incantations),
- *kuchinja/kusandura mitupo* (changing totems),
- *Nhoroondo yedzinza* (clan origins),
- *homwe* (possessed body),
- *kuparura kwesvikiro* (death of a spirit medium)

Agricultural management practices

- *kurima kwemharepare*,
- *kuparura tsenda*,
- *kutsiira*,
- *kurima pachuru*,
- *kutema makaha*
- *kutema musasa* (shifting cultivation),
- *divisi* (*kuroya munda, kucherera sadza*) (high yields charms)

Knowledge concerning nature and the universe

kukumbira vadzimu, kudzura dzinde richinokandwa pamharadzano, chibage cheganhuro, chibage chemusungwa (Spiritually ordained pest control).
ndira (tumbleweed) impending rainy season indicator.

Field Work: 21-23 April 2021

Enthorpe Farm, Ward 18, Chief Dendera

Social Practices, rituals and festive events/ Knowledge and practices concerning nature and the universe

Inventoried ICH elements on medicines, conservation, cosmology/astronomy; some norms and values:

- *musisi* (pumpkin peduncle)
- *muto wenhanga* (pumpkin sap),
- *makona* (spiritual powers),
- *kusasika* (sun-drying/ smoking fish),
- *mutuvi* (whey).
- *mutsonzowa, mubvumira, mukamba, muriravanhu, gundamiti, chifumuro, kamudzungu, mucheekecha, mushamba, mufandichimuka, munganganga* etc. (practices around harvesting medicinal plants)
- *jengetedzo* (conservation of the bio-physical environment).

Sacred elements

- *chisi* (sacred days)

Cosmology and Astronomy

- *mwedzi muchena* (full moon),
- *mhepo* (petrichor),
- *nhenhere, tsambatsi /mbumbu*,
- *jongwe* (flame lily)
- *ganhuro, kupesva rusero* (calming violent storms).

Norms and values

- *mabiye/makunakuna*,

- *chekaukama (in case of same totem marriages),*
- *muumbwa,*
- *hoko*
- *kukomba guva*
- *kugadzira musha (protecting a home against witches),*
- *kupinga nemutara, mupani, mushamba*
- *bipi*

Practices

- *wanano (marriage(s)),*
- *Nzira dzekuchengetedza humhandara hwemwanasikana muzaragomba, mashambo, (preservation of girls virginity),*
- *masungiro,*
- *tsika dzemudzimai akaroorwa,*
- *zvombo zvemukadzi mutsva (wares of a new wife),*
- *chikafu chemurume chekusimbisa musana (virility and potency food for men),*
- *muronde,*
- *ndorani (kagoro, kamushugashuga)*
- *muurayanyoka;*
- *mudzi wenyemba,*
- *muroro (for curing snake-bites).*

Field Work: 5-7 May 2021

Matamba homestead, Magunje, Ward 10, Chief Dendera.

Craftsmanship

ICH elements gathered were:

- *maridzirwo embira (how to play mbira),*
- *mbira - nyonganyonga, njari, nhare, vembe (Thumb pianos)*
- *magadzirirwo embira (making the thumb piano).*

Mola Homestead

- *kuvhima (hunting and tracking animals)*
- *murindi,*
- *uta nemiseve (bows and arrows)*
- *dhibhura, musungo, rihwa, chigogoro, kachaya, mugoba, mutuhwi, kuchanga (hunting traps)*
- *mambure (nets),*
- *mapfumo (spears),*
- *zvivanda (spiritual birds),*
- *imbwa (dogs),*
- *shave rembenga (hunting spirits).*
- *kuradzira hove, juja, kuraura kwemakomba, kukukudza/kuyarura (fishing methods)*

Traditional skills

Mashapure homestead (renowned artist, curved the Nyaminyami sculpture, of a spirit medium of Kariba.

Muvezwa waNyaminyami

Field Work: 12-14 May 2021

Karuru, Sabhuku Nyakurazare, Ward 8, Chief Kazangarare.

Social Practices, rituals and festive events

ICH elements gathered: post-harvest techniques and preservation methods

- *mamhare (kufusha nhanga)*,
- *pfimbi (meat, mbambaira and manhanga storage)*,
- *kusasika nyama (drying meat)*,
- *kusasika hove (drying/smoking fish)*,
- *matura (granaries)*
- *jangwa (cool, dark storage air tight places)*.

Field Work: 10-12 November 2021

Sodius Mutobvu Homestead, Good Hope Farm, Ward 18, Chief Dendera.

Craftsmanship

- *Tsvimbo*

Performing Arts

(Same with those collected at Matunhu Homestead, Mashuma Village, Ward 17, Chief Nyamhunga on 17--19 November 2021).

- *Nhetembo*
- *Mahumbwe*
- *Mabububu*
- *Mitambo yechinyakare (Nhodo, chihwande hwande)*
- *Mafuwe, mangwingwindo, chinyamusasure*

Matunhu Homestead, Mashuma Village, Ward 17, Chief Nyamhunga.

Craftsmanship (Black smithing)

Elements inventoried.

- *Kupfura mapadza nematemo*
- *Kugadzira gejo*
- *Kugadzirwa maturusi esimbi.*

Chikangwe Township, Ward 3

- *Kuruka netsanga, uswa nemurara (basketry)*
- *Kuumbwa kwehari (chirongo, shambakodzi, hadyana, mbiya)*

Chirebvu Village, Chief Nyamhunga, Ward 17

- *Kuvakwa kwedanga remasvingo*

Field Work: 17-19 November 2021

Stanford Madzura Homestead, Nyakurazari Village, Ward 8, Chief Kazangarare.

Craftsmanship

• *Kuveza zvakasiyana-siyana zvakaita semugoti, duri, ndiro, mugoti, chikeyi, nemutsi*
Enereti Kadirire, Mukwasha homestead, Mupakati Village, Ward 8, Chief Kazangarare

Craftsmanship

Elements inventoried:

- *Kuumba nekupisa hari, mbiya*
- *Kugadzirwa kwechinu, nhekwe*
- *Gaba*
- *Mukanda*

Craftsmanship of storage containers

- *Kuumba hadyana, pfuko, gate, shambakodzi*

Nicholas Nyadowa, Mhora Village, Ward 8, Chief Kazangarare

Craftsmanship

Traditional spiritual regalia and Props

Inventoried the making and use of the following:

- *Dimbi* (bead necklace)
- *Ngara* (Spiritual head-gear)
- *Tsvimbo* (spiritual stick)
- *Nhekwe*
- *Machira* (spiritual regalia)
- *Bonde* (mat)
- *Tsvimbo*

Fieldwork: 29 June-01 July 2022

Chief Dandawa's homestead, Chidamoyo, Ward 14, Sabhuku Mugurameno.

Performing Arts

Elements: spiritual and accompanying ritual practices:

- *Ngoma dzepasi/dzemhondoro*
- *Mafuwe, dinhe, chinyamusasure, jiti/jezi,*
- *Kuridzwa kwengoma*
- *Matambiro emhondoro*
- *Kukomba guva*
- *Kuteura*
- *Maimbirwo enziyo dzepasi nedzemararamiro*

Fieldwork: 6-7 July 2022

Ethorpe Farm, Sabhuku Chivhere, Chief Dendera Area.

Knowledge about nature and the universe

Elements related to the spiritual, rain requesting, weather prediction and disaster early warning systems

- *Chitendero mune zvemidzimu*
- *Madoro emvura (Rushanga, Guruva, Chokwa)*
- *Kudzikamisa mhepo, kumisa mvura* (spiritual weather management)

Mpakati Village, Karuru, Chief Kazangarare area

- *Mavhimiro (hunting practices and techniques)*
- *Chenjedzo yenjodzi (indigenous danger warning systems)*
- *Nzira dzokukohwa (harvesting practices for fruits and herbal medicines)*
- *Kugarisana zvakana munharaunda nezvepasi (ways of maintaining harmonious relationships with nature) (Annexure 11)*

3.2 Promotion and Awareness of ICH Elements during International Culture Week Commemoration (22 May 2021)

The Hurungwe community observed the International Culture Week commemorations that drew the Mashonaland West province community and were held at Chief Dandawa's homestead. The organising team of the International Culture Week commemoration included some members of the Hurungwe ICH project namely were organisers of the event among them, N. Jembere, Z. Mpakati and T. Gusho.

The occasion was graced by among others, the Minister for Provincial Affairs and Devolution, tertiary institutions, schools and the community. Several cultural activities were showcased. There was ICH inventorying awareness raising through exhibitions of crafts, traditional culinary

art, traditional herbs, traditional dances and rituals. Spirit mediums and traditional chiefs took the opportunity to explain the rain requesting ceremony and other rituals. (Annexure 7). There was inclusive participation, appreciation and knowledge attainment by the youth and women who were at the centre of the ceremony as they showcased different cultural aspects such as dressing, food, herbs and artefacts of Hurungwe.

3.3 Validation

Validation of inventoried ICH elements took three forms namely continuous, community focus group meetings and ultimately the validation workshop.

3.3.1 Continuous Validations

Regular meetings were convened during the course of the project with community members at different locations for the validation and triangulation of inventoried ICH elements.

3.3.2 Community Focus Group Meetings

A community focus group meeting was convened at Mpakati Village, Karuru under Chief Kazangarare attended by 23 women and nine men with a fair youth representation. During the meeting, additional elements were inventoried tapping from female practitioners who attended the meeting.

3.3.3 Terminal Validation Workshop

The ultimate validation workshop was at Champions Lodge, Karoi. 54 participants attended. Ninety percent (98%) of the attendees were part of the initial training and awareness raising workshop in 2019. Participants also included key informants of various inventoried ICH elements. This ensured that inventoried elements were confirmed as community expressed satisfaction with the results of the inventories. (Annexure 8).

Community involvement

Provide a description of the mechanisms used for fully involving the community(ies) concerned. Describe not only the participation of the communities as beneficiaries of the project, but also their active participation in the planning and implementation of all activities.

Not fewer than 300 or more than 500 words

By its very nature, community-based ICH inventorying requires that communities be part of the exercise. It is communities that should provide guidance. This is what happened in Hurungwe where community members participated in this project. These included traditional leaders; chiefs, spiritual leaders, headmen, village heads, women, youth, children, the elderly and the disabled as well as custodians of rituals and ritual sites. (Annexure 9)

It is through community involvement and participation where it was noted that while a lot of men publicly appear to be the main drivers and informants, women were actually observed to be the core movers and custodians of Korekore ICH. It is women who were leading in most of the rituals like rain requesting and decision-making processes. They served as resource persons in their areas of expertise such as the preparation of *mukoyo*, a beverage, which was one of the inventoried culinary ICH elements. Community members were also involved in information sharing, clarifications and demonstrations of ritual practices. Members of the community took a lead in the inventorying exercise by identifying ICH elements. The inventorying team ensured that consent obtained from community resource persons who are the custodians of ICH elements through the signing of informed consent forms. Community involvement remained a key part of activities and in some cases took the lead in inviting trained members to join them in activities they perceived to be of value hence needed to be inventoried. The same community members identified plants that can be used to mitigate cold and flu related ailments. Some of these were effective in the management of Covid-19 symptoms.

The community's involvement helped in highlighting that ICH cannot be managed separately

from its dynamic socio-cultural environment and the people who are its major drivers, thereby ensuring its sustainability. Since capacity building and awareness involved traditional leaders, it was a way of ensuring that there is sustainability in inventorying activities even after this UNESCO funded project came to an end. The training of academics including post-graduate students is also significant in that it entrenches the ICH inventorying and safeguarding activities in the research agenda of Chinhoyi University of Technology. This guarantees a much closer relationship and sustainable future engagements with the Hurungwe community. Future promotional activities include the establishment of a processing plant for the production of *mukoyo* beverage if funds are found. Traditional leaders have also undertaken to promote their cultural practices which complements the new Zimbabwean curriculum that has made Heritage Studies one of the compulsory study areas in primary and secondary schools.

Sustainability and exit/transition strategy

Describe how the benefits of the project will continue after the project has been completed. Where appropriate, describe the steps undertaken to ensure the following:

- *Sustainability of activities, outputs and results, including with reference to how capacity has been built under the project. Also describe any planned follow-up measures to ensure sustainability.*
- *Additional funding secured as a result of this project, if any. Indicate by whom, how much and for what purpose the contributions are granted.*

Describe how the ownership (of activities, outputs, results) by stakeholders and the community(ies) in particular has been promoted.

Describe, if relevant, how tools, processes, outputs, etc. have been adopted, adapted, replicated and/or extended for future use (e.g. in other regions, communities, elements, or fields of intangible cultural heritage.).

Not fewer than 100 or more than 500 words

Worth noting is the fact that ICH does not have to be managed and separately from its socio-cultural environment and (changing) context. It also has to be managed within the communities because these are its major drivers who ensure the sustainability of their cultural practices.

The capacity of the Hurungwe community was built through awareness raising events that were done as well as through inventorying activities and participation in culture day commemorations. The capacity building was not only confined to members of the community, but also involved traditional leaders who are the main cultural custodians. Sustainability was also ensured through the training of some indigenous religious leaders who are similarly community influential persons especially on matters relating to knowledge about nature and the universe. Their involvement and training were done to ensure that the sustainability of ICH inventorying activities lives beyond the life of the current project.

The training of academics including post-graduate students is also significant in that it will ensure that ICH inventorying as well as safeguarding activities become part of the Chinhoyi University of Technology's research agenda. The same post-graduate students will also be with their lecturers' part of future engagements with the Hurungwe community in inventorying activities.

While no additional funding has thus far been got for the community, the future in as far as activities in promotion are concerned include propagation of a plant that is used in the production of the *mukoyo* beverage. There are also inventorying and safeguarding activities that include high schools, among them Chikangwe High School. The participation of schools is critical because when youngsters are not only trained and made aware, but also take part in promotion and safeguarding activities, then the future of the practices is guaranteed.

Another encouraging thing as regards sustainability is that chiefs have as well undertaken to promote their cultural practices and will work with other stakeholders like schools, health institutions and National Parks and Wildlife Department.

When communities are trained, they can take a lead in inventorying activities as was witnessed in October 2019 when members were invited to some activities where elements were documented.

Lessons learnt

Describe what are the key lessons learnt regarding the following:

- *Attainment of expected results*
- *Ownership of key stakeholders and community involvement*
- *Delivery of project outputs*
- *Project management and implementation*
- *Sustainability of the project after the assistance*

Not fewer than 300 or more than 750 words

In terms of expected results, the participation of traditional leaders and their preparedness to spur their communities behind inventorying activities is a substantial achievement. It has also led to the participation of academics some of whom have shown interest in the field and have undertaken to make ICH inventorying part of their research agenda, with some even undertaking MPhil and PhD research in ICH related areas like indigenous games and festivals. One other important issue that has been learnt is the significance of domesticating both the 2003 ICH Convention and the inventorying instrument. This makes work easier because there is little risk, when engaging communities, of relapsing into the English language which is the one that is in the main documents that are key to inventorying. The organizing committee also learnt that the involvement of other players like artists is important because they are community focal persons who can be depended on in ICH awareness raising especially through the use of different platforms as happened on 25 May 2020 when Hurungwe Arts Festival partnered the Catholic Church in celebrating the diversity of cultures and their ICH. Two of the organisers of this event were Mr. Jemebere who is a culture officer in the District and Mr. Zilala who is the Director of Hurungwe Arts Festival. Both are members of the Hurungwe ICH Inventorying Project's Coordinating Committee.

One of the members who was trained in the Hurungwe ICH inventorying project, Dr. Lesley Macheka, transferred to another university where he participated in developing a project proposal on the impact of Cyclone Idai on the ICH of the most affected areas of Buhera, Chimanimani and Chipinge. The leader of this Hurungwe project, Jacob Mapara was part of the team. This team has since completed its research and a report has been submitted to the funders and Government of Zimbabwe.

Communities can be empowered to own their ICH and acknowledge it as their own if awareness is raised and if they are also empowered to appreciate how they can exploit their living heritage like *masawu* cakes for beverages and *mukoyo* for the same, for their own benefit and that of their children.

Despite the challenges of Covid-19, project objectives that include awareness raising among the Korekore were successfully done. In addition, the training of trainers who will in turn train those who will undertake inventorying activities in the district was successfully completed. It is hoped that with the involvement of CUT and the National Intangible Cultural Heritage Advisory Committee, awareness raising and training will continue.

The project was well managed despite the late start to the implementation of the programme due to the political atmosphere in the post-election period in early August 2018, and also the Covid-19 pandemic that led to severe lockdowns that impacted on travelling and gatherings. Added to this is the perennial problem of Zimbabwe's election season that is usually violent and led to a late start to activities that only commenced in October 2018 after the political dust had settled.

The awareness raising activities as well as the training of trainers' activities especially of women and youths has helped ensure that community-based inventorying activities will continue in the post-project funding period. Sustainability is further strengthened by the involvement of members of the Chinhoyi University of Technology, some of whom have adopted ICH as one of their research agenda and will thus ensure that inventorying activities are continued into the future long after the end of the current funding period. This will be further buttressed by the planned production of foods and beverages as well as the hosting of festivals and other ritual events such as post-harvest ceremonies and celebrations as well as rain requesting ceremonies. In addition to the involvement of academic from CUT, the Ministry of Higher and Tertiary Education, Science and Technology Development has embarked on the promotion of innovation and industrialization that are anchored on the country's heritage. This is a welcome development that will contribute to the inventorying, promotion and safeguarding of the Hurungwe people's ICH and this is likely to filter to other communities. It is hoped that they will take a lead in this direction.

Annexes

List the annexes and documentation included in the report:

- publications, evaluation reports and other outputs, when applicable
- progress reports prepared during the contract period
- list of major equipment provided under the project and status after termination of contract period
- other (please specify)

Financial report

Translated version of the convention

Progress reports

Publications (*SAICH News*)

List of equipment

Pictures

Name and signature of the person having completed the report

Name: Jacob Mapara

Title: Prof.

Date: 29 July 2022

Signature:

