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Safeguarding Intangible Cultural Heritage Through Higher Education in Zambia

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Declaration

I, Suzyika Nyimbili, declare that the thesis that I herewith submit for the doctoral degree *Doctor of Philosophy with Specialisation in Development Studies* at the University of the Free State is my independent work, and that I have not previously submitted it for a qualification at another institution of higher education.



29.10.2025

Suzyika Nyimbili | Date

Dedication

To my late parents.

Bise Carlos Nyimbili, my father. Who dared to dream.

And my mother, Rosemary Violet Hangwende. Who nurtured my own dreams and whose warm and tender hugs I continue to miss.

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Abstract

To improve Zambia's ability to safeguard Intangible Cultural Heritage (ICH), the University of Zambia (UNZA) launched a bachelor's degree programme in Intangible Cultural Heritage (BA ICH) in 2018 with assistance from the United Nations Educational, Scientific and Cultural Organization (UNESCO). According to UNESCO, ICH is crucial for both sustainable development and cultural diversity. While the goal of BA ICH was to strengthen Zambia's capacity to safeguard ICH, which may also promote an appreciation of cultural diversity and culture's contributions to sustainable development as outlined in SDG 4, Target 4.7, it is still unclear how this particular programme, which was informed and funded by UNESCO, provides opportunities for safeguarding ICH. Furthermore, the literature on safeguarding ICH in Zambia has mostly ignored the role of higher education in favour of focusing on particular ICH practices, tourism, and museums, despite the potential of higher education because of its expertise in teaching and research.

I used the Capability Approach (CA) as the theoretical framework for the study based on its broad applicability and focus on the expansion of freedoms of individuals in the evaluation of human development. To collect data, I employed document analysis and semi-structured interviews with 28 participants (five students, eight graduates, eight lecturers, four cultural heritage experts and three community representatives) as well as a photovoice project with four students. Through this study, I identify four roles of higher education in safeguarding ICH: (1) Building capacity through its expertise in teaching; (2) Offering the needed technical support in areas such as research and inventorying; (3) Facilitating advocacy and awareness; and (4) Valorising ICH because of improved understanding of ICH. While higher education can play these four roles, communities must be at the centre of ICH safeguarding. Allowing communities to be at the forefront of safeguarding ensures that they are not deprived of choosing their own conception of cultural goods and heritage, which may ultimately diminish their agency.

In this study, I identified six capabilities that participants in the BA ICH valued. They include the capability for critical knowledge, the capability for effective community engagement, the capability for professional development, the capability to aspire, the

capability for affiliation, and the capability to valorise cultural heritage. While these valued capabilities are independent, I suggest they are elements of a two-dimensional cultural capability, which refers to the freedom and opportunity to practise and contribute to safeguarding ICH. In addition to cultural capability, I explored agency for safeguarding ICH, indicating varied and changing levels of agency among students, graduates, and lecturers. In the case of the BA ICH at UNZA, I contend that agency is not only individual and collective, but institutional. While higher education is a key platform for students, graduates, and lecturers to develop relevant capabilities and agency for safeguarding ICH, major constraining factors such as dependency on external funding, negative perception of ICH embedded in coloniality of knowledge have the potential to constrain cultural capability and agency for safeguarding ICH.

The study advances research on CA, safeguarding ICH, and higher education. Regarding the role of higher education in safeguarding ICH, I have presented first-hand experiences and perspectives of students, graduates, lecturers, cultural experts, and community representatives. Theoretically, the application of the CA provides new insights into cultural capability in higher education settings. I have suggested a two-dimensional cultural capability framework for safeguarding ICH, considering institutional agency, and outlined conversion factors associated with the BA ICH and cultural capability and agency for safeguarding ICH.

Keywords: Agency, capability approach, cultural capability, higher education, intangible cultural heritage, Zambia

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List of Acronyms and Abbreviations

AHD	Authorised Heritage Discourse
BA ICH	Bachelor of Arts in Intangible Cultural Heritage
CA	Capability approach
DCO	District cultural officer
GDP	Gross domestic product
GRZ	Government of the Republic of Zambia
HEIs	Higher education institutions
ICH	Intangible cultural heritage
MDGs	Millennium Development Goals
NHCC	National Heritage Conservation Commission
SDGs	Sustainable Development Goals
UFS	University of the Free State
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNZA	University of Zambia

Chapter 1
Introduction

1.1 Background and context

For decades, particularly prior to the 1990s, cultural heritage and development were regarded as separate and conflicting concepts, even by leading global organisations such as the United Nations Educational, Scientific and Cultural Organization (UNESCO) (Loulanski 2006; Ndoro et al. 2009; Wiktor-Mach 2019). However, the meanings ascribed to development have evolved. Instead of an endless pursuit of material and economic goals, development should be about expanding freedoms that people value. It is a never-ending process towards improving the human condition and expanding opportunities for people to live a life they desire (Sen 1999; Loulanski 2006). This shift from viewing development only in terms of material and economic goals to focusing on people as the object and means of development puts culture at the centre of development because it revolves around people and who they are.

While there is no universally accepted definition of culture (Avruch 1998; Radcliffe 2006; Spencer-Oatey 2008; Tembo 2012), Mkandawire et al. (2019) define culture as "routine activities and symbols that members of a community do on a daily basis, including the social rules agreed upon by the same society that can be transmitted from one generation to another". Blake (2009, 61) shares UNESCO's definition of culture as "the set of distinctive spiritual, material, intellectual and emotional features of a society or social group, encompassing, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs". Since culture influences all aspects of people's lives and shapes how we interact both locally and globally (UNESCO 2010), it should be central in evaluating human development.

The 1982 World Conference on Cultural Policies, which influenced cultural policy and development into the twenty-first century, concluded in its report that:

> *economic growth should no longer be an end in itself and that any development should henceforth be centred on man [sic] and his wholeness. Culture, it was*

> *strongly emphasised, was the alpha and omega of development, to the extent that there could be no development without deliberate action by man, and that man, the ultimate goal of development, was nothing other than the product of his culture (UNESCO 1982, 10)*.

The report established culture as the centre of development. It emphasised the importance of culture, the right to culture, and cultural democracy. This acknowledgement set a different tone for the postcolonial discourse on culture inside UNESCO (UNESCO 1982; Wiktor-Mach 2019). Furthermore, the World Commission on Culture and Development (1996) outlined that culture is the cornerstone of development and creativity. Thus, culture is more than just a tool to promote or hinder development. It is central to human development. The integration of culture extends the assessment and conceptualisation of development by incorporating non-economic factors that enhance the overall human well-being.

With debates from as far back as 1982, culture has had a long history in development thinking and practice (Radcliffe 2006). How culture and development are conceptualised in different historical and geographical contexts has also changed. Highlighting the need to consider cultural settings in development programmes at the 67th Session of the United Nations General Assembly in 2013, the UN Secretary-General noted that many well-meaning development initiatives fail due to a failure to take cultural context into account (UNESCO 2013; Wiktor-Mach 2019). Therefore, to be successfully implemented, developmental interventions and programmes should be harmonised with the cultural norms of the target community (Munyima et al. 2020). Essentially, development planning without paying attention to culture and cultural heritage settings may not be viable.

Sen (2004), in his article *"How Does Culture Matter",* insinuates that it is not whether culture matters for development, but rather how it matters. He posits that a high gross domestic product (GDP) per capita with little music, arts, and literature would not be considered as development success. Sen's (2004) perspective is consistent with Watene and Yap's (2015) contention that well-being and development cannot be discussed without referencing our common origins, existence and interconnected futures.

Sustainable Development Goals (SDGs) and the Millennium Development Goals (MDGs), according to Watene and Yap (2015), ignore culture as a dimension of development. Nonetheless, the SDGs have targets which relate to culture. For instance, Target 4.7 which highlights the value of cultural diversity and the role that culture plays in sustainable development, and Target 11.4 which talks about protecting and safeguarding the cultural and natural heritage of the world (UN General Assembly 2015).

In addition, the discussions on sustainable development not only suggest that physical resources be made available for present and future generations but also relate to cultural resources. Scovazzi (2023) suggests that sustainability in the context of culture and development implies that people's right to development encompasses meeting the development and cultural needs of the present and those of future generations. At the African continental level, the African Union's Agenda 2063, dubbed *The Africa We Want*, acknowledges the importance of culture, including ICH. In Aspiration 5 of Agenda 2063, Africa is described as having a strong cultural identity, shared heritage, values and ethics (African Union Commission 2015). Therefore, this aspiration places much importance on cultural heritage and culture in general.

Culture and cultural heritage are broad concepts. My study focuses on Intangible Cultural Heritage (ICH), also known as living heritage, a manifestation of culture (Forrest 2010). ICH refers to "practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognise as part of their cultural heritage" (UNESCO 2022a, 5). UNESCO (2022a) further suggests that ICH manifests in five domains, which encompass a rich array of living cultural expressions that sustain community identities and knowledge systems. These include oral traditions and expressions, such as proverbs, riddles, tales, myths, epic songs, poems, chants, prayers, nursery rhymes, and dramatic performances, where language serves as a vital vehicle for transmission. Second, performing arts which feature traditional music, dance, theatre, pantomime, puppetry, and other forms of music. Third are social practices, rituals, and festive events that organise community life through practices such as initiation rites, marriage ceremonies, funeral rituals, and celebrations. The fourth domain includes knowledge and practices concerning nature

and the universe embrace traditional ecological wisdom, indigenous resource management skills, and herbal medicine. Finally, traditional craftsmanship involves specialised techniques for creating items such as pottery, tools, and traditional clothing. As Lenzerini (2011) asserts, ICH is central to fostering cultural diversity, as it represents humanity's living heritage, comprising all intangible manifestations of culture. Figure 1 shows aspects of ICH that can be explored on UNESCO's website[1].

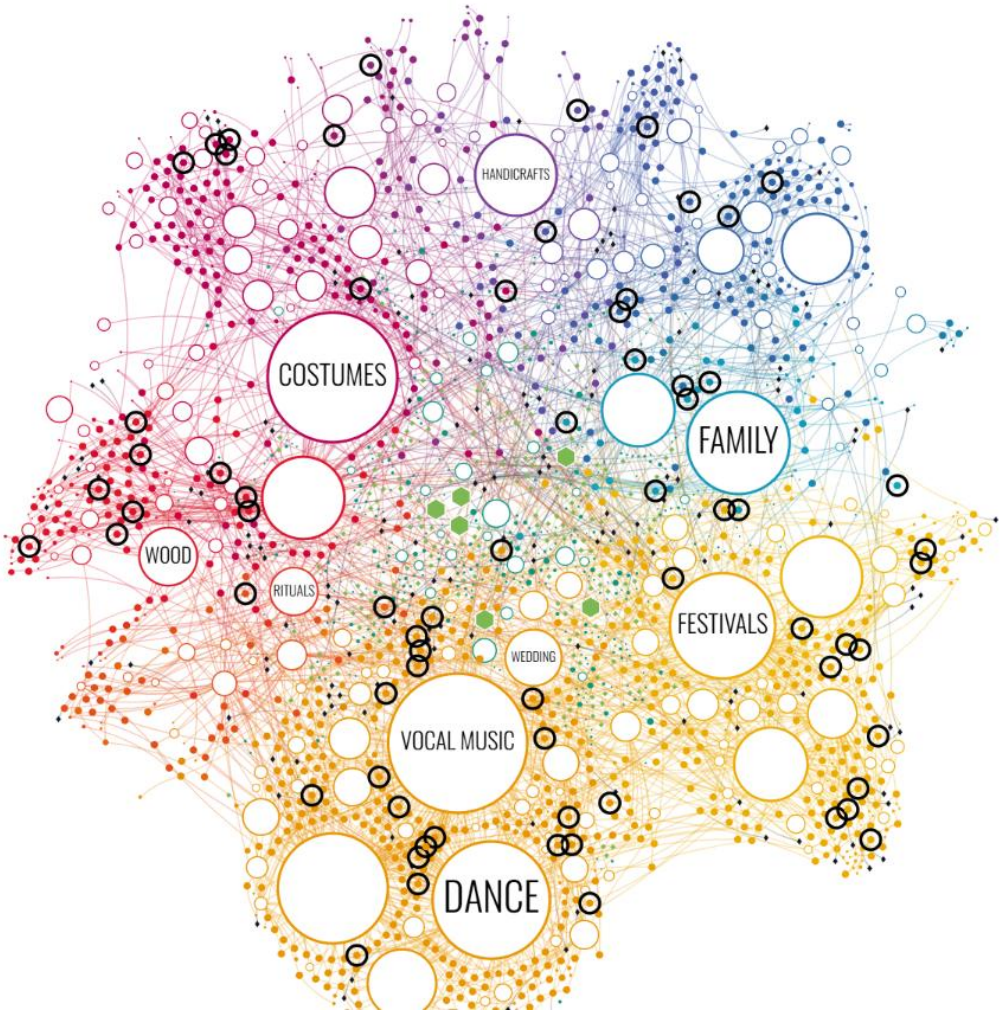


Figure 1.1 UNESCO's "Dive into intangible cultural heritage!"

[1] UNESCO has created an online intereact tool for exploring different ICH from different part of the world: https://ich.unesco.org/en/dive

The primary convention for the preservation of ICH at the global level is the Convention for the Safeguarding of the Intangible Cultural Heritage (hereafter ICH Convention). It was adopted by the General Conference of UNESCO on 17 October 2003. The ICH Convention seeks to increase awareness of the significance of ICH, promote international cooperation and assistance, and guarantee respect for the ICH of the communities, groups and individuals involved (UNESCO 2022a).

Zambia ratified the 2003 ICH Convention in 2006 and has six elements on the UNESCO list of ICH.[2] The list does not show universal superiority of such practices, but rather the value they hold for local bearers of such practices. The Zambian elements include the Makishi masquerade, Gule Wamkulu, Mooba Dance, Budima Dance, Kalela Dance and Mangwengwe Dance.[3] Furthermore, with over 70 ethnolinguistic groups, Zambia has an array of ICH practices and expressions (Taylor 2006). For example, annual traditional ceremonies such as Kuomboka[4], Nc'wala[5], and Ukusefya pa Ng'wena[6], held in Western, Eastern, and Northern Provinces, respectively, are important national events in Zambia and are viewed as adding value to the country's socio-economic development, potentially boosting business and tourism and promoting unity and social cohesiveness (Daka et al. 2021). Additionally, different ICH practices in Zambia, including dances, rituals, and personal and place names, are essential for promoting national identity, cultural diversity, and unity.

Because of the importance associated with ICH, such as being a mainspring of cultural diversity and a contributor to sustainable development (UNESCO 2022a), there are calls to ensure its viability by developing conducive environments for the flourishing and production of ICH through safeguarding (Forrest 2010). The 2003 ICH Convention defines safeguarding as "measures aimed at ensuring the viability of the intangible cultural heritage, including the identification, documentation, research, preservation,

[2] As part of the ICH Convention, UNESCO established three lists of ICH as a way of ensuring better protection and highlighting the significance of ICH worldwide. The three lists are: 1. Representative List of the Intangible Cultural Heritage of Humanity; 2. List of Intangible Cultural Heritage in Need of Urgent Safeguarding; and 3. Register of Good Safeguarding Practices.
[3] More information about the six elements can be found on UNESCO's website: https://ich.unesco.org/en/state/zambia-ZM?info=elements-on-the-lists
[4] https://www.zambia.travel/kuomboka.html
[5] https://www.zambia.travel/ncwala.html
[6] https://www.zambia.travel/ukusefya.html

protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalisation of the various aspects of such heritage" (UNESCO 2022a, 6).

Safeguarding ICH is done at multiple levels, including international, national, and local. While the state may coordinate safeguarding measures at a national level, the ICH Convention places practitioners of ICH at the centre of safeguarding ICH. The identification of any ICH should start with or be approved by those who practice it and are continuously recreating it, and to "whom it provides a sense of community" (Blake 2009, 47). Cultures only exist through the thoughts, actions, and performances of real people (Arizpe 2004). Therefore, ICH cannot be understood in isolation from the individuals, groups, and communities who continually recreate it. Moreover, communities know more about the value and significance of their ICH, which creates a sense of pride nurtured not only among those who practice the ICH but also at the country level, which would trigger the spirit of ownership, a prerequisite for sustainable development (Aikawa-Faure 2008). The participatory approach emphasised in the ICH Convention aligns with the concept of sustainable development because people decide what they consider valuable and necessary to sustain their communities and identity (Blake 2009). By participating in safeguarding, communities define their identities and assert local values in the face of globalisation (UNESCO 2010). As globalisation and cultural assimilation increase, UNESCO (2005) stresses the importance of maintaining cultural diversity through different means, since cultural globalisation may be inevitable and sometimes irreversible. Syamalamma and Reddy (2009) argue that those who want to *safeguard* their culture must be free to do so.

Modern debates about globalisation primarily focus on its economic and geopolitical merits and demerits while neglecting its impact on culture (Syamalamma and Reddy 2009). As a result, the nuanced components of our cultural diversity and cultural expressions, including ICH, are threatened by the homogenising forces of globalisation (Stefano et al. 2014). However, as highlighted earlier, culture (including ICH) is imperative for fostering diversity in dialogue and mutual respect for different ways of life necessary for human development (Sen 1999; 1992; 2004). Therefore, as Stefano et al. (2014) argued, the contribution of culture to strengthen the livelihoods of

people and their agency within broader social, economic, political, and environmental contexts is an area that deserves greater attention. Building on UNESCO's assertion that ICH can foster intercultural dialogue and mutual respect for different ways of life necessary for sustainable human development, as Sen (1992, 1999) advocated, this study explores the role of higher education in safeguarding ICH.

Education provides numerous ways to transmit societal cultural values and behaviour patterns to the next generation (Srivastava 2015). Enhancing synergies between culture and education and providing context-relevant education that encompasses cultural heritage and history are crucial for promoting sustainable development, according to the 2022 UNESCO Conference on Cultural Policies and Sustainable Development (UNESCO 2022b). Offering context-relevant education also applies to higher education institutions (HEIs) since they play an integral role in developing communities by spearheading the production of knowledge.

According to the provisions of the ICH Convention, state parties have the responsibility to undertake the necessary measures to promote and safeguard ICH in their territories. These steps are not universal but can be specific to participating countries. In line with the provisions of the ICH Convention and support from UNESCO's ICH Fund, Zambia introduced a degree programme focused on ICH through the University of Zambia (UNZA). The undergraduate degree programme, the Bachelor of Arts in Intangible Cultural Heritage (BA ICH), domiciled in the Department of Historical and Archaeological Studies in the School of Humanities and Social Sciences, enrolled its first students in 2019. The first student cohort graduated in May 2023. The BA ICH was initiated as a project to strengthen Zambia's capacity to safeguard and manage ICH. The programme had three main objectives:

1. To provide a critical mass of experts for the safeguarding of ICH in Zambia.
2. To improve the level of training of administrators and experts working in the field of ICH to degree level.
3. To provide a niche for critical research and in-depth understanding in the field of ICH.

The project supported by the Government of the Republic of Zambia (GRZ). The funding was from the UNESCO ICH Fund, amounting to US$334,820. The Zambian government was required to contribute US$36,140. While the planned first cohort was for 20 students, the programme started with 16 students, mainly district cultural officers (DCOs) working for the Ministry of Tourism in Zambia. Others were museum workers and two non-affiliated individuals. The development of the BA ICH programme involved creating a curriculum, developing courses and a training manual, as well as orientating lecturers who would teach on the programme.

1.2 Problem statement and aim of the study

While Watene and Yap (2015) argue that the SDGs sideline culture as a dimension of development, the partial inclusion of culture in the SDGs still demonstrates that culture matters for development, as Sen (2004) alludes to.[7] Since the SDGs were developed in 2015, and UNZA began the BA ICH in 2018, the adoption of the programme aligned with efforts contributing to meeting SDGs targets. Of specific interest is Target 4.7, which focuses on promoting the appreciation of cultural diversity and the role that culture plays in sustainable development, and Target 11.4, which talks about strengthening efforts aimed at protecting and safeguarding the cultural and natural heritage of the world (UN General Assembly 2015).

However, there is insufficient scholarship on the relevance and applicability of the BA ICH programme to communities in Zambia and students and graduates of the programme. In addition, it remains unknown how the BA ICH programme, informed and supported by UNESCO, an international development organisation, contributes to human development and expanding freedoms and opportunities for individuals who participate in the BA ICH and communities in Zambia. Furthermore, research on ICH in Zambia has focused on specific ICH practices of different ethnic groups and aspects such as tourism and the role of museums, with little reference to higher education and its role in safeguarding ICH. The role of higher education in this case includes whether it is the right platform for fostering the safeguarding of ICH. Therefore, this study explores stakeholder views, experiences, and perspectives on the contribution of the BA ICH at

[7] Target 4.7, Target 8.3, Targets 8.9 and 12.b, and Target 11.4 of the SDGs speak to issues around culture.

UNZA to safeguarding ICH in order to understand the role of higher education in safeguarding ICH. The study contributes uniquely to the literature around ICH safeguarding through higher education, cultural capability, and the capability approach (CA).

1.3 Rationale and significance of the study

Although the concept and study of ICH, as conceptualised through the 2003 UNESCO ICH Convention, are relatively new in Zambia, there are studies around and on ICH (See Daka et al. 2021; Njobvu et al. 2013; Mkandawire et al. 2019; Munyima 2014; Taylor 2006). However, these studies largely focus on specific practices of ethnic groups, traditional ceremonies and tourism, museums and ICH to the neglect of the higher education dimension as earlier established. Other scholars, such as Mbah et al. (2021), who write about higher education and the intangible, gravitate towards Indigenous Knowledge Systems and not necessarily ICH in its broad sense. Considering the facets of ICH safeguarding, which include research, preservation, and identification, higher education can play a significant role in safeguarding ICH.

There are several ways this study makes a novel contribution to knowledge. First, the study will contribute to scholarship on safeguarding ICH through higher education, an important discussion for exploring ways of safeguarding ICH, particularly using a sub-Saharan Africa case. Second, the study adds to the body of knowledge on development from the aspect of cultural heritage. Third, using the CA in the study provides a unique understanding of the expansion of freedoms related to ICH safeguarding and cultural heritage through higher education. Fourth, being the first ICH-specific degree programme in the region, a study on the BA ICH at UNZA gives insights into how higher education can help promote and safeguard ICH to policymakers (including UNESCO), universities, and countries seeking to use similar strategies in ICH safeguarding.

1.4 Study aim and research questions

My study aimed to explore stakeholder views, experiences, and perspectives on the contribution of the Bachelor of Arts in Intangible Cultural Heritage at UNZA to safeguarding intangible cultural heritage for sustainable human development. This was done by answering the following research questions:

1. In what ways does the BA ICH at UNZA contribute to understanding and safeguarding of ICH in communities?
2. What capabilities does the BA ICH at UNZA develop and enhance among students, graduates, and lecturers?
3. How does the BA ICH enable students (and other participants) to develop agency for ICH safeguarding?
4. How can the findings of this study contribute to the theoretical understanding of cultural capabilities, human development, and higher education in the Zambian context and more widely?

1.5 Structure of the thesis

This thesis has ten chapters. Chapter 1 is the introduction, where I lay out the background and context of the study. I also outline the research questions and objectives. The second chapter engages with literature on ICH, safeguarding, and higher education. I discuss categories of cultural heritage and cultural heritage in Zambia. The chapter also provides global perspectives on safeguarding ICH through higher education before narrowing down on Zambia. Furthermore, I highlight some challenges associated with safeguarding ICH through higher education.

In Chapter 3, I provide the theoretical framework for the study, the CA. I explore the key concepts of the CA which I applied in the study which include capabilities, functionings, agency and conversion factors. I further engage with literature on the CA and higher education. Chapter 4 outlines the methodology and research design employed in this study. I also introduce the different participants in the study and provide justifications for the methods used, which included document analysis, interviews, and photovoice. I also

address aspects such as data analysis, ethical considerations, and challenges encountered.

Chapter 5 is the first empirical chapter of the study. I present views of graduates, lecturers, cultural heritage experts, and community representatives on safeguarding ICH through higher education. Chapter 6 focuses on the experiences and perspectives of BA ICH students mainly presented through findings from the photovoice project with the students. In this chapter, I also provide students' perspectives on using photovoice as a data collection method.

Based on the foundation laid by the findings presented in Chapters 5 and 6, Chapter 7 presents valued capabilities of students, graduates, and lecturers associated with the BA ICH. Chapter 8 engages with the concept of agency in relation to the BA ICH and broadly safeguarding ICH. I highlight different aspects of agency, including individual and collective, and introduce the concept of institutional agency associated with safeguarding ICH through higher education.

In Chapter 9, I synthesise the findings from Chapters 5 to 8 to make theoretical conclusions about cultural capability, higher education and the safeguarding of ICH. In this chapter, I also highlight conversion factors associated with cultural capability. The last section of Chapter 9 engages with the broad theme of safeguarding ICH through higher education from a capability perspective, where a broad conceptual framework is presented on how the different aspects are connected, including cultural capability. Chapter 10 is the last chapter of the thesis in which I provide a summary, reflections and conclusions.

Chapter 2
Intangible cultural heritage, safeguarding, and higher education

2.1 Introduction

This chapter explores relevant literature for my study. I present the literature in four sections. In Section 2.2, I explore literature on cultural heritage and discuss its categories. 2.3 focuses on ICH and safeguarding, including challenges associated with safeguarding. Thereafter, I discuss cultural heritage management in Zambia in 2.4 before reviewing the literature on safeguarding ICH through higher education in 2.5. The last section provides risks associated with safeguarding ICH through higher education.

2.2 Cultural heritage: from tangible to intangible

Cultural heritage has no universally accepted definition or meaning. The absence of a universal definition is desirable because of the diverse forms of heritage globally and within countries and communities. While discussing Critical African Heritage Studies, Giblin et al. (2024, 1) assert that the vastness of African heritage "resists and defies easy definition". While scholars indicate this absence of a universal definition of cultural heritage, descriptions and definitions of cultural heritage do exist. Nyambiya et al. (2022, 100) described cultural heritage as "an expression of ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values". Cultural heritage is a dynamic cultural process in constant transformation as society evolves, which gives people connected to such heritage a sense of continuity and identity (Ohinata 2010; Pérez and Colomer 2024; Smith 2006; UNESCO 2022a).

Like its evolving nature, the description of cultural heritage in literature has evolved, from focusing on physical monuments, sites, buildings and collected artefacts, to including living expressions such as traditions, values and customs (UNESCO 2023). There are broadly two forms of cultural heritage, tangible and intangible (Alves 2018). Tangible

cultural heritage represents the legacy of physical artefacts such as monuments and buildings. In contrast, ICH consists of practices and expressions, instruments, objects, artefacts and cultural spaces associated with the practice of such heritage (UNESCO 2023). It includes stories that communities tell, events that are celebrated, languages spoken, and other forms of cultural expression (Jacobs 2017). In addition, Deacon et al. (2004, 64) mention that ICH includes "vibrant contemporary mixtures of cultural practice that may or may not relate to a national or regional identities".

Discussing heritage in Africa, Stone et al. (2023) contend that buildings, archaeological sites, bridges and factories are an exception rather than a rule in the African context when it comes to heritage. Nafziger et al. (2010) further assert that much of the heritage in sub-Saharan Africa is in intangible form or with elements of its culture being characteristically incorporeal. The views from Stone et al. (2023) and Nafziger et al. (2010) align with Giblin et al. (2024), who strongly argue that Africa may be considered to have the widest and deepest heritages of all continents. In Zambia, the focus of my study, heritage resources are largely intangible. They include music, dance, language, dress and social structures, and they are at the very core of how communities and groups identify themselves.

According to UNESCO (2022a), ICH manifests through five domains: 1) Oral traditions and expressions, including language; 2) Performing arts; 3) Social practices, rituals, festive events; 4) Knowledge and practices concerning nature and the universe; and 5) Traditional craftsmanship. Figure 2.1 shows the categories of cultural heritage.

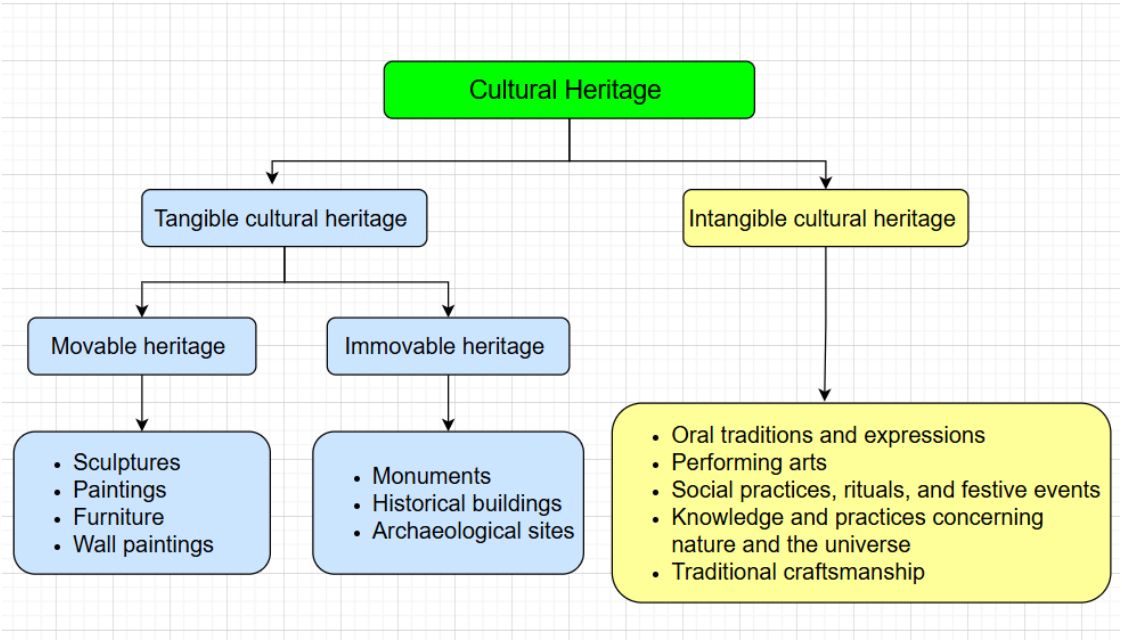


Figure 2.1 Cultural heritage classification (Adapted from Wang and Zaibon 2024)

There are politics embedded in heritage (Lowenthal 1998). By extension, the definitions and classifications of cultural heritage, including ICH, are a product of international, regional, and national politics (Deacon et al. 2004). For example, the definition of ICH involved a process of negotiation and discussion within UNESCO. Therefore, it is imperative to question these definitions and separations between what might be considered as tangible and intangible. It would be futile to separate tangible and intangible heritage and see them as either Western or non-Western concepts, respectively (Deacon et al. 2004). Tangible and intangible heritage influence each other as the intangible may give meaning to the tangible and vice versa (UNESCO 2000). For example, when discussing the management of Mosi-oa-Tunya (Victoria Falls), the only UNESCO World Heritage site in Zambia and shared with Zimbabwe, Zulu and Koudakossi (2022) argue that narratives of World Heritage sites such as the Mosi-o-Tunya cannot be complete without the intangible aspects, which include meanings and values ascribed to sites.

The profoundly ingrained link between ICH and tangible cultural and natural heritage is clearly recognised by the 2003 ICH Convention (UNESCO 2022a). Giblin et al. (2024) also strongly suggest abandoning distinctions and categorisation. They argue that such distinctions are unnecessary and do not work, particularly in the African context, where

heritage can be a combination of these clarifications at once. While I distinguish between tangible and intangible heritage and acknowledge classifications and specific definitions, the intention was not to oversimplify the understanding and fluid nature of heritage, but to guide discussion in the study and to align with the 2003 ICH Convention in which my study is largely embedded.

In this discussion of literature, I highlight two major international conventions concerning cultural heritage. The first is the 1972 "Convention Concerning the Protection of the World Cultural and Natural Heritage (World Heritage Convention)", which focuses on movable cultural property, monuments, and sites, including natural heritage (Blake 2009). The second convention, which is the focus of this study, is the 2003 ICH Convention, which was introduced in Chapter 1. Through its two lists, the "*Representative List of the Intangible Cultural Heritage of Humanity"* and the "*List of Intangible Cultural Heritage in Need of Urgent Safeguarding",* and other strategies such as the ICH Fund, the ICH Convention aims to increase consciousness of the importance of ICH from local to international levels to foster mutual appreciation of ICH and provide for international cooperation and assistance (UNESCO 2022a).

Blake (2020) asserts that the 2003 ICH Convention emphasises two main ideas: first, sustainable and human-centred development, and second, the importance of cultural rights. Therefore, at the core of ICH safeguarding is that development is about people. Bokova (2021), while discussing culture, heritage, and the UN 2030 Agenda, considers the inclusion of culture and heritage protection in the SDGs as an important achievement. Bokova (2021) furthermore reiterated that if the goal of the 2030 Agenda for sustainable development is to put people at the core of this process, then culture and heritage ought to take up a critical role. Such an assertion aligns with evaluating development beyond metrics such as income, in which the CA, the theoretical framework for this study, is embedded.

The 2003 ICH Convention indicates a departure from the authorised heritage discourse (AHD), which for decades defined heritage as tangible, grand, and Eurocentric, including defining how heritage is assessed and managed (Smith and Akagawa 2008). AHD complements coloniality in the understanding of heritage. Coloniality refers to the "long-standing patterns of power that emerged as a result of colonialism, but that define

culture, labor, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations" (Maldonado-Torres 2007, 243). It is further understood that coloniality is maintained in several ways, including the self-images of people, cultural patterns, aspirations of self, and the criteria for academic performance.

A departure from AHD also implies acknowledging that there has been a background and history of neglect and exclusion of Indigenous practices, including ICH, from heritage discourse. The colonial period saw forced geographical relocations and cultural assimilations of Indigenous peoples, threatening or extinguishing their cultural heritage practices, including ecosystems and habitats (Harrison 2020; Gwerevende and Mthombeni 2023). Practices that were considered unchristian, such as the Gule Wamkulu[8] practised by the Chewa people in Malawi, Zambia, and Mozambique, were banned, and the colonial administration and Christian missionaries sidelined and tried to eliminate Indigenous cultural practices with laws such as the Witchcraft Suppression Act (Gwerevende and Mthombeni 2023).

Acknowledging and focusing on ICH is a corrective step in understanding and decolonising heritage. For example, former colonised countries like Zambia are coming from a history where their identity and dignity were compromised through the suppression of their cultural resources (Deacon et al. 2004). For many of such countries, their cultural practices only continued to be practised because of the resilience of communities and individuals who continued to create even in the face of colonialism and slavery (Boswell 2011). By focusing on ICH, the heritage discourse provides an opportunity to include other forms of heritage, which democratises the process of assigning value to heritage by allowing local people to play a larger role in this process (Deacon et al. 2004). The participation of local people is cardinal not just for the safeguarding process but also a prerequisite for sustainable development (Guèvremont 2023).

The 2003 ICH Convention mirrors the 1972 World Heritage Convention, which focuses on movable cultural property, monuments, and sites. For example, while the 1972 World Heritage Convention emphasises what it terms "outstanding universal value", the ICH

[8] https://ich.unesco.org/en/RL/gule-wamkulu-00142

Convention does not require this “outstanding universal value” as the traditions or ICH practices are specific to specific communities (Schmitt 2015). In this way, there is an emphasis on not denaturalising ICH so that it meets specific set standards (usually international) because the focus of the ICH is the communities for which those practices are part (Scovazzi 2023). Although the ICH Convention is said to be focused on people and communities who are bearers of the ICH, governments ratify the convention and largely dominate the management process, showing that there are still loopholes in the convention (Lázaro Ortiz and Jiménez de Madariaga 2022). Therefore, the governance of ICH remains top-down in many countries, potentially derailing the positive changes the 2003 ICH Convention has brought to the understanding of cultural heritage in different contexts.

2.3 Safeguarding intangible cultural heritage

Safeguarding involves activities such as identification, documentation, research, preservation, protection, promotion, enhancement, and transmission of ICH. They are measures undertaken from local to international levels to ensure the viability of ICH. The various activities can be undertaken through formal and non-formal education. According to the 2003 ICH Convention, communities and practitioners of ICH have the central role in safeguarding ICH. Without those who practice ICH, there is no ICH to speak of (Blake 2009; Nafziger et al. 2010). This acknowledgement and focus on individuals, groups and communities, not the state, empowers communities in safeguarding ICH. Therefore, while safeguarding measures may be coordinated at the national level by the state, the ICH Convention assigns practitioners of ICH to play the central role in safeguarding ICH.

There are several reasons for calls to safeguard ICH. First, as suggested earlier, heritage goes beyond listing marvellous sites, it is a “vision for peace carved in stone and cultural landscapes, with the power to change the minds of women and men, and to shape a different future for all” (Bokova 2021). Tembo (2012) argues that a country that cannot safeguard its material objectives, core values, beliefs and traditions may face challenges in its political, social, economic and cultural endeavours. Therefore, ICH is at the core of

shaping futures, and its loss has implications for development. The importance and value associated with ICH justify the calls for its safeguarding.

Second, the practice and expression of ICH is essential for maintaining cultural diversity, intercultural dialogue, and promoting mutual respect for other ways of life. Ultimately, ICH aids sustainable development (UNESCO 2022a; 2023). ICH gives a sense of identity and belonging to individuals and communities while maintaining cultural diversity in the face of growing globalisation. Speaking to the value of ICH in enhancing national identity, Scovazzi (2023) suggests that because ICH has a strong social component, it provides a sense of continuity as well as identity to communities that bear the ICH and are constantly recreating and interpreting it. Beyond being essential for individuals, groups, and communities, Tudorache (2016) indicates that heritage, and ICH specifically, is an important component of national identification and representation because it is a reservoir of meanings, values, and symbols.

Third, unlike tangible cultural heritage, ICH can be more vulnerable since it takes various forms (Nafziger et al. 2010). The myriad nature of ICH further exposes it to threats due to external factors such as globalisation, urbanisation, international tourism, and mass media. For example, global networks of information, through their promotion of constant changes in the economic, social, cultural, and environmental structures of Indigenous communities, have affected the resilience of languages and cultural practices (Grant 2010). The traditional way of life, which encompasses ICH, has in many cases been relegated to little importance, thereby propagating the continuation of coloniality in cultural expression. While globalisation and urbanisation may threaten the viability of ICH, they also provide opportunities for countries to remain competitive in the face of globalisation, allowing them to ultimately contribute to global civilisation by humanising and enriching global thought and culture (Masoga and Kaya 2008). The uniqueness of ICH practices that are indigenous to local people can inform ways of knowing and generating knowledge in other contexts.

Finally, calls for safeguarding ICH are embedded in the understanding that at its core, ICH is the profusion of knowledge and skills passed on from one generation to another (Tudorache 2016). This knowledge, which in many cases holds communities together, should, therefore, be safeguarded for both present and future generations. This is

especially so because processes of globalisation and social transformation have not only provided conditions that allow countries and communities to learn from each other, but it has also led to the disappearance of and destruction of ICH (Bigambo 2020; Manetsi 2006; UNESCO 2022a). As indicated by Tembo (2012), through ICH safeguarding, individuals, groups, and communities can know, understand, value and be empowered, especially in the face of globalisation, modernisation and tendencies that view local culture or traditions as inferior.

While advancing the call for safeguarding ICH, there is also a caution not to romanticise or essentialise ICH, suggesting a critical engagement with Africa's cultural heritage (Masungo et al. 2025; Òkè 2006). Such a caution aligns with the 2003 ICH Convention that ICH should be "compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development". This specification on what constitutes ICH as per the ICH Convention, and what the communities might consider as valuable to themselves, leaves room for debate and requires further scrutiny and critical analysis of the ICH Convention and the international heritage process (Lázaro Ortiz and Jiménez de Madariaga 2022).

To summarise, because of threats to the ICH, and considering the importance of such ICH for human development, UNESCO set up the 2003 ICH Convention. While safeguarding is crucial, it does not imply keeping ICH practices as they have always been (Gwerevende and Mthombeni 2023). Since ICH is living heritage, it evolves. In safeguarding ICH, what should be of utmost importance is safeguarding the cultural value and significance of such practices, which are "informed by the context and meaning which gives the heritage spiritual, social, aesthetic, historical, symbolic, and ecological values" (Gwerevende and Mthombeni 2023, 399). Considering the nature of ICH and that of higher education, both of which are constantly evolving, this study explores how higher education can contribute to safeguarding ICH.

2.3.1 Challenges with safeguarding ICH

There are several challenges associated with safeguarding living heritage. First, the living nature and myriad ways through which ICH is expressed pose a challenge not only for how it is defined but also for its protection (Nafziger et al. 2010). Compared to tangible heritage, the living nature of ICH makes it more challenging to identify, convey, and protect or conserve (Wulf 2011). Second is the challenge of choosing what to preserve in the face of tourism and appeasing outsiders. There is usually a difference between what communities value and may want to preserve, versus what communities may want to share with outsiders as something that represents them culturally (Gilman 2022). Gilman (2022) further argues that often, countries and practising communities understand safeguarding as presenting to outsiders and to gain financially, which may take away the value of ICH practices in a local context. In this regard, ICH safeguarding may be undertaken for the sole purpose of tourism for outsiders, and wanting to gain financially, neglecting other meanings ICH may have to the concerned communities and individuals. Therefore, international and national strategies for safeguarding might not safeguard what is important to communities, but what they think outsiders might find appealing, leading to the objectification of such heritage (Melis and Chambers 2021).

Third, there is generally an argument that culture is dynamic. Wanting to *safeguard* ICH may imply freezing culture. Bialostocka (2017) argues that instead of wanting to keep practices in the original form, it is the meanings behind such practices which should be protected because that is where the cultural value of heritage lies. The inventorying of living heritage risks essentialising culture by trying to fix cultural practices in time. This is not what safeguarding should be about. Culture is dynamic and should be treated as such. Performances and expressions of ICH are different, and significant changes ought to be expected (Deacon et al. 2004). Therefore, any safeguarding strategies must be aware of the danger of freezing living heritage.

The final challenge concerns the role of the state apparatus in safeguarding, particularly within the provisions of the 2003 ICH Convention. Although communities are ideally the lead in safeguarding, they operate within the provisions of the state. The challenge here is that when the state spearheads safeguarding, there is a threat of the state overstepping its role, leading to communities becoming passive recipients of

safeguarding strategies and paternalism (Davis and Wells 2016). This leads to communities not having the final say on what should be safeguarded. Without the strong input of communities, the ICH safeguarding cannot be sustained. As indicated by Kumar (2024), community participation is key in safeguarding ICH for its long-term sustainability.

The process of safeguarding ICH has been criticised because it implies a top-down approach to safeguarding, even if the ICH convention indicates that communities are at the centre. A top-down process of heritage management impedes sustainable development because local inhabitants do not own the process (Boswell 2011). Therefore, processes of safeguarding ICH, particularly through structures viewed as external, such as higher education and the 2003 ICH Convention, may be a threat to ICH. Therefore, when considering safeguarding through higher education, countries must be aware that though universities are considered custodians of knowledge who may know better what can benefit their communities (Kurin 2007), they are not the custodians of ICH. There must be concerted efforts between universities, cultural institutions, governments and communities if meaningful strides for safeguarding ICH are to be made (Fang 2024). As indicated by Boswell (2011), safeguarding ICH requires a critical look at the process of heritage management and ICH safeguarding if ICH is to lead to sustainable development.

2.4 Management of cultural heritage in Zambia

The primary institution that manages cultural heritage in Zambia is the National Heritage Conservation Commission (NHCC). The mandate of the NHCC is to conserve different forms of cultural heritage (Munyima 2023; Njobvu et al. 2013). The NHCC was established with an act of Parliament, the National Heritage Conservation Commission Act 23 of 1989 (Nyambiya et al. 2022). Until 1989, the NHCC was known as the Commission for the Preservation of Natural and Historical Monuments. The name change can be attributed to the shift in the cultural heritage discourse from focusing on historical monuments and objects (tangible heritage) to a broader understanding of heritage conservation that encompasses intangible elements (Njobvu et al., 2013).

Mudenda (2008) also referred to this transition, noting that the 1990s saw a rise in traditional ceremonies, a trend that indicated communities working to safeguard their heritage. During the 1990s, the use of museums to preserve cultural heritage grew, with intangible aspects like the local people's histories being a top priority in community museums in groups such as Chewa in the Eastern Province, Bemba in Northern Province, and Soli in Lusaka Province. National Museums, such as Lusaka National Museum, have engaged communities and showcased traditional Zambian foods to promote cultural heritage.

Although NHCC is the primary institution for managing cultural heritage in Zambia, Indala (2015) notes that the NHCC has not been accessible to residents. According to Changwe et al. (2021), when they discuss cultural heritage preservation at the Mwela Rock Art site in Kasama District (Zambia), they argue that the NHCC alienated local communities in its work and discouraged the use of Indigenous environmental beliefs, which are a form of ICH. They recommend adopting and incorporating Indigenous environmental beliefs into the formal heritage management systems. Although this discussion of cultural heritage touched on ICH, Changwe et al. (2021) did not discuss higher education in fostering better coordination between the formal systems of heritage management and those that fall under the auspices of the local communities. However, the arguments by Changwe et al. (2021) align with the arguments of Mbah et al. (2021), who suggest institutionalising Indigenous knowledge in higher education. They argue that when Indigenous conceptions and contexts are ignored, research and engagement outcomes of universities cannot bring about desired outcomes.

In the literature discussing the work of the NHCC, there is an acknowledgement that the NHCC, like other heritage institutions in Zambia, is not adequately funded to carry out all its required work (Abungu 2011). Inadequate funding for preservation influences how cultural heritage is viewed and preserved in the communities. Samamba (2023) also addresses the issue of funding and argues that although there are legal and institutional frameworks which govern the management of ICH in Zambia, the current framework is insufficient to ensure effective management of ICH due to inadequate funding for the heritage sector.

Another institution active in the heritage sector in Zambia is the National Museums Board. The board is responsible for collecting and exhibiting movable heritage in Zambia. Highlighting the work of the National Museums Board as it relates to ICH, Musiza (2022) shows how the Board has set up museums such as the Choma Museum that are dedicated to specific ethnic groups. The Choma Museum, for example, is dedicated to the preservation of the heritage of the Tonga people but also exhibits arts and crafts which showcase traditional craftsmanship, a domain of ICH as categorised by UNESCO. Despite a detailed discussion of domains of ICH by Musiza (2022), there is no reference to higher education and its role in safeguarding ICH.

The third institution in heritage management in Zambia is the House of Chiefs. The House is comprised of 50 traditional leaders elected from chiefs across the country (GRZ 2016; Njobvu et al. 2013). The House of Chiefs is central to the practice and safeguarding of ICH because it comprises traditional leaders who are considered custodians of land and traditions. Consequently, traditional leaders are key custodians of much of Zambia's ICH. Among other functions, the House of Chiefs advises the government on traditional and customary matters (GRZ 2016). Although the House of Chiefs is crucial in safeguarding ICH, its role is not clearly defined when it comes to identifying, defining, and safeguarding ICH (Samamba 2023).

Historically, Zambia's central government has also played a role in promoting ICH. For example, one of Zambia's early and major education policies, *Educating Our Future* of 1996, aimed to produce learners who appreciate "Zambia's ethnic cultures, customs and traditions, and upholding national pride" (Ministry of Education 1996, 5). More recently, Zambia's Seventh National Development Plan (2017–2021), which called for promoting positive cultural practices and Indigenous Knowledge to foster national development and positioning culture, including ICH, as a foundation for national development planning in Zambia (GRZ 2017). Speaking of education and ICH, Samamba (2023) recommends incorporating cultural studies in the school curriculum with special

emphasis on general education.[9] However, the recommendation does not mention higher education.

Away from the *formally* set up structures such as NHCC and museums, ethnic groups have their systems of safeguarding ICH. For example, a study by Mkandawire and Daka (2018) indicates that the Lala people of the Central Province of Zambia preserve their heritage by hosting a traditional ceremony annually, conducting dance performances at different functions, encouraging the use of their language (Lala) and eating traditional foods. ICH is also safeguarded through using traditional Zambian personal and place names (Njobvu et al. 2013). Discussing personal names from a cultural heritage perspective, Chanda (2020) highlights how traditional surnames were discouraged in the colonial period because they were considered un-Christian. However, traditional first names re-emerged in postcolonial Zambia to promote Zambian culture.

Regarding preservation of cultural heritage, Mudenda (2008) provided a background on the preservation of cultural heritage in Zambia, focusing on the re-emergence of traditional ceremonies, festivals, the establishment of community museums, and the work of the National Museums Board of Zambia. This background includes the shift from focusing on tangible heritage to the intangible, from mainly storing objects to creating platforms where Zambian communities and professionals come together to work out methods of preserving their cultural heritage. As indicated earlier, this transition from focusing only on tangible heritage to include ICH reaffirms the argument by Giblin et al. (2024) that heritage transcends such categories.

Another perspective in the literature on ICH Zambia and Southern Africa concerns the role of women in safeguarding ICH. Chiweshe and Mutopo (2019) highlight the involvement of women in the inventorying of proverbs, music and dances in central and western Zambia. Chiweshe and Mutopo (2019) conclude that women have been mainly sidelined when it comes to inventorying activities. They recommend that Southern African countries institute gender mainstreaming strategies to safeguard, promote and protect ICH. Musiza (2022; 2024) also discusses gender in relation to ICH and cultural

[9] The 2025 secondary school curriculum provides for the teaching of cultural studies in secondary schools. Learners take cultural studies courses in subjects such as Civic Education.

expression. They highlighted how the Traditional Knowledge Act of 2016 in Zambia not only empowers Tonga women who make baskets but also enhances the preservation and promotion of cultural heritage. However, in their discussion, Musiza (2022, 2024) and Chiweshe and Mutopo (2019) do not refer to the role of higher education.

On a broader level, there is literature on ICH, safeguarding, and the 2003 ICH Convention (Munyima 2014; Njobvu et al. 2013). Njobvu et al. (2013, 10) discuss the role of ICH in preserving Zambia's heritage and argue that "a country's heritage is preserved not by one big national effort, but rather by different small and sometimes unnoticeable efforts made at household, family, and community levels". The efforts through which households, families, and communities safeguard ICH include using local languages, greeting methods, dressing, names, celebration and mourning processes. Although there is no reference to higher education in the study by Njobvu et al. (2013), the suggestion to focus on small and sometimes unnoticeable efforts as opposed to big national ones, has implications for this study since I investigate the BA ICH, which is a big national effort.

2.5 Higher education and safeguarding intangible cultural heritage

Higher education institutions are usually considered credible institutions where new knowledge and ideas can flow and can be influential in the fields of culture and history by impacting young minds (Saifi 2021). The 2003 ICH Convention identifies young people as a target for ICH safeguarding strategies in formal education settings. As educational institutions, universities host many young people and engage in transmitting and generating knowledge. Therefore, they are well-placed to interrogate the safeguarding of ICH. This section engages with literature related to higher education and cultural heritage. I share global perspectives followed by perspectives from Zambia.

2.5.1 Global perspectives on safeguarding intangible cultural heritage through higher education

The 2022 UNESCO Conference on Cultural Policies and Sustainable Development underlined the importance of enhancing synergies between culture and education and offering context-relevant education, encompassing cultural heritage, history and

traditional knowledge for enhancing sustainable development (UNESCO 2022b). Srivastava (2015) also indicates that education provides numerous ways to transmit societal cultural values and behaviour patterns to the next generation. The role of education, of offering context-relevant education, also applies to HEIs since they have an integral role in developing communities by spearheading knowledge production. Therefore, teaching ICH in universities can provide a sustainable method to foster safeguarding and interrogation of ICH (Li and Xie 2023). Since ICH contributes to intercultural dialogue, encourages mutual respect and ensures social cohesion (UNESCO 2010), which are essential for sustainable development, the teaching of ICH in HEIs can ultimately contribute to human development by expanding opportunities for individuals to access their cultural heritage and opportunities for them to engage in the safeguarding of ICH.

Safeguarding activities such as identification and inventorying of ICH require training. Universities can offer such training. Aikwa-Faure (2008) lists four major activities essential in ICH safeguarding: documentation, presentation and interpretation of artefacts, training, and dissemination. Although Aikawa-Faure (2008) referred to the commitment of academics to develop activities that would be useful in safeguarding ICH, there is no specific reference to higher education and its role in safeguarding ICH, except for short courses organised by museums and not necessarily HEIs. Article 14 of the 2003 ICH Convention identifies education to raise awareness and build capacity for ICH safeguarding (UNESCO 2022a). The Convention does not specifically address higher education; however, it refers to scientific research, which universities are specialised in. Kurin (2007, 14) outlines specific functions that universities can undertake to safeguard ICH, such as “research, inventorying, devising educational programmes, and studying the nature of cultural transmission and transformation”. Yan and Li (2023) give a specific example of how the Chinese government has issued policies and regulations meant to revitalise traditional arts and crafts by encouraging the practice of ICH in communities and on university campuses. By encouraging university campuses to foster ICH expressions and performances, universities can promote ICH. Wang (2019) also gives

the example of how countries such as Indonesia teach Batik[10] in universities as a way of ensuring that Batik, a form of ICH, is continuously practised.

In Uganda, the Cross-Cultural Foundation of Uganda spearheaded a UNESCO-supported programme to consolidate heritage studies in higher learning institutions to safeguard ICH. The Cross-Cultural Foundation of Uganda (2024), however, indicated that university academic staff lacked the capacity to design and teach culture, and specifically, ICH. Furthermore, academic staff found it challenging to project heritage as a pillar for sustainable development. Therefore, the gap in understanding the connection between culture and sustainable development that Indala (2015) highlights may extend to lecturers who are supposed to spearhead training.

Another aspect highlighted in the literature is innovation and technology. With technology continually changing, safeguarding of ICH is also changing. Ott et al. (2015) and Li and Xie (2023) suggest that HEIs should explore strategies beyond merely teaching students to document and preserve ICH. They should include aspects of promotion and transmission through new and innovative ways to pave way for the democratisation of cultural heritage by allowing more people to access heritage, consequently raising awareness of ICH and bridging gaps in the way it is understood (Ireland et al. 2025). To be able to do this, Fang (2024) indicates that students, educators, academic institutions, and cultural institutions must collaborate to bridge this awareness gap to ensure effective ICH safeguarding.

Specific to higher education, Ndoro et al. (2009) noted that there is a shortage of local experts in cultural heritage-related areas such as archaeology, museum training, and management planning, which also border on ICH safeguarding. Furthermore, Ndoro et al. (2009) acknowledged the role that universities, as well as training institutions of higher learning, play in capacity building and knowledge production in heritage matters. This acknowledgement is a call to universities to help meet the shortage of local experts in cultural heritage-related fields. In a more recent study, Giblin et al. (2024) assert that

[10] Indonesian Batik was inscribed in 2009 on the "Representative List of the Intangible Cultural Heritage of Humanity". The techniques, symbolism and culture surrounding hand-dyed cotton and silk garments known as Indonesian Batik permeate the lives of Indonesians from beginning to end. https://ich.unesco.org/en/RL/indonesian-batik-00170

there is an increased number of programmes teaching African cultural heritage, on the continent and beyond. However, an increased number of programmes does not imply the shortage of local experts, which Ndoro et al. (2009) highlighted has been met. In that regard, degree programmes such as the BA ICH can help produce experts in safeguarding ICH. However, this role of higher education has not been fully explored, which my study aims to do.

2.5.2 Higher education and intangible cultural heritage in Zambia

With specific reference to Zambia and higher education, Mudenda (2008), when discussing trends in cultural preservation in Zambia, highlighted that there were limited study opportunities in cultural heritage. However, a more recent report, the 2023 UNESCO Periodic Report on ICH for Zambia (GRZ 2023), reported that there are several Zambian universities, which include UNZA, Zambian Open University, Copperbelt University and Rusangu University, providing some form of training and research on issues that touch on ICH. Additionally, the Zambia Periodic Report showed that Zambian libraries in HEIs, as well as public and private libraries, contribute to ICH safeguarding, management and marketing by being resource repository centres. However, these centres tend to be poorly managed, threatening the safety of any ICH knowledge they keep. Although the 2023 Zambia Periodic Report paints a positive picture of training opportunities for ICH-related programmes, there was no specific training programme in cultural heritage available in Zambia, apart from the BA ICH which aims to "equip students with the knowledge and tools for conducting research, documentation, planning, design and management in the field of ICH" (Chiweshe et al. 2018; Munyima et al. 2020, 6).

A study by Musanje and Mulauzi (2013) discusses ways of promoting and preserving Indigenous Knowledge in Zambia, however, the study did not speak to the role of higher education. Like other works on safeguarding ICH in Zambia (see Daka et al. 2021; Mkandawire and Daka 2018; Mudenda 2008; Munyima 2014), there is no reference to the role of higher education, except for Mbah et al. (2021). Regarding higher education and ICH safeguarding in Zambia, Mbah et al. (2021) discuss Indigenous Knowledge and higher education for sustainable development in Zambia. They argue that

institutionalising Indigenous Knowledge into higher education curricula can legitimise and align it with other forms of knowledge to support sustainable development efforts. Furthermore, they argue that despite Indigenous Knowledge being labelled as rigid, backward, underlined by superstition and incompatible with modern society, it is still pivotal in stimulating context-driven forms of development (Banda 2006; Mbah et al. 2021).

A study by Banda and Kapwepwe (2020) highlights the need for time and support for students from rural areas to engage with new learning and teaching techniques. They suggest that lecturers incorporate traditional African methods of lesson delivery to ensure active learning in the higher education setting. Their discussion does not, however, discuss ICH as a concept or its safeguarding through higher education. Siluonde (2023) suggests localising content to be taught in HEIs in Zambia, including focusing on local forms of expression and using local languages for instruction. Her argument aligns with Gwerevende and Mthombeni's (2023) suggestion that local terms and languages should be used when discussing and writing about safeguarding Indigenous performing arts. Furthermore, Gwerevende and Mthombeni (2023) argue that documentation and transmission of such practices is one way of achieving holistic transmission of Indigenous living heritage. Using local languages also implies using terms that local communities can easily identify with. Terms such as ICH may sound strange and vague to people, but Indigenous performing arts may be more acceptable. The next section explores challenges associated with safeguarding ICH through higher education.

From the available literature on ICH and higher education in Zambia, there is a common observation that Indigenous Knowledge is ascribed of little importance in higher education settings, as highlighted by Mbah et al. (2021). Woldegiorgis and Doevenspeck (2013) attributed this situation to most African countries having a background of European-orientated universities expanding colonial ideology, where Indigenous Knowledge systems were interrupted and sidelined. Breidlid (2009) also asserted that Indigenous Knowledge has been relegated to the place of insignificance and regarded as inefficient, old-fashioned and unscientific. They conclude that the labelling of ICH, and more specifically Indigenous Knowledge, in this way emanates from the hegemony of

Western knowledge and science in the development efforts of the Global South. Because of this disregard for Indigenous Knowledge in many Zambian universities, Eurocentrism has continued to reproduce itself and thus limited the power of Zambian universities to achieve decoloniality (Simukungwe 2019).

2.6 Navigating ICH safeguarding: Risks and the ambivalent role of the university

Although positive outcomes of safeguarding ICH through higher education are possible, there are also risks and limitations that highlight the ambivalent nature of the role of higher education as an avenue for safeguarding ICH. First, universities do not provide the necessary environment where ICH is practised (Yan and Li 2023). While universities may be considered custodians of knowledge who know better what can benefit communities (Kurin 2007), they are not custodians of ICH. Moreover, a centralised system of safeguarding through higher education may negate democratic and locally informed systems of cultural heritage management (Boswell 2011). This implies that the process of safeguarding, particularly through structures viewed as external, such as higher education, may also be a threat to ICH. Therefore, to minimise this risk, universities must, as part of experiential learning for students, have direct community engagement to experience the environment where ICH is practised, which the university environment cannot provide (Yan and Li 2023).

Second, safeguarding ICH through higher education, supported through the Ministry of Tourism, like the case in Zambia, comes with the risk of institutionalising ICH. Institutionalising ICH may seek to freeze heritage in time, displace the role of practitioners and essentialise the value of heritage that limits the development of cultural expressions (Alivizatou 2012). This happens when ICH is considered as merely a source of income where the economic benefits or value take precedence over other forms of value and meaning that such practices have to communities. In the long term, such a situation leads to paternalism and transformation of ICH to a marketable commodity “stripped of the personal and communal values it traditionally embodies” (Masungo et al. 2025, 18).

Third, coloniality of higher education also poses a challenge for safeguarding ICH. As indicated earlier, Many African universities have a background of European-orientated universities that extend colonial ideology (Woldegiorgis and Doevenspeck 2013). With the advent of colonialism, Indigenous Knowledge systems were interrupted and sidelined. According to Breidlid (2009) and Mbah et al. (2021), Indigenous Knowledge, and generally ICH, has been relegated to the place of insignificance and regarded as inefficient, old-fashioned and unscientific. Such disregard for ICH might, in fact, lead to further erosion of the value associated with ICH for practising communities.

Despite the risks associated with safeguarding ICH through higher education, universities can still play a capacity-building role in implementing the 2003 ICH Convention (UNESCO 2023). In their capacity-building endeavours, HEIs such as UNZA should involve communities in safeguarding because it can only be the people who perform, practise, and recreate this heritage that can hand it over to future generations (Aikawa-Faure 2008). This role ascribed to practitioners does not displace the role that higher education can play in safeguarding ICH. As noted by Mbah et al. (2021, 7), HEIs can work together with communities by legitimising Indigenous Knowledge (a form of ICH) and help "to counter epistemic injustice inherent to dominant Western structures and epistemologies governing the modern university". Moreover, countering epistemic injustice is strongly connected to countering global coloniality and is what Ndlovu-Gatsheni (2015) considers a liberatory language of the future for the continent of Africa.

Second, for safeguarding strategies to be successful and avoid paternalism in ICH safeguarding, HEIs must ensure that individuals, groups, and communities who continually practise ICH are supported to lead the safeguarding process, leading to enhanced agency for ICH safeguarding. Students, educators, academic institutions, and cultural institutions must collaborate to bridge this awareness gap to ensure effective ICH safeguarding (Fang 2024). The success of ICH safeguarding strategies also depends on how communities are engaged in safeguarding. Since communities are at the centre of the practise of ICH, they must first have opportunities to appreciate the value of that ICH and the relevance of its safeguarding. In that way, communities may want to safeguard ICH because they would have understood why it is important, which aligns

with Aral's (2022) assertion that the success of education programmes depends on public awareness levels of people about the ICH and the threats faced.

2.7 Conclusion

In this chapter, I have presented literature to provide further context for the study. I began the chapter by discussing cultural heritage and its categories, which include ICH. I then discussed safeguarding ICH and its associated challenges. Thereafter, I discussed cultural heritage management in Zambia before engaging with literature on higher education and safeguarding ICH. The last section explores challenges associated with safeguarding ICH through higher education. The chapter demonstrated that while studies on ICH have been conducted in Zambia, these studies have primarily focused on specific ICH practices and, to some extent, the role of museums in safeguarding ICH. Studies that discuss ICH and its safeguarding have not extensively investigated the role of higher education, despite its potential. Although there is limited literature on the role of higher education in safeguarding ICH, particularly in Zambia, ICH is important for human flourishing and well-being; hence, the call for its safeguarding. The various activities required for safeguarding ICH, such as research, documentation, and inventory, can benefit from the expertise of higher education. However, the issues such as the living nature of ICH, the myriad ways in which it is expressed, and the effects of globalisation, which have not spared higher education institutions, further complicate how higher education can play a role in safeguarding ICH.

The next chapter provides the theoretical framework for the study.

Chapter 3
Capability approach

3.1 Introduction

The previous chapter explored the relevant literature and provided more context for this study. In this chapter, I engage with the capability approach (CA), which is the theoretical framework of my study. As indicated in Chapter 1, my study aims to understand the role of higher education in safeguarding ICH. This is done from a human development perspective, which proposes development as a process of enlarging people's choices (United Nations Development Programme [UNDP] 1990). Therefore, I employ the CA as a theoretical framework for human development to understand how the Bachelor of Arts in Intangible Cultural Heritage (BA ICH) at UNZA may (or may not) contribute to safeguarding ICH in Zambia, and ultimately, human development.

I begin this chapter by first highlighting two frameworks that I considered using for my study. The human capital theory and cultural capital theory. Thereafter, I discuss the CA and the key constructs that I apply in this study: capabilities and functionings, conversion factors, and agency. I also explore the application of the CA to higher education before concluding the chapter.

3.2 Human capital theory

Human capital theory is a dominant theory of education in economics, explaining the role of higher education in development (Leoni 2025). The theory suggests that individuals and society desire economic benefits from investments in people (Sweetland 1996). Human capital "refers to knowledge, attitudes, and skills developed and valued primarily for their economically productive potential" (Baptiste 2001, 185). The deliberate process of developing this capital is called human capital formation. In contrast, the expenditure, for example, time or money, is called human capital investment (Becker 1962). Human capital theory is one of the traditional ways to evaluate people's well-being, which focuses on wealth accumulation, per capita income, and

other income-related indicators (Kaushik and Lòpez-Calva 2011). These income-related indicators align with the human capital theory, a dominant theory of education in economics

From a human capital theory lens, education is like an investment. “It yields future returns, and that its rate of return can be compared with other investments” (Leoni 2025, 228). Therefore, the value of education is measured in terms of its economic potential, and the perceived economic output of education determines where to direct investment in education. In this study, the introduction of the BA ICH would first have to be understood in terms of the economic returns the degree programme would deliver. For example, the number of fee-paying students the degree programme attracts and the indirect income the programme would bring in terms of grants or the potential of the programme to make economic returns for both the individual (employment) and the country (economic growth).

Broadly, a human capital perspective would focus on the perceived economic value that the teaching of ICH in higher education would deliver. Beyond ICH safeguarding training within the context of higher education, the focus would also be on the value of ICH and understanding how ICH practices could enable sustainable economic development based on the financial rewards gained from ICH-related products and services (Meissner 2017). This view is dominant in the cultural heritage space and even among practitioners. For example, Zambia’s Ministry of Tourism has a similar stance. Safeguarding and practising ICH is usually considered a way to encourage tourism, which in turn would contribute to Zambia’s GDP growth. Based on the assumptions of human capital theory, higher education should focus on generating knowledge useful for meeting economic ends.

While human capital theory is a dominant theory in higher education studies, it does not fit the context and focus of my study. The limitation of the human capital theory lies in its extensive emphasis on income metrics as a measure of development. Although income is important, it is not an end goal of development but rather one evaluative element in a larger framework (Guarnaccia 2015). Other elements, such as an individual’s freedom to be part of and enjoy their cultural heritage, a subject of this study, are important as individuals pursue what they consider valuable. Safeguarding ICH, which borders on the

identity and pride of practitioners, should look beyond economic value to its intrinsic value. Additionally, its exclusive reference to "workers" instead of "individuals" with different experiences and aspirations makes the human capital theory inappropriate for application in this study (Leoni 2025). In this study, I consider higher education not only as instrumental for economic growth, which allows for acquiring the necessary productive skills required for industrialised economies, but also how education fulfils instrumental, empowering, and redistributive roles in society (Unterhalter 2009).

3.3 Cultural capital theory

Another theory that could explain ICH in the development matrix is cultural capital theory. In his advancement of cultural capital theory in the 1980s, sociologist Pierre Bourdieu (2010) indicated that cultural capital can exist in three forms: the embodied state, the objectified state, and the institutionalised state:

> *... in the embodied state, i.e., in the form of long-lasting dispositions of the mind and body; in the objectified state, in the form of cultural goods (pictures, books, dictionaries, instruments, machines, etc.), which are the trace or realization of theories or critiques of these theories, problematics, etc.; and in the institutionalized state, a form of objectification which ... confers entirely original properties on the cultural capital which it is presumed to guarantee (Bourdieu 2010, 82).*

In his critique of human capital theory, Bourdieu indicated that the theory ignores the educational system's contribution to social structure through the transmission of cultural capital and other forms of capital such as economic and social capital (Bourdieu 2010). With specific reference to ICH, Xiao (2022, 4) indicated that:

> *Intangible cultural capital consists of a set of ideas, practices, beliefs, traditions, and values that are consistent with a particular group of people. The important historical and cultural values and their connotations contained in the composition of intangible cultural capital are often in direct correspondence with each other or with other historical and economic values of human beings.*

Xiao (2022) aligns with Bourdieu (2010) by indicating that, from a cultural capital perspective, culture has intangible value and can be transformed into tangible economic value. The possibility of turning this intangible value into economic value then necessitates its safeguarding.

Expanding Bourdieu's work, Meissner (2017) narrows down on ICH and considers ICH as cultural capital which can exist in an embodied, objectified and institutionalised state. These three aspects raised by Meissner (2017) are important for the critical assessment of ICH and its ends. They show that while cultural heritage is a way in which communities assign meaning to their pasts (Smith 2006; Smith and Akagawa 2008), it is not a neutral expression of cultural heritage (Peacock and Rizzo 2008). It is influenced by institutions, politics and expectations of how both the practitioners and outsiders view it.

Furthermore, Meissner (2017) asserts that ICH as cultural capital is a medium which forms an individual's identity and a medium through which they express their identity. Accordingly, ICH influences our attitudes and moral values, thereby contributing to shaping the identity of individuals and society. People's access to and practice of ICH then shapes how they view things and who they are. The exposure individuals have, including the kind of training they receive, like the BA ICH in the case of this study, as well as their social background, shapes how they interpret and practice ICH.

While cultural capital theory is an important theory that provides critical insights into understanding the relationship between ICH and development, in the context of this study, the theory does not adequately focus on the individual and the opportunities and freedoms accrued to them. Furthermore, as extrapolated by Bourdieu (2010), cultural capital theory rightly highlights how cultural capital and economic capital can be combined to create cultural products of value. While creating cultural products of value is important, this focus on creating economic value and consumption of heritage, particularly based on one's economic capital, does not fully represent the practice of ICH in its context as living heritage and the context of this study. Additionally, the dominant interpretation of cultural capital in the theory seems to associate it with having knowledge of or familiarity with *highbrow* aesthetic culture (Lareau and Weininger 2003). This association with highbrow aesthetic culture aligns more with AHD and a Eurocentric conceptualisation of heritage. Therefore, cultural capital does not fit in the context and focus of this study, despite the critical insights it offers. I will now turn to discussing the CA.

3.4 Capability approach

First advanced by economist and philosopher Amartya Sen (1979), the CA is a normative framework for evaluating and assessing individual levels of well-being, social arrangements or institutions as well as the policy design of policies and other forms of social change in society (Robeyns 2005; 2017). The approach suggests that the freedom to achieve well-being is not only of primary importance but moral. As Sen (1999) indicated, the primary end and principal means of development is the expansion of the real or substantive freedoms people enjoy. Therefore, without individuals accessing the freedoms and opportunities they require to live the lives they have reason to value, they would not experience complete flourishing.

According to Sen (1993), evaluations and policies should focus on what people can do and be, the quality of their life, and removing obstacles to living the life that people have reason to value, and not necessarily on metrics such as income, expenditure, or consumption. In this regard, the CA is much broader and more inclusive. It is also flexible enough to fit concepts from the human capital and cultural capital theories that align with enhancing people's freedoms. Thus, Nussbaum (2011, 18) asserted that the CA

> *... is focused on choice or freedom, holding that the crucial good societies should be promoting for their people is a set of opportunities, or substantial freedoms, which people then may or may not exercise in action: the choice is theirs. It thus commits itself to respect for people's powers of self-definition*.

These substantial freedoms indicated by Nussbaum (2011), are dependent on what individuals find valuable.

My study focuses on ICH safeguarding through higher education. At the centre of ICH safeguarding are people. The understanding that individuals, groups, and communities should be able to decide what they wish to safeguard or let go of by themselves. By choosing, practitioners or communities show their agency and what is valuable to them. Therefore, self-determination and self-definition are key concepts in the CA in ICH safeguarding.

I have indicated in earlier discussions that income is important in the development matrix. However, evaluating development in terms of expanding people's freedoms to

achieve what they value doing and being, suggests a more thorough evaluation of development progress. What people are able to be and do includes cultural expression. As argued by Sen (2004, 39):

> *The furtherance of wellbeing and freedoms that we seek in development cannot but include the enrichment of human lives through literature, music, fine arts, and other forms of cultural expression and practice, which we have reason to value … To have a high GNP per head but little music, arts, literature, etc., would not amount to a major developmental success*.

Sen's (2004) argument suggests looking beyond income to evaluate development and not sidelining cultural expression and practice in understanding well-being and freedom. In the context of this study, practising one's valued ICH practices, such as dance, song or wearing a preferred form of dress, contributes to individual well-being. By highlighting the aspect of enriching human lives through cultural expression and practice, Sen (2004) shows the limitations of approaches such as human capital theory and the narrowness of cultural capital theory in exploring the myriad forms of ICH that often defy universal definition and categorisation.

By focusing on the individual, on what the individual is able to be and do (Alkire and Deneulin 2009), including the individual's cultural liberty or having the freedom to take part in safeguarding one's ICH, as is the case in this study, the CA suggests that "actions taken to expand the freedoms that people have reason to choose and value are ethically superior to actions which do not entail such consequences" (Deneulin 2006, 210). This ethical superiority suggested by Deneulin (2006) makes the CA appropriate for this study because focusing on the individual's freedom suggests understanding what individuals value in relation to their cultural heritage. Therefore, the consideration for ICH safeguarding goes beyond how individuals or the state can profit from the ICH practices that individuals have reason to value, but also on how such practices can lead to individuals and communities living more fulfilled lives.

In this study, I assert that teaching ICH in universities is one way of expanding the choices of people and communities regarding their cultural heritage, ultimately leading to more fulfilled lives for individuals and communities. In that regard, my study explores the capabilities the BA ICH at UNZA develops and enhances among students, graduates,

and lecturers, including factors that enable or constrain the development of these capabilities. Additionally, the study explores how the teaching of ICH in university settings can enhance agency for safeguarding ICH.

Since the CA is interested in understanding and revealing the "processes that shape what people value and the enabling and constraining factors influencing people's freedom to pursue such values" (Frediani et al. 2019, 4–5), the approach is relevant for understanding the process and factors that influence capability and agency acquisition, and therefore, appropriate for use in this study. In this study, I use the Zambian example of the BA ICH at UNZA which was initiated with the aim of building the country's capacity for safeguarding ICH. My study aims to establish what the teaching of ICH in higher education and its safeguarding can offer to students, graduates, and lecturers, but also broadly to the nation of Zambia. Therefore, the focus of my study is on people (participants of the BA ICH) and the opportunities they develop or enhance.

Mahbub ul Haq, a forerunner of the human development approach and initiator of the human development reports of the UNDP, highlighted the importance of focusing on people. He argued in the 1990 UNDP Human Development Report that:

> *People are the real wealth of a nation. The basic objective of development is to create an enabling environment for people to enjoy long, healthy and creative lives. This may appear to be a simple truth. But it is often forgotten in the immediate concern with the accumulation of commodities and financial wealth (UNDP 1990, 9).*

Focusing on people, including their creative lives, is key to ICH safeguarding and human flourishing. Because ICH is firstly about individuals and groups who practice that specific ICH, it is appropriate and novel to look at it through the lens of the CA. The CA not only focuses on expanding the opportunities of individuals but also aligns with the core requirements of ICH safeguarding, which focuses on the practising individual, groups, and communities exercising agency in choosing safeguarding strategies and what to safeguard.

Nussbaum (2011) echoes Sen's questions about development in relation to the CA: "What are people actually able to do and to be? and "What real opportunities are available to them?" She argues that the dominant theories of development and the

policies developed through them ignore our most basic human needs for dignity and self-respect. For example, Nussbaum (2011) argues that there is no causal relationship between GDP and quality of life. Beyond GDP and other income metrics, a key test of development "is whether people have greater freedoms today than in the past. A test of inequality is whether people's capability sets are equal and unequal" (Alkire and Deneulin 2009, 31). Therefore, the CA moves the focus from the resources that people have and the goods they can access to what they are able to do and be with those resources and goods.

On safeguarding ICH, the question *"What are people able to do and to be?"* can help us understand what people can preserve, create, appreciate, and value as their own. The process of safeguarding, as guided by the 2003 ICH Convention, places communities as custodians of ICH to determine what to safeguard. Wilson et al. (2017) argue that individuals are empowered when they freely participate in creating culture, as they have the real and clear freedom to choose the culture they create and appreciate. The process of choosing what to safeguard and what to discard is participation in the creation of culture. As people understand their cultural heritage, they better appreciate their origins and identity, allowing them to freely interact and participate in political affairs in their communities in a more fulfilled manner that contributes to well-being.

On issues to do with ICH, where ICH may often be seen as outdated and impeding development, Sen (1999, 32) suggests that "if a traditional way of life has to be sacrificed to escape grinding poverty or minuscule longevity (as many traditional societies have had for thousands of years), then it is the people directly involved who must choose what must be safeguarded or not". Sen (1999) acknowledges that not all forms of cultural expression may be desirable or lead to human flourishing. However, where people must choose what they return or let go, community members must have the opportunity to decide what should be safeguarded themselves. This place of the individual is central in the ICH Convention, where people are considered as owners of the ICH and ought to spearhead the ICH safeguarding process. Sen (1999, 32) further outlined that the conflict is between the following:

i. *The basic value that the people must be allowed to decide freely what traditions they wish or not wish to follow; and*

ii. *The insistence that established traditions be followed (no matter what), or, alternatively, people must obey the decisions by religious or secular authorities who enforce traditions – real or imagined*.

The 2003 ICH Convention also highlights this dilemma that Sen (1999) shared. The Convention acknowledges that some traditions and cultural expressions may be harmful. Also, individuals should not be forced by the majority to align with certain practices just because the majority find it worth safeguarding for the next generation. Individuals ought to have the freedom or opportunity to opt in or opt out.

In this study, I explore how higher education can play a role in this process. This is because higher education broadens people's choices about their cultural life and liberty by training ICH safeguarding ambassadors who can spearhead awareness raising in the communities. More people can be aware of their cultural life and adequately choose what they desire to keep or discard. Safeguarding ICH does not imply cultural relativism, which suggests that anything can be allowed as long as it is endorsed by locals (White 2009). In the context of the 2003 ICH Convention, any safeguarding process must be critically analysed to ensure, for example, that it aligns with international human rights instruments that provide for the protection of all.

From the CA perspective, "the value of the economy does not lie in economic growth but in its capacity to provide opportunities for human flourishing" (Unterhalter 2009, 212). I argue in this study that human flourishing can be enhanced through one's freedom or availability of opportunities to engage with one's cultural heritage if it is valuable to oneself. Therefore, cultural liberty is one way of enabling human flourishing, as indicated in the 2004 Human Development Report:

> *Cultural liberty is a vital part of human development because being able to choose one's identity—who one is—without losing the respect of others or being excluded from other choices is important in leading a full life. People want the freedom to practice their religion openly, to speak their language, to celebrate their ethnic or religious heritage without fear of ridicule or punishment or diminished opportunity (UNDP 2004, 1)*.

Expanding cultural liberty aligns with the process of ICH safeguarding, where individuals are made aware of what is possible for them and are allowed freely to participate if they choose to. The choice is theirs. By learning about ICH, individuals not only appreciate

their own cultural identity but also learn to respect that of others. Additionally, the teaching of ICH at UNZA has the potential to promote the appreciation of other cultures. Ura (2007) argues that the best way to promote peace between and within culturally diverse societies lies in promoting cultural liberty.

In this study, I view the inability to access one's cultural heritage and the deprivation of the right to participate in the cultural life of one's community as *unfreedoms*. Because taking part in cultural life is a human right (United Nations 1967). In his explanation of unfreedoms, Sen (1999) does not explicitly mention one's inability to participate in one's cultural heritage as unfreedom; however, his description of unfreedoms justifies categorising it as such. The teaching of ICH in higher education to safeguard ICH implies that UNZA is training students to help foster access to people's cultural heritage, making the CA relevant for this study. Under this premise, the lack of access to one's cultural heritage can be considered an unfreedom. The teaching of cultural heritage, specifically ICH, as is the case in this study, contributes to expanding people's freedom to enjoy their cultural heritage.

The following section narrows down to the specific aspects of the CA which I apply in this study. These aspects are capabilities, functionings, agency, and conversion factors.

3.4.1 Key capability approach constructs used in this study

The study focuses on four constructs of the CA: capabilities, functionings, conversion factors and agency.

3.4.1.1 Capabilities

Capabilities are "alternative combinations of things a person is able to do or be – the various 'functionings' he or she can achieve" (Sen 1993, 30). It refers to the opportunity or freedom to choose (Nussbaum 2011). Capability can also be understood as the freedom to achieve various lifestyles (Sen 1999, 75). These various lifestyles emanate from the freedom to achieve what an individual considers valuable (Walker and Unterhalter 2007). Nussbaum (2011) indicates that capabilities answer the question, "What is this person able to do and to be?" For example, an individual may have the

freedom or opportunity to travel, participating in one's desired cultural or religion, and the opportunity to be educated or to have access to health care.

My study examines the different capabilities developed and enhanced through the BA ICH at UNZA. These are opportunities accrued to students, graduates, and lecturers because they are on the BA ICH. In aligning with the CA, I adopt the concept of cultural capability as the lens through which safeguarding is undertaken. Wilson et al. (2017, 5) define cultural capability as the "substantive social freedom to co-create versions of culture". Mkwananzi et al. (2023, 588) describe cultural capability as the "freedoms to give form to our experiences and co-create different and multiple versions of culture". Another definition is by Guarnaccia (2015, 30), who defines cultural capability as the "ability for an individual to contribute to the process of producing, consuming and remembrance of culture .... Cultural capability includes the individual's ability to make decisions and contribute towards the overarching discourses, narratives and memories of a given society." These three descriptions of cultural capability align with the broader conception of substantive human freedoms, which are "in the form of individual capabilities to do things which a person has reason to value" (Sen 1999, 56). In this study, I conceptualise cultural capability as the freedom to participate in practising and safeguarding ICH. Cultural capability will be discussed and contextualised in more detail in Chapter 9.

3.4.1.2 Functionings

While capability refers to freedoms or opportunities to select (Nussbaum 2011), functionings are what people effectively manage to do or be in leading a life due to the freedoms or opportunities they have (Robeyns 2005; Sen 1993). While capability is about what the individual can achieve (opportunity) and what is possible for them, functionings refer to the actual achievement of the individual. In other words, capability is about potential, while functionings refer to outcome (Walker and Unterhalter 2007). Nussbaum (2011, 25) rightly shows that functioning is the other side of capability – "beings and doings that are the outgrowths or realisation of capabilities".

Examples of functionings include being well-nourished, enjoying good health, being educated, and travelling. Functionings associated with cultural capability include taking

part in cultural activities, expressing oneself in one's own language, travelling to different parts of the country to attend traditional ceremonies, starting up one's own organisation for promotion of ICH in the community, being part of a community of ICH experts in Zambia, graduating from the BA ICH as an ICH expert, being a lecturer on the BA ICH and representing Zambia at international events that convene experts on topics bordering on ICH.

Functionings and capabilities are the core concepts in the CA. Sen (1999, 75) indicates that "the evaluative focus of this 'capability approach' can be either on the *realised functionings* (what a person is actually able to do) or on the *capability set* of alternatives she has (her real opportunities)." These functionings and capabilities constitute what makes life valuable (Robeyns 2005; 2017). Therefore, the two concepts are key for this study.

3.4.1.3 Conversion factors

Various factors determine how a person can transform a resource into a functioning (Sen 1993). Therefore, beyond looking at opportunities and achieved capabilities (functionings), there is need to look at factors that determine which capabilities (freedoms) an individual can realise as functionings (Hart 2018). These are called conversion factors. They include personal, social, and environmental factors. Robeyns (2017, 46) describes conversion factors follows:

1. ***Personal conversion factors****: Internal to the person and include things such as physical condition, sex, reading skills, or intelligence.*
2. ***Social conversion factors****: Stem from the society in which one lives. They include public policies, social norms, practices that unfairly discriminate, societal hierarchies, or power relations related to class, gender, race, or caste.*
3. ***Environmental conversion factors****: Related to the physical or built environment in which a person lives. Examples include climate, pollution, the likelihood of earthquakes, the stability of buildings, and the means of transportation and communication.*

Although individuals may have the same capabilities (opportunities), conversion factors influence the exercise of capabilities (Hart 2014). Individuals can have similar capabilities but not the same outcomes or functionings. Therefore, evaluating well-being

should not only focus on capabilities, but also on assessing the circumstances that affect the process of turning capabilities into functionings.

Beyond providing a conceptual framework for evaluating people's opportunities, the CA can help scrutinise the context in which economic production and social interactions occur. It is necessary to check whether the circumstances in which people choose their opportunity sets are enabling and just (Robeyns 2005). In this study, I endeavour to interrogate the circumstances of the students, graduates, and lecturers. Understanding where they are coming from and why they chose the BA ICH programme might be of interest in understanding conversion factors. Aspects such as teaching methods, curriculum, qualifications before enrolling on the BA ICH, and qualifications and specialisations of teaching staff might also help transform capabilities into functionings.

3.4.1.4 Agency

Another key area that my study focuses on is agency. According to Sen (1987, 59), agency "takes a wider view of the person, including valuing the various things he or she would want to happen, and the ability to form such objectives and to have them realised". Without people having the power to act as they wish, in line with what they value, they would not be able to live fulfilled lives. Individuals must have agency in order to pursue the kind of life they have reason to value. Sen (1999) note that the term *agency* does not refer to someone being a go-between, but rather, it is when someone acts and brings about change, and their achievement can be judged based on their values and objectives. For individuals to achieve valuable outcomes (functionings), they should be able to act by themselves and exercise their choices. Therefore, rather than being instructed how to think and act, agency implies that each individual is a "dignified and responsible human being who shapes her or his own life in the light of goals that matter" (Walker and Unterhalter 2007, 5).

The concept of agency aligns with the central goal of human development, which is that people should be agents of their own lives and communities (Alkire and Deneulin 2009). Agency is also key to cultural issues. The Human Development Report (UNDP 2004,13) reiterated this understanding of freedom to choose and exercise agency concerning

one's cultural affiliation, which also addressed the issue of cultural liberty by indicating that:

> *... denial of cultural liberty can generate significant deprivations, impoverishing human lives and excluding people from the cultural connections they have reason to seek. So the human development perspective can be extended to accommodate the importance of cultural liberty.*

The 2004 Human Development Report further indicated that "cultural liberty is an important aspect of human freedom, central to the capability of people to live as they would like and to have the opportunity to choose from the options they have—or can have" (UNDP 2004, 13). When people learn about their ICH, they have more opportunities to choose what they value and want to affiliate with. People then move from being spectators of their cultural life and creativity to actual participants in co-creating their heritage. This move aligns with the argument that people must be active participants in development rather than passive spectators (Walker and Unterhalter 2007).

While agency applies to the individual, it also applies to individuals working with others as collectives. It is about what one can do as a member of a group, collective or political community (Alkire and Deneulin 2009). Therefore, freedom is incomplete without the ability of the individual or collective to act upon what is valued. Besides, though the CA focuses on the individual, the individual is usually part of a collective, and some freedoms may only be enjoyed when one is part of a collective. At times, collective agency might enhance individual agency (Deneulin 2006; 2008), for example, in the case of the BA ICH, a collective of individuals applied for funding on behalf of UNZA. They exercised their agency for safeguarding ICH. Individuals as part of that collective, including students and graduates of the BA ICH, may have their agency enhanced as a result of the collective agency exercised at the institutional level.

In a way, agency is a capability and possible functioning (Claassen 2018, 51). The opportunity to exercise agency is a capability, and exercising agency is a functioning. In the case of this study, accessing higher education may enable students to have the opportunity to make choices based on their own objectives. For example, setting up an organisation to promote ICH shows the exercise of one's agency. This study considers

the extent to which students, graduates, and lecturers develop agency individually or collectively by being part of the BA ICH. In the case of UNZA, the case for this study, the university can also be considered as an agent of ICH safeguarding by initiating the BA ICH. Therefore, it suggests that agency can also be at the institutional level. Students, graduates, and lecturers of the BA ICH can also work in groups or individually to start initiatives to safeguard ICH.

I also investigated what students, graduates, and lecturers do with the knowledge they acquired from the programme, and whether they work individually or collectively to engage in safeguarding activities in their communities. I looked at whether students or lecturers have initiatives to safeguard ICH and if they attributed their agency to their experience on the BA ICH. The experiences students have within and outside the classroom may or may not create opportunities for students to develop agency for ICH safeguarding and for the students to pursue the kind of lives that they value. The kind of courses, teaching methods, and whether students develop autonomy as they interact with each other, the lecturers, and others in the cultural heritage space may influence the students' agency and freedom (Wood and Deprez 2012).

3.4.2 The Capability approach and higher education

Discussing international education, DeJaeghere and Walker (2021) posit that the CA is about the freedom to make choices about being educated and the options enabled through education. My study's focus on the BA ICH, a university degree programme at UNZA, necessitates discussing the CA in the context of higher education. Since education has the potential to transform people's existing capacities into developed capabilities (Nussbaum 2011), it is relevant to understand how the BA ICH may develop or enhance the capabilities of students, graduates, and lecturers.

Speaking about the CA and education, Hart (2018, 637) suggests that the approach allows us to start looking at the following:

> *The freedom an individual has to participate in education, the freedoms enjoyed within the educational process itself and the freedoms enjoyed as an outcome of the education an individual accomplishes, in terms of experience and verification of some of that experience (an individual is likely to learn much more than*

> *qualifications will reflect). From a capability perspective, our attention is also drawn from the future potential for new capabilities and functionings to emerge.*

Although Hart (2018) did not explicitly refer to higher education, the freedoms she referred to are applicable to higher education and its ability to help individuals develop new capabilities and functionings. Therefore, my study highlights these aspects in my application of the CA.

Generally, in Zambia, higher education prioritises human resource development to promote economic growth and the employability of students. For example, Zambia's Eighth National Development Plan (2022–2026) points towards increased access to higher education and aligns more with the study areas of Science, Technology and Mathematics (GRZ 2022). In contrast, from a CA perspective, as indicated earlier, education is not only a way to address the human capital needs of society but also the development needs and aspirations of individuals (Rajapakse 2016). Additionally, while education helps to expand capabilities and help individuals reach their valued functionings, education is a capability in itself (Terzi 2007; Walker 2006b).

The capability to participate in (higher) education leads to the functioning of being educated, which then plays an essential role in developing other capabilities (Wilson-Strydom 2015). According to Deprez and Butler (2007, 215), higher education helps individuals overcome disadvantages, take control of their lives, and "maintains and transmits culture, values, and norms from one generation to another". In this sense, education not only meets human capital needs but also touches on aspects individuals have reason to value (Terzi 2007). Based on this assumption, ICH, as a manifestation of culture, can also benefit from the role of higher education to maintain and transmit culture because ICH safeguarding is also about transmitting ICH from generation to generation. In this study, I assert that being trained through the BA ICH exposes students to new knowledge about safeguarding, but also exposes those already in the industry to new opportunities, such as getting a higher-paying job or running national-level programmes concerning safeguarding, thereby participating in and influencing the process of safeguarding ICH. In this way, the capability for higher education, through the BA ICH, is a capability in itself and leads to the development or enhancement of other capabilities and cultural capability specifically.

The BA ICH programme also has the potential to expose students to new ways of safeguarding and presenting ICH such as digital archiving and better knowledge of how to work with communities. Higher education is central to expanding people's freedoms and well-being because the functionings and capabilities realised through education matter to the individual and the societies in which those individuals live (Walker 2021). Without the opportunity to access education, human beings tend to have constrained agency and freedom (Wood and Deprez 2012). Therefore, education, at any level and form, is important for human flourishing by expanding people's freedoms and agency and investing in the public good.

In addition to looking at higher education from a functionings perspective, like acts of educating and being educated, education can also be a conversion factor where it "acts as a conversion factor to enhance/diminish existing capabilities and to encourage the development of new ones" (Hart 2018, 623). This study interrogates factors that allow or inhibit students' acquisition of both cultural capability and agency for safeguarding ICH. While (formal) education is important for human flourishing, it can also diminish capabilities (Vaughan and Walker 2012). This predicament of (higher) education is particularly important to highlight because the formal system of higher education in Zambia, like many other former colonised countries, sidelines Indigenous Knowledge systems and ICH. When students enter university from a background where they value their ICH practices, they may be influenced to abandon such practices as there is little emphasis on combining different ways of knowing. On the other hand, HEIs can deliberately foster an appreciation of ICH and, more broadly, cultural heritage through programmes such as the BA ICH to enhance cultural capability.

Since the introduction of the BA ICH at UNZA aimed at building capability for ICH safeguarding in Zambia, it implies the BA ICH can be evaluated based on its impact on the experience of students and, ultimately, the impact its graduates have on society. Additionally, a degree programme like the BA ICH indicates a move towards being sensitive to context, specifically the cultural context in which the education is being offered. Although the BA ICH has only been running since 2019, the experiences and reflections of students, graduates, lecturers and other stakeholders such as cultural

experts and community representatives can inform how the programme may inform the understanding of cultural capability in higher education settings.

3.4.3 Limitations of the capability approach

Robeyns (2017) highlights two main arguments labelled against the CA, which I find are connected to cultural heritage and speak to this study. First, critics argue that the approach is too individualistic. Second, the consequence of the first is that the framework does not pay enough attention to groups. For example, Stewart (2005) asserts that the CA pays little attention to how collectives affect the freedoms of individuals. Additionally, Dean (2009) argues that the CA promotes liberal individualistic approaches by focusing on individual capabilities, which might inhibit the capabilities of others.

However, while it is true that the CA focuses on individuals, it is also true that it is concerned with people's opportunities to improve the quality of their lives in groups. Robeyns (2005, 2017) also argues that although the CA focuses on the individual, it promotes ethical individualism, which does not diminish the collective. Furthermore, Drèze and Sen (2002) argue that the CA is a people-centred approach that puts human agency at the centre stage. Being a people-centred approach implies a focus on both groups and individuals, making the CA relevant for this study.

Additionally, several scholars have applied the CA to studies focusing on cultural heritage and groups (See Beardslee 2014; Mkwananzi et al. 2023; Soliman et al. 2022; and Wilson et al. 2017). My study extends the application of the approach to safeguarding ICH in higher education contexts.

3.5 Conclusion

This chapter introduced and discussed the CA, the theoretical framework used in this study. Before introducing the CA, two other theories were discussed: the human capital theory and the cultural capital theory. The chapter then discussed the CA and justified its use based on its flexibility, broad nature, and focus on individual freedoms and agency. Thereafter, I indicated the key constructs of the CA applied in the study, namely capabilities, functionings, conversion and agency factors. Limitations of the CA were

then briefly highlighted before concluding the chapter with a discussion of the CA and higher education.

The next chapter discusses the research methodology applied in my study.

Chapter 4
Research methodology

4.1 Introduction

This chapter describes the research design and approach used to address the research questions of the study. I also give a detailed description of the data collection methods and data analysis process. As indicated in Chapter 1, my study explored stakeholder views, experiences, and perspectives on the contribution of higher education, specifically the Bachelor of Arts in Intangible Cultural Heritage (BA ICH) at UNZA, to safeguarding intangible cultural heritage (ICH) in Zambia. This aim was achieved by answering the following research questions:

1. In what ways does the BA ICH at UNZA contribute to understanding and safeguarding of ICH in communities?
2. What capabilities does the BA ICH at UNZA develop and enhance among students, graduates, and lecturers?
3. How does the BA ICH enable students (and other participants) to develop agency for ICH safeguarding?
4. How can the findings of this study contribute to the theoretical understanding of cultural capabilities, human development, and higher education in the Zambian context and more widely?

The chapter begins with a discussion of the research paradigm and approach adopted in the study, followed by a discussion of the research design. Thereafter, I present the case of the BA ICH programme at UNZA, followed by a description of the study participants. I then highlight the data collection methods used in the study, followed by the data analysis process. This is followed by an account of the study's ethical considerations, trustworthiness, challenges, and positionality.

4.2 Research paradigm and approach

The concept of research paradigms has no fixed definition. For Guba (1990), the absence of a fixed definition of research paradigm is intellectually helpful because it allows for reshaping the concept as its understanding evolves. Despite the absence of a fixed definition, there are several definitions associated with the concept. One definition is that a research paradigm is a "comprehensive belief system, worldview, or framework that guides research and practice in the field" (Willis 2007, 8). Guba (1990, 17) describes a research paradigm as "a set of beliefs that guide action … taken in connection with the disciplined inquiry." Based on these two definitions, all researchers have a paradigm or worldview that influences their research process. Determining a researcher's research paradigm can be done by looking at their assumptions, propositions, thinking, and approach to research (Bakkabulindi 2015).

Although there are many different assumptions about research paradigms, there are four main paradigms: positivism, post-positivism, critical theory, and constructivism or interpretivism (Guba 1990). My study aligns with the interpretivism paradigm, which "assumes that reality is socially constructed … there is no single, observable reality. Rather, there are multiple realities or interpretations of a single event" (Merriam and Tisdell 2015, 9). Interpretivism aligns with my study because it focuses on people's experiences, which are subjective and are socially constructed (Willis 2007). My alignment with interpretivism is because I focused on understanding the views, reflections, and experiences of BA ICH students, graduates, lecturers, cultural experts and community representatives. By engaging with these groups, I aimed to gain insights into how the different groups view and interpret ICH and how the BA ICH can contribute to safeguarding ICH in Zambia. For the students, graduates and lecturers, I was interested in getting their experiences of being directly part of the BA ICH programme, including perceived opportunities accrued to them individually or collectively because of being part of the BA ICH.

Research paradigms are important to consider because they encompass the researcher's epistemological, ontological, and methodological premises, which guide the research process (Denzin and Lincoln 2005). Guba (1990) shares views about

interpretivism as it relates to ontology, epistemology, and methodology, which I consider in my study. Regarding the nature of knowledge (ontology), interpretivists suggest that multiple realities exist. For epistemology, the nature of the relation between the known and the knowable, interpretivists take a subjectivist position. In this study, I was interested in each participant's views and experiences of the ICH programme at UNZA.

Regarding methodology, which refers to how the inquirer should go about finding out knowledge, the goal is to find strategies that identify a variety of existing constructions. These constructions would then be brought into a coherent story (Guba 1990). Interpretivism, as a research paradigm, is important in this study because it is the philosophical underpinning that informed my choices about the questions to address and methodology to use (Bakkabulindi 2015). This chapter provides and engages with these strategies.

Based on the interpretive research paradigm, this study employed a qualitative research approach, which takes an interpretive and naturalistic approach to study things in their natural settings and attempts to interpret phenomena based on the meanings people bring to them (Denzin and Lincoln 2005). The qualitative research approach focuses on "understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences" (Merriam and Tisdell 2015, 6). The qualitative approach is suitable for this study because my aim was to understand the BA ICH and the role of higher education in safeguarding ICH from the perspectives of those directly involved. Through interaction with the students, graduates, lecturers, cultural experts and community representatives, I wanted to discover the opportunities that the BA ICH may have created for them and how they see such a programme contributing to their agency and safeguarding of ICH.

4.3 Case study research design

Bassey (1999) posits that the question of what a case study is "is a good example of a question easy to ask but difficult to answer". Despite its widespread recognition among researchers, defining case study research lacks consensus. For Hancock and Algozzine (2006), case study is a qualitative research approach in which a single unit or system bounded by space and time is used to provide intensive analyses and descriptions.

Merriam (1988, 9) defines case study research as “an examination of a specific phenomenon such as [a] program, an event, a person, process, an institution, or social group”. At the core of case study research is having multiple sources of evidence that converge on the same set of issues and use them to make conclusions with the goal of investigating the case and providing an in-depth account within a real-world context (Yin 2014).

The provided definitions and descriptions (Hancock and Algozzine 2006; Merriam 1988; Yin 2014; 1993) speak, in different ways, to the case of the BA ICH at UNZA. This study investigated a particular study programme, the BA ICH, at a specific institution, UNZA. The specific phenomenon explored was the undergraduate degree, BA ICH at UNZA. I investigated the different aspects of the programme such as the courses taught, the style of teaching, as well as the interaction of students with the community and ICH practitioners and how all that relates to safeguarding ICH. The goal was to get multiple sources of evidence for a single unit, provide an in-depth account and make conclusions based on the multiple sources of evidence.

In terms of units of analysis, studies can either have single or multiple units of analysis. This study was a single case of the BA ICH as the unit of analysis. The intention was to have an in-depth understanding of the ICH undergraduate degree programme in a real-world context, as Yin (2014) suggested. The design of the programme, the curriculum and pedagogy were investigated, as well as the experiences of lecturers, graduates and students, and also the views of other stakeholders, including cultural heritage experts and ICH practitioners (community representatives)

4.4 Case and participant selection

The University of Zambia (UNZA) was purposively selected for this study because it is the university that initiated and runs the BA ICH. The BA ICH at UNZA is the first and only such degree in the country and the region with a special focus on ICH (Chiweshe et al. 2018; Munyima et al. 2020). As indicated in Chapter 1, UNZA initiated the BA ICH with support from UNESCO to support Zambia in strengthening its capacity to safeguard and manage ICH (Munyima et al. 2020). Research participants were also selected purposively. According to Merriam (1988, 48), “purposive sampling is based on the assumption that

one wants to discover, understand, and gain insight; therefore, one needs to select a sample from which one can learn the most". In this study, I envisaged learning the most about content, structure, and experiences of studying and teaching ICH at UNZA from the students, graduates, and lecturers directly involved with the BA ICH.

Besides the students, graduates, and lecturers, I also targeted other stakeholders in ICH safeguarding in Zambia. These stakeholders were leaders and representatives of organisations operating in the cultural heritage space in Zambia. These organisations included the Zambia National Commission for UNESCO, the NHCC, the Ministry of Tourism and the Lusaka National Museum. To include community views, representatives from the Kabwata Cultural Village in Lusaka were also interviewed. The Kabwata Cultural Village was opened in 1974 as a place where different ethnic groups from the different provinces of Zambia can have their cultural heritage expressed and display traditional craftsmanship products (Phiri 2017).[11] The study had a total of 28 participants, which is above the suggested minimum of 15 participants for single case studies (Marshall et al. 2013). The following subsections outline the participants in each category.

4.4.1 Students

Students were participants in the study because they were the main target of the BA ICH. Five students who had taken at least one course on the BA ICH programme participated. To have access to the students, a letter was written to the Head of Department for Historical and Archaeological Studies at UNZA, requesting that the department inform students of the research and reach out to me if they were interested in taking part in the study. With only three students registered on the BA ICH programme at the time of data collection[12], it was easier to incorporate students in the study. The other two students interviewed were not BA ICH registered but had taken at least one course on the BA ICH and were suggested by the three students interviewed. Therefore, I used both purposive and snowball sampling to identify students to participate in the study.

Out of the five students interviewed, two were ICH majors and one of them had it as their minor. The fourth student had taken first- and second-year courses. The fifth student only

[11] The crafts displayed at the Kabwata Cultural Village are for sale.
[12] Data collection was in 2024.

took one course. Since the fifth student had taken only one course, which was an academic writing course, my interview with her was much shorter. She had little to say about the programme or the other courses on safeguarding ICH. However, knowing that she unintentionally took an ICH course was important for me to understand that some students took BA ICH unintentionally.

Participation in the study was voluntary, and students were asked to sign a consent form before participating. Following the interviews, the two fourth-year and two third-year students were incorporated into the photovoice project, which I explain in more detail in the methods section. Table 4.1 shows details of the student participants.

Table 4.1 Student participants

Participant	Pseudonym	Programme	Study year	Association with the BA ICH
Student 1	Sinai	Bachelor of Arts in Intangible Cultural Heritage	Four	Intangible Cultural Heritage major
Student 2	Gile	Bachelor of Arts	Four	Intangible Cultural Heritage minor
Student 3	Chandiwila	Bachelor of Arts in Intangible Cultural Heritage	Three	Intangible Cultural Heritage major
Student 4	Suleni	Bachelor of Arts	Three	Took first- and second-year courses
Student 5	Beatrice	Bachelor of Arts	Two	Took one first-year course

4.4.2 Graduates

Eight BA ICH graduates were interviewed. The graduates were key informants because they were once students of the BA ICH programme. Additionally, six of the graduates interviewed were working with communities in different capacities. Most of the graduates worked as district cultural officers (DCOs) under the Ministry of Tourism, working directly with the communities. They shared their experiences of studying ICH and working in the field, directly with communities. The graduates spoke in their personal capacity and not on behalf of their employers. Informed consent was obtained prior to the interviews. Because the graduates were in different towns from me, only one of them

had a face-to-face interview with me. Of the remaining seven, six were interviewed via phone, while one graduate was interviewed via Zoom. One of the lecturers informed the graduates about the study through their alumni WhatsApp group. The lecturer shared my contact details with the graduates who were interested in participating in the study. Table 4.2 shows a summary of the graduate participants.

Table 4.2 Graduate participants

Participant	Pseudonym	Current occupation	Other qualifications
Graduate 1	Abuty	District cultural officer	Bachelor of Arts, Master of Arts
Graduate 2	Mwelwa	Runs own cultural organisation	Bachelor of Arts
Graduate 3	Rosemary	Independent researcher	Bachelor of Arts, Master of Arts
Graduate 4	Kaseba	District cultural officer	Bachelor of Arts
Graduate 5	Chipo	District cultural officer	Bachelor of Arts
Graduate 6	Tikwiza	District cultural officer	Bachelor of Arts
Graduate 7	Tawona	District cultural officer	Bachelor of Arts
Graduate 8	Ipalo	Museum worker	Diploma, Bachelor of Arts

4.4.3 Lecturers

Eight lecturers, who had taught at least one course on the BA ICH, were interviewed. These lecturers were interviewed because they were teaching staff and had experience with what and how ICH is taught. An exception was the addition of a lecturer in the Biological Sciences Department at UNZA. He was interviewed because he was teaching on Indigenous plants, which had connections with ICH and agriculture. It was also important to add him to the list of interviewees to get perspectives from the School of Natural Sciences, and not just the Humanities and Social Sciences. Four of those interviewed were part of the group that designed the curriculum and course manual for the BA ICH programme.

There was also another exception whom I interviewed in his capacity as a leader in the department. Besides teaching on the BA ICH, this lecturer also discussed management aspects such as coordinating courses, staffing, and meeting the programme's objectives. The lecturers were invited for the interview through the Head of Department.

They consented to being interviewed as required by ethics procedures. Table 4.3 shows information about the lecturers interviewed.

Table 4.3 Lecturer participants

Participant	Pseudonym	Main department
Lecturer 1	Chibuye	Arts, Language and Literary Studies
Lecturer 2	Tachinvya	Arts, Language and Literary Studies
Lecturer 3	Mwanje	Biological Sciences
Lecturer 4	Alumanya	Cultural and Religious Studies
Lecturer 5	Tapelo	Historical and Archaeological Studies
Lecturer 6	Bise	Institute of Economic and Social Research
Lecturer 7	Chibale	Institute of Economic and Social Research
Lecturer 8	Lusekelo	Historical and Archaeological Studies

4.4.4 Stakeholders from outside the University of Zambia

Besides the students, graduates, and lecturers who were direct participants in the BA ICH, I interviewed four leaders of cultural heritage organisations and three community representatives who were also ICH practitioners. The organisations for the non-UNZA stakeholders are outlined in this section.

4.4.4.1 National Heritage Conservation Commission

The NHCC was represented by a conservation officer from the East Central Regional Offices in Lusaka, Zambia. NHCC is the main institution managing cultural heritage in Zambia. Previously known as the Commission for the Preservation of Natural and Historical Monuments, its mandate is to conserve ancient, cultural, and natural heritage, relics, and other objects of aesthetic, historical, prehistoric, archaeological, or scientific interest (Njobvu et al. 2013). Being the primary institution in conserving cultural heritage in the country, I saw it fit to interview someone from the NHCC about the BA ICH. The NHCC was part of the committee that chose scholarship recipients of the first cohort of the BA ICH. Additionally, the institution had a graduate of the BA ICH as a member of staff.

4.4.4.2 Ministry of Tourism

The Ministry of Tourism was included because all ICH safeguarding-related work in the country largely falls under this Ministry. The Ministry is mandated to spearhead the safeguarding, promotion and preservation of cultural heritage as well as the coordination of ICH. The ministry also prepares the National Periodic ICH Report under the 2003 ICH Convention for submission to UNESCO every four years. I interviewed the Chief Culture Officer (Folklore) under the Department of Culture and Traditional Affairs. As previously indicated, most graduates of the BA ICH were working for this ministry as DCOs. Additionally, two BA ICH students were undertaking their internships at this ministry at the time of data collection. The Ministry of Tourism is tasked with ensuring that ICH in the country is safeguarded by working with practising communities.

4.4.4.3 Lusaka National Museum

I targeted the Lusaka National Museum because it is one of the National museums in Zambia and because of its proximity to where I was undertaking the research in Zambia. A representative of the museum director, a Museum Curator, was interviewed. The Lusaka National Museum had two BA ICH graduates as employees. I interviewed one of the graduates (Ipalo). Therefore, it was a good choice to get views from the leadership of the museum on how their employees were faring in terms of their skills and knowledge before and after receiving training through the BA ICH at UNZA.

4.4.4.4 Zambia National Commission for UNESCO

The Zambia National Commission for UNESCO is the link between UNESCO as an institution and the Government of Zambia. I interviewed the senior programmes officer in charge of culture. Although not directly involved in the monitoring of the BA ICH, the commission monitors, among other programmes, all ICH activities in Zambia in line with the provisions of the 2003 ICH Convention. The commission was also running training workshops on ICH and its safeguarding before the introduction of the degree in ICH at UNZA. Therefore, it was important for me to engage the commission in order to get more detailed information about safeguarding ICH in Zambia.

4.4.4.5 Kabwata Cultural Village

To include perspectives of community members, I interviewed three[13] members of the Kabwata Cultural Village in Lusaka. The interviews at the village aimed to learn more about the work of the practitioners and their thoughts about UNZA teaching ICH. The students who participated in the photovoice aspect of this study suggested that we visit the village. Following our visit to the village, I engaged the leadership and requested permission to undertake interviews on an agreed day. Consent was given to carry out the interviews with the three members of the village who volunteered. Table 4.4 shows a summary of cultural experts and ICH practitioners.

Table 4.4 Cultural experts and community representatives

Participant	Pseudonym	Organisation	Position
Cultural expert 1	Ndumba	Lusaka National Museum	Curator (Keeper of History)
Cultural expert 2	Kukaya	National Commission for UNESCO	Senior Programmes Officer – Culture
Cultural expert 3	Hangwende	Ministry of Tourism	Chief Cultural Officer
Cultural expert 4	Chizenge	National Heritage Conservation Commission	Conservation Officer
Community representative 1	Situmbeko	Kabwata Cultural Village	Secretary General/ Practitioner
Community representative 2	Mwanachingwala	Kabwata Cultural Village	Former Chairperson/ Practitioner
Community representative 3	Kadanda	Kabwata Cultural Village	Practitioner

4.4.5 Summary of participants

A total of 28 participants took part in this study. As alluded to earlier, 28 is above the suggested minimum of fifteen (15) participants for single case studies (Marshall et al. 2013). Table 4.5 gives a breakdown of the participants.

[13] The Secretary General of the village, a former chairperson of the village, and one ordinary member of the village.

Table 4.5 Summary of all participants

Category	Participants	Data collection
University participants	• Lecturers – 8 • Students – 5 • Graduates – 8. • Total: 21	• 28 semi-structured interviews. • 1 photovoice project (four students, four meetings)
Non-university participants	• Organisations – 4 • Community representatives/ICH practitioners – 3 • Total: 7	
Overall TOTAL	**28**	**32 data collection sessions**

4.5 Research methods

Research methods go beyond merely being tools used to gather data and help us understand how things are. They are informed by ontological and epistemological positions (Cohen et al. 2007). Based on the interpretive paradigm and qualitative approach that guided this study, the data collection methods were semi-structured interviews, document analysis, and photovoice. The next section provides details of the methods used to collect data, starting with interviews.

4.5.1 Interviews

Saldana (2011, 32) notes that interviews are an "effective way of soliciting and documenting, in their own words, an individual's or group's perspectives, feelings, opinions, values, attitudes, and beliefs about their personal experiences and social world, in addition to factual information about their lives". I used semi-structured interviews, which allowed me to collect extensive data and have a deeper understanding of participants' experiences. Where necessary, I was able to probe and ask questions depending on the answers given by the interviewees, allowing more interaction with participants. As noted by Winwood (2019), semi-structured interviews "provide the opportunity for more interaction and discussion between the interviewer and interviewee than is the case with structured interviews or questions". Semi-structured interviews also help to develop rapport between the interviewer and the interviewee, which creates an atmosphere where the interviewee feels welcome and free to express themselves

(Winwood 2019). For this study, creating rapport with the interviewees required ensuring the interviewees had a say on when and where the interview was to be held. I also had to communicate in advance that participating in the research was voluntary so that they would not feel forced into participating.

Since qualitative research is about learning from the experiences of participants through their stories, interviews can be very helpful in telling people's stories. As Willis (2007) highlights, "much of qualitative research involves forming questions and asking them. The result is powerful stories that both inform and inspire." Interviews were, therefore, relevant for this study because they allowed me to talk to students, graduates, lecturers, and other stakeholders in ICH safeguarding on a one-on-one basis and have in-depth understanding of their experiences and views.

Since the aim of this study was to explore stakeholder views, experiences, and perspectives concerning the BA ICH and how it can contribute to safeguarding ICH, I had to understand the programme from those who have experienced it and those who are still experiencing it. As advanced by Kvale and Brinkmann (2009, 1): "The qualitative research interview attempts to understand the world from the subjects' point of view, to unfold the meaning of their experiences, to uncover their lived world prior to scientific explanations."

From the 28 interviews conducted, 25 interviews were in English, and three with community members who were ICH practitioners at the Kabwata Cultural Village were done in a combination of English, Nyanja and Tonga. Since I am fluent in English, Nyanja and Tonga, I did my own translation during the interview and transcribing process.

In terms of duration of the interviews, the interviews with students, graduates, lecturers, and leaders of organisations were an average of one hour. An exception was with Student 5 (Beaty). Beaty had only taken one course on the BA ICH, a writing course. Consequently, we did not have much to discuss on ICH and the BA ICH programme. However, the interview with Beaty still provided some insights about how students found themselves taking some courses from the BA ICH programme.

The interviews with the members of the Kabwata Cultural Village were also shorter and averaged 25 minutes. Unlike the interviews with students, graduates, lecturers, and

cultural experts, I mainly focused on their traditional craftsmanship at the Kabwata Cultural Village, their views on UNZA running the BA ICH, and the perceived opportunities the BA ICH would bring for their work. Therefore, the interviews with the three practitioners were less structured. With permission from all the participants, I recorded the interviews with an audio recorder.

4.5.2 Document analysis

Document analysis uses written text as its data source (O'Connor 2019). I looked at documents with information related to the BA ICH at UNZA. Unlike interviews, which are limited to participants who are available and willing to cooperate, documents are a "ready-made source of data easily accessible to the imaginative and resourceful investigator" (Merriam 1988). Document analysis provided information to help contextualise the data collected from the interviews and helped in defining the questions I asked participants (Okoko et al. 2023). Documents like the BA ICH Course Manual helped define the questions I asked in the interviews and in looking for phenomena to observe during data collection.

Before going out for field work, I planned to analyse physical documents available from 2017,[14] including the curriculum, letters of correspondence, course content, and evaluation. Since the BA ICH programme was relatively new, I was under the impression that I would find physical copies of such documents at UNZA. However, during the data collection phase, I could not access any correspondence documents between UNZA and UNESCO. I also could not get detailed teaching materials except for the course manual. I accessed two physical documents: the course manual for the ICH programme and minutes of the National ICH Committee Meeting held in January 2019. I also accessed electronic documents, which included the "*2020–2024 Periodic Report on the 2003 ICH Convention on Safeguarding ICH"*, the *BA ICH "Project Proposal to the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage"*, 2017, and the Final Narrative Report about the BA ICH programme submitted to the UNESCO ICH Fund on 18 January 2022. Table 4.6 shows the documents consulted.

[14] I settled for documents that go back a year before the programme started, that is 2017, to also look at correspondence and materials prepared before the programme officially started in 2019.

Table 4.6 BA ICH and ICH-related documents analysed

Document	Relevant information
1. BA ICH Project Proposal to the *"Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage",* 2017	• Information regarding the application in 2017, e.g.: o Context for applying for UNESCO funding o Objectives and expected results of the BA ICH o Planned implementation strategy
2. National ICH Committee Meeting held in January 2019	• Plans and initial stages of the BA ICH o Orientation workshops for academics o Development of course outlines o Stakeholders workshop o Seeking BA ICH approval from UNZA Senate o Plans for student enrolment
3. BA ICH Programme Manual	• BA ICH course structure • Rationale for starting the BA
4. Final Narrative Report on the BA ICH Project to the UNESCO ICH Fund	• Information about the implementation of the BA ICH between 2018 and 2021 • Details of implementation partners
5. Periodic Report on the 2003 Convention on Safeguarding ICH	• Information on the management of ICH in Zambia between 2017 and 2023

4.5.3 Photovoice

The last method I employed was photovoice. Photovoice is a "process by which people can identify, represent, and enhance their community through a specific photographic technique" (Wang and Burris 1997, 369). Through photovoice, participants have "the opportunity to produce knowledge and represent their perspectives on the strengths and concerns of the community and accompanying reflective writing" (Coghlan and Brydon-Miller 2014, 59). The method has received increased attention from different fields of social sciences research (Tsang 2020). According to Wang and Burris (1997), the originators of photovoice, the method has three main goals: 1. Allow individuals to record and reflect the strengths and concerns of their community; 2. Promote critical dialogue and knowledge on issues important to the community through group discussions of photographs; and 3. Reach policymakers.

Out of the five students interviewed, four participated in photovoice. Participation in the photovoice project was voluntary. After the first interviews with the students, I asked

each one if they would be willing to take part in the second part of the data collection process. Photovoice aimed to encourage critical dialogue about the BA ICH through discussion of the photographs the students took, focusing on their experience on the BA ICH. The students participated freely and captured moments describing their experiences and aspirations. In this way, the study emphasised what the students found important as opposed to what I, as a researcher, thought was important.

To start the photovoice process, I invited the students to a workshop where I introduced the project to them, and we had the opportunity to learn about each other as participants. During the day-long workshop, I shared the study aim and objectives and then discussed photovoice and participatory research methods with the students. Following the photovoice orientation, students worked in groups of two to brainstorm on the stories that they would like to tell. The fourth-year students were in one team, and the third-year students were in another. After working in groups, the students worked individually. The students also discussed basic photo-taking skills and practised with a digital camera and their smartphones. The students had an afternoon of photography practice and discussion of the pictures they took during practice. Table 4.7 shows the workshop programme for the first photovoice meeting with students.

Table 4.7 Workshop programme for Day 1 of the photovoice project

Time	Activity
08:30 – 09:00	Registration
09:00 – 09:30	Introduction to the project + informed consent
09:30 –10:15	River of Life Activity + presentations
10:15 – 11:15	Storyboarding – in groups + presentations
11:15 – 11:30	Break
11:30 –12:30	Individual storyboarding + presentations
12:30 – 13:00	Using photography to tell stories
13:00 – 13:45	Lunch
13:45 – 14:45	Photography practice + viewing pictures
14:45 – 15:45	Planning photo shooting, transferring of pictures, selection and discussion of pictures, dissemination and exhibition
15:45 – 16:00	Reflections
16:00	Logistical issues – transport reimbursement

Before the end of the workshop, the participants agreed on the next steps. The participants agreed they would dedicate time in the following week to take photographs individually. After the first week, the students and I met to visit some local places which the students suggested. The students took pictures at UNZA, the Ministry of Tourism, the Lusaka National Museum and Kabwata Cultural Village.

Following the capturing of photographs, the students and I met a week after to discuss the pictures. Following the discussions, the students made their first attempts at captioning the photos. During this meeting, the students also discussed the dissemination plan for the findings from the photovoice project. The students discussed all the pictures they captured and chose the ones they felt best described their experience on the BA ICH programme.

After selecting the pictures, the students worked individually to continue captioning the pictures they took. The photos, together with the captions, were then compiled and put in one document and shared with the students electronically. Hard copies were also printed and shared with the students. The last engagement with the students was another reflection and captioning day. The students were invited to share their final reflections on the photos and the photovoice process. The goal was to get their views and thoughts about the whole process, get them to think about their captions, and make a final selection of the photographs that best represented their experience on the BA ICH programme. On the final day, the students categorised the photographs as part of the data analysis process of the photographs and captions.

Through photovoice, the students explored and interrogated meanings associated with ICH at UNZA and in their communities, thereby giving insider perspectives relevant for understanding how students view ICH (Sutton-Brown 2014). Photovoice was also meant to allow the participating students to decide what was important and share ideas on what could be changed (Olivier et al. 2009). This method was relevant for this study because it added a unique perspective by introducing a participatory and visual aspect, which allowed the students to craft their own experiences in a less controlled environment. To ensure students were part of the photovoice process, the training also involved activities

encouraging reflections and engagement among themselves as well as myself as the researcher. Aside from being an additional method for collecting data, photovoice added a participatory aspect to the study, allowing students to engage more actively. Students planned the stories they wanted to tell, the photographs to take, where to take them, and how to caption them. The students worked individually and in pairs. Additionally, the use of photovoice provided students with an opportunity to be part of the analysis process by categorising the photographs they took and captioned. By bringing the four BA ICH students together, students showed more interest in the project and shared deeper experiences through images. The use of photovoice aligned with the CA by creating opportunities for students to engage more in the research process, where the students drove the process. Additionally, the visual aspect complemented the interview and document analysis, providing a much deeper description of students' experiences.

Initially, I had planned a one-week workshop (continuing for five days) with the students for the photovoice project. However, as can be seen from the description above, that changed. Because of different student schedules, we had different days to work on different aspects of photovoice. Therefore, the photovoice aspect was conducted across May and June 2024. I met with the students four times between 4 May and 7 June. Table 4.8 shows the photovoice schedule.

Table 4.8: Photovoice schedule 4 May to 7 June 2025

Day 1: 4 May	Day 2: 11 May	Day 3: 18 May	Day 4: 7 June

• Photovoice project workshop with the students (programme in Table 4.7)
• Introduction to photovoice and research project
• Participants agree to take individual photographs before the next meeting
	• Taking photographs as a group
	• Sites were:
	  ○ UNZA
	  ○ Ministry of Tourism
	  ○ Lusaka National Museum
	  ○ Kabwata Cultural Village
		• Transferring of photographs
		• Discussion and selection of photographs
		• Captioning of photographs
		• Reflecting on the experience
		• Photographs printed out. Students continued to caption in their own time
			• Final meeting
			• Concluding photo captioning
			• Student categorisation of photographs
			• Final discussion of pictures
			• Reflecting on the photovoice experience

To promote the involvement of the students in the programme, the detailed schedule was crafted with the students. We planned the schedule together as well as the changes.

My study followed the photovoice process shown in Figure 4.1, which was adapted from Lorenz's (2010) process.

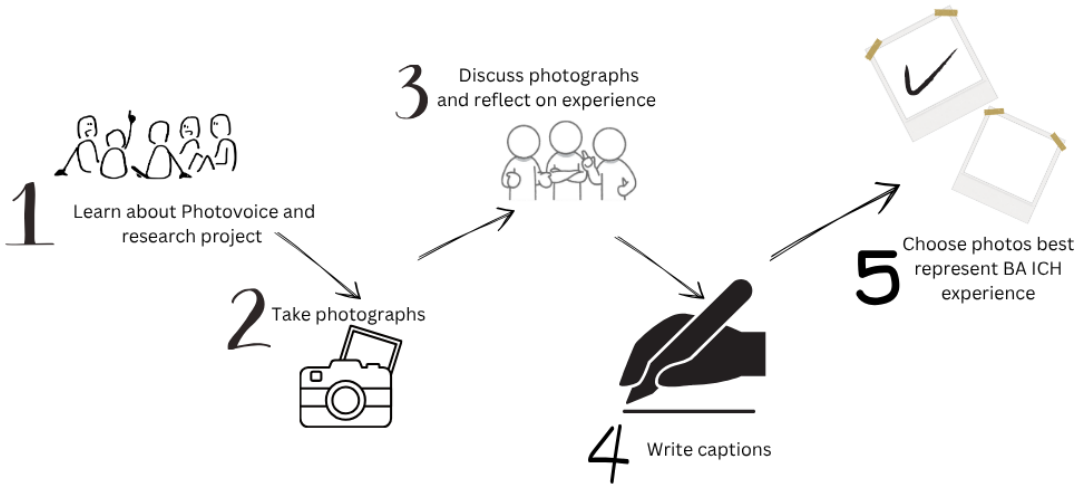


Figure 4.1 Photovoice path followed (Source: Adapted from Laura S. Lorenz)

Based on Lorenz's (2010) photovoice path, the workshop with the students provided the chance for students to learn about photovoice, including how to take photographs. Before taking photographs, the students were shown how the photographing was to be undertaken. The students then took the photographs on different days, followed by a discussion of the photographs and captioning. Although we had initially planned to exhibit some pictures, we did not get to do that because of limited time.

While I collected most of the data from the participants through interviews, the document analysis and photovoice provided important insights. Employing the three methods provided for richer data. For example, using photovoice provided a visual and participatory aspect to the data collection process, which I will discuss further in Chapter 6. Document analysis, on the other hand, allowed me to engage with some data before starting my field work. For example, I was able to view the different BA ICH courses in the course manual prior to the field work. Additionally, access to reports on safeguarding ICH in Zambia and the BA ICH provided key insights for making my conclusions about the BA ICH. By engaging with these three methods and the different groups of participants, I could compare the data and make more informed conclusions about the experiences of the participants in the BA ICH programme.

4.6 Data analysis

Data analysis condenses collected data into meaningful statements (Bassey 1999). I employed thematic analysis, "a method for systematically identifying, organising, and offering insights into patterns of meaning (themes) across a data set" (Braun and Clarke 2012). Before starting the data analysis, I transcribed all the interviews and discussions from the photovoice workshops and meetings. Basic analysis and thinking of initial categories and themes started prior to transcribing. Following the transcribing, I read the transcribed materials and made corrections where necessary. After checking all the transcripts for errors, I uploaded them to ATLAS.ti 2024, a computer-assisted qualitative data analysis software, for coding. I started by reading the transcripts and creating quotations of statements aligning with the research questions. I then moved to coding. Following initial coding, I re-examined the codes and merged some of the codes within ATLAS.ti. Thereafter, I created initial categories. I developed the initial categories into themes. While coding and creating initial categories was done in ATLAS.ti, more detailed categories and themes were identified after exporting the codes and initial categories. Figure 4.2 shows the steps for data analysis based on the thematic analysis process by Braun and Clarke (2012).

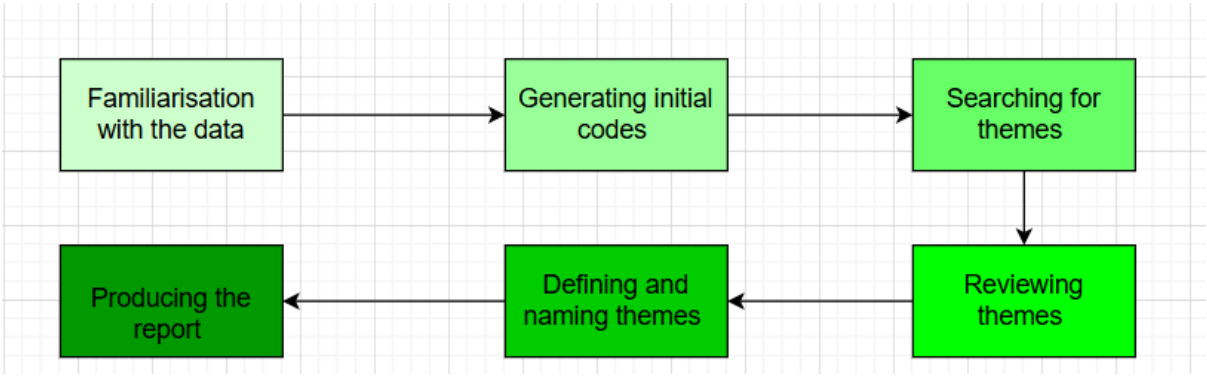


Figure 4.2 Thematic analysis (Adapted from Braun and Clarke 2012)

Because I used photovoice in the study, the data analysis involved a different process from the interviews. I first asked the students to categorise the photographs they took. I then did my own categorisation of the photographs based on the categorisation done by the students. Following my own categorisation and that of the students, I combined the two to develop themes for the pictures. The themes were also aligned with the themes

from the interviews. I based my photovoice analysis process on Tsang's (2020, 140–41) strategy, which includes four stages: "a photograph analysis based on the researcher's interpretation, a photograph analysis based on the participants interpretation, a cross comparison, and theorisation". Through this approach, I was able to take into consideration the interpretation from the students while still linking to the themes developed through the interviews and from the other participants.

4.7 Ethical considerations

The design and process of data collection took into consideration the ethics requirements of the University of the Free State (UFS) regarding working with research participants. It entailed looking carefully at the questions asked, how they were asked, and ensuring that participants were comfortable taking part in the study of their own free will. Before I started collecting, I applied for and obtained ethics clearance from the UFS Ethics Committee. Before obtaining ethical clearance from the UFS, I obtained gatekeepers' approval from UNZA, which allowed me to undertake my research at the Department of Archaeological and Historical Studies at UNZA. I also received written permission from the Ministry of Tourism, NHCC, Lusaka National Museum, and Zambia National Commission for UNESCO. Following my submission of letters from these four organisations and the gatekeeper's letter from UNZA, I was given unconditional ethics approval by UFS.

Participation in the study was voluntary. Informed consent and confidentiality were emphasised throughout the study. The data collected were only used for study purposes, securely stored and accessed by me and my supervisors (Trochim and Donnelly 2006). Throughout the interviews and interactions with the participants, I made sure to maintain a professional tone and an environment where the interviewees felt supported, as suggested by Winwood (2019). I also made it my priority to ensure that the participants did not experience any harm during or after the study. Throughout the research process, the participants were encouraged to ask questions about the research and how the information would be used. The participants were also urged to ask for clarification if there was anything they did not understand.

The photovoice aspect of the study also meant requesting permission to use the photographs the students took and crediting them accordingly. I started by requesting the students to participate in the interviews and photovoice, which comprised the initial part of the research. I later requested permission to use their photographs, including the ones in which the faces of students were shown. The students consented to using the photographs.

While I indicated that there would be no material benefit for participation, the photovoice aspect involved providing lunch during the workshop and snacks and drinks during the other meetings. I also provided transport reimbursement for the participants to attend the meetings. Following the conclusion of the photovoice project, an incentive fee of K300 was given to the four students as a token of appreciation for their time.

4.8 Trustworthiness

Guba and Lincoln (1985) noted that trustworthiness in qualitative research remains controversial because human interactions cannot be repeated in the same manner and with the same results. Therefore, I had to pay particular attention to the methodology to ensure that the data collected, analysed, and the conclusions made could be trusted. Because of the strong human element in the study, both from me and the research participants, which might threaten the credibility of the findings, I opted to use multiple research methods to make conclusions. The use of document analysis, interviews, and photovoice helped to improve credibility by minimising bias and subjectivity. Additionally, the participants consisted of students, graduates, lecturers, and representatives of institutions working in the cultural heritage sector, providing a broad base of participants. Regarding transferability, the study provided thick and comprehensive descriptions of the research process to enhance the chances of applicability in other settings. However, the goal of this study was not replicability but having an in-depth understanding of a particular context and experiences.

4.9 Challenges encountered

Overall, the process went smoothly. I received ethical clearance by 7 February 2024 from the UFS and was ready to start with the data collection. However, I still encountered

some challenges. First, there was a limited number of documents about the BA ICH for analysis. Prior to data collection, I was under the impression that I would access documents from UNZA's Institute for Economic and Social Research, which is the institute that initiated the BA ICH programme. However, I could not interview anyone from this institute. Moreover, I was informed that there were no documents available that I could access. To avert this challenge, I accessed documents that were available online.

Second, in the proposal stage of the study, I had planned for a minimum of 10 students to take part in the study. However, when I visited UNZA for data collection, I found only three students registered on the BA ICH programme. I had planned that I would only interview students registered on the BA ICH and who had spent a minimum of a year on the programme. However, since there were only three registered students, I changed the criteria for inclusion in the study. I included any students who had taken at least one course from the BA ICH programme. By changing the inclusion strategy, I managed to interview five students.

The third challenge I faced was accessing BA ICH graduates for face-to-face interviews. Since most of the graduates were not based in Lusaka, I only managed to have one face-to-face interview. I opted for recording interviews via Zoom, but I struggled with unstable internet connection for most of the interviews, except for one. The other six interviews were done through phone calls. Still, the mobile connection was poor on some calls which posed a challenge for recording the interviews. Poor sound quality in some of the interviews meant that transcribing the interviews took much longer than planned. However, I was able to do the eight interviews and record and transcribe them.

The last challenge was associated with photovoice. The main challenge with photovoice was getting the students together since they had different schedules. Harmonising schedules was a challenge. Two of the four students missed one of the photovoice meetings each. Despite these challenges, I collected data and met my targets. I made sure I was in constant communication with the students. We also opted to meet on weekends, which proved to be more convenient for the students participating.

4.10 Considering positionality

Positionality is central in qualitative inquiry (Olukiun et al. 2021). It refers to the "positioning of the researcher in relation to the social and political context of the study .... The position adopted by a researcher affects every phase of the research process" (Coghlan and Brydon-Miller 2014, 628). Positionality not only applies to the researcher but also to the research participants. It requires reflexivity in understanding knowledge and experience, how they are situated, constructed together with others, and located (historically and socially) (Reich 2021). In this study, I have had to consider my own positionality. I am a Zambian who has always been intrigued by different forms of performances, from masquerades to storytelling. When I studied at UNZA, I was actively involved in the work of the Drama Society at UNZA. I am largely influenced by different forms of performances which are a domain of ICH. Additionally, I have also studied history and cultural heritage. My master's dissertation in cultural heritage studies explored performing arts and cultural production in postcolonial Zambia with a focus on theatre and traditional dance (Nyimbili 2021). Furthermore, I am an alumnus of the Department of Historical and Archaeological Studies at UNZA, where I did my data collection. Some of the lecturers I interviewed were my former lecturers or individuals I interacted with when I was a student at UNZA. Therefore, my strong association with performance art in Zambia and connections with the Department of Historical and Archaeological Studies at UNZA required me to constantly and carefully reflect on the process for this study, from how the study was conceptualised through to the analysis and writing the report.

While I consider positionality, I am cognisant of the elusive nature of making a positionality statement. This is because I cannot fully take into consideration all aspects of how my positionality and that of the research participants affected the research process. Therefore, as Savolainen et al. (2023) argue, beyond considering one's positionality in research, freedom of scholarly input should be protected, and methodological transparency and rigour prioritised. In this chapter, I have openly provided the different processes I undertook from the inception of my doctoral studies project, interacting with participants, collecting data, data analysis, and report writing.

4.11 Conclusion

This chapter provided a detailed description of the research methodology. The chapter started by introducing the concept of research paradigm and indicated that my study and worldview align with interpretivism. I also followed a qualitative research approach. I then detailed the case study research design for the study and introduced the BA ICH programme at UNZA as the unit of analysis for the study. Thereafter, I presented the methods of data collection, which included interviews, document analysis, and photovoice. The chapter also described the data analysis process, ethical considerations, trustworthiness, and challenges encountered in the study. The last section before concluding the chapter was a consideration of my positionality.

The next chapter is the first empirical chapter and provides the views of the graduates, lecturers, cultural experts and community representatives on safeguarding ICH through higher education.

Chapter 5
Situating intangible cultural heritage safeguarding in higher education

5.1 Introduction

This is the first findings chapter. It presents views on safeguarding ICH through higher education. The findings are derived from interviews with graduates and lecturers of the Bachelor of Arts in Intangible Cultural Heritage (BA ICH) and representatives from selected cultural heritage entities in Zambia. I reserve student views for the next chapter dedicated to student experiences. In addition to the interview data, this chapter includes data from document analyses. I reviewed and incorporated insights from the following documents:

1. The BA ICH Project Proposal to the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, 2017.
2. Minutes of the National ICH Committee Meeting held in January 2019.
3. The BA ICH Course Manual, 2020.
4. Final Narrative Report on the project "Strengthening the capacity for the safeguarding and management of intangible cultural heritage in Zambia", 2022.
5. The Zambia Periodic Report on the ICH Convention (Cycle 2020–2024), 2024.

The findings presented in this chapter uncover four ways through which higher education can contribute to safeguarding ICH, namely: (1) Building capability for ICH safeguarding; (2) Offering technical support to communities; (3) Advocacy and awareness; and (4) Valorising ICH. These four roles are presented in four sections, namely 5.2 to 5.5.

Section 5.6 presents views on the place of communities in safeguarding ICH. While higher education can play the four roles as indicated, the data reaffirm the role of practising communities and individuals as custodians of such heritage. Communities must remain at the centre of any safeguarding strategies if they are to be successful and

align with the provisions of the 2003 ICH Convention. By presenting and discussing five aspects, the chapter addresses Question 1 of this study:

> *In what ways does the BA ICH at UNZA contribute to understanding and safeguarding of ICH in communities?*

The findings presented in this chapter provide the foundation for the forthcoming chapters which address capabilities, agency and conversion factors. While Article 14 of the 2003 ICH Convention highlights the importance of education and capacity building for ICH safeguarding (UNESCO 2022a), the Convention does not specifically refer to higher education. This chapter engages with this aspect of ICH safeguarding. Table 5.1 summarises the findings presented and discussed in this chapter.

Table 5.1 The role of higher education in safeguarding ICH

Situating ICH safeguarding in higher education			
Capacity building	**Technical support**	**Advocacy and awareness**	**Valorising ICH**
• Train ICH experts through degree programmes like the BA ICH • Alternative training programmes (workshops in provinces, districts, communities) • Incorporating ICH concepts in strategic university degree programmes	• Undertake ICH-related research • Offer advice to policymakers based on research outputs • Support communities in technical aspects of safeguarding, such as inventorying, archiving, documenting, grant and report writing	• Train ICH advocates • Raise awareness within and outside university settings • ICH as cultural institutions • BA ICH as an avenue for raising awareness • Countering threats to ICH	• Teaching ICH in higher education signals an acknowledgement of the value of ICH • Teaching ICH in higher education allows people to think about its potential contribution to human development • Teaching ICH in HEIs is an investment in ICH safeguarding

5.2 Capacity building for ICH safeguarding

The findings showed that one of the most important ways in which higher education can play a role in safeguarding ICH is to develop the capacity of countries and communities for safeguarding ICH. HEIs can train and equip students with the necessary knowledge, skills, and values to safeguard ICH. Lusekelo, a lecturer in the BA ICH programme,

highlighted the role HEIs can potentially play in developing human capital as associated with ICH safeguarding:

> We [higher education] have a huge role because our duty is human resource development in the country. Our role is to inculcate this [ICH] knowledge into future generations and human resources development of various employment centres, government departments, planning departments, and museums. The aim again is that after we have developed this human resource, the intention is to let these graduates spread the word and bring in more people here, who will then contribute to the programme's growth. The university has this significant role because we are responsible for developing the nation's human resources. So, we are obliged to fulfil that objective (Lusekelo, Lecturer 8).

Lusekelo clearly placed higher education at the centre of human resource development. The obligation placed on universities to develop human resources or human capital for different national needs, including for safeguarding ICH, aligns with Li and Xie's (2023, 24) assertion that the university plays a key role in conserving and protecting ICH:

> *For the protection and inheritance of local culture, regional colleges and universities have an inescapable responsibility. Therefore, as for the sustainable inheritance of ICH, colleges and universities shall create reasonable timelines and plans to promote ICH inheritance into a scalable and sustainable situation*.

Lusekelo's views also align with what is indicated in the BA ICH programme manual (Munyima et al. 2020, 6), that the programme is aimed at offering students:

> *an opportunity to deepen their theory and practice in the field of Intangible Cultural Heritage to make them better and more effective managers who will promote the safeguarding and utilisation of the related cultural resources for sustainable development*.

Therefore, the intention of the BA ICH is for students to have an opportunity to gain the necessary knowledge and experience to support safeguarding activities in the communities and the nation at large. Consequently, the kind of courses students are exposed to is key in sharing and transferring the necessary knowledge. Table 5.2 shows the mandatory and optional courses in the BA ICH programme (Munyima et al. 2020).

Table 5.2 BA ICH courses offered by the Department of Historical and Archaeological Studies at UNZA

Year	Course title	Course code
Year 1	Introduction to Intangible Cultural Heritage	ICH 1100
	Introduction to Academic Writing and Study Skills in Cultural Heritage Studies	ICH 1110
	Optional minor course from the school	
	Optional minor course from the school	
Year 2	Intangible Cultural Heritage Safeguarding	ICH 2100
	Intangible Cultural Heritage and the Environment	ICH 2200
	Intangible Cultural Heritage and Development	ICH 2210
	Optional minor course from the school	
Year 3	Research Methodology in Intangible Cultural Heritage	ICH 3104
	Cultural Theories	ICH 3210
	Semiotics in Intangible Cultural Heritage	ICH 3230
	Optional minor course from the school	
Year 4	Project in Intangible Cultural Heritage	ICH 4104
	Cultural Heritage Management	ICH 4110
	Elective course from the ICH 9000 compendium	ICH 9000
	Optional minor course from the school	
Course title (fourth-year elective course)		**Course code**
Year 4	Intangible Cultural Heritage and Tourism	ICH 9110
	Intangible Cultural Heritage and Agriculture	ICH 9210
	Intangible Cultural Heritage and Gender	ICH 9220
	Intangible Cultural Heritage in Engineering and Designing	ICH 9230
	Intangible Cultural Heritage and Health	ICH 9240
	Intangible Cultural Heritage in Literature	ICH 9250
	Intangible Cultural Heritage and Law	ICH 9251
	Intangible Cultural Heritage and Conflict Resolution	ICH 9440

Besides the core aspects of ICH, the programme also introduces areas such as academic writing, project management and development. Students can also take other courses within the School of Humanities and Social Sciences:

> In my case, whilst I was studying intangible cultural heritage, I took courses in archaeology and public administration. So, I earned a bachelor's in intangible cultural

> heritage and took public administration and archaeology courses. So, for me, this was a great opportunity (Abuty, Graduate 1).

Through courses such as Cultural Heritage Management (ICH 4110), students gain knowledge of the management of cultural heritage institutions and appreciate other forms of heritage, including natural spaces and places of memory such as museums, through which ICH can be expressed, protected, promoted and celebrated (UNESCO 2022a). A look at the fourth-year elective courses further shows the interdisciplinary nature of the BA ICH, offering courses such as ICH and Law, ICH and Engineering, ICH and Health. Hangwende, a conservation officer from NHCC shared the following about how broad the degree is:

> They do architecture, historical architecture, they do engineering, they do history, they do conservation and so on. So, looking at the course outline that they have, it is so broad that they are able to do conservation. In our field of tangible cultural heritage, they are able to do conservation, they are able to be preservation, they are able to restore, because they have done engineering, traditional engineering, and so forth. So, they are very much capable of working in institutions that do preservation (Hangwende, Cultural expert 3).

However, although the BA ICH has this array of courses, elective courses such as Engineering and Designing and ICH and Law were not being offered due to the rotational system for offering courses. Lusekelo, the head of the department, referred to it this way:

> We have not offered the other course that I developed, ICH and the law, because we have a number of elective courses and law is not one of those that we have been offering of late. But perhaps maybe this academic year or in future, we shall exchange those electives that have been taught the last three years. We will decide to introduce the other ones that have not been offered (Lusekelo, Lecturer 8).

Therefore, at face value, the array of courses is impressive. However, students did not have the opportunity to take any courses they desired because not all courses were being offered. Additionally, a majority of the courses focus on concepts of understanding and safeguarding ICH. While it is important to focus on documenting and preserving ICH, the curriculum should also include aspects that focus on promotion and transmission through new and innovative ways (Li and Xie 2023; Ott et al. 2015). In its current form, the course manual omits aspects such as digital participation, which can foster democratisation of cultural heritage (Ireland et al. 2025, 14). Understanding key concepts of ICH and how it relates to aspects such as health, education or engineering is important, however, there should also be a focus on how more people can engage with

ICH. Engagement and access can be through digital platforms because the dissemination of cultural heritage in the digital age demands a move towards digital communication that transcends the limitations of time and space (Jin and Liu 2022).

While the intention is for students to understand the key concepts of ICH and its safeguarding, the lecturers also indicated that they hoped students would gain critical thinking skills. For example, Bise, a lecturer, indicated that the BA ICH aimed to help students to think critically, not just as ICH experts but generally as university students and graduates:

> The bottom line of the programme is to develop critical thinking among students. We are not here to teach them about everything. You teach them about opening their mind. When they see something, what can they decipher from there? What can they come up with? It is about being able to be critical thinkers in the area of intangible cultural heritage (Bise, Lecturer 6).

Therefore, the BA ICH programme is designed to give students a broad understanding of ICH and develop critical thinking to foster ICH safeguarding but also operate in other fields. After completing their training in the BA ICH programme, graduates are expected to lead safeguarding initiatives in various regions of the country, ultimately fostering greater appreciation and understanding of ICH within communities.

One of the main issues highlighted by the research participants, particularly the experts, was that Zambia does not have programmes that support cultural heritage conservation and preservation. Hangwende, a representative from the NHCC echoed the need for more programmes like the BA ICH as indicated in the following excerpt:

> In Zambia, we do not have any other institution that provides training on heritage conservation matters. So, if they were to bring in such courses, it would help because there will be transmission of knowledge and people will know their roots and identify themselves with their traditions and culture. As I said, that will build a sense of identity in most people (Hangwende, Cultural Expert 3).

However, the argument by Hangwende contradicts the 2023 UNESCO Periodic Report on ICH for Zambia (GRZ 2023), which indicates that several Zambian universities, which include UNZA, the Zambian Open University, the Copperbelt University and the Rusangu University, provide some form of training and research in the field of ICH and broadly cultural heritage. While the UNESCO report shares this positive outlook, the sentiments

from Hangwende may be justified, as other participants shared similar views. Moreover, governments tend to make positive reports when being evaluated.

Additionally, the sentiments by Hangwende about higher education and knowledge transmission align with the argument by Deprez and Butler (2007, 215), that higher education not only helps individuals overcome disadvantage and take control of their lives, it also "maintains and transmits culture, values, and norms from one generation to another". Therefore, through programmes like the BA ICH, universities can offer the platform to not only teach skills and knowledge about ICH but also allow such knowledge to trickle down to communities, which can contribute to awareness (Milán 2024).

Concerning knowledge and skills for safeguarding ICH, the data show that participants lacked specific critical knowledge before joining the BA ICH programme. For example, the graduates, most of whom were already working with communities to safeguard ICH prior to joining the BA ICH, emphasised the knowledge gap they had before joining the BA ICH. By joining the BA ICH, they were exposed to new critical knowledge and skills. For example, Abuty, a DCO, indicated that he developed vital skills in research, documentation, and inventorying[15] of ICH:

> I did not know the five categories of intangible cultural heritage (ICH), how to preserve ICH, or even how to research these issues. But now I can carry out the research, approach the community, and involve them very well in documenting and inventorying ICH. When they said you needed to inventory an element, I did not know what inventorying was all about. Now, I can mobilise the community and work together with them. We can easily document an element without any problem (Abuty, Graduate 1).

Abuty, like other graduates, reported a significant boost in confidence in his professional abilities following the completion of the programme. Chizenge, representative of the Ministry of Tourism, shared Abuty's confidence, asserting that ICH was being managed effectively in the districts where graduates of the BA ICH were working:

> The officers we trained have a different level of understanding and management of ICH. Because immediately you are clear on understanding how to manage ICH, it becomes very easy. So, the officers we have, we are very sure that even ICH in their districts will be well managed (Chizenge, Cultural expert 4).

[15] The ICH inventorying is the process of identifying and describing ICH within a country or community.

Despite the optimism about ICH being well-managed, the current number of graduates from the BA ICH is only 15 students. Zambia has 116 districts. Out of the 15 graduates of the BA ICH programme, only nine were cultural officers. Having nine trained DCOs implies that at the district level, only eight percent of districts in the country have DCOs who are experts in ICH.

Besides having structured degree programmes such as the BA ICH, the participants suggested alternative training programmes to reach more people about ICH. Among the ways suggested was that universities can offer workshops or avail themselves to be consulted and offer training to different groups and parts of the country, particularly those where not all can access higher education:

> I believe perspectives will change if that [offering ICH] can be done in communities. For example, through workshops and awareness programmes. The way they [people] look at this [ICH] will just totally be different (Rosemary, Graduate 3).

> Apart from offering those programmes [structured degree programmes], the universities can also be consulted by the cultural institutions that safeguard the ICH of the communities. I think that would be very important. Individuals can interact with them [HEIs] and still gain knowledge away from the four corners of the university. Not everyone may have that time to be in the university (Chipo, Graduate 5).

Since graduates of the BA ICH have already become knowledge about ICH and how to manage it, they are available as human capital to train others, since they have core knowledge about ICH safeguarding. These graduates can also help lead training for capacity-building workshops in different parts of the country. In so doing, there is a higher chance of exposing more people to ICH information.

In summary, the capacity for safeguarding ICH can be enhanced through direct training of students through higher education. The BA ICH is a direct example of such a process. However, since the university is limited in the number of people it can reach, alternative forms of training, such as workshops on ICH, should be encouraged to offer specific technical support to communities. The following section presents findings on HEIs offering technical support for safeguarding ICH, the second way higher education can foster the understanding of ICH in communities.

5.3 Technical support for ICH safeguarding

The second main role identified from the data is that higher education can contribute to ICH safeguarding by offering technical support to enhance the different strategies and activities. Activities for safeguarding include research, documenting and inventorying. Others may involve filming, archiving, and report and grant writing. Under the provisions of the 2003 ICH Convention, communities may also be required to write reports. These safeguarding activities can be complex, and communities that are supposed to spearhead safeguarding are not always familiar with how to proceed with this process. HEIs can support the community in undertaking the different processes and activities associated with safeguarding. The findings show that one of the main ways HEIs can support communities in safeguarding ICH is to undertake and support communities to undertake research. Mwelwa, a BA ICH graduate and founder of a cultural organisation, explained research and the role of universities:

> The research part cannot be left to communities alone. It is non-existent in communities. ICH programmes like the one at the UNZA are very important. Why? It introduces a vital thing: research. That research is the one that should help communities strengthen their mechanisms to maintain their cultural heritage by strengthening their ability to maintain cultural heritage with confidence. It is from the research that you get all these things to help communities where they were weakening, they can be strengthened, and where they were losing out, they can now start benefitting (Mwelwa, Graduate 2).

Research is the starting point for identifying the kind of ICH present within a particular community. Research is also key to creating inventories of ICH. However, as indicated by Mwelwa, communities may not always know how to undertake such research. Since universities specialise in research, they can support communities to undertake research relevant for safeguarding ICH.

The data also shows that through programmes like the BA ICH, higher education can support ICH-related research in the communities and help communities safeguard their heritage by training ICH experts specialised in ICH research. This role aligns with one of the objectives of the BA ICH which is to "equip students with the knowledge and tools for conducting research, documentation, planning, design and management in the field of ICH" (Munyima et al. 2020, 6). Therefore, research is central not only to the BA ICH but also to ICH safeguarding itself.

Undertaking research also allows universities to offer informed advice to government institutions for cultural policy input. Universities such as UNZA can advise governments based on the research they undertake and, thereby, contribute to ICH safeguarding. The success of safeguarding initiatives also depends on how much research higher education carries out, how it is communicated to communities and how it informs policy. Therefore, since communities look up to HEIs as knowledge hubs, universities can take advantage of this privileged position to provide leadership:

> The main role that institutions like UNZA have to play is that of leadership. As academic and research institutions, we can access knowledge and tools. We know how best to interact with others. So, I think we need to provide leadership. We need to guide not only ourselves but also state institutions (Tapelo, Lecturer 5).

As Tapelo shows, higher education can develop the critical mass of ICH specialists to provide leadership in research and ICH safeguarding.

Beyond carrying out research, the dissemination is key. Therefore, students and faculty in HEIs should share research outputs on different platforms, including symposiums and conferences where safeguarding programmes are discussed, so that communities and academia can connect and discuss. Consequently, HEIs have an opportunity to lead the nation towards appreciation of ICH and culture instead of shunning it. The representative from the Zambia National Commission for UNESCO specifically indicated that the BA ICH can help market ICH:

> That programme [BA ICH] can help us document and archive that information. That programme should be able to help us market these things beyond these communities because these elements have similarities across communities (Kukaya, Cultural expert 2).

Additionally, Zambian libraries and public and private HEIs can contribute to ICH safeguarding management, including marketing, by serving as resource repository centres, as shown in the 2024 ICH Zambia Periodic Report to UNESCO (GRZ 2023). As repository centres, libraries collect, organise and store books, periodicals, newspapers, digital media, audiovisual materials, and other forms of information that archive different aspects of ICH.

Dissemination also means sharing research outputs with communities. As universities share their findings with practising communities, they lead the process of disseminating

their research results and creating platforms for individuals to share their valuable practices with others. Universities should be deliberate about allowing the creative industry to thrive within the university walls. HEIs can be deliberate about engaging in activities promoting ICH, including setting up galleries, promoting performances, and having cultural days as part of their calendars. That show of appreciation can lead to communities appreciating living heritage as well. For example, Yan and Li (2023) indicate how the Chinese government has issued policies and regulations to revitalise traditional arts and crafts where ICH is practised in communities and on university campuses.

The data also indicates offering support to communities based on their specific needs as a way of fostering ICH safeguarding. In the context of safeguarding ICH, such support should be facilitated by increased interaction between the communities and HEIs. This interaction allows universities to know the aspects where communities need support. Tapelo indicated the following regarding such support:

> Communities cannot do certain things, such as filling out inventory frameworks. We need someone who has been trained to do that. Even providing guidance and being able to say, "No, these elements may not be good for us because they may lead to conflict with other communities" (Tapelo, Lecturer 5).

Higher education is well-placed to offer support that communities need or may be unfamiliar with regarding safeguarding ICH. The 2003 ICH Convention has specific provisions to follow regarding safeguarding. To know the specific needs of the communities, there should be enhanced engagement as indicated by one of the lecturers in the following except:

> Is it translation skills? Is it editing skills? Is it filming, recording, or whatever it is? If we have it and they do not have it, we should be able to offer that. Because when the community achieves its objectives, we have achieved our objective. That is the relationship I mean. That is the role of HEIs. In short, our role does not exist outside the relationship with the community. Our role is highly linked to the community. Meaning our teaching is highly linked to the community. Whatever we do has to be linked to the community because we are committed there to serve the community (Tapelo, Lecturer 5).

To know what the communities need, universities and communities must actively work together to determine what kind of support the communities require. Support may include helping communities fill out UNESCO forms, which may be complicated even for experts, and often in English, which practitioners may not know. Other support may

include translation, editing, grant writing, and filming. University trained ICH experts could offer support in these technical aspects by engaging with communities and asking them where they need help, as indicated by Tapelo (Lecturer 5).

Referring to translation, Tapelo (Lecturer 5) highlighted the critical issue of language at the centre of ICH. The Zambian government has not translated the 2003 ICH Convention into any local language, like neighbouring Malawi has done. This lack of translation may impede effective safeguarding. As implied by Tapelo (Lecturer 5) and Kukaya (Cultural expert 2), there is a need to repackage the concept of ICH into languages that communities understand and are more familiar with. This repackaging includes translating the 2003 ICH Convention into local languages. The translation of the ICH Convention can be something students take up as part of their studies. In this way, a broader populace can understand the concepts associated with ICH. Kukaya (Cultural expert 2) explains:

> There is this gap that needs to be bridged. That is as a result of language, the packaging, and the coding of ICH, this is where that programme comes into play. We need to explain our knowledge systems in a language that the masses can appreciate. Without doing that, then that is it. That knowledge dies-.

Kukaya (Cultural expert 2) further shared the following regarding context and understanding of ICH by communities:

> They [communities] have been transmitting them [ICH practises] from time to time. So, when we talk about how communities understand ICH, they understand it very well within their context. The challenge is now bridging this gap. To say oh, this which you are doing, this is what it means, and this is how the world out there looks at it, and this is how you can share it. That is the biggest gap that is. Once we bridge that, that is it.

Therefore, communities should not be viewed as though they do not understand their ICH, but should be supported where they need support. Language as a central issue in safeguarding ICH, which is considered as a vehicle for transmitting ICH (UNESCO 2022a), is part of contextualising ICH knowledge. Therefore, considerations for ensuring communities engage with ICH safeguarding procedures in a language they are familiar with are also key.

5.4 Advocacy and awareness

The third way higher education can support the safeguarding of ICH is by facilitating advocacy and awareness. While UNESCO (2022a; 2023) argues that ICH is essential for maintaining cultural diversity, intercultural dialogue, and promoting mutual respect for other ways of life, and ultimately aids efforts of attaining sustainable development, the experiences shared by Chizenge and Bise show that ICH is often misrepresented and associated with evil and backwardness (Mbah et al. 2021). Therefore, advocacy and awareness are key in changing perceptions and fostering ICH safeguarding. Alumanya, a lecturer on the BA ICH programme, shared the following regarding advocacy:

> All we need to advocate is that our heritage is not evil in the first place. That is what we need to correct first that our heritage is not evil. Because we think our heritage is evil. The paramount thing that can come out of higher education is advocacy. We know that a university is a knowledge hub, but as long as you do not challenge the people we deal with here to become advocates of ICH, then we have lost it. It does not necessarily have to be the ICH programme. For example, some of these things are overarching, across sectional areas that can fall on either side (Alumanya, Lecturer 4).

Helping to correct the notion that ICH is evil or backward is key for safeguarding ICH. Because one cannot safeguard what they do not consider valuable. However, advocacy and awareness raising are not something universities can implement independently. Consented efforts must be made between universities, cultural institutions, governments and communities if meaningful strides are to be made (Fang 2024).

Following UNZA's introduction of the BA ICH, there was an outcry that UNZA was introducing a "witchcraft" course (Kalito 2018). The then Minister of Higher Education had to make a ministerial statement in parliament to correct the misconception, which was blamed on sensational reporting by the media. The misconceptions surrounding ICH are not only among community members but also in institutions meant to lead safeguarding activities, such as the Ministry of Tourism and HEIs themselves. The following two excerpts exemplify this:

> Regarding awareness, we are still facing an uphill battle in the country. Because starting from where we are, we still struggle. For example, the ministry where we are to understand what we are doing as intangible cultural heritage, starting from the minister's office and the permanent secretary's office, quite all right, they will sign the documents, everyone will do, but I think we have not reached levels where we are moving at the same pace in terms of understanding (Chizenge, Cultural expert 4).

> What is disheartening is that even within the university, people still make fun of the programme. “That is the man who introduced that witchcraft programme.” I mean within the university. I get offended. You [university colleagues] should be the last to refer to that programme like that. That is our programme of the University of Zambia. So, when you talk about it like that, what about the people from outside? We are busy laughing at that programme (Bise, Lecturer 6).

The statement from Bise shows that advocacy and awareness-raising activities should start within the universities, as they are also not fully aware of ICH or view it negatively. Therefore, advocacy is key if there is to be any meaningful progress towards safeguarding ICH. The advocacy and awareness raising target should be directed at community members and within the university, among those considered experts. The training of students in ICH can facilitate advocacy and awareness.

For advocacy and awareness to yield results, there should be cultivated university–community relations where interactions are not superficial to ensure authenticity. Ndumba, a museum curator, shared the following as a way to enhance authentic university–community relations:

> There should be fieldwork with the local community. The local community should be part and parcel of that programme at UNZA. There should be a lot of education outreach programmes. Sometimes certain lectures should be taught by the local people themselves. It shows there is authenticity (Ndumba, Cultural expert 1).

University programmes must allow students to engage with the community as part of their core requirements. These aspects alluded to by Ndumba may already be happening; however, they are minimal to non-existent.

Another common theme was that the BA ICH programme must have activities done directly in the communities to allow students to engage directly in the environment where ICH is practised. To this effect, the BA ICH is structured in a way that the fourth-year project is undertaken directly in the community so that students interact with practitioners. The internship also allows students to work directly with organisations working with communities. Activities should have students engage directly with the community to appreciate ICH in context, especially that the university may not offer such a context and environment, as argued by Yan and Li (2023).

To enhance community engagement, the findings show that universities need to establish formal linkages with communities instead of having individual lecturers set up individual linkages with specific practitioners or community-based organisations. Tapelo shared the following regarding establishing linkages with communities:

> We need to establish formal linkages between the university and communities. By formal, I mean it should not depend on the lecturer to take students to these communities. The institution needs to have formal engagements with these communities, so they know for sure that UNZA is training students in this, so expect to have these collaborations, we expect to interact with the university, we expect to go to the university and share these views, and expect the university to come here and share (Tapelo, Lecturer 5).

Formalised community–university relations and university partnerships with cultural institutions in the country can ensure that BA ICH students have enough interaction with communities so that they have a deeper understanding of ICH. Overall, to be successful in ICH safeguarding, there is a need for collective efforts of industries, government, universities, museums and other research and cultural institutions so that everyone feels part of the process (Wang 2019). Universities cannot safeguard ICH in isolation.

5.4.1 BA ICH as an avenue for raising awareness

Since the introduction of the BA ICH at UNZA led to debate and discussion about ICH in Zambia, the interest or curiosity in ICH allowed more people to learn more about what ICH is. In that way, though unintentionally, the BA ICH created discussion and increased the awareness of ICH in the country. Therefore, higher education can be an avenue for allowing more people to learn about and appreciate ICH from a different context that they might not be familiar with. While the BA ICH was highly debated, especially on social media, one of the main issues highlighted by the participants, concerning the BA ICH, was that it was poorly publicised in its rightful context. Many did not know about the programme. One of the community representatives had the following to say about publicity of the programme:

> I would say it was the lack of publicity. There was a lack of publicity. But when I look at the entire programme, I realise it is actually very important. I happen to be a living example of traditional ethics (Situmbeko, Community Representative 1).

The excerpt from Situmbeko indicates a gap in knowledge and awareness of ICH and the BA ICH programme, despite its perceived importance. This gap necessitates advocacy and community awareness as shared by Rosemary:

> When you speak about awareness, I think when people are aware of their ICH and its importance, they will be able to appreciate it [BA ICH] more. For me, ICH is something that I have lived all along. However, I only came to appreciate it when I was knowledgeable and informed about it. I had the education in me (Rosemary, Graduate 3).

Higher education can help contextualise ICH through the BA ICH so that communities understand and appreciate it. In this way, they can choose to value or not value it from an informed perspective. Communities may want to safeguard ICH because they would have understood why it is important, which aligns with Aral's (2022) assertion that the success of education programmes depends on public awareness levels of ICH, its value and the threats faced.

Although the data suggests that the BA ICH was not effectively publicised, the exposure brought by the BA ICH helped to create public debates on ICH and consequently raised awareness of ICH in the country. The publicity about the BA ICH also allowed cultural heritage institutions to introspect and think more critically about what they offer the public. For example, a representative from the Lusaka National Museum shared the following about the awareness the introduction of the BA ICH brought:

> I can tell you that when UNZA blew it up, we were doing programmes in the museum that were in line with ICH. However, when the programme was blown out, when museums collaborated and interacted with higher education, UNESCO, and other institutions in coming up with that programme, we realised that these are things we need to bring out to the public for them to understand (Ndumba, Cultural expert 1).

Ndumba's assessment shows that the mere introduction of the BA ICH at UNZA awakened individuals and institutions to think more critically about ICH. Although these institutions were aware of ICH and were doing some work around ICH safeguarding, introducing the BA ICH and the debates that ensued in the country brought more awareness. Ndumba's sentiments were also shared by Rosemary, who noted that it is not that people do not know what ICH is, but merely a lack of awareness of it:

> If that [sharing information about ICH] can be done to communities in form of workshops and awareness programmes, believe me, the perspective will change. The way they [people] look at this [ICH] will just be totally different (Rosemary, Graduate 3).

Raising awareness in local communities also implies using less technical language for more people to understand ICH:

> I think the key is to try to avoid being too technical about ICH. ICH is very complicated if you look at it from a technical perspective. One thing that I have always tried to avoid is using the word itself, ICH. I will use it to contextualise ICH but ultimately show people that we are referring to the practices we have always had, except that we look at them with different lenses. So you go to communities, and they will tell you this is important to us. They have it all. So, it is very easy to work with them because they already have it. But it becomes difficult if you make an error by making it sound high-flown. The moment you take it there, it becomes meaningless to people (Tapelo, Lecturer 5).

To avoid sounding too technical, countries like Zambia should consider translating the provisions of the 2003 ICH Convention into languages that local people understand. A language that communities easily understand can help the advocacy process. As earlier hinted at the language issue, ICH experts trained through higher education ought to be wary of being and sounding technical when working with communities to avoid confusion around what ICH is and why it is important. ICH issues should be discussed in context, using language and terms that local communities understand to avoid being misunderstood and shutting out communities from the safeguarding conversation.

Through facilitating advocacy and awareness, higher education can help counter threats to ICH, which undermine the safeguarding of ICH. As indicated previously, communities have their own ways of safeguarding ICH. These ways of safeguarding have existed from generation to generation, as evidenced by their existence to this day without much interaction with formalised non-traditional ways of safeguarding, as evidenced by the presence of ICH practices that we see today:

> If they had not been safeguarding this heritage, we would not have been talking about it today. It would not have been there at all. But it has been there through and through. It has been there long before the 2003 and 1972 conventions, our heritage has been safeguarded. This means that communities have continuously safeguarded ICH using their methods. Therefore, we should not think we are the ones whose methods can safeguard ICH. They can only help or maybe enhance that. So, we can only do more. We cannot say that this is when we will do it. That is the addition that our students are bringing to it (Tapelo, Lecturer 5).

However, despite communities having their own strategies for safeguarding, the effects of globalisation, urbanisation, coloniality and general neglect have weakened strategies,

leading to the loss of ICH, including language and Indigenous Knowledge as captured in the following two excerpts:

> Communities have their ways of transmitting intangible cultural heritage elements. However, an average person realises that the ability to transmit is weakening daily. It is weakening at a fast rate. Why? Because of modernisation, globalisation and all these other elements (Mwelwa, Graduate 2).

> The systems are already there. However, there have been threats to preserving or safeguarding cultural heritage. Some people have taken advantage of our local communities because of ignorance. And some of these visitors, foreign visitors, and a few local visitors have transgressed sacred places, prohibited sites, and so on. Thus, our programme can contribute to enlightening the communities about their rights and their responsibilities. There is a lot that the communities are doing to safeguard this cultural heritage, but the threats do exist. People need to be empowered with knowledge of their rights (Lusekelo, Lecturer 8).

The processes of globalisation and social transformation have not only provided conditions that allow countries and communities to learn from each other, but it has also led to the disappearance and destruction of ICH (Manetsi 2006; UNESCO 2022a). Universities can provide a platform to counter threats to ICH. Additionally, university scholars have an opportunity to explore the threats caused by new developments such as globalisation while still taking advantage of the opportunities that globalisation presents, which unite regions, countries, and cultures (Masoga and Kaya 2008). The place of universities implies that universities can explore alternatives for ICH besides being too protective of what is considered local.

5.5 Valorising ICH through higher education

The final role higher education can play in safeguarding ICH identified through this study is valorising ICH. Meissner (2021) argues that the potential of ICH lies in being a means of identity building and expression and a driver and enabler of development. This place of ICH justifies its call for safeguarding. The findings in this study suggest that building capacity for ICH safeguarding, offering technical support, and advocacy and awareness can help place more value on ICH. As more people learn about ICH, it can be understood in more contexts and help dismantle colonial after-effects around heritage. This process of valuing culture and ICH is called valorisation (Meissner 2017).

Despite this potential of ICH as an enabler of development, one major issue highlighted by participants is that communities do not value ICH. Consequently, study programmes that focus on culture and ICH are not appreciated or valued. For example, the participants pointed out the lack of training programmes in Zambia's cultural heritage management and conservation as a sign of little value placed on culture and cultural heritage. A representative of the NHCC attributed this absence of such programmes to less value placed on culture, as earlier hinted at in Section 5.2:

> We do not have institutions training people in heritage conservation in Zambia. Most of the people doing heritage conservation and those doing specialised jobs are trained from outside the country. If I am to ask who has conservation training done here in Zambia, especially at the master's level, there is no one. There are no heritage studies or museum studies in Zambia. All of those are done outside the country, which shows how little we value conserving our culture (Hangwende, Cultural expert 3).

The views by Hangwende align with those of Ndoro et al. (2009), who highlighted the shortage of local experts in cultural heritage-related areas in Anglophone countries like Zambia. Ipalo, a DCO, shared similar sentiments to those of Hangwende, noting that culture is "underrated". Similarly, speaking about enrolment numbers on the BA ICH programme, one of the senior lecturers in the Department of Historical and Archaeological Studies indicated that students would rather pursue other programmes:

> It [BA ICH] is very difficult for people to appreciate. Currently, people do not understand the value of this ICH degree programme. So, people shy away. They prefer engineering, economics, law, or other such programmes because they do not see the value in ICH (Lusekelo, Lecturer 8).

While studying ICH might be considered valuable for national capacity building, especially among ICH specialists, students consider other programmes to be more valuable, especially when it comes to job prospects post-graduation. The limited number of students and interest in ICH is also compounded by the reduced funding for arts and social science programmes, with preference given to Science, Technology, and Mathematics programmes, as shown in Zambia's Eighth National Development Plan (GRZ 2022).

Moreover, while the limited number of students on programmes like the BA ICH may be blamed on culture-related programmes being underrated, cultural heritage is in fact valued in Zambia, as detailed by Mkandawire et al. (2019), who assert that cultural

practices are evident in the everyday lives of Zambian people. For example, traditional ceremonies such as the Ncwala Ceremony of the Ngoni people and the Kuomboka Ceremony of the Lozi people are prominent annual events in Zambia. They are usually attended by many people, which shows how communities appreciate ICH and culture in general. Therefore, the challenge may not be the lack of value placed on ICH, but more on programmes with limited opportunities. For example, the ordinary person may not know what ICH is and is unaware of job prospects following graduation. As indicated by Mwanje, students in Zambia are not doing programmes that they are passionate about but rather those programmes that can guarantee them an income after graduation:

> Currently, I think we have challenges in Zambia. The systems that take care of people and protect them are not so strong as to allow people to do the kind of programmes that one would say align with their passion or interest. Most people, most of the students now, are looking for programmes that will help them get a job. They are looking for survival, not just interesting or valuable areas. They are looking for something they see as a source of income (Mwanje, Lecturer 3).

Mwanje shared that doing a degree in ICH might not be seen as a source of income for most people as there are no clear success stories from graduates of the BA ICH, which makes it unattractive as an area of study. Thoughts from Mwanje showed that although cultural experts like Kukaya, representative from the Zambia National Commission for UNESCO, argued that the BA ICH does not necessarily train for jobs as per the following excerpt:

> It is like we train for jobs, not for anything else. However, you and I know culture is different. We train for life. So that is what the problem is, which we have observed. However, we feel that universities and colleges need to take a leading role on this cultural front (Kukaya, Cultural expert 2).

The views from Mwanje and Kukaya contradict one another. As indicated by Mwanje, students may want a programme that culminates in something tangible, such as a good job at the end of their training. On the other hand, Kukaya suggested that the BA ICH should train individuals for life and not necessarily for jobs. While training for life is important, the students and graduates indicated that they wanted jobs and better opportunities following their training. The contradiction indicates the need to harmonise what ICH experts see as the role of ICH training and the needs of students and the community.

While the findings showed a contradiction on what it means to value ICH, introducing the BA ICH at UNZA, the highest learning institution in Zambia, shows that cultural heritage is valued and strategic in fostering human development. It aligns with Zambia's 7th National Development Plan, which acknowledged the importance of cultural heritage in the country's development by advocating for positive cultural practices and Indigenous Knowledge to foster national development as well as positioning culture as a foundation for national development planning (GRZ 2017).

The BA ICH introduction aligns with assumptions by Watene and Yap (2015) and Sen (2004), that true well-being and development are incomplete without recognising our shared origins, existence, interdependence, and diverse forms of cultural expression. Therefore, BA ICH has the potential to inspire participants to deepen their understanding of culture and its crucial significance within the community. When communities see that there is interest in what they consider their heritage, there is a chance that they will appreciate it more and place more value on it, as indicated by Bise:

> If we are going to keep people thinking critically in the area of intangible cultural heritage, we are going to reach a stage where we will begin to see our culture as being of value. We will begin to valorise our culture. Once we valorise our culture, the possibility or the chances of it being transmitted to the younger generations will be quite high because they see value in this culture (Bise, Lecturer 6).

When people see value in ICH, they can see relevance in safeguarding it. Therefore, teaching ICH in HEIs is a way of investing time and resources in valorising and safeguarding ICH.

5.6 Role of communities and practitioners in safeguarding

The main conclusions so far are that higher education can contribute to safeguarding ICH in four ways: building capacity; offering technical support; facilitating advocacy and awareness; and valorising ICH. While these four aspects are important, they are futile without communities being at the centre of ICH safeguarding. Therefore, HEIs must acknowledge, respect and enable the central role of communities in safeguarding ICH. Communities are the custodians of ICH, and any safeguarding activities should involve the communities directly (UNESCO 2022a). Therefore, higher education programmes

ought to place communities at the centre of safeguarding endeavours, as indicated by one of the graduates:

> This programme will benefit from the practising communities because the programme cannot continue without the community. Because the culture that universities teach is in the community, they do research in the community. So, without these practitioners continuously enacting this ICH, there will be no ICH programme at UNZA because their research must be done on the communities that are enacting or continuously practising ICH. They are the experts and owners of ICH. Not even UNZA or the ICH department at UNZA is in charge of ICH in the community, but the community is the one in charge. They are the custodians of the ICH (Tikwiza, Graduate 6).

Without the involvement of practising communities, the BA ICH efforts would be futile for two reasons. First, ICH is in the community, and second, the 2003 ICH Convention indicated that the community must be at the centre of safeguarding activities. The following excerpts exemplify the place of communities:

> Above all other things, the involvement of the community comes first. If the safeguarding is to be successful, the community comes first. So, they have a huge role in safeguarding their ICH (Chipo, Graduate 5).

> [The] principle of the convention is that the communities lead, not the outsiders. In short, the ICH agenda is the complete reversal or opposite of what they are familiar with in terms of the other development agencies and things that deal with these communities (Kukaya, Cultural expert 2).

Universities must be responsible for respecting the central position of individuals, groups and communities in safeguarding ICH. Communities should lead the process of safeguarding. Additionally, communities should be reminded of the power they hold, as exemplified by the following excerpts:

> We move in their way of preserving. We bring in our methods, but our methods should not do away with what they are doing. We work hand in hand and harmonise the two, and you will see that our culture is preserved to the core. Much as we have methods as researchers, as professionals, even them as traditionalists, they had ways in which they were preserving their culture. So, for us to work together, we just have to harmonise, find ways of harmonising our methods and theirs, and then we keep on and we will see that things will be okay (Hangwende, Cultural expert 3).

> So, you see the power that they [communities] have. However, most of the time, they do not realise that they have that much power over their heritage. That is where awareness-raising activities should come in for them to become aware. The moment they become aware, as far as I am concerned, we have gotten there because then they will have the power to make decisions about their life that are meant for them (Tapelo, Lecturer 5)

The provisions of the ICH Convention indicate that institutions and governments should constantly be reminded of the place they hold regarding safeguarding. Institutions and governments should help communities realise their power in ICH safeguarding and not direct the process. Therefore, higher education can help communities lead the safeguarding process. In a way, the BA ICH is meant to help build capacity and agency not just for institutions but among practitioners. Higher education plays an advisory role to communities when it comes to safeguarding.

The community decides what they are to safeguard or not. Experts from universities can only support the community with the process for safeguarding. Allowing the community to spearhead the process helps avert the risk of trained professionals from HEIs leading the safeguarding process, which may displace the role of communities in determining what should be safeguarded. Therefore, the role of universities must be to support communities as opposed to directing them to what should be safeguarded or not. Instead of forcing communities to adopt new ways of safeguarding ICH, HEIs should amplify strategies already in use by communities. Where there is need to change, and the community agrees, new ways of safeguarding can be suggested. This is why community engagement is key.

5.7 Conclusion

This chapter presented and discussed stakeholder views on safeguarding ICH through higher education in Zambia, considering how the BA ICH contributes to the understanding and safeguarding of ICH in the communities. These views were from BA ICH graduates, lecturers, and representatives from cultural heritage organisations. I shared four practical ways to support ICH safeguarding and community understanding: first, HEIs can spearhead capacity building for safeguarding ICH. The BA ICH is an example of that. Higher education can go beyond one formalised degree programme to include workshops and short courses and spread ICH knowledge to other study areas to foster the understanding and appreciation of ICH. Second, universities engage not only in teaching but also in research. Since research is a crucial starting point for ICH documentation and inventorying, and HEIs specialise in research, it is prudent that universities take up ICH-related research in universities and communities. Besides

research, universities can support communities on aspects that may be technical, including translation, inventorying, filming, and report writing. Third, safeguarding ICH will be challenging without advocacy and awareness raising. Universities, as knowledge hubs and places of teaching, learning, and research, are looked up to by communities and have an opportunity to advance ICH safeguarding by facilitating advocacy and awareness-raising strategies to contribute to ICH safeguarding. Fourth, by teaching ICH in universities, universities position themselves to foster the appreciation, understanding, and safeguarding of ICH, thereby valorising culture and ICH.

The chapter finally considered the role of communities in safeguarding. While higher education can undertake these different roles, the key to safeguarding ICH is that individuals, groups, and communities who continually practice ICH should be supported to lead the safeguarding process instead of being sidelined. The next chapter considers student views and experiences using photovoice.

Chapter 6
Photovoice presentation of student experiences

6.1 Introduction

The preceding chapter presented views of graduates, lecturers, cultural experts, and community representatives (practitioners) on safeguarding ICH through higher education. This chapter presents the experiences and perspectives of the BA ICH students. The insights from the students, using interview and photovoice data, contribute to the overall understanding of the role of higher education in safeguarding ICH. The experiences and perspectives of students also lay the foundation for the discussion on capability and agency development discussed in Chapters 7 and 8, respectively. Table 6.3 shows the five student participants in the study.

Table 6.1 Student participants

Student	Study programme	Study year	Reason for inclusion	Participated in
Sinai	BA ICH	Fourth year	ICH major	Interview, photovoice
Gile	BA	Fourth year	ICH minor	Interview, photovoice
Chandiwila	BA ICH	Third year	ICH major	Interview, photovoice
Suleni	BA	Third year	First- and second-year courses	Interview, photovoice
Beatrice	BA	Second year	First-year course	Interview

I present the findings in four sections. Section 6.2 focuses on students' motivation for enrolling in the BA ICH as well as students' aspirations for the future. Section 6.3 outlines the views of students on the application of the knowledge they gained from the BA ICH. Section 6.4 outlines the challenges students faced while studying ICH and how they navigated them.. Section 6.5 discusses students' views about using photovoice as a research and data collection method for this project. Presenting the views of students on photovoice and its use in this project highlights how it influenced the participation of students in the study, including whether the method contributed to them having a sense of ownership of this aspect of the research project.

6.2 Motivation to study intangible cultural heritage

This section presents findings on why students enrolled in the BA ICH programme, developing interest in the BA ICH, and their aspirations for the future. Understanding the motivation behind studying ICH gives insights into what students value. Therefore, it has implications for the role of higher education in safeguarding ICH.

6.2.1 Interest in studying intangible cultural heritage

Without exception, none of the students interviewed planned to be on the BA ICH programme and study ICH, as shown in the following excerpts:

> I had no motivation. I did not even know about it when I went to UNZA. I am minoring in ICH, and my major is psychology. So, I just found ICH among the courses I was supposed to do (Gile, Student 2).
>
> I think in the first place, there was no motivation to study this programme, because I had applied in economics. When I went to get my acceptance letter, I found it was written intangible cultural heritage, which I did not know anything about (Sinai, Student 1).
>
> After checking from the school of humanities, there was a new programme, it was not known. He [my uncle] was told I could apply in that field, which is ICH. Then I was like you can apply for me as long as I go to school. So, I just developed interest in ICH when I came (Suleni, Student 4).
>
> I just wanted to do academic writing. However, it was under intangible cultural heritage. I just saw academic writing, then chose it, and later discovered it was for intangible cultural heritage. I did not know it had something to do with culture. I just thought they would be teaching us academic writing skills. I learned some things, but I would not really say I am into culture (Beatrice, Student 5).

The above excerpts show that although students were on the BA ICH or had taken courses on the programme, they were not initially interested in studying ICH. Students were on the programme for other reasons, including higher chances of getting admission to university, encouragement from friends, or a desire to fulfil the course requirements. Other students were advised to apply for the programme because it would offer better chances to get student loans to fund their studies. These student loans are available on a competitive basis to students in public universities, including UNZA. The findingsalso show that students were largely unaware of the programme before joining UNZA.

Nonetheless, the data also show that students who opted to stay on the programme developed an interest after enrolling, as was the case with Sinai:

> Back home, I had not even said I was continuing this course because everyone wanted me to drop it. So, I kept it silent for a month or two, then openly told them I had not changed the course and was now interested in it (Sinai, Student 1).

The situation of students depicted in the excerpts from Sinai, Gile, and Beatrice aligns with the literature that indicates that students do not always enrol in programmes based on what they are passionate about or desired to study, but because of other reasons such as the availability of funding or higher chances of getting university admission (Mboyonga 2024; Suryani and George 2021). For example, Chandiwila, who initially wanted to study mass communication, indicated that she chose the BA ICH because the programme offered higher chances of getting university admission and funding:

> I really wanted to do mass communication, not ICH. So now, looking at sponsorship, it was really hard for me to come here on self-sponsorship. It was going to be hard for me to be given 100 percent [government sponsorship] due to the high competition. So, when I came here, my uncle helped me apply. He was told I could go for any programme that would give me an advantage in getting 100 percent [government] sponsorship [government loan scheme] (Chandiwila, Student 3).

The excerpt from Chandiwila shows that what was more important to students was university admission and funding through student loans. Students valued access to higher education and not necessarily studying ICH. The experience of students regarding access to higher education was different from the graduates. The graduates seemed more informed about ICH as they were working in the heritage field. Additionally, all of the graduates had at least a degree. Therefore, while they valued higher education, gaining specific knowledge on ICH was more important.

6.2.2 BA ICH and aspirations for the future

While students shared their hopes and optimism about the future following their BA ICH studies, the findings showed that students developed interest in the BA ICH over time, even though they were not interested in the programme in the early stages of their studies. For example, Sinai, Gile, and Chandiwila stayed on the programme and developed interest. The situation of the students aligns with Aki's (2025) assertion that even though students may be admitted into programmes that they initially did not intend to, as was the case with the BA ICH students, they accept and persist in the study of such programmes.

As part of the photovoice process and project, Gile shared a photograph (Figure 6.1) with the following caption:

> Showing the pictures of those who have gone ahead of us to get degrees, masters, and PhDs and I hope to get there someday. This picture reminds me to work extra hard and become the ICH specialist I intend to become. I look at it and tell myself I will be here soon (Gile, Student 2).



Figure 6.1 I look at it and tell myself I will be here soon (Shared by Gile, Student 2)

Sinai also shared a photograph (Figure 6.2), like Gile's photograph in Figure 6.1, with the following caption:

> Looking at different graduation gowns motivates me to think that if I wear the first one by next year, I will wear the other ones too in years to come (Sinai, Student 1).

Sinai and Gile were in their final (fourth) year, which may explain why they immediately looked forward to graduation. Their aspirations concerning graduation were not specific to graduating with a BA ICH, but rather to graduate with a higher education degree. Their aspirations were, therefore, more about getting a degree and not necessarily a BA ICH degree.



Figure 6.2 Looking at different graduation gowns motivates me (Photograph by Gile, Student 2)

Sinai and Gile were in their final (fourth) year, which may explain why they immediately looked forward to graduation. Their aspirations concerning graduation were not specific to graduating with a BA ICH, but rather to graduate with a higher education degree. Their aspirations were, therefore, more about getting a degree and not necessarily a BA ICH degree.

Students like Gile emphasised wanting to be ICH experts and being employed in the heritage sector. Chandiwila also made specific reference to working in the cultural heritage sector as per the caption and Figure 6.3 :

> Happy Intangible Cultural Heritage students knowing that they can actually work at the Lusaka National Museum (Chandiwila, Student 3).



Figure 6.3 ICH Students at Lusaka National Museum (Photograph by Suleni, Student 4)

By aspiring to work in the cultural heritage sector, the students would contribute to ICH safeguarding as trained experts from the BA ICH programme. While Gile and Chandiwila indicated wanting to work as heritage experts, Sinai leaned more towards getting a master's degree and an opportunity to teach on the BA ICH programme. Sinai's aspiration to teach on the BA ICH was similar to the aspirations of some of the graduates. For example, Rosemary (Graduate 3) and Ipalo (Graduate 8) also wanted to be retained by the BA ICH programme so they could teach on the BA ICH programme in the future. The capability for aspiration will be discussed further in the next chapter.

Based on these findings, I argue that the motivation for accessing higher education and being on the BA ICH programme were skewed to both intrinsic (for example, belonging and learning) and extrinsic benefits (income following graduation and employment and further education) (Tinto 2017).

6.3 Applying knowledge from the BA ICH programme

Students were eager to apply the knowledge gained from the BA ICH programme. For example, Sinai captioned the photograph in Figure 6.3 above, which was taken by Suleni with the following caption:

> As ICH students, we are always happy, and we have a lot of stories to share as we learn our everyday life skills and apply them in relation to ICH (Sinai, Student 1).

Chandiwila, who was in her third year, shared that she was applying her newly acquired ICH knowledge to her knowledge of traditional craftmanship (a domain of ICH). She was making beadwork to sell to fellow students and others who would be willing to buy. Chandiwila's interest in making different kinds of crafts indicated that learning ICH helped her think more about the kinds of crafts she was interested in. She shared some beadwork she had made and sold to fellow students. Figure 6.4 shows an example of Chandiwila's work.

> Doing what I love in my free time. Applying what we learn in ICH which is traditional craftsmanship as a domain of ICH.



Figure 6.4 Applying what we learn in ICH (Photograph by Chandiwila, Student 3)

Although Chandiwila was interested in making such items prior to joining the BA ICH programme, she indicated that the courses she took from the BA ICH helped her apply new knowledge and think about her beadwork differently. Through applying such knowledge, she had the opportunity to earn an extra income.

As part of the photovoice project, the students visited the Kabwata Cultural Village, which I introduced in Chapter 4, to engage with ICH practitioners. From that visit, Suleni took the photograph presented in Figure 6.5 and shared it with the following caption:

> The most interesting part of craftsmanship is that the knowledge applied in making the crafts has social and economic benefits for the community. There is passion in the craftsman himself.



Figure 6.5 There is passion in the craftsman himself (Photograph by Suleni, Student 4)

A major aspect highlighted by students concerning the application of knowledge was the internship. The students were required to undertake an internship in the fourth year of their studies. The two fourth-year students, Sinai and Gile, were interning at the Ministry of Tourism at the time of data collection. Sinai and Gile shared that they enjoyed being interns at the Ministry. They found the experience valuable, as indicated in the following captions and Figure 6.6.

> This is us walking to the Ministry happily because not only have we learnt departmental work, but our bosses have also been of great help in teaching us more about ICH and culture (Sinai, Student 1).

> Ministry of Tourism, where I had just completed my internship, was a place I loved to be in all the time. We were happy being there and ready to do field work with my friend (Gile, Student 2).



Figure 6.6 **Internship at the Ministry of Tourism (Photograph shared by Sinai, Student 1 and Gile, Student 2)**

Sinai also shared a photograph (Figure 6.7) of her friend Gile, with the following captions:

> As an intern, walking to my office and having all I needed to learn was so much of a joy. I could confidently walk through the passages of the Ministry of Tourism as an ICH student ready to deliver (Gile, Student 2).
>
> A picture of my friend shows that she is happy doing an internship at the Ministry of Tourism because we are welcomed well and have been given a free space to learn (Sinai, Student 1).



Figure 6.7 I could confidently walk through the passages of the Ministry of Tourism as an ICH student, ready to deliver (Photograph taken by Sinai, Student 1)

The two fourth-year students showed a level of contentment because they had this experience working within the cultural heritage sector. This experience may have eased their negative feelings about the BA ICH because they saw opportunities they were perhaps not sure they would have in their earlier years of studying ICH. While Sinai and Gile were doing their mandatory internships, Chandiwila was unsure where she could do her internship when the time came. However, she felt she could learn a lot from the experience:

> I do not have plans because the only sectors I know are the Lusaka Museum and the National Heritage Conservation Commission. I do not know any other places where I can do my internship. However, I feel that if I can be exposed out there, I can learn a lot from them, and they can also learn a lot from me (Chandiwila, Student 3).

The lack of information by Chandiwila shows that the students need more exposure to understand the country's cultural heritage space and know that the different institutions are concerned with cultural heritage to plan adequately for their internships and future work.

Universities also find such internships to be important learning experiences for students as they add to the academic classroom learning. Additionally, through internships, the students can apply the knowledge they gain in a work environment and think of areas they can address in their studies and after graduation (Prescott et al. 2021). Students take up internship positions because they can get the necessary experience, which helps them build on their education as they prepare for future employment (Skujiņa and Loots 2020). The two fourth-year students who were interns at the Ministry of Tourism indicated that they were applying their knowledge of ICH safeguarding in inventorying activities as part of the Ministry of Tourism's activities.

While students showed a high level of contentment with their internship experience, internships can have negative aspects as students navigate between the internship and the classes that they continue to take, as indicated by Prescott et al. (2021, 2444):

> *Although internship may make students more attuned to course material, particularly if that material relates to their specific job duties, it is equally possible that students will be distracted by their internships, leaving less time and energy (or appreciation for their traditional studies*.

Sinai shared that she was unsure how the internship would affect her studies, which aligns with Prescott et al. (2021). Sinai shared the photograph in Figure 6.8:

> This is at the Ministry of Tourism. I was a bit undecided of how doing an internship there would affect my schoolwork (Sinai, Student 1).



Figure 6.8 **I was unsure how an internship would affect my schoolwork (Photograph shared by Sinai, Student 1)**

The pressure of balancing between their studies and work is common among students as they navigate work and study. Moreover, although internships can be essential in enabling students to gain relevant skills, their effectiveness differs from programme to programme (Mwelwa and Mawela 2021). Therefore, having a provision for a university programme does not guarantee success.

The data showed that the students had the opportunity to apply the knowledge they gained, such as incorporating ICH in running a business or interning at the Ministry of Tourism. Students valued the application of knowledge.

6.4 Navigating the BA ICH programme

This section presents the findings on challenges experienced by students, which include isolation, seeking belonging and dealing with the negative public perception and reception of the BA ICH. Since some students quit the BA ICH or contemplated quitting,

the reasons for their decisions are also shared in this section. The last part shows the coping mechanisms the students employed.

6.4.1 Loneliness and the BA ICH programme

One of the main challenges the students faced while on the BA ICH was that it was a lonely journey. Loneliness, combined with an initial lack of interest, negatively influenced the ability of students to effectively make use of any opportunities available to them. All the student participants indicated that being on the BA ICH programme was a lonely journey, as exemplified by the following excerpts:

> I often felt bored in class because I would be alone in most classes with no one to talk to. I would have an assignment or a test but no one to study with. I would do ICH, but I was all alone in the class. It was quite boring. I remember sometimes I would even dose off (Sinai, Student 1).

> I felt isolated after I realised I was the only student in my programme (Chandiwila, Student 3).

The loneliness was compounded by the fact that the different cohorts did not interact or share courses. The second cohort of the BA ICH was admitted to the programme when the first cohort was in the third year. Therefore, although the two cohorts did the same programme, they did not interact.

As a result of this loneliness, coupled with the initial lack of interest, the students contemplated quitting the BA ICH as indicated by Sinai in her photo caption (Figure 6.9):

> I almost changed the course in my first year because I felt alone. Class was difficult because I would always feel I was wasting time learning alone (Sinai, Student 1).



Figure 6.9 I almost changed the course because I felt alone (Photograph shared by Sinai)

Gile compared her experience with her psychology courses:

> There have been those times when we are given something to do, and we just do. We do not even know whether whatever we are doing is right or wrong. It is different from when I am doing psychology. If I have this question and we are the five of us, I bring in this bit, this one brings in that bit, at the end of the day, we have something concrete, but a situation where you're just the two of you, you are stranded, you are stranded for good (Gile, Student 2).

Related to the small number of students on the BA ICH programme, the students revealed that most of their classes were in lecturers' offices as per the excerpt below:

> It was just me and another girl. We would meet in his [the lecturer] office to learn. He would give us an assignment or something (Beatrice, Student 5).

Although Beatrice took only one course from the programme, she also took classes in an office, which was not ideal. The findings also show that sometimes the lecturers would share offices, which were also used as classrooms. While an ICH class would be going on, another lecturer would be in the same office. At times, the other lecturer would have office hours while the other class was on. This affected the learning process.

Although learning in an office was not considered ideal, it was also the best alternative to having a whole lecture hall, as that would not work out for one or two students:

> This building has some offices from which we used to learn as we were just the two of us [as students] and the lecturer. It was more convenient than having the lecture in a lecture theatre (Suleni, Student 4).

Figures 6.10 and 6.11 show parts of the School of Education Bridge Building that Suleni referred to. Two students took pictures of this building, which showed a level of attachment to the building. Gile, one of the two students, indicated that the building reminded her of the times they had lectures and that it was a joy to walk to this building to have ICH lectures.



Figure 6.10 This building has some offices from which we used to learn (Photograph by Suleni, Student 4)



Figure 6.11 Walking towards the education building where we would have our lectures for ICH (Photograph shared by Gile, Student 2)

Although loneliness is a common issue among university students (Lin and Huang 2012), being the only student in a course can exacerbate the feeling of isolation, as was the case with the BA ICH students. University education can be stressful for many students due to the many new experiences, challenges and life events (Stoliker and Lafreniere 2015). Having more students to interact with as classmates can ease the challenges faced.

Sinai and Chandiwila had the most number of courses with their lecturer only. The two students were majoring in ICH but were in different study years. However, other students experienced this feeling of loneliness as well. For example, Gile, a fourth-year student minoring in ICH, shared the following:

> You must gather all the courage within you because you have no one else to ask besides your lecturers. You will not go back to your lecturer and say, "What do you think I should put on my assignment?" That [the lecturer] is the person who gave you the assignment. So, it becomes hard because you have no one else to ask. If you have three or four people to consult, it becomes easy (Gile, Student 2).

The gathering of courage highlighted by Sinai relates to what Ang et al. (2021) refer to as experiencing resilience from a personal domain, which involves traits such as motivation, aspirations and positivity, which enhance resilience. These traits are required in higher education to ensure success. However, the teaching and learning process is more challenging without a supportive classroom and learning environment with enough peer support.

While the small number of students on the BA ICH programme was perceived as negative, lecturers viewed it as a chance for the few students to get opportunities. One lecturer indicated that since the BA ICH only had a few students, there would be more opportunities for students:

> In November, I wrote to the Ministry of Tourism, and the National Commission for UNESCO, submitting the two third-year students, those who will be in fourth-year this year. I told them to say I would like them to be involved in any activities that are going on that are ICH-related. I am looking at everything associated with ICH, including administration. I said I would like them to be involved because these are the two fourth-year students that we have in 2024. And the fact that they are only two, it means that there will be a lot of opportunities coming (Tapelo, Lecturer 5).

Therefore, the small number of students was in a way advantageous because it would provide a higher chance for students to be engaged in safeguarding activities, including employment.

6.4.2 Seeking belonging

Connected to loneliness was a sense of belonging among the students. The findings show that the students valued belonging. Students desired to share experiences and perspectives and develop friendships with classmates while pursuing their studies. However, they were mostly alone and lacked a sense of belonging, particularly in the first and second years of their studies. Tinto (2017) argues that for students to persevere in higher education, they ought to see themselves as members of a community. Suleni shared the group photograph (Figure 6.12) showing the three registered BA ICH students.

The students also shared another group photograph (Figure 6.13) with the following captions:

> In ICH, we share a culture, and we form family. ICH has brought us together as students from different cultural backgrounds (Sinai, Student 1).
>
> Intangible Cultural Heritage Students embracing culture. Embracing happiness because it is not every time that a student should be sad (Chandiwila, Student 3).



Figure 6.12 Together as family; as ICH students (Photograph by Suleni, Student 4)



Figure 6.13 ICH has brought us together as students from different cultural backgrounds (Photograph by Suleni, Student 4)

A sense of belonging is essential for learning (Dopmeijer et al. 2022). It can also help prevent burnout among higher education students and ultimately contributes to academic achievement and a successful life at university (Ahn and Davis 2020; Dopmeijer et al. 2022).

Overall, based on the views the students shared, I contend that their experiences on the BA ICH would have been more fulfilling if there were other (more) students to interact with. A more fulfilling experience would allow for a richer learning experience for students leading to better outcomes for safeguarding ICH, especially that students wished they could work with others on issues of ICH safeguarding. Therefore, these experiences of students constrained their ability to effectively utilise the opportunity of being the BA ICH programme for ICH safeguarding. In Chapter 9, the issue of enabling and constraining factors associated with cultural capability will be discussed further.

6.4.3 Negative perception and reception of the BA ICH programme

Besides student loneliness, another challenge the data showed was the negative public perception and reception of the BA ICH. In Chapter 5, I indicated how Bise, a lecturer in the BA ICH programme, shared that fellow lecturers ridiculed those teaching in the BA ICH. The students and graduates also experienced this ridicule within and outside the university. The ridicule was also online. The photograph in Figure 6.14 shows an image

shared by Suleni of an online post making jokes about the BA ICH. One of the images in this post shows a student flying on a winnowing tray with the caption “students start arriving at UNZA for the new degree in witchcraft fully supported by UNESCO”.

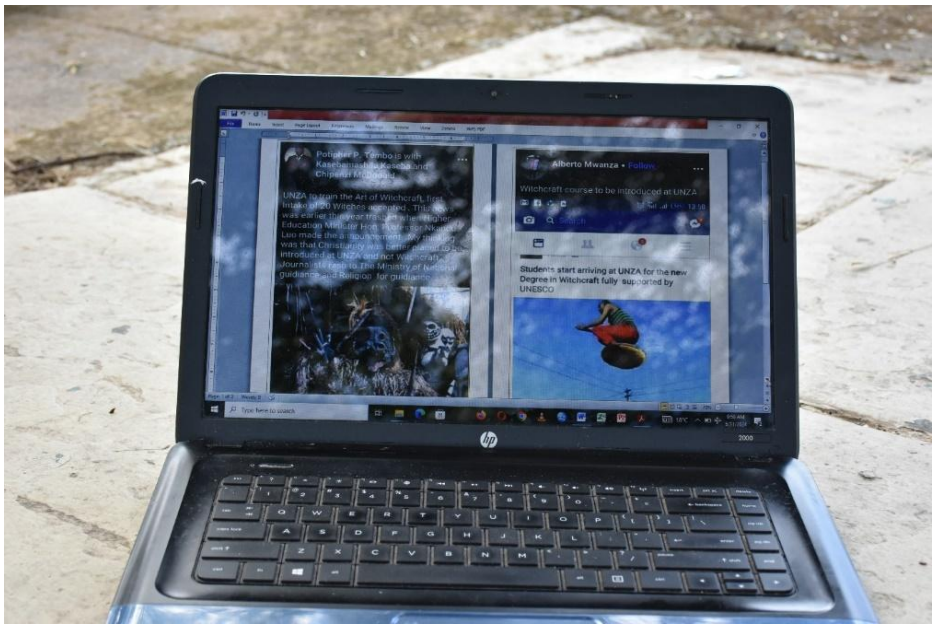


Figure 6.14 Introducing “witchcraft” as a course at Zambia’s highest learning institution, UNZA (Photograph by Suleni, Student 4)

> The introduction of ICH at the University of Zambia got negative publicity in that many people thought that ICH was the practice of witchcraft. Zambia, being a Christian nation, was not living up to its name by introducing “witchcraft” as a course at its highest learning institution, UNZA (Suleni, Student 4).

Suleni also shared the photograph in Figure 6.15 showing a part of the School of Humanities and Social Sciences, the school to which the BA ICH belongs, with the following caption:

> ICH was introduced to the University of Zambia in the School of Humanities in 2018. A lot of people heard of it and misunderstood it for witchcraft. A lot of memes were made on Facebook, one of which said that UNESCO was fully supporting witchcraft and that Zambia been a Christian Nation is not living up to its name (Suleni).



Figure 6.15 ICH was introduced to the University of Zambia in the School of Humanities in 2018 (Photograph by Suleni, Student 4)

Suleni's caption of the photograph in Figure 6.15 shows the negative representation of the BA ICH. The news of the introduction of the BA ICH was met with arguments suggesting that the programme was unchristian.[16] However, there is a contradiction posed by the assumptions that ICH is unchristian. ICH practices are common among a cross-section of Zambians, as indicated by Tembo (2012). Additionally, government policy through the Department of Traditional and Cultural Affairs promotes ICH. Therefore, the negative reception of the BA ICH may have been a result of a limited understanding of what ICH is. I discuss this aspect further in Chapter 9, where I discuss conversion factors.

Sinai and Chandiwila also shared their experience around the issue of the BA ICH and witchcraft:

> When I came to UNZA, I knew nothing because back then, we were just hearing rumours that the University of Zambia would be now teaching witchcraft. And when I came here, I did not realise it was the same programme I was doing. So now when I was trying to explain to people, that is when they were like, "Oh, are you doing the same witchcraft programme?" (Chandiwila, Student 13).

[16] Zambia's declaration as a Christian nation appears in the Preamble of the Zambian Constitution. While it is declared that Zambia is a Christian Nation, a person's right to freedom of conscience, belief or religion is still upheld. .

> When I came to UNZA, I met this returning student and asked her about the ICH programme. Then, she just looked at me and said, "Why are you here to study witchcraft?" She mocked me about it. I remember, I actually almost cried. I went back home. So, it was really that bad that I just wanted to change because everyone was just laughing and saying what is this that you want to do (Sinai, Student 1).

The ridicule experienced by students contributed to their negative feelings about BA ICH. Students were laughed at because they were studying ICH, which was considered a "witchcraft course". Graduates and lecturers also reported being laughed at for being associated with the BA ICH. These experiences of students and lecturers show that many people outside the circles of ICH experts did not view the BA ICH positively.

6.4.4 Quitting and contemplating quitting the BA ICH

Although the students indicated having grown through the programme and coming to like it, they shared that they were overwhelmed and sad due to the negative experiences they had, such as being lonely in class, being laughed at, and the uncertainties surrounding the programme and the prospects of employment after graduation. Students shared having difficulties studying ICH. In some cases, students reported hiding what they were studying from their families and friends to avoid being laughed at and mocked, which affected their overall learning experience.

Besides loneliness on the BA ICH, the findings show that students had other reasons why they contemplated quitting the BA ICH. These included the negative publicity through the media, and consequently, the negative perception and reception of the programme. Additionally, opportunities for students after graduating with a degree in ICH were still unclear. Unlike Sinai, who did not drop the ICH programme, Suleni quit the BA ICH programme after taking the first- and second-year courses. Faced with choosing between ICH and gender studies, Suleni chose gender studies. Asked whether Suleni chose Gender Studies over ICH was because of the negative experiences. She shared the following:

> I had different reasons. It was really about the job market. My family asked where I would work if I did ICH and psychology. They said, "Let us say you do not find anything with psychology, what are you going to do with your ICH paper? So, you need a backup plan. Moreover, we do not see ICH as being that backup plan for you. You get the knowledge and everything. You get the ideas and even get creative about things, but the question is,

> where would work afterwards?" So that was the main question that was coming. It was not really about being alone. I was with her [Chandiwila] (Suleni, Student 4).

From the above excerpt, the choice to drop ICH by Suleni was attributed to her family advising her to choose Gender Studies over ICH, arguing that she would have better employment opportunities if she took Gender Studies. That said, if she had a more positive experience on the programme with more students and friends, she might have had a more positive outlook on the programme, especially since families have a strong influence on how young people conceptualise higher education and play a significant role in guiding the career development of their children (Shumba and Naong 2012). "Friends and peers play an important role in informing decisions about what constitutes a 'feasible' choice" (Brooks 2003, 284). Figure 6.16 shows a photograph taken by Suleni, showing the Gender Studies Department in the School of Humanities and Social Sciences at UNZA with the following caption:

> I first chose ICH as one of the courses. When the lectures started, it got more interesting. I found myself learning more about ICH and how it relates and connects to everyone, and I learned that ICH is part of us. I chose ICH in my first year and chose it again in my second year as I had made up my mind to minor in ICH. However, my family had some concerns that a lot of people do not know much about ICH and that it would be hard for me to find a job if I were to continue with ICH. So, they advised me to drop ICH and maintain gender studies as I would have a better chance of getting a job compared to ICH (Suleni, Student 4).

Although Suleni wanted to explore ICH as something she was passionate about, she decided to leave the BA ICH programme because her family indicated that she would have better opportunities if she pursued Gender Studies and not ICH. Suleni's case aligns with what one of the lecturers, Mwanje, shared in Chapter 5 about students not simply pursuing programmes they were passionate about or liked but, instead, pursuing programmes that would guarantee a livelihood post-graduation.



Figure 6.16 Choosing between ICH and gender studies (Photograph by Suleni, Student 4)

Another aspect shared by the students was that while the BA ICH may have stimulated debate on ICH in Zambia, the programme was still unknown even within the university. Some lecturers at UNZA simply asked students to drop ICH courses when they asked about it. Such lecturers may have acted in such a manner for two reasons. They either did not know about the programme or simply thought it was not important. For example, Suleni, who ended up dropping the BA ICH as indicated earlier, shared her experience where the Assistant Dean in the School of Humanities and Social Sciences was unaware of the BA ICH:

> In my second year, at the beginning of the academic year, as students, we are required to choose two elective courses from the collection of courses. I had planned to choose ICH, but it did not appear on my student portal. I was advised to see the Assistant Dean. I went by the Dean's office. When I asked the Dean to add ICH to my elective course list, she had no idea what ICH was, so I had to explain it. This shows that ICH is only known to those who practise, teach and learn ICH. Many people still do not know about ICH. The little knowledge they have about ICH is the wrong and misleading information that they got from social media, which centred on ICH as witchcraft (Suleni, Student 4).

Sinai also had a similar experience to that of Suleni, as shared in the excerpt below:

> I wanted to drop the programme because the first time I got my acceptance letter, I saw it was written 'Intangible Cultural Heritage'. I asked the customer service what the programme was about and the lady there did not know anything about it (Sinai, Student 4).

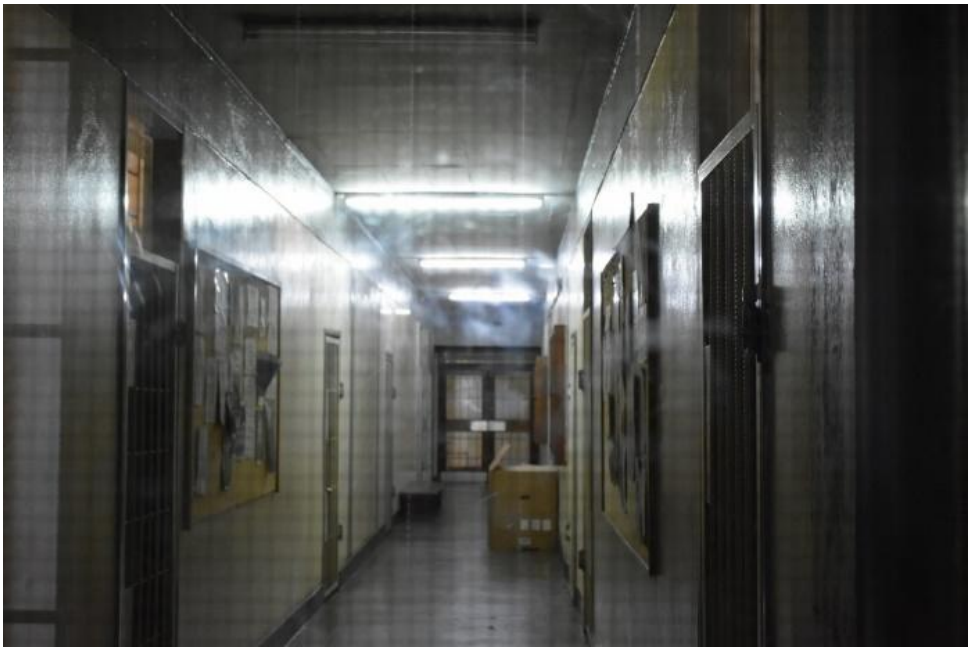


Figure 6.17 When I asked the Dean to add ICH to my elective course list, she had no idea what ICH was (Photograph by Suleni, Student 4)

This experience of students, where even leaders within university management did not know the BA ICH programme, added to the negative experience of students. It also indicated that UNZA did not fully institutionalise the BA ICH, such that even the Assistant Dean of the School of Humanities and Social Sciences, where it was domiciled, did not know about the programme. Although the Department of Historical and Archaeological Studies seemed to have offered support, at a broader level, UNZA as an institution did not offer much-needed support to the students. Some lecturers from other programmes simply told students to drop ICH-related courses. These experiences made the students' experiences rather negative, but they remained resilient and found coping mechanisms. The majority of those who knew about the programme associated it with witchcraft. It was common during the data collection that people who seemed unaware of the BA ICH were familiar with the debates around UNZA introducing a "witchcraft" programme. Therefore, this view of the BA ICH programme negatively affected the students' feelings about studying ICH at UNZA.

6.4.5 Remaining optimistic and coping mechanisms

The data showed that despite the lonely journey, ridicule for studying ICH, and the other challenges students experienced, students also had positive experiences and remained

optimistic and found ways to cope with their challenges. For example, Gile shared how they viewed being among the first students to be on the BA ICH as an opportunity to set a standard for future students, as indicated in the following caption of Figure 6.18:

> Walking in these parts of the university every day as an ICH student, knowing that someday many will follow the path of wanting to know more about ICH. No one was there to walk with me because I had to attend class alone (Gile).



Figure 6.18 Someday many will follow the path of wanting to know more about ICH (Photograph shared by Gile, Student 2)

Gile also shared the photograph in Figure 6.19 showing her sharing information about ICH with other students, with the following caption:

> Sitting with random students trying to find out if they know anything about ICH. It was a great time because I had to explain to them what it is, and they got interested in knowing more about it. Great feeling of a mission accomplished (Gile, Student 2).

She had the opportunity to share information about ICH with other students:



Figure 6.19 Great feeling of a mission accomplished (Photograph shared by Gile, Student 2)

Gile showed optimism about the future of the BA ICH programme despite having a lonely experience. However, while Gile shared her optimism about the BA ICH, the sustainability of the BA ICH programme remains uncertain. At the time of data collection, the programme had no students in the first and second year. Lecturers were also unsure about getting new students.

Chandiwila, the only third-year student in the BA ICH programme at the time of data collection, shared how she had to find time to be happy, despite being the only student studying ICH in her third year. She shared the following caption and photograph (Figure 6.20):

> Still embracing my happiness despite being the only student at the University of Zambia doing Intangible Cultural Heritage (Chandiwila).



Figure 6.20 Still embracing my happiness (Shared by Chandiwila, Student 3)

Chandiwila's views showed that students had to adjust and try to fit in despite their challenges. Adjusting meant finding ways to cope while on the BA ICH. Coping mechanisms included reaching out to their lecturers, who encouraged them to continue being on the programme, encouraging each other, and finding places on campus where students felt better, which helped them study.

The data also showed that students endured because they received support from the lecturers in the programme. Sinai shared the following concerning the Department of Historical and Archaeological Studies:

> This is where my ICH journey started. This department has helped me discover myself and appreciate where I come from (Sinai, Student 1).

Sinai's views showed attachment to the department and programme as well as appreciation for the support she received from the lecturers, despite her struggles in her first year. Such support included offering information about the programme, explaining possible career pathways, and lecturers being available for the students whenever they needed support. Such support from lecturers is crucial in providing a buffer against the possible stressful academic environment, as was the case with the BA ICH students (Ang et al. 2021). Besides receiving support from lecturers, BA ICH students also depended on other students despite being few in class. For example, the two fourth-year students indicated that they worked together as interns at the Ministry of Tourism and had become good friends while on the programme. Therefore, self-motivation, building relations

among the small group of ICH students, and receiving support from lecturers who were mentors, were ways to build resilience and keep on with their studies.

The students also found specific spaces that helped them cope with their challenges. These included open spaces, for example, the Goma Lakes at the UNZA main campus:

> Studying ICH has not been so much fun because there are mostly no fellow students to ask about ICH. I would sit here alone at this place and figure things out, but surely, with my determination and love for ICH, this place always gave me just the peace I needed to sit and do my work. Anytime I felt overwhelmed, this was or has been a place to be for me. Sitting or standing, looking at water and nature, is of great value to me. As an ICH student, it means a lot (Gile, Student 2).



Figure 6.21 Anytime I felt overwhelmed, this was or has been a place to be for me (Shared by Gile, Student 2)

Such spaces helped the students to cope and continue with their studies. Student interaction with nature can have positive effects, including improved mood, increased positive feelings, and decreased anxiety and negative feelings (Puhakka 2021). Additionally, it helps clear thoughts, allowing students to reflect on their lives and difficult situations. Students from other programmes also frequent these places and use them as study places.

I turn now to the students' views on using photovoice and reflect on it as a data collection method.

6.5 Photovoice and student participation

Following the conclusion of data collection through photovoice, students shared their experience of using photovoice as a data collection method for this study. Although the photovoice project only ran over six weeks, it was enough for students to compare it to their own experience of the BA ICH. Through the project, students came together for the first time as a group. Their views are important for furthering the use of participatory research methods.

All four students indicated that this was their first time participating in a photovoice research project. Additionally, this was the first time the four students were meeting together. The data shows that the students found being part of the project beneficial. For instance, Gile shared the following:

> It has been an interesting programme. I did not know about Photovoice. I did not know that a picture can speak volumes and bring out so much information, sometimes more than what even a word can say. I have learnt that a picture can tell me what somebody cannot tell me with their words. And I think it just broadens the means of making people understand culture from different perspectives. It is not just about being taught. I do not forget what I see. I think photovoice adds more. It adds colour to how culture can be viewed and how it can be transmitted (Gile, Student 2).

Another student who did not know about photovoice shared the following:

> It was my first time to hear about photovoice. I have learned about and experienced it through what we are doing here. When we watched that video showing the photovoice process, I wished I was part of such a thing. So, we got to experience such a thing. It is a good experience. It has also contributed to my third-year course, Research Methodology, which I am doing (Suleni, Student 4).

The little knowledge of photovoice and even participatory methods among the students may suggest that although the use of participatory forms of research and engaged research may be gaining momentum around the world (Bednarek et al. 2025), such research approaches are rarely used in Zambian higher education to engage students. The limited use could be because the understanding of participatory methods and engaged research is still unclear (Overton et al. 2023). Despite their limited understanding prior to the project, photovoice allowed participants to create the space for them to be less constrained in giving feedback and to engage in a more detailed way. By doing so, the findings and conclusions from the study can be more relatable,

accessible, and have more potential for impacting communities (Overton et al. 2023). The students themselves shared practical ways of using ideas from the photovoice experiences in their own work with communities.

Following their participation in photovoice, students shared how they wished they could use photovoice in their own work. Like Suleni, the experience contributing to the methodology course she was taking, Gile also indicated she would have wished that such a method had been introduced to her much earlier:

> I feel like it is something that should have been part of my programme right from the beginning. It would have done much more than what we have already learnt here. Nonetheless, it has still done a lot of good. It has changed a lot of things for me, especially how I used to look at ICH. It has given me more ideas. It has been very beneficial (Gile, Student 2).

From what Suleni and Gile shared, they found photovoice to be an interactive method. They found it to be something they could use in their work as it contributed to their knowledge of research methods.

Sinai, who was not able to attend the last meeting and discussion but had known about photovoice prior to this experience, shared the following about her experience:

> It was really refreshing. How I was thinking of it when I was coming here is like one percent of what we have discussed in here. So, it was very interesting. I think by now, we can tell other people what photovoice is because I remember, in my methodology, I learned about it, but I did not understand what it really was. But now that I have yet to practice what it is, I think I will have to learn much about it (Sinai, Student 1).

Apart from finding the process beneficial in terms of learning, knowledge and the refreshing nature of the activities involved, students also found photovoice to be something they could use in their work. Gile, who was working as an intern at the Ministry of Tourism, indicated that photovoice could also be a helpful method as the Ministry works with communities.

> I actually think the Ministry of Tourism can benefit much more from photovoice because people want to see something. People love it when they see something other than you just telling them about something, but when they see a picture, they get a lot more than just what is being said (Gile, Student 2).

Therefore, Gile viewed photovoice as something that could enrich her own processes and those of the Ministry of Tourism engaging with ICH. Although the context of

photovoice is different from merely sharing pictures for aesthetic purposes, the desire of students to use the methods in different contexts showed that they found the method helpful. The benefit that students gained by participating in the project, like enhancing their own understanding of research methodology, aligns with the argument from Israel et al. (2005) that participants in photovoice should benefit from the process in terms of knowledge and skills.

Students also saw photovoice as an opportunity to share more information about the BA ICH programme. To some extent, this shows that students felt empowered to share information with outsiders:

> I have also enjoyed the [workshop]. At least by using photovoice and what we have learned, we will be able to spread the news about ICH and how it can be well advertised so that people will be interested (Chandiwila, Student 3).

The indication by Chandiwila that the project could be used to share more information about the BA ICH so that more people could know about it is important to note. Sharing the photos and experiences could allow students to share their voices. Such voices may help change perceptions of the programme and encourage more people to enrol.

An indirect benefit of using photovoice was that it allowed the students to come together as a group of BA ICH students for the first time. The third- and fourth-year students did not interact because of their different courses. Using photovoice brought together ICH students, which contributed to their feeling of belonging:

> Photovoice has brought us together because I feel it has been a long time since I saw Suleni. Even you [Gile], it has been a while. So, it brought us together, reminding us that ICH still exists (Chandiwla, Student 3).



Figure 6.22 The three registered BA ICH Students at Lusaka Contemporary Art Centre on the first day of the photovoice workshop (Photograph taken by Suleni, Student 4)

Through photovoice, the students came together, had the first training workshop together, took photographs together and even had discussions of the photos, which made them discuss their experiences of the BA ICH. Although the semi-structured individual interviews were important and brought out important information, they did not bring the students together as photovoice did.

The students also referred to the process of taking photos and the workshop activities, which included training in photovoice and basic photography skills. They included workshop activities such as the *River of Life* activity, where the students shared personal stories of their higher education journey. Students indicated that photovoice also allowed them to learn not just about research and photovoice but also provided an opportunity to learn about themselves:

> Today went well. Wow, time, I do not know where time went. I do not know how I spent it, but it was well-spent and progressive. We got to learn more, not just about the very project but also about ourselves. It is good and refreshing (Suleni, Student 4).

For five weeks, over weekends, students worked together. They discussed issues that they did not usually discuss in their usual classes. There was limited interaction with

other people for other methods, like interviews and focus group discussions, that might only last for an hour. Overall, the students indicated that the experience of using photovoice was insightful and that they would use it themselves. They wished it were part of the BA ICH programme. The students wished they had used photovoice in their studies and internships. Some of the positive words students used to describe their participation included “photos speak volumes”, “photovoice added colour”, “photovoice brought us together”, and “it was beneficial and insightful”. These terms indicated that the students found the method valuable and interesting.

6.6 Conclusion

This chapter presented and discussed the experiences of BA ICH students at UNZA using data from photovoice and interviews. I presented students’ experiences regarding their motivation to study ICH, application of knowledge from the BA ICH programme and navigating the challenges faced on the BA ICH programme. The last section of the chapter discussed students’ views on using photovoice as a data collection method for this study.

The next chapter will present capabilities associated with the BA ICH and safeguarding ICH.

Chapter 7
Valued capabilities of students, graduates, and lecturers

7.1 Introduction

This chapter presents and discusses capabilities valued by BA ICH students, graduates, and lecturers. The valued capabilities presented in this chapter were deduced from the views and experiences of students, graduates and lecturers, which I presented in the previous chapters. In Chapter 3, I defined capabilities as alternative combinations of things a person is able to do and be (Sen, 1993). Capabilities imply the freedom or opportunity to select from possible beings and doings (Nussbaum 2011). The valued capabilities outlined in this chapter refer to opportunities and freedoms that students, graduates, and lecturers on the BA ICH value based on the association with the BA ICH programme. The chapter also considers the options available to the BA ICH participants based on DeJaeghere and Walker's (2021) argument that the CA is about the freedom to make choices about being educated and the options enabled through education. By presenting these valued capabilities, this chapter addresses the second research question of this study:

> *What capabilities does the BA ICH at UNZA develop and enhance among students, graduates, and lecturers?*

Based on the data from this study and engagement with other capability lists (Nussbaum 2011; Boni and Walker 2016; Walker 2021; Mathebula 2018; Kibona 2023; Mboyonga 2024; Nalwamba 2024; Nussbaum 2011; Walker 2021), I have identified six capabilities associated with the BA ICH, namely the capability for critical knowledge, the capability for effective community engagement, the capability for professional development, the capability for aspiration, the capability for affiliation and the capability to value cultural heritage. While I identified these capabilities as separate entities, I also view them as elements of a two-dimensional cultural capability for safeguarding ICH. I discuss the concept of cultural capability and its application in this study in more detail in Chapter 9. Table 7.1 shows a summary of the capabilities presented in this chapter.

Table 7.1 Valued beings and doings associated with the BA ICH

Capability	Description	Prominent among:
Critical knowledge	• Being knowledgeable about the different aspects of ICH (including local and Indigenous Knowledge) • Being able to contextualise knowledge about ICH • Being knowledgeable and skilled to undertake different ICH safeguarding activities	• Students • Graduates • Lecturers
Effective community engagement	• Being able to engage with communities to safeguard ICH • Having the necessary knowledge and skills for effective community management • Being understood by the communities one works with	• Students • Graduates
Professional development	• Being able to grow one's career, get a job, or get further education • Being able to represent one's organisation, being appreciated and recognised at work • Being able to initiate, lead, and coordinate programmes • Being able to participate in and influence cultural transmission	• Students • Graduates • Lecturers
Aspire	• Being able to hope and dream about one's future • Having the ambition to achieve something in the future	• Students • Graduates • Lecturers
Affiliation	• Being part of a family and community • Being respected and recognised • Being able to work with others freely	• Students • Graduates
Value cultural heritage	• Being able to experience and appreciate different forms of cultural heritage • Being able to engage with and appreciate different forms of Zambian cultural heritage • Being able to appreciate the vastness and diversity of Zambia's ICH	• Students • Graduates • Lecturers

7.2 Capability for critical knowledge

The graduates and students indicated that they gained new knowledge about ICH and its safeguarding. The capability for critical knowledge refers to being knowledgeable about the different aspects of ICH (including local and Indigenous Knowledge), being able to contextualise knowledge about ICH and being able to understand and undertake different ICH safeguarding activities. The description of the capability for critical

knowledge in this study aligns with Boni and Walker's (2016, 120) capability for knowledge and skills, describing it as "having a firm, critical grounding in disciplinary, academic knowledge, valuing indigenous and community knowledges". Enrolling in the programme gave students and graduates the opportunity to bridge the critical knowledge gap, as exemplified by the following excerpts:

> The programme itself has so many aspects like semiotics. I now understand what semiotics is about. Intangible cultural heritage and health, intangible cultural heritage and tourism, introduction to intangible cultural heritage, cultural theories, and many more (Ipalo, Graduate 8).

> In my case, I had an opportunity to do archaeology while I was doing intangible cultural heritage. So, I did archaeology with intangible heritage. Another course I did besides intangible cultural heritage was public administration. So, I did a Bachelor in intangible cultural heritage with public administration and archaeology. This for me was a great opportunity (Abuty, Graduate 1).

The excerpts from Ipalo and Abuty show that the graduates valued exposure to different aspects of ICH and new interdisciplinary knowledge. Through the different BA ICH courses (as outlined in Chapter 5) and out of class activities, students and graduates acknowledged that the BA ICH introduced new concepts, including how to manage ICH in the communities. Knowledge on managing ICH in communities was particularly important for the graduates, because they were working in the cultural heritage sector before joining the BA ICH, but lacked critical knowledge on ICH and its management in the community.[17]

The findings also showed that the knowledge and experience gained from the BA ICH programme influenced how the graduates worked with communities, as per the following excerpt:

> Coming from this programme, my thinking about culture has changed. My understanding has changed and influenced how I come up with programmes. Because as a District Cultural Officer, I have the privilege of developing … programmes specific for the district that will help us to safeguard the cultural heritage that we have (Chipo, Graduate 5).

The views by Chipo suggested working with communities, while having a firm understanding of ICH and how to safeguard it implies enhanced efforts for safeguarding ICH. In alignment with the views from Ipalo, Abuty, and Chipo, the representative of the

[17] From the first cohort, seven of those interviewed were working under the Ministry of Tourism. Six worked as DCOs and one was working for a museum.

Ministry of Tourism also indicated that students and graduates of the BA ICH gained a broader understanding of ICH issues:

> Their [BA ICH students] training was wide, because they looked at ICH in different ways … They looked at ICH in terms of agriculture, they looked at ICH in terms of the environment, they looked at ICH in terms of education, they looked at ICH in terms of sustainable development, they looked at ICH in terms of food security. They did different courses. So, their understanding is wide (Chizenge, Cultural expert 3).

The knowledge included the local knowledge that the students shared among themselves by sharing the different types of ICH from different communities in Zambia and beyond. For example, Chandiwila shared how the BA ICH reminded her of her own experiences from her home village through the courses she took:

> We used to sit with our grandparents, telling stories, and we thought it was just for fun. But when I came here, I just realised that it is something which brings our families together. We are trained to know our culture and how to appreciate our culture. I have also learnt about rituals and rites of passage … The things which I used to witness back home, they are the things now I am learning in ICH (Chandiwila, Student 3).

The excerpt above shows that Chandiwila also valued Indigenous Knowledge as it relates to ICH in addition to the specific knowledge about ICH and skills to safeguard it. Other students and graduates shared how they gained knowledge on managing ICH through their training on the BA ICH internship and final-year project. While both students and graduates valued critical knowledge about ICH, the students' reference to knowledge acquisition was limited. This limited reference to gaining new knowledge could be because ICH was a new field for the students. The students had no point of reference compared to the graduates, who came from industry before joining the BA ICH and were more aware of the knowledge they were missing and needed for their work in safeguarding ICH.

Although there is emphasis on the capability for critical knowledge, there seems to be an emphasis on being on the receiving end of this knowledge. While it is important to be on the receiving end of knowledge, it is cardinal that students and graduates contribute to such knowledge, something similar to what Fricker (2015, 82) calls the capability for epistemic contribution, which implies "capacity to contribute epistemic materials to the shared pool of epistemic resources" as something important for human well-being. The university, as indicated by Li and Xie (2023), plays out as a place for the opportunity to

contribute to the creation of knowledge, even on issues concerning the safeguarding of ICH.

The capability for critical knowledge also includes knowing how to identify and then safeguard ICH. To safeguard ICH, one needs the knowledge of safeguarding activities, including documentation, research and protection. Others are promotion, transmission and revitalisation of ICH (Gwerevende and Mthombeni 2023). The findings show that students and graduates learnt how to undertake the various activities associated with safeguarding ICH, such as inventorying and documenting. Tikwiza shared the following regarding inventorying:

> I am mandated to promote and safeguard culture in the district. So, this programme made me understand what intangible cultural heritage really is. At this point I am able even to make inventories of the same, meaning I am safeguarding the heritage, because the inventories that I will be able to make will be accessed by future generations (Tikwiza, Graduate 6).

The two graduates, Abuty and Tikwiza, indicated that they valued gaining knowledge of these activities for safeguarding ICH, even though they were already established professionals, such as DCOs and museum workers, working directly with the communities. However, before joining the BA ICH, they did not have specific knowledge of such activities.

Inventorying was one of the main activities for safeguarding ICH that the BA ICH participants valued. The lecturers also alluded to students and graduates gaining knowledge of different safeguarding activities. For example, Chibuye, one of the lecturers, highlighted inventorying as an important skill for safeguarding that students gained from the BA ICH programme:

> … they [students and graduates] know how to inventory ICH, the process. So, then they can be relevant. If there's a group, maybe of community members, or other stakeholders, even the government wants to inventory, our graduates can be at the centre stage educating the community, walking through the process with the community, even leading the process, inventory and safeguarding in general. So, they acquire that specific competence (Chibuye, Lecturer 1).

Critical knowledge was valued by all the participants on the BA ICH. However, while the lecturers also valued the capability for critical knowledge, the data show that they were

largely hesitant to connect any critical knowledge acquisition to the BA ICH. The following excerpt exemplifies that:

> There has not been anything that has come to me because I was teaching the programme, if anything, I think I benefited because of my interest in the programme … I developed the programme, and I am an expert in ICH (Bise, Lecturer 6).

Despite the lecturers being careful about attributing any knowledge to the BA ICH, they shared that they gained new insights and knowledge about ICH from the classes in which they engaged with students. Chibuye, who earned his master's degree in cultural heritage studies abroad, shared that the BA ICH programme allowed him to understand heritage-related issues, including management, from a local context:

> … teaching on this programme has significantly contributed my understanding cultural heritage in the local context. And I had envisaged this even before I started teaching. And deliberately, I wanted to teach on this programme because of this, one of the reasons was because of this benefit, that I get more grounded in terms of understanding cultural heritage management and cultural heritage in general, in the local context (Chibuye, Lecturer 1).

Another lecturer, while being hesitant, asserted that the BA ICH helped him deepen his knowledge on Indigenous Knowledge systems, as indicated in the excerpt below:

> The only thing I can say is that it has helped me also broaden and deepen my knowledge on ICH and the significance of Indigenous Knowledge systems. So, it's been helpful in that sense, because it helps to see how you can guide people because people had the wrong notion of what the ICH programme was all about (Tachinvya, Lecturer 2).

Based on the two excerpts from Chibuye and Tachinvya, the lecturers valued critical knowledge. However, they indicated that such an opportunity was also influenced by other factors, including the fact that they were already experts in other fields.

Therefore, critical knowledge was valued at different levels and for different reasons by students, graduates, and lecturers. In her discussion of Fricker's (2015) on the conception of epistemic contribution as a human capability, Walker (2019) argues that such a capability, which she calls epistemic capability, should be non-negotiable. Such an assertion also applies to safeguarding ICH. If ICH is to be effective, the capability for critical knowledge should be non-negotiable. Therefore, the capability for critical knowledge is foundational, what Nussbaum (2000) calls an architectonic capability.

For one to manage ICH, as expected through the aims of the BA ICH, there is an expectation to acquire different forms of knowledge and contribute to creating such knowledge. Through the BA ICH, the participants indicated the value of having the opportunity to gain new knowledge and insights in the field of study, contextualise knowledge about ICH, and contribute to ICH safeguarding. For the students and graduates, this included different courses that they were required to take that focused on ICH and its connection to other fields of study, such as Intangible Cultural Heritage and Tourism, Intangible Cultural Heritage and Agriculture, and Intangible Cultural Heritage and Law (Munyima et al. 2020). When students gain such knowledge, they can then share it with others. Without epistemic access, particularly access to knowledge on ICH, Indigenous Knowledge, and Local Knowledge, either in a university setting or in the community, safeguarding ICH would be more challenging. Therefore, the case of the BA ICH offers participants the opportunity to access knowledge and explore new knowledge and a plurality of knowledges.

The capability for critical knowledge identified in this study also aligns with Boni and Walker's (2016) list of professional capabilities. Knowledge here includes having a firm and critical grounding in different disciplines, and academic knowledge on ICH, valuing different forms of community and local knowledge, and having a multi-disciplinary and multi-perspective stance on matters of ICH. The BA ICH curriculum has a broad range of courses that expose students to different aspects of ICH. Before students acquire knowledge, the curriculum shapes the selection of what counts as valid knowledge (Boni and Walker 2016). Therefore, the curriculum should be future orientated even though it may speak to the past. It must aim at the "formation of autonomous and responsible individuals who can thrive and flourish in the present and future world" (Deng 2022, 612). This includes thriving in participating in practising and safeguarding ICH and facilitating opportunities for others to freely participate in practising and safeguarding ICH if they so wish and have reason to value such participation. Besides the knowledge acquired through classes, the BA ICH programme is structured in a way that students engage in a final-year project where they can directly engage with the community and undertake research projects as depicted in Table 5.2. Community engagement provides an opportunity to explore new knowledge directly in the community.

In summary, the findings show that the BA ICH was essential in their acquisition of relevant knowledge not only about ICH itself, but also about processes and activities needed for safeguarding. While BA ICH may have played a critical role in the acquisition of such knowledge, there were other sources of knowledge, particularly on the part of lecturers. Since universities provide the environment for students to gain different types of skills, including those relevant for safeguarding ICH through devising different education programmes, as argued by Kurin (2007), they are well placed to support safeguarding.

7.3 Capability for effective community engagement

The capability for community engagement emerged as one of the most prominent valued capabilities. It refers to the opportunity to engage with communities and learn about their different forms of ICH, gain the necessary knowledge and skills for effective community management, and being understood by the communities one works with. *Effective* here implies engagement that leads to actual safeguarding in relation to set objects. Since safeguarding ICH involves working directly with the community, students and graduates valued engaging with the community. For example, Gile, a fourth-year student who had the opportunity to engage directly with the community through her internship at the Ministry of Tourism, shared the following:

> The programme taught me that I will be dealing with different people, and I should be able to interact with them. Because I know that I'll be dealing with people in the communities, and in the communities, you find all sorts of people. So, I should be ready for that, so I think this programme also equipped me for that (Gile, Student 2).

Sinai, a student who was also doing her internship at the Ministry of Tourism, referred to learning how to inventory ICH. She found her experience taking part in ICH inventorying activities in the community important and worthwhile, as indicated in the following excerpt:

> The first programme that I went on was when we were doing inventory for some elements in Southern Province with UNESCO. For me, that was a milestone because it just did not leave me to do class work but were involved in the actual programme where you have to interact with the community because ICH has a lot more to do with interacting with the community because it belongs to the people. So, you need to be in contact with the people (Sinai, Student 1).

Through direct interactions with the community and the knowledge gained from courses such as ICH Safeguarding and Cultural Heritage Management, students gained knowledge on how to engage with the community. To allow students to engage with the community, the BA ICH requires all students to undertake an internship and a final-year project which they are encouraged to undertake directly with the community:

> We interacted well with the community because when it came to the final-year project, we were told to do it in our various places. I did it in my district. And it was okay. I interacted well with the community because this is the community that I have been working with (Tikwiza, Graduate 6).

Another graduate shared the following about engaging with the community:

> Before [enrolling in the BA ICH], I did not know … how to approach the community, how to involve them, and how to do the inventory, I did not know … when they were saying no, you need to do inventory the element, I did not know what inventorying was all about. But now, mobilising the community, getting to them, and working together, we can easily document an element without any problem (Abuty, Graduate 1).

What Abuty shared in the excerpt above is one of the major goals of the BA ICH, to train individuals that would mobilise communities to value ICH and realise its potential for community development, as highlighted by one of the lecturers:

> Some of the people that we have trained will use the knowledge they have learnt to mobilise communities to see the economic value of their culture. Because I can tell you one thing, if we detach economic value from our culture, we will not sustain it. People should be able to see value (Bise, Lecturer 6).

The positive experience shared by Abuty is something other graduates also shared. Since community mobilisation was one of the major goals of the BA ICH, as indicated by Bise, there is a need for more effort to ensure that students learn the process of mobilising the community for ICH safeguarding. The participants indicated that communication and advocacy are key to safeguarding ICH so that communities can appreciate the value of ICH. Students and graduates wanted to have more advocacy and awareness programmes about ICH. The lecturers also saw communication and advocacy as valuable if efforts to safeguard ICH are to yield a meaningful impact. Although desired and deemed necessary for ICH and safeguarding, advocacy was not clearly stressed in the curriculum.

While participants of BA ICH indicated that they had the opportunity to engage with communities, they also shared their view that there was need for more community engagement. For example, Suleni, a third-year student, could only remember one instance when they went out in the community as part of the BA ICH programme:

> I could only say that the only opportunity I had was the time when we were taken to the museum. But there were also other trips aligned, I do not know what happened, we did not go to any of them (Suleni, Student 4).

The graduates, who had more interaction with the community when they were students, also wished they had far more engagement with the community. Based on such experience, the graduates suggested that future students needed to have more interaction with the community as indicated in the following excerpt:

> But the part which I missed more was the one where we should have been going to the community itself, we know how to approach the community itself. How to enter, what the do's and the don'ts [are]. Instead of just telling us the do's (Mwelwa, Graduate 2).

> I would say the teaching was just okay, but I feel maybe this time around, the students that are pursuing that programme should be exposed. Should have an experience of what is happening in our communities (Ipalo, Graduate 8).

The lack of community engagement was not entirely due to a lack of plans, but limited funding for such activities. Alumanya, a lecturer, also referred to the funding challenge for community engagement:

> Community engagement, unfortunately, is quite an expensive undertaking … We agreed with my team. It was a class of I think seven or nine. We made a request, but funding was not available. So, it ended and my class was quite disappointed. But there's nothing that we could do at that point. We were tied. So that is one example that we can cite, where community engagement, which is very cardinal, and a very central part of the whole programme but we couldn't do it because of the factors that I have put across (Alumanya, Lecturer 4).

Other lecturers also highlighted community engagement but with specific reference to creating formal linkages with communities on issues to do with safeguarding ICH. For example, Tapelo shared the following:

> We need to establish formal linkages between the university and communities. By formal, I mean it should not be dependent on the lecturer to take students with these communities. Because, you know, I will take them to people that I know. But I think the institution needs to have formal engagements with these communities so that these communities know for certain that UNZA is training students in this(Tapelo, Lecturer 5).

While Tapelo suggested creating formal linkages between the BA ICH or university and communities, having such formal linkages does not guarantee thriving community–university relations. Moreover, while formal engagement is key, "there is no standard procedure for community engagement as departments, individual lecturers, and students have unique and different interests" (Bidandi et al. 2021, 1). However, the interests of different stakeholders not aligning does not negate the need for students to constantly engage with communities in pursuit of effective ICH safeguarding.

Understanding the technical aspects of community engagement is key to safeguarding ICH. Kurin (2007) rightly indicates that universities can effectively carry out safeguarding activities or functions such as research and inventorying. However, universities cannot carry out these activities in isolation. ICH practices are largely in communities. Additionally, as per provisions of the 2003 ICH Convention, communities must spearhead safeguarding (UNESCO 2022a). Therefore, individuals tasked with or training to spearhead safeguarding of ICH in the communities must gain the knowledge and skills for engaging with communities, hence, the need for effective community engagement. I emphasised in Chapter Five that communities remain at the centre of ICH safeguarding. Therefore, university-trained experts must understand the key aspects of community engagement, such as communication and advocacy, to ensure that the communities and practising individuals are allowed to spearhead the process of what to safeguard.

The BA ICH participants valued community engagement, both as a multifaceted skill and as an opportunity to interact with the community, for example, through internships in cultural heritage organisations and the fourth-year project. Other opportunities to engage with the community included having community members come to the university, and participants of the BA ICH go into the community to engage and learn different aspects of ICH where it is practised. Engaging with the community is particularly important because the university system does not always provide the environment to explore different aspects of ICH, which can be witnessed where such ICH is performed and practised (Yan and Li 2023). Gaining the necessary skills and knowledge for engaging with the community also ensures that the centrality of community agency is respected since this is a prerequisite for the sustainability of ICH (Ceribašić 2022). By enrolling in the BA ICH, students and graduates can gain the necessary skills for safeguarding ICH,

which they can apply at the first or second level of co-creation. Beyond the university, graduates of the BA ICH programme are expected to work directly with communities in safeguarding ICH, therefore, the capability for effective community engagement is central to ICH safeguarding.

7.4 Capability for professional development

The capability for professional development emerged strongly among graduates. However, students and lecturers also valued it. The capability implies having the opportunity to grow one's career, getting a higher degree or other form of training. Other examples include having the opportunity to represent one's organisation, being appreciated at work, and being able to initiate and lead activities as required and therefore build a reputation. In the process, the participants take a leading role in influencing the transmission of cultural heritage. For example, the graduates reported having had opportunities to lead ICH-related activities in their districts, be part of provincial programmes and be consulted by others on ICH-related issues as the following excerpts show:

> For the first time, I was given an opportunity to organise International Mother Language Day. It was a big occasion that took place here and I organised schools. The provincial cultural [team] and the entourage came around and everyone appreciated what I put up (Chipo, Graduate 5).

> Now am I able to be part of these works in the province. If somebody from another district is interested in doing an inventory of a specific element, they ask me, "What can we do here? How do we go about this process?" I can explain to them. And so, I would say all of that is because of the knowledge that has been gained from this programme (Tawona, Graduate 7).

The excerpts from Chipo and Tawona indicate that following their graduation from the BA ICH, and the knowledge they gained from the programme, they had opportunities to be professionally recognised, show resourcefulness, and build a positive reputation in the workplace. Another example of professional development is that of BA ICH graduates who indicated being part of the 2023 UNESCO report-writing workshops on ICH in Zambia. They were co-opted to the team of experts drafting the report because they had graduated from the BA ICH:

> When Zambia was submitting the periodic reports on all elements that are inscribed, even on those that are yet to be inscribed, I was the main person on the committee from our province because of the competence I gained from this programme (Tikwiza, Graduate 6).

Tikwiza valued this opportunity which he had because of being a BA ICH graduate. Professional development was of immediate benefit and importance to them.

For the students, although they were focused on their studies, they also showed that they valued professional development through their studies. As shown in Chapter 6, the fourth-year students were pleased to be interns at the Ministry of Tourism. The students also shared their ambitions and desire to work in the cultural heritage sector. Their responses suggested they wished to continue working for the Ministry of Tourism and grow their careers.

Similar to the findings on the capability for critical knowledge, the lecturers were careful not to attribute opportunities gained to the BA ICH. However, there were instances where the BA ICH programme significantly contributed to their own professional development. For example, Chibale shared how the experience and knowledge gained from the BA ICH, even though she was a lecturer, provided insights that helped her in working in an international setup:

> I have learnt a lot as a person. I sit on the group of African experts in biodiversity and ecosystem safety services where I was also able to contribute. We have a publication where I use my cultural lens gained from this programme. Unfortunately, it happens in all these forums where I sit, global or regional, that I find myself being the only [black person] and then they bring an expert on Indigenous Knowledge who is Japanese, and his second in charge is a Finnish lady, then I say, look, this will not work. So, I volunteer myself to look at all the Indigenous Knowledge pertaining to the African region. And because I came from this background, I said look, I am a lecturer at the university, and this is what I teach. It is a bit more credible than saying I am just from the street. So, I must say that it has also helped me even to contribute at that level in these expert groups that I belong to (Chibale, Lecturer 7).

According to Chibale, teaching on the BA ICH gave credibility to her work and position in the working groups she was part of at the regional and global levels. While the BA ICH was not responsible for all knowledge, as she had experience from other areas, Chibale indicated that she learnt many things about ICH which helped her fit in her role as part of a global platform and volunteer to lead discussions around Indigenous Knowledge, focusing on the African region. Therefore, through the knowledge she gained from the

BA ICH, she was able to enhance her participation in a professional set up and help shape discourses that border on cultural heritage.

Two lecturers who were also awarded doctoral scholarships as part of the UNESCO funding, saw this funding as an opportunity to develop professionally:

> The biggest opportunity that has come is certainly the funding towards my studies. So, you cannot take it away. Certainly, that's a plus. I was already in that area, very interested in what I want to do. And there was this opportunity that came (Alumanya, Lecturer 4).

Chibuye, who had also received a scholarship to pursue doctoral studies outside Zambia, explained that being a lecturer at UNZA on the BA ICH programme had significantly contributed to him earning the scholarship. Chibuye valued being recognised through this scholarship and viewed it as an opportunity to further develop his academic career.

Another aspect of professional development that lecturers found important was being involved in designing and coordinating courses under the BA ICH. Some of the lecturers did this for the first time. Three of the lecturers interviewed were part of the BA ICH from inception and were part of the team designing the programme. Tachinvya shared his experience concerning designing courses for the BA ICH:

> I got involved in this programme in the earliest phases, even at the stage of conceptualising the content, coming up with courses, designing the courses. So, I was involved, apart from actually teaching now. As a matter of fact, I designed three courses there (Tachinvya, Lecturer 2).

Other lecturers envisioned being course coordinators, which will be highlighted in the next section when I present the capability to aspire.

The capability for professional development is a key capability for professionals working in the cultural heritage field. It was valued by students, graduates, and lecturers, although for different reasons and at different levels. In line with the capability for professional development, the BA ICH is a good example of the role universities in educating professionals "as citizens who will interchange values with society", which requires that such individuals are professionally responsible, ethically aware and engage with communities without displacing their role in safeguarding ICH (Gracia-Calandín and Tamarit-López 2021, 819; Walker and McLean 2013).

7.5 Capability to aspire

According to Hart (2016, 326), "aspirations are future-oriented, driven by conscious and unconscious motivations and they are indicative of an individual or group's commitments towards a particular trajectory or end point". I consider the capability to aspire as being able to hope and dream about one's future. It includes having the ambition of achieving something. As indicated in Chapter 6, student's aspirations were more about accessing higher education and not necessarily an ICH degree. Since I discussed student aspirations in Chapter 6, I will only focus on those of graduates and lecturers in this chapter.

The graduates had different aspirations, for example, some of those working as DCOs aspired to have more responsibilities and being promoted following their training. However, at the time of data collection, none of the interviewed graduates had yet received a promotion or a different job offer. Another graduate planned to establish his own training institute on cultural heritage issues and thus contribute to safeguarding ICH:

> I had started a school where we were trying to teach young people how to play traditional musical instruments, how to dance certain types of dances in Lozi, our local ethnic groups here. But I discovered along the way that I did not have enough knowledge on how to organise it. So, when this ICH programme was introduced, I quickly enrolled and completed in 2022 (Mwelwa, Graduate 2).

Following Mwelwa's graduation from the BA ICH, he embarked on a plan to turn the school referred to in the excerpt above; however, the school was not operational at the time of my interview with Mwelwa.

The third category was of graduates who aspired to be lecturers on the BA ICH after graduating from the programme. They also hoped to get higher degrees and tutor or teach on the BA ICH programme:

> So, for me, I was thinking, even if I do this programme, after graduating, I might consider tutoring and then maybe get a master's and then become a lecturer in that (Rosemary, Graduate 3).

> At UNZA, my aim at some point was to get a merit and above. I managed to get a merit. So, I thought of maybe at some point I would be a tutor or lecturer … But as I speak right now, I feel that the opportunities are still there. I just have to be on the lookout (Ipalo, Graduate 8).

Although Rosemary and Ipalo aspired to teach on the BA ICH, they did not become lecturers as they had hoped.

The lecturers also shared their aspirations. However, their aspirations were more concerned with the BA ICH programme. For example, the lecturers aspired to create a well-established and successful BA ICH programme. Tapelo shared the following about the future of the BA ICH:

> We are going to broaden the scope of the programme. We will have tangible heritage, we have museum studies, will have tourism, so we're going to have many streams now. Thats why it will change now to bachelor of heritage studies. Yes, so it will be much bigger and different majors falling under that. Meaning we are going to accommodate more students. And many more different sectors which fall under heritage are now going to benefit (Tapelo, Lecturer 5).

> The aim again is that after we have developed this human resource, the intention is to let these graduates spread the word and bring in more people here, who will then contribute to the programme's growth. The university has this significant role because we are responsible for developing the nation's human resources. So, we are obliged to fulfil that objective (Lusekelo, Lecturer 8).

The lecturers who were involved in designing the programme highlighted how this was highly important for them. For some lecturers, being part of this new programme meant they could coordinate courses and initiate new ones in the future. They also saw an opportunity to design master's degree and doctoral programmes, train more students, and conduct research. These aspects were important for their career progression as academicians within the university.

Although the lecturers had such aspirations, including setting up a master's degree programme in ICH and eventually a doctoral programme, the baccalaureus programme had challenges, which included a lack of funding and dwindling student numbers. Despite the challenges, the lecturers were optimistic that they would attract prospective students and create more awareness about ICH and the BA ICH.

While some of the aspirations were met, like those of graduating, and those of getting into university, as was the case with the students, the participants shared aspirations that they did not meet. For instance, Mwelwa (Graduate 2) aspired to set up his own organisation, the two graduates wanted to teach on the BA ICH programme, in that way contributing to safeguarding. For the lecturers who aspired to create a well-established

BA ICH programme and possibly design a master's and doctoral programme, the aspirations were yet tobe met. Additionally, the BA ICH programme was struggling to get students. The failure to meet such aspirations may be explained through Ray's conception of the aspiration gap, which is the measure of how far one wants to go and how "realistic" their aspiration is (Ray 2006). For example, while lecturers may have aspired to create a doctoral programme in ICH, the BA ICH was struggling to remain running. However, the challenges in sustaining the BA ICH do not negate the aspirations of the lecturers and the department hosting the BA ICH. As indicated by Hart (2016), aspirations are not always aimed at something one is certain to achieve, they can also be aiming for something one is unsure of achieving

7.6 Capability for affiliation

Nussbaum lists affiliation as one of the central capabilities. According to Nussbaum (2011, 34), the capability refers to "being able to live with and towards others, to recognise and show concern for other human beings, to engage in various forms of social interaction". Affiliation also includes being part of a family and community, being respected and recognised, and being able to work with others freely. While the students complained of being lonely and wanting to be with other students, they also indicated having found a small community that they felt part of, as outlined in Sections 6.4.2 and 6.5. The students also indicated that the photovoice project allowed them the opportunity to be with other BA ICH students, a chance they did not have previously.

On the part of the graduates, they shared how the BA ICH classes provided an opportunity for them to network, including creating collaborative plans. Those not directly working with the Ministry of Tourism had the opportunity to learn from those already in the cultural heritage space and knew much more than they did. Having access to each other was also important, not just for the graduates but also for some lecturers as per the excerpt below:

> The other opportunity was having to meet these cultural practitioners, who are my friends now. And having to exchange rich information. Also having access to cultural practitioners and custodians in the country to be able to speak to them about these issues (Rosemary, Graduate 3)

Although most of the lecturers did not refer to affiliation, one of the lecturers made a statement that aligned with the view that Rosemary shared, that the BA ICH provided the opportunity to have access to cultural experts who were students then but had since graduates:

> I remember even when I was doing my masters, I researched on museums, it was easier for me to override bureaucracies because my former students were working in those institutions. So having access to research materials, even while I was teaching was easier than it would be for someone researching from the outside. So sometimes even material that I have not asked for, one of the students would say there is this document in my office, and they would just call their office mate to send it over, these are things you would not find online (Chibuye, Lecturer 1)

This access to cultural practitioners, who were students and now graduates of the programme, also benefited some lecturers, as indicated by sentiments from Chibuye. Therefore, all the different groups, either students, graduates, or lecturers, valued working with others at different stages.

7.7 Capability to value cultural heritage

In Chapter 5, I indicated that despite ICH being considered a key component for human development, the participants highlighted that ICH was not valued. Some participants indicated that the lack of value for ICH and other forms of cultural heritage has manifested itself in the limited number of training programmes focusing on conservation and preservation of cultural heritage. However, for safeguarding to be successful, individuals and communities should see value in cultural heritage. This process of valuing ICH, as earlier indicated in Section 5.5, is what Meissner (2017) calls valorisation.

One of the lecturers indicated that for higher chances of safeguarding ICH, individuals and communities should see value in ICH, that is the starting point:

> If we are going to keep people thinking critically in the area of intangible cultural heritage, we are going to reach a stage where we will begin to see our culture as being of value. We will begin to valorise our culture. Once we valorise our culture, the possibility or the chances of it being transmitted to the younger generations will be quite high because they see value in this culture (Bise, Lecturer 6).

The data from this study show that participants valued ICH. They also valued the opportunities that BA ICH provided for them to learn more about ICH and other forms of heritage from Zambia, the region and globally. The capability to value cultural heritage is key to safeguarding ICH. It implies the opportunity to be exposed to different forms of heritage and be culturally competent and aware, more specifically, ICH. The capability also refers to being able to engage with different forms of Zambian cultural heritage, being able to appreciate and value Zambian cultural heritage and being able to appreciate the vastness and diversity of Zambia's ICH.

Chapters 5 and 6 provided narrations of how ICH is not valued, misrepresented and misunderstood. The students, graduates, lecturers and other stakeholders shared how they wished the BA ICH was not misrepresented. The participants also appreciated the opportunities to learn about different forms of heritage, travel to different parts of Zambia and appreciate different forms of ICH. Such opportunities also included having classmates from different parts of the country working with communities with diverse forms of ICH, which they shared and learnt about in classes. The students, Sinai, Gile, Chandiwila, and Suleni also shared that they had an opportunity to share classes with an exchange student from Japan. They were able to learn about ICH from Japan and share their own experiences of ICH in Zambia. Lecturers also shared how the BA ICH provide an opportunity for them to learn from students who were working directly with communities. In this way, students, graduates, and lecturers value the opportunities provided through the BA ICH to learn more about ICH in different contexts.

The capability to value cultural heritage is the goal for the BA ICH. Without ICH being valued by communities, it may not be safeguarded. The capability to value cultural heritage, like the capability for critical knowledge, is a key capability before the individual can even consider supporting others to safeguard ICH.

7.8 Conclusion

This chapter presented six multidimensional and intersecting valued capabilities associated with the BA ICH. These capabilities include the capability for critical knowledge, the capability for effective community engagement and the capability for professional development. Others are the capability to aspire, the capability for

affiliation and the capability to value cultural heritage. I indicated that while I consider the identified capabilities as single elements, I consider them as elements of a two-dimensional cultural capability for safeguarding ICH, which I discuss in Chapter 9.

The next chapter presents the findings associated with agency for safeguarding ICH.

Chapter 8
Exploring agency for safeguarding ICH

8.1 Introduction

This chapter considers the question of agency for safeguarding ICH in line with the suggestion by Robeyns (2017) that applications of the CA should include some account of agency. Like in Chapter 7, the foundation for this chapter has been laid in the previous chapters, where experiences and views of students, graduates, lecturers, cultural experts and community representatives have been presented. Agency was introduced in Chapter 3, where I indicated that it is when someone acts and brings about change, and their achievement can be judged based on their values and objectives (Sen 1999). It is the "ability of the individual to pursue and achieve the objectives they value" (Boni and Walker 2016, 63). Considering agency is important because the well-being of individuals is not only about what a person does or is, but also whether the individual is actively involved in turning capability into functioning (Deneulin 2014). Therefore, rather than being passive spectators, people are active participants in development (Walker and Unterhalter 2007).

As to human development and the CA, agency is also central to safeguarding ICH. Practising communities and individuals are supposed to take a leading role in safeguarding and not be passive spectators. The implication is that practitioners of ICH should be allowed to decide of their own volition which practices they wish to preserve. People should also be free to decide, without being forced, what traditions they wish to follow (Sen 1993). Therefore, the call to freely practise or safeguard one's chosen ICH should also go with the appreciation that others should have the freedom not to participate. This also applies to safeguarding; without external pressures, practitioners should decide for themselves what to safeguard and what not to. Therefore, it is paramount that university-trained professionals tasked with supporting safeguarding strategies in communities know and understand that agency of individuals and communities regarding practising and safeguarding ICH is of utmost importance.

By addressing agency in safeguarding ICH, this chapter answers Question 3 of the study:

> *How does the BA ICH enable students [and other participants] to develop agency for ICH safeguarding?*

Section 8.2 considers agency among students and graduates, while 8.3 focuses on lecturers. While the study focused on students, graduates, and lecturers, I also considered agency at the institutional level, which I address in 8.4. I also consider the broader implications of external funding for the BA ICH on agency for safeguarding ICH.

8.2 Considering agency among BA ICH students and graduates

The findings show that through the BA ICH, students and graduates gained a better understanding of ICH. BA ICH Graduates reported leading safeguarding initiatives in the community without relying on others to guide them, as was the case before they graduated from the BA ICH. Taking the initiative and setting their own objectives for ICH safeguarding aligns with the concept of agency. Based on the findings from this study, such initiatives were enhanced by the training they received from the BA ICH, as shared by one of the graduates:

> The knowledge I received has really helped me to push to another level. Before I do the inventory, I am able to sit with the community, discuss with them, share their knowledge with them, because I know that they understand and know ICH better. Our role is just helping them so that things would go smoothly. So, this education, it makes the work very easy. Whatever I will set, I understand that I can easily reach out my targets (Abuty, Graduate 1).

Gile, a student, also shared the following regarding setting goals:

> Personally, it [the BA ICH) has really helped me. It has helped me have a lot of ideas on how I can set my own goals … This time it is not about how you are going to look at me. It is about me, and I am able to set goals like this is how I want my life to be (Gile, Student 2).

While Gile's experience does not speak directly to agency for safeguarding ICH, she indicated developing the ability to make plans by herself and being actively involved in pursuing her set goals.

Chipo also highlighted how BA ICH helped him undertake his duties as a DCO:

> The programme that I did [BA ICH] has opened my mind and made it easy for me. I already know how to do it. So even when I am planning, I am not thinking "Who is coming to help me? Who am I going to invite?" (Chipo, Graduate 5).

Some graduates also shared that they considered themselves as agents of ICH safeguarding. They mainly attributed this to the work they were involved in:

> I think I am an agent … since I am one of the people helping in the safeguarding by working with the community. Recently, when writing reports over elements that were being inscribed on UNESCO, I was privileged to be involved in the writing of those reports. That was because I was among the first to study intangible cultural heritage in Zambia (Abuty, Graduate 1).

Another graduate indicated the following:

> I can say I am an agent because of the nature of the work that I do. I initiate some programmes to safeguard ICH. If I could share with you my itinerary with programmes, it would manifest to say really, I am trying to be one of the agents of ICH in the community and through the nature of the work I am doing. Through the inventories for this year, there are meetings for capacity building with artists and cultural groups. So, I would say I am an agent of ICH safeguarding (Tawona, Graduate 7).

Agency here seems to apply in two ways. First, it applies to being a facilitator of safeguarding ICH. For example, by training others or organising events in the community, one may be considered an agent of ICH safeguarding. Second, there are aspects of being an agent in the sense that Sen (1999) uses it, indicating that an agent acts and brings about change and that the agent's achievements can be justified based on their values and objectives, not external pressure. Although some graduates, such as those working as DCOs, work within a prescribed job description, which confines them to an external criterion for evaluation of their performance, they shared that following their BA ICH training, they showed ingenuity in setting their own targets within their prescribed job descriptions.

While graduates of the BA ICH asserted that the BA ICH was not responsible for all the programmes they initiated, the findings show that their enhanced experiences and exposure to more information about ICH safeguarding and cultural heritage management were central to their ability to set objectives regarding safeguarding and act towards meeting them. Therefore, gaining new knowledge about activities such as inventorying allowed the graduates the opportunity to initiate and lead safeguarding initiatives in the districts, including setting objectives for their districts.

Specific to the students, I considered their agency in choosing to study ICH. As indicated in Section 6.2, none of the students in this study seemed to have been initially interested in the BA ICH. While being on the BA ICH programme was important to students, it was not because of the knowledge they would gain from the programme or their desire to safeguard ICH but because it provided an opportunity for them to access higher education. For example, Chandiwila, a third-year BA ICH student, indicated that she wanted to study mass communication but was advised to apply for the BA ICH because it would give her a higher chance of getting admission and funding for her studies. Similarly, Sinai, a fourth-year BA ICH student, had applied for economics but was admitted to the BA ICH programme. She stayed on the programme because she had the chance to be in university and access higher education.

The experiences of both Chandiwila and Sinai showed limited agency in deciding to study ICH or contribute to safeguarding ICH. The students had limited agency because they did not set the objective to study ICH, move towards it and play an active role in deciding. The programmes of study were chosen on their behalf and based on opportunities they thought they would gain, as was the case with Chandiwila. In this way, students were spectators in their decisions regarding the specific programmes to study. However, they had consciously decided they wanted a university education and acted towards that goal. Therefore, though they had not initially planned to study ICH, they adjusted because they could access university education through the BA ICH programme. The adjustment by students indicates that agency is at different times and is not entirely absent.

The other three students, Gile, Suleni, and Beatrice, had a different experience because they were admitted to the School of Humanities and Social Sciences and had the opportunity to choose their major and minor subjects after being admitted to the university. They did not have to take any ICH courses but decided to do so of their own volition. Therefore, Gile, Sula, and Beatrice had more agency when choosing what to major in. However, all three students had little knowledge of the BA ICH and were merely curious about the programme. In Beatrice's case, she accidentally enrolled in one of the BA ICH courses. Her goal was to take a writing course. However, she later realised that the course was about writing in ICH. Therefore, though she chose to enrol in a BA ICH

course, she did not intend to. Beatrice later exercised her agency by not taking any ICH-related courses. However, her exercise of agency was not for safeguarding ICH.

Gile had a different experience as she did not have to take the BA ICH as her minor. After learning about the BA ICH and being encouraged by a colleague that this was a good programme, Gile decided to continue with the ICH as her minor programme. Therefore, she exercised her agency to minor in ICH studies. Whether Gile did it intending to contribute to safeguarding ICH is another issue to consider. Suleni had a similar situation in her first and second years of study. She exercised her agency by taking up courses in the BA ICH programme from several options. Later, she also exercised her agency to drop the ICH programme following her family's suggestion that she take a different programme to offer her better chances of securing employment following her graduation.

The BA ICH graduates had a different experience in exercising choice and acting towards studying ICH from those of students, as indicated in previous chapters. There was an open call from the Ministry of Tourism for applications. Those who applied exercised their agency freedom by applying for the BA ICH programme. Unlike the students, the graduates of the BA ICH were more involved in the cultural heritage sector in different positions and understood, at a broad level, what ICH was about, and the work required for ICH safeguarding. Therefore, the graduates applied for the BA ICH from a more informed position compared to the students.

Regarding the graduates, they exercised their agency freedom and agency achievement by applying, enrolling, graduating and contributing to safeguarding activities in the community. Following the opportunity to gain the BA ICH from UNZA, the first cohort (graduates) had the functioning of graduating, with some graduates reporting having gained more recognition in their work, including being invited to participate in national activities, including report writing for UNESCO. They were now able to use the different resources they had, and the capabilities enhanced or developed from the BA ICH to contribute to safeguarding activities in the communities.

Other graduates spoke of leading programmes in the communities and new initiatives, with their supervisors visiting them and being impressed. They did not have to wait for others to help them set objectives and act towards them, although within their job

description, for example, leading initiatives for ICH safeguarding, such as the International Mother Tongue Day celebrations. For example, Kaseba, a graduate of the BA ICH, indicated how they were now consulted by others in their province, how they were not dependent on others for basic knowledge on inventorying and were able to work with the community directly, set objectives and move towards those objectives. These activities show that the graduates had more agency freedom and achievement with reference to ICH safeguarding, compared to the students. Therefore, through the BA ICH, and the capabilities the graduates developed or enhanced they were provided an opportunity to develop and exercise agency for safeguarding ICH.

8.3 Lecturers as agents for ICH safeguarding

One of the main aims of initiating the BA ICH was to train agents for ICH safeguarding. Therefore, the main targets of the degree programme are the students. However, the lecturers play a key role. Through their role of teaching, lecturers considered themselves as contributing to safeguarding ICH, albeit indirectly, as exemplified by the excerpt below:

> As researchers, we research, record, and analyse those things. It is one way of preserving culture. Research conducted can be recorded visually or in book form. As someone who teaches ICH, I believe that the process of teaching itself is a way of conserving because you talk about it. Those who hear about it also tell others about it. I think lecturers are right on the cutting edge or the front line of the whole process (Tachinvya, Lecturer 2).

While lecturers like Tachinvya viewed themselves as agents, other lecturers were sceptical about calling themselves agents, with the following excerpts being examples of that:

> I do not know if I can classify myself as an agent of intangible cultural heritage safeguarding. However, I am contributing somehow through these interactions with students. It is hoped that through my meetings, my classes, my tutorials, seminars and so on, students get inspired and that they keep the fire burning through the research, through supervision of research projects on intangible cultural heritage. I am very hopeful that I am making an impact in the safeguarding of ICH (Lusekelo, Lecturer 8).

> Maybe I can say, potentially, yes. One of the reasons being that I have trained more than a dozen of these cultural officers in different districts … so in that sense, I would count myself as an agent. I really have not had the experience of going in the field to work directly with the communities, leading them through the process of safeguarding an element. But at least from that angle, I would say yes, because the people I have taught, I have shared

> with them specific knowledge which is useful in leading the press to safeguarding ICH (Chibuye, Lecturer 1).

The views from the lecturers show that although some of them were sceptical about saying they were agents of ICH safeguarding, their role as lecturers, which allowed them the opportunity to train students as ICH experts, places them at the centre of safeguarding initiatives in the higher education context. There were also lecturers who were involved in some form of work in the cultural heritage space and did not see their role as lecturers on the BA ICH as the reason for their agency for safeguarding ICH, if any. For example, lecturers like Tapelo and Bise clearly indicated that they were already active in ICH safeguarding activities and that the BA ICH was not responsible for them taking any action towards safeguarding ICH in any capacity, within or outside Zambia.

The findings showed that the participants were largely what would be considered agents in the sense of being a go-between, as opposed to being the ones acting towards safeguarding ICH. They were employed or being trained to understand safeguarding activities and bridge the gap between government policy and communities. However, they also showed agency in executing their duties, taking the initiative to run activities and initiating safeguarding activities. Their exposure through the BA ICH allowed them to undertake their roles more effectively.

From the perspectives shared by the lecturers, their exercise of agency can be considered in three categories. First, a category of lecturers was merely involved in teaching on the BA ICH. They did it because they were doing their jobs and did their bare minimum. They followed the set objectives of the programme. These can be considered as agents in the sense of being a go-between (Sen 1999). They play their role of being lecturers. There was no agency for safeguarding ICH as understood in the context of the CA, where they set objectives and act towards those objectives for safeguarding ICH. While these lecturers acted, it was mainly out of obligation and required terms and conditions for work. For example, while some lecturers like Tapelo seemed to be at the forefront of ICH safeguarding in the country, including initiating the BA ICH, other lecturers opted to let others take the lead and confined themselves to their roles as lecturers, providing the service within the context of the university classroom. For

example, Alumanya indicated that while he was not in the forefront of safeguarding, he still viewed himself as an agent:

> I may not have gone out there in those formal settings because sometimes certain programmes are so closely knit that they will probably just have one or two people at a time. And those are the people that seem to be the face of the programme, or the face of the activities such that others seem not to do anything. However, I am an agent, and we shall certainly step up when that time comes (Alumanya, Lecturer 4).

Alumanya's statement shows that he was waiting to step up when the chance arose instead of being actively involved. Therefore, though Alumanya indicated that he was an agent, he felt other lecturers were the face of the programme and spearheading activities. Since he was waiting for the time to be provided, it suggests an absence of agency for safeguarding ICH.

The second group involved those lecturers who were actively involved in teaching but were also actively involved in the cultural heritage space. For example, there was a playwright, a publisher, an international ICH trainer, and one running a cultural heritage organisation. These lecturers exercised agency for safeguarding ICH by creating their own programmes, writing articles or even actively participating in safeguarding and training non-university actors in safeguarding. They showed both agency freedom and agency achievement as conceptualised by Crocker and Robeyns (2010). However, the lecturers did not attribute their agency to being lecturers on the BA ICH. They indicated other prior engagements or duties such as being lecturers on other programmes, like those who were teaching history or literature.

The third category is those lecturers who worked together with other actors and were at the forefront of sourcing funding for the BA ICH. Sourcing the funding and starting the BA ICH shows they had agency freedom and agency achievement. They set objectives and achieved them as evidenced by the initiation of the BA ICH, creation of the curriculum, and eventually running the programme. Again, the lecturers did not attribute such agency to the BA ICH but to their long-standing work in the cultural heritage space or as lecturers. However, the BA ICH opened the opportunity for them to develop different perspectives around ICH.

Overall, the findings in this study show that agency evolves. As indicated by Boni and Walker (2016), agency is freedom of process. Like capabilities, agency either individually or collectively is qualified and constrained by different opportunities available to the individual at different stages or circumstances (Sen 1999). Crocker and Robeyns (2010) show that conversion factors or social arrangements extend the reach of agency. Therefore, it implies that such social arrangements can also inhibit agency. While students and graduates exercised their agency, conversion factors also constrained their agency. While the views and experiences of the students showed that their agency was constrained in their first year of studies, circumstances in the years that followed changed, with students like Sinai (Graduate 1) and Gile (Graduate 2) developing agency for safeguarding ICH.

8.4 Institutional agency: acting collectively at the institutional level

The process of safeguarding ICH is primarily one of collectives working together. Therefore, collective agency is key in safeguarding. Speaking of collective agency, Boni and Walker (2016) point out that not only should individuals exercise their agency by shaping or determining their own lives, but it is by exercising joint agency that communities can and should select, weigh and trade off capabilities, functionings and other normative considerations. It is important that individuals should individually and collectively conduct their lives, sometimes realising or helping realise each other's goals, sometimes by forming joint interventions and exercising collective agency.

Both students and graduates indicated they desired to work with others to meet safeguarding goals. However, in the case of the students, the challenges, such as the small number of students on the BA ICH programme and the challenges associated with feeling like they did not belong, derailed their chances of working together for safeguarding purposes. The BA ICH graduates indicated wanting to work on projects for the future. However, nothing of that sort was achieved by the time of the data collection. The graduates travelled together for student tours but did not work on any project that would fall in the category of collective agency. However, they indicated the intention to do so.

With regard to the BA ICH, beyond looking at individual agency, this study explored individuals working together and representing UNZA as an institution. Therefore, I view the collective also as being the institution. Sen (1999, 142) rightly indicates that:

> *Individuals live and operate in a world of institutions. Our opportunities and prospects depend crucially on what institutions exist and how they function. Not only do institutions contribute to our freedoms, their roles can be sensibly evaluated in the light of their contributions to our freedom. To see development as freedom provides a perspective in which institutional assessment can systematically occur.*

In addition, Deneulin (2008) argues that the subject of development is both the individual and collective and that to address deprivation, the focus should not be on the individual only but on the collective. This implies that it is important to consider how institutions operate in enabling or constraining capabilities, functionings, and agency, particularly when dealing with issues around culture, where performance is often in collectives.

I discuss institutional agency with the understanding that the CA has not concerned itself enough with institutions, as argued by Esquith (2010). This study, therefore, focused on the ability of UNZA, through a collective of individuals, to determine its own plans regarding the kind of degree programmes the university can offer. In the case of the BA ICH, since UNZA was actively engaged in applying for the BA ICH funding as a collective, UNZA as an institution exercised agency freedom to apply for funding from UNESCO. A collective of individuals put together an application, gained support from the Ministry of Tourism, applied for funding and won it in a competitive process. In that way, there was agency freedom and achievement. Therefore, agency in the context of the institution allowed for the application for funding to go ahead, obtain approval from the university senate for the BA ICH, acting by initiating the programme and eventually leading to impact in safeguarding ICH in Zambia. As highlighted in Section 5.4.1, the introduction of the BA ICH programme at UNZA created debate about ICH which brought awareness to such practices and what they mean for the community. The programme was introduced, and the curriculum was designed, including training of lecturers on using ICH knowledge in their specialisation. From this end, agency was exercised collectively and at the institutional level.

However, as argued earlier, agency should be a process that happens at different levels and continues like a cycle, especially if it is happening at the institutional level. While the institution (UNZA) received the funding for the programme and initiated the BA ICH, the two years that followed (2020 and 2021) saw the programme without new students. The programme was also not advertised with other programmes. Therefore, there seems to have been complacency following the acquisition of the grant from UNESCO. It raises the question of whether the BA ICH programme was solely introduced based on the availability of funding from UNESCO or because of its intrinsic value.

Additionally, the findings revealed that there was a special provision for the BA ICH by the University Senate, even though there was another similar programme at the university, namely the Bachelor of Education in Zambian Cultures and Ceremonies. In addition, following its introduction, the BA ICH programme has struggled to attract students in order to be sustainable. Therefore, it remains unclear whether the BA ICH was needed or merely approved by the senate because it had the required financial backing from a multinational institution, UNESCO.

While funding is crucial for the sustainability of university programmes and cultural research (Oman and Taylor 2018), it can also influence the independence of institutions, and consequently the agency of those institutions in deciding the kind of programmes they run. As indicated by Alumanya, one of the lecturers, when a multilateral international organisation like UNESCO brings funding to a cash-strapped institution, it is not about whether the programme is something that the institution viewed as important, but because there is funding attached to the programme.

8.5 External funding and its implications for agency

As previously indicated, BA ICH was initiated with significant funding from UNESCO. To initiate and implement the BA ICH programme, UNZA received a total of US$334,820 from the UNESCO Intangible Cultural Heritage Fund. This grant shaped how the programme was run and is viewed to date. Chizenge, a representative of the Ministry of Tourism, viewed this funding from UNESCO as critical. He asserted that without such funding, it would have been challenging to initiate the BA ICH programme:

> To kickstart a programme from zero, in our own resources, which are meagre, we would have failed. And our thinking was that the University of Zambia would also take it up on their own. Now, it is like the reality of the degrees we have produced is hitting the University of Zambia because most of the degrees are disconnected from the industry. So now, it is like they are seated waiting for us to say, we have other funds to run another programme, which may not be soon (Chizenge, Cultural Expert 4*).*

The views from Chizenge indicate a dependency on external funding for running the BA ICH. While the Zambian government committed to contribute $36 140, about 10% of what UNESCO contributed, and UNZA contributed by hosting the programme, having the lecturers, and other ways, the BA ICH initiators seemed to be waiting for more funding. The tendency to wait for outside funding was echoed by lecturers Lusekelo and Bise as per the following excerpts:

> The problem is that we literally wait for everything to be done for us by outsiders. And once outsiders pull out, there is a problem. However, the challenge remains, and it is a very big threat in the sense that our department here is not in a position to fund this programme the way UNESCO did or to run it the way the outsiders did. And this is a big problem (Lusekelo, Lecturer 8).

> We have a very bad attitude in Africa, not only in Zambia but in Africa, of wanting everything to be sponsored by funders and cooperating partners (Bise, Lecturer 6).

Therefore, the tendency to wait for external funding signals not only constrained agency for safeguarding ICH on the part of the university, the programme initiators, and Zambia at large, but also has implications for the sustainability of the BA ICH programme and safeguarding efforts in the country. For instance, in the fourth-year of the first cohort, when it was the Zambian government's turn to provide funding to the students, the students reported struggling to meet their tuition, accommodation and other expenses because of delayed funding. Lusekelo shared the following challenges the first cohort faced in their fourth year:

> In the fourth year, the government of Zambia was required by that agreement with UNESCO to take over the funding. But even just with the first group, that became a problem. Because in fourth year, money was nowhere to be seen. Students now had to keep fighting with the Ministry of Tourism. By 2022, when these students were in fourth year, they did not have it easy to register. Those who stayed on campus could not be accommodated and could not use the library because they were not registered, they did not have student cards, and so on. So, sustainability has been a problem, and this has also contributed to the drop in numbers because potential students go like, "But if the first batch was fully sponsored, why not us?" (Lusekelo, Lecturer 8).

Although the delay highlighted by Lusekelo could be attributed to government bureaucracy, it is also a sign of dependency on external funding, derailing programme sustainability.

The students also hoped for funding from UNESCO. For example, Gile, a fourth-year student, shared the following:

> If this course was to be sponsored, if the people doing the course could be sponsored, trust me, the difference that can be there between now and in the next five years will be shocking (Gile, Student 2).

Both students and lecturers interviewed were inclined to want external funding. However, this might not happen as the university does not have the capacity to fund individual programmes to the extent that UNESCO funded the BA ICH. Therefore, there is need for an internal sustainability strategy because dependency on external funding affects sustainability and institutional agency as shared by one of the lecturers:

> He who pays the piper calls the tune, so the adage goes. So, we are basically told they are going to do this. So, it becomes very difficult once the funding is gone. Once the funding lapses, it becomes very difficult to sustain the programme (Alumanya, Lecturer 4).

Another aspect highlighted in the findings was that the BA ICH programme was introduced under special circumstances. The funding from UNESCO played a central role in its approval with the UNZA Senate making a special arrangement for approval of the BA ICH. The BA ICH programme did not go through all the necessary processes for starting a new programme at UNZA, including having enough consultation with other departments in the university. Some lecturers also questioned the process of choosing lecturers for the BA ICH. Alumanya suggested that the funding that came with the BA ICH took precedence over other considerations, including whether UNZA needed the BA ICH programme:

> It just came in straight as a fully funded programme. I believe it would have made more sense if probably it had been developed like all the other programmes where we simply follow through with the needs assessment ... This is a multinational organisation, a UN agency, bringing money to a cash-strapped university. Certainly, they will tell you whatever you can say, we have brought the money. How much money have you brought? You forget about the aspect of knowledge generation. At that point, you look at the

> economies of scale. How much is coming in? Oh, these guys have brought in this much. So let it run. So, I think that is how it was (Alumanya, Lecturer 4).

Considering Alumanya's assertion, the funding attached to the BA ICH influenced how UNZA initiated the programme. UNZA's ability, as an institution, to set its own goals regarding the types of programmes to be initiated may have been overshadowed by the funding from UNESCO. Based on the assumptions that the funding attached to the introduction of the BA ICH hijacked the due process of introducing a university degree at UNZA, it implies that the agency of UNZA, at the institutional level, was constrained. Therefore, instead of being fully convinced that the BA ICH was necessary for UNZA and the country, the funding took centre stage, as can be deduced from the following excerpts:

> I think Zambia being a member state was told to apply but without conviction that what you are applying for is important. And this is one thing I find even among scholars and lecturers: They are not really convinced that ICH is important (Mwelwa, Graduate 2).

> The lobbying for the money was to do exactly that programme in line with UNESCO policy. However, it came at a time when higher education was not ready. It just came because money was available. I still feel they were not ready for it. They did not do much in terms of actualising or implementing the programme. So, I still feel there should be a lot of sensitisation, a lot of stakeholder engagement, collaboration, and even the university collaborating with the government to see how effective the programme is. And do we need it as Zambians? How sustainable is it? (Ndumba, Cultural Expert 1).

UNZA seems not to have adequately prepared for the start of the programme, as can be seen from the fact that the programme was not fully institutionalised despite being accepted by the senate. The unpreparedness may explain why the BA ICH was not advertised in the first and second years after its inception, affecting enrolment as indicated by Bise:

> This year, no one will graduate with ICH. Because there was a vacuum … we did not enrol. The programme was not advertised. Because the first cohort was a special arrangement. Senate had to make a special arrangement for that programme to come in. So, when they advertised, we realised it was not among those courses that were advertised for enrolment, so we had no students (Bise, Lecturer 6).

Besides not being advertised externally, some leaders and lecturers within the university were unaware of the BA ICH. This situation continued even in its third year of running, as indicated by student experiences, which was discussed in Chapter 6.

In contrast, although some lecturers suggested that the funding from UNESCO hijacked the due process for introducing a degree programme at UNZA, other lecturers refuted such assertions. They argued that the programme initiators and UNZA had in fact exercised their agency in accessing the funding and initiating the programme. For example, Tapelo strongly indicated that it was the agency within UNZA that made UNESCO fund the BA ICH:

> To me, we have really been trendsetters in this case, and we should be patting ourselves on the back. That is what we should be doing. We cannot say UNESCO imposed it [BA ICH] on UNZA. No. We made UNESCO fund us. We made UNESCO give us 340 000 US dollars, which is about 3 million Kwacha. We made them give us that money so that we can implement this programme … UNESCO would probably love not to send any money to us. But we said, well, we contribute to the fund, therefore, we are going to benefit from it and that's what we did. So, this is our programme, our very own programme. There are countries that are doing far much better in terms of implementing the 2003 convention. They are doing far much better than Zambia. Those countries would have been given that opportunity. There are many opportunities that we have lost and this is one of the very few that we have actually created. We created the opportunity ourselves and took it, that is what we have done. So, to me, it is very much our programme and that is why I am talking about curriculum review. Let's review it and make it bigger and make it more responsive to our needs as a people, as a country. That's what we need. Let's own it (Tapelo, Lecturer 5).

Tapelo's views show a different angle concerning collective agency at the institutional level. The initial planning for the BA ICH programme, creating a proposal and applying for funding, designing the BA ICH, and eventually attracting funding from UNESCO in a competitive process, indicates agency from the initial crafters of the BA ICH programme. The initiators acted as agents for ICH safeguarding because they acted as a collective and as individuals. The process taken to initiate the BA ICH aligns with the elements that Crocker and Robeyns (2010) suggest show agency. These are (1) *Self-determination*, where the individual (collective) decides for themselves; (2) *Reason orientation and deliberation*; there are reasons behind the decision; (3) *Action*, performing and action or playing a role in doing so; and (4) *Impact on the world*, bringing about or contributing to change. While there were lapses in the processes for the BA ICH, it did indicate some form of alignment with these four elements suggested by Rocker and Robeyns (2010), in considering agency.

8.6 Conclusion

This chapter has considered the development of agency for safeguarding ICH through the BA ICH. I considered the experiences of students, graduates, and lecturers to understand the extent to which they may or may not have exercised agency for safeguarding ICH. I suggest that the process where individuals at UNZA worked with others to source funding from UNESCO and initiate the BA ICH can be considered as institutional agency. The chapter also considered the implications of external funding for agency in safeguarding ICH. Based on the views and experiences of the research participants, agency is never constant; it evolves.

The next chapter synthesises findings from Chapters 5 to 8. It considers how the findings of this study can contribute to the theoretical understanding of cultural capability, higher education and safeguarding ICH

Chapter 9
Cultural capability, higher education and the safeguarding of ICH

9.1 Introduction

This chapter considers how the findings of this study can contribute to the theoretical understanding of cultural capability, higher education and safeguarding ICH. Therefore, it builds on the foundations already set in the previous four empirical chapters. By weaving the findings from the preceding empirical chapters and engaging with the CA together, this chapter contributes to addressing question four of the study:

> *How can the findings of this study contribute to the theoretical understanding of cultural capabilities, human development, and higher education in the Zambian context and more widely?*

The chapter begins by contextualising cultural capability in Section 9.2, which I have identified as the overarching capability for safeguarding ICH. I suggest that cultural capability for safeguarding ICH in the context of higher education has two dimensions. The capabilities presented in Chapter 7 are considered elements of this two-dimensional cultural capability. After contextualising cultural capability, Section 9.3 outlines six conversion factors which enable or constrain cultural capability and agency for safeguarding ICH through higher education. These conversation factors are identified based on the findings from the previous empirical chapters. The last section of this chapter considers the implications of the findings on higher education, ICH safeguarding and cultural capability.

9.2 Contextualising cultural capability

Wilson et al. (2017, 5) define cultural capability as the "substantive social freedom to co-create versions of culture". Mkwananzi et al. (2023, 588) contend that cultural capability refers to "freedoms to give form to our experiences and co-create different and multiple

versions of culture". Another definition is by Guarnaccia (2015, 30), that cultural capability is the

> *ability for an individual to contribute to the process of producing, consuming and remembrance of culture … Cultural capability includes the individual's ability to make decisions and contribute towards the overarching discourses, narratives and memories of a given society*.

The three descriptions of cultural capability align with the broader conception of substantive human freedoms, which are "in the form of individual capabilities to do things which a person has reason to value" (Sen 1999, 56). While I acknowledge the definitions by Guarnaccia (2015), Mkwananzi et al. (2023) and Wilson et al. (2017), as key in understanding the freedoms of individuals (and collectives) to act in line with what they have reason to value on cultural issues, I consider the application of cultural capability not only the freedom to contribute to co-creating versions of culture or the freedom for the individual to take part in the practise and safeguarding of ICH, but also to supporting others to practise or safeguard ICH. By implication, safeguarding ICH through higher education moves beyond opportunities for the individual but considers how the university-trained individual relates with others to foster the understanding and safeguarding of ICH in the communities.

The findings in this study show that higher education training in safeguarding ICH can enhance an individual's ability to contribute to safeguarding ICH. When students get trained through higher education for the purpose of enhancing the safeguarding of a country's ICH, the trained individuals are more informed to contribute to safeguarding in their individual capability. More importantly, such individuals can also take up strategic positions to support communities to safeguard ICH, as was the case with graduates of the BA ICH programme. Therefore, to understand ICH safeguarding through higher education, cultural capability should be conceptualised from these two ends. First, the freedom to take part in the practice of ICH and choose what to safeguard. Second, the opportunity and responsibility to support others to participate in practising and safeguarding ICH. Consequently, safeguarding ICH through higher education is not limited to the individual and collectives. It extends to an additional aspect of cultural capability where individuals or collectives are made responsible or employed in social structures or government institutions to facilitate the engagement of communities and

individuals in the safeguarding of ICH. Therefore, as highlighted in Section 5.2, HEIs support communities by building the capacity of communities and countries in research and other technical aspects such as inventorying, advocacy and raising awareness, which leads to the valorisation of ICH.

By not limiting cultural capability to the individual's freedom to participate in practising and safeguarding ICH, the conceptualisation of cultural capability in this study aligns with Jackson's (2005) argument that capabilities depend not only on individual entitlements but also on institutional roles and personal relations. Jackson (2005) further indicated that institutional roles and personal relations are macro perspectives on capabilities that may focus on collective goals set by governments or other authorities. Additionally, Ibrahim (2006) indicated that the exercise of capabilities occurs in collective settings, including structures and institutions. Therefore, this study interrogates the interactive relationship between individual capability and social structures, as suggested by Ibrahim (2011).

While I refer to cultural capability as singular, it can also be plural when looking at the specifics of cultural capability. Wilson et al. (2017, 23) indicate that these capabilities can be plural because they are always present or absent within particular sets of circumstances of every person in society and that "versions of culture are very often co-created by people coming together rather than made by any one individual on their own". Since safeguarding ICH is usually a collective undertaking, it implies people coming together and making decisions about what to safeguard and what not to. Additionally, cultural capability is not an end. Through cultural capability, individuals and groups can express themselves, have a voice, and feel recognised (Wilson et al. 2017). Therefore, the importance of cultural capability resonates with the CA because capabilities are not an end in themselves, but instrumental in allowing individuals (and groups) to live the life they have reason to value.

9.2.1 Considering two-dimensional cultural capability

While the BA ICH was mainly aimed at strengthening the capacity for the safeguarding and management of ICH in Zambia, opportunities for practising and safeguarding ICH

enhanced through the programme also accrue to the individual. Therefore, I consider cultural capability for safeguarding ICH through higher education to be two-dimensional.

9.2.1.1 First dimension of cultural capability

This first dimension concerns the freedom to contribute to safeguarding ICH as an individual or part of a collective, without direct external influence or coordination to participate in any safeguarding activities. At this level, individuals and collectives have the freedom to practice and safeguard ICH. For example, This may include engaging in family activities, naming of children, attending ICH workshops to enhance their understanding, or being invited to a TV or radio programme to discuss ICH-related topics, as the data from this study suggests. Other examples include setting up an organisation to champion cultural heritage safeguarding and students and graduates working together on a project to document and inventory a form of dance or endangered Indigenous Knowledge in a particular community. For example, Mwelwa, a BA ICH graduate, had initiated his own cultural organisation and planned to turn it into a cultural training institute. There were also lecturers running their own initiatives, with some being active in the cultural heritage space; one as a playwright and another as a publisher. Such individuals exercised their agency freedom and agency achievement in their own capacity and contributed to safeguarding ICH in that way.

Based on the findings from this study, by participating in higher education programmes such as the BA ICH, the participants can be more informed about ICH and its safeguarding. They can contribute to safeguarding ICH from a more informed and broader perspective through the expert knowledge and skills gained. Therefore, the first dimension consists of elements of cultural capability (capabilities) that one may require to participate in the practising and safeguarding of ICH in their individual capacity. These capabilities are the capability for critical knowledge and the capability to value cultural heritage. Through the BA ICH, participants gained critical knowledge about ICH. Additionally, participants engaged with different forms of cultural practices and knowledge, allowing them to appreciate differences in cultural practices and people. The participants also showed that through the BA ICH, they could appreciate cultural

heritage, and specifically, ICH practices in Zambia. Additionally, they reported being more culturally aware and more competent because of their association with the BA ICH.

Cultural awareness refers to knowledge gained about similarities among and between cultural groups. It involves being cognisant, observant, and conscious of similarities. It is an important step towards cultural competence (Haas 2018). Through exposure to different forms of knowledge and experiences with communities and experts, higher education students can experience a transformative step towards cultural competence (Palmer and Carter 2014). In that way, cultural awareness precedes cultural competence, although the two influence each other. Students, graduates, and lecturers showed a much deeper appreciation of Zambian cultural heritage through the knowledge from the BA ICH, visiting different parts of the country and appreciating the diversity of ICH.

Considering that ICH is in communities and is of value beyond the practising communities, the state may may initiate strategies to support communities in engaging in safeguarding. This suggests the need to consider cultural capability beyond the individual. For example, the BA ICH was initiated to support not only those directly involved in the programme, but also to train individuals to work with communities and facilitate the process of safeguarding ICH. This aspect of facilitating the process of safeguarding ICH is the second dimension.

9.2.1.2 Second dimension of cultural capability

The second dimension of cultural capability considers freedoms associated with those tasked with communities and collectives to spearhead ICH safeguarding. This is the dimension where the main aim of BA ICH comes in. For example, when graduates trained through the BA ICH work with communities as DCOs to support the safeguarding of ICH, they operate in the second dimension of cultural capability for safeguarding ICH facilitated through higher education. Lecturers, expected to train students for the purposes of ICH safeguarding, also operate in this dimension. Because this dimension involves supporting others to safeguard ICH, there are other valued opportunities required in addition to the capabilities in the first dimension of cultural capability.[18]

[18] The capability for critical knowledge and the capability to valorise cultural heritage.

The second dimension involves freedoms for individuals or professionals, such as DCOs or museum curators, working to support community members to participate in the practice and safeguarding of ICH. These capabilities include the capability for professional development, the capability for effective community engagement, the capability for aspiration, and the capability for affiliation. The capabilities in the second dimension contribute to the individual's overall well-being and freedoms to navigate the safeguarding process and support communities to contribute to the co-creation of culture by taking part in safeguarding ICH.

When individuals who are trained through the BA ICH operate in the second dimension of cultural capability, working with communities and government institutions, they can influence how ICH is viewed and understood. They can also work with government officials to align cultural policies. In that way, the BA ICH affords the opportunity to those trained to operate as experts who can influence how ICH is safeguarded at the community, national and international levels.

While I consider these two dimensions separately, the distinction between the two is not one of superiority but merely for distinction. The two dimensions influence each other. Individuals tasked with facilitating ICH safeguarding can also be practitioners. Since practitioners are key custodians of ICH, they may know more about ICH. They can support those training through higher education. The distinction and interaction between the two dimensions are informed by the Labyrinth of First and Second Order Inquiry in Action Research (Losito et al. 1998). Table 9.1 shows the two dimensions of cultural capability.

Table 9.1 Two-dimensional cultural capability. Inspired by Labyrinth of First and Second Order Inquiry in Action Research

Two-dimensional cultural capability		
Dimension	Key elements of dimension	Valued capabilities
First dimension (Participation in individual capacity)	• Practitioners are insiders • The student, graduate or lecturer **participates** in their **personal capacity** but from a broader and more informed position about ICH due to participation in ICH training through higher education	• The capabilities for critical knowledge • Capability to valorise cultural heritage
Second dimension (Graduates facilitate safeguarding, e.g. as DCOs)	• Participation in practising and safeguarding of cultural heritage is fostered through social structures and institutions, e.g. higher education, ministries of arts and culture • Those fostering, practising and safeguarding ICH may be considered as being external actors by practitioners • The student, graduate or lecturer facilitates ICH safeguarding in their **official capacity** due to participation in ICH training through higher education	• Professional development • Capability for effective community engagement • Affiliation • Aspire • **First-dimension capabilities**

In both the first and second dimensions, higher education plays a role by providing the opportunity to expand cultural capability as well as other capabilities. As Walker (2020) indicates, the capability to be educated is central to human development because it is crucial for the expansion of other capabilities. With specific reference to higher education, the context of this study, Walker (2006a, 113–14) indicates that "higher education which equips women and men as critical and challenging thinkers, as intelligent and active participants in learning, which engages imaginations and emotions, enhances their capability". Therefore, while I consider these two dimensions as separate, higher education plays a central role in allowing individuals to participate in both dimensions. It is the same individual who operates in both dimensions.

Having looked at cultural capability and the associated capabilities for each dimension, the next section discusses factors that enable or constrain cultural capability.

9.3 Conversion factors and cultural capability

Conversion factors are "factors which determine the degree to which a person can transform a resource into a functioning" (Robeyns 2017, 45). Although there are different conversion factors, they can be categorised into three main groups: personal, social, and environmental (Crocker and Robeyns 2010; Robeyns 2017). These three categories were introduced in Chapter 3. Analysing conversion factors helps in understanding the context, social arrangements, and other processes that individuals and collectives experience (Martinez-Vargas 2020). This is because freedoms rely on how these conditions constrain or enable the expansion of valued capabilities.

With specific reference to cultural capability, Wilson et al. (2017, 4) argue that cultural capability is "enabled and constrained by people's environment". In this study, the conversion factors align more with the social environment. Therefore, the conversion factors discussed are mainly social conversion factors, which are (1) curriculum and pedagogy; (2) ICH internship and final-year project; (3) funding; (4) university support structure; (5) perception and reception of the BA ICH; and (6) peer and family influence. These conversion factors also shape agency at the individual, collective and institutional levels and different groups that were highlighted in Chapter 8. The conversion factors are discussed as both enabling and constraining. Table 9.3 summarises conversion factors associated with the BA ICH and cultural capability.

Table 9.2 Conversion factors for cultural capability associated with the BA ICH

Conversion factor	Enabling	Constraining
Curriculum and pedagogy	• Interdisciplinary curriculum • Interactive teaching • Student-centred approaches	• A small number of students • Missing courses (e.g. digital heritage) • Limited exposure to communities
Internship and final-year project	• Hands-on experiences • Opportunity to work with organisations • Opportunity to engage with the community	• Limited/no funding for final-year project Struggle with balancing university work requirements
Funding	• Availability of funding for activities, student tours, etc	• Lapse in funding • Activities and projects confined to the university • Feeling unsupported
University support structure	• Availability of lecturers to support students • Special Senate provision for BA ICH	• Administrators not knowing about the BA ICH
Perception and reception of BA ICH	• Negative perception and reception propelled some participants to want to "educate" others about ICH	• Ridicule for studying or teaching ICH inhibited full expression
Peer and family influence	• Finding belonging among classmates • Students and friends encouraging each other to continue with the BA ICH	• Family suggesting that the BA ICH would have limited employment prospects • Students being influenced by family members not to take the BA ICH.

9.3.1 Curriculum and pedagogy

The structure of the BA ICH is both enabling and constraining. First, the enabling aspects. The degree programme has a broad base of courses that expose students to different aspects of ICH, allowing them to be experts in the field, gain the necessary knowledge and skills, and be culturally aware and competent. Additionally, the graduates indicated that the classroom experience created by the lecturers allowed for discussion and openly asking questions, allowing students to help each other understand different aspects of ICH.

For graduates, having different individuals in the classroom who were cultural heritage experts and already working with the community allowed them to convert opportunities into functionings. Therefore, in a higher education environment that generally disregards the inclusion of cultural traditions and customs, as argued by Fang (2024), the BA ICH may help students enhance their cultural capability and enhance the safeguarding of ICH by exposure to Indigenous Knowledge, Local Knowledge, and other ICH-related knowledge. Therefore, the interdisciplinary curriculum, interactive teaching, and use of student-centred approaches in teaching were seen as helpful by students and graduates.

Second, there were constraining aspects about the BA ICH. While the programme had an interdisciplinary content and approach, it focused more on documentation and preservation and less on innovative ways of transmission and promotion as suggested by Li and Xie (2023) and Ott et al. (2015). Additionally, while the first cohort had more students in the class, which provided a desirable level of interaction, the second and third cohorts had little or no interactive learning. While the graduates indicated that the classes were interactive, the current students reported being alone in some courses with no other students to engage with. Therefore, the classroom experience was unproductive for some students. The lack of interaction with other students deprives students of desired success (Tinto 2014), as students aim to transform their peer resources into valued functionings. This calls for pedagogies that enhance student experiences of learning as well as their valued functionings (Walker 2010). With few students in the classes, the structure of teaching also changed because discussions had to be in offices and not in lecture halls or rooms and only having one student in class implied changing how the teaching is done.

9.3.2 Internship and final-year project

Directly connected to the curriculum and pedagogy are the mandatory internship and final-year project embedded in the BA ICH programme. Students must intern with a cultural heritage institution and complete a final-year community-based project. These two aspects were enabling because they provided opportunities for students to enhance their cultural capability and gain relevant experience. Through internships, students had

the experiences needed for their work, which can also be helpful for future employment (Skujiņa and Loots 2020), as indicated in Chapter 6. A study by Cuyler and Hodges (2015) indicated that students value internships compared to other forms of experiential learning because they have the potential to enhance learning from coursework and increase their opportunities for employment post-graduation.

While graduates found the internship important, the final-year project was more important as it allowed them to work directly with the community following their training on the BA ICH. The graduates made little reference to internships because most had work experience in the cultural heritage field before joining the BA ICH, and even after. While none of the students had undertaken the final-year project by the time of data collection, the two fourth-year students were undertaking their internships at the Ministry of Tourism. They showed that the internship was helpful for them in learning more about ICH and safeguarding and gaining experiential learning.

9.3.3 Funding

The funding issue has different aspects. First, as indicated in Chapter 1, Section 1.1, the inception of the BA ICH resulted from a grant from the UNESCO Intangible Cultural Heritage Fund and partly from the Zambian government. Through the grant, the university was able to start the programme and train the first cohort of ICH experts in Zambia. The funding also allowed students and lecturers to engage in activities within and outside the university, including tours to different parts of the country. Funding was also provided for all the students in the first cohort for tuition, accommodation, book allowance, a monthly stipend, as well as the final-year projects they undertook in the community. Two lecturers also received scholarships for their doctoral studies. This first aspect shows funding as enabling opportunities to enhance cultural capability.

The constraining aspect was largely the unavailability of funding for cohorts after the first one. The reality is that funding higher education and its individual programmes is costly, especially in resource constrained countries like Zambia (Teferra 2013). As indicated by Kwasi-Agyeman et al. (2020) and Muyunda (2021), though there is a quest for Global South countries to widen access to higher education, government funding is inadequate. Zambia is no exception. In the case of the BA ICH, the university and department seemed

not to have money for programmes to allow students to engage in experiential learning through student study tours or visits to specific institutions such as museums. The limited funding also affected the kind of activities students could be engaged in outside the university, with lecturers such as Tapelo making their arrangements, mainly without funding. The unavailability of funding after the first cohort also affected the pedagogy in BA ICH courses, as fewer students were in the second and third cohorts. For example, students like Sinai and Chandiwila, the two students who had ICH as their major subject, indicated that there were courses in which they were the only ones in their classes.

9.3.4 University support structure

University structure and support was both an enabling and constraining conversion factor. It was enabling because students received support from lecturers and fellow students which contributed to their feeling of belonging. Student support structures ensure the fulfilment of student needs and well-being (Eloff et al. 2022), which can play a significant role in students turning their resources into valued functionings. Therefore, students feeling supported is essential for their well-being in higher education; as indicated by Tinto (2014, 17): “whatever form social support takes, individual, group, or programme, what matters is that students gain a sense of belonging, that they matter to the university”.

Besides the support that students received from their lecturers, at the institutional level, the university approved the BA ICH under special provisions to allow the University Senate to approve the programme. Such special approval allowed the Department of Archaeological and Historical Studies to initiate the BA ICH at UNZA, allowing students to enrol, receive training, and contribute to safeguarding ICH in the country. In that way, the university structure and system were flexible enough to allow for the programme to start and boosted cultural capability and capacity building through higher education.

While students and graduates indicated feeling supported by their lecturers, and while the university approved the BA ICH under special circumstances, the students reported feeling unsupported within the university structure as discussed in Section 6.4, which constrained their capabilities. Students from the second and third cohorts of the BA ICH reported not knowing where to find information about the programme. In some cases,

administrative offices such as university customer services were ignorant of the BA ICH programme. For example, Suleni, a third-year student who quit the BA ICH, indicated how a senior officer in the administrative structure of the School of Humanities and Social Sciences was unaware of the BA ICH programme and could not give any information about the programme. Therefore, students reported being dissatisfied with the quality of the service. Fathurrochman et al. (2020) argue that when administrative services do not focus on the quality of their service, students will not be satisfied. However, the students reported feeling uncared for by the university structure, though they indicated receiving support from their lecturers.

9.3.5 Perception and reception of the BA ICH

From the inception of the BA ICH at UNZA, there was controversy about the programme as discussed in Sections 5.4 and 6.4 . On social media, UNZA was accused of developing a programme that would teach witchcraft (Africanews 2018). The Minister of Higher Education at that time, Nkandu Luo, was called to give a ministerial statement in parliament to clarify the aim of the BA ICH programme (Luo 2018). However, despite the minister's and UNZA's clarification, students, graduates, and lecturers indicated being ridiculed for being associated with the BA ICH.

Because of the negative reception of the BA ICH following its introduction, students reported being discouraged from openly talking about what they were studying, inhibiting their freedom to talk openly about what they were studying. Robeyns (2017, 65) rightly indicates that structural constraints, such as ridicule and stigma, shape people's capabilities, particularly those that do not depend on material resources. The reception of the BA ICH is embedded in the broader negative reception and perception of aspects of ICH, such as Indigenous Knowledge which are considered *backward* and *rigid* in higher education settings (Mbah et al. 2021), which emanates from the hegemony of Western knowledge systems (Breidlid 2009). Such a situation perpetuates epistemic injustice, the "unfair treatment that relate to issues of knowledge, understanding, and participation in communicative practices" (Kidd et al. 2017, 1). Epistemic injustice takes different forms, including ways of knowing, ignoring, distorting or discrediting particular forms of knowledge or intellectual traditions (Pohlhas 2017). Additionally, epistemic injustice

includes the refusal and failure to recognise the various and different ways through which diverse groups and people make sense and provide meaning to their existence (Ndlovu-Gatsheni 2021). Therefore, disregarding and ridiculing ICH, Indigenous Knowledge, and the BA ICH at UNZA, is epistemic injustice.

Additionally, the negative perception and reception of the BA ICH may align with what Martinez-Vargas (2020) calls colonial conversion factors. Martinez-Vargas (2020, 142), while referring to Dussel (2007), describes colonial conversion factors as follows:

> *[C]olonial effects on individuals' freedoms that have been formed by historical processes, which disproportionately deprive targeted groups, impacting their freedoms negatively, while giving huge privileges to other groups, affecting their freedoms in a positive way*.

Although her context is South African, which has a different historical context from that of Zambia, the negative perception of the BA ICH may be attributed to the long colonial history, where many Indigenous cultural experiences were sidelined. Only those seen to serve the needs of the colonial system were allowed to be practised, leading to a situation where Indigenous practices, including traditional ceremonies, were banned and abandoned. The sidelining of Indigenous and intangible cultural heritage practices has extended to higher education, implying an extension of epistemic injustice. Knowledge is seen through Western lenses, and anything that does not align with that is sidelined.

The BA ICH was and largely continues to be viewed as one of those things embedded in local traditions, thereby being sidelined and ignored. Additionally, the aims of the programme seem to have been distorted, out of ignorance or systematically so. The way the BA ICH was viewed aligns with the different forms of epistemic injustice which may include ignoring, distorting or discrediting particular forms of knowledge, which Pohlhas (2017) describes. Such views continue to maintain epistemic injustice.

Although the negative perception and reception of the BA ICH was largely a constraining conversion factor, there were cases where participants felt the need to share more information about the programme with others. For example, Suleni indicated that the negative perception of the BA ICH did not make her feel bad. However, she felt even more determined to explain to others what the programme was actually about. Additionally,

the debates created by the misrepresentation of the programme allowed more people to learn about ICH and its importance. In that way, there was more awareness about ICH, contributing perhaps to overall cultural capability. Therefore, initiating the BA ICH is a move that encourages moving away from what Ndlovu-Gatsheni (2023) calls the coloniser's model of the world.

9.3.6 Peer and family influence

While Brooks (2007) argues that students prioritise individual endeavour when it comes to academics, students actually influence each other's academic or career choices. Findings from this study show that the students were influenced by their peers when deciding to take ICH courses, particularly in the early stages of their studies. Having friends was also important. Four of the students interviewed indicated that their peers influenced their decision to stay on the programme. For instance, Sinai and Gile indicated that it was helpful for them to stay together and that their friendship helped them to stay on the programme. Suleni also shared that her colleague, Chandiwila, encouraged her to take ICH-related courses in her first and second years of study. In that way, Suleni was co-opted into taking ICH courses. There, peer pressure was an enabling conversion factor.

Regarding family influence, family engagement, particularly parents, is necessary for students' success in higher education (Hamilton 2016; Roksa and Kinsley 2019). Family influence was notable in the choices BA ICH students made. Two of the students interviewed indicated that their families asked them to withdraw from the programme or the ICH courses. This was mainly based on family members not seeing the BA ICH as a programme that would create chances for the students to be employed after graduation. For example, Suleni had to drop ICH upon reaching her third year of study, even though she indicated enjoying studying ICH. In this way, family influence was a constraining conversion factor.

9.4 Higher education, intangible cultural heritage safeguarding, and cultural capability

The findings in this study largely show that higher education has a place in safeguarding ICH. However, there are also risks and challenges. Interpreting the findings through the CA, I identify cultural capability as an avenue for understanding and fostering safeguarding in the higher education context. The CA provides a framework for understanding the opportunities available to higher education participants to participate in safeguarding if they so wish, and support others to do so. In both instances, university programmes must protect the substantive freedoms of communities to choose what to preserve or not. Figure 9.1 shows a capability-based conceptualisation of how higher education contributes to safeguarding ICH.

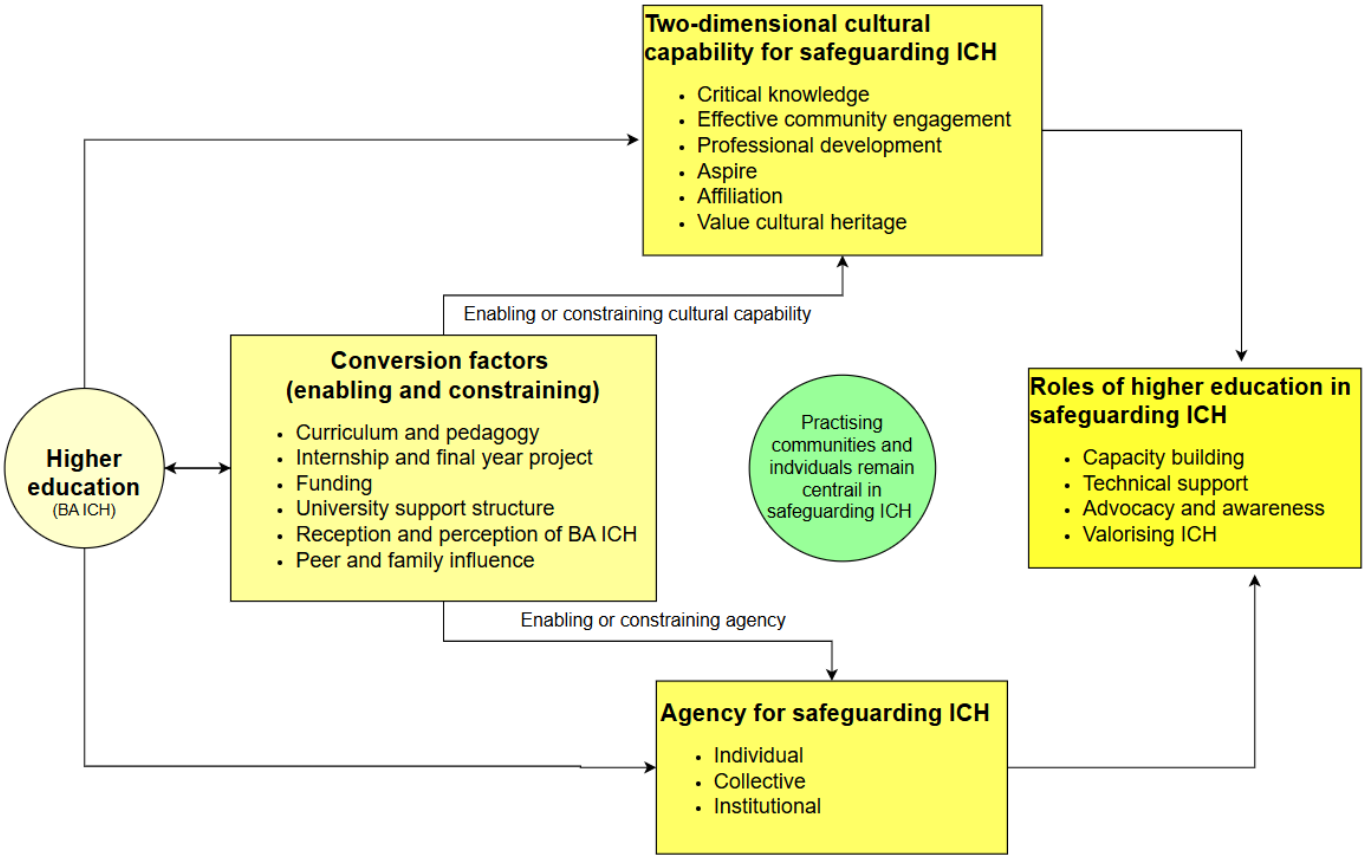


Figure 9.1 Conceptualising cultural capability and safeguarding ICH through higher education

In the context of this study, cultural capability enhancement is happening in the context of higher education. HEIs have the potential to conserve cultural heritage because of the diversity, reputation and expertise, and the multi- and interdisciplinary levels universities operate in (Saifi 2021). With the aim of enhancing cultural capability, the university takes up a central role in safeguarding ICH, which aligns with Li and Xie's (2023) strong assertion that colleges and universities have an inescapable responsibility to ensure the protection and inheritance of local culture. Therefore, I have identified four main ways higher education can safeguard ICH. First, higher education can build capacity for safeguarding ICH by training individuals to support communities to safeguard ICH through training programmes like the BA ICH and non-degree programmes, such as workshops for specific critical knowledge. Second, higher education can support technical aspects of safeguarding, including research, documentation, and inventorying, particularly within the provisions of the 2003 ICH Convention.

Third, with the misunderstandings surrounding ICH and the sidelining of Indigenous Knowledge in higher education, as established in the discussion, universities must raise awareness of ICH and advocate for its preservation and protection. Since ICH and aspects such as Indigenous Knowledge and Local Knowledge tend to be marginalised in the production of knowledge, the university (higher education) can confront epistemic injustices by expanding the epistemic capabilities of individuals (Boni and Velasco 2020). By building capacity, higher education can also help create institutions and structures that are just and allow for the expansion of individual and collective capabilities.

Fourth, through these three aspects, the teaching of ICH supports the valorisation of ICH through higher education. Therefore, as indicated by Saifi (2021, 879), the university plays its role as an "effective actor in heritage preservation and the protection of cultural identity, rather than merely a place where debates and theories are produced". In Zambia, where ICH practices are evident in the everyday lives of Zambian people, universities should participate in understanding ICH and its implications for the well-being of people.

While the university is well-positioned to support the safeguarding of ICH, there are also risks because safeguarding through higher education suggests working through a structured and institutionalised system of safeguarding. Moreover, the process of

safeguarding ICH is not simple. Identifying and recognising ICH elements can be political and multi-layered (Blake 2018). Additionally, structured processes of safeguarding, including safeguarding through higher education, can limit heritage discourse, which is determined by authorities and not the communities (Pérez and Colomer 2024). Countries and practising communities may understand safeguarding as presenting to outsiders in the way they believe they would like to be perceived. Therefore, safeguarding risks becoming purely for performative purposes. Additionally, this presentation becomes more about gaining financially, which may displace the value of such ICH practices in a local context (Gilman 2022). Therefore, instead of safeguarding ICH, communities display it for the outside masses, which may detach the value placed on it by practitioners. Therefore, as HEIs offer technical support and play other roles in safeguarding, they must be wary of the possible commodification of ICH in the process, both from universities and communities.

Higher education structures can be rigid and sometimes do not provide spaces for the growth of cultural capabilities. Therefore, although higher education can build capability for safeguarding ICH, the downside is that participants of programmes can become gatekeepers for ICH. When higher education plays a central role in safeguarding, it implies further structuring of ICH safeguarding. As Robeyns (2017) indicated, such structural constraints shape capability; in this case, negatively, thereby depriving cultural capability, which ultimately constrains well-being.

The direct participation of communities in choosing what they wish to safeguard must remain central. The call for the community to remain central is reiterated in literature (See Giblin et al. 2024; Sen 1993 and UNESCO 2022). Local stakeholders should be involved in decision-making from early stages and throughout the safeguarding process (Saifi 2021). Therefore, this central role of communities refers us back to the concept of agency, where individuals directly involved actively participate in setting their path for safeguarding. Therefore, while considering the agency of students, graduates, lecturers, and institutions, what remains cardinal is that institutions and social structures must continually consider the agency of practising communities and individuals as paramount.

Since the second level of cultural capability may imply safeguarding ICH through structured systems like higher education, which might have its own set of objectives which may not align with practitioners of ICH, there should be constant reminders and oversight over how safeguarding operates where external structures are involved. Without due oversight, the agency for individuals and groups that reproduce ICH may be constrained. Constrained agency implies that the whole process of ICH safeguarding is undermined. More so, it is crucial to understand the safeguarding process, whether it is indeed a process that prioritises the interests of the practitioners, especially because cultural values do not cut across all cultures, especially in countries like Zambia with diverse ethnicities. As noted by (Nussbaum 2011, 106–7):

> *… as we ponder the whole issue of pluralism and cultural values, we should bear in mind that no culture is a monolith. All cultures contain a variety of voices, and frequently what passes for "the" tradition of a place is simply the view of the most powerful members of the culture, who have had more access to writing and political expression. Before we could have a decent empirical account of "the" views of a culture, we need to search out whose views are likely to get short shrift in canonical accounts.*

Therefore, there is a need for deliberate efforts to ensure that graduates of the BA ICH and other such programmes, which support the safeguarding of ICH through the different institutional structures, are aware of the place of the community so as not to reduce individuals and communities' cultural capability. Through epistemic access to ICH and other forms of heritage, students and graduates can explore specific cultural capabilities that amplify their identity and agency.

9.5 Conclusion

This chapter provided insights into the theoretical understanding of cultural capability, higher education and safeguarding ICH. Based on the four previous chapters and the theoretical framework provided in Chapter 3, I have argued in this chapter for a broad two-dimensional cultural capability for safeguarding ICH. While cultural capability is at the individual level, as well as in collectives, I argue in this chapter that safeguarding ICH requires an acknowledgement of the dimension where trained individuals work through structures and institutions to facilitate practising and safeguarding ICH. This second

dimension of cultural capability requires the appropriate training and opportunities for individuals in such positions to support communities to safeguard ICH, avoid paternalism, or constraining of cultural capability and agency for safeguarding ICH.

The next chapter provides a summary of the main conclusions of the study, as well as limitations and recommendations.

Chapter 10
Summary, reflections, and conclusion

10.1 Summary of foundational chapters

Chapter 1 of this thesis provided the context of the study. It started with a brief historiography of cultural heritage and development. I introduced the concept of ICH and the Convention for the Safeguarding of the Cultural Heritage (2003 ICH Convention). I then asserted that calls for safeguarding and ensuring the viability of ICH are embedded in the understanding that ICH is central to sustainable human development. Narrowing down to Zambia, the chapter highlighted that ICH is widely practised. However, while researchers have written about ICH in Zambia, such research has largely omitted the role of higher education in safeguarding ICH.

Additionally, I argued that while the introduction of BA ICH at UNZA might be a key step towards safeguarding ICH, little is known about how such a programme can make a difference in the safeguarding of ICH, especially that the programme was initiated with external funding from UNESCO. The chapter further indicated that although Article 14 of the 2003 ICH Convention states that education can help raise awareness and build capacity for safeguarding ICH (UNESCO 2022a), previous studies on ICH in Zambia have mainly focused on specific practices of ethnic groups, traditional ceremonies and tourism, or museums, with little reference to the role of higher education. There are limited references in the literature to higher education as an avenue for fostering ICH safeguarding in Zambia. This is despite scholars like Kurin (2007) and Li and Xie (2023) who argue that teaching ICH in universities can provide a sustainable method to foster cultural heritage safeguarding by effectively carrying out safeguarding activities. Such activities include research, inventorying, devising educational programmes, and studying the nature of cultural transmission and transformation. The chapter also provided the research aim and research questions, followed by the outline for the thesis.

The second chapter engaged with literature around ICH, safeguarding, and higher education. This chapter engaged with the concept of cultural heritage and differentiated

between intangible and tangible heritage. I showed that these two forms of cultural heritage, although different, cannot be considered isolated because they influence each other. The chapter further highlighted arguments like those of Giblin et al. (2024), who argue that the vastness of heritage, particularly in Africa, may suggest not creating universal definitions and categorisation of heritage.

Furthermore, the chapter provided reasons behind the call for safeguarding ICH. The arguments for safeguarding ICH included the important role ICH plays in maintaining cultural diversity in the face of growing globalisation, ICH gives a sense of identity and belonging, and the wealth of knowledge and skills transmitted from generation to generation through ICH. I then moved on to cultural heritage management in Zambia and highlighted the different organisations at the forefront of safeguarding ICH in the country with the NHCC being the main organisation. While there is acknowledgement that national effort is key for safeguarding, Njobvu et al. (2013) assert that the small and sometimes unnoticeable efforts undertaken by ordinary people play a significant role.

Chapter 2 also explored literature on safeguarding ICH through higher education, showing that formal and non-formal education of especially young people on ICH is key for safeguarding. Universities host many young people from diverse communities and can be an important avenue for safeguarding ICH. Since universities are specialised in research and training, they can play a significant role in safeguarding. With a specific focus on Zambia, I showed that while there are several studies on ICH, they do not highlight the role of higher education in safeguarding ICH. The literature acknowledges that there is a gap in providing higher education training in heritage-related areas, despite more recent studies showing increased training in African heritage studies. More importantly, there is an acknowledgement in the literature that the institutionalisation of Indigenous Knowledge in HEIs should be supported for context-driven development (Mbah et al. 2021). Such an acknowledgement suggests that programmes like the BA ICH, can help institutionalise Indigenous Knowledge systems and ICH to support context-driven development. While highlighting the need for higher education to play a role in safeguarding, the chapter also considered the risks associated with safeguarding ICH through higher education and the continued need to have communities at the forefront of safeguarding.

Chapter 3 provided the theoretical framework for the study, which was CA. The CA is a normative framework for evaluating and assessing individual levels of well-being, social arrangements or institutions as well as the design of policies and other forms of social change in society (Robeyns 2005, 2017). This chapter briefly discussed human capital theory and cultural capital theory as alternative theories for the study. For the study and the context of higher education, the chapter outlined why the CA was the appropriate framework. Higher education is central to expanding people's freedoms and well-being because the functionings and capabilities realised through education matter to the individual and the societies in which those individuals live (Walker 2021). This chapter also highlighted the four concepts used in this study: capabilities and functionings, conversion factors, and agency.

Chapter 4 described the methodology and research design employed in this study. The chapter outlined the data collection methods, including justification for their use. It also described the process for accessing participants and ethical considerations, and further shared the analysis process, including how the codes, categories and themes were created. Table 10.1 provides a summary of the first four chapters before the empirical chapters of the study.

Table 10.1 Research summary

Main issue	Safeguarding intangible cultural heritage through higher education in Zambia
Theoretical foundation	Capability approach
Aim of the study	To explore stakeholder views, experiences, and perspectives on the contribution of the University of Zambia's Bachelor of Arts in Intangible Cultural Heritage to safeguarding intangible cultural heritage
Research questions	1. In what ways does the BA ICH at UNZA contribute to understanding and safeguarding of ICH in communities? 2. What cultural capabilities does the BA ICH at UNZA develop and enhance among students, graduates, and lecturers? 3. In what ways does the BA ICH at UNZA enable students to be agents of ICH safeguarding? 4. How can the findings of this study contribute to the theoretical understanding of cultural capabilities, human development, and higher education in the Zambian context and more widely?
Sources of empirical data	Students, graduates, lecturers, cultural experts and community leaders
Data collection methods	Interviews, photovoice, and document analysis
Data analysis procedure	Coding, categorisation, creating themes, theorising

10.2 Reflection on research questions

Research Question 1: In what ways does the BA ICH at UNZA contribute to understanding and safeguarding of ICH in communities?

The role that higher education can play in safeguarding ICH was defined based on the findings from the stakeholders who were interviewed. Chapter 5 provided views from graduates, lecturers, cultural heritage experts, and community members. Chapter 6 focused on the experiences of students using data from interviews and photovoice. I engaged with the raw data and made comparisons with the literature to draw conclusions on the role of higher education in safeguarding ICH. Four ways were identified through which higher education can contribute to safeguarding ICH:

1. **Capacity building**
    - Train ICH experts through degree programmes.
    - Alternative training programmes (workshops in provinces, districts, communities).
    - Incorporating ICH concepts in strategic university degree programmes.
2. **Technical support**
    - Undertake ICH-related research.
    - Offer recommendations to policymakers based on the research outputs.
    - Support communities in technical aspects of safeguarding, such as inventorying, archiving, documenting, grant and report writing.
3. **Advocacy and awareness**
    - Train ICH advocates.
    - Raise awareness within and outside university settings.
    - ICH as cultural institutions.
    - BA ICH as an avenue for raising awareness.
    - Countering threats to ICH.
    - Raise awareness of ICH within and outside university settings.

4. **Valorising intangible cultural heritage**
    - Teaching ICH in higher education signals an acknowledgement of the value of ICH.
    - Teaching ICH in higher education allows people to think about its potential contribution to human development.
    - Teaching ICH in HEIs is an investment in ICH safeguarding.

While higher education plays these roles, the role of communities in safeguarding ICH remains central. Practitioners of ICH must take up the central role in safeguarding, as they are the custodians of ICH. Despite universities being considered custodians of knowledge who know better what can benefit communities (Kurin 2007), they are not custodians of ICH. Although there are positive outcomes of safeguarding ICH through higher education, there are also risks. The risk of paternalism in university–community relationships and exchanges is of particular concern. There is a risk of universities taking prominence over communities, which has the potential to deprive communities of choosing their conception of cultural goods and heritage, ultimately diminishing their agency. Additionally, the reliance on agencies like UNESCO's Intangible Cultural Heritage Fund and colonial systems of knowledge production, prevalent in universities that broadly sideline Indigenous Knowledge Systems and ICH, pose further challenges that might foster paternalism and a lack of recognition of the role of communities in cultural practices. For safeguarding strategies to be successful and avoid paternalism in ICH safeguarding, HEIs must ensure that individuals, groups, and communities who continually practice ICH are supported to lead the safeguarding process, leading to enhanced agency for ICH safeguarding.

Research Question 2: What capabilities does the BA ICH at UNZA develop and enhance among students, graduates, and lecturers?

The study identifies six capabilities valued by students, graduates, and lecturers. I identified the valued capabilities by first considering the experiences of the participants and exploring opportunities available to the participants based on their association with the BA ICH. Identifying capabilities also involved looking at other capability lists, particularly those concerned with higher education. The identified capabilities are not

specific to the safeguarding of ICH. To align the capabilities with safeguarding ICH, I considered them as part of a two-dimensional cultural capability for safeguarding ICH:

1. **Capability for critical knowledge**
    - Being knowledgeable about the different aspects of ICH (including local and Indigenous Knowledge).
    - Being able to contextualise knowledge about ICH.
    - Being knowledgeable and skilled to undertake different ICH safeguarding activities.
2. **Capability for effective community engagement**
    - Being able to engage with communities to safeguard ICH.
    - Having the necessary knowledge and skills for effective community management.
    - Being understood by the communities one works with.
3. **Capability for professional development**
    - Being able to grow one's career, get a job, or get further education.
    - Being able to represent one's organisation, being appreciated and recognised at work.
    - Being able to initiate, lead, and coordinate programmes.
    - Being able to participate in and influence cultural transmission.
4. **Capability to aspire**
    - Being able to hope and dream about one's future.
    - Having the ambition to achieve something in the future.
5. **Capability for affiliation**
    - Being part of a family and community.
    - Being respected and recognised.
    - Being able to work with others freely.
6. **Capability to value cultural heritage**
    - Being able to experience and appreciate different forms of cultural heritage.

- Being able to engage with and appreciate different forms of Zambian cultural heritage.
- Being able to appreciate the vastness and diversity of Zambia's ICH.

I presented factors in Chapter 9 that may have constrained or enabled the development of these capabilities. Conversion factors included curriculum and pedagogy, funding availability or unavailability, university support system, negative reception and perception of the BA ICH and peer and family influence.

Research Question 3: How does the BA ICH enable students (and other participants) to develop agency for ICH safeguarding?

Through the BA ICH, the participants indicated having opportunities to contribute to safeguarding ICH, including developing agency. The participants were able to develop agency based on the training and the opportunities gained.

1. **Students**
   - Constrained agency freedom associated with safeguarding ICH, as they did not choose to get trained as ICH specialists.
   - Students who stayed on the BA ICH programme developed agency for safeguarding over time.
2. **Graduates**
   - For the graduates, there was more evidence of both agency freedom and agency achievement as they knew more about ICH and indicated their plans concerning ICH safeguarding.
   - Through the training they received from the BA ICH, they gained the necessary knowledge and skills to make decisions about safeguarding ICH.
3. **Lecturers**
   - Lecturers were not directly involved in safeguarding.
   - Lecturers saw their role of training students as a way of being agents for safeguarding ICH.
   - Lecturers were largely hesitant to attribute their agency to the BA ICH.

This study also highlighted institutional agency. UNZA, as an institution, exercised agency through the lecturers and other partners who worked together and applied for funding from UNESCO, exercised collective agency. In this case, I view this as institutional agency because the collective acted on behalf of UNZA, the institution. However, the continued dependence on external funding for safeguarding ICH indicates significant challenges for the sustainability of ICH safeguarding. After funding from UNESCO elapsed, the BA ICH has struggled to attract students. There was a feeling that the university was awaiting more funding. The dependence on external funding has negative implications for institutional agency, ultimately affecting the agency formation for students and graduates.

Furthermore, I showed that agency is not static. For example, while students in their first year might not have had agency for ICH safeguarding, they may be considered to have had agency for higher education. Additionally, while some students exhibited constrained agency for ICH safeguarding in their first year of study, others developed agency as they moved up the years of study.

Research Question 4: How can the findings of this study contribute to the theoretical understanding of cultural capabilities, human development, and higher education in the Zambian context and more widely?

Safeguarding ICH borders on the concept of cultural capability, which implies the substantive opportunity to take part in the practice and safeguarding of ICH. For understanding safeguarding of ICH in the context of higher education, I argue for an overarching two-dimensional cultural capability for safeguarding ICH. I also identified conversion factors that constrain or enable cultural capability (including agency). These are curriculum and pedagogy, internship and final-year project, funding, university support structure, perception of the BA ICH, and family and peer pressure. The factors identified play both constraining and enabling roles. Higher education, using the case of the BA ICH, is a key platform for students, graduates, and lecturers to develop relevant capabilities and agency for safeguarding ICH. However, major constraining factors such as limited funding, dependency on external funding, negative perception of ICH embedded in coloniality of knowledge, and epistemic injustice constrain the process of

developing cultural capability and agency. The answer to Question 4 is further addressed in the next section, where I outline the original contribution of the study.

10.3 Original contribution of the study

This thesis provided a novel contribution on the role of higher education in safeguarding ICH from a capability's perspective. I provide a conceptual and empirical contribution engaging with living heritage in higher education from a Zambian and sub-Saharan perspective. This is especially important because, while heritage studies are increasingly being taught in African universities and African heritage being taught outside Africa, "the scholarship and profession are dominated by voices and perspectives that have emerged outside of African countries" (Giblin et al. 2024, 2). Therefore, this study is a contribution to the literature by an African voice based on the African continent. The original contribution of this study spread across five areas:

First, this study contributes to scholarship on safeguarding ICH with a specific focus on the role of higher education. I have presented unique experiences and perspectives of students, graduates, lecturers, cultural heritage experts, and community representatives to understand how higher education can contribute (if at all) to safeguarding ICH. Additionally, I have placed lecturers as participants in the process of safeguarding ICH, indicating their valued capabilities as participants of the BA ICH. Lecturers are usually overlooked in such studies, as they are viewed as the ones who share knowledge in higher education settings. However, in this study, I highlight them as key participants in safeguarding ICH, who also accrue certain opportunities by being associated with the BA ICH. Therefore, the study's conclusions are based on these unique perspectives from stakeholders on a specific degree programme and, more broadly, on higher education.

The second original contribution of the study is the application of the CA to safeguard ICH in the context of higher education. By using the CA as the theoretical framework for the study, I extended its application opportunities associated with cultural heritage, and more specifically, ICH. In the context of safeguarding ICH, I suggest cultural capability as the freedom and opportunity to practise and contribute to safeguarding ICH. From this study, I have also suggested a two-dimensional cultural capability with six elements,

which can also stand as independent capabilities for safeguarding ICH. These are the capability for critical knowledge, the capability for effective community engagement, the capability for professional development, the capability to aspire, the capability for affiliation, and the capability to value cultural heritage. Higher education prepares individuals not only to participate in safeguarding ICH in their individual capacities (first dimension) but also to work in social structures and institutions that support others to do the same (Second dimension). Participation in the two dimensions requires different and at times unique opportunities, which necessitate categorising cultural capability as two-dimensional. Broadly, using the CA in the study provides a unique understanding of the expansion of freedoms related to ICH safeguarding and cultural heritage through higher education. In this way, the study adds to knowledge on higher education, cultural heritage and the CA.

Third, through using the CA as a framework, the study identified six factors that enable or constrain cultural capability and agency associated with safeguarding ICH in a higher education setting, with specific reference to Zambia. These are curriculum and pedagogy, internship and a final-year project, funding, university support structure, perception of the BA ICH, and family and peer pressure. These conversion factors give insights into what enables or constrains the development of cultural capability and agency for safeguarding ICH in higher education settings.

The fourth original contribution of the study is highlighting institutional agency in safeguarding ICH. I have argued that, in addition to individual and collective agency, there is a need to examine the safeguarding of ICH through higher education from an institutional perspective, thereby highlighting institutional agency. This is especially that the safeguarding of ICH at the state level, as stipulated in the 2003 ICH Convention, largely operates within and through institutions, even if the communities are expected to lead the process. With the specific example of UNZA, where individuals working as a collective represent an institution, that process aligns with the concept of institutional agency because agency is exercised at the institutional level, even if it is individuals or collectives that initiate the process. It is also clear that though individuals who spearheaded the establishment of the BA ICH showed both agency freedom and agency achievement, the institution (UNZA) may not have been fully aware of the goals and need

for the programme. This situation led to unclear plans for the BA ICH, including failure to enrol students in the two years following its inception. Therefore, there is need for a clear strategy in institutionalising higher education programmes for safeguarding ICH.

The fifth and final contribution relates to the methodology used. This study also contributes to understanding the experiences of students by combining interviews and photovoice. Photovoice provides an opportunity for research participants to choose important aspects of their experiences through photos and give meaning through captions. Photovoice allowed the students to come together and share memories and talk to each other in a less formal environment, which they usually do not experience. Despite students indicating that they enjoyed being part of the photovoice project, they highlighted the time limitation. Overall, photovoice complemented the semi-structured interviews and allowed the students to choose aspects of their experiences that they viewed as important to share through photographs. Photovoice, as a participatory and engaged research method, added unique perspectives, opportunities, and challenges of students studying ICH at UNZA.

10.4 Limitations of the study

While the study has provided a novel account of higher education and its role in safeguarding ICH, providing in-depth experiences from a CA perspective, there were some limitations. First, the views shared were largely those of students, graduates, lecturers, and leaders of government institutions who are considered cultural experts. While I interviewed three practitioners who shared community voices, they were largely unaware of the BA ICH and they focused more on sharing their craft. The study needed more community views, including traditional leaders, on the role of higher education in safeguarding ICH.

With just one case study, in one university and a limited number of participants, the results of this study cannot be generalised, although they offered rich insights about safeguarding ICH through higher education. Although the aim was not to generalise the findings of the study, exploring another case would be of value to understanding what role HEIs can be in safeguarding ICH.

While I engaged extensively with literature on ICH, its safeguarding, and development, including the AHD in this thesis, I have identified key opportunities for expansion into African critical heritage studies, the political economy of heritage, and cultural heritage within African contexts. Additionally, this study's emphasis on higher education's role in ICH safeguarding prioritises conceptual analysis over detailed examination of ICH practices themselves. Future publications from this work will address this by providing concrete, vivid explorations of these practices to enhance reader engagement.

10.5 Directions for future research

The study has so far indicated how the place of higher education in safeguarding ICH, mainly from the voices of higher education participants and cultural experts, may have played a role in its formulation. While this is a good starting point, there is need to understand the perspectives of the practitioners, both collectives and individuals. Therefore, future research should consider incorporating more voices of practising communities, including traditional leaders, who are largely absent in this study. In this way, there will be a balance in understanding the views and perspectives of practising individuals and collectives.

Incorporating more voices of practising communities directly opens up another area of much importance, which lies in further understanding the place of the university in safeguarding ICH, especially understanding that, in their current state, as was indicated through the findings of this study, universities overlook or undervalue ICH or local knowledge. Including the voices of communities will also imply engaging more with local ICH practices. Additionally, those who come to higher learning institutions with a strong attachment to tradition and local knowledge are enticed to move away from those traditions when engaging with the structured university system. Therefore, the question remains in ascertaining how to bridge the gap between ensuring the viability of ICH and the effects of higher education in safeguarding it.

10.6 Recommendations promoting ICH through higher education

The Zambian Government through UNZA initiated the BA ICH with three main objectives:

1. To provide a critical mass of experts for the safeguarding of ICH in Zambia.
2. To improve the level of training of administrators and experts working in the field of ICH to degree level.
3. To provide a niche for critical research and in-depth understanding in the field of ICH.

So far, the programme has seen less than twenty students graduate from the programme. Only three students were registered on the programme during the data collection. The sustainability of the programme remains unclear, looking at the numbers and the possibility of getting more students. While the level of training for administrators and experts has improved through the introduction of the BA ICH, the small number trained through the programme so far does not yet provide the critical mass of experts. Additionally, there is still room for providing the much-needed critical research in the field since there is still a limited number of experts mainly working as administrators. Therefore, more work is still required to meet the objectives of the BA ICH programme.

Based on the findings of this study, I have outlined four recommendations:

First, the integration of ICH information in strategic programmes. While HEIs can have standalone degree programmes like the BA ICH, universities should also explore integrating ICH into existing strategic programmes. In this way, higher education programmes can spread information about ICH through different disciplines and reach more students and individuals in strategic places for safeguarding ICH to improve the level of training of administrators and experts working in the field of ICH to degree level.

Second, UNZA should broaden the focus of the undergraduate programme to include other forms of cultural heritage and prioritise ICH research at the graduate level. From the data of the first cohort of the BA ICH programme, the majority already had first degrees, although they were interested in ICH. It would be prudent to have graduate-level training for such individuals. On the other hand, younger students valued the opportunity to access higher education instead of working to safeguard ICH. These young students, who were experiencing higher education for the first time, were more interested in accessing higher education and not specific training in ICH. Therefore, the ICH programme at UNZA should consider broader training at the undergraduate level, such

as heritage studies or cultural studies, and focus on specialised training in ICH at the graduate level. By focusing on more specialised training at the graduate level, the ICH programme at UNZA will move towards providing a niche for critical research and in-depth understanding in the field of ICH, which is one of the objectives of the programme.

Third, include non-traditional courses. While the BA ICH programme is interdisciplinary and has many courses, there was still an absence of courses such as digital humanities, digital heritage or archiving. Documentary film, photography, and storytelling are also relevant for ICH safeguarding. Such aspects can help students understand how best to work around safeguarding ICH and allowing more people to access ICH, especially in the face of many technological advancements and internet use. Inclusion of such courses would also contribute to the research skills of the participants and move towards meeting the objectives of the programme.

The final recommendation is strategic advertisement and admission to the BA ICH. Since its inception, there has been misinformation around the BA ICH, which may have also contributed to the low admission numbers in the programme. Therefore, the university or department should prioritise the advertising of BA ICH. Special attention should be given to the BA ICH so that the programme can be explained clearly through outreach programmes or deliberate advertisement programmes on TV, radio, social media and other platforms. Targeted advertising can also be made through different ministries, including the House of Chiefs, to allow for a larger pool of participants for the structured degree programme. The department should also consider broadening the scope of the programme to allow for more specialisation than just ICH.

While reasons for the negative perception of the BA ICH by the public may have been embedded in the limited knowledge about ICH, and in some cases remnants of coloniality and epistemic injustice, ICH as a concept is technical and may be misunderstood. The language used regarding ICH should be less technical so as not to alienate groups, especially practising communities and individuals. Calling it ICH with local communities is technical and may suggest many conflicting meanings and interpretations. Therefore, specific practices that communities understand and know should be used when discussing ICH, especially in public discussions. Translating the 2003 ICH Convention into local languages may also help. Additionally, there is a move

towards using the term *living heritage* in literature and leading heritage organisations to make ICH more relatable, which the programme can also adopt.

10.7 Reflections on my doctoral studies journey

The doctoral journey has been one of tremendous growth and discovery. From my proposal writing phase to writing the final draft, how I understand progress has changed. Progress has come to mean learning and unlearning. At times, progress was rewriting a chapter. Through the numerous opportunities provided by the HEHD research group, I have presented my work to colleagues, visitors, and senior scholars. In many instances, progress has meant rethinking my process and considering the input of others, while still being aware of my own voice. The monthly supervision meetings were a constant reminder of progress required, but also a month closer to submission.

I have also been privileged to present my work at several conferences, including two Human Development and Capabilities Association conferences. I have also presented at a conference on critical higher education studies in Africa, as well as a conference on engaged research and scholarship. These opportunities allowed me to get critical feedback, but more importantly, learn about how others conceptualise their work, create networks, and explore where my own voice can be in academia. I am still learning. It might take time, however, my doctoral journey has made me more aware of myself and the processes of academic enquiry.

10.8 Conclusion

Universities are key stakeholders in society. As hubs of knowledge production, they play a significant role in transferring knowledge and values of society to future generations. More importantly, they have a role in determining which knowledges are legitimised in society. Therefore, considering the importance of ICH, universities have an opportunity to offer support for safeguarding this important aspect of human well-being and flourishing. The question put forward by Sen (2004), “How does culture matter?”, suggests that it is not a question of whether culture matters for development or not. Similarly, it is not a question of whether higher education should play a role in safeguarding ICH, but *how*. This study has provided insights into how that can be done.

This chapter provided a summary of the findings of the study and highlighted its original contributions. I have also suggested areas for future research and recommendations for safeguarding ICH through higher education.

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Appendix 1

Study Ethics Clearance

UNIVERSITY OF THE FREE STATE
UNIVERSITEIT VAN DIE VRYSTAAT
YUNIVESITHI YA FREISTATA
UFS UV

GENERAL/HUMAN RESEARCH ETHICS COMMITTEE (GHREC)

07-Feb-2024

Dear Mr Suzyika Nyimbili

Application Approved

Research Project Title:
safeguarding intangible cultural heritage through higher education in Zambia

Ethical Clearance number:
UFS-HSD2023/1881

We are pleased to inform you that your application for ethical clearance has been approved. Your ethical clearance is valid for twelve (12) months from the date of issue. We request that any changes that may take place during the course of your study/research project be submitted to the ethics office to ensure ethical transparency. furthermore, you are requested to submit the final report of your study/research project to the ethics office. Should you require more time to complete this research, please apply for an extension. Thank you for submitting your proposal for ethical clearance; we wish you the best of luck and success with your research.

Yours sincerely

Dr Adri Du Plessis
Chairperson: General/Human Research Ethics Committee

Adri Du Plessis
Digitally signed by Adri Du Plessis
Date: 2024.02.08 09:13:45 +02'00'

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Appendix 2
Requests to conduct research

UNIVERSITY OF THE FREE STATE
UNIVERSITEIT VAN DIE VRYSTAAT
YUNIVESITHI YA FREISTATA

Room 114 Benito Khotseng Building
Higher Education and Human Development Research Group
University of the Free State
205 Nelson Mandela Drive
Park West, Bloemfontein
9301

17th November 2023

The Head of Department
Historical and Archaeological Studies
The University of Zambia
Great East Road Campus
Lusaka
Zambia

Dear D[redacted]

RE: REQUEST FOR PERMISSION TO CONDUCT ACADEMIC RESEARCH

I am Suzyika Nyimbili, a Zambian Ph.D. Student in Development Studies, with the Higher Education and Human Development Research Group at the University of the Free State (UFS), South Africa, under the Faculty of Economic Management Sciences. I am conducting a study entitled: **Safeguarding intangible cultural heritage through higher education in Zambia**. Your department has been identified to be part of this study because this is where the Bachelor of Arts in Intangible Cultural Heritage (BA ICH), the subject of this study, is part. Therefore, I seek your department's consent to participate in my research. In total, the research will target 37 participants who will include students, graduates, lecturers, and leaders of organisations in ICH safeguarding in Zambia. This study aims to explore stakeholder views, experiences, and perspectives on the contribution of the University of Zambia's Bachelor of Arts in Intangible Cultural Heritage to safeguarding intangible cultural heritage for sustainable human development. In that regard, the findings from the study will contribute to a scholarly body of knowledge on the place of higher education in expanding cultural capabilities and safeguarding intangible cultural heritage for sustainable human development.

The target participants at your department are students and academic staff on the BA ICH programme. I intend to conduct semi-structured interviews with current students, six (6) lecturers and the head of department. Participants will mainly be to responding to a set of questions designed in form of a questionnaire during the interview. I may be recording some notes and have an audio recorder for record keeping purposes only. Questions asked will be

1

in relation to views on cultural heritage and the role of higher education (the BA ICH at UNZA) in promoting ICH safeguarding as well as its contribution to sustainable human development. During the interview period, the participant will be expected to respond to the set of questions asked and the interview will take a maximum of 60 mins.. During the interview period, participants will be expected to respond to the set of questions asked and each interview will take a maximum of 60 mins. Additionally, students may be invited for a participatory aspect using photography (photovoice) to explore student experiences of being part of the BA ICH, ICH safeguarding, and cultural capabilities. Students are under no obligation to attend the photovoice aspect just because they take part in the one on one interview.

Benefits: There are no direct benefits for participating in this study, however the information that you provide might contribute towards an understanding of the role of higher education in safeguarding intangible cultural heritage in Zambia.

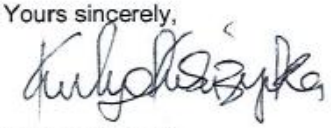
Confidentiality: The information that I will obtain from participants will be stored safely, although it will be shared with my supervisor and co-supervisor who are involved in this study. Excerpts from the interview may be included in the final dissertation and may also be published in journals. The interview will be conducted in a private place and names of participants will not be written down or recorded anywhere except for purposes of this study. Participants will not be required to disclose or name any specific individuals and will not have to discuss any personal information that they do not feel comfortable talking about.

Risks: There is no major anticipated risk that will be encountered by your participating in this study.

Voluntary participation: Participation in this study is voluntary and participants are under no obligation to conduct the interview or take part in the photovoice aspect. Please feel free to ask any questions on any aspect of this study that is unclear to you. My supervisors are Prof. Faith Mkwananzi and Dr. Simon Ngalomba. For any clarification they can be contacted on mkwananziwf@ufs.ac.za and ngalomba.sp@ufs.ac.za respectively.

Your participation in this study will be greatly appreciated.

Yours sincerely,

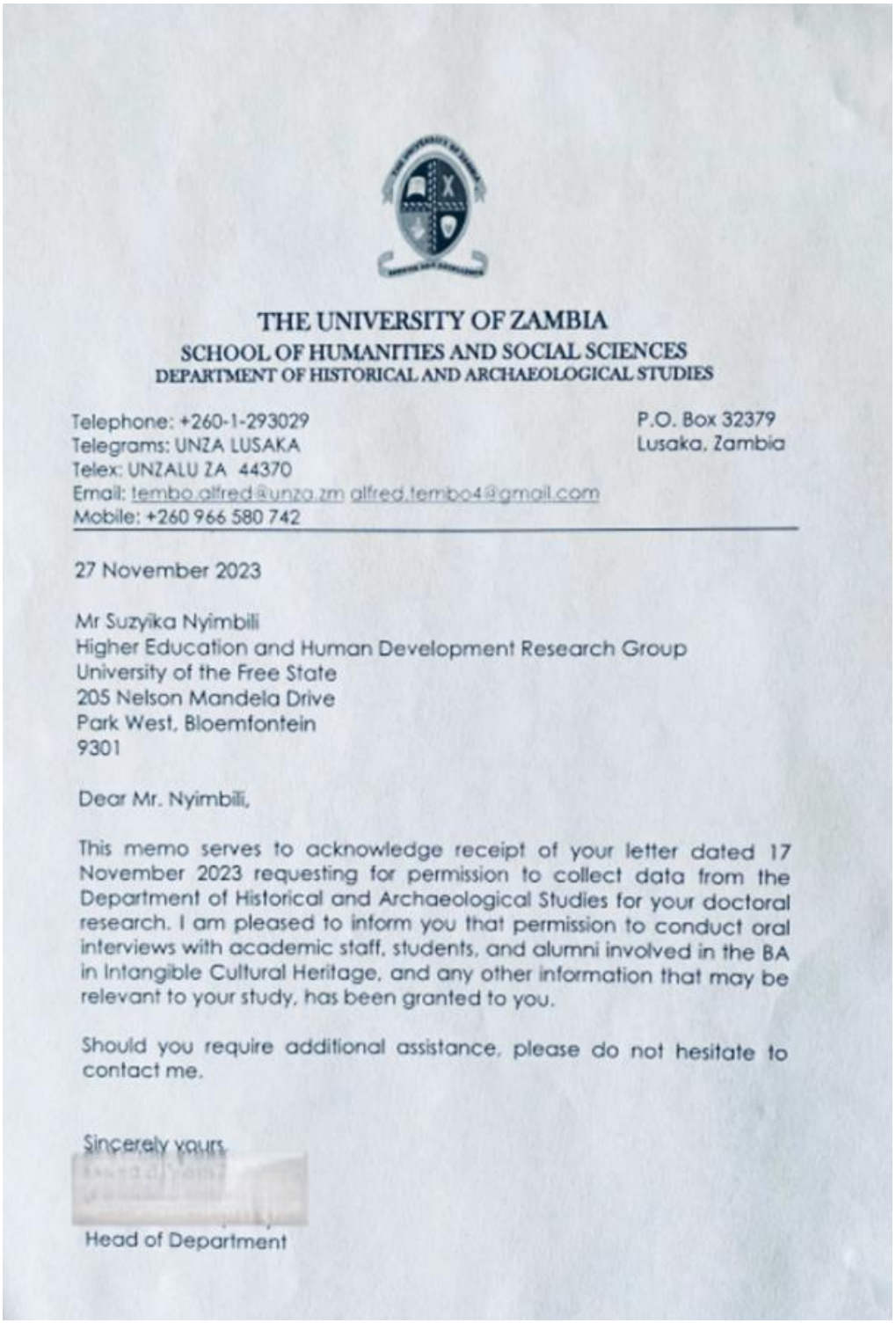


Suzyika Nyimbili

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Email: 2024948180@ufs4life.ac.za or suzyikanyimbili@yahoo.com

Appendix 3

Approval letters to conduct research



THE UNIVERSITY OF ZAMBIA
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES
DEPARTMENT OF HISTORICAL AND ARCHAEOLOGICAL STUDIES

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Telegrams: UNZA LUSAKA
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Email: tembo.alfred@unza.zm alfred.tembo4@gmail.com
Mobile: +260 966 580 742

P.O. Box 32379
Lusaka, Zambia

27 November 2023

Mr Suzyika Nyimbili
Higher Education and Human Development Research Group
University of the Free State
205 Nelson Mandela Drive
Park West, Bloemfontein
9301

Dear Mr. Nyimbili,

This memo serves to acknowledge receipt of your letter dated 17 November 2023 requesting for permission to collect data from the Department of Historical and Archaeological Studies for your doctoral research. I am pleased to inform you that permission to conduct oral interviews with academic staff, students, and alumni involved in the BA in Intangible Cultural Heritage, and any other information that may be relevant to your study, has been granted to you.

Should you require additional assistance, please do not hesitate to contact me.

Sincerely yours

Head of Department

unesco
Zambia National Commission

Ref: ZNCU/101/8/10 2 January, 2024

Mr Suzyika Nyimbili
Doctoral Research Fellow
Higher Education and Human Development Research Group
Centre for Development Support
University of the Free State Bloemfontein Campus
P.O Box 339, IB 6, Bloemfontein 9300, South Africa

Subject: Letter of Authorization to Conduct Research Interviews at the Zambia National Commission for UNESCO.

Dear Sir,

I am happy to inform you that authority has been granted for you **Mr Suzyika Nyimbili**, a doctoral research fellow with **student identity 2024948180** at the **University of the Free State** to conduct interviews at the Zambia National Commission for UNESCO with respect to your research project entitled **Safeguarding intangible cultural heritage through higher education in Zambia.**

The Commission acknowledges that it has reviewed the request presented by yourself as the researcher, as well as the scope of your research. The Commission finds your research to be of value to the evaluation of the UNESCO supported Intangible Cultural Heritage (ICH) programme at The University of Zambia which is the subject of your study. Therefore, you are requested to share your findings with the Commission once your study is completed.

Yours sincerely,

[redacted]

Senior Programme Officer – Culture
ZAMBIA NATIONAL COMMISSION FOR UNESCO

Haile Selassie Avenue, Long Acres
P.O Box 50619, Lusaka
Tel/Telefax: +260 211 254 340
Email: natcomzambia@gmail.com

The Lusaka National Museum

National Museums Board

Telephone: 260 - 1 - 228807/6/5/0977 749223
Telefax: 260-1-223788
E-mail: lusamus2016@gmail.com/

P. O. Box 50491
Lusaka 10101
Zambia

30th November, 2023

Mr. Suzyika Nyimbili
University of the Free State
205 Nelson Mandela Drive
Park West, Bloemfontein
South Africa

Dear Sir

SUBJECT: APPROVAL TO CONDUCT RESEARCH AT LUSAKA NATIONAL MUSEUM

The above captioned subject refers.

We acknowledge receipt of your letter dated 17th November 2023. We are pleased to inform you that your request to conduct research at Lusaka National Museum entitled "Safeguarding intangible cultural heritage through higher education in Zambia" has been approved.

Your proposed research aligns well with the mandate of our institution, and we believe that your work will contribute significantly to the understanding and safeguarding of intangible cultural heritage. We trust that your findings will be valuable to both the academic community and the broader community.

Kindly ensure that you adhere to all the relevant guidelines and regulations set forth by the Lusaka National Museum before you commerce your work. Coordinate with our staff, Mrs Precious Chisanga, Keeper of Ethnography to facilitate a smooth and productive research process.

We wish you success in your research endeavors at the museum. Thank you for choosing our institution for your research, and we look forward to the outcomes of your work.

Yours faithfully,

[redacted]

ACTING DIRECTOR
LUSAKA NATIONAL MUSEUM

MUSEUMS CARE FOR YOU AND YOUR HERITAGE

NATIONAL HERITAGE CONSERVATION COMMISSION H/QS

Office of the Executive Director

Heritage Centre, Dedan Kimathi Rd
P O Box 32001, Lusaka - Zambia
Tel: 236917, Fax: 260-211-226506
E-mail: heritageinfo@nhcc.org.zm
Facebook Page: zambiaheritage
Website: www.nhcc.org.zm

REF: NHCC/104/03/2

23rd November, 2023

Mr. Suzyika Nyimbili
Doctoral Research Fellow
Higher Education and Human Development Research Group
University of the Free State
205 Nelson Mandela Drive
Park West, Bloemfontein
9301
SOUTH AFTRICA

Dear Sir/Madam,

RE: REQUEST FOR PERMISSION TO CONDUCT ACADEMIC RESEARCH

Reference is made to the subject captioned above.

We acknowledge receipt of your letter of 17th November, 2023 of even subject and wish to inform you that you are welcome to conduct your research study entitled: **Safeguarding Intangible Cultural Heritage through Higher Education In Zambia.**

As an institution your research outcome will also be very beneficial to us and would be grateful if you deposit a copy for our library collection after completion of your study programme. In light of the foregoing, you can proceed to East Central Region Office and conduct your interview with the Assistant Cultural Officer (Anthropology) and any other as earlier discussed.

Yours faithfully,

[redacted]

A/Manager Information and Public Relations
For/ ACTING EXECUTIVE DIRECTOR
NATIONAL HERITAGE CONSERVATION COMMISSION

All correspondence should be addressed
to the Permanent Secretary
Telephone: (+260-211) 223930
Fax: (211) 223930
Telex: ZA45510
Email: pamt@mt.gov.zm

In reply please quote:

No.:.....

MOT/101/1/41

REPUBLIC OF ZAMBIA

MINISTRY OF TOURISM

OFFICE OF THE PERMANENT SECRETARY
KWACHA HOUSE, CAIRO ROAD
P.O. BOX 30575
10101, LUSAKA

5th January, 2024

Mr. Suzyika Nyimbili
Doctoral Research Fellow
Higher Education and Human Development Research Group
LUSAKA

RE: REQUEST FOR PERMISSION TO CONDUCT ACADEMIC RESEARCH

Reference is made to the above.

The Ministry acknowledges receipt of your letter dated 17th November, 2023 in which you are requesting to conduct an interview for your academic paper entitled: ***Safeguarding intangible cultural heritage through higher education in Zambia***.

In view of the above, I wish to inform you that the Ministry has no objection to conduct the interview.

For more information, please contact the Cultural Affairs Officer on Ms. Lungowe Mangolwa on +260 97 1577775.

Acting Permanent Secretary
MINISTRY OF TOURISM

Appendix 4
Research study information leaflet

DATE

October 2023- October 2024

TITLE OF THE RESEARCH PROJECT

Safeguarding intangible cultural heritage through higher education in Zambia

PRINCIPLE INVESTIGATOR / RESEARCHER(S) NAME(S) AND CONTACT NUMBER(S):

Suzyika Nyimbili 2024948180
+27079111910/+260979377647

FACULTY AND DEPARTMENT:

Economic and Management Sciences

Center for Development Support

STUDY LEADER(S) NAME AND CONTACT NUMBER:

Dr. Faith W Mkwananzi Dr. Simon Ngalomba Pro. Melanie Walker
MkwananziWF@ufs.ac.za ngalomba.sp@ufs.ac.za walkermj@ufs.ac.za

051 401 7566 072 423 5757 076 434 8820

WHAT IS THE AIM / PURPOSE OF THE STUDY?

This study aims to explore stakeholder views, experiences, and perspectives on the contribution of the University of Zambia's Bachelor of Arts in Intangible Cultural Heritage to safeguarding intangible cultural heritage for sustainable human development.

WHO IS DOING THE RESEARCH?

I am doing this research, my name is Suzyika Nyimbili, a registered PhD student with the Higher Education and Human Development Research Group under the Center for Development Support in the Faculty of Economic and Management Sciences.

HAS THE STUDY RECEIVED ETHICAL APPROVAL?

Yes.

Approval number: UFS-HSD2023/1881

WHY ARE YOU INVITED TO TAKE PART IN THIS RESEARCH PROJECT?

You are invited to take part in this research because you are either a current student enrolled in the BA ICH at the University of Zambia or have taken a course on the programme and are in second to fourth year who can share their experiences being part of this degree programme. Purposive sampling was used in identifying participants. In total, the research is targeting 37 participants who will include students, graduates, lecturers and leaders of organisations in ICH safeguarding.

WHAT IS THE NATURE OF PARTICIPATION IN THIS STUDY?

As a participant in the study, your role will mainly be to respond to a set of questions designed in form of a questionnaire during the interview. The study will use semi-structured interviews to collect data from the respondents. I may be recording some notes and have an audio recorder on so that I can refer to your responses in writing the report on points I may not pick as you respond. Questions asked will be in relation to your views on the role of the BA ICH at UNZA in promoting ICH safeguarding. During the interview period, participants will be expected to respond to the set of questions asked and each interview will take a maximum of 60 mins. After the interview, you may be invited for a FGD with other students to share your views in a group. FGD will also run for a maximum of 60mins. Alternatively, you may be invited to take part in a workshop which will involve the use of photography to share your views on the BA ICH and ICH safeguarding. You are under no obligation to attend either the FGD or photovoice just because you were part of the one-on-one interview.

CAN THE PARTICIPANT WITHDRAW FROM THE STUDY?

This study is voluntary in nature. All research participants are under no obligation to participate, they can choose to participate or not; participation is out of free will, relevant information will be provided prior to the interviews to allow them to make informed choice whether to participate or not. At any point, participants will be allowed to withdraw should they wish so without giving reasons

WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

Benefits from participating in this research include 1. You have an opportunity to share views regarding the ICH safeguarding in Zambia 2. Exploring, together with others, how

higher education can contribute of safeguarding ICH and sustainable human development. 3. Participants also have an opportunity to contribute, through their views, to the understanding of development studies from the angle of cultural heritage.

WHAT IS THE ANTICIPATED INCONVENIENCE OF TAKING PART IN THIS STUDY?

The study does not envisage substantial inconveniences or discomfort to the participants. There may disturbances to their study times during the time of the one-on-one interview, FGD, and photovoice workshop. However, these activities will be conducted at a time best suited for the participants and schedules will be communicated in advance. There are no foreseeable risks of harm or side effects to the potential participants.

WILL WHAT I SAY BE KEPT CONFIDENTIAL?

All what you say here will be kept confidential. Your answers will be given a fictitious pseudonym, and you will be referred to in this way in the data and any publications that may follow. The Researcher and supervisors will be the only people who will have access to the raw data, and these have signed a code of conduct on confidentiality. In the case of FGDs and photovoice, while every effort will be made by the researcher to ensure that you will not be connected to the information that you share, I cannot guarantee that other participants will treat information confidentially. However, I shall encourage all participants to do so. For this reason, I advise you not to disclose personally sensitive information in the FGD and photovoice process. If you choose and willing, you can at any time stop being in the study without getting into any trouble. Confidentiality is one key element of the study and is part of the ethical considerations

HOW WILL THE INFORMATION BE STORED AND ULTIMATELY DESTROYED?

Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard/filing cabinet at the Researchers study room and the findings at the University if the Free State for future research or academic purposes; electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

There will not be any payments made for participating in the study; participation in the study is purely voluntary and no monetary incentives will be provided to participants;

participants will form part of the study at their own free will. The researcher will make sure that your identification in the study is concealed, and the researcher does not foresee any likely side effects arising from your participation in the study.

HOW WILL THE PARTICIPANT BE INFORMED OF THE FINDINGS / RESULTS OF THE STUDY?

If you would like to be informed of the final research findings, please contact Suzyika Nyimbili on +260979377647/ +27079111910 or through email: 2024948180@ufs4life.ac.za. The findings are accessible after completion of the study. Should you require any further information or want to contact the researcher about any aspect of this study, please contact Suzyika Nyimbili on the above contact details. Should you have concerns about the way in which the research has been conducted, you may contact Dr Faith Mkwananzi (supervisor of the candidate) on +27 51 401 7566. E-mail Address: MkwananziWF@ufs.ac.za

Thank you for taking time to read this information sheet and for participating in this study.

Appendix 5
Consent forms

UNIVERSITY OF THE FREE STATE
UNIVERSITEIT VAN DIE VRYSTAAT
YUNIVESITHI YA FREISTATA
UFS

CONSENT TO PARTICIPATE IN THIS STUDY

I, the undersigned, [redacted]
(participant's full names to be included), (the "Participant") confirm that I voluntarily agree to participate in the research study **entitled "Safeguarding intangible cultural heritage through higher education in Zambia"** (the "Study") being conducted by (Suzyika Nyimbili), (the "Researcher").

I, the undersigned Participant, further confirm that–

1. The researcher has explained the nature, procedure, potential benefits and anticipated inconvenience of my participation in the Study;
2. I have read (or had explained to me) and understood the Study as explained in the attached information sheet;
3. I have had sufficient opportunity to ask questions and am prepared to participate in the Study;
4. I understand that my participation in the Study is entirely voluntary and that I am free to withdraw at any time without penalty (if applicable);
5. I voluntarily provide the UFS and the Researcher with my personal information and consent to the UFS and the Researcher collecting, disclosing and processing my personal information in order to conduct the Study and any related activities in relation thereto;
6. I hereby acknowledge and confirm that I understand the purpose for which the UFS and the Researcher may collect, store, use, delete, destroy, outsource, transfer or otherwise process, as the context and circumstances may require and as contemplated in terms of POPIA, my personal information as set out herein;
7. I am aware that the findings of the Study will be anonymously processed into a research report, journal publications and/or conference proceedings and that my personal information will be aggregated and deidentified at such stage;
8. I also give the UFS permission to share, without notification, the collected data with other researchers at the UFS or other Higher Education Institutions. This permission is dependent on the same principles of ethical research practices, anonymity/confidentiality, safekeeping of information, and other issues listed above apply.

I, the Participant, agree to the recording of the interview.

Full Name of Participant: [redacted]

Signature of Participant: [redacted] Date: 29/03/24

Full Name(s) of Researcher(s): NYIMBILI SUZYIKA

Signature of Researcher: Date: 29.03.24

205 Nelson Mandela Drive, Park West, Bloemfontein 9301, South Africa
P.O. Box 339, Bloemfontein 9300, South Africa, T: +27(0)51 401 9111, www.ufs.ac.za

UNIVERSITY OF THE
FREE STATE
UNIVERSITEIT VAN DIE
VRYSTAAT
YUNIVESITHI YA
FREISTATA

BA ICH Experience Photovoice Project: Safeguarding Intangible Cultural Heritage Through Higher Education in Zambia

UNZA Students Photovoice Workshop and Project
Consent Form for WORKSHOP AND PROJECT PARTICIPATION
UFS Ethical Clearance number: UFS-HSD2023/1881

I have been asked to participate in a workshop at Lusaka Contemporary Art Centre on 4th May 2024, and contribute to photovoice activities including taking and discussing pictures to tell a story about **"my experiences of being a BA ICH student at UNZA"**.

By signing this form, I confirm the following:

- The purpose of the project has been explained to me.
- I understand that my participation is voluntary and that I can withdraw anytime.
- I understand that audio devices will be used to record discussions.
- I understand that I can decide whether or not any information which might potentially identify me will be used in published material.
- I understand the research team may photograph images or artwork as part of the workshop data-set.
- I understand that all data will be stored on secure devices and servers for 5 years after the workshop date (i.e., until May 2029) unless I request that it be deleted before this date.
- I understand that the information given by me might be used in reports, publications, and presentations by the researcher that will be in the public domain. I understand that I can choose not to be identifiable in this information.
- I have been given the opportunity to ask questions.
- I agree to participate in the study as outlined to me.

If you are happy to proceed, please sign the form below.

Name of participant: [redacted]

Signature: [redacted] **Date:** 19 October, 2024

This consent form will be retained by the research team for five years. It will be destroyed during or before May 2029.

If you have any further questions, you can contact the PI of the project, Suzyika Nyimbili, at suzyikanyimbili@yahoo.com or the research supervisor, Faith Mkwananzi, at mkwananziwf@ufs.ac.za or faithmkwananzi@gmail.com

Consent Form for the use of PHOTOGRAPHS from PHOTOVOICE PROJECT

Participants Name: [redacted]

Pseudonym (a made-up name - if relevant/preferred): _____

Are you happy for the researcher to use your PHOTOGRAPHS and CAPTIONS in analysis of the research? (i.e., only seen by the researcher and supervisors)?

In addition to this, can the research team use your photos and captions in the following ways:

	Yes	No
Can the researcher display your photographs and captions at other photovoice trainings and learning events, showing the photos as you took them?	✓	
Can the researcher display your photos and captions, showing them as you took and captioned them, at events such as public dialogues/exhibitions or conferences to highlight the experiences of BA ICH students?	✓	
Can the researcher use your photos and captions in his PhD thesis and possible articles/publications related to his PhD research?	✓	

What additional information, if any, would you like to accompany photos and captions?

Yes, necessary photos and captions.

Is there anything you would like to change in your photos, captions, and story?

No

Name of participant: [redacted]

Signature: [redacted] **Date:** 15th October, 2024

If you have any further questions, you can contact the PI of the project, Suzyika Nyimbili, at suzyikanyimbili@yahoo.com or the research supervisor, Faith Mkwananzi, at mkwananziwf@ufs.ac.za or faithmkwananzi@gmail.com

Appendix 6
Sample interview guide

Interview guide for BA ICH students

A. Demographic data

Date: _____

Name: _____

Age: _____

Gender: _____

Year of enrolment: _____

Other qualification other than the BA ICH:

Do you hold employment (in addition to your studies): _____

a. If yes, where? How long have you been in that employment? In what sector is your job?

B. Cultural capabilities

1. What motivated you to enrol in the BA ICH at UNZA?
2. Briefly explain what you understand by intangible cultural heritage.
3. What competencies developed since you enrolled in this BA ICH programme?
    a. Can you give examples of how these skills have helped you in your practice of culture?
4. What opportunities have come your way because of studying ICH at UNZA?
    a. How have these opportunities helped you develop your engagement in cultural activities?
5. In what ways would you say being enrolled in the BA ICH Shas changed how you view ICH?
6. What do you hope to be able to do after the programme that you were not able to do? Why is that important?
7. Have you participated in discussions around cultural heritage?
    a. If so, where? When? How often do they happen?

i. Are these discussions at UNZA or in the community?
ii. What kind of contributions do you make to these discussions? Please give examples.

b. If not, do you think such discussions are necessary? Why?

8. In what ways are you better positioned to contribute to discussions around cultural heritage because of the training you received through the BA ICH so far? Please give examples.
9. What competencies would you say you have acquired since enrolling in the BA ICH programme?
    a. Why are these competencies important?

C. Agency and ICH safeguarding

10. What does safeguarding intangible cultural heritage mean to you?
    a. Could you please give me examples; why do you think safeguarding ICH is important?
    b. Do you think it's something every citizen should do? Why do you say so?
    c. What do you think is your role in promoting and safeguarding ICH?
        i. How do you feel about such a responsibility?
11. Do you consider yourself an agent of ICH safeguarding?
    a. Why, why not.
    b. If yes, what aspects of your training through the BA ICH have prepared you to be an agent (please give concrete examples)
12. What skills and competencies have you gained from the BA ICH so far that can help you contribute to safeguarding ICH in Zambia?
13. What extra-curricular activities do you participate in that have to do with practicing ICH?
    a. How is this related to safeguarding?
    b. Who do you do this with?
    c. Why is this important to you?
    d. Do you think it should be passed to future generations?

14. Can you explain to me the teaching and learning process in the classroom for your ICH courses?
    a. What activities do you engage in during classes?
    b. How do you interact with lecturers?
    c. What practical activities do you engage in?
    d. How do you interact with other students?
15. Can you give me examples of how assessment happens (maybe for the different modules)?
    a. Are there any practical assessments done?
16. Would you say courses and teaching methods are practical and prepare you for work beyond the university? (Briefly explain).
    a. What practical projects do you engage in that allow you to work with the community?
    b. Do you work individually or in groups?

D. Community's understanding and ICH

17. Individually or collectively, are you doing any work around ICH safeguarding in your community?
    a. Can you give examples of such activities?
    b. What role do community members play?
    c. What is your role in such activities?
18. What skills have gained from the BA ICH that you think can help you to get involved in managing cultural heritage in communities?
19. Are there any activities that you engage in as part of this study programme (either collectively or individually) aimed at safeguarding ICH in the communities?
    a. If so, how are they carried out?
    b. What is your role?
20. How do you think communities understand ICH?
    a. Do you think communities see ICH as something important?
21. In what ways do you think already existing community based strategies for safeguarding ICH benefit from the BA ICH?

a. Do you think it is important to have training in ICH at university level? Why, why not?

E. ICH, sustainable human development, and HE

22. In your understanding, what does sustainable human development mean?
23. In your view, how does intangible cultural heritage/living heritage foster sustainable human development?
    a. What aspects of ICH do you think can encourage sustainable human development in Zambia?
    b. Do you think there is a relationship between SHD and ICH?
        i. Why do you say so?
24. Considering that the BA ICH programme was initially funded by UNESCO, what do you think about Zambia's ability to guide its own process of ICH safeguarding?
25. Since the BA ICH programme started as a project with funding from UNESCO (for a period of 3 years) what are your thoughts about the future of the BA ICH? (e.g in the next 10 years).
26. Do you have any other issue you would like to share with me that I have not addressed in the questions I have raised?

Appendix 7
Confirmation of editing and proofreading

Dorathea (Dora) du Plessis
Language Editing | Technical Editing

9 Villa Marti, Boerneef Street,
Langenhovenpark, Bloemfontein 9330
technicalediting.dora@gmail.com

082 635 0214

17 October 2025

CONFIRMATION OF EDITING AND PROOFREADING

I hereby confirm that I have done the proofreading and technical editing for the following doctoral thesis:

Student:	Suzyika Nyimbili
Student number:	2024948180
Title:	Safeguarding intangible cultural heritage through higher education in Zambia
Degree:	Doctor of Philosophy with specialisation in Development Studies
Department:	Centre for Development Support
University:	University of the Free State

Technical editing included the layout done on an MS Word template I created specifically for this document. I checked all acronyms and abbreviations for consistent use in the text. I did not work on the reference list as the student used a programme to help with the referencing.

Language editing included consistency and accuracy in grammar, punctuation, spelling and sentence structure. I tried to keep as much as possible of the student's writing style while making sure that the student's intended meaning was not altered in the editing process. All amendments were marked with the Microsoft Word track changes feature. I also left comments for issues that the student had to double-check or revise. The student thus had the option to accept or reject the changes.

I have 45 years of experience in typing, editing, and proofreading for postgraduate students from universities all over South Africa and abroad. I gained experience during the years I was typing student dissertations and theses and while working at different departments at the UFS. I also assisted in compiling a document on technical layout and referencing methods and have presented guest lectures on referencing methods and technical layout issues to postgraduate students at the University of the Free State. In the past couple of years, I have proofread seven books for publication, plus several journal articles.

Disclaimer: The ultimate responsibility for accepting or rejecting the amendments and recommendations made through the use of track changes rests with the student. As language and technical editor, I cannot be held responsible for any changes in terms of format and style resulting from subsequent additions to the document, or any language issues that may have emerged as a result of subsequent amendments to the text. I also have not verified whether the student has incorporated all the relevant suggestions.

Yours sincerely

Dorathea du Plessis
Technical & Language Editor