



# CUVKUN

Enhanced Water Security and Community Resilience in the Adjacent Cuvanel and Kunene Transboundary River Basins Project



## Cultural Heritage Assessment in the Provinces of Cunene, Huíla and Huambo of Angola

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## List of Acronyms

CIVICOP	Commission for Reconciliation in Memory of Victims of Political Conflicts
CNU	National Commission for UNESCO
CUVKUN	Enhanced Water Security and Community Resilience in the Adjacent Cuvelai and Kunene Transboundary River Basins
CUVECOM	Cuvelai Water Course Commission
ESMF	Environmental and Social Management Framework
ICCROM	International Study Centre for Preservation and Restoration of Cultural Assets
ICOMOS	International Council on Monuments and Sites
IUCN	International Union for Conservation of Nature
IFC	International Finance Corporation
INPC	National Institute of Cultural Heritage
MNA	National Museum of Archaeology
PS	Performance Standard
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNDP	United Nations Development Program
GWPSAF	GLOBAL Water Partnership Southern African
SES	Social and Environmental Safeguards

## Executive Summary

This report is part of the CUVKUN Project “Enhanced Water Security and Community Resilience in the Adjacent Cuvelai and Kunene Transboundary River Basins” which aims to improve water resource management and community resilience in Angola and Namibia. Under Component 5, the project focuses on community-driven interventions in 10 pilot sites, including water harvesting, aquaculture, conservation agriculture, and early warning systems.

As part of UNDP’s Social and Environmental Screening process, a Cultural Heritage Assessment was conducted in Cunene, Huíla, and Huambo provinces to ensure compliance with national and international heritage protection standards.

## Objectives of the Assessment

- Identify and document tangible and intangible cultural heritage potentially affected by the project.
- Assess the significance and potential impacts on sacred sites, monuments, traditions, and indigenous knowledge.
- Recommend mitigation measures to safeguard heritage.
- Ensure alignment with Angola’s Cultural Heritage Law and international conventions (e.g., UNESCO).

## Methodology

- Desk review of national and international legislation.
- Field mission (July 27–August 1, 2025) in selected localities.
- Techniques: direct observation, stakeholder meetings, interviews, audiovisual documentation, and inventory forms.

## Key Findings

- Tangible Heritage: Includes cemeteries (e.g., Freixiel and Kapelongo), King’s Ombala in Evale, and other classified sites.
- Intangible Heritage: Rituals such as *Efundula* (female initiation), *Hepala* (fishing), and rain-calling ceremonies.
- Community Engagement: 186 participants (36 women, 150 men); limited youth and female involvement due to cultural norms.
- Legal Framework: Anchored in Angola’s Law 14/05 and supported by UNDP SES, IFC Performance Standards, and UNESCO conventions.

## Risk Assessment

- All project sites were assessed as low risk for cultural heritage impact.

- Risks include potential damage from excavation, flooding, and social disruption.

***Gove (Huambo) was excluded due to unresolved land ownership and governance conflicts that prevented identification of an environmentally and socially compliant community site.***

## **Recommendations**

- Implement a Chance Find Procedure for unexpected discoveries.
- Maintain ongoing consultation with local communities and authorities.
- Develop cultural awareness materials and training programs.
- Avoid removal or alteration of heritage sites.
- Promote gender-balanced and youth-inclusive engagement.
- A project-level Grievance Redress Mechanism is operational and accessible at community level in Angola to address environmental, social, and cultural heritage-related concerns.

## **Conclusion**

The project is deemed low risk and can proceed, provided that cultural heritage safeguards are respected. The assessment successfully identifies key heritage elements and outlines measures to protect them during project implementation.

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# 1. Introduction

## 1.1. Project Context and Objectives of the Study

The Enhanced Water Security and Community Resilience in the Adjacent Cuvelai and Kunene Transboundary River Basins (CUVKUN project) aims to improve the management of water resources of the transboundary Kunene and Cuvelai basins shared by Angola and Namibia. There is increasing water scarcity and hydrological variability, exacerbated by climate change within the region, even though both basins are stark in contrast. The need for the comprehensive monitoring of climate and water resources and the sharing of information has never been greater, as also the need to improve systems that can provide early warning of climate-related disasters.

Under Component 5 of the Project - Enhancing the community participation in Integrated Water Resources Management (IWRM) to build resilience in their livelihoods, the Project plans to establish community-driven interventions in at least 10 pilot demonstration sites (five in each country). Central to this is the need to improve resilience and livelihoods through coordination and planning with local authorities and line ministries. Key interventions will include water harvesting (rainwater and/or flood water); community-based aquaculture; conservation agriculture and livelihood-based watershed management; and early warning systems for floods and droughts.

As part of the requirement for UNDP, all projects are expected to undergo a Social and Environmental Screening process after identifying the planned activities. The Social and Environmental Standards (SES) underpin UNDP's support for sustainable development by generally strengthening the social and environmental outcomes of the Programme and Projects through a principled approach.

Within the framework of contributing to develop the project ESIA, ESMP and GRM informed by site-specific safeguard considerations for the demonstration pilots, a Cultural Heritage Assessment in the identified landscapes has been conducted in Angola, especially in the provinces of Cunene, Huíla and Huambo.

The specific objectives of this assessment study are:

- To identify and document tangible and intangible cultural heritage resources that may be directly or indirectly affected by the project and to assess the significance of these resources in terms of cultural, historical, and archaeological value.
- To assess the potential impact of the proposed project on cultural heritage in Angola, particularly on sacred sites, historical monuments, indigenous knowledge, and traditions,

engaging local communities, heritage experts, and stakeholders in the assessment process.

- To provide recommendations for mitigation or avoidance measures where necessary to safeguard the Cultural Heritage from damage, inappropriate alteration, disruption, removal or misuse
- To ensure compliance with international conventions (e.g., UNESCO World Heritage Convention) and national regulations regarding cultural heritage protection.
- To align with National Heritage Acts and Regulations of Angola.
- To ensure integration of cultural heritage considerations into the broader Environmental and Social Management Plan (ESMP).

The proposed study is aligned with the Presidential Decree n.º 117/20 of April 22, of Angola referring to the General Impact Assessment Regulation Environmental and the Environmental Licensing Procedure and the Law # 14/05 on Cultural Heritage and other national and international legislation applicable to the matter.

This report presents, in addition to the contextualization of the study, a synthesis of aspects linked to the national and international legal and institutional framework on cultural and archaeological heritage and the socio-anthropological and economic components of the populations from Cunene, Huíla and Huambo provinces, its potential archaeological and cultural heritage and some recommendations as mitigation measures.

## 1.2. Methodology

To prepare this report, in addition to the desk review based on the legislation on cultural heritage and environment applied at the national and international scale, a documentary review was carried out at the National Heritage Institute based on the classified and inventoried cultural heritage lists and the National Museum of Anthropology and a field mission was conducted from July 27 to August 1, 2025 at the localities of Nehone, Cuvelai and Xangongo in Cunene Province, Matala in the Huíla Province and Gove, in Huambo Province.

The mission followed a qualitative and participatory approach, using the following techniques:

- Direct observation
- Stakeholders' engagement meetings
- Interviews with community leaders and elders
- Photographic and audiovisual record
- Filling out inventory forms for each site identified

In addition to that, in order to determine the mitigation measures the chance find procedure, the UNPD's SES, especially the SES 4 on cultural heritage and the SES 6 on indigenous people as well as the ESMF (with Indigenous people Planning Framework) and data on the nature of the project

intervention in each site have been used. This is to ensure that the project will be compliant both with the national legislation and international standards and guidelines.

### **1.3. Main Gaps and Limitations of the Study**

While conducting fieldwork, the team was able to access and assess the majority of the proposed sites. However, in a few cases, the study was constrained by limited time in the field, restricted access to specific areas, and limited opportunities for full community engagement.

In Gove (Huambo Province), the site was not assessed for cultural heritage due to unresolved land ownership and access disputes at the time of the mission. Importantly, the site has not been dropped from consideration; rather, the heritage assessment could not be completed because the team was unable to secure the necessary access and community participation under the prevailing circumstances. Some community concerns also reflected broader social pressures and immediate development priorities (e.g., water access and the resolution of local social issues), which contributed to hesitation to engage on heritage matters.

As a result, a separate, site-specific cultural heritage assessment may be required for Gove once the land ownership dispute is resolved and access is formally confirmed. This follow-up assessment should be undertaken early enough to inform project decision-making and ensure that any tangible and intangible cultural heritage is appropriately identified, documented, and safeguarded.

To strengthen future assessments, it is recommended that data collection for tangible and intangible heritage be planned with adequate time and, where feasible, undertaken as a dedicated engagement process separate from other feasibility or baseline activities. This would allow sufficient time to build trust, clarify the purpose of heritage documentation, and facilitate meaningful participation by local communities.

## **2. Institutional Framework and Legal Regulatory Framework**

### **2.1. Institutional Framework**

This chapter presents the key public institutions that manage and implement the cultural policy and the cultural heritage law at the national, provincial and local levels, as well as the stakeholders involved in the study.

#### **2.1.1. Ministry of culture**

The Ministry of Culture, created by the Presidential Decree 133/24 of 25 June 2024, is the Angolan government body in charge of defining policies in the cultural field, including the heritage one, with a view to the economic, social, and sustainable development of Angola.

### **2.1.2. National institute of cultural heritage**

The National Institute of Cultural Heritage's (INPC) mission is to ensure the survey, identification, classification, management, safeguarding, valorisation, conservation, and restoration of properties that make up the country's tangible and intangible, movable and immovable cultural heritage, as well as developing and implementing the national museum policy.

### **2.1.3. National Commission for UNESCO**

The National Commission for UNESCO (CNU-Angola) aims to serve as an interlocutor for the Government of the Republic of Angola in terms of coordination and consultation on all issues concerning UNESCO, and its mission is to pursue the purposes set out in the Constitutive Act of the Organization of Nations United for Education, Science, and Culture. CNU-Angola is subject to the supervision of the Chief of the Executive Government, exercised by the Chief of the Ministerial Department responsible for the Education Sector.

### **2.1.4. Provincial Offices for Culture, Tourism, Youth, and Sports**

At the provincial and local level, there are provincial offices for culture, tourism, youth, and sports that are support bodies for provincial governments. The Provincial Cabinet of Culture, Tourism, Youth, and Sports oversee the execution of policies, programs, projects, actions, and activities in the culture, tourism, youth, and sport fields.

At the local level, there is the Municipal Directorate of Tourism, Culture, Leisure, Youth, and Sports, with a Culture Promotion Section in its structure. Within the framework of this study, the provincial authorities responsible for the culture sector are a) the Provincial Office of Tourism, Culture, Youth, and Sports of Cunene, Huíla and Huambo; and b) the Municipal Directorates of Tourism, Culture, Leisure, Youth, and Sports of Nehone, Cuvelai, Xangongo, Matala and Gove.

### **2.1.5. Communities and Civil Society**

In addition to conventional institutions, the processes of surveying, studying, documenting, and evaluating cultural and archaeological heritage must consider local communities and holders of this heritage, including traditional authorities and all other stakeholders in civil society. Some of the stakeholders from Nehone, Cuvelai, Xangongo, Matala and Gove have been consulted and involved.

## 2.2. Legal and Regulatory Framework

Within the framework of this study, this chapter presents a synthesis of the aspects of the most relevant institutional and legal framework, including stakeholders in the fields of heritage and archaeology, national legislation, and international conventions, the UNDP's Social and Environmental Safeguards, as well as other international guidelines and standards, such as the Performance Standards of the International Finance Corporation (IFC).

### 3.1.1. Cultural Heritage Law and Immovable Heritage Regulation

The management of cultural heritage in Angola is governed by *latto sensu* by Law 14/05 on Cultural Heritage<sup>1</sup>, with the management of immovable heritage (monuments and sites) being the focus of this study and is governed by specific regulations of the Law referenced above<sup>2</sup>. Some of the legal provisions of the Cultural Heritage Law to be considered are about:

#### Safeguarding and Valorization in general

The Law stipulates in its Article 4, Items 1, 2, 3 and 4, Article 14, Item 2 and Article 52, Items 1 and 4:

##### *Article 4*

*1. "The survey, study, protection, enhancement and dissemination of Cultural Heritage are especially incumbent upon the State, Provincial Governments, Local Administrations, Local Authorities, the owners or holders of any of their parcels and, in general, cultural institutions, religious, military or other types, to associations set up for the purpose and also for citizens".*

*2. "The State, through the supervising Ministry, Provincial Governments and Local Administrations should seek to promote the awareness and participation of citizens in safeguarding the Cultural Heritage and ensure the conditions for its enjoyment".*

*3. "Owners, possessors or holders of Cultural Heritage must be called upon to collaborate with the State, with Provincial Governments and local Administrations in the registration and inventory of said heritage".*

*4. "The populations must be associated with protection and conservation measures and asked to collaborate in dignifying, defending and enjoying the Cultural Heritage".*

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<sup>1</sup> The Cultural Heritage Law was approved by the National Assembly in October 2005 and published in the Official Journal I Series, No. 120 of October 7, 2005.

<sup>2</sup> The Real Estate Regulation was approved in 2013 through Presidential Decree No. 53/13 and published in the Official Journal I Series, No. 106 of June 6, 2013.

#### Article 14

2. *“It is the obligation of the state and other public and private entities to promote the safeguarding and enhancement of the Cultural Heritage of the Angolan People”.*

#### Article 52

1. *“The Government must undertake and support educational actions capable of fostering public interest and respect for the cultural heritage, as a testimony of a collective memory that defines the national identity”.*

2. *“Information and exhibition arrangements must be ensured to explain and publicize actions planned, in progress or carried out in the field of study and safeguarding of cultural heritage, namely the promotion of the publication of inventories of cultural heritage”.*

- Immovable Heritage (Monuments and Sites) in General

The Law stipulates in Articles 13, Items 1 and 2, Section 19, Items 1, 2, 3, 4 and 23:

#### Article 13

1. *“Classified properties or properties in the process of being classified cannot be demolished, in whole or in part, nor be the subject of restoration works, without prior opinion from the competent bodies of the Ministry in charge”.*

2. *“Studies and projects for conservation, consolidation, modification, reintegration and restoration work on classified assets or those in the process of being classified must be drawn up and signed by a recognized qualified technician or under his direct responsibility”.*

#### Article 19

1. Classified properties always have a special protection zone delimited, under the terms of the Territory and Urban Planning Law, through its competent body.

2. A special protection zone must be established, under the terms of the Territorial and Urban Planning Law, after hearing the Provincial Governments and in which a non aedificandi zone may be included, a zone of forbidden building, in all cases, except those whose framework is perfectly safeguarded with the standard protection zone.

3. While a special protection zone has not been established, classified properties must benefit from a protection zone of 50m, starting from the outer limits of the property.

4. Owners of properties covered by non aedificandi zones are assured the right to request the Government to expropriate them, under the terms of the law and regulations in force for public utility.

### Article 23

“No classified monument or monument in the process of being classified may be moved, in part or in full, from its designated place, **except** in cases where its material safeguard imperatively requires it, and the competent authority must provide all the necessary guarantees regarding dismantling, the removal and the re-erecting of the monument in an appropriate place”.

- Archaeological Heritage

The Law stipulates in its Article 35, Item 1, Article 36, Item 1 and Article 48, Item 2:

### Article 35

*1.“Anyone who has found or found on public or private land, including in a submerged environment, any archaeological testimony is obliged to immediately inform the local authority which, in turn, must immediately inform the Ministry of Guardianship in order to take the necessary measures”.*

### Article 36

*1.“In any place where the existence of monuments, complexes or archaeological sites is presumed, an archaeological protection reserve may be established, on a preventive and temporary basis, by the Ministry of Guardianship, in order to guarantee the execution of emergency works, with a view to determining your interest”.*

### Article 48

*2.“Expenses relating to the safeguarding of cultural properties endangered by the execution of works in the public sector, including preliminary archaeological works, are supported by the entities promoting the respective project, which must, for this purpose, consider in the budgets the forecast of these charges”.*

- Intangible Heritage

Regarding the intangible component linked to the active life of communities, Law #14/05 stipulates in its Article 46, Item 1b, c and d:

*b) “Promoting the protection of holders of intangible properties”;*

*c) “Ensuring the defense of cultural, ethnological and ethnographic values”;*

*d) “Supporting the revitalization and conservation of popular cultural traditions that are on the process of disappearing”.*

- Crimes against Heritage

Law n.º 14/05 stipulates in its article 63, Items 1 and 3a, b, d, e, f, g, h:

1. "A crime against property is committed by anyone who withholds, obstructs, destroys, alienates, or appropriates classified property as being of heritage interest regularly concluded by specialized public entities".

3. "The following will also be classified as a crime against property:

- a) The aid or transmission of data information on properties subject to classification or in the process of being classified;
- b) The export or shipment of a classified property as being of cultural heritage interest;
- c) The destruction of traces that facilitate the identification of the property;
- d) The acquisition or destruction of classified property, or in the process of being classified;
- e) The alienation or destruction of property or furniture of historical and cultural value;
- f) The obstruction, evasion or destruction of a property that, due to its historical value, must be classified, has been classified, or is in the process of being classified, as part of the cultural heritage for ethnic or regional reasons;
- g) The amputation or deformation of oral tradition;"

### 3.1.2. Other National Legislation

In addition to the Cultural Heritage Law and the Immovable Heritage Regulation, other complementary and decisive legal diplomas for the framework of this study were considered: the Spatial Planning and Urban Planning Law and the Basic Environmental Law # 5/98 and Presidential Decree n.º 117/20 of April 22, referring to the General Impact Assessment Regulation Environmental and the Environmental Licensing Procedure.

### 3.1.3. International Conventions and Charters

To better safeguard and enhance the Angolan cultural heritage, the state collaborates with international, intergovernmental, and non-governmental organizations, and this cooperation, as stipulated by the Cultural Heritage Law] in Article 53, takes place through the exchange of information, publications, human, and technical resources, as well as through the signing of cultural agreements. Therefore, Angola has ratified a series of international conventions and charters, and for the purpose of this study, the following stand out:

- **1970 UNESCO Convention on Illicit Trafficking**

This Convention defines measures to be taken at the national and international level regarding the illicit export of movable heritage.

- **2001 UNESCO Convention on Underwater Cultural Heritage**

For the purposes of this Convention, “underwater cultural heritage” means all traces of human existence of a cultural, historical, or archaeological nature that have been partially or totally, periodically or continuously, submerged for at least one hundred years.

- **2003 UNESCO Convention on Intangible Cultural Heritage**

Considering this Convention, “intangible cultural heritage” means the practices, representations, expressions, knowledge, and skills—as well as the instruments, objects, artifacts, and cultural spaces associated with them—that communities, groups, and, eventually, individuals recognize as part of their cultural heritage.

- **Guide and Toolbox on Impact Assessments in the UNESCO World Heritage Context**

The Tool Manuals, developed by the United Nations Educational, Scientific, and Cultural Organization (UNESCO), in partnership with the International Council on Monuments and Sites (ICOMOS), the International Centre for Studies for the Preservation and Restoration of Cultural Assets (ICCROM), and the International Union for Conservation of Nature (IUCN), aim to provide specific guidance on the application of the Convention to States Parties, heritage protection authorities, local governments, site managers, and local communities linked to heritage sites worldwide, as well as to other stakeholders in the identification and conservation process. Its aim is to provide expertise and assistance to ensure a representative and credible World Heritage List of well-protected and effectively managed properties.

- **ICOMOS Technical Guidelines on Heritage Impact Studies**

These guidelines are designed as a tool to encourage managers and decision-makers to examine key aspects of heritage management and make evidence-based decisions within the framework of the 1972 World Heritage Convention. They are also intended to encourage potential advocates or other change agents to consider key factors at an appropriate time and level of detail. Heritage impact assessment (EIP) studies can also be useful in the general management of World Heritage cultural assets, aggregating information at a given moment in time.

### **3.1.4. International Guidelines and Standards**

#### **UNDP’s Social and Environmental Safeguards**

UNDP’s SES aims to enhance the consistency, transparency and accountability of its decision-making and actions, improves performance, and strengthens achievement of sustainable development outcomes. For this study, the SES 4 and 6 have been considered:

**SES 4 on Cultural heritage:** UNDP recognizes that Cultural Heritage is central to individual and collective identity and memory, providing continuity between the past, present and future.

Cultural Heritage reflects and expresses people's constantly evolving values, beliefs, knowledge, traditions and practices. Cultural Heritage also serves a crucial role within the sustainable development process through enhancing social cohesion, diversity, well-being and the quality of life.

UNDP seeks to ensure that Cultural Heritage is preserved, protected and promoted in project activities in a manner consistent with UNESCO Cultural Heritage conventions or any other national or international legal instruments that might have a bearing on the use of Cultural Heritage.

**SES 6 on Indigenous People:** The promotion and protection of the rights of indigenous peoples, especially concerning their lands, territories, resources, traditional livelihoods, tangible and intangible Cultural Heritage, are necessary to achieve UNDP's goals of advancing human rights, respecting indigenous people's identities and improving their well-being.

- International Finance Corporation Performance Standards and Guidance Notes

For this cultural and archaeological report, IFC Guidance Note 8 of 2012 on Cultural Heritage was considered, which recognizes its importance for present and future generations and aims to:

- Protect cultural heritage against the adverse impacts of project activities and support its preservation;
- Promote the equitable distribution of benefits arising from the use of cultural heritage.

The above-mentioned international guidelines, especially the UNDP SES 4 and SES 6 and the project objectives are aligned with the National legislation, especially the Law of Cultural Heritage which stipulates in its article 4: *"The survey, study, protection, enhancement, and dissemination of cultural heritage are the responsibility of the State, provincial governments, administrations, local authorities, owners or holders of any part thereof, and, in general, cultural, religious, military, or other institutions, associations established for this purpose, and citizens"*. The involvement of local authorities and communities during the field mission survey is compliant with the national and international legislation requirements. Regarding the indigenous people, the Law emphasizes the access right to cultural heritage to all citizens as stipulated in its articles 11 and 14 : *"As a fundamental task of the State and a duty of citizens, the protection and enhancement of cultural heritage aim to encourage and ensure access for all to cultural enjoyment. It is the right and duty of all citizens to preserve, defend, and enhance cultural heritage"*.

## **4. Sociocultural and Economical Characteristics of the Populations of the Cunene, Huíla and Huambo Provinces**

### **4.1. Sociocultural and Economical Characteristics of Local Populations**

#### **4.1.1. Ovambo - Cuanhama (Cunene)**

The Ovambo or Ambo designates a people of Bantu origin, speaking the Ovambo language, Oshiwambo. The term Ovambo was introduced by the Helelos to designate the populations that lived in regions where ostriches, ampho, ombohou avambo abounded., The Ovambo occupy a vast territory in northern Namibia and southeastern Angola, particularly a large part of the province of Cunene. They are farmers and cattle breeders, with a predominance of agricultural activity and especially cattle farming. They comprise subgroups such as the Cuanhama or Kwanyama, the Cuamato, the Ombandja, the Evale and the Cafima.

The Cuanhama, the most notable representatives of the Ambó group, are feared by their neighbours, having created a reputation similar to that of the Zulu of the East Coast, for whom the King was not a divine person, but after death he was venerated as a divine ancestor. They are also a society in which the head of the household is the highest entity within the limits of its territorial unit, called Eumbo, a housing complex and residence of a single family considered the most basic unit of the social structure of Kwanyama society

The culture of the Cuanhamas is rich in oral traditions, music, dances and ceremonies. Stories and myths are passed down from generation to generation, preserving collective memory and moral teachings. They also reveal an innate poetic vocation in hundreds of poems dedicated to his oxen. They also practice the Efico or Efundula, a female initiation ritual.

Efico or Efundula, currently is a ritual approved by the Catholic Church, that is, also performed by Catholic churches, it is one of the most important schools of socialization of young girls through which girls are introduced to the world of adult women's secrets. The candidates already committed to the marriage have a bracelet on their arm and the free ones are tied cloth ribbons as a sign of conquest by the interested boy, with the ribbon being the symbol of the premarital commitment.

The economy of the Cuanhama consists of cattle raising complemented by subsistence agriculture. Although the semi-arid climate is not favorable to agriculture, the cultivation of massango, maize, massambala, macunde beans, pumpkin and other agricultural products

reaches a considerable size. However, climatic factors force them to constant transhumances, sometimes in search of pastures, sometimes in search of water.

As characteristic elements of their industry, they present iron spears equipped with tails that regulate the thrust, in addition to iron daggers with wooden scabbards, axes, arrows. They also make carved brass and copper bracelets and work ostrich eggshells to adorn the body. They work with wooden utensils, such as buckets, funnels, etc.

The character of the Cuanhamas defines them as courageous, endowed with a haughty spirit, intelligence, strong personality and appreciable power of assimilation.

#### **4.1.2. Ovanyaneka-Nkhumbi (Huila)**

The Ovanyaneka-Nkhumbi settled on the Humpata Plateau and in the territories of the middle course of the Cunene River, which constitutes the backbone of their domino (Fernandes, João; Ntondo, Zavoni, 2002, p.49). They comprise several subgroups, including the Mumuila, the Mungambue, the Oxylengue - Muso, the Ovaxilengue, the Ovahanda, the Ovaxipungu, the Ovandonguena, the Ovakuankwa and the Ovakhumbi. Unlike many of their neighbors to the north, the Nyaneka people have always tended to resist outside influences.

The economy of the Humbi consists of cattle raising complemented by subsistence agriculture. The entire social life of the Nyaneka and Nkhumbi or Humbi is directly linked to the management and breeding of cattle (Ono ngombe), shaping not only the way of thinking about the economy, but all the cultural processes that involve the community, the dances, the initiation rituals, death, marriage, betrayal and even the legal disputes within the community among others."

The Efico has a great importance in the Nyanekas-Humbi culture, as it marks the transition of girls from adolescence to adulthood. It is the process of maturity of the physical characteristics and female genitals.

The main activities of the Nyaneka and Nkhumbi or Humbi people are summed up in the raising of cattle, which constitutes the main wealth where each head of the family owns a few cows, goats or some sheep, in addition to the hunting of small antelopes, hares, birds, rats, etc., with the purpose of making a contribution to homemade human food.

It should be noted that the man plays the role of head of the family, also known as Mwene weumbo, and it is his responsibility to preside over traditional ceremonies in the Otxoto or Otchoto, a symbolic space reserved for the head of the family, which is also his place of

residence. From this perspective, in terms of work, men are also involved in raising livestock, mainly cattle, hunting, and building traditional houses, while women are generally more involved in subsistence farming for the family or group and fishing, as well as secondary activities such as handicrafts: pottery, hairdressing, etc. After the circumcision ritual, boys are mainly involved in cattle grazing, and girls, after Efico, assist women in agriculture, fishing, and domestic life.

Agriculture, through the cultivation of cereals (massango, massambala and maize), began as soon as the first rains began to fall, that is, at the beginning of October (Estermann, 1956).

In the beginning they used hoes to cultivate large plots of land, currently they use ploughs pulled by oxen as mentioned in the paragraph above. The Nyaneca and Nkhumbi, each of their subgroups, maintain their preserved cultural particularities and strong ethnolinguistic identity.

#### **4.1.3. Ovimbundu (Huambo)**

The Ovimbundu spread from the Benguela coast to the Zambezi basin and beyond. Their language is widely understood in south-central Angola. They exhibit habits that tend to be more migratory than sedentary. It is the largest ethnolinguistic group in Angola. The group devotes greater importance to the cultivation of cereals and its dissemination area encompasses three provinces which are Bie, Huambo and Benguela.

The term Ovimbundu translates a set of subgroups of Bantu origin that extends in the Central Plateau of Angola whose composition is diverse and sometimes confusing. Some authors also include in this set some peoples who underwent acculturation processes by the Ovimbundu during the times of long-distance trade. This is the case of the Vahanya, Vakilengue and other groups north of Huila.

The Ovimbundu have a rich and diverse culture and constitute the majority ethnolinguistic group in Angola with the following different subgroups: Bailundos (*va-mbalundu*), Biés (*va-vihé*), Uambos (*va-wambu*), Galanguis (*va-ngalangui*), Quibulos (*va-kimbulu*), Adulos (*va-ndulu*), Quingolos (*va-kingolo*), Kalukembes (*va-kaluquembe*), Sambos (*va-sambu*), (*va-ekekete*), Cacondas (*va-kakonda*), Chitatos (*va-kitatu*), Seles (*va-sele*), Ambuis (*va-mbui*), Hanhas (*va-hanha*), Gandas (*va-nganda*), Chicumas (*va-chikuma*), Dombes (*va-dombe*) and Lumbos (*va-lumbu*)

They have close cultural ties with their neighbors to the east and southeast, Cokwe and Nganguela, to the north, Kimbundu, and to the southeast and south, Nganguela and Kwanhama.

They have inherited the livestock vocation that they developed practically in the form of cattle breeding and draught power. It means a stage in which animals are bred to gain weight and develop muscle before being sent to fattening and eventually slaughter. They are also characterized by considerable activity oriented to agriculture, caravan trade and livestock, and an essential ability to adapt new agricultural techniques. This is in addition to practicing an evolved steel industry, with original aspects in the construction of furnaces.

In the socio-political organization, the king, as a political leader, still retained the essence of his attributes as a religious leader – hence the "sacred" character that was conferred on him. They are builders of Embalas forts or defensive walls, some of them invincible for the time in which they were made, namely those of Kissanje and Quequete. The Ovimbundu became famous in the Nano wars that began in 1803, having devastated the lands of the Plateau and the Southwest for a century. The largest of these broke out in 1848.(Florêncio, 2010).

In the artistic aspects, they maintained a school of animalistic sculpture of high merit, presenting excellent achievements.

From the religious point of view, Christian belief and practice reveal a particular firmness in their conversion. They are also rich in ritual traditions, with the rain rituals being predominant, because when it does not fall at the right height (nda Kuli ocitenya) the elders of the community are worried, because the crops dry up. Thus, the elders (sa Sekulo) decide to go to the tomb of the ancestors, the Akokoto to perform the ritual. In the place, people offer food and drink to the spirits, do the rain dance, play drums, eat and dance in order to provide rain for the harvest. According to tradition. If the spirits of the chiefs receive the offerings, it will rain on the same day. If the rain does not fall, it means that the spirits are not satisfied with the ceremony and it has to be done again.

Ovimbundu communities believe that the dead become protectors, with spirits having a powerful influence on the living. That is why their graves should be taken good care of. To visit these sites, visitors must anoint their wrists and ankles with palm oil. This action is what gives permission to enter the place being accompanied by a guide. It is a person appointed by the Court of Ombala, it is usually the soba who takes the lead. But to visit an Etambo (a place or a hut located next to the King's big house or Sekulo, where the spirits of the ancestors are invoked) the ritual is more complicated.

Another prominent ritual is the birth of twins, a fact that is a joy for the family and at the same time a concern. Twins should be considered for equal rights. The fabric and clothes should be the same color to avoid hassles between them. Unlike other babies, they are greeted with insults,

calling them abusive names such as: "Ove a Ngulu, ove ambua" which means in Portuguese (you pig, you dog) and other derogatory words. Now, the mother and the twins, after the navels fall off, are taken out of the house. Then the navels are buried near the intersection of the paths, the clothes that fit the parturient are thrown away or in a river, by the healer who accompanied the parturient and the babies.

In the attribution of names, the twins are named after the most feared wild animals in the Angolan fauna such as: Jamba (Elephant) and Hóssi (Lion). That is, it corresponds to the first and the second when boys. In the case of a boy and a girl, they are named Jamba (Elephant) and Ngueve (Hippopotamus). The son or daughter following the twins or twins takes the name Kassinda. If one of them dies, one should not cry. The mother and the living baby are hidden as much as possible, until the death is finished, and in their place a small anthropomorphic statuette is created that must always be carried by the mother.

The Ovimbundu people greatly appreciate music accompanied by diversified dance according to the circumstances of the rituals, because through music and dance they manifest their affective feelings that can be of joy or sadness. The main circumstances of music and dance are the enthronement or death of sovereigns, initiation, the call of rain and other cultural manifestations. The main dances are Olundongo, a dance associated mainly with the death of the elders, the performers are dressed in black cloths and Okatita, Onyaca, a traditional dance performed by women. It is usually used in the farewell of mourning.

#### **4.2. Overview of the Cultural, Archaeological, and Natural Heritage of the Cunene, Huíla and Huambo Provinces**

The province of Cunene, Huíla and Huambo are recognized as Angola's provinces rich in cultural and natural heritage, including the tangible and intangible one.

The Cunene Province has 14 officially recognized cultural monuments, including: Bunker of Naipalala, Former HQ of Angolan Border Guard Troops (Mõngua), Memorial of solidarity Angola–Cuba, King Mandume-ya-Ndemufayo Memorial (Oihole), Vau do Pembe, Embala Grande, Mufilo plain, and the old Cunene River bridge; in addition, 42 other sites have been identified and considered for future classification, reflecting a concerted effort to preserve local heritage complemented by the Cultural Center & Museum; this newly opened museum center at the Casa da Cultura in Ondjiva features around 75 artifacts—including agricultural tools, clothing, hunting

gear, and household items—from groups like the Nhaneka-Humbe and Ovambadja. The facility also includes an arts exhibition and sales space, as well as a reading room with over 500 titles.

The Huíla Province has a rich historical and archaeological past. In the province, archaeological studies have found numerous walled enclosures made of overlapping stones that are generally no more than two metres high. According to updated INPC statistics (2022), 13 cultural and natural properties from the Huíla Province have been nominated as national heritage, among them: Old Building of Provincial Government, Old Municipal Hall Building, Building of the 1st Railway Station, Church of the Mission of Huíla, etc. In addition, it is worth highlighting other sites such as: the cemetery of the Cubans who fell in Cassinga, the monument in honour of the SWAPO guerrillas, as well as the ruins of the residence of the former colonial administrator of Cassinga.

Apart from the Traditional Music and Dance like Semba (A traditional music and dance style found in Huambo and throughout Angola. It influenced other styles like Kizomba), Traditional Instruments like Drums, marimbas, and likembes are commonly used in ceremonies and celebrations and Ritual Dances (Dances performed at events like initiations, weddings, and harvest festivals), the Huambo Province has about 6 classified sites as national cultural heritage, namely: Fort of Quisala, Evangelic Mission of Dondi, Rock art of Caninguri, Great Village of Huambo Kingdom, and about 100 inventoried sites related to the civil architecture, funeral sites, archaeological sites, cultural landscapes, etc.

### **4.3. Description of the site location and identified tangible and intangible heritage**

Apart from describing the targeted site location, this chapter presents some of the tangible and intangible cultural heritage identified during the field mission in different localities, in which local stakeholders were involved. During this process, the involvement of elders, young people and women was disproportionate (few women and young people), possibly due to local habits where young people and women have limited decision-making power. However, they provided valuable insights into how traditional intergenerational knowledge transmission systems promote cultural values for present and future generations. Approximately 20% of women participated in the stakeholders' activities during the field mission. Achieving gender balance is a key challenge throughout the project implementation cycle.

Table 1: Statistical Map of participants during stakeholders' consultations

#	Date of the meeting	Village/ Commune/ Municipality/ Prov.	Women	Men	Total
1	27/07/2025	Onaghema / Nehone/ Cunene	15	18	33
2	28/07/2025	Cuvelai/Cunene	1	26	27
3	28/07/2025	Evale/Cuvelai/Cunene	6	58	64
4	29/07/2025	Kapanda/Xangongo/Ombandja (Cunene)	7	7	14
5	30/07/2025	Kapelongo(Cunene)	2	25	27
6	<b>31/07/2025</b>		<b>5</b>	<b>16</b>	<b>21</b>
<b>Total</b>			<b>36</b>	<b>150</b>	<b>186</b>



Nehone (Cunene)



Kapelongo (Huíla)

Figure 1: Stakeholders' meetings

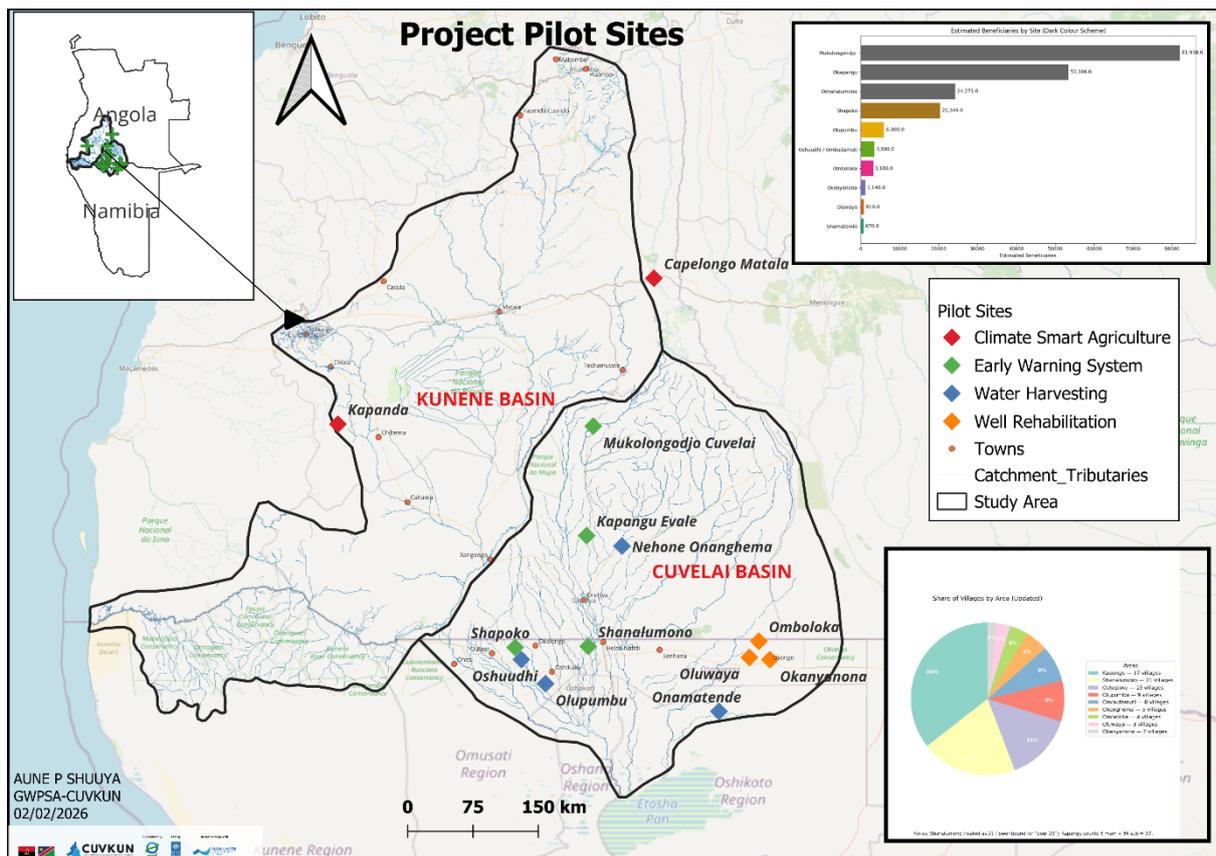


Figure 2: Site locations (source: GWPSA)

#### 4.3.1. Village of Onaghema and municipality of Nehone (Cunene):

Description of the site location: Nehone is both a commune and a municipality-level jurisdiction under the new administrative territorial divisions of Cunene Province. Nehone lies in the eastern part of Cunene Province, Angola. It is bordered to the north by the municipality of Mupa, to the west by Cuanhama and Cafima, and to the south by Chiedi. Ykli ult comprises 1 commune and within it there are about 20 villages or settlements and 29 smaller villages. Nehone is part of the wider Cuanhama (Kuamhama) area, whose inhabitants are predominantly Oshiwambo speakers, part of the Ovambo ethnic group. The soils and climatic conditions are favorable for agro-pastoral activities. Livestock farming and agriculture are among the main economic activities. In terms of challenges and priorities, ensuring sufficient access to basic services (health, water, education, sanitation) is a priority; there are needs of coping with drought, food insecurity, often linked to climatic condition, in improving infrastructure (roads, electricity etc.) and decentralizing administration for better local governance and in being self-sufficient in attracting development, making better use of natural and human resources Cultural Practices are based on Traditional

Ceremonies: Birth, initiation, marriage, and funeral rites remain important; Music and Dance: The *semba* and *rebita* dances are practiced, with drums and traditional instruments used during festivals and rituals; and Storytelling: Oral traditions, including proverbs, folktales, and ancestral history, are central to community life.

Identified Intangible and tangible heritage: The Efundula ritual, being the initial period of adolescence, marking the transition of girls from adolescence to adulthood. However, according to information collected, currently the ritual is linked to the church, that is, it is practiced in the church. There are no cemeteries, as the dead are buried in the oxen corrals<sup>3</sup> of each breeder. Being an ancestral practice, they consider the current concept of cemetery to be something influenced by the Christian church and without great relevance to their way of life.

#### **4.3.2. Village of Evale and Municipality of Cuvelai (Cunene):**

Description of site locations: The Municipality of Cuvelai is one of the municipalities in Cunene Province, southern Angola. It lies within the Cuvelai River basin, which extends from southern Angola into northern Namibia, forming a network of seasonal rivers, wetlands, and floodplains. The municipality is an important ecological, cultural, and socio-economic area in Cunene. The area is traversed by the Cuvelai system—a network of ephemeral rivers and floodplains that flow southward during the rainy season. The climate is Semi-arid with high variability in rainfall, frequent droughts, and occasional floods. Predominantly Ovambo (Ovakwanyama) people, part of the larger Ovambo cultural group found in both Angola and Namibia. The settlement pattern is largely rural, with dispersed homesteads (known locally as *Ombala*) organized around family groups and subsistence farming. The socio-economic activities and livelihoods are based on the subsistence agriculture (millet, sorghum, maize, beans); livestock rearing (cattle, goats, sheep), which plays a central role in culture and economy; informal cross-border trade with northern Namibia, particularly in livestock and agricultural products. In terms of challenges, the municipality faced the food insecurity, limited infrastructure, recurrent droughts, and dependence on seasonal rains. Traditions are rich in oral history, music, dance, and initiation rites. Cattle are central to cultural identity and social status. Communities rely heavily on

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<sup>3</sup> The corral is a space surrounded by wooden logs used for the protection and containment of livestock, but with a cultural and social significance that goes beyond simple infrastructure for animals. A corral represents family and community life, where activities such as milking, handling, and protecting animals take place at night. Thus, the organization of corrals reflects the economic and social importance of livestock, especially cattle.

traditional knowledge for coping with climate variability. There are some sacred spaces like certain trees, wells, and ancestral sites serve as spiritual landmarks.

Identified intangible and tangible heritage: In Cuvelai, no material or immaterial cultural heritage has been identified, according to the information provided by the local communities. In the Village of Evale, the mission has been informed of the existence of an Ombala located about 7 km from the Cuvelai. Unfortunately, the site was not visited because of the inaccessibility of the site, according to information from the local administration; in addition, other ritual practices have been identified that occur in the tributaries of the Cuvelai River that during the dry season the communities perform the rituals of calling for rain. They also practice the ritual called Hepala, a ceremony to facilitate fishing involving young women decorated with beads in front of the Cuvelai River.

#### **4.3.3. Village of Kapande, Xangongo Commune and municipality of Ombandja (Cunene):**

Description of the site location: Ombadja (known as Santa Clara until 1975) is municipality in Cunene Province, Angola. Its seat is the village of Xangongo (known in colonial times as Roçadas). It occupies 12,264 square kilometers and has about 304,964 inhabitants as of the 2014 Angolan census.<sup>[1]</sup> It is bordered to the north by the municipality of Matala, in the east by the municipalities of Cuvelai, Namacunde, and Cuanhama, and to the west by the municipalities of Curoca and Cahama. It contains the communes of Xangongo, Ombala-Yo-Mungo, Naulila, Humbe and Mucope. It lies in a semi-arid region of southern Angola, part of the wider Cuvelai Basin. The landscape is marked by open savannah, shrublands, and ephemeral rivers from the Cuvelai system. Droughts are frequent, affecting livelihoods.

Its Population is predominantly inhabited by the Ovambadja people, a subgroup of the Ovambo. Communities share close cultural and linguistic ties with people across the border in northern Namibia (Oshiwambo-speaking groups). The economy is mainly subsistence farming and cattle herding. It is rich in oral traditions, music, and dance; cross-border cultural festivals and exchanges with Namibia remain important. It was a key area during the liberation struggle, as Cunene Province was heavily militarized during the Angolan Civil War.

Identified intangible and tangible heritage: No tangible or intangible cultural heritage was identified, according to the information provided by the local communities.

#### 4.3.4. Village of Kapelongo and Municipality of Matala (Huíla):

Description of the site location: Matala is a town and a municipality in the province of Huíla, Angola. The municipality had a population of 262,763 in 2014. Matala is situated along the Kunene River at an elevation of approximately 1300 metres above sea level; the Matala Weir is positioned at this point along the river. The populations are in majority Nyaneka; also Umbundu, Nganguela, Muhumbi, mixed Portuguese origin etc. Matala lies within a region historically inhabited by Ovambo and Nyaneka-Humbi communities, agro-pastoral groups who cultivated millet, sorghum, and beans while raising cattle. Cattle ownership was (and still is) central to social status, dowries, and spiritual practices. Cows are deeply symbolic used in initiation rituals, marriages, and sacrifices to ancestors. Some significant cultural practices exist such as Omuhelo: Traditional communal festivals often include dance, drumming, and storytelling, reflecting community values and oral traditions; also, initiation rites: Rites of passage (efiko for boys and efundula for girls) remain culturally significant, blending tradition with modern influences. It comprises the communes of Matala, Kapelongo, Micosse, Mulondo. It borders in North by Chicomba, in East by Jamba and Cuvelai; in South by Ombadja and Cahama (Cunene Province); and in West: Chiange, Quipungo, Caluquembe (Huíla). The Matala Dam (on the Cunene River), originally built in 1959, has undergone rehabilitation and its production capacity has been increased from about 27.2 MW to 40.8 MW. There is a major irrigated perimeter in Matala. A 42-km canal serves about 10,700 hectares. The municipality has made strides in large-scale rice cultivation. For example, in one harvest about 7,000 tonnes were collected from 514 hectares by a Chinese agribusiness. Ongoing efforts to increase access. Water reaches about 55,000 people; electricity about 125,000, with goals to double those numbers. The rehabilitation of the dam, improvements to the substation and grid, investment by Angolan government. As Challenges & Development, Matala benefits from the Government's Poverty Combat Program, which finances health, education, water, sanitation, energy, and agricultural-livestock support. While there are systems for water and power, many residents are still underserved; more schools and health units are planned. The region around the Cunene reservoir, its natural setting, and historical features (e.g. colonial cooperatives/farms) offer potential for tourism, though this remains underdeveloped.

Identified intangible and tangible heritage: Identification of two cemeteries, the first designated Freixiel cemetery, located in the village of the same name, 200 m from the irrigation canal. A cemetery of definitive construction covered with a yard built of cement blocks and a metal gate.

It was built in the 1950s, is closed and abandoned due to lack of space for more burials. The second is the cemetery of Kapelongo, located on the outskirts of the commune of Kapelongo, it is covered with vegetation whose access is difficult due to the hills, valleys and slopes. It was photographed at a distance of 400 meters from the axis of the Kapelongo irrigation canal. It was also built in the 1950s. The causes of the abandonment have not been revealed, but it is assumed that they are due to the rugged terrain resulting from the construction of the irrigation canal on the perimeter of the cemetery.



*Figure 3: Cemeteries in Matala*

#### **4.3.5. Village of Cuíma and Municipality of Gove, Huambo:**

Due to a lack of conclusive initial dialogue with community representatives, this site has been excluded from the project's scope, and no formal risk assessment has been conducted. Our consultants' efforts to identify tangible and intangible cultural heritage were not successful. The community cooperative members provided inconsistent information, which made it challenging to validate the project's objectives and complete the necessary heritage survey. The lack of a unified response from different cooperative members regarding activities between October 2024 and July 2025 prevented the establishment of a clear and cohesive understanding and the heritage survey and impact assessment.

Table 2: Summary of the identified tangible cultural heritage

No.	Heritage Name	Village, Commune, Municipality and Province)	Typology	Description	Conservation Status	Coordinates	Distance between the project area (Km)
1	King's Ombala	Evale , Cuvelai (Cunene)	Monument	Traditional seat of authority of the Evale people used for decision-making for the community.	Reasonable It presents several physical alterations in the woods.	Lat. -16.553330 Log. 15,740335  Coordinates of the administrative headquarters of Evale.	7 Km
2	Freixiel Cemetery	Village of Freixiel, Kapelongo, Matala (Huila).	Funerary architecture	Cemetery with horizontal graves built in 1950, fenced with cement walls and iron gate. It is closed due to lack of spaces for burials.	Good: It has a lot of grass inside.	Lat. -14.927802 Log. 15,094270	500 m
3	Kapelongo Cemetery	Kapelongo, Matala (Huila)	Cemetery	Cemetery for the burial of bodies located in the middle of a vegetation cover and was built in 1950.	Barely: The place is covered with many plants	Lat. -14.894488 Log. 15,084607 Coordinates of the irrigation canal point.	400m

Table 3: Summary of the identified intangible cultural heritage

No.	Locality (Municipality)	Commune/Village	Heritage Name	Description	Observation
1	Nehone (Cunene)	Onhen Village	Efundula (Initiation ritual)	Cultural ceremony that celebrates the sexual maturity and readiness for marriage of young women. The Catholic Church supports and participates in the celebration of the ritual.	According to the communities, the ritual began to be performed by the Catholic Church.
2	Cuvelai, Cunene, in the Cunene département	Municipality of Evale	Rain Ritual.	During the period of prolonged droughts, the sobas and elders organize the rain-calling ritual that takes place on the riverbank, at a place called Kwema.	One of the Mbya places where this ritual was performed was affected by the canal work
3	Cuvelai, Cunene, in the Cunene département	Municipality of Evale	Fishing Ritual - Hepala	Ritual done 1 day before fishing, serves to create favorable cultural conditions for catching fish in abundance	The day before fishing, the young beaded ornaments cut and throw tree branches into the river.

## **5. MitigaHeritage Significance, Risk and Impact Assessment**

### **5.1. Heritage Significance and Area of Direct and Indirect Influence**

According to the Law of Cultural heritage in its article 3: “National languages, historical, paleontological, archaeological, architectural, artistic, ethnographic, biological, industrial, and technical evidence, as well as all graphic, photographic, discographic, film, phonographic, and bibliographic documents reflecting values of memory, antiquity, authenticity, originality, rarity, exemplarity, uniqueness, and other cultural properties are considered as heritage of significant interest, and which by their nature deserve the protection of the Angolan State”.

According to the same Law in its article 19, all cultural heritage, especially the immovable one must benefit of a special area of protection of 50 m from the limit of the property.

For this report, it is considered the area of direct influence, the direct project area with an extension of a 50 m and the area of indirect influence is the one is located beyond the extension of 50 m, covering all the project surrounding area.

### **5.2. Potential Risks and Impact Assessment on Cultural Heritage**

Based on the main nature and type of project interventions to be carried out and the data on the identified cultural heritage in different localities, the following table presents the level of the direct risks and impacts the project could produce, taking into consideration the project direct area of influence. The risks and impacts have been assessed by using the buffer zone requirements of the national heritage law and UNDP’s risk analysis and matrix (see Annex I)



	protocols; promote market linkages and fair access mechanisms	excavation and perforation and flooding			
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The level of risk and likelihood are considered low due to the quasi-inexistence of sensitive archaeological sites and other tangible cultural in the project area of influence as well in the indirect area of about 100 m. Although the project could cause a positive impact on traditional and cultural practices, the agricultural and livestock ones, the intangible heritage could be negatively impacted the flooding risk, illegal occupation of land and bad social behaviour due to the influx of people.

## **6. Mitigation Measures and recommendations**

Based on the desk review, field work findings, the UNDP's SES, the ESMF (with Indigenous people Planning Framework) and stakeholder consultations carried out since the project preparation phase showing that the majority of the existing tangible and intangible cultural heritage located in the targeted localities are situated far away the project direct influence area, and thus they are not directly affected by project activities, as well as the potential risks and adverse impacts are not affected indigenous people from these localities, their rights, lands, territories and resources, below are the main some mitigation measures and recommendations based essentially on the preventive measures:

Considering the heritage and archaeological richness of the Cunene, Huíla and Huambo Provinces and the by chance discoveries of heritage to be explored, documented, and inventoried, it could be concluded that there is always a potential for risks, however minimal, for the present and future management of heritage in the project implementation area;

Therefore, it is recommended that project promoters continue to collaborate clearly and openly with central, provincial and local authorities and local communities during all phases of the Project. This is relevant especially if there are other discoveries of archaeological vestiges during the Project execution phase. The project proponents should provide support, within their social responsibility, the study, documentation, inventory, classification, restoration and conservation of identified properties and others to be identified, and in the improvement of access routes in order to allow local communities to continue to preserve and enjoy their heritage, through festivals, rituals and other types of ceremonies.

At all phases of the project, in accordance with Article 4 of the Cultural Heritage Law, the UNDP SES 4 (especially Paragraphs 8 and 9) and 6 and Paragraph 9 of PS 8 and the UNDP's SES, the ESMF (with Indigenous people Planning Framework), especially its appendix 5, national and local authorities and local communities must be constantly consulted and involved in the decision-making process for sustainable heritage purposes and protection of rights and interests of the local communities from Cunene, Huambo and Huíla Provinces.

Due to the potential existence of an Ombala in Cuvelai and cemeteries in Matala, and other existing tangible cultural heritage in the targeted localities, it is recommended that a chance finding procedure be developed and some specific preventive safeguard measures like training and local communities' awareness sessions be applied. These sessions should be gender-

balanced sessions as well as young generation-balanced ones. In addition, the project activities should continue ensuring respect for the existing dynamic and living nature of intangible Cultural Heritage and the right of communities and groups, individuals of the targeted localities to continue the practices, representations, expressions, knowledge and skills necessary to ensure the viability of their intangible Cultural Heritage. In a concrete way, the project coordination in collaboration with the local stakeholders should:

- Develop cultural awareness materials (published in Portuguese or local languages) that will address important issues, including the location and significance of all cultural sites and other cultural sensitivities (like cemeteries and graves);
- If construction activities are carried out in the surrounding of existing sensitive heritage (cemeteries and graves), consultation protocols with the sobas (as per the Stakeholder Engagement Plan) will be implemented;
- In case an unexpected discovery is identified during the Project activities, the civil work will be stopped and the Contractor will temporarily cease working in the surrounding area of the discovery;
- Do not remove any cultural heritage, including archaeological objects, cemeteries graves, without prior consultation with INPC, provincial and local Directorate of Culture, local communities, and compliance with local and national legal requirements. Any removal of cultural heritage must be conducted using the best available techniques;
- If a potential cultural artifact is found, a description of the object must be provided. Analysis and characterization should always proceed from the general to the particular. The characterization should include the origin of the object, the historical data about the found object, as well as the type of material it is made of accompanied with a photographic record.
- Develop a cultural heritage training and awareness program will be for all project personnel and local communities. Training will be incorporated into induction training as well as routine training, considering the nature of the project's activities. Shorter training sessions can be developed and delivered for all project and contracting staff and local communities throughout the construction
- phase. The training can include relevant information on the importance of local cultural sites and other cultural sensitivities identified in consultation with local community representatives and has to be carried out by a Senior Heritage Expert.

In cases of conflict, although the Cultural Heritage Law n.º 14/05 does not precisely specify the procedures to be followed, it is recommended that all provisions that Angolan legislation provides

for conflict resolution be used, as well as those stipulated in the conventions of UNESCO, ICOMOS, ICCROM, and IUCN guidelines, UNDP SES and IFC Performance Standards.

## **7. Conclusion**

The main objectives of the preparation of this heritage assessment report in the provinces of Cune, Huambo and Huíla have been successfully achieved. Although while conducting fieldwork, we had access to the majority of the sites, however, in certain cases, we faced significant limitations in both the time available and the ability to access certain areas and fully engage with local communities.

Considering the key provisions and requirements of the national heritage law and UNDP's risk analysis and matrix, project is rated as Low Risk because it includes activities with minimal or no adverse social or environmental risks and impacts. Further assessment of potential adverse social and environmental risks and impacts is not required. However, the SES Programming Principles and stakeholder engagement requirements still apply to project activities.

In conclusion, the project could be implemented; however in case of unexpected heritage discovery, the chance find procedure has to be applied.

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# ANNEX I: UNDP's RISK ANALYSIS AND MATRIX

Diagram 4: ERM Risk Matrix

UNDP ERM - Risk Matrix						
Impact	5					
	4					
	3					
	2					
	1					
		1	2	3	4	5
Likelihood						

Color codes:

Available information and evidence is considered in the assessment of likelihood and impact. Where applicable, the risk analysis includes the use of relevant thematic analyses (e.g. security risk analysis, fraud risk assessment, social and environmental impact assessment). In cases where likelihood and/or impact remain difficult to estimate and there is a potential for harm a precautionary approach is applied by estimating the worst-case scenario to ensure the risk is treated accordingly and closely monitored. The risk analysis should be adjusted if and when more information becomes available. Based on the likelihood and impact the risk significance level (High, Substantial, Moderate or Low) is determined using the ERM Risk Matrix shown below.

**HIGH level risks** require escalation and thorough risk analysis. Extra risk control mechanisms need to be put in place, and risk treatment measures clearly identified, budgeted, and implemented; frequent monitoring; and necessary precautions to ensure staff and personnel safety and security are not compromised and opportunities are not missed.

Both **SUBSTANTIAL and MODERATE level risks** require risk analysis scaled to the scope and nature of the risks with risk treatment and monitoring measures in place and budgeted. SUBSTANTIAL risks require more detailed risk analysis and risk management plans.

**LOW level risks** do not require further analysis or treatment.

Source: <https://info.undp.org/sites/ERM/SitePages/Step%20%20-%20Risk%20Assessment.aspx>

## Annex II: step-by-step chance find procedure

Step	Action / Description	Responsible Party	Timeframe
<b>1. Immediate Cessation of Works</b>	Stop all works in the vicinity of the find until preservation measures are determined or guidance is received from the relevant authorities (Provincial Directorate of Culture and National Institute of Cultural Heritage).	Site Supervisor / Contractor	Immediately upon discovery
<b>2. Notification</b>	The person who discovers the artefact notifies the foreman, who then informs the Construction Manager and the Project Environmental & Social Officer/Specialist.	Discoverer / Foreman	Immediately
<b>3. Documentation</b>	Record all details of the find in an Incident Report and take clear photographs for documentation.	Foreman / E&S Officer	Same day
<b>4. Site Delineation and Protection</b>	Delineate and secure the discovery area to prevent damage or theft. If artefacts are removable or sensitive, assign a night guard until authorities arrive.	Contractor / E&S Officer	Immediately after notification
<b>5. Preliminary Evaluation</b>	A qualified archaeologist or heritage expert conducts a rapid assessment to determine the significance of the find based on cultural heritage criteria (aesthetic, historic, scientific, social, and economic values).	Archaeologist / Heritage Expert	Within 1–2 days
<b>6. Minor Finds</b>	Minor or isolated finds should be recorded promptly, ensuring minimal disruption to work. The archaeologist submits a summary report to the Ministry of Culture through the National Institute of Cultural Heritage.	Archaeologist / E&S Specialist	Within 7 days
<b>7. Significant Finds</b>	For significant discoveries, notify the National Institute of Cultural Heritage/Ministry of Culture immediately and in writing within seven (7) days.	Contractor / Project E&S Officer	Within 7 days
<b>8. Submission of Information</b>	Provide the National Institute of Cultural Heritage with photos, descriptions, and all relevant documentation to aid assessment.	Archaeologist / E&S Officer	Within 7 days of find
<b>9. Authority Response</b>	The National Institute of Cultural Heritage/Ministry of Culture investigates and provides written guidance on the required course of action.	National Institute of Cultural Heritage	Within 14 days of notification
<b>10. Decision and Action</b>	Responsible authorities decide on the appropriate management measures (e.g., redesign, conservation, preservation, restoration, or salvage).	Ministry of Culture / Heritage Authority	As determined by authority
<b>11. Resumption of Works</b>	Construction resumes only after written authorization is received from the relevant authorities.	Contractor / Project Manager	Upon receipt of authorization
<b>12. No Response Clause</b>	If no response is received within two (2) weeks, this shall be considered authorization to proceed with suspended works.	Contractor / Project Manager	After 14 days without response



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