

Editorial Note – Volume 2, Issue 1, 2026

It is with great pleasure that we introduce Volume 2, Issue 1 of the *Journal of Cultural Heritage and Development* — a collection of eight rigorously peer-reviewed contributions that explore African heritage, livelihoods, languages, and pedagogies as dynamic, living resources for addressing some of the most pressing challenges of our time: climate change, educational transformation, digital disruption, and the unfinished project of post-colonial nation-building.

The opening study, *Baobab Sisal Crafting as a Climate-Resilient Livelihood for Women Entrepreneurs in Chimanimani District*, demonstrates how creative enterprise rooted in local ecological knowledge can simultaneously bolster household income, enhance food security, and stimulate rural tourism, all while ensuring the sustainable use of protected baobab and sisal species. It offers a compelling model of how heritage-based livelihoods can bridge economic empowerment and environmental stewardship.

In *Reclaiming Africa's Dietary Heritage*, the authors turn attention to Svoboda, a nearly forgotten small grain cultivated in Bikita and Marange. Their work makes a powerful case for the revitalisation of this indigenous crop as a pathway to climate adaptation, nutritional security, food sovereignty, and the restoration of Africa's gastronomic identity, reclaiming not just a seed, but a legacy.

Shifting to the educational sphere, *Museums and Heritage Sites as Pedagogical Spaces under Zimbabwe's Heritage-Based Curriculum Framework* examines the perceptions and practices of teachers in Masvingo urban schools. Despite persistent resource and training constraints, the study reveals a strong consensus among educators that museum-based learning offers a potent complement to formal classroom instruction, enriching the curriculum with lived heritage and experiential depth.

Anchored in Afrocentric epistemology, the article *The Intersectional Role of Music* uncovers shared practices of musical rain-intercession across communities, proposing that these common rituals point to deep cultural continuities that transcend colonial borders, which is a timely reminder of heritage's power to unite rather than divide.

The digital turn takes centre stage in *From Ritual to Revenue*, which interrogates how online platforms are reshaping the mbiya trade within apostolic sects. Through social media, mobile money, and e-commerce, sacred objects are increasingly commodified, a case of democratising access while simultaneously provoking critical questions about authenticity, spiritual authority, and the ethics of commercialising the sacred.

Preservation of the Pupu Battlefield Monument offers a reflective case study in liberation heritage. It illustrates how inclusive and community-engaged preservation can catalyze national identity, social cohesion, local employment, and deeper dialogues on historical justice in post-colonial Zimbabwe, in some way demonstrating that remembering is also a form of repair.

Finally, *Zimbabwean Indigenous Languages as Intangible Cultural Heritage* confronts the enduring hegemony of English, calling for the deliberate development of terminology and the creation of customised digital tools to safeguard and revitalise indigenous languages. In doing so, it affirms that linguistic diversity is not merely a cultural asset but a cornerstone of epistemic justice and inclusive development.

Taken together, these contributions affirm a central thesis: heritage is not a static relic of the past, but a vital, adaptive resource for forging sustainable, just, and culturally grounded futures. We extend our deepest gratitude to our authors for their intellectual rigour, to our reviewers for their discerning engagement, and to our readers for their continued investment in this scholarly endeavour.

As we embark on this second volume, we remain committed to amplifying African voices, decolonising knowledge production, and advancing heritage as a force for transformative change.

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Editors-in-Chief