

Le 15 SEP. 2010

N° 3809

REQUEST FORM ICH-04
FOR REQUEST FOR INTERNATIONAL ASSISTANCE FROM THE
INTANGIBLE HERITAGE FUND

A. STATE(S) PARTY(IES)

For multi-national requests, States Parties should be listed in the order on which they have mutually agreed.

ZIMBABWE

B. PROJECT TITLE

This is the official title of the project in English or French that will appear in published material from the Committee. It should be concise. Please do not exceed 200 characters, including spaces and punctuation. The title should be transcribed in Latin Unicode characters (Basic Latin, Latin-1 Supplement, Latin Extended-A or Latin Extended Additional).

SAFEGUARDING CULTURAL HERITAGE ASPECTS OF NJELELE

C. BUDGET OVERVIEW (IN US DOLLARS)

This section is to provide a budget overview concerning the implementation of the project. Please indicate in US dollars the amount requested from the Intangible Heritage Fund and the amount to be contributed by the State Party.

Amount requested from the Fund: \$25 000

State Party contribution: \$9 200

D. TIME FRAME

Indicate the time frame in terms of the total number of months required. Should the proposed project have specific starting and ending months, please indicate them also.

3 months (December 2010 - March 2011)

E. TARGET OF THE PROJECT**E.1. Beneficiary communities, groups or, if applicable, individuals**

According to the 2003 Convention, intangible heritage can only be identified with reference to communities, groups or individuals that recognize it as part of their cultural heritage. Thus it is important to identify clearly the community(ies), group(s) or, if appropriate, individuals concerned with the proposed project. Larger projects, especially those of an international character, may involve multiple communities. The information provided should allow the Bureau or Committee to identify the primary parties concerned with a project and should be mutually coherent with the relevant sections below.

Not to exceed 250 words.

Benefits are at both national and local level. Njelele is Zimbabwe's main traditional religion/rainmaking shrine and is respected by both believers and non-believers in traditional religion. At a local level it is of emotive significance to communities especially those that fall under the Matabeleland Chiefs Council.

E.2. Geographic location and range of the project

This section should identify the location(s) in which the project will be carried out.

Not to exceed 100 words.

Matobo World Heritage Landscape, near Bulawayo. Activities will also take place in areas in the following districts; Kezi, Lupane, Gwanda and Gweru

E.3. Geographic scope of the project

Check one box to identify whether the geographic scope of the project is essentially local, national, sub-regional, regional or international (the last category includes projects carried out in geographically non-continuous areas).

- local
- national
- sub-regional
- regional
- international (including geographically non-continuous areas)

F. NATURE OF THE PROJECT

F.1. Purpose of request

Check one box to identify the purpose for which international assistance is requested.

- safeguarding heritage inscribed on the Urgent Safeguarding List
- safeguarding heritage being nominated for inscription on the Urgent Safeguarding List
- elaboration of inventories
- implementation of programmes, projects and activities for safeguarding

F.2. Is this an emergency request that might receive expedited processing?

Indicate if this is an emergency request that might warrant expedited evaluation by the Bureau or Committee. You will be asked to describe the nature and severity of the emergency in section 1. If this is an emergency request, the information required in sections 4, 5 and 6 can be submitted at a later stage, if required.

- emergency request
- non-emergency request

G. BRIEF TEXTUAL DESCRIPTION OF THE PROJECT

The brief description of the project will be particularly helpful in allowing the Bureau or Committee to know at a glance what project is being proposed, and, in the event of approval, will be used for purposes of visibility. It should be a summary of the description provided in points 1, 2 and 3 below but is not an introduction to the longer description of point 1.

Not to exceed 200 words.

Njelele is Zimbabwe's main religious/rainmaking shrine in the Matopos. The Matopos, known also as Matonjeni or Mabweadziva are the headquarters of the Mwari religion. The Matobo landscape is on the UNESCO World Heritage List.

The Mwari religion is believed to be 500 years old though other researchers make it a 19th Century creation. The Matopos were for several centuries occupied by the Banyubi people. These and the Mwari shrines fell, at different times, under the lordship of the Torwa, Rozvi and Ndebele states structures.

Njelele is the premier shrine in the Matobo landscape. Other shrines include Dula, Zhilo, Wirirani and Manyanga. The Njelele Shrine operated a network of community based shrines eg Mtolo in Mat North and rain hunts(tenela) in Mat South

The project seeks to fully document Njelele's ICH aspects including the Njelele concept. There are several shrines dotted all over the Matobo Hills which carry out the same function. It is proposed to bring out the essence of 'Njelele' as it applies to all the shrines.

This will be achieved through a combination of oral interviews, participation in Njelele activities and capacity building workshops in managing ICH and in peacemaking.

1. BACKGROUND AND RATIONALE

Provide a brief description of the current situation and the need that the proposed assistance would address. For safeguarding of a particular element, provide a description of the element, its viability and why safeguarding measures are required. For programmes or activities not focused on a particular element (e.g., preparation of inventories, strengthening of capacities, awareness-raising, visibility), please describe existing related programmes and activities, if any, and identify gaps to be addressed. For emergency assistance requests, describe the nature and severity of the emergency.

Not to exceed 500 words.

Njelele should be seen as a fertility shrine for both humans and the land. This is the essence of Njelele and the rest are ritual aspects to do with the accomplishment of this main purpose of 'Njelele'. The Shrine is a fertility shrine for both humans and the land (rain to be precise) It is the latter that is still regarded as a heritage, albeit under threat.

The key elements in the shrine complex include the following:

The site- cave, and adjacent environment. The formerly pristine vegetation which was preserved courtesy of a respected preservation or environment ideology is now threatened by deforestation. The conservation values have been eroded, Trees are being cut down for the carving of 'curios'. The mukwa/umvagazi/mubvamaropa tree in particular is threatened. The curios are being sold at the nearby lodges

The shrine complex also embraces the Njelele dance, amabhiza dance and the amayile dance, all of which are critical elements under threat. These dances go together with particular paraphernalia such as beads, whistles, ostrich feathers etc. All these are being threatened.

Other threats include custodianship, national politics, population resettlements and Christianity. Custodianship. Historically there have always been conflicts around the shrine custodianship. Elders had traditional tests that they used to administer in order to determine authentic custodianship. However since the late 1980's politically inspired disputes over shrine custodianship have erupted. These involved Sitwanyana Ncube (with backing from late Joshua Nkomo), David Ndlovu (with backing from Matabeleland Chiefs), Ngcathu Ncube (with backing from locals) and Sipoyana/Nehanda (with backing from late Herbert Ushewokunze).

The ability to control rain has always been a political issue. The king and the shrine keepers of cult adepts struck a working mutual relationship so that the rain shrine legitimated the ruler's authority. The problem in the 80s and dating even earlier may have been the absence of qualified people who could administer the tests of eligibility. Politics. Njelele has always had an uneasy alliance with political leadership, be it Torwa, Rozvi, Ndebele, Colonial or post independence. The shrine priests saw themselves as contributing to the rise and fall of states, rise through politicians' acceptance of Mwari religion and fall through politicians' flouting of Mwari's commands.

However since the 1980's there have been concerted secular efforts to run the affairs of Njelele. These include government plans to reproclaim it as a National Monument and regulate the cult through the Matabeleland Chiefs Council. Shrine priests argue that politics is responsible for all that goes wrong in the process of praying for rain.

The idea behind shrine control over political leadership was on the basis of the fact that the land over which the king ruled belonged to the person or persons at Njelele. They tamed the land and owned it by virtue of having tamed it. Besides it was a check on the excesses of the ruler. Fertility, whichever way we look at it was about power, especially political power resulting from control of or support and backing from the shrine (spiritual powers).

Land resettlement. Conservation gospel influenced successive government policies to depopulate the area around Njelele and other Matopos shrines. Priests have resisted these moves arguing they cannot be expected to preach to baboons. Christianity has also contributed to the decline/desecration of Njelele. As earlier shown the tourism industry population is now bring more harm to the environment than the original inhabitants.

The project seeks to collect data on the Njelele concept to allow for fuller identification of endangered aspects, preservation and promotion of the Njelele's ICH aspects.

2. OBJECTIVES AND RESULTS

Describe what middle-term effects would be provided by the implementation of the project (objectives) and what kind of positive impacts and concrete accomplishments would be seen after implementing the proposed project (expected results). Both need to be clearly identified and the concrete results need to be spelled out in detail and linked to the activities described under item 3.

Not to exceed 250 words.

To identify and document the Njelele concept and threats to its intangible aspects. This will specifically lead to;

- A condition survey report on the Njelele as aspect of national intangible cultural heritage.
- Listing of Njelele as ICH in urgent need of safeguarding.

To promote Njelele ICH leading to;

- Framework for inclusion of Njelele and related intangible aspects in the national healing agenda. The shrine represents peace, love and forgiveness. This is coming at the right time in the political history of the nation which is seeking peace, love and reconciliation.
- Foster an esprit de corps among the ritual participants and their community. Participating in the various Njelele related rituals engenders a spirit of togetherness and solidarity. Enhanced sense of identity and belonging within the community. Such identity is good for motivation and giving purpose and meaning to life.
- Revival of drum making and drumming skills. Similarly, dancing skills will be revived and go a long way towards providing sustenance to the dancers.

3. ACTIVITIES

What are the key activities to be carried out in order to achieve the expected results identified in item 2? Please describe the activities in detail and in their best sequence, addressing their feasibility.

Not to exceed 500 words.

a) Desktop and observatory research on current projection of Njelele in literature and audiovisual media. A team of selected research consultants will carry out the research. This will involve literature review on Njelele and related ICH as well as reviews of depictions in museums, galleries, archives and radio/television.

b) Meetings between project principals and the Chiefs Council and shrine custodians. The meetings will seek to articulate project objectives and agree on modus operandi. Key stakeholders will also be mapped at these meetings. The meetings will be held in Gwanda, Lupane and Bulawayo.

c) Project team collects data through observations and interviews with shrine users, custodians and other stakeholders. Three teams will carry out these activities in the Matopos, at Njelele,

Ndabazikamambo, Bulawayo and Harare.

d) Report back meetings between project team and key stakeholders. These will be held at locations in Bulawayo, Gwanda and Gweru.

e) Workshop on traditional (Njelele) approaches to conflict resolution. Workshop planning, identification of participants and facilitators, travel and accommodation arrangements, workshop reporting and production of educational and promotional materials

f) Choreography lessons to groups on how the three key dances, Njelele, Amabhiza and Mayile are performed. This to be done during workshops to be undertaken in areas where the shrine activities are undertaken

g) Developing the props. The three dance mentioned above are accompanied by dance specific props of particular colours. There are skills needed to produce these-such as the skin and cloth kilts worn by the dancers

h) Offerings such as beer are part of the ancestral propitiations. The technology of beer brewing is being lost. There will be specific training in brewing traditional beer

i) Setting up of a multi-media documentation unit on ICH at National Archives of Zimbabwe. Feasibility study, acquisition of equipment and training.

4. PROJECT MANAGEMENT AND IMPLEMENTATION

4.a. Community involvement

Describe the mechanisms for fully involving communities, groups or, if applicable, individuals in the activities. This section should describe not only the participation of the communities as beneficiaries of financial support, but also their active participation in the planning and implementation of all of the proposed activities.

Not to exceed 250 words.

A sub committee of the National Committee on the Intangible Cultural Heritage, comprising I M Murambiwa, G Mahachi and P Nyathi will agree with local community leadership (Chiefs Council and Njelele custodians) on project modus operandi. Consultations with Njelele custodians will involve priests/leadership of the Mwari religion as expressed and represented through out the country. Whilst the Chiefs Council will be predominantly Matebeland, views of Chiefs in outlying areas but with links to the Mwari religion will also be sought.

The committee will also superintend a field team comprising researchers from National Archives, National Museums and Monuments and Lupane State University. Each researcher will have a collaborating partner from within a sector of the participating local community.

4.b. Implementing organization

Describe the implementing organization or body that will be responsible for implementing the project including name, background, structure, etc. Identify the human resources available for implementing the project. (Contact information is to be provided under section 7.a.)

National Archives of Zimbabwe. National Archives of Zimbabwe (NAZ) is an institution under the Ministry of Home Affairs. Has a staff complement of 120 who include 25 professional Archivists. Has offices in 5 major cities that include Harare and Bulawayo. The Director, Oral History Archivist, Audio-Visual Archivist, Editorial Archivist, Bulawayo and Gweru Provincial Archivists

will be involved with project implementation.

4.c. Partners

Describe, if applicable, coordination arrangements with any other partners and their responsibilities in the implementation of the project, including their available human resources.

National Museums and Monuments will participate through its Executive Director, Chief Monuments Inspector, Curator of Ethnography and Inspector of Monuments for the Western Region.

Lupane State University will participate through its Head of Languages and Culture.

4.d. Monitoring, reporting and evaluation

Describe how the implementing organization plans to carry out monitoring, reporting and evaluation of the project. For larger or more complex projects, external monitoring and evaluation are preferable. Standard formats for reporting and evaluation are available from the Secretariat.

Not to exceed 250 words.

The project teams will report weekly to the project directorate chaired by Mr Ivan Munhamu Murambiwa and comprising Dr Godfrey Mahachi and Mr Phathisa Nyathi. The project directorate shall be responsible for project resource management and public and community relations.

5. CAPACITY-BUILDING, SUSTAINABILITY AND LONG-TERM IMPACTS OF THE PROJECT

5.a. Capacity-building

Describe how the project may contribute to building up capacities or strengthening existing resources, for instance in the communities and/or in the implementing organization concerned.

Not to exceed 250 words.

The project will result in enhanced national and local capacity in the following areas;

- Knowledge and use of traditional approaches to conflict resolution at a time the nation is seized with the national healing agenda. Beneficiaries will include local drivers for the national healing agenda.
- Structured expansion in the national heritage management discourse to include protection of ICH elements. Beneficiaries will include heritage managers traditionally biased towards the tangible heritage.
- Revival of Njelele related ICH namely dances, costume making and brewery skills
- The setting up of a multi-media documentation centre on ICH will result in new approaches to heritage documentation.

5.b. Sustainability

Describe how the results and benefits of the project are expected to last beyond the end of the project. Should mechanism established by the project continue functioning after the implementation of the project, please describe how and by whom they would continue.

Not to exceed 250 words.

The involvement of a wide spectrum of stakeholders will allow for lasting consensus building on the Njelele concept and scope for contribution to national development. Active participation of National Archives and National Museums and Monuments will ensure that there is institutional capacity to continue with the post project activities.

5.c. Multiplier effects

Describe how this assistance may stimulate financial and technical contributions from other sources or may stimulate similar efforts elsewhere. When the overall project benefits from contributions of other funding sources, please indicate by whom, how much and for what purpose the contributions are granted.

Not to exceed 250 words.

The project, if successfully implemented, will significantly raise the profile of ICH in Zimbabwe, hard on the heels of the success of Mbende/Jerusalem dance. This will allow for further recognition of ICH as the country positions itself for recovery significantly based on tourism and agricultural growth. Njelele's ICH can also be carefully exploited for festival based tourism.

6. TIMETABLE AND BUDGET

6.a. Timetable

Please provide a month-by-month timetable for the proposed activities. The information provided in this section should be in conformity with those in item D (Time frame) as well as item 3 (Activities).

Timetable:

December 2010 week 2	:	Desktop Research, 5dys
January 2011 week 2	:	Project Consultation Meetings, 3dys
January 2011 Week 4	:	Data Gathering, 7dys
February 2011 Week 1	:	Data Gathering (7dys) and Purchase of Equipment (5dys)
February 2011 Week 2	:	Report back meeting (1dy)
February 2011 Week 4	:	Conflict Resolution and Brewing skills workshop (5dys)
March 2011 Week 1	:	Choreography and Costume making workshops (5dys)
March 2011 Week 1	:	Njelele ceremony (1dy)
Dec 2010 - March 2011	:	Monitoring and Evaluation (13weeks)

6.b. Budget

The budget should reflect only the activities and expenses for which international assistance from the Intangible Heritage Fund is requested, including the State contribution, if any. Please clearly distinguish the amount requested from the Intangible Heritage Fund from the amount to be contributed by the State Party.

Provide a detailed budget breakdown in US dollars of the amount requested, by type of cost (e.g. personnel, travel, fees, etc.) with enough specificity and detail so as to provide sufficient justification and to allow actual expenses to be matched directly against the projections. Sample budgets are appended.

The budget breakdown demonstrated in this section should be in conformity with the detailed narrative description provided under item 3 (Activities).

Activity	Amount	Number	Total
1. Desktop Research			
Travel for researchers.....	\$100	2	\$ 200
Researcher fees.....	\$500	2	\$ 1000
2. Project Consultations			
Directorate travel.....	\$100	3	\$ 300
Participants travel.....	\$20	45	\$ 900
Directorate perdiem.....	\$50	(3x3dys) 9	\$ 450
Participants travel.....	\$20	45	\$ 900
Participants perdiem.....	\$20	45	\$ 900
3. Data Gathering			
Stakeholder consultations.....		27 Mandys/100	=2700
Stakeholder expenses.....		24x100	=1800
Oral interviews.....		30 Mandys/50	=1500
Report back meetings.....		33x3dys/50	=4500

7. CONTACT INFORMATION

7.a. Contact person for correspondence

Please provide the name, address and other contact information of the person responsible for correspondence concerning the request, and indicate the title of the person (Ms, Mr, etc.). If an e-mail address cannot be provided, the information should include a fax number. For multi-national requests provide complete contact information for the person designated by the submitting States Parties as the main contact person for all correspondence with the Secretariat of the Convention relating to the request (request for additional information, etc.) as well as one person in each State Party.

Ivan Munhamu Murambiwa, Email: imurambiwa@yahoo.com
Fax +263 4 792398

7.b. Organization or body responsible for implementation

This section should provide the name and complete contact information of the body (agency, institution, or manager) responsible for implementing the project if it is selected for funding.

National Archives of Zimbabwe, P Bag 7729 Causeway. Fax +263 4 792 398

8. SIGNATURE ON BEHALF OF THE STATE PARTY

The request should conclude with the original signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multi-national requests, the document should contain the name, title and signature of an official of each State Party submitting the request.

Name:

Title:

Date:

Signature: