



2.B – Zimbabwe (Demande n° 00489)

Request for International Assistance from the Intangible Heritage Fund (reference n° 00489)	
A.	Project title: Manyanga Misumo Protocol
B.	Submitting State Party: Zimbabwe
C.	Beneficiary community, group, or if appropriate, individuals: Traditional Custodians of the sacred shrines of Zimbabwe.
D.	<p>Is this an emergency request that might receive expedited processing?</p> <p><input type="checkbox"/> emergency request <input checked="" type="checkbox"/> non-emergency request</p> <p><i>If this is an emergency request, the information required in sections 4, 5 and 6 can be submitted at a later stage, if required.</i></p>
E.	<p>Purpose of request (check one):</p> <p><input type="checkbox"/> safeguarding heritage inscribed on the Urgent Safeguarding List <input type="checkbox"/> safeguarding heritage being nominated for inscription on the Urgent Safeguarding List <input type="checkbox"/> elaboration of inventories <input checked="" type="checkbox"/> implementation of programmes, projects and activities for safeguarding</p>
F.	<p>Scope of the project (check one):</p> <p><input type="checkbox"/> local <input checked="" type="checkbox"/> national <input type="checkbox"/> sub-regional <input type="checkbox"/> regional <input type="checkbox"/> international (including geographically non-continuous areas)</p>
G.	<p>Location of the project:</p> <p>Co-ordinated from Manyanga Shrines with attendances at shrines spread geographically throughout Zimbabwe.</p>
H.	<p>Proposed implementing organization or body:</p> <p>Manyanga Traditional Custodians</p>

I.	<p>Budget overview (in US dollars):</p> <p>Amount requested from the Fund: US\$12,000</p> <p>State Party contribution: Vehicle</p>
J.	<p>Time frame:</p> <p>October 2010 to March 2011</p>
K.	<p>Summary project description:</p> <p>Shrine activity at the Zimbabwe national monument at Manyanga has being revitalised, a process pivotal to holistic and national revival and safeguarding of ICH threatened historically by negative impacts of colonialism and globalisation. There is now a pressing need to follow through with a communication protocol of the Manyanga custodians visiting sister shrines spread throughout Zimbabwe.</p> <p>The proposed international assistance will be directed to meet travel and costs of this activity over the period October 2010 to March 2011.</p> <p>Zimbabweans in the main subscribe to a monotheistic belief system accommodating divine inspiration for ICH elements. Manyanga is the pinnacle seat of spirit mediums whose visits will trigger activities in a coordinated fashion towards sustainable ICH revitalisation and safeguarding.</p> <p>Community based activity is expected to lead to a reawakening of national consciousness, culture and identity and in turn support outstanding national healing and national cleansing.</p> <p>Multiplier benefits are expected from increased levels of safeguarding activity throughout the ICH domains, drawing inspiration from shrine centred activity and providing a context and theatre for living heritage.</p>
1.	<p>Background and rationale</p>
	<p>Zimbabweans actively follow a monotheistic belief system that is the fulcrum of their values, way of life and indigenous systems including the social, economic, political and even military systems. Varied expressions around this core belief exist within the borders of present day Zimbabwe and in the SADC region.</p> <p>The authority over human affairs always had close consultative relations with the spiritual authority. More often than not, the two would enjoy geographical proximity, constituting a unitary seat of central government revered by the people, even while their responsibilities remained separate.</p> <p>So it was at Manyanga, also known as Ntaba zika Mambo (which Ndebele reference translates to 'Mountains of the King') as at Masvingo. The Manyanga hill complex served as the bastion of the Rozvi King and pinnacle seat of the spiritual mediums, who had shrines in the hills and satellite shrines throughout then Rozvi Empire.</p> <p>Indeed, persons inspired at Manyanga masterminded the 1896 uprising against colonialists. The nationalists contemplating the armed liberation struggle visited the shrines for inspiration and for permission to spill blood, a taboo in these divine lands. The cleansing work, an ICH project, remains outstanding.</p> <p>Although the colonial authority declared the hills a national monument in 1952, they did not enjoy close relations with local spiritual authority. The two were separate through to</p>

independence and largely, up to now. The intangible heritage comprising belief system, values, attendant practices and ceremonies survived in spite of colonialism and the forced relocations of the practising communities.

Authority over the Manyanga shrines has reverted to the indigenous custodians, with National Museums and Monuments of Zimbabwe (NMMZ) set to hold the land. The Manyanga Traditional Custodians are resident on site, challenged to revive and safeguard the heritage space and practices. The public ceremonies are now regular at Manyanga and continue to grow.

The Misumo Protocol is a cultural activity directed at alerting the sister shrines of the revival. It precedes the holistic national renaissance of ICH threatened by colonialism and by globalisation. Misumo is communication attendant to every major cultural development and follows a preset protocol, itself an ICH element.

The proposed international assistance will capacitate the custodians to embark on Misumo without the integrity risk an individual sponsor might pose. The traditional custodians have emerged without resources from Zimbabwe's recent economic challenges, as has the wider custodial community that would normally collect contributions and provide for such activities. The ICH revitalisation process is key to reawakening the capacities of the community, including for national peace and economic wellbeing.

The custodians are already behind time. Further delay threatens safeguarding activities including important ceremonies of a national character. The window for this activity is within the lunar cycle spread over the calendar period October to March.

While the Manyanga Misumo Protocol is an important safeguarding activity, it is also an enabling and initiating activity for ICH safeguarding, nationally and into the region.

2. Objectives and expected results

The objective of this activity is to re-establish communication with and announce revitalisation to the sister shrines a protocol essential for the revival of the ICH elements at Manyanga.

The single most important result is to open the way for the revitalisation of Manyanga, which plays a crucial role in the national life of Zimbabwe and the preservation of intangible cultural heritage as a whole.

Manyanga as a pinnacle seat of organised ICH activity will proceed to impact on national ICH renaissance, creating both the context and theatre for safeguarding, creating and transmitting ICH.

The broader community will subsequently be mobilised around shrines in their localities by a community of custodians itself well coordinated and operating within the inherited cultural frames.

A full mapping of the sister shrines and respective custodians emerges as part of the journeys. Indeed some shrines may not have a practising custodian or their practices may require re-initiation, another expected outcome of the journeys. Already, the ceremony for the Rozvi custodial community now scattered all over Zimbabwe and the region can only be scheduled after the Misumo activity.

Indeed, the impact of shared awareness and drive almost definitely leads to a national cleansing process, concomitant with national healing, after cultural values and taboos were repeatedly broken in our recent history. This strengthens communities to withstand the threats of globalisation while embracing the opportunities, secure in their own culture

and identity.

3. Activities

The Misumo Protocol entails travel by Manyanga Custodians from Manyanga (140km from Bulawayo) to designated shrines spread throughout Zimbabwe.

The custodians will stay at each shrine for an average of two days excluding travel days, during which time they will conduct prescribed ceremonies and together with the local custodians. The ceremonies are not open to the public. However, depending on the surviving relationship between the custodians and the local traditional leadership (such as Chiefs), they may be need to pay courtesy to the Chief.

The inherited protocol specifically mandates the physical attendance of the Manyanga custodians at the sister shrine. Each journey will start and end at Manyanga and may not extend to other shrines or destinations. A rest period in between journeys is mandated. There will be no journeys during November.

The driver and logistics member of the Manyanga delegation is not resident at Manyanga and may return to his family in Harare in between some journeys, and certainly over the November 'dead' period.

4. Project management and implementation

4.a. Community involvement:

The community involved in the Manyanga Misumo Protocol is that of traditional custodians spread throughout the shrines.

The Manyanga custodians will do the travelling.

The custodians at each shrine host them and jointly conduct ceremonies that fulfill the Misumo Protocol.

The traditional leadership of the locality will be involved if the expected relationship with the custodians exists. In some instances, traditional leaders have designated elders to interface with custodians and these may also be involved.

This activity, however, is not for and does not seek to involve the community outside traditional custodians.

4.b. Implementing organization:

The Misumo protocol will be conducted by a delegation of the Manyanga Traditional Custodians.

The delegation will comprise Elder Daniel Mnindwa Moyo and/or the spirit medium Ms Nyoni, a niece to Mr Moyo. These are the leaders and main actors for this activity. The Moyo family is part of the Rozvi clan, from which spiritual custodians emanated.

The two will be accompanied by an Assistant knowledgeable in preparations for and conducting of ceremonies. The leaders may alternate assistants from a rich pool of family members.

The custodianship of shrines usually vests in families, a responsibility handed down through generations. The custodianship 'organisation' is therefore a select group of 3 from within the custodian family and their driver.

The delegation will be driven by Reuben Gwatidzo who will also be responsible for logistics. Mr Gwatidzo was invited through the custodian family links to interface with the present day administrative authorities and facilitate the Manyanga revival process. Through his efforts, Manyanga has been revived in partnership with the National Museums and Monuments of Zimbabwe (NMMZ). Mr Gwatidzo has since been invited to serve as a member of the Zimbabwe national committee responsible for operationalising the Convention for Safeguarding of the Intangible Cultural Heritage.

4.c. Partners:

The principal partners to the Manyanga Traditional Custodians are the custodians at the sister shrines.

However, the traditional leaders in each locality are potential partners where either directly or through delegated emissaries, they have an existing relationship with the shrine.

NMMZ have no direct role in the conducting of the Misumo Protocol although they remain an important partner for Manyanga revitalisation and safeguarding.

4.d. Monitoring, reporting and evaluation:

The Manyanga Misumo Protocol is limited in scope to the journeys and in the reporting structure to the custodians.

Custodianship of shrines is of necessity a closed system that derives legitimacy from acceptance by the community that subscribe to the belief system.

In a bid to respond to accountability issues attendant to third party resources, the Traditional Custodians have invited the National Museums and Monuments of Zimbabwe (NMMZ) to complement their reports to the ICH National Committee with updates on the Manyanga revival process.

5. Capacity-building, sustainability and long-term impacts of the project

5.a. Capacity-building:

The increased ICH activity and awareness expected to result from the Manyanga Misumo Protocol will serve to capacitate custodians of the shrines for the ICH revival and for important national ceremonies.

The Rozvi community will be enabled to convene a ceremony to mark the clan's custodianship of the ICH elements.

This in turn lays the foundation for broader communities participate in ceremonies and contributes resources for coordinated ICH safeguarding programmes, projects and activities.

5.b. Sustainability:

Safeguarding ICH elements attendant to Manyanga is sustained through community participation.

The Misumo Protocol unlocks the potential of the Rozvi community as well as that of the national community through the sister shrines to sustain the beliefs, values, practices, activities, rituals and ceremonies of the indigenous people of Zimbabwe.

5.c. Multiplier effects:

As may be evident already, the purpose of the Misumo protocol in communicating with the sister shrines from the Manyanga pinnacle of the spirit medium is to multiply the coordinated actions in reviving ICH, thus securing the holistic and national outlook of this revitalisation and safeguarding by providing both context and theatre.

It has to be stated that ICH elements such as performing arts, craftsmanship, oral traditions, seasonal festivals, the knowledge of the universe and nature all benefit from the energy of the spiritual domain.

Beyond multipliers in the ICH domains, the national healing process, national cleansing activities, peace, economic wellbeing of the nation all benefit from the reawakening of the national conscience implicit in following through with the Manyanga Misumo Protocol.

6. Timetable and budget**6.a. Timetable:**

Year	Month	Shrines Visited
2010	October	2
	November	0
	December	1
2011	January	3
	February	3
	March	1

6.b. Budget:

(1) International Assistance Proposed:

Vehicle Expenses - fuels and sundries	3,750
Per diem allowances for delegation	3,360
Delegation retainers	4,000
Logistics & incidentals	890
Total	12,000

(2) State Party Contribution - a vehicle (estimated worth at hire rates) 27,000

7. Contact information**7.a. Submitting State Party: Zimbabwe****7.b. Contact person for correspondence:**

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7.c. Organization or body responsible for implementation:

Manyanga Traditional Custodians

8. Signature

<signed>

ICH International Assistance

00489

August 13,2010

Clarification requested August 10,2010

Reference 00489

Section 6b: SECTION A

Vehicle Expenses:

	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	Jun	Jul	TOTAL
No of Shrine visits	2			1	3	3	1				10
Opening Hre-Rusape rtn	400										
Shrine 01 Hre-Masvingo RTN	700										
Shrine 02 Chinhoyi	1220										
Shrine 03 Dula			600								
Shrine 04 Gokwe				1160							
Shrine 05 Mabweadziva				600							
Shrine 06 Mutiusinazita				1400							
Shrine 07 Nyanga					1940						
Shrine 08 Tonga					2040						
Shrine 09 Tsholotsho					590						
Shrine 10 Guruve							1620				
Closure Hre-Rusape Rtn							400				
Per Visit Hre-Manyanga RTN	2400	0	1200	3600	3600	1200					
<i>Total Distance</i>	4 720	-	1 800	6 760	8 170	3 220					24 670
Fuel cost per litre US\$							1,27				
Sundry %age of fuel							20%				
Sundry cost US\$							0,25				
Distance per litre							10,00				
<i>Cost/km</i>							0,152				-
Vehicle Total Cost US\$	717	-	274	1 028	1 242	489					3 750

