



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

## Urgent Safeguarding List

ICH-01 – Form

Reçu CLT / CIH / ITH

Le 27 MARS 2018

N° .....0131.....

### LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF URGENT SAFEGUARDING

**Deadline 31 March 2018  
for possible inscription in 2019**

*Instructions for completing the nomination form are available at:  
<https://ich.unesco.org/en/forms>*

*Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.*

*States Parties are further encouraged to consult the aide-mémoire for completing a nomination to the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, which is available on the same webpage.*

#### **Possibility to request International Assistance when nominating**

To nominate an element for inscription on the Urgent Safeguarding List and simultaneously request financial assistance to support the implementation of its proposed safeguarding plan, use Form ICH-01bis.

To nominate an element for inscription on the Urgent Safeguarding List without requesting financial assistance, continue to use Form ICH-01.

#### **A. State(s) Party(ies)**

*For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.*

Kenya

#### **B. Name of the element**

##### **B.1. Name of the element in English or French**

*Indicate the official name of the element that will appear in published material.*

*Not to exceed 200 characters*

Rituals and practices associated with Kit Mikayi Shrine

**B.2. Name of the element in the language and script of the community concerned, if applicable**

*Indicate the official name of the element in the vernacular language, corresponding to its official name in English or French (point B.1).*

*Not to exceed 200 characters*

'Lisweche gi timbe momakore gi Kit Mikayi'

**B.3. Other name(s) of the element, if any**

*In addition to the official name(s) of the element (point B.1), mention the alternate name(s), if any, by which the element is known.*

N/A

**C. Name of the communities, groups or, if applicable, individuals concerned**

*Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.*

*Not to exceed 150 words*

The communities, groups or individuals concerned with the element are the Luos of Western Kenya region in Nyanza. They comprise the Seme community, Seme Kit Mikayi Cultural Reconnaissance group, Legio Maria religious group/sect, Roho Msalaba religious group/sect, Roho Mowar religious group/sect, Kangeso Women Group, Kit Mikayi Rock Management Committee, Kit Mikayi Tourist Cooperative Society and Kit Mikayi Rock Development Group.

**D. Geographical location and range of the element**

*Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.*

*Not to exceed 150 words*

Kit Mikayi Shrine is a cluster of rocks along the Kisumu-Bondo road, approximately 30 Kilometres far East of Kisumu city, about 1 kilometre off Kisumu Bondo road, located in Kisumu County of Western Kenya region, Seme Sub-County, Kombewa Ward, East Seme Location, Kit Mikayi Sub-location, Kangeso village, in Kadol clan. It lies about three kilometres away on the shores of Lake Victoria, the second largest world's fresh water lake, along 34 degree 32' 27" East Longitude and 0 degrees 07' 03" South Latitude at a height of 2101 Metres above Sea Level.

**E. Domain(s) represented by the element**

*Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'others', specify the domain(s) in brackets.*

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe

traditional craftsmanship

other(s) ( )

## F. Contact person for correspondence

### F.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multi-national nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.): Dr.  
Family name: Kiprop  
Given name: Lagat  
Institution/position: Department of Culture/Director of Culture,  
Address: P.O. Box 67374 - 00200, Nairobi; Kenya  
Telephone number: 254-020-2727980-4,  
Email address: roplagat@yahoo.com  
Other relevant information: Mobile: +254 722 853 504

### F.2. Other contact persons (for multi-national files only)

Provide complete contact information below for one person in each submitting State, other than the primary contact person identified above.

N/A

## 1. Identification and definition of the element

For Criterion U.1, States shall demonstrate that 'the element constitutes intangible cultural heritage as defined in Article 2 of the Convention'.

This section should address all the significant features of the element as it exists at present, and should include:

- a. an explanation of its social functions and cultural meanings today, within and for its community;
- b. the characteristics of the bearers and practitioners of the element;
- c. any specific roles, including gender or categories of persons with special responsibilities towards the element;
- d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

- a. that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';
- b. 'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';
- c. that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';
- d. that it provides the communities and groups involved with 'a sense of identity and continuity'; and
- e. that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

Not fewer than 750 or more than 1,000 words

The history of Kit Mikayi Shrine is as old as the human settlement in the Seme area. To enter the cave, there is only one "door", a small green ravine. Kit Mikayi, which in Dholuo language means "stone of the first wife," still influences the lives of the people in Seme and the surrounding areas. Legend has it that Kit Mikayi Shrine is associated with the good fortunes for the Seme people and other Luo ethnic communities who live around the Shrine enclave. People from all walks of life could access Kit Mikayi Shrine for a myriad and various purposes and intentions. It could be visited either for prayers, rain making, wealth accumulation, warfare, healing, oath taking, political intervention, natural beauty attraction, undertaking rituals and associated practices.

During times of catastrophe like hunger and famine, the Luo elders would conduct rituals here at the Shrine and the rain and bounty harvest would follow. The Shrine is presumed to send visions to people as far as Alego Usonga in Siaya County on the need to conduct rituals to avert calamities. These people would meet Kit Mikayi in their night dreams. The rituals involved slaughtering and roasting of the chicken in full glare of the elders. Prayer to God would follow before the elders partook of the meal. Thereafter, a cow would be slaughtered by an indigenous of the Seme community of the larger Luo ethnic community. The cow to be slaughtered had to be striped into three parts just like the rock was subdivided into three. The man slaughtering the cow had to be blameless, failure to which the spirits would boycott. If the elder failed the criteria, the ritual would not be successful. The man would then slap the cow severally until it urinated. If it did not urinate, it meant that God was unhappy. The successful performance of rituals resulted into rain and bounty harvest. The elders all dressed in Luo traditional attire came with their knives and ate the roasted meat. They would then go home to plant, the result of which would be bounty harvest. This attachment of the community to the Shrine motivated them to safeguard the site and provide protection.

The bearers and practitioners of the element are men and women of all walks of life. During enactment of rituals, elderly men and women of excellent social standing among the Seme community of the Luo tribe guided the rituals. While the men participated in activities that required so much strength and energy, such as slaughtering the animals, women on the other hand did the singing, dancing and cooking of the foods accompanying the rituals. Children also formed part of the audience watching closely what was happening and thereby informally learning the practice of the rituals.

Religious leaders as practitioners and bearers of the element would visit the Shrine for prayers and healing. They would be dressed in long dresses covering the whole body with headscarf. They sang and danced as they prayed. Other bearers are politicians who would come for divine intervention and blessings for their success in the election.

Elderly men and women have special roles and responsibilities. They lead in the performance of the rituals and practices. They guide the audience on how to behave and act in specific places around the Shrine. They say the prayers and lead in the singing and dancing.

The element is transmitted non-formally through apprenticeship, observation and active participation by the youth. Elderly men induct the youth on how the rituals should be conducted, while elderly women involve youthful women and girls in the cooking as well as in the singing and dancing.

Folklore has it that the Seme community newly married men would take their brides to the Shrine and this would ensure that the marriage lasted happily for ever. The myths of benefits of Kit Mikayi Shrine has outlived generations. This is because each succeeding generation pass on this information to their children who in turn appreciate these benefits and pass on this information to their own children. Beside the surrounding Luo ethnic groups, other neighbouring communities also visit the Shrine for its famed magical powers. Neighbouring communities from Gem, Alego, Asembo and Sakwa as well as communities from as far as Uganda also visit the Shrine. Different church denominations visit Kit Mikayi Shrine to pray and fast believing that their prayers will be answered.

For generations, the community has relied on the Shrine as a sacred site for various sects where they would visit and commune with the Deity. The Shrine is a centre of serious soul searching and meditation for various churches since different sects camp at the Shrine for many days and weeks until their prayers are heard and answered. Water from an underground stream in the cave is used by Legio Maria sect for divine purposes. They call it Pi Hawi (holy water). Members

of the sect, who have built a church next to Kit Mikayi Shrine, believe that the water has powers to treat and heal pregnancy related complications.

Religious people jam the Shrine during the months of May and July when the Shrine releases water. Religious leaders come to drink the water or to treat the sick in their churches. Historically the water had a healing power. Notably, the Legio Maria sect considers the Shrine as the place of its founder, the Late Melkiah Ondetto. There is a place reserved specifically for Ondetto in the Shrine and Mary, the mother of Jesus Christ. This is in keeping with the sect's tenets. The link between religion and the sacred site has considerably promoted environmental conservation. The Element however, is threatened by modernization and Christianity by other denominations who detest any association with rituals and practices associated with African culture believing that this amounts to idol worship. Therefore, the element is in need of Urgent safeguarding to ensure its posterity.

In addition, the element is absolutely compatible with the existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development.

## 2. Need for urgent safeguarding

*For Criterion U.2, States shall demonstrate that 'the element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned'.*

*Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of its traditional modes of transmission, the demographics of its practitioners and audiences and its sustainability.*

*Identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats. The threats described here should be specific to the element concerned, not generic factors that would be applicable to any element of intangible heritage.*

*Not fewer than 750 or more than 1,000 words*

The performance of rituals and practices associated with Kit Mikayi Shrine is threatened by various factors affecting its viability:

### a) Decreased frequency in the performance of the practice

The frequency of conducting the rituals and practices associated with Kit Mikayi is declining and this poses a threat in terms of transmission. Until 2015, it was reported that the last such rituals which involved the entire Seme community was performed in 1987 when the land experienced a prolonged drought. This is a clear indication that enactment of such rituals and practices are in the verge of disappearing.

### b) Aging and diminishing number of elderly people who are bearers and practitioners of the element

The number of the elderly bearers with the knowledge of these practices is diminishing through natural attrition. The rate at which the elderly people who are bearers and practitioners are dying without passing on their knowledge and skills related to the element is a major concern among the community. Due to aging and diminishing number of elderly people, it is becoming difficult for the communities concerned to find new bearers and practitioners and therefore, the knowledge on how to perform the rituals and practices associated with Kit Mikayi Shrine is also dying before being transmitted to the young generation.

### c) Encroachment of the cultural spaces and loss of traditional healing knowledge

The continued enactment, transmission and viability of the element rely heavily on the preservation of the cultural spaces surrounding the element and its ecosystems, since it is there where the cultural memory is recreated. In ancient times the Shrine is said to have once been surrounded by a heavy thicket of purely medicinal plants. It was thus a favourite ground for herbalists before uncontrolled demand for firewood resulted in loss of most of the medicinal plants. In the recent past the spaces around Kit Mikayi Shrine have been threatened by different processes. During the 1990's, the Shrine was invaded by grazing animals and people who were felling trees for timber and firewood leading to disappearance of important medicinal plants and hence loss of traditional healing knowledge. Deforestation had exposed the sacred site to

unnecessary interference thus compromising the harmonious relationship between the Seme community and nature leading to loss of biodiversity. A disruption of this fragile balance rendered the performance of rituals and practices associated with Kit Mikayi Shrine less sustainable. In the recent past, there have been efforts to preserve and promote the importance of the Shrine, with people of Seme coming up with diverse strategies of ensuring that the rituals and practices are carried on to the next generation.

These led to the formation of Kit Mikayi Tourist Cooperative Society to fence and manage the site. The fencing which was financed by the Constituency Development Fund with support by the then area Member of Parliament Professor Peter Anyang' Nyong'o, who is currently the Governor of Kisumu County, helped to restrict livestock accessibility to the site. At the moment members of Seme community are aware of the fact that the viability of the element is likely to be compromised. The formation of Seme Kit Mikayi Cultural Reconnaissance group in 2014 was geared towards safeguarding rituals and practices associated with the Shrine. Urgent safeguarding measures are therefore required to guarantee the transmission and continued enactment of the element as well as its recognition and visibility locally, nationally and internationally.

d) Change of lifestyle and lack of interest among the young people

The advent of modern religion, education and modern ways of life has interfered with the practice of these rituals. Due to modernization and globalization there is a weakened transfer of traditional knowledge from the elderly to the young generation necessitated by lack of awareness regarding the significance of the rituals and practices associated with Kit Mikayi Shrine. The current modern education system exposes the young generation to external cultures losing the interest and contact among teenagers and children with their own ancestral rituals and practices associated with Kit Mikayi Shrine. As such, there is a significant risk of losing this knowledge since it is only known by the elderly people in the community.

e) Weakened oral transmission and cohesion of community

Oral transmission of knowledge about the rituals and practices associated with Kit Mikayi Shrine and cohesion of Seme community was enhanced during the performance of the rituals. The fact that the last major rituals and practices at Kit Mikayi Shrine were conducted in 1987 is a clear indication that the enactment of these rituals is under threat of disappearing. Once the young children complete their primary school education within their community range, they move out seeking for secondary school education at institutions and colleges in the nearby towns and cities, thus interrupting the process of transfer of traditional knowledge by which the element is transmitted. Lack of knowledge has triggered the inclination toward the devaluation and defilement of Kit Mikayi Shrine as a sacred space for the community.

It is therefore, vital and necessary that the performance of rituals and practices associated with Kit Mikayi Shrine be preserved and promoted for the legacy of Kit Mikayi Shrine to live on for more generations to come.

### 3. Safeguarding measures

*For Criterion U.3, States shall demonstrate that 'safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element'. The nomination should include sufficient information to permit the Evaluation Body and the Committee to assess the 'feasibility and sufficiency of the safeguarding plan'.*

#### 3.a. Past and current efforts to safeguard the element

*The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. Describe the past and current efforts of the communities, groups or, if applicable, individuals concerned to ensure the viability of the element.*

*Describe also the past and current efforts of the State(s) Party(ies) concerned with safeguarding the element, taking note of any external or internal constraints, such as limited resources.*

*Not fewer than 300 or more than 500 words*

The Ministry of Sports and Heritage in collaboration with the Seme Community, Kisumu County Government, Kenya National Commission for UNESCO (KNATCOM) and other relevant

stakeholders have put in place various interventions geared towards safeguarding the rituals and practices associated with Kit Mikayi Shrine. The National Policy on Culture recognizes and emphasizes the importance of Intangible Cultural Heritage for National Development, cohesiveness, peaceful coexistence and identity of Kenyan communities. The viability of the rituals and practices associated with Kit Mikayi Shrine depends entirely on the attachment of the Seme community to the Shrine due to its centrality in the lives of the Seme community, who are residents. The past and current safeguarding measures that have been put in place by the concerned communities include; the establishment of a management committee to oversee the day to day management of the site, fencing and demarcating the land surrounding the site, construction of traditional house at the Shrine and continued transmission of information to young people.

With assistance from the National Museums of Kenya and the Department of Survey, the community has established buffer zones to protect the Shrine from encroachment by farmers, pole harvesters as well as fuel wood gatherers. The National Museums of Kenya has facilitated the process of Gazettement of the site as a monument, cultural and historical site in line with the National Museums and Heritage Act 2006. This legal framework provides protection to the site.

As one walks in the Shrine's compound, it is noticeable that the Shrine is well kept with trimmed lawns and hedges. One will be met by local curators who will guide the way around and narrate the history of the Shrine. According to the Chairperson of the Kit Mikayi Rock Tourist Cooperative Society that manages the Shrine, visitors who visit the Shrine are culturally required to leave a small token which is then used to maintain the Shrine. The Kenya Forest Services has been advocating for conservation of tree species that are on the verge of extinction. Efforts are being made to practice agro-forestry farming amongst the communities surrounding the site and identify other sources of wood fuel besides planting the medicinal species. Through active participation in the Department of Culture's National Kenya Music and Cultural Festival, the Seme Kit Mikayi Cultural Reconnaissance has started inducting the youth about the rituals and practices associated with Kit Mikayi Shrine for continued enactment and transmission of the element. During this period, elders who are well versed with the Seme cultural practices are invited to impart knowledge to the youth and sensitize the community about the relevance of safeguarding positive cultural practices. It is worthwhile to note that all these measures have been taken with the widest possible participation of the concerned community.

### 3.b. Safeguarding plan proposed

*This section should identify and describe a feasible and sufficient safeguarding plan that, within a time-frame of approximately four years, would respond to the need for urgent safeguarding and substantially enhance the viability of the element, if implemented. It is important that the safeguarding plan contain concrete measures and activities that adequately respond to the identified threats to the element. The safeguarding measures should be described in terms of the concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities. States Parties are reminded that they should present safeguarding plans and budgets that are proportionate to the resources that can realistically be mobilized by the submitting State and that can feasibly be accomplished within the time period foreseen. Provide detailed information as follows:*

- a. *What primary objective(s) will be addressed and what concrete results will be expected?*
- b. *What are the key activities that will be carried out in order to achieve these expected results? Describe the activities in detail and in their ideal sequence, addressing their feasibility.*
- c. *Describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Provide information in as much detail as possible about the communities, in particular, practitioners and their roles in implementing the safeguarding measures. The description should cover not only the participation of the communities as beneficiaries of technical and financial support, but also their active participation in the planning and implementation of all of the activities, including the role of gender.*
- d. *Describe the competent body responsible for the local management and safeguarding of the element, and its human resources available for implementing the safeguarding plan. (Contact information is to be provided in point 3.c below.)*
- e. *Provide evidence that the State(s) Party(ies) concerned is committed to supporting the safeguarding plan by creating favourable conditions for its implementation.*
- f. *Provide a timetable for the proposed activities and estimate the funds required for their implementation (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).*

The frequency at which bearers and practitioners are dying without passing on their knowledge and skills relating to the element is a major concern among the Seme community. The Department of Culture in collaboration with KNATCOM, the representatives of the local community, Luo Council of Elders, Kisumu County Government, religious leaders, Kit Mikayi Rock Tourist Cooperative Society and Seme Kit Mikayi Cultural Reconnaissance sat together in a series of dialogue meetings, proposed measure and agreed on how to implement them. Being the bearers and custodians of the element, the elders agreed to voluntarily provide more information to enrich the enactment of the Intangible Cultural Heritage elements of the Seme community, perform rituals and practices, identify the interested youth leaders, induct, mentor, and train the youth, and transmit the element to the young generation.

The Department of Culture, KNATCOM and Kisumu County Government will therefore provide the funding, coordinate and spearhead the following activities and programmes geared towards re-awakening and safeguarding the rituals and practices associated with the Kit Mikayi shrine.

I. Organize annual Seme Community Cultural Festival to revitalize, preserve and promote the cultural heritage of Seme community and make the cultural festival a flagship programme.

II. Educate school children and encourage them to familiarize themselves with the rituals and practices associated with Kit Mikayi shrine. Schools will be prevailed upon to include Cultural festival days within their calendars.

III. Research and document rituals and practices associated with Kit Mikayi Shrine for safe custody. Recording of various cultural practices to be enhanced and preserved for posterity.

IV. Operationalize Kit Mikayi Rock Tourist Cooperative Society and Seme Kit Mikayi Cultural Reconnaissance to spearhead the safeguarding of both the tangible and intangible cultural heritage of the Seme Community respectively.

V. Incorporate the youth into the Kit Mikayi Rock Tourist Cooperative Society and Seme Kit Mikayi Cultural Reconnaissance groups in order to gain insight and undergo apprenticeship on the cultural knowledge and understanding of the rituals and practices associated with Kit Mikayi shrine in preparation to transition to the Council of elders responsible for administering these rituals.

VI. Fence off Kit Mikayi Shrine from encroachment by neighbours of the immediate members of the Seme community.

VII. Establish a Tourist hotel to accommodate tourist who visit the site and hence an alternative source of income to the locals [Eco-tourism] (long-term project to be funded by Kisumu County Government).

VIII. Construct Seme Community Cultural Centre which will act as a focal point for the development, preservation, protection and promotion of the cultural heritage and treasures of the Community (long-term project to be funded by Kisumu County Government).

IX. Establish a tree nursery for indigenous tree species and medicinal plants.

The above activities will bring forth four major immediate objectives:

Objective 1:

To strengthen, revitalize, preserve, promote and enhance the enactment of the rituals and practices associated with Kit Mikayi Shrine by empowering the community with relevant knowledge and skills through annual Seme Community Cultural Festival.

Objective 2:

To mentor the youth on the importance of the element by carrying out education and awareness creation campaigns as a way of transmission of the element.

Objective 3:

To preserve, protect the territory, symbolic natural spaces and places of intangible cultural heritage for the enactment of the element by ensuring proper fencing and replanting of medicinal indigenous species of plants for preservation of Kit Mikayi Shrine and continuous enactment of the rituals and practices at the Shrine. This objective requires the conservation of the ecosystem



as a means to guarantee the habitability of the region, the availability of resources to be exploited according to traditional economic practices, and the acknowledgement and autonomy to preserve the settings wherein the cultural memory, the knowledge and practices are continuously recreated; and

**Objective 4:**

Undertake research, document, disseminate and enhance the visibility of the element for the Seme community to understand the process and significance of the rituals and practices associated with Kit Mikayi Shrine.

It is anticipated that the above activities and objectives will result to an informed and empowered community equipped with relevant knowledge and skills for a sustained enactment and practice of the element, an educated youth on the importance of the element, protected spaces and places for the enactment of the element and documented information for dissemination.

**Expected Results:**

**Result 1.**

Empowered community with knowledge and skills on the enactment of the element.

Increased knowledge and understanding of the relevance of the rituals and practices associated with Kit Mikayi Shrine amongst the Seme community through annual Seme Cultural Festival hence increased participation of community members.

In order to achieve the above, the Department of Culture in collaboration with KNATCOM, the Kisumu County Government will organize dialogue meetings between the Luo Council of elders, Seme community and religious leaders to empower the community with relevant knowledge and skills on the enactment of the rituals and practices associated with Kit Mikayi Shrine through annual Seme Community Cultural Festival. This will build self-esteem and strengthen the identity of Seme community. The festival will cost USD 6,896.

Hold a one day annual Seme community cultural festival for three consecutive years.

Transport expenses USD 1,200

Hire of venue USD 120

Hire of tents and chairs USD 340

Adjudication fee @ USD 120 x3 adjudicators = USD 360

Hire of 2 interpreters @ USD 80 x2 = USD 160

Purchase of trophies USD 1,000

Communication and coordination USD 200

Printing of certificates USD 270

Stationery@ USD 250

Per Diem for four officers @USD 156 x4x4 days =USD 2,496

Fuel for one GK Vehicle for 4 days @USD 125 x 4 =USD 500

Source of funding: Government of Kenya (GOK).

Total USD 6,896

**Result 2.**

Educated/mentored youth on the importance of the element.

Increased interest amongst the youth, who are the custodians of tomorrow to participate in the performance of rituals and practices associated with Kit Mikayi Shrine. This will ensure continuity and transmission of the element to the future generation.

In order to achieve the above, the local community, Luo Council of Elders, Kit Mikayi Rock Tourist Cooperative Society and Seme Kit Mikayi Cultural Reconnaissance agreed to hold one week youth mentoring meetings on the importance of the element by carrying out education and awareness creation campaigns during school holidays as a way of transmission of the element.

The following safeguarding activities will be undertaken:

#### Key Activities

Hold one week community meetings between the elders and the youth for transmission of knowledge and skills for the enactment of the element. The activities will be done by selected elders voluntarily spread in 3 years during school holidays in all schools in Seme community.

Hold regular elder- youth Trainer of Trainers and peer to peer mentorship programs.

Each school in Seme community to hold one week meeting during school holidays for three consecutive years.

Source of Funding: Community contribution.

#### Result 3.

Protected spaces and places for the enactment of the element.

Environmental conservation promoted by replanting and preserving the medicinal and indigenous tree species. This will contribute to environment sustainability, improved health and increased income through the sale of medicinal products.

In order to achieve the above, the Department of Culture in partnership with Kenya Forest Services, National Museums of Kenya, Seme community, Kit Mikayi Rock Tourist Society, Seme Kit Mikayi Cultural Reconnaissance and Kisumu County Government will undertake the following:

Preserve and protect the site's symbolic natural spaces and the associated intangible cultural heritage for the continued enactment of the element. Fencing of the site and replanting of indigenous tree species and medicinal plants will guarantee the preservation of the Shrine and the continual enactment of the rituals and practices at Kit Mikayi. This safeguarding measure will be implemented within a duration of six months and will cost USD 14,300

#### Key Activities

Fee for surveying of the Shrine - USD 1,000

Fencing and demarcation of the Shrine: fencing materials and labour - USD 10,000

Purchase of assorted seeds for establishment of tree nurseries - USD 400

Equipment and materials for tree nurseries – USD 3,000

Sub-Total USD 14,400.

Source of funding: Kisumu County Government

#### Result 4.

Information documented and disseminated.

In order to achieve the above expected result, the Department of Culture, Permanent Presidential Music Commission, Kit Mikayi Rock Cooperative Society and Seme Kit Mikayi Cultural Reconnaissance will undertake research, document, disseminate and enhance the visibility of the element for the community to understand the process and significance of the rituals and practices associated with Kit Mikayi Shrine.

#### Key Activities

Research and Document the element for future transmission. This safeguarding measure will be implemented within a duration of three years and will cost USD 10,480.

Data collection on rituals and practices associated with the element:

Field research for @ USD 120 x 3 researchers x 5 days = USD 1,800

Field enumerators for @ USD 60 x 3 enumerators x 5 days = USD 900

Data analysis and documentation and report writing:

Data analysis and report writing - USD 2,160

Feedback meetings - USD 2,220

Recording, filming and photography - USD 200 x 3 days = USD 600

Dissemination of information:

Packaging and distribution of ICH materials - USD 300

Conducting radio broadcast on ICH elements in Dholuo language - USD 2,500

Total USD 10,480

Source of funding: Kisumu County Government.

The Competent Body

The Department of Culture in the Ministry of Sports and Heritage in collaboration with KNATCOM, will coordinate all the safeguarding measures. KNATCOM has two ICH experts who will provide technical support and coordinate the Departmental staff and the Kisumu County Government staff throughout the processes. The Department of Culture which is the Main body responsible for the nomination of the element has a human resource of over 30 members of staff.

State Party's commitment to safeguard by providing favourable conditions

The Government of Kenya is committed to providing a favourable environment for the safeguarding of the intangible cultural heritage as enshrined in the Kenya Constitution 2010 and the National Policy on Culture.

### 3.c. Competent body(ies) involved in safeguarding the element

*Provide the name, address and other contact information of the competent body(ies), and if applicable, the name and title of the contact person(s), responsible for the local management and safeguarding of the element.*

Name of the body: Seme Kit Mikayi Cultural Reconnaissance

Name and title of the contact person: Benjamin Onyango Outa (Secretary)

Address: P.O. Box 158 - 40102, KOMBWEA

Telephone number: N/A

Email address: outabenzamin@gmail.com

Other relevant cell phone information: +254 724 159 285

## 4. Community participation and consent in the nomination process

*For Criterion U.4, States shall demonstrate that 'the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.*

### 4.a. Participation of communities, groups and individuals concerned in the nomination process

*Describe how the community, group or, if applicable, individuals concerned have actively participated in preparing the nomination at all stages, including in terms of the role of gender.*

*States Parties are encouraged to prepare nominations with the participation of a wide variety of all parties concerned, including, where appropriate, local and regional governments, communities, non-governmental organizations, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.*

*Not fewer than 300 or more than 500 words*

The planning and preparation of the Rituals and Practices of associated with Kit Mikayi Shrine for inscription into UNESCO's List of elements in Need of Urgent Safeguarding was done in close collaboration with the concerned communities, groups and individuals who actively participated at all stages of the nomination process. The preparation of the file started way back in December, 2011 when the Department of Culture in collaboration with Seme community, Legio Maria, Roho Msalaba and Roho Mowar religious groups, Kangeso Women group, KNATCOM, Kit Mikayi Rock Management Committee, Kit Mikayi Tourist Cooperative Society and Kit Mikayi Rock Development group conducted a viability assessment survey to identify and document the ICH elements of the Seme community. After extensive consultations between the Seme community and other relevant stakeholders during the viability assessment survey, the Rituals and Practices associated with Kit Mikayi Shrine was identified as being endangered. Since then, there have been a lot of deliberations and discourses at different levels of representation of the Seme people and other relevant stakeholders who are the main bearers and practitioners of the rituals and practices.

From 14th to 18th May, 2013, a team of officers from the Department of Culture and KNATCOM visited Kit Mikayi Shrine and held a forum with various stakeholders, including women and younger generation regarding the performance of rituals and practices, their sustainability and the method for inscription of the element on the Urgent Safeguarding List.

In a workshop held on 20th May, 2014 at Holo Social Hall and subsequent consultative meetings for community representatives, stakeholders and Kisumu County Government officials, all those who were involved solidly emphasized the need to nominate the Rituals and Practices associated with Kit Mikayi Shrine for inscription into UNESCO's List of Elements of Intangible Cultural Heritage in Need of Urgent Safeguarding. The result of the workshop and consultative meetings brought forth the formation of Seme Kit Mikayi Cultural Reconnaissance to spearhead the safeguarding of the traditions and practices of Seme people. On 19th February, 2015, the Seme region experienced a heavy downpour immediately after the performance of rituals and practices at Kit Mikayi Shrine on a dry spell. The heavy rain experienced enabled the main bearers and practitioners of the element to discuss important issues such as the current practices, transmission, social and cultural significance of the Rituals and Practices associated with Kit Mikayi Shrine as well as appropriate safeguarding measures. It strengthened believe by many people on the Rituals and Practices associated with Kit Mikayi Shrine since the area had witnessed drought for over two months. During the open air forum which was held the following day on 20th December, 2015 at Kit Mikayi Shrine, all in attendance by acclamation were of the opinion that the inscription of the 'rituals and practices associated with Kit Mikayi Shrine' on the List of elements in Need of Urgent Safeguarding will help the safeguarding of Kit Mikayi Shrine in Seme and related elements as well as increase public awareness within the region.

#### **4.b. Free, prior and informed consent to the nomination**

*The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimen of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.*

*Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained, and what form they take. Indicate also the gender of the people providing their consent.*

*Not fewer than 150 or more than 250 words*

On 19th February, 2015, the Department of Culture in collaboration with KNATCOM, the Seme community, Kit Mikayi Rock Tourist Cooperative Society, Seme Kit Mikayi Cultural Reconnaissance and Kisumu County Government organized for rituals and practices associated with Kit Mikayi Shrine at the Shrine in order to facilitate consent giving and documentation. Also from 10th to 11th November, 2016, the Department of Culture, KNATCOM and other relevant stakeholders organized a two days' consultation meetings with Kisumu County Government officials and Seme community representatives on the preparation for a re-submission of the

nomination. In addition, from 12th to 16th December, 2016, the Department of Culture in collaboration with KNATCOM and other stakeholders organized a workshop to review the nomination file 'Rituals and practices associated with Kit Mikayi Shrine'.

During the above meetings the bearers, practitioners, representatives of Seme community endorsed the nomination and gave their free, prior and informed consent for the nomination of the rituals and practices associated with Kit Mikayi Shrine for inscription into the UNESCO's List of elements in Need of Urgent Safeguarding as illustrated in the attached signed consent forms and the video clip taken.

The attachments with this application are as follows:-

1. Endorsement by the representatives of the community elders (In English)
2. Endorsement by the representatives of the community elders (In Kiswahili)
3. Endorsement by the representatives of the practitioners (In English)
4. Endorsement by the representatives of the element bearers (In English)
5. Endorsement by the Kisumu County Government (In English)

#### 4.c. Respect for customary practices governing access to the element

*Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of certain knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.*

*If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.*

*Not fewer than 50 or more than 250 words*

There are no customary practices restricting access to the element. Kit Mikayi Shrine can be visited for a myriad and various purposes and intentions. It could be visited either for prayers, rain making, wealth accumulation, warfare, healing, oath taking, political intervention, natural beauty attraction, undertaking rituals and associated practices. All people from all walks of life could access it irrespective of their ages, race, creed, ethnicity, religion and nationality.

Although most areas within the Shrine are open and easily accessible, it is important to note that some information about certain parts/sections of the Shrine and performance of rituals are mostly kept in secret by designated bearers and family members of practitioners that belong to the Seme community. Names of certain herbs and concoctions used in the treatment of certain ailments are the preserve of certain members of the Seme community.

#### 4.d. Community organization(s) or representative(s) concerned

*Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:*

- a. Name of the entity
- b. Name and title of the contact person
- c. Address
- d. Telephone number
- e. Email
- f. Other relevant information

1. Name of the entity: Seme Kit Mikayi Cultural Reconnaissance

Name and title of the contact person: Benjamin Onyango Outa (Secretary)

Address: P.O. Box 158 - 40102, KOMBEWA

Telephone number: N/A

Email: outabenzamin@gmail.com,

Other relevant information: cell phone +254 724 159 285

2. Name of the entity: Kit Mikayi Rock Tourist Cooperative Society

Name and title of contact person: Martin Sako Ogango (Chairman)

Address: P.O. Box 12 - 40102, KOMBEWA.

Telephone number: N/A

Email: N/A

Other relevant information: Cell phone +254 721 241 238

## 5. Inclusion of the element in an inventory

*For Criterion U.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), in conformity with Articles 11.b and 12 of the Convention.*

*The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.*

*Provide the following information:*

*(i) Name of the inventory(ies) in which the element is included:*

The Rituals and Practices associated with Kit Mikayi Shrine is included in the National Inventory of ICH Elements of Kenya.

*(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language, and in translation when the original language is not English or French:*

The Department of Culture in the Ministry of Sports and Heritage and Kenya National Commission for UNESCO (KNATCOM) are the bodies responsible for maintaining and updating the National Inventory of ICH Elements of Kenya. The Department of Culture in collaboration with KNATCOM, concerned communities and other relevant stakeholders regularly updates the inventory after every two (2) years.

*(iii) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of the updating. The updating is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).*

The Rituals and Practices associated with Kit Mikayi Shrine was included in the National Inventory of ICH Elements in 2012 following the participation of the local communities, groups and relevant Non-governmental Organizations. The inventory is regularly updated after every two (2) years by the Ministry of Sports and Heritage in collaboration with KNATCOM, the concerned communities and other relevant stakeholders.

*(iv) Reference number(s) and name(s) of the element in relevant inventory(ies):*

There are no reference numbers given to the elements in the National Inventory of ICH Elements of Kenya. However, the "Rituals and practices associated with Kit Mikayi Shrine" appear in Chapter four (4) on Pgs. 85 to 92 of the National Inventory of ICH Elements of Kenya whose extract is attached to this nomination file.

(v) *Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):*

The Rituals and Practices associated with Kit Mikayi Shrine was included in the National Inventory of ICH Elements of Kenya in 2012.

(vi) *Explain how the element was identified and defined, including how information was collected and processed, 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the roles of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).*

In May 2010, the Department of Culture in the then Ministry of State for National Heritage and Culture (currently Ministry of Sports and Heritage) in collaboration with KNATCOM, Seme community, Kit Mikayi Rock Management Committee, Kit Mikayi Tourist Cooperative Society, Seme Kit Mikayi Cultural Reconnaissance, Kit Mikayi Rock Development Group, various religious groups/sects and Permanent Presidential Music Commission conducted a preliminary research in Seme, Kisumu County aimed at documenting the Intangible Cultural Heritage elements of the Luo Community in Seme. During the research, Seme community; comprising Men, Women and youth actively participated in identification, definition and description of the ICH elements within their territory.

In a series of consultative meetings and workshops held between July 2010 and June 2011 in Kisumu County incorporating representatives of all concerned communities associated with the element; discussed, validated and adopted the research report. The representatives of Seme community, bringing together the elderly, youth and women dialogued and reached a consensus on common elements which were submitted to the Ministry for inclusion into the National Inventory of ICH elements. In 2012, the Rituals and Practices associated with Kit Mikayi Shrine was among the elements which were officially included in the National Inventory of ICH Elements of Kenya.

(vii) *Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall include, at least, the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.*

- a. *If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of the relevant sections of the content of these links. The information should be translated if the language used is not English or French.*
- b. *If the inventory is not available online, attach exact copies of the texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be translated if the language used is not English or French.*

*Indicate the materials provided and – if applicable – the relevant hyperlinks:*

An extract of the Inventory is attached to this nomination form. The documentary evidence of the inclusion of the element in the National Inventory of ICH Elements is available at the following hyperlinks:[http://unesco.go.ke/images/culture\\_program\\_Intangible\\_Cultural\\_Heritage/National\\_Inventory\\_on\\_Intangible\\_Cultural\\_Heritage\\_Elements.pdf](http://unesco.go.ke/images/culture_program_Intangible_Cultural_Heritage/National_Inventory_on_Intangible_Cultural_Heritage_Elements.pdf)  
or  
<http://www.sportsculture.go.ke/index.php/2015-03-09-09-37-44/category/4-publications/National-Inventory.pdf>.

## 6. Documentation

### 6.a. Appended documentation (mandatory)

*The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and video will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.*

- documentary evidence of the consent of communities, along with a translation into English or French if the language of community concerned is not English or French
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different
- ten recent photographs in high definition
- grant(s) of rights corresponding to the photographs (Form ICH-07-photo)
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is not English or French
- grant(s) of rights corresponding to the video recording (Form ICH-07-video)

**6.b. Principal published references (optional)**

*Submitting States may wish to list, using a standard bibliographic format, principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.*

*Not to exceed one standard page.*

N/A

**7. Signature(s) on behalf of the State(s) Party(ies)**

*The nomination should be signed by an official empowered to do so on behalf of the State Party, and should include his or her name, title and the date of submission.*

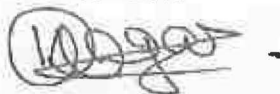
*In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.*

Name: Dr. Kiprop Lagat

Title: Director of Culture

Date: 26 - 03 - 2018

Signature:



*Name(s), title(s) and signature(s) of other official(s) (for multi-national nominations only).*

N/A