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INTEGRATED MANAGEMENT APPROACHES "REALITY OR USEFULLNESS" AT CHIRINDA FOREST ZIMBABWE.

BY

TINASHE MABHANDE

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APPROVAL FORM

The undersigned certify that they have read and recommend to Midlands State University for acceptance of a dissertation entitled: **INTEGRATED MANAGEMENT APPROACHES "REALITY OR USEFULLNESS" AT CHIRINDA FOREST ZIMBABWE** Submitted by Tinashe Mabhande in partial fulfilment of the requirements of the Degree. Bachelor of Arts in Archaeology, Cultural Heritage and Museum Studies.

Supervisor:

_____DATE_____

RELEASE FORM

NAME OF AUTHOR   Tinashe Mabhande

TITLE OF PROJECT   Integrated Management Approaches "Reality or Usefulness" at Chirinda Forest Zimbabwe

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PERMANENT ADDRESS   GwindingwiHigh School
P.O. Box 594 Nyika

CONTACT DETAILS   0779145033
EMAI ADDRESS   tinashemabhande1@gmail.com

SIGNED...

DATE...

DEDICATION

This dissertation is dedicated to the following people; my father M. Mabhande and my mother G. Mutimbabyoka who together raised me and sent me to school. I have always wanted not to disappoint you. It is with this ceaseless love that I desire and wish you more life, more joy, more strength and more prosperity.

I also dedicate this dissertation to my unborn children, my young brothers Rabson and Tanaka Mabhande that may this be a source of motivation to you to do well in school and even do better than me.

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ABSTRACT

The main focus of this study was to examine the "REALITIES AND USEFULNESS" of using integrated management approaches in the management of Chirinda Forests. Using the Value Driven Approach as a theoretical framework of this study, it stated that cultural heritage management must be based on understanding the site, assessing significance, identification of values, setting policies to retain significance as well as managing heritage according with significance and involving of stakeholders. The theory of Legal Pluralism was also utilised, which advocates the use of pluralistic legal laws in managing cultural heritage sites, in this case the researcher referred to the use of EMA, Parks and Wildlife and Forestry Acts in the management of Chirinda Forest. In achieving the aim of the research, the research adopted a case study research design. Thus the study employed interviews, questionnaires and observations for data collection. This also led to the understanding that the use of integrated management approaches in Zimbabwe was not yet a well-established and a well appreciated phenomenon which is evidenced by lack of stakeholder participation, engagement and empowerment in heritage management. On the other hand the research found out that local communities are being obstructed from active participation in heritage management at Chirinda Forest. These included that state based agencies does not value the contribution of local communities in heritage management, lack of policies and guidelines which encompass the inclusion of local communities in heritage management within an integrated framework. Recommendations were also given which included the need to come up with a holistic inclusion of all stakeholders in heritage management especially local communities, to have balance of power in decision making. In order to achieve proper conservation of cultural heritage stakeholders must operate at the same uniform level.

DEFINATION OF TERMS

Conservation means all the processes of looking after a place so as to retain its cultural significance, (BURRA CHARTER, 1999:2)

Heritage may be defined as the entire corpus of material signs either artistic or symbolic handed on by the past to each culture and therefore to the whole of humankind. (ICCROM 2005:4)

Cultural heritage site refers to a place, locality, natural landscape, settlement area, architectural complex, archaeological site, or standing structure that is recognized and often legally protected as a place of historical and cultural significance.(ENAME CHARTER 2007:3)

Intangible heritage means the practices, representations, expressions, knowledge and skills as well as the instruments, objects, artefacts and cultural spaces associated there with that communities, groups and, in some cases, individuals recognize as part of their cultural heritage(I.C.H.C, 2003:2)

Community is a body of people inhabiting the same locality, in geographical or spatial terms, human settlements in close proximity to a given heritage place (ICOMOS G.A 2014: 2)

Stakeholders are individuals, people, organizations that might not have a relationship with the site although they might have an interest, usually economic or political (Chauke 2003:13)

Community participation: is the involvement of indigenous and local communities that have lost their rights of involvement in heritage management, Chirikure and Pwiti (2008; 2)

ACRONYMS

EMA_____Environmental Management Agency

NMMZ_____National Museums and Monuments of Zimbabwe

NMK_____National Museums and Monuments of Kenya

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CHAPTER ONE

RESEARCH OVERVIEW

INTRODUCTION

The state of conservation pertaining sites of cultural significance is a major area of concern according to the world heritage forest program. Playing a pivotal role in the conservation of forest on global scale is the solemn responsibility of the World Heritage Committee in its 25th session (2001). Cultural heritage sites are increasingly threatened with destruction not only by traditional causes of decay but also by changing social and economic circumstances which worsened the state of conservation on cultural heritage sites, particularly to sacred forest which attracts tourist ,(UNESCO 1972 :2).

The World Heritage Committee Article 2:4, states that each state party to the convention must recognises the duty of identification, protection, presentation and ensuring the transmission of cultural and natural heritage to future generation. **Article 6:3** states that "*each state party to this conservation undertakes not to take any deliberate measures which might damage directly or indirectly the cultural and natural heritage*". According to the BURRA CHARTER, (1999:3) places of cultural significance must be conserved for the future generation; this fact goes hand in hand with the concept of intergenerational equity which says that humans hold the natural and cultural environment of the earth in common both with other members of the present generation and with other generations past and future. Therefore according to Weiss, (1990: 8), it means that the present generation inherit the earth from previous generations and have an obligation to pass it on in reasonable condition to future generations. Places of cultural significance reflects the diversity of our communities, telling the stories about the past that has formed us and who we are henceforth they are worth to be preserved and conserved for posterity reasons.

1.2 BACKGROUND OF THE STUDY

Many heritage sites are of great economic, cultural, intrinsic and scientific significance to people and are situated in areas over which indigenous people have rights of ownership, access and use. UNESCO, (2012). Sacred forest has been recognised especially under the UNESCO World Heritage Centre on forest programme meeting held in 1998 at Berastagi, in Indonesia. The main focus of the meeting was to expand a network of forest support and enhance their management. In 1972 the World Heritage Conventions became the first international legal instrument to recognise

and to protect places of outstanding universal values. Sacred forests are areas which consisted of intangible and tangible cultural values for the local indigenous people. These are associated to taboos rituals, myths, legends, stories and cultural remains.

Article 5 of the World Heritage Convention of 1972 encourages countries to come up with policies to integrate the protection of cultural heritage into comprehensive planning programmes. Therefore we see the coming up of management plans in the conservation of cultural heritage. Article 5 (d) also urge countries to take the appropriate legal, scientific, technical, administrative and financial measures necessary for the identification, protection, conservation, presentation and rehabilitation of cultural heritage. However we see the coming up of an integrated approach in the conservation of cultural heritage. UNESCO, (2012) states that cultural heritage practitioners must be able to develop management plans to ensure effective conservation of heritage sites. The World heritage operational guidelines states that heritage legislation must be implemented, (UNESCO 2012: 97). These legislative frameworks are based on regulatory, institutional and traditional management to ensure that they are kept safe. However integrated management frameworks have been appraised by heritage practitioners as the best model for management (Abungu and Guchiri, 2012).

In the Zimbabwean context the recognition and the conservation of sacred forest date back before the colonial period. It was part of the African Culture and Zimbabwe is one of the countries rich in indigenous knowledge systems before the colonial period. The earliest inhabitants of Zimbabwe valued their culture and they respected their sacred forests since they get all what they want from the natural environment henceforth the protection of cultural heritage sites and sacred forest. They benefited from this forest and so came up with management frameworks to ensure their sustainability. Indigenous knowledge plays a positive role in the protection of cultural heritage but it has been down played. With the advent of colonisation on the African continent, the colonial governments introduced formal cultural heritage management systems, (Chiwaura, 2009:8). Colonisation had negative effect on cultural heritage management since African systems were destroyed and replaced by European ones which were state based laws. However, most heritage sites are in rural areas whereby the heritage is governed by the community's adherence to customary laws. Mawere, (2014:17) notes that although traditional management systems were

perceived as substandard systems of managing cultural heritage by the colonialist in some areas such as the Norumedzo Forest they remained relevant.

Formal cultural heritage management systems include the use of science and technology. They are comprised of state based legislations such as the National Museums and Monuments of Zimbabwe (NMMZ). These legislations were put in place to protect selected cultural heritage sites which were of interest to the colonial governments not the whole of cultural heritage sites. Ndoro and Kiriama, (2009:53) argued that these state laws were designed to abolish customary laws and practice since they concentrated much on modern aspects of protecting cultural heritage sites without recognizing the local communities whom are the ones responsible for that form of heritage. The application of state based laws in managing cultural heritage sites has resulted in disastrous effects in the conservation of cultural heritage sites since the laws did not even recognise the intangible aspect of cultural heritage sites. The rock art of Domboshava was smeared black paint in 1998. This was in direct response to the legal legislations which had alienated the communities who belong to that heritage spiritually. State based laws have proved to be a failure in managing cultural heritage sites since they singled out aspects of intangible heritage.

In Zimbabwe it was in 2002 were the EMA act was put in place to protect the environment which comprised of cultural heritage sites and sacred forest. The Forestry commission was also established in terms of the Forest Act Chapter 19:05, More so the Parks and Wildlife Act chapter 20:14 was put in place in order to protect the natural environment. However all these acts simply concentrate on the tangible aspects of cultural heritage sites. These systems are in contrary with the traditional management systems and the use of sacred forest.

Mumma, (2009:24) argued that despite the decline of community based systems it is widely realised that state based systems on their own are incapable of managing cultural heritage. It is therefore vital to integrate both management systems in the conservation of cultural heritage sites. Mumma, (2012), Abungu and Guchiri, (2012) have applauded the use of an integrated management approaches in the conservation of cultural heritage sites. They argued that heritage management systems will complement the weekends of each other. Advantages of integrated management approaches are that individual can make use of more than one law to make their decisions, it ensures quick social learning in heritage management and the protection of cultural heritage is based on legislation, among others. Githitho, (1998) have given scenario of the

Mijikenda Kaya Forest where integrated approaches have yielded positive results in the management of the site. However the idea was adapted to Zimbabwe and Chirinda Forest is one which is managed by an integrated management system, henceforth the researcher wanted to evaluate its usefulness within the context of Chirinda Forest.

1.3 STATEMENT OF THE PROBLEM

The use of an integrated approach is argued to be the best method in the conservation of cultural heritage. In Chirinda Forest cattle grazing and firewood sourcing is affecting the state of conservation of the forest, although it is managed by an integrated approach, where all stakeholders are ideally supposed to enhance conservation and protect the Forest.

1.4 AIMOF THE RESEARCH

To evaluate if an integrated management approach is the best method in the conservation of Chirinda Forest.

RESEARCH OBJECTIVES

- To identify different stakeholders in the management of Chirinda Forest and to asses if their interest are addressed.
- To assess the extent to which the stakeholders are involved in decision making.
- To assess the state of conservation of the site based on the use of an integrated management approach.

1.5 RESEARCH QUESTIONS

1. Who are the stakeholders interested in the management of Chirinda Forest?

2. To what extent are stakeholders involved in decision making in the management of Chirinda Forest?

3. What is the current state of conservation of Chirinda Forest based on the current integrated management approach?

4. How best can the situation at Chirinda Forest be improved in ensuring conservation of the site?

1.6 DELIMITATION OF THE STUDY AREA

The research study was done in Chirinda Forest Reserve which lies 30 km south of Chipinge in the Eastern Highlands of Zimbabwe. It is administered by the Forestry Commission; Drummond & Mapaure, (1994:135-154). The reserve is surrounded by communal settlements, commercial timber plantations and small-scale commercial farming units. The boundaries of the forest are not strictly enforced, henceforth cattle grazing and plant harvesting is ongoing.
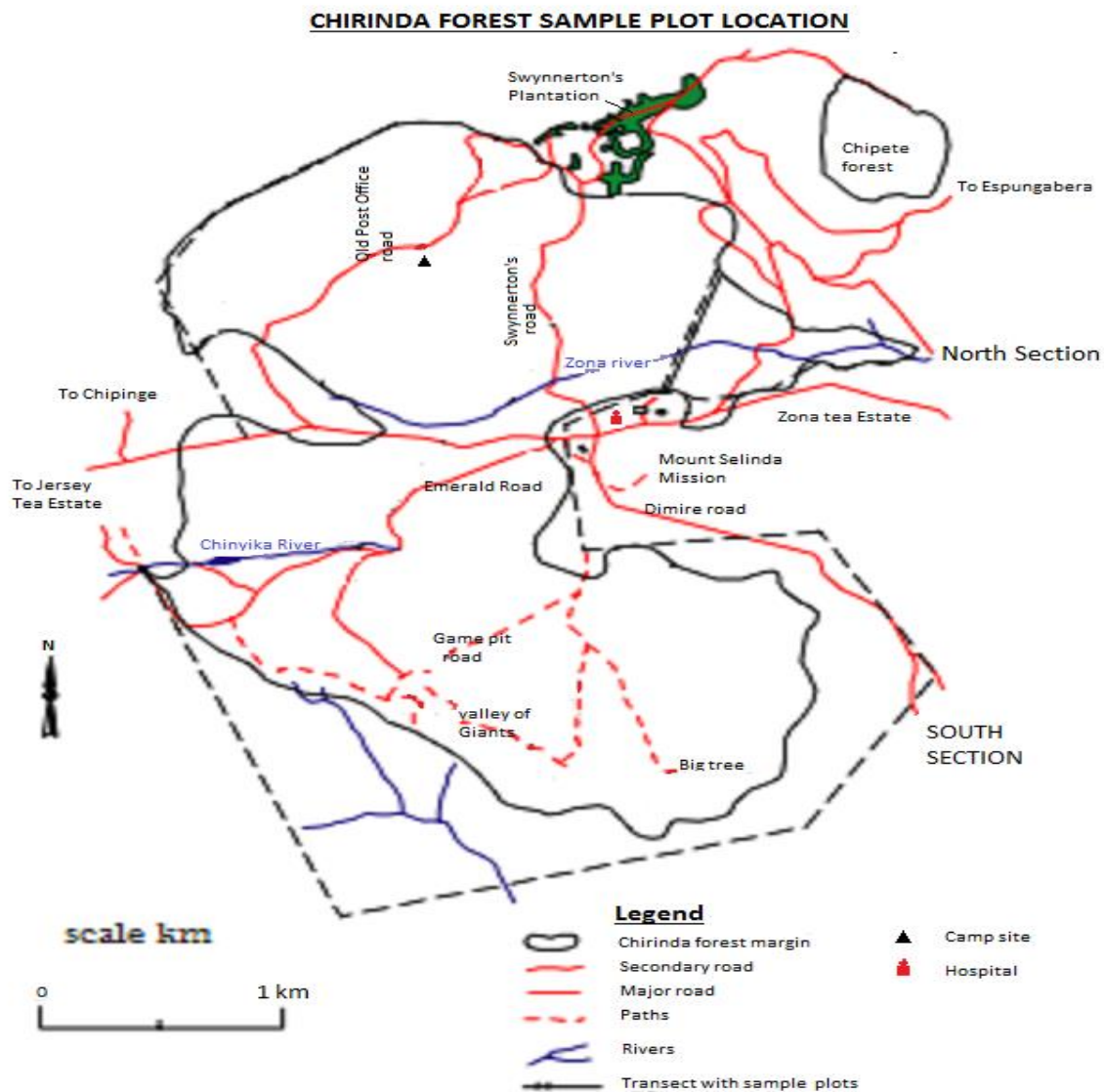

Fig.1 Map for Chirinda Forest Source: Surveying Department Midlands State University

TOPOGRAGHY OF THE STUDY AREA

Chirinda Forest lies on the slopes of Mount Selinda. It is situated at between 900 and 1,200 metres in altitude. The area receives about 1,370 mm to 1,466 mm annual rainfall. The average temperatures ranged from 14 degrees to 20 degrees Celsius. Three main rivers drain within the forest namely Chinyika, Zona and Musangazi. Mapaure, (1994:135-154).

HISTORICAL BACKGROUND OF CHIRINDA FOREST

Chirinda Forest was believed to be a rain forest; its characteristics were similar to those of equatorial rain forest. Chirinda means place of hiding, lookout, vintage or place of refuge in the chiNdau language. Long back the local tribes used to hide raids from the Shangaan groups in the forest.

COMMUNITIES WHO SURROUNDED CHIRINDA FOREST

The local communities who surrounded Chirinda Forest are under the leadership of Chief Mapungwana. His village herds consisted of Chiganda, Hlinsana, Qobeka, Muwango, Mandaa, Mushedze, Dimiri and Barauta

1.7 LIMITATIONS

Best and Kahn (2009) describe limitations as conditions which are beyond the control of the researcher and may also place restrictions on the outcome of the study. In this case, the sacred nature of Chirinda Forest posed as a serious challenge towards the success of this research project since the researcher was denied access to some parts of the Forest.

1.8 JUSTIFICATION OF THE STUDY

The issue of addressing stakeholder interest in the management of forest facilitates its conservation. The research will be a benefit since it is necessary to evaluate if there are any challenges faced within the integrated approach and to modify it. There is a need to have proper policies which specify on how local stakeholders are engaged in the management of the forest. In the absence of that integrated management cannot work it will then affect the conservation of the site. There are no set frameworks and guiding policies for integrated management approaches in the management of cultural heritage sites addressing stakeholder's interest. The study will fill the knowledge gap in correcting how the approach is being applied by taking on board interest of all stakeholders in the management of sacred forest.

1.9 ASSUMPTIONS

The use of an integrated management approach is argued to be the most viable in the conservation and of cultural heritage sites. Very little is known on how the integrated management approach is contributing in the conservation of both tangible and intangible heritage effectively in a Zimbabwean context.

1.10 CHAPTER SUMMARY

The chapter discusses what the researcher was looking at in the study. This chapter has covered the introduction, background of the study, objectives of the study, research questions.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

Despite the fact, that cultural heritage management has been widely studied in many parts of Southern Africa. More priority is being given to modern cultural heritage management methods as compared to the traditional ones. Heritage practitioners therefore, advocates for the use of integrated management approaches in the conservation of cultural sites. Little is known regarding whether an integrated approach really works in the conservation of cultural heritage sites if applied in a Zimbabwean context. This chapter's focus is to bring out the role of an integrated management approach in the conservation of Chirinda Forest with the help of the already published information. It covers the conceptual framework, cultural heritage management approaches which are used to manage cultural heritage sites, the state of conservation of Chirinda Forest and safeguarding sacred intangible values. This section reviews literature connected to the topic being studied in an attempt to suggest a model of management that can apply to sacred forest. The main purpose of literature review is to determine what has been done already related to the research problem being studied.

2:1 CONCEPTUAL FRAMEWORK

The study is based on the theory of value driven approach which emanates from the BURRA CHARTER, (1999:3) it states that *"Conservation should make use of all the knowledge, skills and disciplines which can contribute to the study and care of the place". ".* Article 5 also indicates that conservation of a place should identify and take into consideration all aspects of cultural and natural significance without unwarranted emphasis on any one value at the expense of others. The approach advocates for conservation of cultural heritage based on significance. Clark, (2014:65) notes that significance provided a common language that united different stakeholders within which community views which could play a bigger role in heritage management. Therefore in this case the value driven approach considers the voice of the communities in heritage conservation by taking values into consideration in the conservation of cultural heritage.

It viewed conservation of heritage as more of a process were different ways of thinking is accepted in heritage management. (Clarke 2014:66). The main idea behind this concept is to consider values

first in the conservation of cultural heritage. It enables heritage practitioners to firstly understand sacred places before considering its conservation. In this case considering the significance of a cultural heritage place will then result in having a coherent system for all the stakeholders in the conservation of cultural heritage thereby avoiding conflicts in heritage management. The whole idea of linking significance to natural heritage sites is based on the bottom-up community driven approach rather than an expert led one. The community say what they want on their cultural heritage site depending on their values. It states that significance is vital to conservation and the purpose of conservation is to sustain those values. The value driven approach advocates for a connection between local and trust properties in the case of Chirinda Forest there is a connection between the local communities and formal heritage agencies. On the same note the National Trust for England and Wales, 2010 came up with a strategy of "going local" in the conservation of cultural heritage sites The Athens Charter, (1931) states that, the best guarantee in the matter of the conservation of monuments and works of art derives from the respect and attachment of people themselves (Poulios, 2010:173).

The major concept of within this framework is to consider groups of stakeholders associated with a certain type of cultural heritage site. It placed people at the centre in heritage management since the significance of heritage is not only on the fabric but also in the inherent values ascribed by groups of stakeholders to the heritage. Manson,(2002:25) argued that the concept of value driven approach to properly work one will need to understand conservation in socioeconomic and political terms as opposed to technical problems to be solved. Stakeholder's active participation is highly called for in order to have a combined effort with heritage authorities however it has to address the subjects of conflicting stakeholders pertaining different values Values-based approach encourages community involvement but does not seem to set the terms and conditions for this involvement.

ILLUSTRATION OF A VALUE DRIVEN APPROACH MODEL

UNDERSTAND THE SITE What is there now? How has it changed through time?

ASSESS SIGNIFICANCE Why is the site protected? What are the community values?

IDENTIFY ISSUES How are the values at risk or vulnerable? What are the owner's requirements?

Set policies to retain significance

Manage in accordance with significance
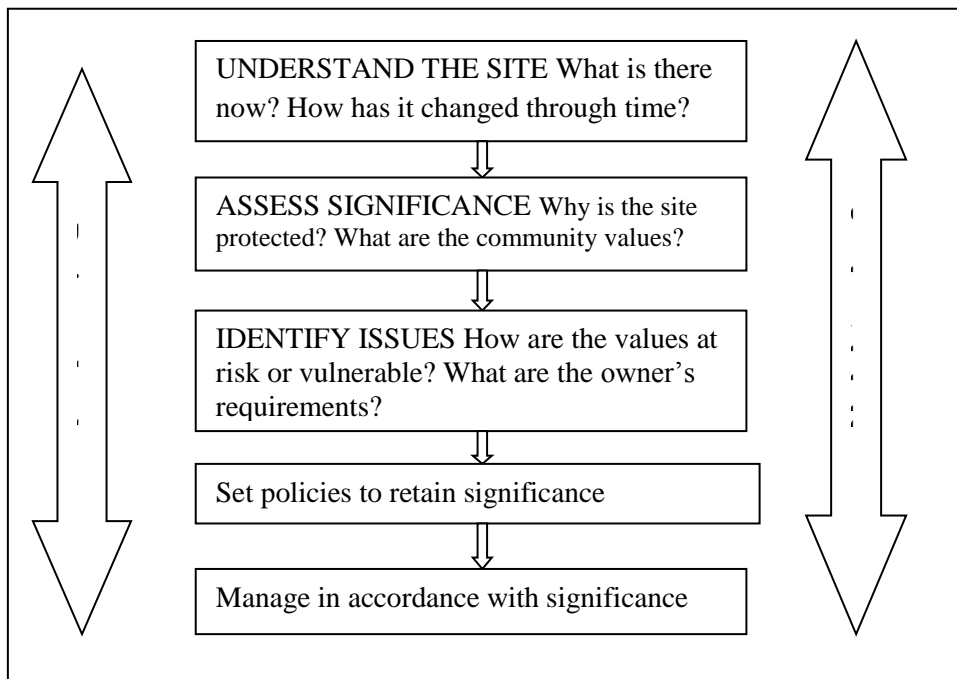
Fig2 shows the Value Driven Approach in heritage management by Clark (2014:69)

Besides that, the study will also be guided by the concept of legal pluralism. The concept of legal pluralism in heritage legislation is argued to be the only way to go Mumma, (2009:105). Legal pluralism is defined as a situation in which more than one legal system operates in a single unit (Pimetel, 2014:1). The concept of legal pluralism must have respect to the cultural tradition of indigenous people, (Pitmel, 2014:6). The protection of cultural heritage sites is best provided by a protective system, which incorporates the various normative systems that consist of the state law regime and traditional law regime for instance the Parks and Wildlife, EMA and Traditional Leadership Act will be made reference to in this research.

The use of many legal laws is regarded as the best method in attaining proper conservation of cultural heritage sites Mumma, (2002), since each and every law will complement each other. The concept of legal pluralism is more legal laws coexist in the conservation of cultural heritage and they claims to have a legal validity, for example in the case of Chirinda Forest there is customary

law, traditional leadership act, EMA act, the forestry act and the Parks and Wildlife. Griffiths (1986) argued that the existence of several laws in the same domain facilitates proper conservation of cultural sites. The concept of legal pluralism suites this research since it is working with various systems in managing Chirinda Forest. Legal pluralism can also be useful in the conservation of cultural heritage in the sense that it consist of many laws in managing cultural sites and laws complement each other. Henceforth it is of importance to combine such laws in the sense that each law will fill in the gapes and weaknesses of another law. However the existence of many legal laws in the same domain does not mean they are equal, therefore there is need for this research to evaluate if integrated management approaches are useful in the conservation of cultural heritage sites.

2.2 CULTURAL HERITAGE MANAGEMENT APPROACHES

Cultural heritage management is about taking care and continuing development of a place so that its significance is reserved and revealed and its future secured, (Ndoro 2001:2). Cultural heritage management falls under two well-known management structures which are categorized under formal (modern) and informal (traditional) management systems. Wijesuriya, et al, (2013:24) states that heritage management models are tools which controls and establishes suitable structures, objectives, actions and implementation structures to manage cultural heritage in an effective way so that its values are maintained. Mumma, (2009:22) argued that modern laws are seen as progressive while traditional ones are seen as backward. UNESCO, (2011) states that management systems differ due to different cultural perceptions towards a heritage place. Thomas and Middleton, (2003:33), states that management systems involve planning, implementation and monitoring in order to achieve management and conservation goals at heritage places. However, the acknowledged literature did not point to a management system which can best suite the management of sacred forest, which can consider the interest of stakeholders and how they are involved in decision making.

TRADITIONAL MANAGEMENT APPROACH

Traditional management system includes cultural forms, customs, beliefs, practices, legends, myths and rituals perceived by indigenous African communities and have resisted western influences (Jopela 2011:4). They are sources of knowledge, belief and practice about the living beings with one another and their environment. The knowledge is usually generated, preserved

and transmitted in a traditional way to upcoming generations, handed down from one generation to the other by the word of mouth (Taylor & Kaplen 2005:1646). In this case heritage use is governed by customary laws. The importance of traditional management system is generally to facilitate the sustainable use of cultural resources by safeguarding the qualities and values of the site, (Jopela 2010:162). Traditional management systems are said to be not adequate enough to protect cultural heritage sites since they are prone to change, they are not even documented for the present generations to appreciate. Therefore, Mumma (2003:43-44) and Wijesuriya, (2008) argued that an integrated approach would be the only way to go in ensuring proper conservation of cultural heritage sites. In this case the research seeks to evaluate and asses if the integrated approach really works in the conservation of sacred forest in a Zimbabwean context.

Traditional conservation practices calls for local communities to chip in, in the conservation of cultural heritage sites since the systems have survived from immemorial times up to the present. (Maradze, 2004:1). Traditional mechanisms were put in place to ensure respect of cultural sites. Traditional management systems are viable in the management of intangible values of archaeological sites found within a rural setting. (Ndoro, 1996:12). However, due to modernization traditional systems and its conservation practices are being invalidated resulting in them being abandoned by local communities. Research has revealed that cultural heritage practitioners are calling for integrated management approaches in conserving cultural heritage so as to counteract the weakness of both formal and informal management systems. This research therefore seeks to evaluate and assess the effectiveness of the integrated system in the conservation of cultural heritage in such a rural setting through assessing the extent to which the stakeholders interest are recognised and the way in which they are involved in decision making.

Mawere, (2015) postulates that traditional management systems are seen as backward by present generation henceforth cultural heritage sites suffer a challenge in conservation. Banda, (2011:19) would want to argue that he major challenge of traditional management systems in this digital age has got issues to do with modernity. In most African sites significant immovable cultural heritage sites are quickly deteriorating because they are suffering from ignorance situations from present generations. However most heritage managers in Africa have insisted on the need to have a broader approach which takes into consideration the formal and informal cultural heritage management systems to guard against this (Mumma 2002:158). Githitho (2000:6) notes that collaboration

between local communities and formal heritage agencies is important in conserving cultural heritage sites. In this case heritage practitioners are calling for integrated management approach in theory not measuring with what is really happening on the ground. However this research project seeks to evaluate the effectiveness of the integrated approach in the conservation of both tangible and intangible heritage in Chirinda Forest basing on what is really on the ground in a Zimbabwean context.

FORMAL MANAGEMENT APPROACH

Formal management approaches are generally based on heritage legislations enforced through administrative frameworks established by governments, (Jopela 2011:7). It protects immovable cultural heritage through legislation such as the National Museums and Monuments of Zimbabwe (NMMZ). Mainly they do not integrate elements of traditional management systems in its operations. They usually marginalized community, aspirations, interests, and belief systems associated with the local communities. Formal cultural heritage management systems are more on monumentality; they only concentrate in the protection of tangible aspects of cultural heritage sites forgetting the intangible aspects. It is now recognized that formal management is incapable of ensuring the holistic approach to ensure a sustainable management of local immovable cultural heritage (Mumma 2003:43). However Mumma, (2009:13) argued that an combining both traditional and formal heritage management approaches will yield positive results in ensuring the conservation of cultural heritage sites since they fully addresses African realities. The research seeks to assess how effective is the integrated approach in addressing African realities looking at stakeholder participation, addressing stakeholder interest as well as state of conservation of sacred forest based on an integrated management approach.

The use modern conservation methods faced a challenge of conservation of intangible heritage since it is difficult to manage something which was traditionally fashioned with modern methods. Ndoro, (1996) notes that as much as traditional management methods have failed to conserve cultural heritage sites, formal management systems also suffered the same fate. In this case we see the coming up of an integrated management approaches. Therefore the main aim of this research is to assess the effectiveness of integrated management approaches in the conservation of sacred forest.

INTEGRATED MANAGEMENT APPROACH

Integrated management approaches involve working together of traditional and formal management approaches as a combined effort.(Wijesuriya, (2008:8) The approach goes to work with all stakeholders, legislative bodies, agencies and communities involved in order to achieve best results in the conservation of cultural heritage sites. In this case the research aimed on assessing how stakeholder interest are recognised and the extent to which they are involved in decision making at Chirinda Forest. The term 'Integrated Conservation', received official acceptance with the Declaration of Amsterdam on the Congress of European Architectural Heritage in 1975. The integrated approach is seen as a road map towards proper conservation of cultural heritage Integrated Management Framework (2007:2).

The applicability of the concept now extends to conservation and management of cultural heritage sites in general. Wijesuriya, (2008:8) states that integrated management approach ensures the consultation and cooperation with agencies and community groups in the management of cultural heritage sites. It also helps in the formulation of complementary or new regulatory instruments to enhance long term protection of heritage. Although benefits of an integrated approach are witnessed there is a need for assessing the extent to which stakeholders interest are addressed and the extent to which they are involved in decision making. Chirinda Forest is managed by integrated management approach henceforth it is necessary for the research to asses weather it is capable in conserving the tangible and intangible aspects of cultural heritage

The integrated approach consisted of the bottom-up and top-down approaches in the management of cultural heritage sites. Chauke, (2003:7), notes that the bottom up approach calls for a participatory management, consultative mechanisms which include the voice of the public in implementing conservation strategies. In this case decisions are made by general public not the top management of formal heritage management agencies. Taruvinga, (2007:7) argued that the bottom up approach is made up of two social actors about heritage site negotiations. Githitho, (2002), notes that conservation on heritage sites can be effectively based on traditional belief systems and cultural values. In this case traditional rules and restrictions are implemented with legal protective institutions and the state laws also agree to use traditional rules, (ICOMOS, 2014:5). This approach is significance, since it gives first priority to traditional custodianship of a given cultural heritage

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site, it also promotes community involvement in decision making. The bottom-up approach is when a heritage legislative body is on top but it does have total power over the control of cultural heritage sites. Mainly within this approach the communities have an overall say concerning the conservation of cultural heritage sites, although there is a channel of dialogue to be followed within this system. At Chirinda Forest the integrated approach has been applied, but little is known concerning its effectiveness in the conservation of the sites intangible and tangible values as well as the values associated. Therefore the research seeks to evaluate if the integrated approach is working in the conservation of sacred cultural heritage sites.

Top –down policies are defined within an integrated management approaches. Mainly central heritage administrative institutions, for instance the NMMZ will be at the apex and have an overall say in heritage management. All the powers are vested upon the legislative bodies which govern cultural heritage sites. They usually have a right to vote and to pass a final judgment in decision making. Ndoro and Kiriama, (2009) argued that the approach is a state based led system which did not even recognize the participation of indigenous communities in decision making. In this case communities have no say concerning the conservation of cultural heritage sites since decisions are made final by state led organisations.

Top-down approaches often resulted in having conflicts with the local communities. The Domboshava case is one of the tangible evidence were the rock art was defaced by a member of the community as a direct response to the state led system which was in place. The top-down approach vested much of its power upon appointed government agencies which look after heritage sites. They are often in contrary with the communities who are the owners of the heritage so it does not work properly in ensuring the conservation of heritage. It is the purpose of this research to assess if an integrated approach really works in the conservation of Chirinda Forest and its associated values.

Illustrations of top-down and bottom-up approaches within the integrated approach

TOP-DOWN APPROACH   BOTTOM-UP APPROACH

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┌─────────────────────┐                    ┌─────────────────────┐
│ Formal heritage     │                    │ Formal heritage     │
│ management          │                    │ management          │
│ institutions        │                    │ institutions        │
└─────────┬───────────┘                    └─────────▲───────────┘
          │                                          │
          ▼                                          │
┌─────────────────────┐                    ┌─────────────────────┐
│ Heritage management │                    │ Heritage management │
│ process             │                    │ process             │
└─────────┬───────────┘                    └─────────▲───────────┘
          │                                          │
          ▼                                          │
┌─────────────────────┐                    ┌─────────────────────┐
│ Local communities   │                    │ Local communities   │
│ (traditional        │                    │ (traditional        │
│ custodianship       │                    │ custodianship       │
│ of cultural         │                    │ of cultural         │
│ heritage sites)     │                    │ heritage sites)     │
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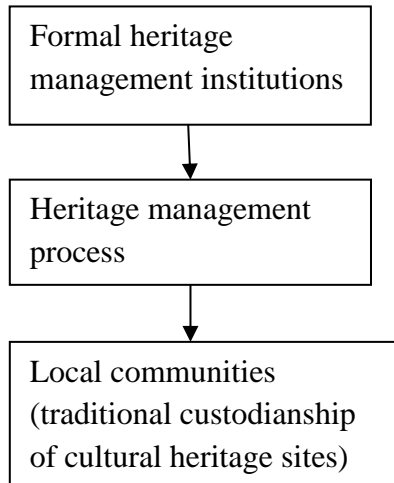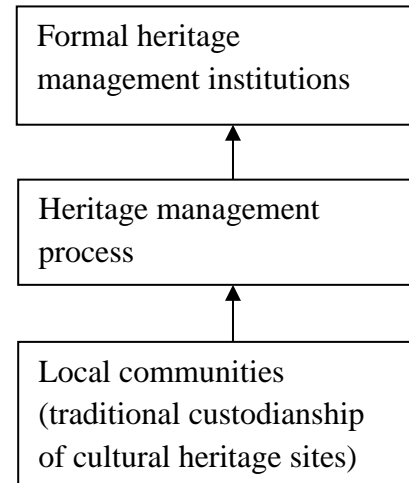
Diagrams taken from Muchengeti, (2015) Arrows are showing the channel of command in heritage management process within integrated management approach

2:3 DIFFERENT STAKEHOLDERS IN THE MANAGEMENT OF CHIRINDA FOREST AND THEIR INTEREST.

PARKS AND WILDLIFE

Parks and Wildlife of Zimbabwe are stakeholders concerned in the management of Chirinda Forest. According to Parks and Wildlife Chirinda Forest is a botanical reserve hence its flora and fauna is supposed to be conserved in its natural state. They are against poaching and the extraction of flora and fauna from the forest. They also protect endangered species of wild animals found in Chirinda Forest. All their efforts are to secure Chirinda Forest as a Botanical Reserve. Chirinda Forest conservation is vital to ensure that the area retains its natural habitats and ecosystem. It consists of smaller animals such as baboon, leopard, and antelope and other forest dwelling species, with no large predators or large game species found. Briggs (1997), Timberlake and Shaw

(1994). Although literature has shown the interest of Parks in Chirinda there is a need to assess the extent to which their interest are recognised within the integrate management approach.

E.M.A

The interest of EMA as a stakeholder in Chirinda Forest is to conserve the environment. EMA usually is in active participation in doing fire fighting campaigns and educating the communities on how important is nature and how it is supposed to be conserved. EMA act was put in place to protect the environment which comprised of sacred forest. Part 2 of the EMA act section 4 (c) states that" *protect the environment for the benefit of present and future generations and to participate in the implementation of the promulgation of reasonable legislative, policy and other measures that,(a)* prevent *pollution and environmental degradation.* EMA wanted the communities around Chirinda Forest to recognize the importance of forests in their areas. However in this case EMA is concerned with the conservation of Chirinda Forest since environments falls within their jurisdiction.

NGUNGUNYANA FORESTRY COMMISSION

Ngungunyana Forestry Commission is at the centre of the management of Chirinda Forest. The Forestry Commission guards against deforestation and firewood sourcing from Chirinda Forest. They even employed security guards to patrol in the forest. Apart from that they graded a road as a way of controlling movement which might disturb the conservation of Chirinda Forest. The Forestry Commission even went on to make fireguards in conjunction with EMA. Through the establishment of the Forestry Act Chapter 19:05, the Forestry Commission's main objective is to protect the natural environment.

LOCAL COMMUNITIES

Local Communities who surrounded Chirinda Forest are under the leadership of Chief Mapungwana. His village herds consisted of Chiganda, Hlinsana, Qobeka, Muwango, Mandaa, Mushedze, Dimiri and Barauta. These communities have values which they attached to the forest. They did rituals in pleasing the supernatural world and rain making ceremonies. The local communities are concerned with the proper conservation of Chirinda Forest, henceforth they facilitate the proper conservation of the forest through traditional mechanism .Drummond and Mapaure, (1994). The local communities usually places usually buried their dead in the forest, especially chiefs. Normally the communities offered sacrifices in the forest henceforth they have

interest in the forest. Although documented literature has shown that Chirinda Forest is managed by integrated approaches, there is need to consider if stakeholder interests are addressed and the extent to which they are involved in decision making, rather than managing heritage without encompassing these needs.

2:4 STAKEHOLDER PARTICIPATION AND HERITAGE MANAGEMENT

Stakeholders in cultural heritage management can be referred to as local communities, Chauke, (2003). Therefore community is a group of people with a defined set of rules that they abide to. In the context of cultural heritage management, Chirikure and Pwiti, (2008), defines a community as a body of people inhabiting the same locality in which community residents are usually bound by common ancestry, heritage and culture. Mainly a community should have a special purpose that would encompass religious, political, economic and social connections to the heritage site. Community participation and heritage management is an issue to consider in Zimbabwe when managing sacred heritage sites. These communities were alienated from their own heritage during colonial times. Therefore it was during this post-colonial period were the importance of communities was realised in the management of cultural heritage since they are direct owners of the heritage. However it is the purpose of this research to make it possible in Zimbabwe for formal heritage institutions to consider the voices of the communities in heritage management. Wijesuriya, (2013 et al: 123) notes that local communities are important to consider since they are the ones who have knowledge concerning heritage sites. Scholars have indicated the importance of involving the local communities in heritage management however; they did not indicate the degree of inclusion. The research seeks to bring out if the interests of local communities are addressed and the extent to which they are involved in decision making considering that they are working within an integrated framework.

Community participation is a recent development that has been a great success in New Zealand, (Ndoro, (2003).The last few decades has been noted as the improvement of Maori culture in New Zealand, with the indigenous populations becoming increasingly confident in heritage management. The Maori people are advocating for participation in their cultural heritage, however this is a case where communities now have total control of their heritage. Chauke, (2003) notes that communities should be involved in all aspects of the management of their heritage and community participation should not be in half measures. Henceforth the argument

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which is behind this statement is that the communities must have full control and access to their heritage. It is the purpose of this research to evaluate the extent to which communities interests are addressed, the extent to which stakeholders are involved in decision making. The research seeks to evaluate if integrated management approach is a vital way to secure the conservation of tangible and intangible aspects of cultural heritage sites basing on stakeholder inclusion and participation.

2:5 STAKEHOLDER INVOLVEMENT AND DECISION MAKING

Stakeholder involvements is viewed as the participation of various groups and organizations on the management of a particular heritage site, (Ndoro 2001). Stakeholder involvement usually works on cultural heritage sites that have management plans recognized stakeholders' involvement in planning and decision making. Mawere, Sagiya and Mubaya, (2012) regarded stakeholder involvement as a vital tool in ensuring conservation of cultural heritage places. However the recognition of stakeholder participation is a controversial issue especially in Zimbabwe where formal heritage agencies do little in the involvement of stakeholders in heritage management. Makoni (1997) notes that Zimbabwean heritage legislations like the (NMMZ) still perpetuates colonial ideologies from their adoption henceforth they alienated local communities linked to cultural heritage sites, since it forbids some activities within cultural heritage sites without their concert. All formal government agencies also beer the same characteristics in nature they also forbids activities within cultural heritage sites without their concert. In the case of an integrated management framework stakeholders usually suffered in having their interest addressed, the extent to which they are involvement in decision making, since there are restrictions which are posed by state led agencies in heritage management. It is the purpose of this study to see if these issues are fully addressed within an integrated management system.

In Zimbabwe the realization of stakeholders in heritage management and decision making came as a result to balance heritage management and to ensure sustainability of cultural heritage sites. In cultural heritage management there is internal and external inclusion, (Chauke, 2003). Internal inclusion is basically aiming on restoring power and access to the local communities who have been denied access to heritage places during colonial times. Apart from that there is also external inclusion of stakeholders in cultural heritage management, (Chirikure and Pwiti (2008), argued that external inclusion happens whereby decisions are taken from the community and scientific point of view concerning a heritage place. ICOMOS (2009). However, on the same note Rio Tinto

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(2011) stress the fact that, external inclusion and internal inclusion are just equal and the same in terms of heritage management. Chauke (2003) also argued that external and internal inclusion of stakeholders is associated with limitations. Despite that in the context of cultural heritage management stakeholder involvement has been regarded as a best method that can be used to manage and conserve cultural heritage sites. Within an integrated management approach stakeholder participation is called for. It is the purpose of this study to show if stakeholder participation can surely facilitate the proper conservation of cultural heritage sites paying attention to how stakeholder interest addressed, their level of involvement in decision making within Chirinda Forest.

There is a consensus reached between cultural heritage practitioners that stakeholder involvement in heritage management insures the conservation of cultural heritage. This is only achieved if the needs of all stakeholders, especially the local communities are taken onboard on how the sites must be managed. Stakeholder involvement is based on decision making, involvement, engagement, empowerment and participation. Mainly stakeholder inclusion exists both internally and externally with all interested parties to the cultural heritage site in order to achieve positive outcomes on heritage management. Jopela, (2012), notes that internal inclusion existed between formal cultural heritage agencies and the local community concerning the management and conservation of a cultural heritage site. In most cases it is argued that external inclusion made relations cordial between a heritage institution and the local community on how decisions are made and implemented to a cultural heritage sites.

LEVELS OF STAKEHOLDER INVOLVEMENT IN HERITAGE MANAGEMENT

DECISSION MAKING

The main aim of stakeholder inclusion in heritage management at cultural heritage sites is to sheer, exchange and to map a way forward on how things are done in cultural heritage conservation, (Wahab and Pigram (1997). Stakeholder inclusion mainly rest on the need of a stakeholder to be involved in decision initiation stage. Stolton and Dundley (1999) states that there is need for the management team to consider how participation works in decision making at different context including cultural and social environments. Stakeholder inclusion in decision making fosters good relationships between formal heritage management institutions and the local communities on how systems can be implemented at a specific cultural heritage site without the exclusion of others.

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Jopela *et al* (2012), states that community involvement in decision making establishes in understanding the needs of the local communities in heritage management. In Zimbabwe the inclusion of local communities on cultural heritage sites came as a result for the need to ensure sustainability of cultural landscapes. (Ndoro 2001). Stakeholder involvement in decision making is therefore regarded as a road map of empowering previously marginalized groups by colonialist in heritage management (Chauke 2003, Chirikure and Pwiti (2008).Although literature has shown the need of including stakeholders in decision making, there is need to consider if stakeholder interests are addressed and the extent to which they are involved in decision making.

ENGAGEMENT

Cultural heritage is associated by differences in social, cultural and political context, it calls for participatory between a developing sense of community which provides meaning and identity. The community sense in participation through engagement fosters and sustains heritage sites. Stakeholder engagement makes heritage management not to be static in social life of the local communities since it is dynamic which makes it to express the communities concern. Chirikure, (2003) and Pwiti and Ndoro, (1998) argued that in Africa community participation in heritage can be seen as a meaningful engagement in the interpretation of data and management of resources. It can be seen as a way of reducing conflicts and contestation, and spreading the responsibility for the management of cultural heritage sites. Stakeholder engagement provides interactive relations between formal heritage agencies and local communities. However in this case the research seeks to assess the levels of stakeholder participation in Chirinda Forest, how their interest are being addressed in the event that it is managed by integrated management approaches. It is also vital the extent to which stakeholders are engaged rather than managing heritage without incorporating stakeholder engagement.

EMPOWERMENT

Stakeholder empowerment is all about giving power to local communities in all aspects of heritage management. In the African context one way of empowering communities has been done through the recognition of traditional custodianship rights, Chirikure and Pwiti, (2008). Traditional custodianship rights were destroyed by colonialism. Colonization excluded local communities from using heritage and it determined its meaning as well as its conservation for the future. Stakeholder empowerment involves the community using cultural heritage sites bringing back

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what the communities has been deprived of due to colonial formal heritage agencies. Stakeholder empowerment will benefit communities socially, economically and intellectually and it is a way of managing cultural heritage sites and its values sustainably. In this case the research seeks to assess the levels of stakeholder empowerment in Chirinda Forest, how their interest are being addressed in the event that it is managed by integrated management approaches.

PARTICIPATION

Stakeholder participation involves working hand in glove with communities in several aspects of heritage management and conservation. It is a situation whereby two or more social actors concerned about a heritage site negotiate, define and guarantee among themselves a fair sharing of its management functions,(Taruvinga 2007:41).Participatory management started with the Communal Areas Management Program for indigenous resources,(CAMPFIRE). Chirikure and Pwiti (2008). Participatory involvement aimed at transforming communities into partners with presentation, voice and power in the management of cultural heritage sites and fighting the negative effects of vandalism and deforestation. Participatory engagement is also seen as one way in which communities might benefit from cultural heritage sites, in this scenario it is not the top management that makes the decision, decisions are made in consultation with the general people(Chauke 2003:7). Communities might benefit socially, spiritually and even economically. In this case stakeholder participation must embrace justice and democracy in the management of cultural heritage sites. Community participation is evidenced at the Ngororo World Heritage site where the Masai people have been integrated into cultural heritage management, Ndoro (2004). Community participation management is therefore a consensus building approach that enables a community to join in explaining how they would want their heritage to be managed and conserved, Ndoro and Chirikure, (2009). In this case the research seeks to assess if stakeholder participation at Chirinda Forest is addressing interest of stakeholders in the event that it is managed by an integrated management approach.

2.6 SAFEGUARDING OF SACRED FOREST (INTANGIBLE VALUES).

Conservation is an integral part of good management of places of cultural significance, (BURRA CHARTER 1999:8).). Intangible values on cultural heritage sites are mainly safeguarded by traditional management systems through rituals, restrictions, ceremonies and taboos being part of the management strategies employed. UNESCO (2001), states that the management structures

comprised of intangible heritage including expressions like language, performing arts, social practices knowledge about the nature and the universe. However with the use of formal cultural heritage management systems since colonial times up to present day, intangible values on cultural heritage sites have been overlooked. Formal heritage management systems tend to concentrate much on the tangible aspects on cultural heritage sites. This has sparked outrage with the communities who ascribed values to cultural heritage sites. It is only in this era where intangible values are recognised henceforth formal heritage agencies went on to engage with communities in a bid to conserve both tangible and intangible aspects of cultural heritage sites. However the research seeks to evaluate if the integrated management approaches are capable of addressing the needs of stakeholders, as well as safeguarding sacred forest intangible values.

At Chirinda Forest traditional management systems were a back born in the conservation of the sites intangible heritage and ascribed spiritual values by the communities. Matanga, (2003) argued the conservation of such heritage is only successful and effectively achieved when people who can see and unite values do so. Traditional management system therefore does not clearly states what is supposed to be managed and not. Munjeri, (1995) is of the notion that management theories calls for a clear definition of what has to be looked for therefore it will then be difficult for the traditional management system to properly manage cultural heritage sites. More so, modern societies view the significance of heritage in terms of how much it is economically worth and how aesthetic or entertaining it could be Mataga, (2003). Although traditional management methods have associated with the management of intangible heritage this has not stopped gradual cultural changes. The changes which occur in intangible values render the conservation of the site tangible aspects problematic. Cultural heritage practitioners call for integrated management approaches in the conservation of cultural heritage, hence there is needed to assess how effective is the integrated approach in the conservation of intangible heritage since it has restrictions to communities basing on community participation and the way how their interest are addressed in the management of cultural heritage sites.

Local communities play a role in the conservation of the sites intangible heritage through performing rituals, customary restrictions, legends as well as myths and taboos. This form of management is applied and enforced traditionally. However at Chirinda Forest Ngungunyana Forestry Commission, EMA and the Parks and Wildlife Authority are conserving the forest

through restrictions which is in direct contrast with traditional conservation methods of intangible heritage. To the researches surprise cattle grazing and firewood sourcing is prevalent in the forest which threatens the state conservation of the forest, Muller, (2006:10). The reason for this can be a direct response to the formal management agencies which deprived locals of their right of access in the forest without their approval. Mawere, (2014) in his research at Norumedzo Forest argued that sacred forest must be managed by traditional management systems since they are traditionally fashioned. He noted that the forest has been well conserved over the years up to date through traditional mechanisms. In this case traditional systems were seen as prone to change and it was last year 2014 were the forest was declared as a national heritage site by NMMZ. This research seeks to asses and evaluate if the integrated approach works in the conservation of sacred forest intangible values and its sacred values at Chirinda Forest.

2:7 CASE STUDY OF MIJIKENDA KAYA FOREST

The Mijikenda Kaya Forests of Kenya, is the most documented site were local communities are seen in active participation in its conservation. The Kayas are sacred forest for the Mijikenda people who inhibit the immediate Kenya coastal plains (Githitho 2005). The Kayas are perceived as shrines, burial grounds as well as meeting places by the local communities, henceforth the cutting of trees and cattle grazing is not allowed within the forest. All the norms, beliefs, customary practices and restrictions which surround the forest foster their conservation, so community participation is vital in the conservation of cultural heritage sites. Inthe Mijikenda Kaya sacred forest of Kenya traditional management systems are still relevant. The forests are managed through traditional means and they are in a well state of conservation. The forest is believed to be the home of the ancestors so the locals hence they respected the forest, (Githitho: 1998:27). Jopela, (2011:1) argued that the major objective of traditional management system is to ensure continuous use of cultural and natural resource while safeguarding the associated values. However the real situation which is on the ground is that Chirinda Forest is managed by the Parks and Wildlife, Ngungunyana Forestry Commission as well as the EMA, of which it is a cultural heritage site with intangible values. The research seeks to assess how effective is the integrated approach in the conservation of cultural heritage sites basing on an integrated approach and having a comparative base on what is done at Mijikenda Kaya Forest of Kenya.

The National Museums of Kenya (NMK) has declared most of the Kayas as National Monuments or Forest Reserves as a way of protecting them from encroachment by growing populations (Githitho 1998). The management of the Mijikenda Kayaforest is an example of integrated management approach. There is a partnership between NMK and World Wide Fund for Nature (WWF) as well as the local communities in the management. NMK and WWF provide the technical expertise and financial support for the management process. The important point to note within this integrated fashion within the Mijikenda Kaya Forest is that community is at the centre on the management of the forest and NMK only comes on a consultative basis. The communities are involved in all aspects of management; this situation is rarely found in most parts of Africa. Dr George Abungu, the former Director-General of NMK in a speech in Mombasa in (2001) told delegates to the Africa2009 workshop that NMK has involved local communities in the management of cultural heritage sites. (Githitho 2005)

2:8 CHAPTER SUMMARY

The chapter has shown the management approaches which are used in the conservation of cultural heritage sites. The study is relevant to Chirinda Forest since it is necessary to evaluate if there are any challenges faced within the integrated approach and to modify it. There is a need to have proper policies which specify on how local stakeholders are engaged in the management of the forest. In the absence of that integrated management cannot work it will then affect the conservation of the site.

CHAPTER THREE

RESEARCH METHODOLOGY

3:0 INTRODUCTION

This chapter outlines the procedures that were used in conducting research concerning the management of Chirinda Forest in Chipinge. It explains the research design, target population of the study, sample size, research instruments used, procedures for data collection and the process of data analysis which were used.

3:1 RESEARCH DESIGN

Leech and Qnwnegbuzie, (2007) describes a research design as the arrangement of conditions for the collection and analysis of data in a manner that aims at combining relevance to the research purpose with economy in procedures. A case study design was used for purposes of obtaining in depth data and subjective feelings of the stakeholders of Chirinda Forest. A case study means conducting an empirical investigation of a contemporary phenomenon within its natural context using multiple sources of evidence (O Leary, 2004).In this case the researcher made use of despondences from Ngungunyana Forestry Commission, Parks and Wildlife, Traditional leaders, EMA and the Local Communities Therefore, it was appropriate for this study in the sense that the researcher wanted to get subjective data of various stakeholders in the management of Chirinda Forest.

3:2 POPULATION OF THE STUDY

Best and Khan (2009) defines population as the sum total of all the cases that meet our destination of analysis. The population targeted was the Ngungunyana Forestry Commission, Parks and Wildlife, Traditional leaders, EMA and the Local Communities. The research had to consider about forty participants to be interviewed from the above named agencies. A targeted number of fifty was used in research through making use of questionnaires. The distribution of questionnaires distribution also targeted the same population, into obtaining their views in regards to the challenges being faced by the integrated approach in the conservation of cultural heritage.

3:3 SAMPLING

Cressel (1994) explains that a sample population is a set of elements which are representative of the population. A purposive selection of forty participants within, EMA, Parks and Wildlife, Ngungunyana Forestry Commission, village herds, local Communities around Chirinda Forest were targeted. The reason for taking the sample from different categories in these organizations is that, the researcher wanted to get subjective data concerning the management of Chirinda Forest as well as reaching the targeted number for the sample to be used in the study.

Through purposive sampling the researcher was able to clarify the problem under investigation. Purposive sampling is guided by the assumption that the researcher already has an idea about the specific sample and events purposely selected them to suit the needs in focus, (O Leary 2004). Selecting a particular number of participants from different categories under study was significant because the respondents targeted were the ones who had much information concerning the management of Chirinda Forest.

3:4 RESEARCH INSTRUMENTS

The study engaged three instruments which are interview guide, questionnaires and observations. Research instrument are the tools that are used to gather information (Oppenheim, 1992).The interviews helped the researcher to ask more to get opinions concerning the management of Chirinda Forest

3:5 THE SEMI-STRUCTURED INTERVIEWS

A semi-structured interview guide is a general plan that the interviewer follows. In this kind of interview, the interviewer asks questions and respondents provide data which meets the study objectives, (Khan and Best, 2009). For this study face to face interviews were done with the Traditional Chiefs in the Chirinda Forest area, EMA, Parks and Wildlife, Ngungunyana Forestry Commission and the Local Communities. To that end the interviewer has the opportunity to probe more which gave the researcher more information of the respondents.

3:6 QUESTIONAIRES

A questionnaire is a list of questions to be answered by a group of people in order to get information under study, Maxwell, (2005). An advantage of the using questionnaires in this research were to get statistics and complement data which was found from interviews thereby it increased the chances of collecting accurate data. The questionnaires were administered to employees of

Ngungunyana Forestry Commission, Parks and Wildlife, EMA, Traditional Chiefs and the Local Communities

3:7 OBSERVATIONS

Borg and Gall, (1974) notes that observations include the use of all our senses in practice, it also involves the interpretation of the sensitive data. This research used observations in assessing the state of conservation of Chirinda Forest. The research method helps the researcher to analyse data obtained from participants and what is really happening on the actual ground, therefore the researcher conducted a field walk within Chirinda Forest observing what is at stake through taking photos in a bid to validate other data collection sources used in research.

3:8 CONFIDENTIALITY

O'Leary (2004), state that confidentiality involves protecting the identity of those providing the research data. Therefore, maintaining the confidentiality of the data obtained, that is protecting the informants was done by the researcher through omitting the real names of the informants.

3:9 CHAPTER SUMMARY

The researcher used case study approach during data collection. Interview guides and questionnaires, observations were able to draw information regarding the conservation Chirinda Forest basing on an integrated approach.

CHAPTER FOUR

DATA PRESENTATION AND INTERPRETATION

4:0 INTRODUCTION

This chapter presented the research findings of the study. The data was collected from key informant's interviews and questionnaires from Ngungunyana Forestry Commission, Parks and Wildlife, EMA, Chief Mapungwana and his sub chiefs, as well as members of the community. The research findings were presented thematically based on the objectives of the research.

4:1 RESPONSE RATE

The overall response rate for the questionnaires and interviews was 64% as tabulated below.

DATA COLLECTION INSTRUMENTS USED	NUMBER OF SUCCESSFUL ANSWERED INSTRUMENTS	NUMBER OF UNSUCCESSFUL INSTRUMENTS	TOTAL TARGETED NUMBER	OVERALL RESPONSE RATE
INTERVIEWS	15	6	20	75%
QUESTIONNAIRES	17	13	30	56%
TOTAL	32	19	50	64%

4:2 STAKEHOLDERS AND THEIR INTREST IN THE MANAGEMENT OF CHIRINDA FOREST

As a major stakeholder the Ngungunyana Forestry Commission was asked about the stakeholders who are involved in the management of Chirinda Forest.80% of the respondents from questionnaire confirmed that there are stakeholders in the management of Chirinda Forest. Mr Shumba of the Ngungunyana Forestry Commission identified other stakeholders of Chirinda Forest; he said "as forestry commission we have Parks and Wildlife, EMA, traditional village herds, Chiefs and the local communities as stakeholders of Chirinda Forest". Another respondent from the Ngungunyana Forestry Commission pointed out that they have interest in the management of Chirinda Forest. He said "as the Forestry Commission we have to conserve the natural state of Chirinda Forest, it is our mandate according to the forestry act to conserve natural

forest and Chirinda is one of them". Mr Shumba also states that as the Forestry Commission "we guard against deforestation in the forest, so we are concerned with establishing proper conservation of the forest. He points out that "as the Forestry Commission we did road maintenance in ensuring the usage of one road system which controls movements within the forest, we did this so as to enhance the state of conservation of the forest".

Parks and Wildlife was interviewed as stakeholders with interest in the management of Chirinda Forest. 60% of the information obtained from questionnaire validated that they have interest in Chirinda Forest. One of the respondents from Parks and Wildlife said that "as parks and wildlife we are concerned with managing Chirinda Forest as a botanical reserve since it falls within our jurisdiction". One more respondent from Parks and Wildlife said that "our interest in Chirinda Forest as Parks and Wildlife is to protect wild animals in the area; we are against poaching and the extraction of flora and fauna from the forest". Another respondent said that "our efforts as an agency are to secure the conservation of Chirinda Forest as an ecosystem in its natural state and to protect the wild animals therein as well".

The Environmental Management Agency has interest in the management of Chirinda Forestas stakeholder. Respondents from EMA said "we are concerned with the conservation of Chirinda since it falls within the environment which is our mandatory to protect as an agency". Another participant said that "EMA is anxious about the conservation of the site to the extent that we do fireguard in Chirinda Forest, fire fighting campaigns and educating the communities on how important is nature and how it is supposed to be conserved". He went on to say that "it is with no exception that EMA as a stakeholder is had interest in Chirinda since our agency is concerned with the management of the environment and Chirinda Forest is the one". The manager said "Chirinda Forest falls within the environment hence they are supposed to play a part". The manager of EMA in Chipinge region made reference to the EMA act; he said that "our agency was put in place to protect the environment which comprised of sacred forest so in Chirinda Forest we have interest". He went on to say that

> "we wanted the communities who are surrounded Chirinda Forest to recognize the importance of forests so that they can pass the environment to the next generations in good condition since Chirinda is one of the biggest forest in the country with a unique

combination of tropical and subtropical vegetation species which are very rare elsewhere in Zimbabwe".

Local Communities who surrounded Chirinda Forest are under the leadership of Chief Mapungwana and his village herds Chiganda, Hlinsana, Qobeka, Muwango, Mandaa, Mushedze, Dimiri and Barauta. 88% of the respondents on questionnaires confirmed that they are stakeholders of Chirinda Forest. Village herd Qobeka said "*isu sevanhu vemimisha tinokoshesa Chirinda sezvo irinzvimbo yatinopira nguva iye yatinenge tichikumbira kuti mvura inaye*" Translation: As the community we value Chirinda forest as a place of rituals and rainmaking ceremonies.

Village herd Muwango indicated that the communities have interest in Chirinda, he said that "we are owners of Chirinda Forest, since before the coming of the Forestry Commission, EMA and Parks our grant fathers managed the forest properly and they used it for rituals so by inheritance we are the rightful owners of Chirinda."Another respondent confirmed that the local communities have interest in Chirinda forest. He said "*Chirinda inzvimbo inoera, gore negore muna Gunyana na Gumiguru tinobika doro toita zvatinoita mugwasha imomo tichidira doro pasi panzvimbo dzatinopira*". Translation: Chirinda Forest is a sacred place so around September and October we did rainmaking rituals whereby we pour beer on our respective rainmaking sites. According to respondents from the community "traditional beer is brewed to appease the ancestors, it is also used for rainmaking ceremonies done at sites called *Marombo* in the forest so as to give respect to the spirituality of the forest"

Chief Mapungwana indicated that they have interest in Chirinda Forest, he said "mu *Zimbabwe taive nezvimbo dzainge dzakadai asi hakuchina nekuti vanhu vanotema miti vachiita huni, tinozvifarira isu tinodada nekuti tichirine gwasha*" Interpretation: In Zimbabwe we used to have forests but they were cleared due to deforestation so they became extinct, for us we are happy we still have Chirinda. Interviews with Chief Mapungwana showed that the communities around Chirinda forest are stakeholders of the forest.

Local Communities conformed that Chirinda Forest has values to their lives. Respondents from the members of the community said that "Chirinda is a place for rituals were the appeasement ancestors are done. It is also a centre of rainmaking ceremonies and the burial places for traditional chiefs". In the forest chiefs are buried at places called *Makoto*. Another responded from the

members of the community said "we have special connections to the site spiritually since our ancestors were buried in the forest"

The local communities showed the importance of the intangible aspects of cultural heritage in the forest. One of the respondents testified that

> "*chikare chikasanatsoitwa nemazvo mugwasha imomo vanochiona, vashandi ve Forestry Commission vanogona , kukuwara kana kufa zvisina tsarukano nema tourist. Mvura inogona kusabuda pamapombi iyezvino takukwanisa makore matatu tisina vura pamapombi nendaa yekuti chikare chakashaishwa, saka panezvose zvinoda kuitwa tinoshandidzana"* Translation: If traditions are note done properly there would be causalities in the forest, workers and tourist can go sick and die mysteriously. Now we have three years without taped water because traditions were not done properly, so now we are working together.

4:3 THE EXTENT TO WHICH THE STAKEHOLDERS ARE INVOLVED IN DECISION MAKING

60% of the data gathered from questionnaires complemented that stakeholders are involved in decision making. Interviews done with Mr Shumba of Ngungunyana Forestry Commission revealed that they incorporated stakeholders of Chirinda Forest through meetings. Mr Shumba said "we did meetings with Parks and Wildlife and EMA as well as members of the communities. The deputy manager of the forestry commission also said that "we have community groups which we have, we make discussions with then concerning the management of the forest" Mr Shumba stated it clear that "meetings are important to them since they will help in the involvement of other stakeholders in deliberating issues affecting the management of the forest". From the above the researcher noted that there is no clear channel of incorporating stakeholders in decision making.

EMA as a stakeholder have shown that stakeholders are involved in decision making. According to EMA staff member "before making fireguards in the forest we first talk to the local people in the area to make them aware of what will be going on in Chirinda". Parks and Wildlife also confirmed that they did meetings with other stakeholders. A participant from Parks said the "we do have meetings with EMA, Forestry Commission and the local communities; mainly we did these meetings when there are threats which affected the people in the area". Another participant

went on to say that "we had a meeting in March this year where we make people aware of the lions which were encroaching into Chirinda Forest". In this case the researcher has noted that formal agencies in Chirinda Forest only talks to the communities in times of need and they do little recognition of communities needs in the management of the forest.

DECISSION MAKING

In answering the question are stakeholders involved in decision making in the management of Chirinda Forest. 60% of the respondents from questionnaires EMA, Parks and the Forestry Commission showed that stakeholders are involved in decision making. 40% from the community said that they are involved in decision making; Headman Hlinsana said "we are called for meeting where we discuss issues to do with the management of Chirinda". One respondent said "we are usually called in times of need urgently under a short notice; we are then forced by circumstances to abide to the needs of the forestry commission since there is limited time for discussion". In this case communities are left with no option except of paying attention to the needs of these government agencies hence there is no justice applied in decision making.

CONSULTATIONS

According to the Forestry Commission employee village herds are the only ones consulted in the management of Chirinda Forest. 84% of response on questionnaires where agreeing with the forestry commission employee. One respondent told the researcher that "only village heads and Chiefs are consulted in terms of decision making and us as the members of the communities we are only told what to do"

The local communities in Chirinda Forest and their traditional leaders shared views that they are consulted in decision making. 75% on questionnaires showed that communities are consulted in decision making. One respondent "usually we are consulted in meetings with the forestry commission discussing issues to do with the management of the forest". Headman Hlinsana said "the forestry commission initiated meetings; they usually called us if something bad happened in the forest" The study is showing that Chirinda Forest is managed by government agencies on behalf of the community Responses from the local communities showed that communities are consulted in decisions making. However from the interviews done with Chief Mapungwana he said "our community groups are involved in meetings but decisions are made final by the Forestry

Commission as a central stakeholder" Village herd Muwango said "as a community we are usually told what to do with the forestry commission". In this scenario the researcher has noted that formal agencies are taking precedence over traditional systems henceforth the inclusion of local communities as stakeholders in meetings is of little importance since the forestry commission has the absolute power to make final decisions on behalf of the communities and other stakeholders.

There is also stakeholder consultation in the management of Chirinda Forest. In this case the local communities are notified about projects to be done and their views are included in the management process. In Chirinda Ngunguyana Forestry Commission chooses what to take and not to take onboard. One respondent from the forestry commission said "we consult the communities in terms of the projects we intent to do, in this case we would want to hear their views but we are the ones who draw final decisions". Members of the community also agreed that they are consulted by formal agencies concerning the management of Chirinda Forest. One respondent said that "even though sometimes we discuss with Parks and Wildlife, EMA and the Forestry commission our voice is sometimes not herd since final decisions are made by the Forestry Commission". However although the communities are consulted final decisions are made by the forestry commission.

ENGAGEMENT

Stakeholders in Chirinda forest have shown that they engaged with the communities in the management of the forest. 60% of the responses from questionnaires have revealed that. Respondents from Ngungunyana Forestry Commission said "we have organised tours where we visit other places like Vumba and Chimanimani with the community; these tours helped us in educating them on how best can we manage the forest from the example of other areas". Respondents from Parks and Wildlife also confirmed that they also engage local communities in the management of Chirinda Forest. They said that "as secondary stakeholders we are taken onboard and we work closely with community members in everything we wanted to do". They said stakeholder engagement is usually done through field trip tours. The way in which tours are organised made one to argue that state agencies are in sort of managing the forest on behalf of the communities

4:4 STATE OF CONSERVATION OF CHIRINDA FOREST BASED ON THE USE INTEGRATED MANAGEMENT APPROACH

The interviews carried out with village herds, Parks, EMA, Ngungunyana Forestry Commission revealed that an integrated approach have played a role in the management of the site. The data showed that Chirinda forest is conserved although poaching and firewood saucing are still going on. One responded from the community said "*Chirinda yaive yakachengetedzeka zvakanaka kunyangwe ve Parks, EMA ne Forestry Commission vasati vauya, kutouta kwavakaita kunokonzeresa kupokana nevanhu vemumamisha ndikosaka vanhu vakurega mombe dzichifura mu forest nekutema miti*" Translation: Chirinda was well conserved before the coming of EMA, Parks, Wildlife and the Forestry Commission well conserved through traditional ways, the coming of these formal agencies led to vandalism in the forest since they conflict with the communities. One of the responded Village herd Dimiri said "the Ngungunya Forestry Commission, EMA along with the Parks and Wildlife put measures in guarding against deforestation of Chirinda but still poaching is done".

Another respondent went on to say "members of the community are not even allowed to harvest wood and to do hunting in the forest by the Forestry Commission, Parks and EMA". When interviewed Chief Mapungwana said "*Chirinda inzvimbo yakachengetedzeka kunyangwe tichirambidzwa kuita zvechikare zvedu, saka machengetedzero ataiita Gwasha nenzira dzechikare haachanyonyo kuoneka seakaosha.,*" Translation: Chirinda is conserved although our traditional ways of conserving the forest are no longer taken into consideration. Their perceptions towards an integrated management system is positive since they said that, "there are other people who will go and hunt as well as sourcing of firewood from the forest although it is forbidden by legislative instruments" Village heard Hlinsana said "the integrated management approach will allow the cross fertilization of ideas between the Forestry Commission, EMA, Parks and the Communities". According to the observation carried out by the researcher, some parts of the forest are properly conserved although in some cases trees were cut down.

PICTURES SHOWING PART OF CHIRINDA FOREST

Pictures by the researcher 10/10/2015

Chief Mapungwana said "law offenders are tried on traditional courts depending on the case, if the case is too complicated the offender will be handed to the police for further trial". Village herd Barauta also said "control measures were put in place, the EMA, Forestry Commission and traditional custodianship employed security guards to carryout patrols in guarding against law offenders, so this will enhance the conservation of the forest although poaching and firewood sourcing are rampant.

4:5 CONDITION ASSESMENT (OBSERVATIONS)

The researcher conducted a condition assessment of the research findings in comparison to what was on the actual ground. The condition assessment was based on observations. The researcher then took a walk through the forest based on a two days visit which the researcher did in Chirinda Forest. In this case the condition assessment helped the researcher to establish how effective the

integrated management approach in the conservation of the forest. The researcher has noted that Chirinda Forest is not in a good state of conservation basing on integrated management approaches since there are some issues with local communities which led to deforestation the cutting down of trees for firewood by the members of the community through poaching.


Trees which were cut down in Chirinda Forest *Source: Pictures by the Researcher* 08/10/2015

4:6 USES OF CHIRINDA FOREST

Interviews done with the Local Communities showed that Chirinda Forest is a place for rituals; one responded said "Chirinda is places of rituals were the appeasement ancestors are done". According to Chief Mapungwana, he said "traditional beer is brewed to appease the ancestors and in doing rainmaking ceremonies are done at sites called Marombo in the forest but we have to seek approval from the Forestry commission First". He went on to say "there are burial places for the chiefs in the forest which are under a chosen big tree" but they did not disclose where the burials are located exactly for fear of misfortunes (myth). These Burial are called *Chirongwe* and *Chipangwe* Therefore if traditionally fashioned systems are put to recognisance the Forest is well conserved since the communities respected were they buried the dead. Another responded from

the members of the community said "normally elders get to the place to offer sacrifices". For the local communities Chirinda is a place of rituals, burial place and rainmaking ceremonies.

According to the interview done with Mr Shumba, Chirinda Forest is used for tourism purposes. He said that "local and international tourist visited Chirinda Forest to see its beauty and rareness of its nature" One of the magnificent is the big tree which is 65m tall and measures 4.5m in diameter while its age is estimated at 1 000 years or over. A worker at Ngungunyana Forestry commission said "tourists come to Chirinda Forests which will in turn generate revenue for the area". Another responded from the Forestry Commission said "tourism also brings in employment since members of the communities are employed by the forestry Commission as tour guides and security guards". Mr Shumba went on to say that "there are Chalets which are within the forest which accommodate tourist to the area so members from the surrounding communities are employed to be workers at the Chalets". Chief Mapungwana also said "Chirinda Forest attracts tourist and created employment for the locals, and some of them are employed by the forestry commission". The picture below is showing the entrance to the big tree and valley of the Giants, the signpost is showing stipulated entrance fees to the site which supports that Chirinda forest serves as a tourist destination centre.

Picture by the researcher 08/10/2015

4:7 DATA ANALYSIS

The data collected shows that the management of Chirinda Forest is a state based led system in practice although there is integration in theory. The state agencies take presidency over traditional management. Chief Mapungwana said "the Ngungunyana Forestry Commission is the one which is on the top management of Chirinda Forest, so as the community we are supposed to report directly to them in everything what we want to do". Village herd Muwango said "although we are involved in decision making decisions are made final by the Forestry Commission". In this case one can see that it's only integration in theory and not in practical terms. At Chirinda Forest state based systems overrides the needs of local communities hence one can argue that there is no integration of systems as advocated by the concept of integrated approach. The local communities are recognised in theory not in practice, so the situation which prevails on the ground is that there is little recognition of the communities by state based agencies.

Surrounding communities have shown that Chirinda Forest is a rain making centre and a place of rituals. They wanted to have full access to the site without limitations. They are not allowed to do rituals as they wish. Muwango said "the way we used to do rituals in the forest has changed since the coming of the Forestry commission, Parks and EMA, now we have to seek permission first is we want to do rituals unlike long ago." In this case these formal government agencies put a partial recognition to the values which the community attached to the forest which intern causing communities to do poaching, harvesting of firewood and cattle graze as a response to the privileges which the communities where denied access to as owners of the heritage. In this case Parks and Wildlife, EMA and the Forestry Commission are concerned with the conservation of tangible aspects of Chirinda Forest, which consisted of the flora and fauna. This is in contrary with the needs of the communities who had connections to the spiritual realm within Chirinda forest, (the intangible aspect of their heritage).

Chief Mapungwana said "we have connections to the forest since we do our rituals there, but the Forestry Commission, Parks and EMA restricted us in doing so as they said it will disturb the physical integrity of the forest and the ecosystem" Respondents were saying that "in conducting their rituals we have to seek permission first from the Forestry Commission". Due to the above arguments one can note that the communities are not pleased with the approach which is used in

managing Chirinda Forest since they are deprived of using the forest without the approval from the forestry commission.

Lack of stakeholder involvement, participation, engagement and empowerment is an obstacle to theconservation of the tangible and intangible aspects of Chirinda Forest. Communities are often involved in decision making on consultatory basis but the final say is left for the Forestry Commission. In this case the researcher would argue that to be consulted does not mean that you are eligible to cast a vote. Therefore to achieve proper conservation of the Forest there is need to include the local communities in all aspects of stakeholder involvement. The local communities must feel a sense of belonging and rights to decision making and participation in all sectors of the management of the forest. If communities are granted the privilege of participation this will foster the conservation of the site since the values which communities attached as intangible will foster the conservation of the tangible aspects of the heritage.

The management of heritage places must consider socio-cultural aspects of the people living within the close proximities to the heritage place so as to ensure its conservation. Participatory management must be adopted to strengthen the relationships amongst the local communities and formal heritage agencies to enhance proper conservation of Chirinda Forest which is vital for its sustainability. Chirinda Forest is associated with traditional cultural benefits attached to it by local communities. A respondent from the community said "Chirinda has traditional spiritual and cultural significance to the people under the eldership of Chief Mapungwana so there is need for them to be involved in every aspects concerning the management of the forest" The Ngungunyana Forestry Commission employee said "there is no guiding frameworks which guides them in incorporating communities in the management of the forest so we make decisions final on their behalf ensuring that the forest is well managed"

4:8 CONCLUSSION
 From what has been shown above, it is evident that the integrated management approach operating present in Chirinda Forest is concentrating in the conservation of the tangible aspects of the site; little emphasis has been put on community inclusion and addressing their interest. The interest state of conservation of the forest is of concern since the exclusion of communities in decision making and having restricted in doing rituals in turn causing the community to do poaching, sourcing of firewood and cattle grazing. In this case traditional management frameworks must be

recognised thereby giving Chiefs and the Local Communities to exercise their rights in all aspects in the management of Chirinda forest.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5:1 INTRODUCTION.

This chapter gives a summary of the study carried out by researcher. The researcher will conclude, make recommendations and to the provide answer to the research in this chapter. Sacred forests are classified under natural and cultural heritage. They contain important aspects of cultural heritage which are supposed to be conserved for the benefit of the present as well as future generations. In this respect cultural heritage practitioners must come up with viable cultural heritage management frameworks which will enable the proper and conservation of that heritage. Cultural heritage management is always a contested field which is difficult to handle properly since it is characterized by diverse stakeholders with different interest towards heritage management. There was a realization that formal and informal methods cannot fully manage cultural heritage sites if they are separated. Cultural heritage practitioners then advocated for an integrated approach were systems co exist in the management of cultural heritage sites. . However this research was evaluating the viability of an integrated approach in the conservation of Chirinda forest.

5:2 TO WHAT EXTENT ARE STAKEHOLDERS INVOLVED IN DECISION MAKING IN THE MANAGEMENT OF CHIRINDA FOREST

Stakeholder involvement is viewed as the participation of various groups and organisations in the management of a particular heritage site, (Ndoro 2001). Chauke (2003) referred the word stakeholder to the local communities. In this case stakeholder's involvement fully works in the management of cultural heritage sites. However Stakeholder involvement is based on engagement, decision making, consultation and participation. Jopela, (2012) argued that stakeholder involvement made relations cordial between formal heritage institutions and the local communities since it allowed them to discuss issues on the table. In the case of Chirinda Forest, there is no clear channel of incorporating stakeholders in decision making, henceforth there is little with regards to stakeholder involvement in the management of the forest. Mostly there is little recognition of local communities in the management of the forest. The Forestry Commission has absolute power in decision making to the extent that decisions are made final by formal agencies on behalf of the communities, whereas Mawere, Sagiya and Mubaya (2012) regarded active stakeholder

involvement in decision making as a vital tool in managing cultural heritage sites. Moreover the local communities are deprived of using the forest without approval from the Forestry Commission. ICOMOS (2009), states that Stakeholder involvement in decision making granted power and access to local communities since it made some decisions to be taken from the communities.

Although stakeholder involvement is argued to be the way forward in achieving proper management of cultural heritage sites, in Chirinda Forest it is seen that the is little as far as stakeholder inclusion in decision making is concerned henceforth this had worsened the conservation status of the forest. In the case of Chirinda Forest decisions are made final by the Forestry Commission; this can make one to comment that even communities are consulted in decision making it does not necessarily mean that they are eligible in casting a vote in making decisions. To be consulted does not necessarily mean that they are active in decision making. In this scenario one can argue that there is partial recognition of stakeholders in decision making in the management of Chirinda Forest, although literature has highlighted the importance of incorporating stakeholders when it comes to decision making. This has resulted in acts of vandalism, poaching and illegal firewood sourcing within forest as a result of lack of stakeholder involvement in decision making

5:3 WHAT IS THE CURRENT STATE OF CONSERVATION OF CHIRINDA FOREST BASED ON THE CURRENT INTEGRATED MANAGEMENT APPROACH

Conservation is the integral part of good management of places of cultural significance, (Burra Charter1999). Rituals, customary practices, ceremonies, restrictions and taboos are part of the strategies employed in the conservation of heritage sites, (UNESCO, 2001). A formal heritage agency usually concentrates on aspects of cultural heritage sites. Matanga, (2003) noted that conservation of cultural places is achieved only if people who have values to the site do so. The changes on how intangible aspects of heritage are considered render the conservation of tangible aspects problematic. Mumma, (2009:23) that's an integrated approach is necessary if one wishes to achieve a cultural dialogue and maintain mutual understanding in heritage management and it is considered as the way forward. Wijesuriya, (2008:8) notes that the approach goes to work with all stakeholders involved in order to achieve best results in the conservation of cultural heritage. It also helps in the formulation of complementary or new regulatory instruments to enhance long

term protection of heritage. The integrated approach is seen as a road map towards achieving the goal of conserving heritage of outstanding universal value. Integrated Management Framework (2007:2)

In cultural heritage management formal heritage agencies should consider the needs of all stakeholders to promote the usefulness of the integrated approach in the conservation of cultural heritage sites. This would make the integrated management approach to work properly in the conservation of Chirinda Forest. With the case of Chirinda Forest the sense of integration management is not seen in practical terms since the Forestry Commission has overall right and control of everything to do with the management of Chirinda Forest. This had affected the state of conservation of Chirinda Forest since the communities who are said to be part of the integration are also the ones who are vandalising the forest.

The granting of power to the local communities became a key to the recognition of intangible values traditionally (Jopela, 2012). In this scenario the researcher would want to recommend that an integrated approach must be adopted in the management of cultural heritage sites if they grant access to local communities through allowing traditional practices and ritual performances. However in the event that state based laws are oppressing the needs of the communities it is not worth to consider the integration at Chirinda Forest. The adoption of an integrated approach has facilitated the conservation of tangible aspects of the forest only as opposed to the intangible aspects. In this case the researcher would want to recommend that integrated management approaches would be proper in the management of heritage sites, only if the stakeholders operate at a uniform level. There is also need to recognise all stakeholders without segregation especially in decision making, stakeholder engagement, participation and empowerment.

Apart from that the researcher would also want to recommend that an integrated approach should encompass all aspects in heritage management to avoid misunderstandings with the local communities. The integrated approach should balance the interest of different stakeholders in the management of cultural heritage especially sacred heritage sites.

5:4 HOW BESTCAN THE SITU ATION AT CHIRINDA FOREST BE IMPROVED IN ENSURING CONSERVATION OF THE SITE

The conservation status Chirinda Forest is being affected by poaching and firewood sourcing, which is can be attributed to deforestation. In order to improve the situation EMA, Parks and the Forestry Commission have to adopt the Mijikenda Kaya Forests of Kenya as a benchmark which guides their operations. The National Museums of Kenya embraced in active participation of local communities in the conservation of the Mijikenda Kaya Forest. The Forest is sacred forest the Mijikenda people (Githitho 2005). The forests are valued as shrines, burial grounds as well as meeting places for the local people. Similar to Chirinda Forest, it is viewed is as sacred by the local communities they are seen as places of ritual and rain making ceremonies. In the Mijikenda Kaya Forest, the recognition of norms, beliefs, customary practices and restrictions which surround the forest foster its conservation. In such a scenario it would be of advantage to the conservation of Chirinda forest if they adopt what is being done at the Mijikenda Kaya sacred forest of Kenya. Recognising traditional conservation methods by allowing the community to use the forest will also secure the state of conservation of the forest. In this case the forest will be conserved spiritually apart from physical conservation methods employed like the use of forest patrols.

Jopela, (2011:1) argued that the major objective of traditional management system is to ensure continuous use of cultural and natural resource while safeguarding the associated values. The real situation which is on the ground is that Chirinda Forest is managed by the Parks and Wildlife, Ngungunyana Forestry Commission as well as the EMA, of which it is a cultural heritage site with intangible values. Given such a scenario the communities who live to the close proximities of Chirinda Forest must be given a mandatory to look after the forest, not the Forestry Commission, EMA and Parks. In the Mijikenda, the NMK worked on consultatory basis in helping the communities how best they can manage the site. Githitho,(200) stated that places with sacred values must be managed by traditional means whilst formal systems have to consult the communities on what is supposed to be done. In thes case if the management agencies at Chirinda Forest, they should adopt the case of Mijikenda Kaya Forest as a benchmark to improve the state of conservation of the forest, more so there is need to consider stakeholder involvement, empowerment and participation in decision making.

NMK declared most of the Kayas as National Monuments or Forest Reserves as a way of protecting them from encroachment by growing populations (Githitho 2005). In contrary to this, the case of Chirinda Forest NMMZ is not seen in the management of the forest. In this scenario it will be better of the situation at Chirinda Forest if they are declared national monuments. NMMZ as custodians with a mandate to look after heritage places in Zimbabwe is supposed to give attention to Chirinda Forest. In this case it will ensure its conservation since they will be managed by experts in heritage management. The management of Mijikenda Kaya forest is based on a partnership between NMK and World Wide Fund for Nature (WWF) as well as the local communities. NMK and WWF provide the technical expertise and financial support for the management process. Githitho, (1998). The important point to note within this integrated fashion within the Mijikenda Kaya Forest is that community is at the centre on the management of the forest and NMK only comes on a consultative basis. However in this case if Parks and Wildlife, EMA, and the Forestry Commission helped the communities to manage the forest on consultatory basis it will improve the situation at Chirinda Forest. The communities around Chirinda Forest have resentments on how the forest is managed since they are restrictions imposed to them in terms of access and ritual performances which made them to do activities which vandalises the forest.

Besides that, in order to improve situation at Chirinda forest in ensuring conservation of the site there is need to adopt core management within the integrated framework which is in place. The practice is still in theory its policies and guidelines are not yet implemented, therefore it will be important to consider co-management in managing Chirinda Forest. Core-management encompasses the participation of all stakeholders, including empowerment of communities to take responsibility and acquire a sense of ownership, and the provision of incentive, Stolton *et- al* (2012:30). In this case core-management will encompass a consensus approach and sharing of ideas in decision making with formal heritage management agencies. In this case core-management will ensure that stakeholders involved in the management are equally responsible for decision making.

Africa (2009: 2010:7) states that core management is the integration between communities and heritage practitioners to ensure that decisions are being taken from both the community and technical points of view. In this case the management of Chirinda forest must include the collective effort of stakeholders which are traditional users and custodians, local and national

institutions. In this scenario it is then worth for stakeholders of Chirinda Forest to take note of community interest. The World Heritage Convention, 1972 advocates for the application of a cautious approach whereby management approaches must consider a more inclusive approach to heritage management and having emphasis on community engagement.

RECOMMENDATIONS

- There is need to have balance of power in decision making between stakeholders.
- Sacred cultural heritage sites must be managed recognising the voices of the communities therefore embracing on a bottom up approach
- Community participation should not be in half measures.
- Formal heritage agencies must not be used to override the needs of the local communities.
- Cultural heritage management must shift from a centralised heritage expertise in decision making.

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Appendix 1

INTERVIEW GUIDELINE QUESTIONS FORNGUNGUNYANA FOREST COMMISSION

1. Who are the stakeholders involved in the management of Chirinda Forest?

2. Are stakeholders involved in decision making?

3. Are stakeholders consulted in the management of the forest?

4. How do you incorporate stakeholders in the management of the site?

5. What is the state of conservation of Chirinda Forest based on an integrated management approach?

6. How is the integrated management approach working at Chirinda Forest?

7. How useful is the management system in the conservation of the site?

Appendix 2

INTERVIEW GUIDLINE QUESTIONS FOR EMA

1. Who are the stakeholders involved in the management of Chirinda Forest?

2. Are stakeholders involved in decision making?

3. Are stakeholders consulted in the management of the forest?

4. How do you incorporate stakeholders in the management of the site?

5. What is the state of conservation of Chirinda Forest based on an integrated management approach?

6. How is the integrated management approach working at Chirinda Forest?

7. How useful is the management system in the conservation of the site?

Appendix 3

INTERVIEW GUILDLINE QUESTIONS FOR PARKS AND WILDLIFE STAFF

1. Who are the stakeholders involved in the management of Chirinda Forest?

2. Are stakeholders involved in decision making?

3. Are stakeholders consulted in the management of the forest?

4. How do you incorporate stakeholders in the management of the site?

5. What is the state of conservation of Chirinda Forest based on an integrated management approach?

6. How is the integrated management approach working at Chirinda Forest?

7. How useful is the management system in the conservation of the site?

Appendix 4

INTEREVIEW GUIDELINE QUESTIONS FOR THE LOCAL COMMUNITIES

1. Are you involved as stakeholders in the management of Chirinda Forest?

2. Are you involved in decision making?

3. Are you consulted as stakeholders in the management of the forest?

4. Are you incorporated as stakeholders in the management of the site?

5. Is the current state of conservation of Chirinda Forest pleasing based on an integrated management approach?

6. How is the integrated management approach working at Chirinda Forest?

7. Is the integrated management system a perfect conservation strategy for the forest?

8. Are you allowed to use the Forest?

Appendix 5

QUESTIONNAIRE FOR NGUNGUNYANA FORESTRY COMMISSION

My name is Tinashe Mabhande a fourth year student studying at Midlands State University, in the Department of Archaeology, Cultural Heritage and Museum Studies. I am conducting a research entitled:

INTEGRATED MANAGEMENT APPROACHES "REALITY OR USEFULLNESS" AT CHIRINDA FOREST ZIMBABWE

Members are therefore kindly being requested to respond honestly and truly to the questionnaire. It is my assurance that your information would be confidential and only be used for academic purposes only.

Please tick where appropriate

1. Are there stakeholders in the management of Chirinda Forest?　　Yes ☐　No ☐

2. Do you consult stakeholders in decision making the?　　Yes ☐　No ☐

3. Do you incorporate stakeholders in the management of Chirinda Forest?　Yes ☐　No ☐

4. Do these stakeholders have interest to the Forest?　　Yes ☐　No ☐

5. How do you incorporate stakeholders in the management of Chirinda Forest?

Decision making ☐

Engagement ☐

Consultations ☐

Participation ☐

6. Is the management system useful in the conservation of the site?　Yes ☐　No ☐

7. Is the integrated management a perfect conservation strategy for the site? Yes ☐　No ☐

Appendix 6

EMA STAFF QUESTIONNAIRE

My name is Tinashe Mabhande a fourth year student studying at Midlands State University, in the Department of Archaeology, Cultural Heritage and Museum Studies. I am conducting a research entitled:

INTEGRATED MANAGEMENT APPROACHES "REALITY OR USEFULLNESS" AT CHIRINDA FOREST ZIMBABWE

Members are therefore kindly being requested to respond honestly and truly to the questionnaire. It is my assurance that your information would be confidential and only be used for academic purposes only.

Please tick where appropriate

1. Are there stakeholders in the management of Chirinda Forest?   Yes ☐   No ☐

2. Do you consult stakeholders in decision making the Forest?   Yes ☐   No ☐

3. Do you incorporate stakeholders in the management of Chirinda Forest? Yes ☐   No ☐

4. Do these stakeholders have interest to the Forest?   Yes ☐   No ☐

5. How do you incorporate stakeholders in the management of Chirinda Forest?

    Decision making ☐

    Engagement ☐

    Consultations ☐

    Participation ☐

6. Is the management system useful in the conservation of the site?   Yes ☐ No ☐

 7. Is the integrated management a perfect conservation strategy for the site? Yes ☐ No ☐

Appendix 7

PARKS AND WILDLIFE STAFF QUESTIONNAIRE

My name is Tinashe Mabhande a fourth year student studying at Midlands State University, in the Department of Archaeology, Cultural Heritage and Museum Studies. I am conducting a research entitled:

INTEGRATED MANAGEMENT APPROACHES "REALITY OR USEFULLNESS" AT CHIRINDA FOREST ZIMBABWE

Members are therefore kindly being requested to respond honestly and truly to the questionnaire. It is my assurance that your information would be confidential and only be used for academic purposes only.

Please tick where appropriate

1. Are there stakeholders in the management of Chirinda Forest?   Yes ☐   No ☐

2. Do you consult stakeholders in decision making the Forest?   Yes ☐   No ☐

3. Do you incorporate stakeholders in the management of Chirinda Forest? Yes ☐   No ☐

4. Do these stakeholders have interest to the Forest?   Yes ☐   No ☐

5. How do you incorporate stakeholders in the management of Chirinda Forest?

Decision making ☐

Engagement ☐

Consultations ☐

Participation ☐

6. Is the management system useful in the conservation of the site?   Yes ☐   No ☐

7. Is the integrated management a perfect conservation strategy for the site? Yes ☐ No ☐