

MANAGING HERITAGE *in* AFRICA *Who Cares?*



KEY ISSUES IN
CULTURAL
HERITAGE

edited by Webber Ndoro,
Shadreck Chirikure, and Janette Deacon

ROUTLEDGE

Managing Heritage in Africa

Managing Heritage in Africa provides a wide-ranging, up-to-date synthesis of heritage management practice in Africa, covering a broad spectrum of heritage issues such as archaeology, living traditions, sacred sites, heritage of pain (slavery), international conventions, cultural landscapes, heritage in conflict areas and heritage versus development. Dealing with both intangible and tangible heritage, *Managing Heritage in Africa* gives an informative insight into some of the major issues and approaches to contemporary heritage management in Africa and situates the challenges facing heritage practitioners.

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Managing Heritage in Africa

Who Cares?

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Shadreck Chirikure and Janette Deacon

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Series general co-editors' foreword

The interdisciplinary field of Heritage Studies is now well established in many parts of the world. It differs from earlier scholarly and professional activities that focused narrowly on the architectural or archaeological preservation of monuments and sites. Such activities remain important, especially as modernisation and globalisation lead to new developments that threaten natural environments, archaeological sites, traditional buildings and arts and crafts. But they are subsumed within the new field that sees 'heritage' as a social and political construct encompassing all those places, artefacts and cultural expressions inherited from the past which, because they are seen to reflect and validate our identity as nations, communities, families and even individuals, are worthy of some form of respect and protection.

Heritage results from a selection process, often government-initiated and supported by official regulation; it is not the same as history, although this, too, has its own elements of selectivity. Heritage can be used in positive ways to give a sense of community to disparate groups and individuals or to create jobs on the basis of cultural tourism. It can be actively used by governments and communities to foster respect for cultural and social diversity, and to challenge prejudice and misrecognition. But it can also be used by governments in less benign ways, to reshape public attitudes in line with undemocratic political agendas or even to rally people against their neighbours in civil and international wars, ethnic cleansing and genocide. In this way there is a real connection between heritage and human rights.

This is the time for a new and unique series of books canvassing the key issues dealt with in the new Heritage Studies. The series seeks to address the deficiency facing the field identified by the Smithsonian in 2005 – that it is 'vastly undertheorized'. It is time to look again at the contestation that inevitably surrounds the identification and evaluation of heritage and to find new ways to elucidate the many layers of meaning that heritage places and intangible cultural expressions have acquired. Heritage conservation and safeguarding in such circumstances can only be understood as a form of cultural politics and that this needs to be reflected in heritage practice, be that in educational institutions or in the field.

It is time, too, to recognise more fully that heritage protection does not depend alone on top-down interventions by governments or the expert actions of heritage industry professionals, but must involve local communities and communities of

interest. It is imperative that the values and practices of communities, together with traditional management systems, are fully understood, respected, encouraged and accommodated in management plans and policy documents if heritage resources are to be sustained into the future. Communities need to have a sense of 'ownership' of their heritage; this reaffirms their worth as a community, their ways of going about things, their 'culture'.

This series of books aims then to identify interdisciplinary debates within Heritage Studies and to explore how they impact on the practices not only of heritage management and conservation, but also the processes of production, consumption and engagement with heritage in its many and varied forms.

William S. Logan
Laurajane Smith



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Approaches and trends in African heritage management and conservation

Shadreck Chirikure, Webber Ndoro and Janette Deacon

Introduction

One of the most significant ironies associated with contemporary heritage management in Africa is that on the one hand researchers have emphasized the problems of irrelevance stemming from the Western roots of the subject (Arenzi 1998; Abungu 2006; Ndoro & Pwiti 2001; Chirikure & Pwiti 2008) and yet, on the other, the same practitioners hardly make any efforts to develop theories and traditions of local practices of heritage management (see Chirikure et al. 2016). In fact, to some professionals Africa only matters on two fronts: (1) as an example of regional management practices not found in other places; and (2) as a testing ground for ideas developed elsewhere. The result is that, more than ever before, African heritage management is becoming more Westernized through the success of globalization. According to Appiah (2006), although the world is now increasingly cosmopolitan, local values and ethics are more significant in a globalized knowledge production world. This is significant because what was not envisaged was that, because of their dominance, some knowledge forms drive others into irrelevance, if not extinction. The universalism championed by directly transplanting Western ideas into Africa without considering the local situation has suffocated local knowledge systems, which have historically provided context-mediated and outcomes-based solutions to heritage conservation.

Globalization has meant that heritage management in Africa has been captured by international best practice with rare incorporation of local best practice – the so-called traditional approach (Munjeri 2004). While this is inescapable given the legacy of colonialism that resulted in lack of opportunity for local people to become meaningfully involved in decision-making about heritage places, the papers presented in this volume show that this challenge can be addressed provided that heritage conservation is made a high priority area. The lack of resources on the continent and the still strong legacy of colonialism have restricted the role of local people to transplanting ideas from elsewhere without any attempt to develop approaches informed by local practice (Chirikure et al. 2016). If there is anything that post-colonial Africa has been slow to learn, it is the fact that success in today's world depends on domesticating the international solutions and internationalizing

local values to create best practice informed by multiple worlds. In fact, most legal instruments in Africa on the protection of heritage do not fully recognize traditional and customary systems of management (Munjeri 2004; Negri 2005).

It was only from the early to mid-1990s (Kifle 1994; Arenzi 1998; Ndoro & Pwiti 2001; Sullivan 2004; Joffroy 2005), when global trends in heritage management slowly started to be realigned towards engaging traditional systems, that choruses on their incorporation into the mainstream started to be heard in Africa (Folorunso, this volume). While African heritage managers are being submerged by the tide and might of this internationalization of heritage management, pushing local practices further and further into the margins, we know that the local management strategies have the advantage in that they have been tried and tested over time (Ndoro 2004). Although societies are rapidly changing, useful aspects of traditional ways can be invoked and merged with the modern to create adaptive and syncretic forms of management that are cheap and contextually relevant (Jopela, this volume). Adaptive forms of management exploit the best of both worlds and develop a best fit for the local situation. This may take the form of merging the incorporation of all sectors of the community into heritage management as advocated by traditional management systems, and combining them with restrictions imposed by Western systems in contextually appropriate ways (Chirikure et al. 2016). Best practice, whether local or international, keeps changing such that whatever adaptive management strategy is developed in any area it must also be continuously evaluated through experimentation and critique. It is only when we invest more energy in developing practices informed by useful aspects of the African experience that we can start to make strides in the evolution of a uniquely African experience in heritage management. What does not work is a strategy that flows from an 'anything-goes-as-long-as-it-is-local' or an 'anything-does-not-go-as-long-as-it-is-Western' approach.

The colonialization of Africa signalled the beginnings of Western-style heritage management and conservation whose values were at times completely different from traditional ones. For example, unlike the traditional systems before them, the Western systems were a preserve of only a few colonial elites with no role for the colonized local communities. The long history of excavations at such places as Great Zimbabwe, Kilwa, the Rift valley sites in eastern Africa, Jenne-Jenno, Meroe and Mapungubwe left major scars on the fabric and landscapes of these archaeological heritage places (Hall 1909; Fouché 1937; Chittick 1974; Garlake 1982). Local people were only hired for their labour and knowledge of the local history (Shepherd 2003). Although their knowledge was useful in building interpretations, the local informants were rarely acknowledged. One outcome of the earliest archaeological excavations was the looting of archaeological objects (for example in Mali and Egypt), which in some cases precipitated the establishment of legislation to control the largely destructive excavations, protect the fabric of sites and stop the trade in cultural objects (Negri 2005).

From a management point of view, the new system valued Western science at the expense of local values, which were in most cases regarded as superstitious and irrelevant to conservation and research (Chirikure et al. 2010). At independence,

many African countries realized the value of the past in nation-building (Garlake 1982) and the need to restore cultural pride, which had been seriously eroded by colonialism. The governments keenly supported heritage conservation legislation by amending colonial legislation to reflect new realities. However, independence did not result in the wholesale incorporation of local communities in heritage management and protection. Only in a few cases, such as South Africa, does the legislation allow for public participation in the management of archaeological sites. However, the participation is often half-hearted since it is done at the end of the project when all major decisions have been made. Besides this challenge, post-colonial heritage management is faced with the ever present problems of lack of capacity and poor inventory systems (McIntosh 1993). Furthermore, funding is not easy to access, so when it is available, it is invested in day-to-day administration rather than in identifying and managing sites.

Heritage management in pre-colonial Africa

One of the most commonly held misconceptions is that there was no heritage management and conservation in pre-colonial Africa (Joffroy 2005; Chirikure & Pwiti 2008). And yet when the Western ways of management began, the continent was replete with heritage places, most of them in a sound state of preservation and management. In some parts of the continent there was a system of elders or chiefs and custodians who looked after important heritage resources such as the sacred groves of Nigeria and other places in West Africa (see Osuagwu, this volume). Such a system not only protected cultural heritage; it resulted in the conservation of the natural environment and a balance between nature and culture. In fact, there was a deep sense of community ownership as different sections of communities took part in conserving different sections of the heritage, be it royal palace walls or revered shrines, or special places for rituals by men or women (Eboime 2005; Kigongo & Reid 2007). One good example of traditional heritage management and conservation is that of Barotseland in western Zambia. Here, the colonial authorities used the policy of indirect rule, which placed a huge responsibility for administration on the traditional authorities. As a result, the Barotseland chiefs or *indunas* had jurisdiction over site management. They appointed officials who looked after heritage sites such as royal palaces. These officials then organized the whole community into sections which were responsible for making repairs to different royal palaces (Musonda 2005). Because the whole community was involved, it developed a deep sense of ownership of the heritage thus ensuring its protection.

The case of Benin City in Edo State, Nigeria is another example of successful traditional management systems in pre-colonial Africa. This Yoruba town had walls and earthworks extending over about 6,000 kilometres which radiated from the capital. The capital itself was surrounded by three monumental mud walls (Eboime 2005). These walls had a deep antiquity and were regularly plastered and painted to neutralize the effect of torrential rains. Among the local communities, Benin's walls were considered impenetrable until the British siege of 1897.

The kings or *Obas* sought refuge in the outlying villages and the walls were abandoned. In 1961 the walls were declared a national monument under the Nigerian Federal antiquities laws. Once declared a national monument, the community was prohibited from maintaining the walls for this would interfere with their authenticity as assessed by the modern heritage managers. In contrast, the villages where the *Obas* retreated to were well managed and well respected because villagers could use them. The people identify with these and not Benin City, which has suffered from successive acts of vandalism.

Perhaps one of the most interesting examples of heritage protection in pre-colonial Africa is presented by the Ndebele monarchs Mzilikazi and Lobengula, who in the years before colonialism in Zimbabwe kept a garrison on what became the margins of the World Heritage Site of Khami to look after the site. If a cross-regional comparison of traditional heritage management was to be carried out in Africa, one would inevitably stumble upon the idea of usable and living heritage. Heritage places such as Timbuktu, Aksum, Great Zimbabwe and Kilwa among others were not left to decay and be discovered by heritage experts. Most of these places still had major roles as part of dynamic cultural landscapes whose meaning depended on context and changed from being a playground to a grazing land or even a shrine.

From the sixteenth century AD at Timbuktu in Mali, a management system with masons to maintain the spectacular earthen architecture of mosques and holy public places had been established. Each family was responsible for specific mosques and they would collectively organize the work of maintaining and repairing the place. The work was part of their religious and social duties and was conducted as part of a celebration. This allowed the community to own and identify with the places. Each family and mason also tried to leave an imprint on the fabric; thus the mosques were subject to numerous alterations and new creations (see similar practice in Figure 1.1).

Although these traditional systems of management have in most places persisted even today, in some areas they have been eroded by modernity. It is no wonder that there have been loud and increased calls to integrate them into the modern methods of management and conservation (see Jopela, this volume). Judging by the current configuration of heritage management where Western trained heritage managers have more legal and financial backing when compared to traditional leaders, significant steps must be taken to forge a heritage management system that respects both the traditional and the modern.

Heritage management in colonial Africa

European expansion into other parts of the globe resulted in the partitioning of the vast African latitudes into spheres of influence for different European powers in the late nineteenth century. Southern and eastern Africa was dominated by British colonies, while the French were mostly in west and central Africa. Sometimes in between the colonies of the British and the French there were those of other countries such as Germany (up to World War I), Belgium, Italy and Portugal. Arabic North Africa

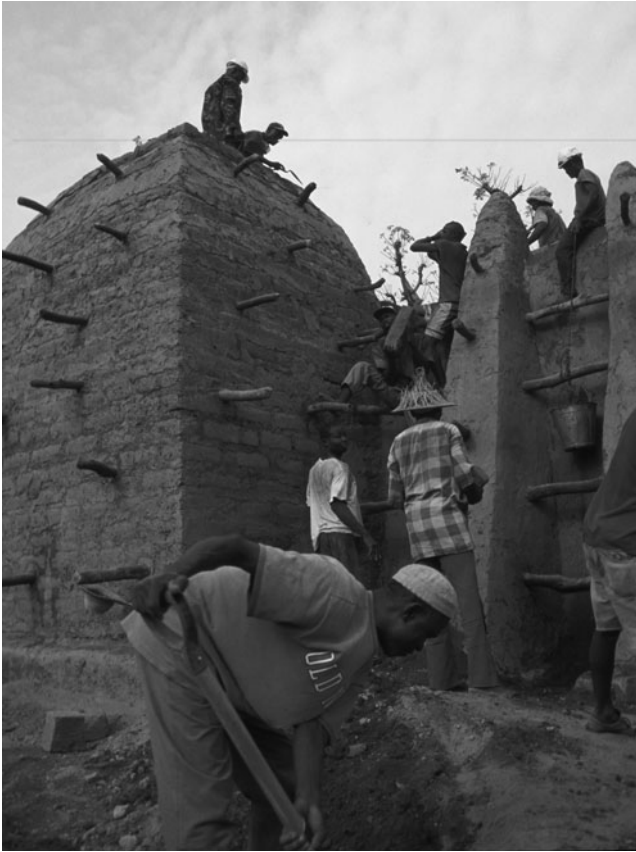


Figure 1.1 Traditional conservation practice, Larabanga, Ghana.

Source: African World Heritage Fund.

was partitioned between the French and the British. The definition of what heritage was to be protected differed from one colonial power to the other and rarely considered the values of local people (Ndoro & Pwiti 2001; Chirikure et al. 2010). For example, in the British colonies the emphasis was largely on archaeological sites while in the French areas the emphasis was on the architectural heritage.

In the early years of conquest, there was massive looting of objects from cultural heritage places. This was a repeat of what Napoleon's armies had done in Egypt early in the nineteenth century (Fagan 2004). In sub-Saharan Africa, the activities of the Ancient Ruins Company that was formed by the British South Africa Company to prospect for gold and other valuable antiquities, such as the stone walled sites in Southern Rhodesia (Zimbabwe), is a fine example of this looting while the Benin Expedition of 1897 is another well-known example from West Africa. The mining

activities of the Ancient Ruins Company caused massive damage to the physical fabric and the deposits of sites such as Great Zimbabwe. Spectacular archaeological objects such as the famous Zimbabwe birds were all looted with some of them being presented to Cecil John Rhodes as gifts while others ended up in imperial museums such as the British Museum.

There was an outcry over the antiquarian motives of the Ancient Ruins Company in Southern Rhodesia, precipitating the British South Africa Company's promulgation of the first heritage legislation in the country in 1902 followed by the construction of a museum in Bulawayo in the same year. In 1902, it was precisely the issue of site management and conservation that led to the seconding of Richard Hall, an amateur historian, to Great Zimbabwe, not to conduct scientific research but to preserve the stone buildings in order to make them attractive to tourists. However, Hall (1909) quickly devoted his efforts to amateurish excavations because of the sensational controversies associated with the authorship of Great Zimbabwe. Due to the racist theories that believed in African incapacity, it was thought that the monument was exotic in origin and was once occupied by the Queen of Sheba (Mahachi & Ndoro 1997). Richard Hall's methods caused outrage, prompting the British Society for the Advancement of Science to dispatch a professional archaeologist, McIver (1906), to carry out proper excavations. Despite concluding that Great Zimbabwe and related buildings were medieval in date, and by implication local in authorship, McIver could not sway popular opinion that was deeply entrenched in the exotic myth (Garlake 1982; Ndoro 1997).

In South Africa the discipline of archaeology was well developed thanks to the tireless efforts of A. J. H. Goodwin and C. Van Riet Lowe. However, the beginnings of heritage management and conservation were at best *ad hoc*. This is best illustrated at the Iron Age site of Mapungubwe where successive excavators have caused extensive damage to the archaeology of the site. Conservation is not just about restoring the fabric of collapsed monuments. It is also about making sure that the landscape of the site is properly managed. The massive excavation trenches at Mapungubwe were not backfilled, resulting in major erosion problems. Some of the famous objects, such as the Mapungubwe gold rhino, were removed from the site for 'safe' keeping by the archaeologists while others ended up in private hands. As with early conservation across the border in Zimbabwe, locals were not meaningfully involved in the management of the sites. In fact, a wildlife sanctuary was created but without the local people, who were resettled away from their heritage.

Unlike Zimbabwe and South Africa, Mozambique, which was under Portuguese rule, did not have any proper heritage management and certainly no scientific conservation practices. Most work started after independence in 1975. In Kenya, because of a settler population, archaeology was well developed and encompassed both recent periods and human origin sites. As with Mapungubwe, the main problem was that most of the early excavations were not backfilled. Nevertheless, archaeology and heritage management in Kenya were kept alive by the combined efforts of the monuments administration and the British Institute in most of eastern and southern Africa. Those British colonies without a sizeable settler population did not

have proper management structures until the middle of the twentieth century. For example, Tanzania got its first Antiquities Department in 1957 when Neville Chittick was appointed the first director of antiquities. Between this time and 1960, his efforts were focused on the conservation of buildings at Kilwa Kisiwani. Notable reconstruction work was done in the Great Mosque where fallen architectural elements were put back into place. In some cases, rebuilding was done to ensure the stability of surrounding walls (Chittick 1974). Despite the well-meaning nature of these restorations, no mention is made of conservation ethics in any of these projects. The role of local communities was minimal.

In Nigeria, and some West African countries, emphasis was on the objects, given the long tradition of art in these parts of the sub-continent. In 1897 the British Expedition to Benin led to large-scale looting of the so-called Benin bronzes and other impressive art forms. The remaining ones were burnt together with the town. The colonial officers brought back bronze statues from Yorubaland, a practice continued by the German anthropologist Leo Frobenius in 1910–11. Given the policy of indirect rule, colonial Nigeria was not, however, forthcoming in conserving monuments. For example, the famous mud walls of Benin City were left in a derelict state until 1961 when the site was declared a national monument. Even then proper conservation procedures were not put in place nor was a management plan drawn up. Heritage conservation and management was only strong in areas and villages where customary systems were still operating.

In many instances, places which had significance to the local populace were very often ignored and not protected by colonial legislation. Places like Gorée Island were only declared of historic significance by the colonial administration in 1944. More interesting is the history of the Abomey Palaces in Benin. During the early seventeenth century the Kings of the Fon had managed to establish a highly organized society, which eventually became the strong kingdom of Dahomey with its capital at Abomey. Here the royal family had built a remarkable and outstanding complex as their palace. The earthen palace was elaborately decorated with impressive colourful low-relief sculptures or bas-reliefs which commemorated their history, legends and royal dynasty. This elaborate palace architecture is remarkable and a showpiece of African traditional architecture. However, in 1892, the French attacked and deposed the royal family and proceeded to occupy the palace, which they turned into their headquarters, thus completing the humiliation and defeat of the great kingdom. The occupation of the palace by the French also marked the beginning of its foreign restoration. The occupation and desecration of the Abomey palaces by the French is not an isolated case: history is full of examples of heritage sites that have been damaged in an attempt to destroy opposing cultures and identities.

Egypt, the Sudan and other North African countries had a sustained history of looting of their cultural heritage. Napoleon's invading army returned to France in the first decade of the nineteenth century with spectacular heritage, some of which was displayed in prominent French public spaces (Fagan 2004). This trend continued throughout the nineteenth century when various European expeditions went to Egypt in pursuit of its treasures. Nubian heritage also experienced a similar fate to

the extent that even in the twenty-first century some archaeologists excavating Nubian sites demand half of the objects from the excavation, while other objects, particularly the less spectacular, are left behind.

In countries such as Kenya, South Africa and Zimbabwe where there was a large European settler population, heritage management developed as a preserve for the elite and as a result it was seen as a highly academic subject and never meant for popular consumption, particularly by the local African communities. Museums, antiquities organizations and universities were responsible for the management of sites and the main functions of these institutions were research and the application of scientific principles. Most studies usually focused on the establishment of categories, typologies and chronologies. Very little was done to link these studies with the African populations who were also themselves seen as objects of study. During these times the African local communities and their cultures were to be discovered, analyzed and taxonomized as cultural and geographic entities (Kifle 1994).

It can be argued that the so-called lack of interest that most local communities in Africa seem to show in heritage resources is deeply rooted in the social and political fabric of the continent. They were generally excluded from the management of these resources, their use and protection. In schools and churches, they were taught for decades to despise their cultures. In some instances the local communities were even moved hundreds of kilometres away from their original homes, thereby creating physical and spiritual distance between them and their ancestral homes; for example, the creation of the Kruger National Park in South Africa resulted in the relocation of several populations to new areas.

Thus, heritage conservation and management during the colonial period generally had no place for host communities in which the heritage was located. They were not seen as owners of the heritage and in some cases their traditional know-how was sidelined in favour of the so-called scientific principles. At independence, this alienation created a lot of contestation over who owns the heritage. In fact, the local communities still do not have significant power over the destiny of their heritage.

Post-colonial heritage management

At independence, many African countries realized the importance of their history in inculcating a sense of national pride in their citizens. For example, the country Zimbabwe was named after the famous archaeological site of Great Zimbabwe. As a result, heritage protection and conservation programmes were given an added impetus. Post-colonial heritage-protection programmes were, however, faced with several challenges which curtailed their success. First, as well as the limitations of the laws inherited from the colonial era, many African governments were faced with huge responsibilities such as the need to alleviate poverty and to provide improved service delivery. This meant that funds to put towards heritage conservation were not always available when compared with the more pressing bread and butter issues.

Even after independence, there was no break from the colonial system as countries often inherited the colonial legislation of previous regimes. For example,

Table 1.1 National monuments of Nigeria, 2011

Architecture		Religion			Memorial			Archaeology	Historic Town
African	Colonial	Church	Mosque	African	Bfields	Status	Burial		
16	14	1	2	5	4	5	2	13	1

countries such as Lesotho, Malawi and Zimbabwe are still using colonial legislation gazetted before the 1980s. In some countries, however, it was realized that the colonial legislation had many loopholes. In 1979, the military government in Nigeria repealed Nigeria's antiquities laws and enacted Decree Number 77. While being tough on the antiquities trade discussed below, the law also gave host communities the power to authorize archaeological research on their lands. This legislation is markedly different from many post-colonial legal instruments which give power to the specialists to do whatever they deem necessary irrespective of community wishes.

Generally the management and conservation of the official heritage during colonial times has been criticized for an over-emphasis on protecting colonial buildings and favouring archaeological and architectural places. By 2010 more than twenty countries in Africa were celebrating their 50th independence anniversary and yet very little had changed in terms of what was being managed as cultural heritage. The public and administrative structures left by the colonial powers continued to exist in independent Africa. Furthermore, most countries continued with the same legislation enacted by the colonial powers. Thus the official definition of the heritage to be managed and conserved continued to favour the old and ancient places (Tables 1.1, 1.2 and Figures 1.2, 1.3). This militated against the heritage which would relate to the majority of people, for example sacred places or areas related to the legacy of independence and liberation struggles. There is a strong need to swing the pendulum of what is considered heritage from colonial monuments to other types of heritages. Furthermore, there is a need to consider heritage conservation and use in a wide spectrum that includes tangible and intangible aspects as well as biodiversity issues which can be addressed through integrating nature and culture.

Legislation on heritage management

The need to preserve cultural heritage was often realized through the gazettement of antiquities legislation and the creation of heritage bodies. In cases such as Zimbabwe and South Africa, laws preceded the creation of administrative structures by a decade or so. However, the adoption of such legislation and administrative bodies was by no means uniform across sub-Saharan Africa. Developments in colonial South Africa influenced those in the neighbouring countries of Zimbabwe (Southern Rhodesia) and Botswana (Bechuanaland). This is reflected in the passing of heritage legislation that was similar to that of South Africa where the Bushman-Relics

Table 1.2 Kenya: gazetted monuments, 2011

Category	Total
Historic building	98
Sacred site	51
Ruins	50
Prehistoric site	11
Open space	10
Burial	10
Monument	7
Cave	6
Old settlement	4
Tower	2
Tree	2
Fort	1
Mangroves	1
Mine abandoned	1
Mosque	1
Rock paintings	1
Sand dunes	1
Shipwreck	1
Trench	1
Total	259



Figure 1.2 National monuments in Botswana, 2011. There are 172 national monuments.

Protection Act of 1911 created the need to protect the monuments and relics of the past, particularly rock art, from being exported to Europe. The irony of this is that the need for the Relics Act was made greater by the imminent demise of the Bushman culture. In Zimbabwe, the Ancient Monument Ordinance was promulgated and gave

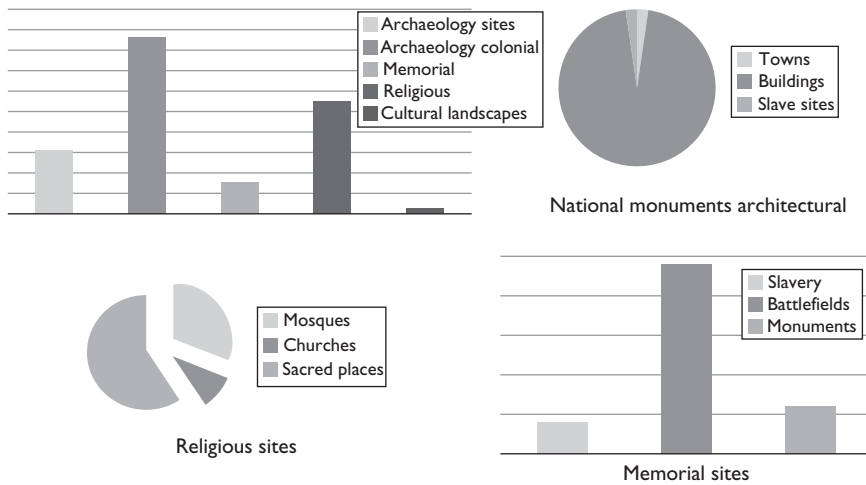


Figure 1.3 The national monuments of Senegal, 2011.

a legislative basis for the management and conservation of heritage resources. By the 1930s, South Africa and Zimbabwe had established administrative centres for the management of cultural heritage. The law had provisions for listing sites that were more important than others as national monuments. It was also realized that legislation alone was not enough as there was need for periodic inspections to check on the condition of these monuments.

Other countries in sub-Saharan Africa such as Tanzania and Nigeria only developed museums and departments of antiquities very late. For example, the first museum in Nigeria was built in the 1940s, and yet in South Africa the first had been in 1825. In Tanzania, the Antiquities Department was only formed in 1957. Despite these differences, most cultural heritage legislation in British colonies and protectorates had many points of resemblance. For example, the legislation established administrative centres such as monuments commissions, antiquities departments and museums. These became centres for the administration of antiquities in the colonies. Importantly, the laws governed the way heritage resources were protected and utilized. Also, they stipulated the need to protect the values of the resources for present and future generations. The legislation in much of British Africa was also similar in that it placed emphasis on the protection of objects and structures. This emphasis varies, however, because in countries such as Nigeria the legislation had a bias towards the protection of objects when compared to Zimbabwe where structures of the Zimbabwe type were given prominence. In southern Africa in particular, the legislation ranks heritage resources as national monuments, ancient monuments or relics. The highest category is a national monument. These rankings provided for extra protection to be given to the more important monuments.

The situation in former British colonies differs markedly from that in former Portuguese colonies, and Angola and Mozambique were left with very weak antiquities legislation and administrative bodies at independence. Although rock art sites were reported to the Royal Academy in 1721 nothing happened in Mozambique until the twentieth century. A different situation pertained in the French colonies as well, where legislation for antiquities protection was also introduced late. According to Shyloh (1996), cultural heritage legislation in Francophone Africa was mostly based on a 1956 French law which applied to French overseas territories. The law provided for the classification of monuments and sites as well as moveable property of cultural significance, and for government licensing of all excavation activities. Legislative measures to protect heritage in Madagascar was made by the French government in 1937 with the introduction of a decree on sites and monuments of natural and historic interest. The laws have common points of similarity with that prevailing in the British colonies, particularly in conforming to a standard pattern of protecting all objects made before a certain date (Shyloh 1996). In both cases, archaeological finds were to be reported and excavations were to be licensed, the only point of variation being that in the French law there was provision for authorities to undertake or take over excavations.

It is therefore apparent that Western-style legislation formed the cornerstone of heritage protection and conservation in colonial Africa. However, this task fell on the shoulders of colonial elites who had vast tracts of land to cover in surveying for sites and protecting them. As a result, and despite the existence of legislation, most sites were exposed to agents of deterioration. More importantly, virtually all the legislation had no place in local community values and customary systems in the management and conservation of heritage. This omission created conflicts and contestations at some places where the legislation had disenfranchised locals from their heritage. A good example is the rock art site of Domboshava in Zimbabwe, which was used as a rainmaking shrine by the locals. The proclamation of the site as a national monument took away the community rights to use the site, leading to a series of conflicts (Taruvunga & Ndoro 2003).

Traditional management regimes

Few would doubt that the beginning of Western-derived heritage management has often sidelined the so-called traditional strategies, challenging them for being unscientific. As such, there was neither a place for customary heritage management options in the mainstream nor was there any place for them in the production of heritage management knowledge (Chirikure & Pwiti 2008). It is important in the context of this book to define traditional heritage management systems. They refer to management systems that are based on a set of values, usually the sacred, and were enforced in pre-colonial and colonial times through a series of rituals and taboos (Joffroy 2005). Generally, these were based on the exclusion of certain groups on the basis of age or gender, with specific custodians appointed to look after the sites and maintain their significance (see Jopela, this volume). Both intangible and tangible

heritage resources were managed using traditional systems handed down from generation to generation. This is why heritage resources ranging from Bafut shrines in Cameroon to Great Zimbabwe with its signature monumental architecture, and the sacred pools of Katchikally in the Gambia, have survived for many centuries without Western-inspired interventions. Although we cannot doubt the existence of traditional systems of heritage management, the major challenge is to bring them into mainstream state heritage management. Given that the so-called traditional systems of management have been sidelined for much of the twentieth century and that they operate on different structures, how do we make sure that the duality which will exist if they are revived does not negatively affect the heritage? In fact, where will the traditional custodians fit within the Western-derived system? This is a theme pursued by Jopela, and as he outlines, it is possible to benefit from this duality as many intersections exist between the two methods.

Then, there is an inevitable conflict of values. For instance, traditional methods of conservation are based on the exclusion of certain groups of people during rituals or even at the place, and yet by visiting the sites, as championed by modern systems, the presence of those excluded groups is often seen as the desecration of the importance of the place (see Chirikure et al. 2016). A good balance is probably to have a parallel structure where traditional systems co-exist with modern methods without privileging one against the other. The practical implications of this are limited, however, because some people even question whether these traditional regimes still exist at all (Ndoro 2004). It has to be pointed out that traditions are not static: they are constantly changing and being realigned as they adapt to new situations. For example, the *voodoo* ceremonies in West Africa have adopted some of the Western regalia as part of their practice. A more practical example is the Kasubi Tombs, the burial grounds of the Kabakas of the Buganda royal family, renowned for its authentic traditional thatched architecture. Yet practical expediency in the 1970s and 1980s had led to some of the Tombs being provided with corrugated iron roofs. This did not in any way affect the values or significance of the Tombs to the custodians and the owners. However, the World Heritage status made sure that the original thatched roof was restored given the dictates of international conventions on material authenticity (Figure 1.4).

It has been argued that given the societal transformations that have occurred in African societies beginning with colonialism and its aftermath, traditional regimes are simply some invention of the past associated with nostalgia. However, in some instances they are still being practised albeit with some modifications depending on the context (adaptation) (see Chirikure et al. 2016). In West Africa, traditional methods are still applicable and in places such as Nigeria the advent of modern laws was tardy implying that the duty to manage heritage was through elders, and other traditional custodians (Varissou, this volume). All regions of Africa perhaps require more research to understand traditional or local knowledge on preservation and management of its heritage. The issues of biodiversity and landscape management, which modern heritage management has only recognized recently, have long been the staple of traditional management systems (see chapters by Osuagwu, Koudakossi



Figure 1.4 The Kasubi Tombs of the Buganda.

Source: African World Heritage Fund.

Boko and Varissou in this volume). However, the issue of sacred or traditional management is not necessarily aimed solely at conservation: in most cases the aim is socio-political with the conservation of a place as an unintended result. In other words, the creation of a sacred place does not have conservation as its primary aim.

It has been suggested that, bringing more elements of traditional heritage management into the mainstream is one way of decolonizing both heritage theory and practice in Africa (Chirikure et al. 2016; Schmidt & Pikirayi 2016). In the process, this decolonization will bring local communities into the centre of heritage decision-making and heritage utilization. But again, we have to be aware that changing times require changing approaches such that it is essential to combine the strong points from the existing system with the strong points from the traditional system to create locally relevant practices.

Adaptive heritage management strategies

This volume provides a wide-ranging, up-to-date synthesis of heritage management practice in Africa, covering a broad spectrum of heritage issues such as who defines heritage and the role of living traditions and sacred sites in the governance of heritage resources. It also explores the ways in which communities and officials deal with the heritage of pain (slavery) and the dynamics of managing heritage in urban contexts. The issue of heritage resources versus development is a recurrent theme in the book, dealing with heritage management in Africa in the face of the needs for

economic development and energy resource exploitation. It deals with the interfaces of intangible and tangible heritage and also that of the nature and culture divide. We recognize the historical complexity and fluidity of Africa as a continent and, as such, the chapters do not pretend to cover all the countries or all facets of heritage. However, the idea is to provide an informative insight into some of the major critical developments and approaches to contemporary heritage management in Africa and situate them within current global debates and critical thinking. It offers alternative ways of thinking and viewing heritage management by exploring some of the complexities that surround the governance of heritage places in non-Western countries/regions. From the perspective of this volume, the need for a convergence between theory and practice in an adaptive management framework has informed this work and is clear from all the contributions.

Chapter 2 by Caleb Adebayo Folorunso sets the tone of discussion in the volume and outlines the challenges associated with heritage management in West Africa. These issues apply to the rest of the continent as well. Archaeological heritage is a non-renewable resource which, once destroyed, will be lost forever. Heritage, however, competes with other needs for funding and resources. In terms of Maslow's hierarchy of needs, archaeological heritage often ranks low when compared to defence, health and education. This shortage of resources results in insufficient protection for heritage sites, and thus sites are exposed to agents of destruction. What is the best way of managing heritage sites? A comparison between Western and traditional methods suggests that the former is very resource hungry. In contrast, traditional management systems which are community administered are relatively inexpensive, and are based on consensus. As such, traditionally protected sites tend to be better protected than those where Western methods are active. However, there are some cases where active intervention is required to stabilize fabric. This often requires a compromise between local and international approaches. This chapter discusses these concepts and other challenges facing heritage protection in an environment of diminishing resources and competition for funding.

The discussion in Chapter 3 by Dawson Munjeri focuses on the application of international conventions and global standards in protecting and governing heritage in Africa. While there are a number of conventions that UNESCO has promulgated to encourage the protection and promotion of Africa's heritage, very few state parties seem to have taken advantage of them. Using the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (UNESCO 1970), the chapter focuses on both how this convention came about and the numerous challenges of implementing it in Africa. Given the fact that most of Africa's antiquities are being lost through illegal trafficking of cultural goods, one would have hoped for the domestication of some of the international conventions and regulations dealing with this matter in most of the continent's countries. The chapter questions the sincerity of some of the African states which are party to the convention in adhering to global conventions.

In Chapter 4, Albino Jopela highlights the need to incorporate traditional custodianship into the state-based frameworks of governing heritage places. Before

colonization, Africa had several systems of looking after heritage places that were based on observing taboos, restricting access to sites and having spirit mediums as custodians. Using the case study of the Chinghamapere rock art site in Mozambique, the chapter argues that traditional custodial systems are more efficient in protecting sites in communal areas, particularly those which are located in remote and under-developed areas. The chapter demonstrates that there is no need for Africa to reject tried and tested methods that survived the passage of time. In fact, traditional and modern approaches to heritage complement each other very well and are thus not mutually exclusive.

Raymond Neba'ane Asombang, in Chapter 5, uses the case study of the Bafut of Cameroon to discuss traditional ways of managing heritage in central Africa. It focuses on the importance of ensuring that consideration of both intangible and tangible aspects are necessary in the managing of heritage, particularly those under traditional systems. The Bafut have tangible heritage in the form of shrines and objects which are all managed using traditional means. In addition, intangible heritage in the form of oral traditions and language, which preserve the experiences of the local people, also exists. It is argued that local methods of managing tangible and intangible heritage are more effective in an environment of reduced funding for heritage protection. The more local practices become part of the mainstream the better for heritage and its long-term protection.

Most societies have sites that are associated with pain, trauma or shame. They include those where massacres or mass executions took place, cemeteries, dungeons or prison cells. Often they are kept secret because of the pain or shame associated with them (Logan & Reeves 2009). Chapter 6 by Herman Kiriamia uses the case study of the Shimoni caves located along Kenya's coast to discuss the places associated with the memory of the slave trade and how local people engage with the subject. It reveals that the production of knowledge is contested and various groups have numerous meanings associated with the sites. Distressing as the slave past may have been, there are some community members who are using the caves for income-generating purposes. This transforms the places into shrines for remembrance. The chapter argues that no matter how bad the memories associated with a place may be, there is a need to communicate with and consume the past. This is important in Africa where there are so many sites associated with shame and oppression.

Using the two villages of Aguégúés and Ganvié, established by escaped slaves, in Chapter 7 Hermione Nonhome Koudakossi Boko explores the evolution of traditional management systems for places of memory associated with slavery in West Africa. In addition to the waterlogged territories in the old districts of Ouidah (Benin), the sites are associated with specific memories and living cultures that include traditional modes of stock management. Central to all this are traditional management mechanisms that helped to preserve biodiversity in that locality. The role of traditional religious leaders in daily life, including in the management of public affairs, and the strong impregnation of traditional features into people's daily life are additional factors encouraging the participation of the community in the

conservation and management of biological diversity. In sum, the chapter explores the link between culture and nature, and their inseparability within traditional management systems.

Sacred places are manifestations of beliefs and aspirations of humankind and may include temples, shrines, places of worship and holy areas, for example. In West Africa, they also take the form of forests, caves, riverbanks, special hills, mountains and valleys. Chapter 8 by Victoria Ndidi Osuagwu confronts the issues related to the protection and governance of the intangible aspects of sacred heritage in West Africa. Traditionally, these places were reserved, protected and used for prayers, rituals and traditional ceremonies. In Nigeria, trees and their associated habitats believed to be of psychoactive values for practising taboos are treated as sacred groves for religious and spiritual significance. How does one manage this heritage in an increasingly modernizing world? The discussion in the chapter poses serious questions of the efficacy of the current legal frameworks in Africa in dealing with sacredness. It also addresses the antagonistic relationship between traditional systems and modern state laws in dealing with the governance and protection of sacred sites.

Chapter 9 by Souayibou Varissou continues the discussion of the theme of sacredness and governance, but with an emphasis on the ambiguities of the nature–culture divide in West Africa. Communities have invented many ways of conserving natural resources empowered with spiritual significance, including the ownership and management of pools and rivers, the use of hills and mountains as venerated sites and the protection of individual trees and landscapes. These natural features have been used as shrines and as places of worship. In Africa, especially in the sub-Saharan region, making woodlands sacred appears to be a widespread practice. Sacred forests are a category of such cultural landscapes and are of rich significance to the community. As a result of the practice these places at times shelter a rich biodiversity, which can contribute to ecological safety, and above all they are places underlying the community's identity and cohesion. To many foreigners sacred forests are sources of curiosity because of the mystery connected with them. In many instances initiation is a prerequisite to be able to decode the systems and accept that beyond the Western approaches there are other valid sources of knowledge as expressed in the sacred concepts of these places. Using the sacred forests on the Bight of Benin, this chapter argues that Western approaches should be integrated with other knowledge systems, not only to have a better management system but also to gain a more informative insight into how the cosmology of sacredness works.

The rise in infrastructure construction in Botswana since the 1980s has witnessed a concomitant surge in the demand for services from contract archaeologists. The principal players in this development are, however, 'the experts' – the archaeologists, developers and compliance bodies. This status quo often excludes and marginalizes local communities. Yet they are the owners of the heritage whose values they appreciate highly. Chapter 10 by Nonofu Ndobochani and Gilbert Pwiti discusses the incorporation of local communities in archaeological impact assessment processes. Their chapter is based on qualitative research conducted in Botswana. It demonstrates that communities can be successfully and meaningfully involved in

Archaeological Impact Assessments (AIA) from the conceptualization of the projects to their conclusion and dissemination of information. This makes communities meaningful partners in the practice of archaeology as well as in development, and places them at the nexus of decision-making processes that determine the heritage resource database. Because impact assessment processes are not well developed in most parts of Africa, the continent can learn from the Botswana situation.

In Chapter 11 Ndukuyakhe Ndlovu addresses, from the South African experience, the increasing dilemma in most developing countries as to how to conserve heritage in the face of rapid 'economic development'. Modern development has opened up opportunities for the practice of archaeology as a discipline. This is because developers are required to carry out pre-development impact assessment studies to ensure that significant heritage is salvaged while less significant examples are not destroyed without record. In an environment characterized by dwindling research funding, contract archaeology represents a massive opportunity for generating new data. However, this chapter argues that in an environment where implementation is lax and where there are no stiff consequences for non-compliance, contract archaeology represents a big threat to the survival of heritage. Given that Africa is experiencing infrastructure-fuelled economic growth, it is important to ensure that high standards of assessment are adhered to so that our tangible and intangible heritage is protected.

Chapter 12 continues with the theme of conservation and the challenges of economic imperatives on the continent. In this chapter Peter Mitchell contends that, more than any other development, dams and their associated reservoirs may have the greatest impact on human communities, cultural heritage and wildlife. A little over a decade ago, concerns over these issues were central to the work of the World Commission on Dams, with the deleterious impact of dams on Africa's archaeological record receiving particular attention (Brandt & Hassan 2000). More recent reviews (e.g. Arazi 2009) continue to echo the conclusions reached then: social and environmental impact studies must be thorough, archaeological resources need to be investigated in good time, and determined efforts must be made to build indigenous capacity and infrastructure able to undertake such work and continue it into the future. The controversial development of the Gibe III Dam on Ethiopia's Omo River (International Rivers Network 2011) and the inadequate environmental impact assessment – and ultimately insufficient archaeological investigations – undertaken for Sudan's Merowe Dam demonstrate how far such aims remain from being universally realized (see Nasir and Ndoro, this volume). Mitchell's chapter discusses the problem of the construction of dams and their impact on heritage in Africa using the example of the Lesotho Highlands Water Project.

In Chapter 13 Stephen Townsend discusses the management of the built environment in South Africa. With colonization of areas such as the Cape of Good Hope, there was a proliferation of European buildings in many places such as Cape Town beginning in 1652. With the advent of the colonial era more of these buildings were erected and this continued into the early twentieth century. Historic buildings styled on European architecture are thus an important component of our heritage and

like any other heritage they must indeed be protected following a values-based system where more priority is accorded to National Heritage sites, followed by Provincial Heritage sites with local heritage resources having the lowest priority in terms of South African heritage resources legislation. As Townsend clearly illustrates in his contribution, the preservation of historic buildings has almost exclusively been the domain of architects and other building experts but this is fast changing and historical archaeologists are now actively involved with research and conservation.

Chapter 14 continues with the theme of development with a focus on the construction of dams on the Nile River. In their chapter Nasir and Nodoro examine the construction of dams along the Nile and in Ethiopia. The construction of the Aswan Dam in the 1960s, for the purposes of irrigation and energy supply, galvanized the international rescue of the Nubian Monuments threatened by the dam. In the 2000s, the Meroe Dam was also constructed on the Nile, again affecting a large number of heritage sites. The chapter poses the question of whether any lessons learnt from the Aswan Dam debacle of the 1960s were taken on board during the construction of the Meroe Dam. The construction of the Grand Renaissance and Gibe III dams in Ethiopia is also examined and evaluated and the question of the role of heritage in the debate of sustainable development and Africa is further explored.

Yehia Hassan and Shadreck Chirikure use, in Chapter 15, cultural relativity theory to examine the reaction of residents of Historic Cairo towards governmental decisions, regulations and laws which aim to protect World Heritage Sites. The chapter explores the official heritage position and local residents' perceptions of heritage protection, and outlines some of the contentious heritage issues that create conflict between residents and the heritage administration. It emphasizes the importance of community involvement in the management process to ensure a dialogue aimed at heritage conservation. Historic Cairo, surrounded by modern urban development, has to function in a globalized and changing world; globalization and the dynamics of cultural changes and media as factors in the dynamics of managing a lived urban place are also discussed.

Chapter 16 deals with the complexity of urban heritage. Taking the case of Lamu and Mombasa, Kassim Omar emphasizes the disjuncture between the conservation needs and the aspirations of communities living in the historic city. The planning strategies tend to ignore the very basis on which historic cities evolve. These are also recurring themes throughout Africa.

In the final chapter, Nodoro and Chirikure discuss the current developments of heritage management in Africa, pointing out some of the challenges which need to be explored. They also summarize the general trends from various corners of the continent.

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