Cultural Heritage

CELEBRATING 10 YEARS OF INSTITUTIONAL COOPERATION

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Cultural Heritage – Celebrating 10 years of Institutional Cooperation

National Heritage Conservation Commission, Zambia
and Riksantikvaren (Directorate for Cultural Heritage), Norway

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NATIONAL HERITAGE CONSERVATION COMMISSION

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Foreword

Over the past ten years National Heritage Conservation Commission has made great stride in developing a robust heritage system. This has been made possible thanks to funding and support from Norway through the Norwegian Embassy in Lusaka. Institutional cooperation coordinated by Riksantikvaren (Norwegian Directorate of Cultural Heritage) has been central to the success. Notable achievements over this period include a decentralised system of heritage management, installation of internet, better access to heritage resources, improved data bases, healthy partnerships with various stakeholders in managing Zambia's heritage, and above all a greater realisation of the benefit of heritage to uplift people's livelihood. For Riksantikvaren this has been an enriching experience that has given us insight and better understanding of the importance of heritage in Africa today, as well as the challenges and opportunities linked to heritage management both globally and locally.

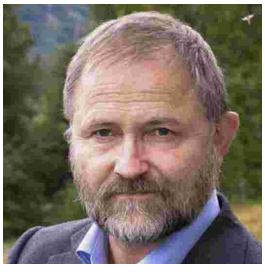
For us at NHCC, this cooperation has created a foundation for conserving Zambia's heritage. It is very clear that an avenue has been opened up for Zambians to benefit more meaningfully from the exploitation of the heritage resources.

While notable milestones have been achieved, a lot more needs to be done by the owners of these precious resources, the Zambian public. Concerted efforts will ensure that heritage resources play their important role in the sustainable economic growth and alleviation of poverty, especially in rural Zambia.

This publication serves as a tool for heritage managers, for people interested in development, and for others to learn more about the challenging responsibilities of conserving heritage. It also offers insight in opportunities which lay in forging strategic international and national partnerships.

We therefore encourage heritage practitioners as well as the general readership, to read this unique publication, and we trust you will find it interesting, stimulating and informative.

Donald C. Chikumbi
Executive Director
National Heritage Conservation Commission
Zambia



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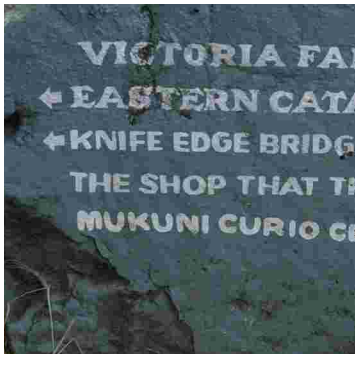

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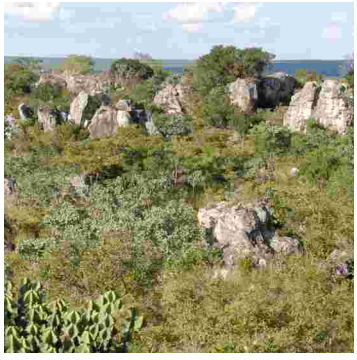

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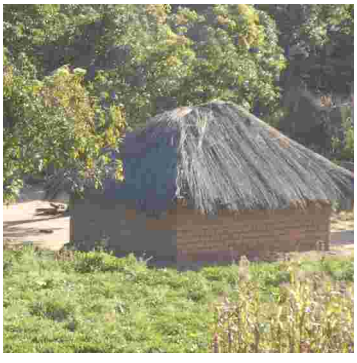

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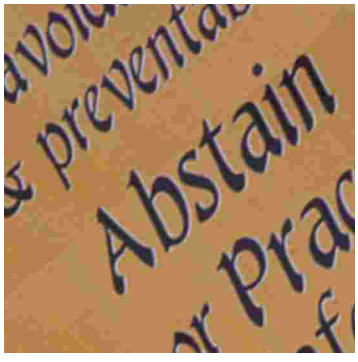

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International capacity building – 10 years of cooperation

*"Since this is a unique and obviously important case, there should be a publication out of the experience that other countries can learn from" (*Evaluation Report, George Abungu, February 2006*)*

Background

For almost a decade Norad and the Ministry of Foreign Affairs through the Norwegian Embassy in Lusaka have funded a support programme for the National Heritage Conservation Commission of Zambia (NHCC). The overall goal of the project has been *to enhance the capacity of NHCC to effectively contribute to sustainable conservation and utilisation of Zambia's heritage resources.* The programme has been implemented in two phases, and was formally concluded in 2008. The main objectives have been:

1. The creation of an effective and decentralised regional management of heritage through implementation of conservation programmes, improved geographical coverage and improved management and documentation of heritage sites at regional level.
2. Increased contribution of Zambia's heritage to national development through capacity building, improved management and conservation at local and national levels.
3. Development of Zambia's heritage sites in order to increase cultural tourism and contribute towards job creation and poverty alleviation.

Institutional co-operation between NHCC and Riksantikvaren (Norwegian Directorate for Cultural Heritage) has been an important tool, especially for the establishment of a documentation centre, a conservation laboratory and the introduction of IT. The institutional co-operation also involved the Museum of Archaeology, Stavanger (AmS) and the Norwegian Institute for Cultural Research (NIKU).

These were the major challenges facing NHCC in the 1990's:

- Heritage management was too centralised, and provision of services to the regions inefficient.
- Insufficient human resources and capacity, lack of sustainable conservation planning and management.
- Local communities around sites were not involved in conservation, and could destroy heritage resources.
- Lack of awareness among politicians and decision makers of the importance of heritage as a resource for development and poverty alleviation.
- Lack of resources for documentation and inventories of the heritage.
- Lack of infrastructure making access to sites difficult.
- Lack of information on the richness, diversity and prevalence of the heritage.
- No partnership locally, nationally and internationally in heritage management.
- The legal framework did not address comprehensively the roles and responsibilities of the NHCC, absence of by-laws on Heritage Management.
- And not the least: Inadequate funding from government.

Co-operation with Norway

In its efforts to strengthen the heritage management NHCC approached the Norwegian Embassy in Lusaka, and the Embassy approved funding for the restoration of Lusaka Boys School (1994), and Mbereshi (1997/98) and Mwenzo Mission Stations. Based on the good results achieved, this became the starting point for a long-term cooperation on heritage management and conservation.

Institutional cooperation with Riksantikvaren

The partnership between Riksantikvaren and NHCC was established in 1999. The cooperation included preparation of the Norad support programme, as well as capacity development and technical advice. During the period 1997-2005 preservation of cultural heritage and management of the natural environment's cultural values was a priority area for Norwegian Environment and Development Cooperation. Institutional cooperation was an important tool, and Norwegian environmental institutions received support from Norad to enhance their expertise in the area of development and environment. Riksantikvaren was involved as advisor to Norad and the Ministry of Foreign Affairs in matters concerning cultural heritage.

Preparation of the programme

The preparation of the Norad-NHCC support programme involved a long process of consultations. When NHCC presented the first proposal to Norad in June 1996 it was sent to Riksantikvaren for appraisal, and a more focused programme was recommended.

A new proposal was submitted to the Norwegian Embassy in Lusaka in September 1997 and forwarded to the Environment Unit in Norad. In January 1998 Riksantikvaren was asked to comment, and the proposal was still not approved. Norad then offered to assist NHCC in producing a project document that would satisfy Norad's requirements, and a team from Nordic Consulting Group and Riksantikvaren was engaged. The team was also asked to assess whether there was a need for institutional cooperation between NHCC and Riksantikvaren. At the same time an in-depth evaluation of the administrative and financial management systems of NHCC was made by SGS Zambia Ltd.

NHCC presented a new proposal to Norad in July 1998 focusing on the establishment of regional offices, and a contract was signed in December, allocating NOK 2 million to NHCC. The objective was to improve the quality and quantity of conservation activities by establishing a regional office in Kasama (Northern Region), and, funds permitting, start the establishment of a regional office in Solwezi. The Government of Zambia would pay for recurrent expenditures. Regional offices already existed in Livingstone and Lusaka, but with limited capacity.

Six months later the two offices were established with staff translocated from Livingstone, five people in Northern Region and seven in North-West Region. Houses were acquired with the help of the Provincial Permanent Secretary's offices, and office equipment, furniture and cars were purchased. During the first months the regional staff in Kasama visited most of the waterfall sites, and in North Western Region the Regional Director met the senior chiefs to sensitize them on heritage in their areas. He also visited all the Copperbelt Heritage Sites, a thing rarely done in the past.

The support for decentralization did not include institutional cooperation, so to enhance this aspect Director Nicholas Katanekwa of NHCC and two colleagues visited Norway in September 1999. Riksantikvaren hosted the visitors, and they met with the Ministry of Environment, NIKU, AmS and the Directorate for Nature Management (DN). It was agreed that institutional cooperation would focus on the establishment of a Conservation Laboratory, a Documentation Centre, Information Technology System, Decentralization of Heritage Management and Quality Assurance. NHCC identified NIKU and AMS as additional partners to be involved.

In May 2000 the Norwegian Embassy and NHCC signed a contract for the provision of financial assistance of NOK 4.5 million to "*NHCC for Capacity Building and Enhanced Heritage Conservation and Management Programme 2000-2002*". The goal of the programme was: *to enhance the capacity of the NHCC to contribute to national development by the conservation and sustainable utilization of Zambia's heritage resources.*

A few months later, representatives from Riksantikvaren (Clifford Long and Inger A. Heldal) and AmS (Bitten Bakke and Mari Høgestøl) undertook a feasibility study to further specify the needs of NHCC in the areas identified in the programme document. In October 2000 a separate contract was signed between NHCC and Riksantikvaren regarding institutional support, listing all the activities to be implemented. With all the formalities in place, the cooperation could start.

By the end of 2002, the planned activities were not finalized, and the contract was extended until June 2003. In order to enhance the impact of the financial and technical support NHCC and the Embassy agreed to continue the programme for another period of three years. This time Norway allocated NOK 6 million of which NOK 600 000 was earmarked for institutional cooperation. A new objective was added: *to improve the attractiveness of heritage sites to encourage tourism and increase income-generating activities.* Project beneficiaries were people of Zambia in general for their cultural enrichment, and poor people living near heritage sites.

This phase came to an end in June 2006. An evaluation commissioned by Norad highlighted the positive results achieved:

- Heritage conservation and management was strengthened
- Regional offices had been established, and capacity had been developed
- A conservation laboratory was established
- The documentation centre was upgraded
- Information Management Systems was being established

The evaluation stressed the need for a consolidation period to ensure the sustainability of the investments made. All parties involved, including the Embassy, were optimistic about a continuation of the programme. Unfortunately, due to policy shifts in Norway, this would not be the case.

Norad has been simply wonderful to Zambia's heritage!

Nicholas Katanekwa, Executive Director NHCC 1980-2004

One afternoon as I was driving into Lusaka along Dedan Kimathi Road, we rescued the 1916 Old Lusaka School from destruction. Contractors who were building the Auditor General's Lusaka Regional Office were about to demolish part of the school, and we managed to stop them.

Next thing the site was declared a National Monument, and Norad gave NHCC its first ever grant to restore the building, the first such heritage conservation work in Zambia. From then on grant after grant followed, and Norad and later Riksantikvaren became partners to NHCC. This partnership contributed to a more strategic management of Zambia's heritage, and to transform NHCC into a unique heritage institution in Africa. The institutional cooperation with Riksantikvaren gave NHCC and its staff, particularly myself, a greater insight into cultural and natural heritage management.

Broadened heritage definition, accountability, qualified professional staff, common heritage information, community participation, restored Mission Stations, international networking, heritage management plans and IT are all pointers of this unique relationship. Heritage management in Zambia will never be the same after what we have achieved by working together. Future generations who shall benefit from this legacy will tell.

Donald Chikumbi and Isaac Kanguya, NHCC, visiting AmS, Norway

Institutional cooperation

Falling in love with Zambia

When Norwegian conservator and rock art specialist Terje Norsted first came to Kasama in 2001, he fell in love with the place and its assets. For some years he had already participated in workshops on rock art conservation in the region, mainly in Zimbabwe. Norsted works at NIKU, Norwegian Institute for Cultural Heritage Research. His competence led him to act as a resource person for The Southern African Rock Art Project (SARAP) course in Kasama in the Northern Province of Zambia. In the rolling landscape he was introduced to a granite maze with maybe the densest cluster of rock paintings on the African continent. Spirals, concentric circles and other complex geometrical figures have been painted on the rock faces with fingertip – most likely by women belonging to a prehistoric group that

populated the area before the Bantu speaking peoples arrived some 1500 – 2000 years ago. Other rock faces are covered with paintings of running animals with thin legs and heavily set bodies. The animals are more abstract and less refined than the San rock paintings further south, and as such they stand apart from most rock art in the region.

Rock art conservation is one of the focus areas of NHCC, and as such it has also been a focal point in the cooperation between NHCC and Riksantikvaren. Norway has approximately 1100 rock carving sites, dating from the Stone and Bronze Ages, and some 40 lesser known locations with painted rock art. According to Terje Norsted, preservation and management of rock art is not an easy task anywhere in the world: There are always many interests that need to be juggled to achieve good rock art management. One is the physical conservation of cultural heritage and another is to manage a site in a sustainable way. To include the local population in the management process is crucial, both in Norway and in Zambia, Norsted says. His African experiences have to a large extent been linked to the SARAP process of getting African rock art nominated for the UNESCO World Heritage List. This is not accomplished

overnight, as the UNESCO criteria are quite strict. Over the last decade, however, rock art in Zimbabwe, South Africa, Namibia and Malawi has been added to the List. But this does not yet include Zambia.

Kasama ought to be on the World Heritage List. However, a huge problem is that the building of new infrastructure has destroyed substantial parts of the area. The Chinese have built new roads and railways, and the granite rocks were considered as excellent filling material. The local population has been paid to smash the rocks, and in an area where most of the people are subsistence farmers in need of cash, you cannot blame them. At one of our workshops we saw maybe the last rock painting of an elephant disappear in that way. It felt like a tragedy. The road through the area is quite superb, but large parts of rock art have been demolished in the process, Norsted laments.

Other local threats are the use of fire to clear small fields for agriculture or to hunt smaller animals. The problem is not the agriculture or the hunting as such, but that the rocks are vulnerable to fire. Another challenge is the sacred status of the place. Since the area is believed to possess spiritual powers, it is used also for modern rituals and ceremonies, aimed e.g. at fighting a drought or to protect against the HIV/AIDS pandemic. Regrettably, the members of a congregation have been painting or writing Christian slogans on top of the old rock paintings.

One has to accept that a traditional site has a modern function, but cultural heritage represents the concrete documents of history. This is why they are so important to protect, and one of the reasons why I would have liked to continue working on these issues, if the funding had continued, Norsted says.

In April 2008 NHCC and Riksantikvaren revisited Kasama, and according to the acting regional director of NHCC, Kelvin Chanda, this is an example of the dilemma of conservation versus development.

In order to control the stone crushing, NHCC is now working closely with the mines. Areas of stones without rock paintings are given to the local communities, and people obtain a license from the mines to crush stones. Hopefully we will be able to reduce the vandalism, and if any wrongdoing is taking place, the license will be withdrawn. But the situation is rather rough, it is easy to make money from stone crushing, and people need money to sustain themselves, says Kelvin Chanda.

An enriching interaction

Donald Chikumbi, Executive Director, NHCC 2004 –

The Programme has proved that it is possible for sister institutions to cooperate directly, without having to pass through national, ministerial levels. It opened up interaction with three heritage institutions in Norway, namely Riksantikvaren, NIKU and the Museum of Archaeology in Stavanger. This interaction has been very enriching in that the three institutions deal in heritage conservation from different perspectives. The personnel exchange with the institutions has given NHCC staff new perspectives on ways of dealing with various levels of heritage conservation.

The cooperation also revealed that challenges in heritage conservation are the same, whether you are in Zambia or in Norway. The difference lies in the resources and competences available in a given institutions to address them. While a lot of progress has been made by the cooperating institutions, it has also taken them time to be where they are today. This gives hope, NHCC is on the right track, and with this foundation laid, the future for conservation in Zambia seems brighter.

My last observation is that the cooperation has made NHCC more visible, and this has rekindled national interest for heritage conservation from various stakeholders such as government and the private sector. Government has in the recent past given specific funds to NHCC after having learnt about the cooperation and how it has strengthened NHCC. Additionally, agreements have been signed with corporate institutions who have taken on the rehabilitation and management of heritage sites. This has triggered interest, understanding and appreciation of the importance of heritage resources.

Above all, the cooperation has demonstrated that we all face similar issues ranging from inadequate resources and lack of capacity whether you are working in a developed or developing country, says Donald Chikumbi, Executive Director, NHCC.

Keeping the flame burning

To Inger A. Heldal, Senior Advisor and coordinator of the cooperation at Riksantikvaren, Terje Norsted's engagement is a good example of the values of institutional cooperation: While Riksantikvaren can provide technical know-how, we also receive new knowledge in return. Until recently, rock art in Africa has largely been interpreted by Western academics, and by African academics trained within a Western paradigm. Today, there is a new generation of Africans entering the stage, and they have started to nuance these interpretations, Heldal says. She emphasizes that several of the challenges concerning cultural heritage are the same, even if the context and the resources are very different.

We see this programme as a success, Heldal says. Like many institutions in African countries, NHCC has a limited but highly competent staff paid by the Government, but not enough financial resources

to do what is actually needed. The Norwegian funding has made it possible for NHCC to undertake strategically important activities like field surveys, management planning, conservation and interaction with local communities, she points out. Positive results have made NHCC more visible, and people – including politicians – have become more aware of the importance of heritage.

As a consequence NHCC has received additional funding from Government and increased the number of professional staff! There is another interesting aspect of capacity building: part of the funding has been allocated for training, and staff members have been given opportunities to upgrade their skills through short- and long-term courses. This is an important investment for the institution, and as such it is important to keep these staff members after they have been upgraded. But unless you can offer them interesting, challenging tasks and a decent salary, you risk loosing them. The Norwegian funding has created a higher level of activity, and therefore professionals could put their newly acquired skills or competences into use immediately, says Heldal.

These effects are not only related to the NHCC/Riksantikvaren-cooperation, but there are also synergies with other Nordic funded capacity building programmes like "Africa 2009" – a programme focused on strengthening cultural heritage management in Africa south of Sahara. Africa 2009 runs courses in heritage management planning, which Heldal finds to be a very relevant exercise for NHCC in their ongoing work. NHCC has been an active participant in the Africa 2009 seminars, both as students, lecturers and resource personnel. NHCC has also hosted Africa 2009 courses, the latest being in Livingstone in November 2007: "*Cultural Heritage Management and the Challenges of HIV/Aids*".

Several NHCC employees have participated e.g. in The Wood Conservation Course that Riksantikvaren is hosting in Norway. Having the participants in our building for weeks creates a closer relationship between our institutions, she says. Through the NHCC/Riksantikvaren cooperation the Norwegian partners have got acquainted with a new generation of young, well-educated and motivated Zambian scholars. They are architects, historians, anthropologists, experts in natural science who have chosen to work within the field of cultural heritage. The cultural heritage perspective plays an active role in modern Zambian nation building, and the awareness among the new generations is impressive. The only issue that is not well integrated from a Norwegian perspective is gender. Young, professional women are less likely to get promoted, receive scholarships or continue their professional training. They also have fewer chances to get work assignments that relate to their actual level of competence. Even in the daily running of the organisation and in meetings the women's voices are not heard. The community groups working with NHCC seems to be more gender sensitive. At Chishimba Falls National Monument there is a committee of 14 people representing four villages adjacent to the site, with six women and eight men. The key positions of treasurer and vice chairperson are held by women.

Gender, capacity and power sharing

Linda M.M. Kanyemba, Historic Architect, NHCC, South West Region.

"External courses and training are very important if you wish to develop your skills. People from the administration division getting additional training can easily be picked up by private sector companies. Those of us who are here to work with heritage issues do so because this is what we want to do; even if we are better paid in the private sector. Women need special capacity building programmes to be able to advance in their careers. There are quite a few highly qualified women working in cultural heritage, but none in senior management. If gender issues are not deliberately addressed, women will perpetually end up as junior officers".

For institutional cooperation to be successful, the institutions involved need to have relevant staff available at the right moment. This requires a certain degree of flexibility, which is not always the case.

In Norway we have very strict time schedules, and if a planned course or trip is delayed, the relevant persons might not be available anymore. This hampers the continuity and also the quality, Heldal says.

Another obstacle is to keep the fire burning in the institutions themselves. Even if my colleagues are generally positive to international projects and cross-cultural learning, it takes time to keep up the general interest and momentum, Heldal says. When NHCC visited Riksantikvaren we organised "Zambia-meetings" to introduce the cooperation, and generally my colleagues express a keen interest. Ideally there should have been more professional exchange, based on mutual visits and follow-up, but as a coordinator I have not managed to integrate the programme well enough at Riksantikvaren, Heldal contemplates.

A last hindrance is the financial framework. According to the Norad agreement, Norwegian institutions involved in development cooperation can charge per hour for services provided. A state institution can invoice their partners for NOK 20 000 for a week's salary, in addition to travel costs and per diem. To Heldal this is an unfortunate arrangement.

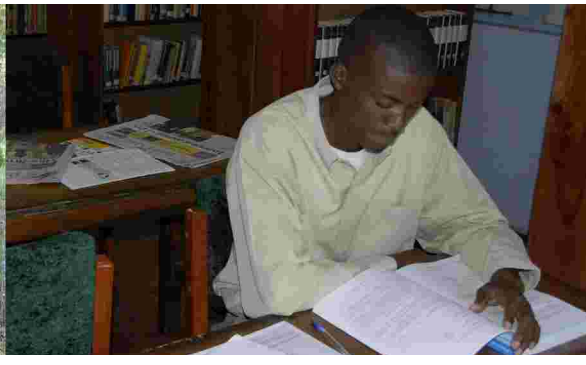
This is a substantial amount of money, and if you have a choice between hiring a Norwegian professional for a week, or buying two new computers, you might end up buying the computers! How do you justify this as an equal partnership if I charge you USD 100 per hour for exchanging ideas with you? We strongly stress the fact that we are not consultants engaged to provide quick fixes, but state institutions interested in long-term cooperation for mutual learning. So what we do is to invoice NHCC for a week or two annually, while in reality we spend much more time working with them. *We* have something to learn, and this kind of cooperation is related to certain values, Heldal says.

Working together

One priority of the NHCC/Riksantikvaren cooperation was to build a documentation centre and a laboratory. NHCC visited Norway in 1999 to look for counterparts, and chose AmS to help them with this part. Conservator Bitten Bakke had already organised conservation workshops and possessed a unique competence in this field.

NHCC wasn't looking for administrative personnel, but someone with hands-on knowledge. So they chose me, Bakke says. Bakke had no former work experience from an African country, but had worked e.g. in the former Soviet Union. To her the cultural differences were sometimes a challenge, in particular because the time left to do the work was concentrated in short and intense work periods of 10 days.

I wish I could have stayed in Zambia for longer periods. There was a lot to learn and a lot to teach. The level of planning at NHCC impressed me. They knew what they wanted. The problem was to operationalise the plans. she says.



My Zambian colleagues didn't have a lot of equipment, but they had big dreams. In a conservation laboratory, you often believe you need more expensive equipment than you actually do. Initially they wanted to build a scientific analysis laboratory, but this is extremely expensive. In my view it is better to start with the basics and continue from there, she says. Together with the NHCC architect, they redesigned an old building in Mutelo Road that has cultural heritage value in itself, and succeeded in establishing not only a functional conservation laboratory but also a documentation centre.

To Bitten Bakke, the cooperation was all about getting the work done. The biggest challenge was to create a system of knowledge transfer in a situation where a lot of staff changes occurred. Another challenge was teaching conservation ethics, a field where Norwegian traditions differ from Zambian.

In Norway conservationists are trained not to touch objects because fat from the fingertips and DNA from the researcher can corrode them. Everything we do with an object will mark it, Bakke explains.

When Riksantikvaren and AmS first visited NHCC in 2000, archaeologist and IT specialist Clifford Long was part of the team. Subsequently Long visited the regional offices, and had meetings with IT companies and networks in Zambia to get a proper understanding of the IT situation. A detailed document was presented to NHCC, but unfortunately Clifford Long fell seriously ill before the implementation started.

A premature ending?

Norway's development cooperation is based on the United Nations Millennium Development Goals (MDGs), and all efforts should contribute to the fight against poverty.

As a Norad partner, Riksantikvaren is required to contribute to sustainable development and poverty alleviation, coordinator Inger A. Heldal says. – Not all values can be measured in economic terms. Culture cuts across all the MDGs, it has and creates values that are a prerequisite for sustainable development. Some years ago the World Bank launched the idea that tourism could solve part of the poverty problems, and community-based eco tourism became a catch word. It is true that cultural and

natural heritage can be the most interesting tourist attractions, and heritage tourism an bring in a lot of money. But for this to happen the heritage sites and the tourism sector have to be properly managed, and the local communities have to be involved, she says.

Preparing heritage sites for tourism has been a major priority for NHCC these years, and NHCC is working closely with different stakeholders. However it is still a challenge to ensure that the local communities will get their fair share.

I believe that the experts on conservation and cultural heritage management can only do so much, Heldal says. – Local people need to be empowered, they need training to become good guides, and they need business skills. For this to happen you might need to involve other agents, says Heldal. Heldal experiences the triangular relation between NHCC and Riksantikvaren as the professional counterparts and the Norwegian embassy as the financial stakeholder, as good teamwork. This is confirmed by embassy personnel who describes that the cultural heritage projects, like other assignments

in the culture sector, added value to their contact with Zambian society. That the project was phased out in 2007 was experienced as a loss by most stakeholders, both at NHCC, Riksantikvaren and former employees at the Embassy. The role of the embassy was initially to administer the agreement between Norwegian authorities and the NHCC. The embassy used Riksantikvaren as advisors, and invited them to attend the Annual Meetings and consulted then when issues needed to be discussed. Rodney Lobo, in charge of cultural agreements at the Embassy from 2004-2007, presently an advisor in NORAD, managed the programme for three years. Part of his task was to phase out the agreement over the cultural budget that the Embassy had with NHCC. In his view, the decision to phase out the cultural cooperation was part of a bigger process where the embassy had to narrow down its portfolio.

The Embassy wanted fewer agreements, and a stronger focus on key areas where Norway had special competence. Until then, culture had been an important part of the embassy's activities. Not only cultural heritage, but also cooperation with the Museums Board and the National Arts Council were phased out, Lobo explains. The embassy gave priority to other sector-programs like education, budget support, etc. Much of this was in keeping with the spirit of harmonisation of support to Zambia.

It's a pity that the cultural sector had to be phased out. Especially as there are no other donor that support the cultural institutions or the sector on a long- term basis. Norway was one that did so. Culture is a very rewarding field to work with. People are interested and enthusiastic and it is easy to achieve a two-way communication, he says.

When the embassy decided to bring the cooperation with NHCC to an end, they asked Riksantikvaren to take over the contract directly, but the Ministry of Foreign Affairs was unable to support the model.

To me, this was an unfortunate decision, Inger A. Heldal says, pointing to the Evaluation Report in 2006 that strongly recommended a consolidation period to ensure the sustainability of the programme.

We had invested a lot in equipment and training, but things were not yet working well enough. We needed a few more activities to be implemented, and we also detected a few weaknesses that we would have liked to address, especially regarding the IT.

Terje Norsted and Bitten Bakke are also concerned that the project ended too early. Norsted is afraid that this is a sign of insufficient attention and support in regard to cultural heritage as being an integrated part of environment and development. Both Norsted and Bakke would have wanted more exchange, longer visits and more in-depth knowledge and action concerning cultural aspects of Zambia. Both have made new friends, and simultaneously discovered the challenges of working in a foreign environment.

Institutional development is not only about technical issues, but just as much about getting to know the organisation. To make things work, you need experience from working with other cultures, Bitten Bakke says. In Norway she knows the system and the people to talk to. Working in Zambia is harder, because informal networks stay closed to a foreigner. I wish we had known more about Zambia when we started, Inger A. Heldal says. Even with 20 years of experience from the Southern African region, she acknowledges the lack of knowledge of this specific country.

A country has so many layers, and it takes time to understand that you don't really know that much. To counter this, cooperation on cultural heritage is particularly important. In this sector you learn about different aspects of a country. Culture goes deeper than e.g. infrastructure. We have learned for instance that traditional authorities still are powerful, and that if you really want good management of cultural heritage, you need to work closely not only with the democratically elected structures, but also with the traditional authorities. This is an important key to understand how the system works and how decisions are made. You must deal with at least two power structures – one that is inherited from the colonial powers and one traditional. This is often overlooked in development aid, and we ought to spend more time trying to detect and understand these structures, Heldal says.

Challenges of institutional cooperation

Norwegian development cooperation has tried different mechanisms to achieve capacity and competence building in institutions in developing countries. The long-term expert, recruited by Norad and placed in a foreign institution, was *in vouge* until the early1990s. Gradually, this mechanism was considered inefficient and a more long-term vision, with a stronger focus on institutional development, emerged.

According to senior advisor Lornts Finanger, some 12-14 government institutions were recruited as advisors in this process. They were given framework agreements with Norad and encouraged to establish relations with sister institutions in the South. The framework agreements will be restructured again in 2008/2009.

- We want a more just competition and a more precise division between public and private counterparts. Earlier we did not distinguish between private and public institutions. This is one of the aspects we would like to change. A public institution should not compete with a private consultancy, Finanger says.

  In 2003/2004 Norwegian authorities reorganised the relations between Norad and the Ministry of Foreign Affairs, reducing the responsibilities of Norad. Norad still has a role to play, however, when it comes to designing the professional frameworks.

- We can ask all the significant questions, such as what capacities are sustained in the partner institution when the cooperation ends? What was the purpose of the cooperation to begin with? Too often it becomes clear that the actual cooperation has dealt with technical issues on a more narrow scale. If e.g. the Norwegian Bureau of Statistics is helping the partner institution with developing statistical manuals or new statistical products, they are doing something useful for the partner country. However, it is not necessarily equivalent with a long-term institutional development, Finanger says. He believes institutional cooperation is not focusing enough on regular organisational development – like leadership, sustainable competence building, culture and structures.

  When Norwegian government institutions are engaged in development cooperation, they are not necessarily aware of this, nor do they automatically possess the competence required in this field. Finanger, however, believes that any cooperation should take these issues into account.

- If the Norwegian partner discovers that certain things cannot be done because of institutional hindrance or lack of own competence or capacity, they should look for additional partners that could help solve the problem. Too often we choose whatever requires the least resistance, we close our eyes a little bit and this limits the cooperation to a great extent.

  Real institutional development requires that both institutions are willing to do the work. Change cannot come from the outside, according to Finanger, and a Norwegian partner institution cannot decide what is best for a partner in the South. However, he has seen many co-operations fail because of lack of communication.

- Time is always an issue. To some it is more practical to cooperate from a distance. This leads to a return of the foreign expert, only within an institutional setting. Norwegian experts are sometimes used as a quick fix, but this is rarely constructive in the long run, he says.

  To Finanger, it is necessary to be more precise and conscious with the term "institutional capacity building". The cooperating partners need to define the actual goals for the development. If institutional development is one of them, and the Norwegian partner lacks the relevant competence, this has to be accounted for and integrated in the cooperation.

- Lasting capacity development is a process. The institution in the South needs to own this process, while the Norwegian partner needs to see its role like a catalyst. It is also important to take the time aspect into consideration. You can never plan or foresee all the elements that will become relevant in a long-term relation. You need flexibility from both parts, but often we see the Norwegian partner gets frustrated because they feel things move too slowly. This is also a challenge for the development cooperation authorities, who need to report on the results of the cooperation, Finanger says. He is also worried that the embassies cannot assist the institutions practically and technically in the way Norad did. The embassies are political institutions, but not necessarily experts on institutional development and capacity building.

Results achieved

Positive interaction with community leaders, politicians and other stakeholders

Oliver H. Kandyata, Regional Director, South West Region, formerly Northern Region

Speaking as a Regional Director and at a personal level, the programme enabled me to carry out work in a much more efficient and cost effective manner. The programme equipped med with skills for the implementation of conservation programmes. The programme made it possible for me as a Regional Director to interact positively with Community Leaders, politicians and other stakeholders in heritage conservation. The programme enabled me and other employees to acquire computer skills and other relevant modern skills in the field of Heritage Management.

The programme enabled NHCC to carry out conservation activities at sites. Visitor facilities in the form of trails, paved walkways, latrines, information boards, visitor shelters and information centres were erected at sites. It was possible to carry out conservation work in an efficient and cost effective manner. Monitoring of developments at sites was made possible and at a lower cost than before. Through this programme NHCC employees and particularly the professional staff travelled to do work at a number of sites which presented different challenges. Management plans for selected sites were produced following the baseline studies which were carried out by professional staff in various fields of Heritage Management.

"*There is no doubt that the programme has revolutionised heritage management in Zambia, this was probably one of the largest investments in heritage management in an African country by another country. While the programme has made great achievements, it has also met with challenges in the process.* "(Evaluation of the NORAD-NHCC programme, by George Abungu, February 2006)

NHCC is Decentralised and Restructured

Four regional offices have been established with professional staff, basic equipment and cars, ensuring geographical coverage of the whole country. Old buildings have been restored to house the heritage offices, and a decentralised NHCC is working closely with the Provincial and Municipal authorities, tourism bodies, and with traditional leaders and local communities. The offices are in:

- East-Central Region (Central, Eastern, and Lusaka Provinces based in Lusaka)
- Northern Region (Luapula and Northern Provinces based in Kasama)
- North-West Region (Copperbelt and North-West Province based in Solwezi)
- South-West Region (Southern and Western Provinces based in Livingstone)

The restructuring and decentralization of NHCC combined with a new focus on the core business – conservation more than administration – has contributed to a more effective heritage management. Standards and Procedures for Heritage Management have been established in order to have a common language across the country. Site maintenance has improved in all the regions as the staff is closer to the heritage; the communities are able to report new sites and also any threat, such as environmental destruction, to the existing ones. As a result of the decentralisation, new sites have been found, recorded and documented, more sites have been opened to the public, and the number of visitors has increased.

There is greater awareness among the communities as they begin to interact with the heritage professionals and benefit from the heritage sites. Schools are also benefiting as they visit the newly opened sites and have the services of heritage professionals closer to them.

Public/Private Partnership Enhanced

The GRZ has been showing good will by putting money in heritage sites as a strategy to reducing poverty. The government recognizes the important role that heritage, and subsequent investment in it, can play in national development. The private sector shows an increasing interest in investing in heritage sites.

The decentralisation has brought in the bottom up approach by involving a wider spectrum of the public in conservation related activities. This was not the case in the past, when management was left to a few specialists. As observed by ICOMOS (1989) the future of any heritage lies in the concern of the community. It was a great awakening for NHCC to move away from the misconception "which leaves the impression that heritage conservation belongs to some conservation high priesthood and is dispensed to an uncritical public in the prescribed doses".

For example, at Chishimba Falls NHCC has employed appropriate staff and has gone into a fruitful partnership with the local community. Further, the community in the Mumbwa area of Central Zambia have signed a Memorandum of Understanding to co-manage all the heritage resources in that area. The community formed a 'trust' with which NHCC has entered into partnership. On the corporate front, the NHCC has partnered with Mukuba Hotel on the Copperbelt for the co-management of the Chichele Mofu Tree and the Dag Hammarskjöld Site.

Documentation and Conservation Improved

The laboratory and the documentation centre are housed in an old building in Mutalo Road, not far from the NHCC Head Office and Livingstone Museum. A major job was to renovate the building, and this process took longer than anticipated, partly due to delayed funding from the European Union. Most of the equipment for the laboratory had to come from South Africa, and the tender process and other formalities took much longer than anticipated. Termites took a strong liking to some of the wood used for shelves, and despite repeated fumigations, they would not give up. In the end the wood had to be replaced by metal shelves. Today NHCC has a well equipped laboratory with a professional staff of three.

A fully equipped Documentation Centre with a cold room, archive area and general library has been established. The

centre has been furnished with modern equipment and furniture, and has become a specialized referral place for heritage conservation books, periodicals, archives, plans and research material. A documentalist has been in place since 2005, and Zambian students have assisted in organising the library. The Documentation Centre is open to the public, and it has become a popular workspace for students. The Centre has a professional staff of two.

NHCC has been working closely with AmS to establish the documentation centre and the laboratory. Different teams have been involved in the planning process, in selecting and installing equipment, in capacity building and follow up. A librarian from NHCC was seconded to AmS for two weeks in 2001, and in January 2006 a conservator from AmS facilitated a workshop to introduce the new laboratory to NHCC and professionals from Livingstone Museum. The workshop focused on practical conservation activities in the laboratory. Teamwork and networking were highlighted as added values for the participants.

Information Technology

The introduction of Information Management systems was a focal part of the programme. When the programme started, NHCC had one or two computers, and limited computer skills. Today most professional staff has computers, the skills have been upgraded, but the networking is still not functioning.

The idea behind the introduction of IT was to enable easy access and retrieval of data, as well as free flow of information. With the decentralization it became imperative to put in place a system for networking with all the regional offices. The Head Office is able to network with the South West Regional office and the Laboratory and Documentation

This has been the most complex area of cooperation, and despite heavy investments being made, the IT system is still not working satisfactory. Hopefully our lessons learned will make it easier for other users.

In hindsight, there are several areas where the IT cooperation could have been arranged differently and possibly produced more positive results. The rapid changes in the IT world were difficult to foresee, we believed in buying solid equipment that would last for years to come. The needs of the users and the costs of establishing a system were not adequately evaluated, despite the efforts to do so.

Intentions

Archaeologist Clifford Long from Riksantikvaren undertook two fact finding missions to Zambia to assess IT options. At the time IT networks were being established across the country. The missions resulted in a feasibility study, and in 2002 an implementation plan was ready. NHCC and Riksantikvaren discussed limitations and tried to be realistic, but still the thinking was too strongly influenced by a Norwegian reality. Key aspects of this plan included establishing an internal network and internet connections in the main office as well as in the four regional offices. The report is rather ahead of its time in suggesting the use of wireless internet connections and laptop PC's wherever feasible. The report also summarized the types of hardware (including 25 PCs) and software that should be purchased, and had a proposed budget of ca USD 130 000. Annual running costs were not estimated, but assumed to be included in the NHCC's annual budget. The report concludes by suggesting that detailed specifications and costs for implementation and annual running costs be produced before installation began.

Results

In November of 2007 plans for the establishment of a network within NHCC plus internet connection between the central office, the documentation centre and the regional offices had been approved, but not yet implemented. A server had been purchased, however due to limited cooling facilities, the server could only be utilised for shorter periods. The computers that had been purchased were in varying degrees of use in the different departments. However all the equipment that had been purchased was near or past the end of its life cycle, and there appeared to be limited possibilities for replacing outdated equipment.

One positive example is the finance and administration sections where the computers have been successfully introduced, and the people using them have received relevant training. But all in all it is clear that the plans for the implementation of an IT system at NHCC have only met with limited success.

Goal orientation

The establishment of the regional offices in 1998/99 created new challenges in terms of heritage management and administrative routines. Who would be responsible for updating the records? What documents should be sent to the central office and which ones should be kept locally? The needs of the different departments should have been properly documented before developing a description of the IT systems. More could have been achieved by focussing upon concrete objectives, rather than upon building of an overall infrastructure. Rather than planning for the implementation of a large scale system, the work should have begun with the development of a series of solutions to identified problems. For example, by focussing upon the development of the databases needed by the Documentation Centre the project could have been split into a series of concrete short term projects, such as the development of a database of the photographic archive. By starting small, concrete results can be produced rapidly and used as a stepping stone for the next stage.

Another advantage of focusing upon a series of short term projects is that it eases the problems caused by changing conditions. In any long term project there will be changes in goals, staff, resources, etc. This is especially critical in IT projects where technological developments occur at an incredibly rapid pace.

Long term costs

IT systems require long term investments in terms of licences, manpower, maintenance and upgrading/replacement of equipment. The original implementation plan assumed that NHCC would cover these long term costs. But this might not be a realistic alternative. Implementation plans must find solutions to long term considerations, rather than creating systems that can not be maintained. For example, open source or internet based software is available, which eliminates licence costs. Low-cost notebooks may be a more reasonable, and more easily replaced than large desktop computers.

Training and capacity development

One of the most cost effective solutions to both short term and long term capacity building is the training of in-house personnel for development and maintenance. These considerations were not addressed in the implementation plan, although targeted training by local computer specialists was discussed at length. The idea was to make sure that every person with a PC should have basic data skills and learn how to use e-mail. Targeted training was only made available for the finance and administration staff. Today most of the younger professional staff at NHCC are computer literate, and use Internet cafes to communicate.

NHCC is correctly enthusiastic about the possibilities that the technology offers for Cultural Heritage Management, however these resources and enthusiasm are under utilized and will remain so until the administrative problems are addressed and resolved.

Staff Training

Lack of capacity has been an ongoing challenge, but over the years NHCC has been able to recruit more professional staff both at the Head Office and the Regional Offices. Part of the Norad funding has been earmarked for upgrading of professional staff members, and under the programme, 18 have been trained: four at Certificate level, ten at Diploma level, one at Degree level and three at Masters level. Most of the training has taken place in Southern Africa.

Another important venue for training has been the Africa 2009 programme. NHCC has hosted Africa 2009 seminars on Documentation and Inventory, Geographic Information Systems and Cultural Heritage and HIV/Aids. NHCC has also played an important role at the bi-annual heritage management courses in Mombasa, both as participants, resource personnel and course assistants.

The training by AmS and NIKU (in rock art conservation) has also contributed to the capacity development of NHCC, as has the International Course on Wood Conservation Technology held in Oslo.

Today NHCC has a highly qualified professional team, but there is still a lack of Human Resources.

How I benefited through training

By Macmillan Mudenda, Heritage Planner

At the time I joined NHCC as a heritage planner, my main task was to put up a team to undertake baselines studies. These studies resulted in the production of management plans for eleven sites, and seven plans have since been approved by the NHCC board.

In October 2004 a one month course was organized by Lund University in Sweden. The course was on the conservation and management of historic building with participants coming from Africa and Asia. The first part was held in Sweden and phase two was held in February 2005 at Witwatersrand University in Johannesburg. This was the first course I attended to deal with heritage management. I benefited greatly as the course enabled me to see how other people were conserving and managing historic building in other parts of Africa and Asia.

The course taught methods for working with conservation, maintenance and management of historic buildings. This covered the planning process done by architects, planners, historians, engineers and others who prepare for the practical work that will follow, and also prepare for and control the continuous maintenance and management of historic buildings and sites.

In August 2005 Africa 2009 was conducting a three months course on the conservation and management of immovable cultural heritage in Sub-Saharan Africa. I was once again nominated by NHCC and selected by Africa 2009 to participate in this training programme. The course introduced participants to management planning, and provided me with skills in the latest planning techniques.

Finally in 2007, I was selected as course assistant to the 9th regional course of Africa 2009 in Mombasa, Kenya, on the conservation and management of immovable cultural heritage in Sub-Saharan Africa. This time around, I shared my past experiences with the participants, and they were also able to learn how I applied knowledge gained at my work back home. In conclusion, the funding from Norway played an important role in capacity building for people like me at NHCC.

Commission Equipped

Renovated offices, new furniture, desks, curtains and air-condition have created a more pleasant working environment for NHCC. Cameras, scanners, printers and computers have been bought, and they have partly served their purpose. But a lot of the equipment is outdated already, and some equipment has hardly ever been used due to lack of compatibility, knowledge, or ink!

Awareness Improved

A greater awareness about the value of heritage has been created among the public. NHCC has produced publications and brochures, and put up signage indicating where the heritage sites can be found. NHCC has also participated in fairs, even winning accolades. A television documentary which was running for 13 weeks aroused a lot of interest and NHCC has received many reports about the existence of various heritage resources unknown hitherto.

Heritage sites as tourist attractions and sources of income

In order to ensure sustainable use of heritage resources, management based on valid information is required. Baseline studies, management planning, rehabilitation of sites and promotion of heritage has been ongoing activities throughout the programme. Eleven National Monuments have been identified for development as tourist attractions, among them the Source of the Zambezi, Dag Hammarskjöld Crash Site, Chishimba Falls and Mwela Rock Art Site. Infrastructure has been developed and adverts put up around Kasama for Chishimba Falls and Mwela Rock Art. Pathways at Chishimba Falls have been paved, and a Community Shop and Display Centre have been built with poverty alleviation funds from Government.

In order to finalize the Management Plans at Zambezi Source National Monuments and Kalambo Falls, NHCC organized meetings with stakeholders from surrounding villages, including headmen and chiefs. Local committees have been formed around the sites, and this contributes to a stronger feeling of identity and ownership of the heritage resources.
All in all, Management Plans for 11 sites have been developed, and the Board has approved seven of them. But if they serve as proper management tools is still questioned!

Heritage and sustainable development

Zambia's Fifth National Development Plan (2006–2010) has integrated cultural heritage in the mainstream of national development. Preservation of cultural heritage and safeguarding of intangible and tangible cultural heritage are among the key focus areas, and as a statuary body, NHCC has an important role to play.

NHCC and its sister organisations are contributing to the building up of a rich historical knowledge base for the information, education and enjoyment of present and future generations. Heritage resources contribute to development by being sources of income, job creation and above all by creating a positive national image. Through cultural tourism they contribute to foreign exchange earnings for the country. Policies, legislation and strategies aimed at the preservation,

development and promotion of culture for sustainable development are being put in place, and Government will continue to work towards the application of the National Heritage Conservation Commission Act (1998).

The Ministry of Tourism, Environment and Natural Resources, NHCC and its sister organisations are the major public sector institutions to operate in the tourism sector.

The general policy of the Government is for the private sector to drive tourism development within the overall public sector policy framework. In order to create an enabling environment new legislation aimed at streamlining licensing procedures and reducing the cost of doing business in the tourism sector will be undertaken. (FNDP)

Heritage and tourism

Tourism is an important sector in Zambia, and it plays a vital role in the stimulation of national economic growth. Although much of the tourism is concentrated in a few national parks, other areas provide considerable potential for future tourism development. Heritage sites and monuments, cultural traditions and 73 different tribes with a variety of traditional ceremonies are attractions that will certainly draw visitors once they become better known.

For the last decade NHCC has experienced the challenges and the opportunities – or the goods and the bads – of tourism in a very direct way. Until 2000 Victoria Falls, one of the major tourist attractions in the world, was mostly visited on the Zimbabwean side. Flying to Victoria Falls was easy, and the old town had beautiful hotels and well developed tourist infrastructure. But the political turmoil in Zimbabwe has affected the tourism sector badly, and lately Livingstone has seen an increase in tourism that nobody could have predicted. Two new luxury hotels have been opened in the vicinity of Victoria Falls, and the airport is receiving several international flights per week. Guest houses, restaurants and shopping malls are popping up along the roads, and Livingstone has become the regional capital of tourism.

These rapid changes have a huge impact on Livingstone, and it is a challenge for NHCC to keep a firm eye on the development. NHCC and its South West Regional Office are in charge of the management of Victoria Falls, and receive part of the entrance fee from the site, a substantial annual income. NHCC and Zambian tourism authorities are working hand in hand is to establish a sustainable, competitive tourism sector to ensure that the number of visitors will continue to increase, even when the situation in Zimbabwe changes. Another big challenge is to bring tourists to other parts of the country, and NHCC is working hard to develop different heritage sites into unique tourist attractions. The Source of the Zambezi, Dag Hammarskjöld Memorial and rock art sites have been developed under the cooperation with Norway.

According to Zambian National Tourist Board, tourism only generated 2.3% of GDP in 2007, so there is a vast potential for increase. In 2004 the number of tourists rose by 25% over the previous year to 515 000, and the Tourist Board is targeting a million visitors by 2010.

Heritage conservation generates new employment

Most of the heritage resources are located in rural areas where the unemployment rates are high. Maintenance and rehabilitation of heritage sites involves local craftsmen and contracting companies, and the tourism sector requires infrastructure, guides and recreational facilities. In Livingstone hotels and lodges around Victoria Falls employ over 1000 workers. The use of heritage for research, management purposes and guiding has about 500 working in various heritage related fields.

Heritage, education and national identity

Heritage is a collective asset which tells the history of people. Any given community has a history to where it refers in order to ensure the continuity of a common identity that evolves over time. For example the Source of the Zambezi has given name to the independent country of Zambia. Conservation of heritage resources by communities is to contribute towards the recovery and storage of a collective memory and identity. Both artefacts and intangible heritage are sources of knowledge. NHCC has organised heritage clubs in primary schools, and has an educational officer employed at the Head Office.

Visitor numbers

	2001	2002	2003	2004	2005	2006	2007
Victoria Falls	85550	81181	102742	147280	182410 (161834 Zimbabwe)	122451 (134010 Zimbabwe)	171833
Source of Zambezi	200	187	800	1461	1001	2003	1600
Railways Museum	2807	1356	2851	1578	1668	Closed to the public	

Income generated	River board activities	Handicraft sales	Documentary and photos
Victoria Falls	USD 150 000 p.a.	USD 70 000 p.a	
Source of the Zambezi	None	USD 5 000 p.a	USD 2 000 p.a

Unresolved matters

While acknowledging the positive impact of the Programme, NHCC still has serious outstanding challenges. These unresolved matters are crucial challenges that have to be met to ensure a sustainable future for NHCC:

1. Activity based budgeting and performance-related management are still not fully enshrined. Focus on core-functions of the Commission in terms of personnel/skills is still far from reality. Government and NHCC have still not been able to match the budgetary requirements demanded by the Norad investment in NHCC.

2. The new equipment – Computers, GIS, Laboratory, Documentation have all not yet brought the changes – easy access, retrieval – envisaged in the conservation of Zambia's Heritage.

3. The maintenance of the newly acquired properties, vehicles and equipment in terms of budget and skills required is far from what the investment requires.

4. The development of management plans at 11 sites was regarded by politicians as just a delay to development and as result political pressure has resulted in development at some of the sites before plans were approved. Resources to implement these plans will still have to be sourced and yet the ideal would have been to have included a component for implementation of priority facilitation projects as part of the support. Without such resources the plans will soon be irrelevant.

5. A culture of partnership in heritage management is a new concept that has not been fully understood by both NHCC staff and communities. This culture requires mutual trust, dialogue, consultation, doing things together, common vision etc which all are lacking at the moment and need to be addressed.

6. A common language though fully recognized as the most integrative element for heritage management country-wide is still in its infancy and needs life support. Heritage management 3Ps – Policies, Procedures and Principles – are still not nationally adopted let alone known or accepted by the stakeholders. Outputs and Outcomes of heritage management shall be difficult to achieve or perceive until this is done.

7. Networking between Regions and Headquarters is still a pipe dream and yet the Programme envisaged a simultaneous application. Access by developers to the NHCC database for their planning purposes is still not there and yet this was envisaged as a tool to protection of heritage against inadvertent destruction.

Lessons learnt

NHCC and Riksantikvaren share a passion for heritage despite being miles apart not only geographically, but also when it comes to resources, working conditions and culture. Open dialogue, allowing discussions, frustrations and disagreements to flow freely, has created mutual trust, and both institutions are proud of the results achieved, and of being partners. We hope that the results achieved from this programme will contribute to a sustainable conservation and utilisation of Zambia's heritage resources.

NHCC and Riksantikvaren would like to share the following lessons learnt with you:

- We see the fact that Zambia's Fifth National Development Plan (2006-2010) has integrated cultural heritage in the mainstream of national development as an indicator of the success of NHCC and the heritage sector.

- Mining has been a key source of income in Zambia. After years of stagnation, the mining sector is being revived, and the tourism sector is booming, bringing a positive shift in the Zambian economy. To ensure sustainable development NHCC has to be actively engaged in general planning and in Environmental Impact Assessments. This will require more resources, also from the Government of Zambia.

- Budget support and harmonisation as spelled out in the Paris Declaration is the new paradigm of development cooperation. The Ministry of Environment, Tourism and Nature Resources receives substantial funding, also from Norway. To be an active role player NHCC has to position itself within this new reality.

- Shifts in development policies in Norway have had a direct impact on the programme, as culture heritage was no longer a priority, and funding no longer available. This is a risk factor that has to be included in planning processes, but it is also our duty as programme partners to ensure stable, long term funding. This requires lobbying and dialogue with decision makers, a challenging and sometimes difficult task.

- When the funding ended in 2006, NHCC and Riksantikvaren embarked on a lobbying campaign, and towards the end of 2007 NHCC received a final amount of about USD 100 000 from the Embassy to tie up the loose ends. This was a critical period of the cooperation, and Riksantikvaren put in extra financial and human resources in the quest for solutions. The documentation centre, the laboratory and the IT were not functioning as expected, partly due to lack of equipment, but also due to organisational problems. After some trouble shooting exercises, NHCC and Riksantikvaren agreed to establish task forces with limited mandates and time frames. This was partly a success, and the lesson learnt was that sometimes you have to move beyond the agreed framework of cooperation to provoke action and achieve results.

- Norwegian Development Cooperation has a set of principles, procedures and working methods to be followed. Programme documents and work plans serve as tools for programme implementation. But despite thorough planning procedures, unexpected problems will emerge. To solve problems, you need trust and cooperation, and this can only be established through dialogue with the donors.

- Cultural heritage management is a dynamic sector, and heritage evolves and changes with society. As state bodies we have to operate within financial, institutional and legal frameworks. The chances of success are greater with smaller, well-defined projects than with bigger projects. Focus and persistence are key words. Flexibility and openness are equally important factors, especially during the implementation phase.

- Constructive dialogues can be difficult to establish if you do not share a common language, and "development lingua" can be abstract and confusing. In this programme we agreed on the following definition of capacity building:
  - Procure and install equipment
  - Recruit and train staff
  - Review of new organisational structure (regional offices)
  - On-going cooperation with Riksantikvaren, AmS and NIKU

- To establish a common understanding of concepts/issues can be time consuming and frustrating, but unless all parties involved make extra efforts to achieve this, much time and energy will be wasted.

- When NHCC and Riksantikvaren started discussing equipment, the digital revolution was about to happen. What kind of software was required, how to create user friendly data-bases, what about compatibility? These are still difficult questions both in Zambia and in Norway. Because of the rapid changes, this is an area where we would have liked to cooperate more closely over time to find better solutions.

- To balance equipment with training needs has been a challenge. It seems to be easier to identify problems as lack of equipment rather than lack of competencies. But more computers, cameras, GIS etc will not solve problems unless you have the skills required, and the best way to improve your skills is by using the equipment! So you need both!

- The Zambians visiting Norway have been satisfied, and the Norwegians spending time in Zambia have been thrilled. Maybe the Norwegians working with NHCC feel that they can utilize their skills more fully than in a Norwegian context? The Zambians might have found the Norwegian

institutions (and the Norwegians?) a bit overwhelming. Despite differences, both the Zambians and the Norwegians have enjoyed working together. Exchange and on-the-job training have been inspiring and eye opening experiences.

- During the period of cooperation NHCC has changed Executive Director once, the Regional Directors have been moved and/or changed more than once, and a new Board has recently been put in place. The institutional changes were rarely discussed, and not considered as being part of the cooperation. Organisational development and change require specific competencies that NHCC and Riksantikvaren do not fully possess. We focused on heritage management and measurable objectives instead of institutional changes. If this was the right decision is hard to tell.
- Thanks to the Norwegian funding, NHCC has been able to implement projects continuously for years, and this is a unique situation for heritage institutions in the Southern African region. The staff has worked hard to reach the goals, and they have had opportunities to be upgraded. Career opportunities and incentives have made it easier for NHCC to keep qualified staff.

- During the programme period other activities have taken place in the heritage field in Africa, especially through the Africa 2009 Programme, SARAP and UNESCO, and NHCC has become an important role player in the region. NHCC and Riksantikvaren have attended the same arenas, and this has given us a better understanding and common references. We are colleagues!

- Heritage clearly has a role to play in poverty alleviation, but heritage managers can only solve part of the problems. When NHCC and Riksantikvaren revisited Chishimba Falls in April 2008, the local community was concerned. They had not been able to make a profit of the curio sales, and blamed this on lack of business skills. In order to empower communities, people need exposure, business skills and know how. Heritage managers have to join forces with – or delegate tasks to – NGOs and others with specific business and macro economic skills to fill gaps.

- Tour Operators have come to recognize that heritage resources have a major tourist value. The restructuring of the national economy towards a greater tourism emphasis has served to galvanize attitudes towards conservation. The enhancement of heritage sites have led to an increase of tourist interest and, hence revenue. In some cases conservation tourism is growing, and these efforts complement the work of NHCC.

- But tourism can be a fragile sector, in Kenya the number of tourists dropped drastically because of the political unrest after the elections in 2007. In Zambia the number of tourists has increased rapidly, partly due to the political situation in Zimbabwe. The changing climatic conditions might make the tourism sector even more fragile. Tourism is a sector where analysing risk factors is crucial, and the competition is tough. One way of stabilizing the market is to target national and regional visitors, and not only tourists from overseas. There is a great potential in African tourists, and not only foreign tourists in Africa!

- Successful implementation of any conservation programme depends on local support, reflecting the needs, interests and values of communities living within or around heritage sites. In Zambia, as in most local communities in Sub-Saharan Africa, customary rights and traditional management systems play an important role in people's life. These traditional practices have shaped the way communities utilize and respect the heritage. Heritage legislation is part

of the modern state laws, and these laws can often be in an antagonistic relationship with the traditional systems. Heritage management can be an excellent training ground for democracy and reconciliation.

- The right to determine ones destiny and conditions underpins the efforts to alleviate poverty. The involvement of communities in making decisions about their heritage is seen as paramount. Thus the role of heritage places and collections in everyday struggles for survival in most developing countries is critical. Heritage can be used as catalysts to address developmental issues. Participation and empowerment are key words.

- The various activities undertaken have given local communities a greater say and visibility in conservation efforts. This has been done by bringing individuals and groups together. The groups have identified their shared needs, and put energies and resources together. As a result the local communities now identify more strongly with their surrounding heritage.

- While funds were released on time, the programme never took into account the aspects of inflation which led to some activities not being carried out satisfactorily or suspended altogether. Financial fluctuations are risk factors to be included in any planning process.

- Over the years NHCC has employed more highly qualified, professional women, so on paper the gender balance is fairly good. But changing organisational culture, power relations and attitudes are challenging tasks that require long term conscious planning and management. Unequal power relation is still a reality, and it is difficult for the professional women to have a fair share of influence on the organizational culture as well as the development agenda.

- And lastly, we have learnt that it is easy to adopt a slogan like way of speaking, and to make assumptions like 'tourism contribute to poverty alleviation', 'heritage is crucial for sustainable development'. However, if we do not set aside time to analyze and assess contexts and results, we might end up disappointing people by creating false expectations and hopes. Poverty alleviation linked to empowerment is a serious business! Heritage managers have to join forces with different stakeholders, and by creating awareness, encourage visitors, stimulate local enterprise, build pride and create a positive African image, they will make their contribution towards poverty alleviation

The Zambezi Source National Monument

The Source of the Zambezi is located in Mwinilunga District in the North-western Province, 872 km from Lusaka and 200 km from Solwezi, sharing borders with Angola and the Democratic Republic of Congo. The Zambezi Source is of great significance not only to Mwinilunga and the province, but to the nation as a whole. Zambia derives her name from the Zambezi River, and the Zambian flag was first raised here at Independence Day 24th October 1964.

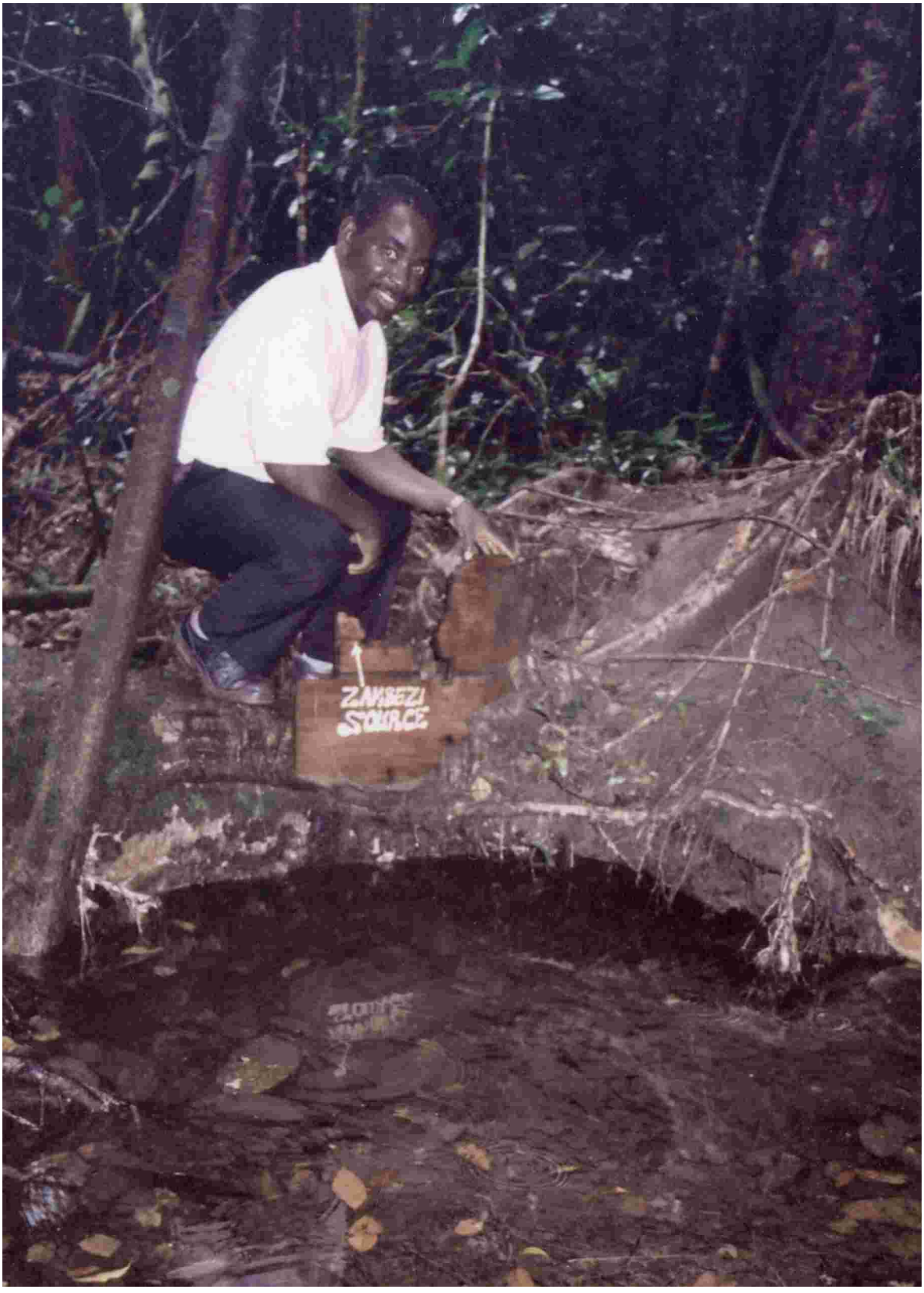
The Forestry Act ensures the protection of the site in order to preserve the flow of the Zambezi River, while the Heritage Act ensures the safeguarding and conservation of the significant aesthetic and scientific features, maintaining the legacy of the site as the birth place of Zambia. The significance lies in its cultural, historic/political, economic/tourism, educational as well as scientific values.

The water from the Source is said to have healing powers, and people come from afar to drink the water. Local people hold the site as sacred and it is considered sacrilegious to cut trees in the area. The traditional belief has helped to preserve the natural habitat of the site.

NHCC and the North West Regional office manage the site in collaboration with the local chiefs, the District Administration and the District Council. Two qualified managers are employed full time at the Site. The traditional rulers have an important role in the protection, promotion and development of the Source for education, tourism and economic empowerment for the community. Most people in the area are subsistence farmers, hoping to benefit through employment and improved communication, health care and education.

Since 2006 major developments have taken place at the Source. Signage has been erected, the gravel raod has been improved, facilities for visitors have been put up – and much more.

Today three people work at the site, and the number of tourists is increasing annually.


ZAMBEZI
SOURCE

Chishimba Falls National Monument

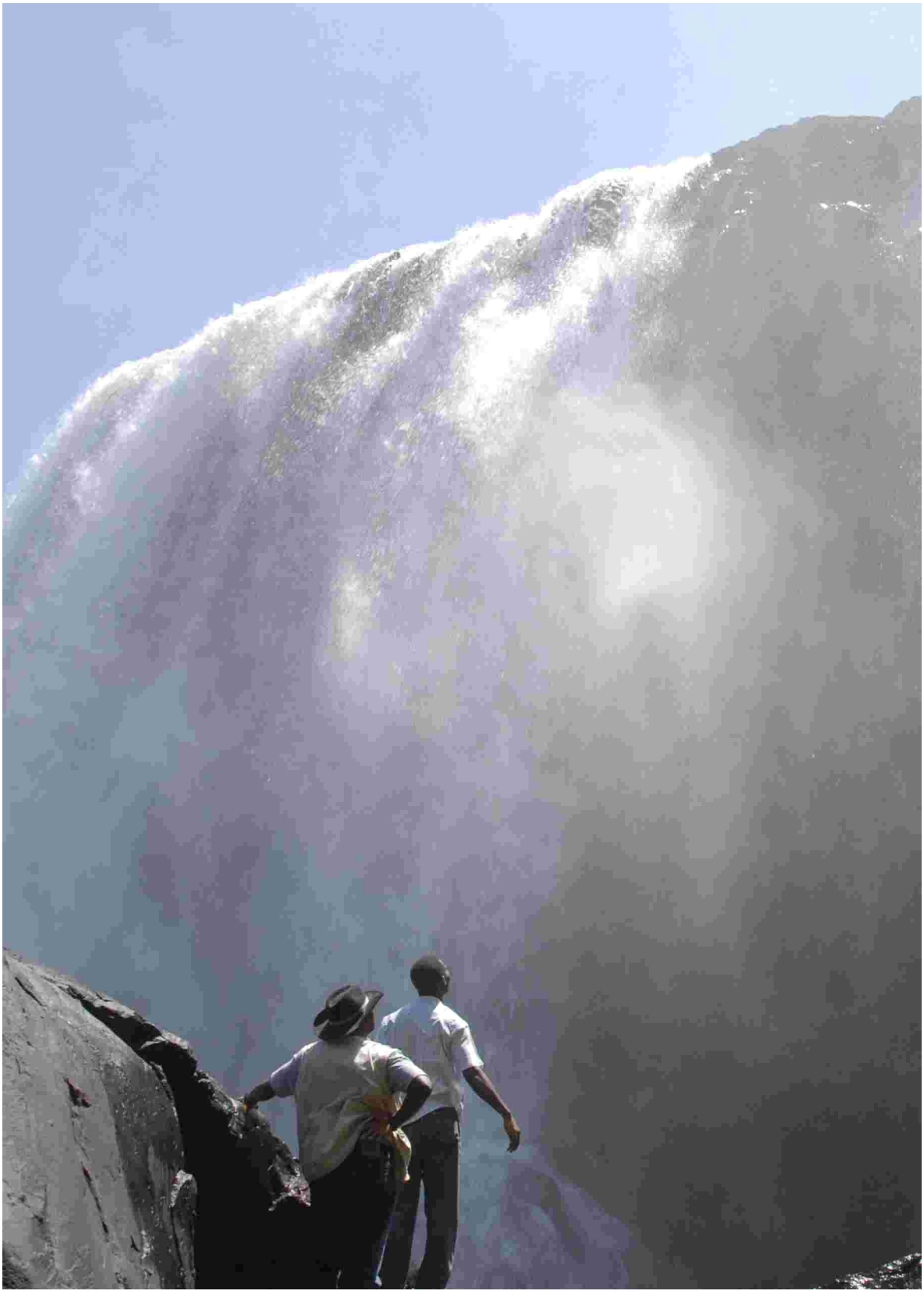
The Chishimba Falls National Monument is located 35 km from Kasama in the Northern Province. The Falls has three successive waterfalls: Mutumuna with a height of 30m, Kayela, a series of beautiful rapids, and finally the Chishimba Falls with a height of about 60m. Remnants of evergreen rainforest of tropical nature – 'mushitu' – can be found, and the characteristic vegetation type of Miombo adds a wilderness value to the site.

The sensitive ecological areas flourish due to abundant ground water along the Luombe riverbanks, and the beauty of the environment is appealing both to ordinary visitors and researchers. The local community obtains medical plants from the site and the site is sacred to the Bemba people.

The National Monument site was gazetted in 1964 and thus protected under NHCC Act, Cap 173. NHCC and the Northern Provincial Regional Office are responsible for the management of the site. Stakeholders are Kasama District Office, Sr Chief Mwamba's Chieftaincy, the Regional Tourism Office, local communities and educational institutions.

Since 2005 the site has been developed by NHCC , and it has a curio shop, grass thatched shelters for resting along the river, pathways and stairs leading to the falls, VIP latrines, camping area and reception with a full time guide employed. The site was developed in close consultation with the local communities, and the Regional Office is working hand in hand with them to secure the site, and to bring back income to the villages. The main source of livelihood for the community is subsistence farming, and providing cash for school fees and medical expenses is a serious challenge.

NHCC has procured 1000 indigenous trees and engaged local schools and communities in tree planting. The pupils have been monitoring the trees, and now they know more about planting and growing, and they can use this knowledge in their own fields.



Mwela Rock Art, Kasama, Northern Province

More than 700 painted sites have been found in the rocky areas surrounding Kasama, a town on the Tanzania-Zambia railroad in the Northern Province. The ridge consists of granite hills scattered with areas of free standing quartzite boulders. The boulders create winding passage-ways that make excellent hiding places and tunnels for hunting animals. Today these rock areas remain largely uninhabited as they are unsuited to agriculture, but they are still frequented by hunters.

The Kasama rock art was declared a National Monument in 1964. Part of the site was protected by the Forest Act since the area was a Forest Reserve. Kasama has one of the densest concentrations of rock art sites in Africa, and during the 1990s more than 500 new panels were registered. All the paintings are iron oxide red. There are two main types of pictographs (paintings or drawings on a rock surface): animals and geometric figures, both extending into Malawi and Tanzania. The rock art is considered to be the work of the Twa people, dating from around 2000 BC, but has variously been dated to late Stone-Age.

The site has spiritual, historical, educational, research/scientific, artistic/aesthetic and economic values. Most of the art is in good state, but a number of panels are fading due to exposure to sunlight and salting. Another threat is graffiti that local residents have left on the panels.

A few villages are located within the area, and the village people are the traditional users and true custodians of the resources including the rock art. NHCC has entered into agreement with the headmen and conservation committees have been established to ensure that people participate in the protection of the rock art. The villagers believe that ancestral spirits with healing powers and rainmaking skills reside in the caves. According to the Royal Establishment the entire Mwela Rock outcrop was a sacred site, but due to disturbance by human activities, the spirits have become inactive as the site has been desecrated. Because of economic hardship people have stopped respecting sacred sites, and people ignore their own cultural beliefs.

A good number of pictograph sites have been known since the 1950s, but it is only now that the exceptional significance of the area has come to be fully realised. In recognition of this, NHCC has decided to apply to have the area listed on the UNESCO World Heritage List.

Victoria Falls Mosi-Oa-Tunya: The Smoke that Thunders

Victoria Falls is a site of outstanding national and universal significance and as such it was inscribed as a UNESCO World Heritage Site in December 1989. The site is a transboundary property shared between Zambia and Zimbabwe under Category VI for natural and cultural heritage.

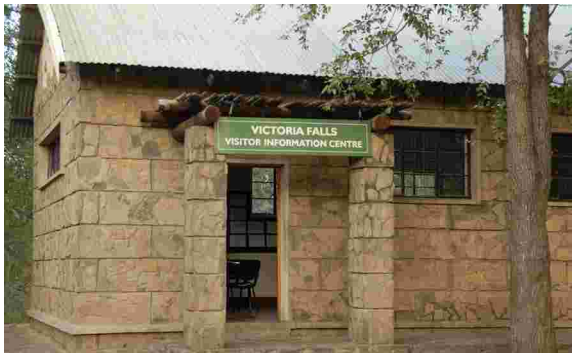
Victoria Falls is on the Zambezi River, one of the longest rivers in Africa. The river basin is shared by Angola, the Democratic Republic of Congo, Botswana, Mozambique, Namibia, Zambia and Zimbabwe. After a lengthy journey of 3,500 Km the river ends in the Indian Ocean. Victoria Falls is 1 688 m wide and just over 100m in height. Around 550 000 cubic litres cascade over the lip every second, making this the greatest known curtain of falling water, and one of the world's greatest waterfalls.

Victoria Falls reach its peak flow between the months of March and May when the water spray is so dense that everything is hidden in the mist, and the thunder of the falling water can be heard for miles – hence the name Mosi-Oa-Tuya: The Smoke that thunders. Around the Falls is a rainforest with plants rarely found elsewhere in Zambia or Zimbabwe. The Falls area has been home to human being for 2.5 million years. The Visitor Information Centre has exhibitions with photos of the area's rich archaeology, geology and history. Since 2000 the Victoria Falls has been under the management of NHCC, and a team of 20 is employed at the site.

In November 2006 a joint UNESCO-WHC/IUCN team carried out a monitoring mission to Victoria Falls to assess the state of conservation and the factors affecting the Outstanding Universal Value of the property, in particular in relation to uncontrolled urban development, pollution and unplanned tourism development. The mission concluded that a series of urgent actions need to be taken by the two State Parties of Zambia and Zimbabwe:

- establish a Joint Ministerial Committee for effective transboundary coordination
- develop a joint/Integrated Management Plan for the World Heritage site by May 2007
- secure necessary funding for its implementation.

The two countries were asked to develop specific benchmarks and indicators which can be assessed during the process of monitoring its state of conservation and better address management and protection of the site. A joint management plan was presented in February 2007 and later approved by UNESCO.



The Dag Hammerskjöld Memorial

Dag Hammarskjöld Memorial Crash Site, 13 km outside of Ndola, marks the area where the United Nations Secretary General Dag Hammarskjold and 15 others died in a tragic plane crash 17 September 1961. The late Secretary General was on mission to meet the Congolese President Moise Tsombe in an attempt to resolve the conflict in the Katanga Region in the now Democratic Republic of Congo. But all the passengers on the plane died that fateful day, and the meeting never took place

In honour of the late Secretary General and those who perished with him, the President of the Republic of Zambia formed the Dag Hammarskjöld Foundation Committee in 1964 to ensure that the memory of Dag Hammarskjöld lives forever.

The crash site was declared a National Monument under Government Notice Number 14 of 1970 as a historic landmark. The site is managed and maintained by NHCC in agreement with the Dag Hammarskjöld Trust. In August 1999 the UN Country Team conceptualized the Dag Hammarskjold Living Memorial Initiative and in November 1999 the site was designated as a Global Peace Park by the International Institute for Peace through Tourism (IIPT). A Dag Hammarskjöld peace foundation chair has since 2006 been established at the Copperbelt University.

In addition to a stone cairn at the site there is a memorial garden and a visitors' centre displaying information about Dag Hammarskjöld and his role in the UN, as well as documenting the circumstances leading up to the crash.

The Chirundu Fossil Forest

The Petrified Forest National Monument is found in the area of Chief Sikongo in Siavonga District, not far from Lake Kariba. Mopane woodland is the dominant vegetation in the area. The unique heritage with fossils of coniferous trees dating back 150 million years has made this a site of national and international significance.

The site was declared a national monument to protect the unique geological features of the fossilized trees, and to present them as samples of the type of fossils that are found in the Chirundu area. Cap 173 of the Laws of Zambia protects all fossils, and being in possession of fossils is not allowed. The fossils can be used as environmental indicators of the climate that used to prevail many million years ago, showing that climatic and ecological conditions have kept on changing to present days.

The site has an abundance of fossilized tree trunks measuring up to 1.2m in diameter. How did the trees turn into rocks? The coniferous trees that grew during the Jurassic period died through natural processes. They were later buried by sediment and their cells penetrated by silica rich water and other minerals. Gradually the wood fibres were replaced by silica and the logs converted to stone. Later in geological times the covering sediment was eroded to give a view of the fossils as we see them today.

Six localities have been identified as the National Monument which together make up the 1.2km "Fossil Trail".

Zambian heritage – reconciling culture and nature

By N M Katanekwa, Former CEO, NHCC (1980 – 2004)

Background

For millions of years, what is known as Zambia today was not politically demarcated as a nation but just as a part of the African continent. From 2,5 million years ago until the 500 BC, the territory was commonly owned by hunter-gatherers communities who freely roamed over its vast land.

Evidence of man's early beginnings and development.

However, between 500 BC and 1500 AD several Bantu groups apportioned this vast land into political spheres of influence known as chiefdoms or kingdoms. Prominent among the kingdoms with chiefdoms there within were: the Lozi kingdom spanning the entire western territory of Zambia with the Kafue River as its eastern boundary, the Bemba kingdom which covered the entire northern Zambia with the Luangwa escarpment as its eastern boundary; and the Chewa and Ngoni kingdoms shared the entire eastern Zambia with the Luangwa River as their southern boundary but extending north and west into Malawi and Mozambique. The rest of Zambia had chiefdoms of various shades amongst the Shila, Kazembe Lunda and the Ushi in the Luapula valley, the Luvale, Lunda and Kaonde in the Northwest, the Lamba in the Copperbelt, the Lenje/ Soli, in the Central and the Tonga/Ila in the south with the Zambezi river as their southern and eastern boundaries.

With the arrival of white European settlement in 1890 first in Livingstone on the Zambezi river,then into eastern Zambia and gradually over the whole territory with still no name, the country was quickly divided into Northwestern Rhodesia covering the entire Lozi kingdom in the West and Northeastern Rhodesia covering the rest of Zambia. These two parts were governed by the British South Africa Company until 1st April 1924 when direct British rule took over. The two territories of Northwestern Rhodesia and Northeastern Rhodesia were amalgamated into one country known as Northern Rhodesia in 1911 only to become the independent Republic of Zambia on 24th October 1964 under a black government.

The People, their Prehistory and History: Antecedents of a Heritage Legacy

Zambia lies half way between the two major areas of Kenya/Tanzania and Transvaal in South Africa which provide evidence of man's early beginnings and development. In Zambia, the earliest evidence of man's existence was discovered in Kabwe dated to about half a million years ago. However, the

existence of early man is attested in *many* parts of Zambia by the existence of stone tools made and used by early man, more so in the Victoria Falls area of Zambia where its tools range in age from 2_ million years ago to the 1500 AD. Six sites *depicting this* entire period have been declared National Monuments in the Livingstone area of Southern Zambia. They cover a span of prehistory known as the Early, Middle and Late Stone Age.

From about 500 BC Bantu Negroid people began arriving over this same vast territory. The first group entered the territory along both sides of the Lake Tanganyika from the Great Lakes Region spreading over the whole northern Zambia then south eastwards into the entire Eastern Zambia and hence southwards along the Zambezi river up to 45km west of Sesheke Boma in Western Zambia. This group is represented by the modern ethnic groups of Lungu, Mambwe, Namwanga, Tumbuka and Subiya.

Between 500 AD and 700 AD another wave of Bantu Negroid people entered this territory from the Congo along the Kafue River and its tributaries settling Copperbelt, Central and Northern parts of southern Zambia. This group is represented by modern day ethnic groups of the Lenje, Soli, Tonga, Sala, Ila, Toka-leya, Totela, Shanjo and Dombe.

To the West, another Bantu Negroid people from Angola settled the entire western and northwest Zambia into central and part of southern Zambia from 450 AD on wards. This group is represented

by the modern day Luyana (Lozi) and Nkoya ethnic groups. These first waves of Bantu peoples brought with them a full compliment of material culture and economy totally different from that of the Hunter-gatherers- semi or permanent settlements, agriculture, domestic animals, ceramics, *metals* iron and copper. From 1100 AD the next wave of Bantu people settled northwest Zambia from the Congo. These were the Kaonde group, settling amongst earlier Nkoya peoples. Between 1500 and 1700, a large wave of ethnic groups and chiefly families settled Zambia from the Congo.*These were firstly the Lamba,Swaka,Lala, Bisa,Kunda Nsenga andAmbo,then the Shila,Bwile,Chishinga,Ushi and Bemba who settled in luapula,northern and parts of eastern Zambia.*.

Around 1830 onwards, the last wave of Bantu groups from South Africa this time, burst into this territory known as Zambia today. One group – the Kololo of Sotho extraction, settled into parts of the southern and western Zambia and overtook the kingship *in the west but after 30 years they* were overthrown and their *menfolk* exterminated. The remnant women folk ensured that their language became the lingua franca of the entire south west Zambia. In the eastern Zambia, the Ngoni warriors, a breakaway of the Shaka Zulu kingdom in South Africa, destablised the entire eastern area, only *to lose their language* and be completely assimilated by the Nsenga and the Chewa ethnic groups there *but* implanting Ngoni kingship which exists today as Mpezeni kingship.

It is these ethnic groups and their subs that constitute the 73 tribes of Zambia today – a diversity of matrilineal and patrilineal Bantu people.

From 1798 onwards, the first European explorers – the Portuguese began to arrive and made long lasting contacts with Chief Kazembe of the Luapula. Several Arabs and Swahili traders of all hues made several sojourns to Kazembe thereafter. Portuguese established settlement on the Luangwa/Zambezi River confluence for the purpose of trade with the interior. From 1851 Dr. David Livingstone, a Scottish missionary visited the upper Zambezi area in the Kingdom of the Lozi. His travels opened the entire territory to European settlement and missionary work. First White settlement was established on the Zambezi River, around 1890 and in the East around 1895 at Fort Jameson (now Chipata). Several mission stations followed thereafter with Missionaries establishing mission after mission over the entire territory, sharing it into spheres of influence. White settlement gradually spread all over Zambia but especially in Central and Copperbelt Zambia where mining of copper was a major exploit.

Inevitably, a rail road was established from the Cape in South Africa reaching Zambia in 1905 and then onwards to the Congo *border b*y 1909 to facilitate the export of mineral wealth.The line of rail played a major focus of European settlement for not only mining but farming as well. Meanwhile the first white administration of the territory entrenched itself at Fort Jameson in the Northeast Rhodesia and Kalomo in Northwest Rhodesia. In 1911, when the two territories were amalgamated, the first administrative centre of Zambia was established at Livingstone and the country, Northern Rhodesia was born.

The entire period from 2,5 million years ago to 1964 has left a legacy for Zambia which we call its

Cultural heritage and a landscape which we call its Natural heritage legacy.

Zambia's heritage – a legacy for all

Legislation and meaning

In 1911, the colonial settlers decided to protect what they perceived as Bushman relics – the rock paintings discovered in several parts of the territory associated with earlier Bushman communities. The paintings were protected together with the rock faces on which they were painted denoting the inseparability of such cultural heritage and nature. The focus was on insitu preservation instead of removal to museums. The Bushman Relics Proclamation thus became the first law to protect relics in Northern Rhodesia (Zambia today). Several rock art sites were identified by amateur Archeologists and traveling scholars. The Proclamation did not provide for an administrative structure to protect and manage such relics. The Administrator and subsequently the Governor's office was responsible for the Act, but with no dedicated professional staff employed.

The discovery of the Broken Hill Man skull, bones and stone tools in 1921 in Kabwe during mining convinced the Governor of the need to protect caves and archaeological objects and now even natural sites and palaeontological objects. Hence the Bushman Relics Proclamation was repealed and the Archaeological Objects Ordinance no. 5, later Cap 140 of the Laws, was enacted in 1930, to protect archaeological and palaeontogical objects. This law also introduced a provision for the declaration of Reserve areas. Altogether, 15 such reserves were declared over its tenure. It also protected from disturbance or destruction all caves, buildings, ruins or graves of archaeological or palaeontological interests. No provision was made for an administrative structure to enforce and manage the law, but reserves were managed by government appointed special Reserve Committees. The governor's office took the overall responsibility of the law. Traveling scholars and specifically the curator of the Rhodes – Livingstone Institute, later to be known as the Livingstone Museum, was given the overseer responsibility. Several sites were discovered, listed and protected insitu.

In 1947, the need to preserve nature, ancient history and historical monuments became important. Better preservation of these monuments and relics was also recognized as important. Hence in 1948 the Ancient Monuments Ordinance no. 36 was enacted, later in 1952 renamed the Natural and Historical Monuments and Relics Act no. 90 and in 1964 the Commission for the Preservation of the Natural and Historical Monuments and Relics Act no 266 of the Laws of Zambia.

The following were the definitions of "Monuments and Relics" under this Act:

- "Ancient working" was defined as any shaft, cutting, tunnel or stope which was made for mining purposes and known or believed to have been in existence prior to the 1st January 1890;

- "Monument" defined as:
  - Any ancient or national monument;
  - Any area of land which is of archaeological or historical interest or contains objects of such

interest;

- Any area of land which has distinctive or beautiful scenery or a distinctive geological formation;
- Any area of land containing rare or distinctive or beautiful flora or fauna;
- Any waterfall, cave, grotto, avenue of trees, old tree or old building;
- Any other object (Whether natural or constructed by man) of aesthetic, archaeological, historical or scientific value or interest;

- "Ancient Monument" means any building ruin, stone circle, alter, pillar, statue, tumulus, grave, rock shelter midden, shell mound or other site or things of a similar kind or any remains thereof, which is known or believed to have been erected, constructed or used before the first January 1890 but does not include any ancient working.
- "National monument" means a monument declared to be national monument.
- "Relic" means:
  - Any fossil of any kind;
  - Any petroglyph or drawing or painting on stone known or commonly believed to have been executed before the 1st January 1890;
  - Any object of archaeological, historical or scientific value or interest;
  - Any anthropological or archaeological contents of any monument or ancient working.

The new Commission was to be a semi-autonomous statutory organisation with a Board of Commissioners appointed by the Minister and with the powers to employ staff, make a list of all monuments whose declaration as national monuments was considered desirable, acquire any monument or relic for whosoever owned, preserve repair, restore or insure any monument or relic, donate relics to museum or other public institutions, undertake or outsource excavation of ancient monuments, erect memorial tablets giving information on historic events that occurred at identified places, facilitate access or the public to any relic or monument. Accordingly the Commission was given powers to make by-laws with the approval of the Minister and to appoint Conservancy Committees for the management of protected natural areas.

The Commission was given authority to identify, evaluate and recommend declaration of national

monuments to the Minister who would declare such monuments National once he approved the recommendation. The Minister had overall authority over alienation of, mortgaging or letting of any monuments or relic on recommendation of the Commission and to make Rules for the enforcement of the Act by the Commission.

For the first four years of the existence of this Act, only part-time honorary secretaries who were employees of the Rhodes – Livingstone Institute were employed. For the next ten years, full time professional archeologists known as Inspectors were employed, four over the period, to enforce the Act. For another 18 years, Secretary/Inspectors of relics and monuments were appointed as full time staff, four over this period, all professional archeologists and secretaries to the Commission as well. Several part-time researchers were given permits to explore and even excavate ancient monuments.

By 1980 a total of 1,850 monuments out of which 74 were declared national monuments, were listed in a Classified List of Monuments identified and/or made known to the Commission. Almost 90% of these monuments were archaeological sites, but some were palaeontological, historical and even traditional sites. Some Reserves earlier established were degazetted and declared national monuments instead. Among these were the Victoria Falls, Chishimba Falls and Kalambo Falls which were all presented to the public for recreation and picnicking. Ancient monuments in these national monument areas were protected separately. Culture and Nature were therefore regarded as exclusive of each other

...any waterfall, cave, grotto, avenue of trees, old tree or old building...

and presented separately for public information like the Field Museum at the Victoria Falls which depicted only the archaeological heritage of the site and not the total environment.

In June 1980, the first Zambian, a professional archeologist in the tradition of past Secretary/Inspectors of monuments and relics was appointed Director of the Commission. His immediate task was to evaluate the implementation of the Commission Act and assess its relevance to an independent nation of Zambia. A critical analysis identified the absence of an *appropriate* organisation structure; a critical shortage of professional staff in other relevant fields of the Act, the almost *exclusive* focus on archeological monuments and the separation of cultural and natural monuments in the Act as critical areas requiring reforms.

These and other reasons listed below became the raison d'etre for repeal of the 1948 Act:

- The date for automatic protection of heritage required extension from 1890 to 1st January 1924, to coincide with the British direct rule of Northern Rhodesia (now Zambia) and for the first time, to include historical , architectural and engineering vestiges of heritage for automatic protection.

- The term "monument" referring to buildings, sites and even waterfalls, trees, scenic sites or "relic" referring to objects of cultural or natural significance, were misnomers as all these are commonly known as "heritage"-natural or cultural, in line with the UNESCO World Heritage Convention and countries like England – English Heritage; Canada-Heritage Canada. In Africa it was to be the first such use of the terminology.

- The term "Preservation" as used in the 1948 Act limited the work of the Commission in terms of Heritage. This term was more appropriate to museum objects or relics than such diverse and especially immovable heritage as described above. The new term "Conservation" was much more encompassing.

- The concept of intangible heritage was essential to be part of any modern heritage legislation as it recognizes the link between cultural and natural heritage.

- The concept of "destroyer of heritage pays" was considered necessary to ensure that development projects that threaten heritage pay for the cost of investigation and initial conservation of such heritage.

- The concept of protected areas as opposed to individual sites or monuments was a necessity for a modern Act. That would mean protecting areas with several sites and objects therein and their natural surroundings. Such an approach had greater advantages.

- The penalty of K200 or six months imprisonment for destruction of heritage or contravention of the Act was considered derisory requiring stiffening.

Thus on 29th December 1989, the National Heritage Conservation Commission Act, chapter 23 of the Laws of Zambia, was enacted and the old National Monuments Commission was replaced by the National Heritage Conservation Commission incorporating all the above and much more – a strong foundation for reconciliation of culture and nature.

Under this new Act the following were the types and meanings of heritage:
"Ancient heritage" defined as:

- Any building, ruin, or remaining portion of a building or ruin;
- Any pillar or statue;
- Any settlement, cave or natural rock shelter with traces showing that people once lived there, any house site or church-site of any kind or remains or parts of these, any mound representing the

midden of an ancient settlement and any other site with concentrations of buildings, such as trading centres, town sites and the like or remains of these;

- Any site and remains of workings and any other place of work of any kind, such as a quarry or other mining site, iron extraction site, charcoal kiln and any other trace of a craft or industry;
- Any trace of any kind of cultivation of land, such as a pile of stones heaped up when land was cleared, a ditch and any trace of ploughing;
- Any fence or dry stone wall and any enclosure or arrangement for hunting, fishing or snaring;
- Any road or other track paved with stones, wood or other materials, or entirely unpaved;
- Any dam, weir, bridge, ford, harbour-works, landing place or ancient slip-way or the remains of such;
- Any bar made of sunken vessels;
- Any landmark for use on land or on water;
- Any kind of defense such as a fort, entrenchment, fortress and remains of these.
- Any site for holding council, any cult site or any place where objects were thrown for purposes of magic, any well, spring or other place with which archaeological finds, tradition, belief, legends or customs are associated;
- Any stone or solid rock with inscriptions or pictures such as rock carvings, rock paintings, cup marks, ground grooves or any other rock art;
- Any monolith, cross or other such heritage;
- Any stone setting, stone paving or the like;
- Any burial place of any kind, individually or in collected sites, such as a burial mound, burial cairn, burial chamber, cremation patch, urn burial and coffin burial.
- Any place or thing which is designated by the Commission as an ancient heritage;

which is known or believed to have been erected, constructed or used as the case may be, before 1st January 1924, whether above ground, underground or underwater.

"Relic" defined as

- A fossil of any kind;
- Any drawing, painting, petroglyph or carving on stone commonly believed to have been executed in Zambia before 1st January 1924;
- Any object of historical, scientific, anthropological, archaeological, aesthetic or cultural value made or used in Zambia before 1st January 1924;
- Any object of ethnological interest;
- Any ethnographical material associated with traditional beliefs such as witchcraft, sorcery, exorcism, rituals or other rites;
- Any object associated with a person or an event prominent in Zambian history;
- Any product of archaeological excavation (whether regular or clandestine) or of archaeological discoveries;
- Any anthropological, historical or archaeological contents of any ancient heritage; or
- Any other object of historical, scientific, anthropological, archaeological, aesthetic or cultural value declared a relic by the Minister.

"Cultural Heritage" defined as

- Any area of land which is of archaeological, traditional (cultural, anthropological) or historical interest or contains objects of such interest;
- Any old building or group of buildings of historical or architectural interest.
- Any relic i.e. a fossil of any kind; a petroglyph or pictoglyph; an object of historical, scientific, anthological, archaeological, aesthetic or other cultural value made or used in Zambia before 1st January 1924; objects of ethnological interest; objects of ethnographic interest associated with traditional beliefs such as witchcraft, sorcery, exorcism, rituals or other history and product of archaeological excavations or contents of ancient heritage.
- Any ancient heritage i.e. any place, site or thing which is known or believed to have been erected, constructed or used as the case may be, before 1st January 1924, whether above ground, underground or underwater.
- Any cultural national monument i.e. cultural heritage declared to be national monument.
- Any other object constructed by man, other than a relic, of aesthetic, archaeological, historical or scientific value or interest.

"Natural Heritage" is:

- Any area of land which has distinctive beautiful scenery or a distinctive geological formation and includes any palaeontoligical area;
- Any area of land containing rare distinctive or beautiful flora or fauna;
- Any waterfall, cave, grotto, old tree or avenue of trees;
- Any natural *national* monument i.e. natural heritage declared to be national monument;
- Any other natural object with aesthetic or scientific value or interest.

"National Monument" means heritage declared to be national monument *by the Minister*.

The general functions of the Commission were to conserve historical, natural and cultural heritage of Zambia by preservation, restoration, reconstruction, adaptive use, good management or any other means. It was to co-ordinate all activities connected with any heritage, carry out studies and surveys in order to identify areas which may be declared protected areas, prepare national plans for conservation

of heritage in protected areas, keep a register or site index of all national and ancient heritage it has acquired or has been brought to its attention and investigate and report any matter relating to any heritage.The powers of the Commission remained more or less similar to the ones in the 1948 Act with a few changes and elaborations. Penalties for contravention of the Act were stiffened to a fine of k10,000 or 4 years imprisonment or both. The authority of the Minister was enhanced. The Minister could now make Regulations relating to management and protection of heritage and prescribe fines of up to K10,000 for contravention of the Act.

What heritage?

A Heritage status profile at 2004, 15 years after the enact*ment* of the Act, revealed a total of 3687 recorded heritage as compared to1850 at the time of enactment in 1989.These were:

Cultural heritage

- Archaeological Heritage

This is part of the material heritage of Zambia in respect of which archaeological techniques (scientific study, interpretation and reconstruction of past human cultures based on the surviving physical evidence of human activity and the reconstruction of related past environments) provide primary information. It comprises all vestiges of human existence and consists of places relating to all manifestations of human activity, abandoned structures and remains of all kinds (on land, under water, underground) together with all the portable cultural material associated with them.

As at 2007, they were 2337 archaeological sites listed in the Register located all over Zambia. Of these 32 have been declared National Monuments, 1 899 are protected by the Law, 1 408 have been confirmed by professionals as true sites, 977, however, are unconfirmed and 434 have been completely destroyed. These sites range in age from 21/2 million years ago to almost the recent past.

- Traditional Heritage

This includes the tangible and intangible heritage with traditional subsistence, sacred ceremonial or religious, residential, or other cultural meaning for contemporary Zambian ethnic groups. This heritage

includes natural environmental features such as hunting and trapping grounds, buildings, ceremonial sites, burial sites, settlement site. These range in age from the 16th Century to the present.

As at 2002 there were 151 traditional sites throughout Zambia listed in the National Register kept by the Commission. Of these only two have been declared National Monuments, 100 are protected under the 1989 Act and 49 are unconfirmed by the National Heritage Conservation Commission.

- Historical Heritage

This included tangible heritage related to Zambia's historic past, sites, buildings, structures like bridges, mine shaft, areas, etc. these would range in age from the 1800s the arrival of written evidence to almost the present. There are 922 historical sites, historical/architectural heritage, engineering structures registered in the National Register; of these 29 have been declared National Monuments and all are protected under the law.

Natural Heritage (Geomorphological, Geophysical, Palaeontological and Ecological)

Some 353 natural sites ranging from water falls, lakes, gorges, caves, fossil forests to individual trees have been listed in the National Register as of significance. Of these 13 have been declared national monuments and these are protected, but the rest remain unprotected whilst 11have not been confirmed by the National Heritage Conservation Commission.

Reconciling culture and nature

Several issues and concerns emerge from the above history of legislation and the heritage status profile. Firstly in terms of the legislation, the main issue that emerges is the strong link between cultural and national heritage. The very concept of insitu conservation whether of rock paintings or material remains implies that heritage is intrinsically linked to the natural environment in which it is found. Its interpretation, presentation and management needs to bear this in mind.

The concept of conservation areas is a step further from the above in that it looks at a broader context for heritage interpretation and management. In that regard, national parks are not only for wildlife conservation; but the whole spectrum of geological, palaeontological, geomorphologic and prehistoric, historic and indeed ethnographical conservation. Such an approach will make parks much more meaningful. Forest estates and agricultural lands too need to look at a broader picture than solely managing vegetation, soils and landscape and crops.

Under the Heritage Commission, several protected waterfalls contain prehistoric and historic remains of greater universal significance. The Victoria Falls World Heritage Site contains the entire story of mankind, from 2_ million years ago to the recent past. Six Stone Age sites with exposed material culture depicting this story have been declared national monuments. There are over a hundred other prehistoric and historic sites and engineering structures in this world site in addition to its unique waterfalls, gorges, islands, and vegetation which has been recognized as of universal significance. Without the story of mankind, the Falls and its environs will be incomplete and so without the natural environment, the story of mankind will too be incomplete.

The same would be true of the Mwela/Sumina rock paintings, in northern Zambia, an area of scattered rock outcrops whose overhangs and caves contain over 700 rock painting types. The site is approximately 15_ kilometers and therefore, has the highest concentration of rock art than any other known area of its size in Southern Africa. The rock outcrops

are remnants of an ancient landscape that has been denuded over the years.

Several indigenous Bemba people still live in the area and carry out ritual practices in the caves of the site. In prehistoric times, it was home to hunter –gatherer communities, who have left their story on the rock surfaces of this area. Part of this site is a forest reserve. It is indeed a show piece of human history, culture and nature and affords greater opportunity to reconcile cultural and natural heritage as parts of one whole environment.

The heritage status profile reveals some statistics that are of interest too. Out of a total of 3687 heritage recorded in the national register of heritage maintained by the Commission as at year 2004 only 353 were natural sites just under 10% of the total recorded heritage and only 13 of these are protected by declaration and yet these contain over 750 heritage sites, almost 20% of the total recorded heritage. The more such areas are protected the more heritage sites shall be protected and managed. It is much more difficult, to manage individual small sites than bigger areas.

The majority of recorded heritage is along the line of rail and some major urban areas. With over 70 ethnic groups distributed all over Zambia, the need to record more sites in rural areas becomes urgent. More so with the rapid pace of mining into some rural areas of the country, often taking place at the complete disregard of necessary rescue work. Of course the urban areas too are facing a great in- migration from the rural areas. New settlements have expanded so rapidly without planning and often at the peril of heritage thereon or in.

The greater majority of recorded heritage is archaeological heritage representing over 70% of all recorded heritage. We have seen that this situation is mainly due to the 1930 legislation which was wholly archaeological objects biased. The employment of an archaeologist, each time it took place and the fact that almost all visiting researchers over a long period were archaeologists explains this dominance. Such an imbalance will need to be addressed, especially in the context of area protection than individual sites to speed up the process.

The conservation of Zambia's heritage requires a wider basis of professional and scientific knowledge and skills. It must be based also upon effective collaboration between professionals and agencies. It requires co-operation of government departments, academic institutions, local communities, the general public and donor communities.

Conclusion

It is apparent from this outline that the story of Zambia's heritage legislation, history, type and location is that culture and nature need to be reconciled if this heritage is to be properly conveyed and bequeathed to future generations. Conservation areas like Mwela rock art complex, Victoria Falls World Heritage Site, Kalambo Falls natural and prehistoric sites all point to the need to reconcile nature and culture. The two can not be separated in these areas and can better be conserved and managed as areas than as individual cultural and natural sites. Agricultural lands, built areas, forest estates, wildlife estates all need to be managed in a holistic manner where they are mutually inclusive, for better utilisation and presentation. It is worthy noting that almost all of Zambia's heritage is a product of culture and/or nature and must be regarded as such in all heritage conservation work. And what better vehicle to champion this reconciliation of culture and nature than the present heritage Act, with its protected areas focus and its flexibility to create specific by-laws for better conservation of such areas.

Cultural Heritage – a base for development in sub-Saharan Africa

By Webber Ndoro – Director, African World Heritage Fund, Midrand, South Africa

In 2000 the United Nations launched the eight Millennium Goals (MDG) as a strategy to eradicate extreme poverty by 2015. When the MDG were made public, most heritage professionals must have wondered at the relegation of all things cultural to the bottom of the pile of the world's developmental priorities. Was there any way of making sure that the United Nations could add a ninth goal which could articulate the issues related to cultural heritage and the need to conserve it?

In some ways the MDG resonate with Maslow's hierarchical needs, where food and shelter are supposed to be satisfied first before the other needs such as self esteem etc. The main emphasis is to improve the lives of the people throughout the world, but with a strong emphasis on the developing world. Implicit in the millennium goals is the issue of improving conditions of human beings. However one can argue that the MDGs in someway are aimed at eradicating the symptoms of poverty. But poverty is not so much about living below a dollar a day, it is about the feeling of hopelessness, powerless, inability to participate, despair, vulnerability to diseases, loss of identity and lack of self-esteem, respect and voice. It is true that some of these characteristics are found in other situations; however they are synonymous with poverty. The effects of poverty goes beyond the individual, it affects communities and countries. For us, it in turn affects the communities or countries ability to care for the cultural heritage and the historical environment.

Yet it is the cultural heritage and historical environment which gives meaning in terms of identity, self-esteem etc. to communities and countries. When we consider these characteristics, it is apparent that the cultural heritage and historical environment have a great role to play in ensuring that families, communities and nations have a sense of hope, self belief and identity which keeps them together. Thus the conservation of historical environments, sites and collections, given their ability to bring about self belief, become central to any meaningful and sustainable effort to economic development. History is full of examples of heritage sites being destroyed in an attempt to destroy opposing morals and identities.

The cultural heritage and the historical environment go beyond narrow national boundaries to give the world a shared heritage. Given the history of slavery, colonization and undemocratic governments in Africa, the importance of regaining pride and confidence can not be understated.

It is important that with cultural tourism the benefits be spread to different sectors like the communities, government and the private sectors.

Heritage Management and development in Africa

The first president of Botswana, Sir Tsereste Khama, once said “a nation without a past is a lost nation and people without a past is a people without a soul”

The issue of who we are underlines the argument for justifying our care and concern with the cultural heritage and the historical environment. In most cases heritage assets are an integral part of a community, a country and its environment. Usually the heritage is the tangible evidence of a community or states cultural origins and its evolution through time. This historical foundation is the basis upon which many decisions concerning the community or a country’s future are based.

Heritage gives identity to communities through two major components, mainly through the metaphysical (intangible) and physical (tangible) aspects. It can be argued that where the two can clearly be identified, the issue of identity is strong and hence the chances of that heritage being managed become very strong. Hence the strong identity issues related to heritage associated with religious places. An examples would be the Lalibela churches in Ethiopia. Here the tangible and intangible are expressed through the physical material in the form of the hewn churches and the religious activities (pilgrims). One can not conserve the one without affecting the other.

Heritage is not just the preservation of physical remains and its implications on development issues, it is a multifaceted concept which takes into account the landscape in which cultural property (both tangible and intangible) and the interest of all the concerned groups. It also involves upholding all the values ascribed to the heritage by all interested and affected parties.

Heritage subsumes three main concepts:

- Memories – individual, collective, cognitive and culturally constituted processes.
- Culture – actions, habits, text music, rituals, events, material objects, monuments, structures, places, nature and landscapes.
- Cultural heritage – individual as well collectively defined collections of memories and cultures made because of deliberate socio-political processes

Heritage resources are an integral part of a community and its environment. They are the evidence of its progress through time and the basis upon which future developments are based. In many ways cultural heritage places and the historic environment should be considered as important assets to any community or country. To most a heritage place has different meanings and represents different resource bases. Very often heritage places in Africa are repositories of many things to a community and country for example it might be:

- Place of Work
- Place of Worship
- Playground
- Grazing or cultivation
- National or local pride
- Burial grounds
- A home/settlement
- Source of fuel
- An identity icon
- Research place

Thus the connection between development and the heritage is intertwined. It is the basis of life.

Changing concepts

Although heritage management systems in Africa are slowly changing, it has generally meant focusing on the tangible elements of the heritage and over emphasizing the monumental and archaeological aspects. These are the aspects generally protected by the state laws. The colonial experience and the introduction of international conventions from such organizations as UNESCO have also reinforced this definition of heritage as espoused by the legal instruments. These seem to promote the idea of monuments, sites or places as relics from the past with limited relevance to the present socio-cultural environment. The experience from the sites mentioned above and elsewhere shows that this has generally

created problems. The practice of heritage management in most parts of Africa has in the past ignored the role of traditional customs and rites in the process of managing cultural sites. This is not surprising given that most heritage managers are research professionals i.e. whose main concern in the heritage has always been to put to the fore 'objects' 'artefacts' 'monuments' and 'specimens'. This in the end removes the people from the environs of heritage places. By introducing state laws in the name of protection we isolate these monuments and we create buffer zones to exclude them from the activities of the local communities. However we should realize that the designated monuments and sites are intricately intertwined with people's lives, as they are part and parcel of a vibrant and dynamic cultural landscape.

In the past few decades, heritage management has been changing in many significant ways, at least in theory. One of the most significant changes we can note is the emphasis on the involvement of the ordinary people, particularly the local communities in the management of the cultural heritage. For Africa, part of this change has emphasised that the heritage belongs to the local people. This has made the issue of ownership very central. In practice however, until recently, no real steps have been taken to restore the heritage to the people. Part of the problem is that heritage management has been based on theory and practice as well as laws derived from other continents. In addition, those of us who have been tasked with managing the past for the people have until recently been products of western training. The result has been that in many cases, there has been conflict between the laws relating to the protection of the heritage, the way we have gone about our business and the very communities for whom we are supposed to manage the cultural heritage. There also appears to be variances in the way we define the cultural heritage itself. As a result heritage laws and administrative systems appear to protect certain aspects i.e. that which is scientifically significant. What is anthropologically significant i.e. the spiritual significance is very often ignored. In most local communities in sub-Saharan Africa customary rights and traditional management systems play an important role in most relationships and perceptions of the world view. These traditional practices have shaped the way the communities utilize and respect the heritage. The present heritage protective legislation is part of the modern state laws and is therefore viewed as being in a position of a unilateral, supreme and all encompassing system. State law is often in an antagonistic relationship with and often seeks to annihilate traditional and other systems which exist (Mumma 1999). In a number of instances the heritage laws and our management practices have failed to place things in the local context.

If the heritage laws are taken literary, the cultural heritage does not fully belong to the people, but to governments and those arms of government that have been set up to manage cultural resources. The laws have almost totally ignored the significance that local communities attach to the cultural heritage. Rather, the focus has been on the scientific management of the resources using modern preservation and conservation methods. Protection of the resources has focused on the physical remains/the tangible heritage and ignored the needs which communities might have on the same resource.

The overall result of all this is that:

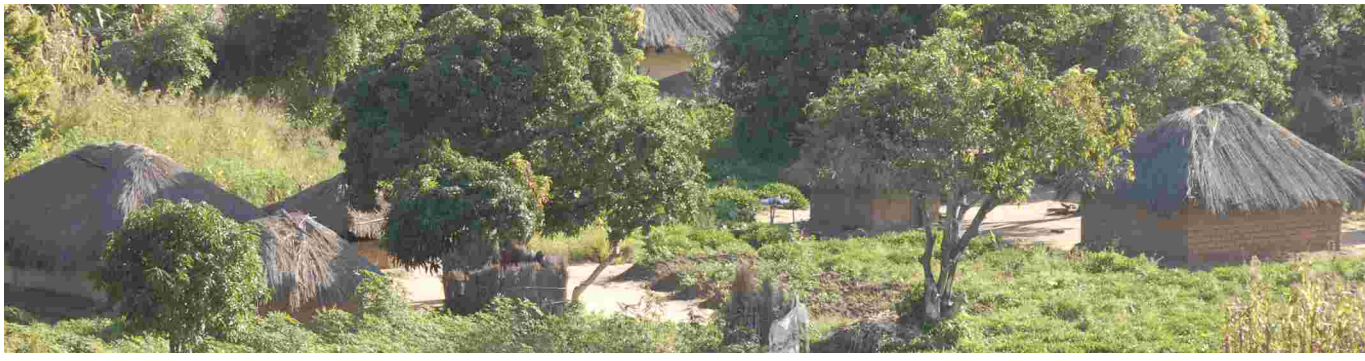
a) In many cases, the laws and practices of heritage management have denied people access to their heritage.

b) The spiritual elements of the cultural heritage to which local communities attach more significance (rather than the physical heritage) have not been protected.

c) This also means that the heritage place can no longer play a part in the lives of communities around them. They are no longer a resource which they depend on.

Heritage management in colonial times

Generally in Southern Africa the mandate to preserve and present the cultural heritage is entrusted to national organisations. In countries such as Uganda, Ethiopia, Malawi and Tanzania the responsibility over archaeological resources is shared between departments of Antiquities and Museums. This at times has led to conflicts over responsibilities of specific resources e.g. the ownership of artefacts and their subsequent presentation to the public. At times collections are shared even between countries, for example the Omo Early Stone Age material from Ethiopia is shared by the University of California (Berkeley), France and Ethiopia. A similar situation exists with the Olduvai Gorge material fragmented between Kenya and Tanzania (Mzalendo 1996). In Botswana part of the cultural material from the site of Domboshaba is now at the University of Texas (USA). The dual or multiple of ownership of archaeological resources at times militates against a uniform and more holistically effective management system.



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 few and as a result it was seen as a highly academic subject and never meant for popular consumption. Museum organisations and Universities where responsible for the management of sites, and the main functions of these institutions were research and application of scientific principles. The studies usually focused on the establishment of categories, typologies and chronology. Very little was done in the form of linking the studies with the local communities, who were also themselves seen as objects of study. During the colonial times the local communities and their cultures were also to be discovered, analysed and taxonomised as cultural and geographical entities (Kifle 1994). It can be argued that the so-called lack of interest that most indigenous communities seem to show in cultural resources is deeply rooted in the social and political

fabric of the subcontinent. Many people particularly in countries which had a large European settler community, were excluded from cultural resources, their use and management. In schools and churches, for decades they were taught to despise their cultures. There was an assumption that only Europeans would be interested in these things as objects of study. Whilst the communities did not abandon their culture wholesale, it is now difficult for them to express themselves confidently.

Since the arrival of colonisation in Southern Africa, local communities have become increasingly alienated from their cultural heritage. Most of the legislation and administrative structures were set up during the colonial period and as a result they seem to have been aimed at limiting interests. Interests of government equals modernisation and this means the heritage agents will not permit cultural or ritual ceremonies to take place on the sites. In many instances local communities were moved hundreds of kilometres away from their original homes thereby creating physical and spiritual distance between them and their ancestral homes (cultural landscapes and monuments). It appears the pioneering protective legislation was not founded on an objective approach to preserve the diverse African cultural landscape, but rather on protecting a few sites which served the interest of the early white settlers.

In contrast to the parks management system of Eastern and Southern Africa, West Africa has a different system. Most heritage places are managed or looked after by the local community with very limited

effort from the government or some central authority. The world heritage sites of Nigeria, the Osogbo Groves and the Sukar cultural landscapes are under traditional or customary management systems. The same is also prevailing in Benin with the Royal Palaces of Abomey. Even the type of heritage and its definition differs from region to region. In West Africa an architectural ensemble and sacred cultural landscapes appear to be the main heritage places identified for protection. In Southern and Eastern Africa archaeological sites tend to be the main type of heritage being managed. Of interest perhaps is heritage practice in Ethiopia, a country which experienced limited colonisation. Ethiopian communities look after the cultural heritage places with minimum supervision from central authority. Generally Ethiopians are very proud of their heritage and consider them as a resource to be exploited but also to be protected.

Issues in Heritage Management

Thus the accumulative effect of slavery, colonisation and mismanagement in Africa's past has led to a situation where communities have became impoverished in terms of development. There was a loss of identity, loss of confidence, a feeling of helplessness. This has also manifested itself in the heritage resources. The management of the heritage has numerous problems but the main ones can be outlined as:

- The heritage became scientific specimens which had to be curated and taken away from people.
- The people become a threat to their own heritage.
- Land issues and the uprooting of communities from heritage places.
- Urbanization creates a new cultural demission

All this has also led to:

i) Mass destruction of sites by development projects.
ii) Looting and illegal exportation of antiquities
iii) The quality of management of archaeological resources.
iv) Limited efforts in making the heritage relevant to the local situation.
v) Negative impacts on the few places chosen for tourist exploitation.

Most Heritage agents in Africa lack meaningful heritage management policies. There is lack of capacity and research methods on the presentation of cultural resources and lack of capacity to diagnose the deterioration mechanisms and the prescription of curative measures. There is also usually total absence of any presentation or interpretative work aimed at reaching the local general public.

Heritage organisations need to be supported in order to have a positive management and a long term strategy of looking after the cultural heritage assets. The strategies should also be seen as a way of democratising the ownership of such resources. Thus heritage programmes should help and emphasize the need to involve local communities at all levels. In Africa perhaps more than anywhere else, heritage management has a great potential for the re-building of cultural identity amongst communities that have lost their roots, and archaeology can play a significant role in enhancing pride and self-determination.

Heritage tourism

It has been argued that tourism has the potential of contributing to poverty alleviation and uplifting of people in parts of Africa. This presupposes that the cultural heritage assets should be managed properly, for tourism can potentially create threats to the heritage. Focusing on heritage sights museums and cultural experiences such as festivals and traditions communities and countries can begin to attract visitors. However visitor facilities need to be developed and jobs created. It is important that with cultural tourism the benefits be spread to different sectors like the communities, government and the private sectors. Most heritage places in Africa have not been fully exploited for tourism purposes, only

a few sites such as Robben Island, Zanzibar and the Rock Art sites in Southern Africa, have witnessed significant figures of visitation. With proper strategic planning heritage tourism has the potential to contribute to uplifting peoples lives in Africa.

Conclusion

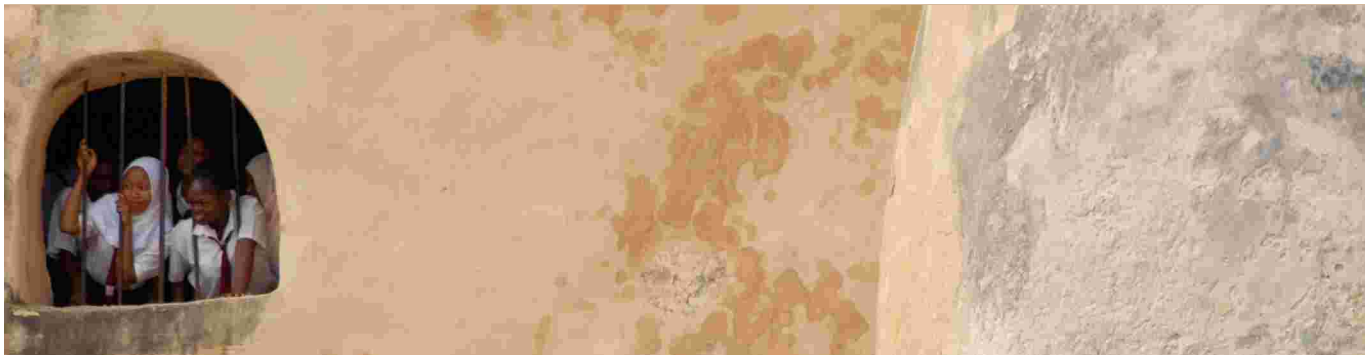
For cultural heritage places and collections to play a part in addressing some of the ideals espoused by the Millennium Development Goals communities have to be involved in the conservation of such properties. One example among many which can be drawn is the one carried out in Burkina Faso at the site of Na-yiri Kokologo. It is a living heritage where the chief of eight villages lives. The chief in partnership with international organizations began a project to reinforce and promote the traditional practices of conserving the sites cultural and architectural significance. Due to the need of water for the conservation a bore hole and solar lighting system had to be installed in order for the project to be implemented. Apart from bringing together the village to make decisions about their cultural heritage; the conservation project which focused on traditional conservation techniques became an opportunity to address developmental issues. The borehole and lighting became useful not only for conservation of the cultural and historical environment but for the benefit of the whole community.

In most parts of Africa and other parts of the world, cultural heritage and historical environment provides an opportunity for communities to begin to make decisions about themselves. The right to determine ones destiny and conditions underpins the efforts to alleviate poverty. The involvement of communities in making decisions about their heritage is seen as paramount. Thus the role of heritage places and collections in everyday struggles for survive in most developing countries is critical. The heritage places and collections can also be used as a catalyst to address developmental issues. Thus for the MDGs to begin to address the intended problems, cultural heritage sites and collections provide the enabling environment upon which global economic development can be made. However, the cultural heritage managers have to recognize that for society to recognize the potential of cultural heritage to contribute to socio-economic development we have to continue developing better perceptions of heritage places among professionals, decision makers and local communities.

Africa's Rich and Diversified Heritage

By George Okello Abungu – Heritage Consultants, Nairobi, Kenya

The African continent is not only home to the great civilizations of the past such as the Egyptians, the West African Empires and kingdoms of Ghana, Mali and Songhai, the Swahili towns of the East African coast, the Ethiopian empire with its outstanding palaces and monumental architecture and the Great Zimbabwe, but it is also endowed with great natural wealth. Africa is the cradle of humankind, and the continent is known for its contribution to origins of life, particularly to human origins.



Africa's landscape is equally diverse ranging from the Great Rift Valley to the snow topped mountains of Kilimanjaro, Kenya and Ruwenzoris. It has some of the longest rivers in the Nile and the Niger, some of the greatest rapids in the Congo and is a host to two major world desert landscapes, the Sahara in the north and Kalahari in the south. Africa's wildlife is unmatched anywhere else, hosting among others the Big Five of the Kingdom of Animals.

The continent attracted the imagination and attention of scientists, explorers and adventurers, as holding the key to the question of the beginning of life. At the same time Africa remained the unknown, the mystic, the undiscovered, and the so called "Dark Continent" to the outside world for centuries. It is indeed the most misunderstood, misrepresented and misinterpreted continent.

Africa is a continent where heritage is embedded both in the movable and the immovable, in the tangible as well as in the intangible. The heritage is not only admired and appreciated, but also lived and used, a fact that makes this heritage unique and requiring special attention. The tangible and the intangible are in many cases intertwined, and so is the cultural and natural heritage. However Africa is also a continent with its regional as well as local diversities and as such not a monolithic entity.

Heritage as a resource, spiritual landscape and place of memory

While in many parts of the world heritage has become a commodity of commercial value with price tags and vendors, no other example explains this better than the great medieval European cathedrals, in Africa many of the sites still serve as places of spiritual nourishment and of memory. This is not to

say that African sites are not used commercially, to the contrary, many sites are now tourist attractions contributing to the countries' economies and to their own conservation. There are good examples where heritage sites have contributed to the well being of the communities around them, mostly through partnerships between the government, the private sector and the communities.

In Zambia for example, through the support from the Norwegian government, the government through the Zambian National Heritage Conservation Commission (NHCC), has not only set up regional offices for heritage conservation and management, but has brought communities in partnership with NHCC and the private sector in tapping heritage resources for the benefit of all the parties involved. Spectacular waterfalls and rock art are today serving as resources and empowering communities to play a role in the management of their heritage.

In Kenya, the site of Shimoni Cave, that has had multiple uses as slave confinement cave, a place of refuge as well as sacred site, has become a good example of government / community partnership in heritage management. Through community request, the National Museums of Kenya assisted in the preparation of the cave through carrying out archaeological research, cleaning and presenting the site and turning it over to the community for management. Using the management plan developed by participants of the African 2009 course, the Museum and the Shimoni community has collaborated to extend the boundaries of the heritage, to include the town and the adjacent forest. Restoration work

of one of the ruined building by the cave has led to a new exhibition space and visitor information centre, adding value to the existing resources.

Today, the Shimoni Cave and the surrounding heritage resources is a tourist attraction, bringing in much needed money to the community. It is run by the community, and all the money collected goes back to them and is used to stock medical provision for the local health centre, feeding programmes for the local school for the physically challenged, to support the employment of teachers, and to pay school fees for some of the bright students from poor families. This a good example of heritage support for local communities through partnerships.

The recently world heritage listed Kaya settlements is another good example of heritage use, community involvement and benefit. These sites are sacred and the access and use are restricted, but limited use has proved very valuable. Using the management plans developed by participants of the African 2009 course in Mombasa, the Kaya elders are working with the National Museums of Kenya and other partners, and have set up projects such as bee keeping and tree nursery that will soon become a source of revenue. This is the case in Rabai Kayas where the American and the French Embassies are now supporting projects.

Already Kaya Kinondo on the south coast of Mombasa has a tourist circuit where both cultural and natural heritage is part of the attraction. The indigenous plants, the birdlife, and the cultural landscape symbolic of the Mijikenda belief systems are already great attractions. The money is ploughed back to the community projects. This kind of arrangement has helped in the community playing a role in the management of their heritage as well as being custodians and protectors of the same. There are many such cases around the continent that has contributed to the de-construction of the myth that heritage is government property and therefore the sole responsibility of the government; more so the idea that heritage, particularly cultural heritage is of no financial value is incorrect.

As noted above African heritage is alive and in use. Heritage sites, including the most visited ones, are still considered areas of spiritual value by local communities, and where access is allowed, they are still in use. Along the East African coast, many of the ruined Swahili settlements, particularly mosques, are used for religious purposes and one often spots worshiping paraphernalia within them. These may include red, white and black cloth, often tied on large trees considered to be sacred, like baobab, or broken coconuts and incense.

The World Heritage site of Great Zimbabwe is considered to be a sacred site, and ritual activities took place there until the appropriation of the site by the colonial government. The site has not yet been open to the community for ritual purposes after independence, but this has not diminished its place as a sacred and religious space to the local people.

The denial of access to these sacred places by the government has led to destruction of some of the sites by the local communities as a sign of protest. The site of Domboshava in Zimbabwe is an example where important rock paintings were defaced as a sign of frustration because people were denied the right of ritual use.

It also has to be noted that in recent years there has been an increase in the use of these heritage places because people get overwhelmed with calamities including the HIV/AID pandemic. The locals, particularly in Southern Africa, have turned back to the sacred places to ask for intervention by the powers of the ancestral spirits. This is a phenomenon

that demonstrates the power of the African landscape and heritage, particularly associated with departed ancestors.

The world heritage sites of Timbuktu and Lamu are still lived in and are also renowned for their roles as centres of education and intellectual heritage. In Lamu, the Maulidi or the yearly celebrations of the birthday of Prophet Mohamed is as outstanding as it was over 100 years ago. Timbuktu with its great Mosques and collection of manuscript dating hundreds of years ago is still recognised as a centre of Islamic studies and philosophy.

In Mozambique in the Manica province, the rock art is still used for rainmaking. Its custodian is an 80 years plus old lady who inherited the role from her late husband. A spiritual person on her own, she still climbs the hill where the rock art is located with ease and agility not seen even with young researchers. Rainmaking has given the custodian immense powers that at times brings conflicts with the central administration, particularly the chief, but the role of the custodian has also led to the conservation of the rock art. Research has been allowed to take place within the rock art area with the custodian's permission; nobody is allowed to go to the art without her permission and blessing! Even researchers have to be accompanied by her or her appointee that must carry out the necessary prayers before any activity can take place.

While restriction of access and use can be seen as a means of control and dominance, particularly in a competing space where the chiefs also wield power, it can also be seen as a way of traditional conservation of the heritage and the heritage values. Unrestricted access will not only render the sacred sites valueless, but human impact will also lead to the damage of the very symbols of sacredness, the rock art.

This uniqueness of the heritage and the African contribution to the preservation and conservation of humanity's heritage is hardly recognised. The Advisory bodies to UNESCO's World Heritage Committee have hardly recognised this contribution and often see such experiences as even a hindrance to listing. Thus spaces of spirituality, unless they are monumental like the cathedrals of the West, are not considered to be of outstanding universal value. Thus in a world dominated by the western thinking, even the Global Strategy for a representative list has not worked. These African sites offer an important opportunity for the holistic appreciation of the humanity's heritage and the diversity of the same. Hopefully such examples will lead to the change of the present mindset that what is universal must be that of the West or comparable to it.

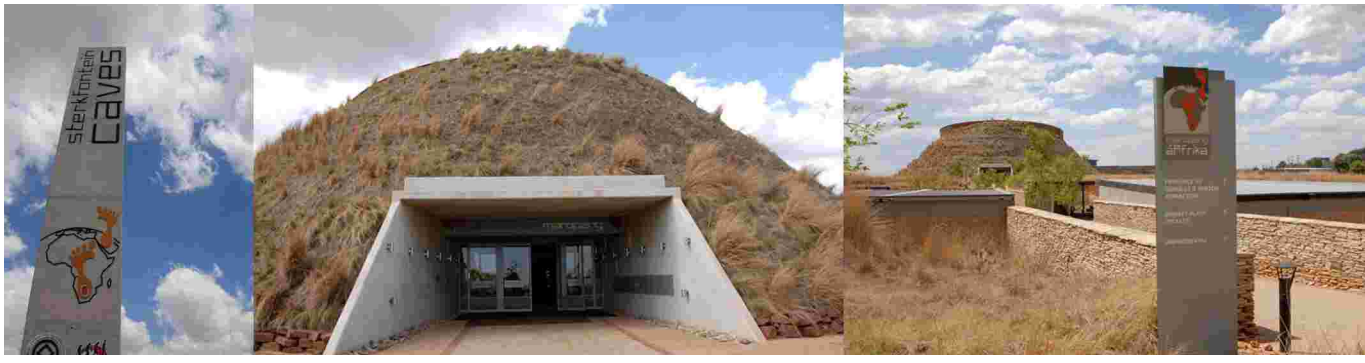
Challenges and Opportunities for African Heritage (particularly in relation to listing in the World Heritage List)

African heritage like with the rest of the developing world has had difficulties being listed by UNESCO on the World Heritage List. The common excuse has been that the nomination dossier is incomplete, the comparative studies are not adequate, the management systems and legal frameworks are inadequate or absent, or that the outstanding universal value has not been proved. While some of these decisions have been true, this has not always been the case, leading to accusation of bias against developing countries.

A lot of efforts have been made to address these anomalies, including the introduction of UNESCO's Global Strategy that was to address the imbalance of the list. While a few successes were made, particularly with the support of some Scandinavian countries, the momentum seems to have deemed. Africa only managed to present one site in Quebec in 2008, the other listed site was referred in 2007. Many of the African sites end up on the Danger List, and Africa has the largest percentage there. Why is this still the case? What is the problem (challenges) with African nominations and management?

The problems are many and so are the opportunities. These problems are both locally and internationally influenced. The challenges include, but are not restricted to:

1) Eurocentric approach to the identification and definition of Outstanding Universal Value (OUV) based on the values and significance;
2) Lack of appreciation from African governments on the role of heritage in national development;
3) Conflict between development and conservation;
4) Inadequate or outdated Legal Frameworks within the continent; and sometimes where they exist, lack of implementation;
5) Lack of adequate resources for heritage management and protection;
6) Conflict between traditional practices (including indigenous conservation) and western prescribed treatments;
7) Inadequate representation within the committee, lack of articulating the African interest and



often the presence of 'Yes Men';

8) Lack of understanding and appreciation of the African heritage by Advisory Bodies and therefore there failure to define the OUV and the significance;
9) Neglect of heritage and lack of commitment to heritage protection;
10) Lack of community involvement;
11) Population pressure on the site and human/heritage conflict;
12) Inability to tap and promote local knowledge;
13) Wars and subsequent destruction and looting, all of which are a recipe to disaster, creating an environment where poverty thrives.

Poverty is common even around World Heritage sites that should have acted as economic engines in the areas where they are located. In such situations, heritage becomes a target for destruction by the local community who see no value in it, and in many cases see it as the attractor of the very resources they should have benefited from. Therefore it has to be clear that one cannot maintain a heritage on behalf of humanity when confronted with poverty and conflict; conflict often arises from competition for the scarce resources available.

All however is not lost to the continent, and already there are good examples of wealth creation in heritage places and their surroundings through partnerships, government involvement and international support. The opportunities heritage provide in Africa include, but are not limited to:

1) National identity, such as the Great Zimbabwe and the Source of the Zambezi, providing the name and identity to these countries;
2) Tourism opportunities that filter the resources and contribute directly to the economic developments of the countries;
3) Knowledge generation as heritage become places of study and research;
4) Tolerance and human rights issues; no better place exemplifies this than Robben Island that stands out as a place of great test to human spirit and subsequent triumph of the same. It has now become a place of forgiveness and tolerance that stands out as a platform for dialogue on human rights
5) Access to heritage and heritage rights;

6) International co operations as countries work together to protect humanity's heritage;
7) Intellectual debate and dialogue as the whole issue of heritage is interrogated both on public platform as well as in the intellectual circles;
8) Job creation and poverty alleviation, there is a need for human capacity to man the tourism and heritage management related industries. A whole range of industries ranging from agriculture, building to, hospitality are engaged.

To tap into these opportunities, however, there must be a realisation that heritage require protection as well as investment. It also has to be understood that heritage is not a renewable resource, it requires attention to be sustainable and can only become profitable when protected. It is in this protection that heritage diversity in Africa can be assured and celebrated. The world needs to recognise the special place of the African heritage.

Cultural heritage protection in Norway

By Dag Myklebust, Norwegian Directorate for Cultural Heritage

Norwegian heritage conservation is characterised by:

- A long history, where legislation and institutions have developed over time, adapting to the dynamic nature of heritage conservation.
- A legislation that is strong, but the management system has weak points.
- A democratic approach, both through the influence of elected bodies on overall policies, as well as by the general public's right to be heard in planning and listing processes.
- An environmental friendly ideology, promoting the use of traditional materials in restoration works.
- The view that heritage is an asset to be utilised for sustainable development of the society.

In every country, both in the developing and the industrialised world, we find building traditions and a material culture based on ecological balance. Houses and other structures are made of natural materials, mostly found locally. Traditional buildings require little use of energy; limited transport costs and the materials can be recycled after they have served their purposes. The production process is labour intensive and decentralised, the dimensions of the buildings are in a human scale and their visual appearance is usually in harmony with the surrounding nature. The basic ideology of Riksantikvaren is based on this.

The organised heritage conservation in Norway started in 1844 when the Norwegian Society for the Protection of Ancient Monuments was founded. This was a private organisation, consisting of artists, architects and scholars with an interest in the history and heritage of Norway.

Over the years this Society acquired ownership of a series of important monuments. It organised archaeological excavations every summer, and the first two finds of Viking ships came as a result of this activity. The Society also commissioned architects to make measured drawings of medieval churches. Among these were the Stave Churches, a special type of wooden constructions that used to be common in most of Europe, but which survived only in Norway because the construction was developed into its most sophisticated form here.
The Society published an annual report of its work, which in turn became a scientific publication.

From 1860 the Society received an annual grant from the Parliament in order to employ an antiquarian as adviser for the public authorities in matters related to the protection of cultural heritage. Even if employed by a non-governmental organisation, this person, who was also chairman of the organisation, represented the official Norwegian cultural heritage services. He held this position from 1860 to the

turn of the century. During this period the activities were mainly linked to archaeology and medieval buildings, as well as the collection of items for national and regional museums of history.

Around 1900 younger people, mainly architects, replaced the old board of the Society, and the interest for architecture from after the medieval period (i.e. after 1536) grew.
In spite of its established position the Society struggled to become a fully recognised government body with the full responsibility for cultural heritage conservation in Norway. In 1912 the Parliament formally established the position of *riksantikvar* (state antiquarian), and *Riksantikvaren* is still the name of the Norwegian Directorate for Cultural Heritage.

An architect was appointed as the first riksantikvar on 16 December 1912, but he died after only 5 months, so the first person to really fill the position was the art historian Harry Fett. He held this position until 1946, and was really the one who built up the institution with a staff of highly qualified specialists around him.

Legislation

The first law on archaeological heritage was approved in 1905, following the find of the Viking Ship of Oseberg in 1904. For Harry Fett it was important to have a law that protected the post-medieval heritage. Inspired by a similar Danish law, the Act on Protected Buildings was introduced in 1920. From then on an important activity for Riksantikvaren was to select the buildings to be protected by the law. This listed selection constitute the core of protected buildings, but it has for many years been seen as very unbalanced, mainly focusing on the mansions of the more wealthy both in cities and rural areas. In recent years the listing has aimed at establishing a more representative selection of the build heritage in Norway, both in age, type of functions of the buildings as well as in relation to the different social groups.

The churches were protected by the General Church Act from 1897, which stated that the proper authorities should be consulted before any alterations were done to church buildings. This authority is still with Riksantikvaren.

The Act on the Protection of Archaeological Material was revised in 1951, but the divide between the heritage managed by museums, and the built heritage managed by Riksantikvaren under the 1920 Act for Protecting Buildings continued. These two acts were merged into one general Act on Cultural Heritage Protection in 1978, but a certain asymmetry concerning the management of different types of objects still remained. The 1978 Act has been amended several times to bring it up to date, and

presents itself as a reasonably modern act. Some have advocated a total revision of the law, while others think that this could jeopardise the very strong instrument we have in the fact that every object dating from before 1536 is being automatically protected, as are buildings from before 1650.

However, the legislation that should be mostly used for public protection of the cultural heritage is the Act for Land Use and Physical Planning, currently under revision. This Act has provisions for regulating areas as specific protected zones, and this is the tool of the municipalities, who have the responsibility for land use planning. For both the Cultural Heritage Act and the Land Use and Physical Planning Act there are strict requirements for a procedure of public hearings before a decision can be made, either by Riksantikvaren or the Municipal Council. And all such decisions can be appealed to a higher administrative level.

Organisation

Following the 1978 legislation the Ministry of Environment felt the need to modernise the management routines. In 1988, after a long process, Riksantikvaren became a directorate, a government body responsible for executing the government's policy in a given field, in this case the cultural heritage policy. At the same time the governmental power to enforce the Cultural Heritage Act was delegated to the county councils, i.e. regionally elected bodies. The county councils had to establish special heritage units in charge of the daily tasks, and their decisions could be brought to Riksantikvaren if they were contested by anyone with a legitimate interest in the case. This system was put in place in 1990, and has not yet undergone a formal evaluation. At the moment there is no political will to change it.

An attempt to develop a new heritage policy was made by a high level working group that presented a public report in 2001, resulting in a White Paper to the Parliament in 2004. Important elements in this new policy were the establishing of a fund for supporting heritage conservation by mixing public and private capital, and the programme "Creating new assets in the Cultural Heritage Sphere".

Creating new assets in the Cultural Heritage Sphere

Creating New Assets in the Cultural Heritage Sphere

In 2006, the Directorate for Cultural Heritage in Norway and the Ministry for the Environment initiated a new programme "Creating New Assets in the Cultural Heritage Sphere". The programme emerged because of a desire for cultural heritage and the cultural environment to be used to a greater extent as resources in the development of vibrant local communities, and as the basis for new economic activities.

Nationally and internationally, more and more attention has been focused on how cultural heritage and the cultural environment can contribute to social, cultural and economic development. This interaction represents great potential for employment and settlement in towns and villages, both along the coasts and inland.

This programme of creating new assets will contribute towards cultural heritage being used as a resource in societal development by:

- using cultural heritage for the maximum benefit of the population, business and industry, local communities and the regions
- taking better care of the cultural heritage
- developing and spreading knowledge about the cultural heritage as a resource

The Directorate for Cultural Heritage selected ten pilot projects from among seventy applications. In 2005, a trial project was started in Nordland, initiated by the Directorate for Cultural Heritage and Nordland County. "The Value of the Coastal Culture" has the same aims as the projects in the new assets programme and is categorized as a pilot project in the same way as the other ten. In these projects, cultural heritage will be integrated in different contexts, including the identification of good models of co-operation, methods and procedures.

The projects will trigger engagement and resources from local communities, business and industry, plus the authorities at all levels and in different sectors, and will work towards a sustainable use of the cultural heritage and cultural environment that will also pay heed to the limits of their endurance. The projects will further develop and spread knowledge about the cultural heritage as a resource through research and development work, with the help of different networks.

In the selection process there has been a special emphasis on finding good projects, particularly from the coastal zone, as part of aiming for coastal culture, but also from towns and centres of population, and projects linked to the agrarian cultural landscape. The link with outdoor-life-based initiatives plays a further, major role in many of these projects.

The programme will be carried out in two phases. The first phase lasts for four years, from 2006 to 2010. What will happen in the second phase depends on the results and lessons learnt in the course of the first phase. The programme consists of two principal elements: the pilot projects and a network to obtain knowledge, as well as exchanging experiences.

The pilot projects form part of a local and/or regional strategy of creating new assets and innovation. The county or municipal council is the regional development actor and is central to several of the projects, but the owners, business partners, other private and public actors and volunteer organizations are all important.

There is a clear intention that the projects should establish a sense of community between the different actors, right across the traditional specialist and sector boundaries. The aim is to create a “bring your own” atmosphere, where funds awarded by the Directorate for Cultural Heritage to the projects are part of a co-operation with other public and private resources.

In order to achieve better results, follow-up research is initiated in connection with the pilot projects, and the programme will be evaluated.

Strategy

Riksantikvaren has the following objectives:

- To actively inform, disseminate and communicate.
- To cooperate with and strengthen regional and municipal cultural heritage management
- To encourage and help other sectors in society to take an independent responsibility for the heritage they manage.
- To further management of cultural heritage and landscapes as an important and visible part of a holistic environment protection policy.
- To work in an international perspective.
- To be a professional, robust and dynamic directorate.

Ideology

The immediate physical surroundings in which people live are setting a basic framework for the psychologically based concepts of life. The building tradition therefore reflects fundamental values, values that will constitute a framework for how people want to direct their everyday choices in life. This means that the way people build and maintain their buildings is of utmost importance for their behaviour concerning consumption and other environmental related choices.

The development of new building techniques and the use of new materials in the industrialised world have created societies where the traditional knowledge of traditions related to a sustainable building and maintenance system is resting basically with the cultural heritage preservation communities.

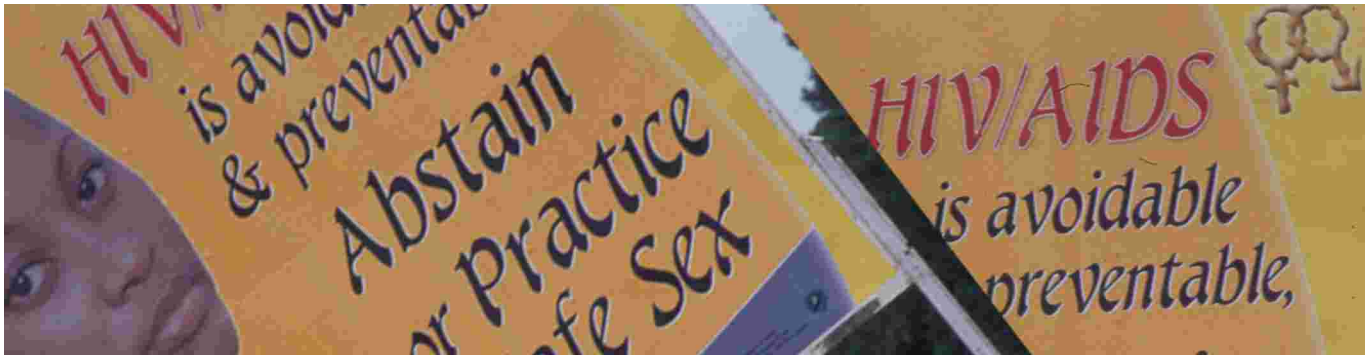
We must make use of the dynamic force and wisdom that lies imbedded in the traditional material and spiritual culture to change unsustainable consumption and to defend ecologically sound behaviour against negative influence from industrialised societies. This means creating strategies for strengthening people's interests for living and working in buildings built in traditional materials and with more use of traditional techniques, as a means to create a better understanding of the necessity to change

consumption into a more sustainable pattern.
A stronger respect for the cultural heritage and for cultural diversity will also create a strengthened sense of cultural identity, understanding and consciousness of basic values. This will enable people to understand themselves as links in continuity, which is the most important prerequisite for pursuing people to make committed choices today to secure a future with acceptable living conditions for everybody in the generations to come.

Cultural Heritage Management and the Challenges of HIV/Aids

This is a summary of a seminar organized by the Africa 2009 programme and NHCC in Livingstone, November 2007. For more information on this, please contact NHCC.

Heritage institutions are in an inimitable position to contribute towards addressing the pandemic as they deal directly deal with people's traditions and customs, said the Permanent Secretary Aaron Zulu in his opening speech. He hoped that Heritage institutions would spawn approaches that considered people's cultural norms in order to foster behavioral change in the fight against the HIV/AIDS pandemic.



The seminar covered the following themes: Culture and HIV/AIDS; Heritage Institutions and HIV/AIDS and Cultural Heritage Places and HIV/AIDS.
Specific objectives were:

- To examine existing Institutional HIV/AIDS policies and explore ways in which policies can be developed and improved.
- To provide a forum to discuss strategies on how heritage sites can be used to address the HIV/AIDS pandemic
- To identify key partners and areas in which Heritage Institutions can intervene in issues related to HIV/AIDS
- To develop a mechanism to monitor institutional HIV/AIDS programmes and policies.

Culture and HIV/AIDS

Key papers were presented by His Royal Highness Chief Mukuni who pointed out the dynamics of traditional customs in adapting and adopting new practices as a response to the pandemic. Two traditional healers from Zambia and South Africa also presented papers on the role played by traditional healers in the face of the pandemic. These presentations highlighted the importance of traditional medicine and the need to view it in a positive light rather than the erroneous attitude often adopted by scholars that traditional healers are contributing to the scourge. The fact that culture is not static but dynamic could be easily discerned from these papers.

Heritage Institutions and HIV/AIDS

Under this theme, participants emphasized the importance of institutional HIV/AIDS policies. It is only through institutional policies that issues of stigma and discrimination can be addressed at the work place.

Control of HIV/AIDS is important to the protection of one's heritage.

Cultural Places and HIV/AIDS

Papers under this theme focused on activities that can be carried out by heritage institutions at their sites to help in combating the HIV/AIDS pandemic. The relationship between the natural and cultural heritage was brought to the fore, as the latter exists in the former. Thus for Africa, nature and culture are often intertwined with no division between them.

Dennis Haambote, NHCC, emphasized in his presentation: 'HIV/AIDS and Heritage Places: Challenges for Heritage" that culture is now viewed as an important entry point to understanding the epidemic, particularly in ways of scaling up prevention, treatment, care and support in resource challenged environments such as Sub-Saharan Africa. The need for heritage institutions to join the crusade against the pandemic was made evident. HIV/AIDS has not spared them: increased absenteeism due to diseases and funeral attendance, increased health care costs, increased burial costs and frequency of paying terminal benefits, increased recruitment and training costs, loss of knowledge, skills and experience resulting in reduced productivity. In addition, participatory management of heritage resources can only become effective if heritage institutions and professionals also assist in addressing major issues that affect the communities where these resources are located.

Dr. Jo Wreford, a traditional healer (Sangoma) from South Africa spoke about 'The intangible heritage of traditional African Healing: Creating engagements with HIV/AIDS'. The paper demonstrated that in most African Countries there exists a vibrant parallel healing system where people rely on traditional medicine as well as conventional medicines in combating the HIV/AIDS pandemic. The traditional healing system is however difficult to define as it relies on the ancestral spirits which create a link between the past and the present. It is nevertheless dynamic as it responds to the changing environment. The relationship between conventional medicine and traditional medicine has not always been mutual. There is a lot of suspicion made worse by the advent of HIV/AIDS and the refusal of Health Ministries to recognise and accept remedies offered by traditional healers. The paper emphasised the need to develop programmes that would encourage rapprochement and draw the two systems into a mutually respectful relationship for the benefit of the general public they are intended to serve.

Dr. Nyoni from the Traditional Health Practitioners Association of Zambia, pointed out that western fears that traditional healers were fuelling the epidemic were incorrect. In fact traditional healers provide health care to the majority of people that have no access to conventional medicine. The Association holds workshops where members are educated on HIV/AIDS transmission methods so that they guard against such vices in their practice. He emphasized that if faith healers, traditional healers and spiritual healers worked in harmony there would be progress in combating the HIV/AIDS scourge.

In her presentation 'HIV/AIDS and Heritage Management in South Africa: The Case of Traditional Male Circumcision', Harriet Deacon indicated that biomedical experts have considered aspects of culture, particularly the high level of concurrent multiple partnerships, accompanied by high gender inequality, gender-based violence, intergenerational and transactional sex, stigma and lack of openness about sex and HIV/AIDS as the main driving forces and barriers against HIV/AIDS prevention. She pointed out that heritage professionals who are sympathetic to the value of tradition are in a unique position to use heritage management approaches to engage communities in order to understand the meaning and importance of a cultural practice within its proper context. In this way, the significance and social meaning of cultural practices such as traditional male circumcision can be preserved while ensuring that the act is not seen only in terms of its health benefits. Otherwise it will lead to increased HIV risk as circumcised people may feel completely protected against the virus.

His Royal Highness Chief Mukuni pointed out that without any statistical evidence, the wholesome condemnation of some African traditions such as polygamy as a contributing factor to the HIV/AIDS pandemic is unwarranted and unjustified, especially since it is men in monogamous marriages that tend to have multiple partners outside marriage. He emphasized that Chiefs must not be marginalised in the fight against the pandemic, but that they must lead the HIV/AIDS battle by inspiring true action in the fight by leading the way to voluntary counseling and testing, and tirelessly preaching the merits of abstinence or the use of HIV/AIDS "battle field shields" such as condoms. The Chief further underscored the dynamics of African culture by responding to the HIV/AIDS pandemic through adopting HIV/AIDS messages as an integral part of the traditional ceremonies, introducing

HIV/AIDS lessons as part of the rites of passage into adulthood, changing methods of ritual cleansing and strengthening the extended family safety net thereby ensuring that the phenomenon of street kids is largely absent in rural areas.

Thabo Manetsi underlined the importance of the oral transmission of aspects of heritage (Indigenous knowledge systems) from one generation to another in the conservation and sustainable management of heritage resources. This transfer of knowledge is being disrupted by the advent of HIV/AIDS , which is decimating members of the community before they have passed on their knowledge thus resulting in the loss of traditional knowledge, skills and workmanship. He further alluded to some of the challenges facing heritage institutions in integrating HIV/AIDS programs in the management of heritage resources, the lack of an enabling policy framework to ensure integration of HIV and AIDS programs, fear of deviation from core mandate of heritage management as prescribed in the heritage legislation and inadequate funding for heritage resource management.

Linda Kanyemba's presentation emphasised that as heritage institutions and managers are custodians of cultural practices they are in a good position toidentify cultural values and practices that can be harnessed in the prevention of HIV/AIDS and in mitigation of its negative impacts. In this way, they can engage the general public in trying to ameliorate the negative impacts of HIV/AIDS by preserving as much of the 'good' culture as is possible, and adopting and promoting habits that lessen the risk of contraction.

Maxwell Zulu's presentation demonstrated that fighting against the perceived cultural barriers (polygamy, adultery, wife-exchange, circumcision, sexual cleansing, various beliefs and taboos) might estrange the people whose support is a necessary prerequisite to thwarting the spread of HIV/AIDS. He emphasized that as custodians of cultural practices and traditions, heritage institutions can ensure that HIV/AIDS projects do not combat local African cultures in order to impose another (Western), but should rather endeavour to make behaviour and practices safer in a way that is culturally acceptable to people.

Maria Masuko pointed out that Swaziland was rich in living heritage, and that many cultural practices were meant for improving people's lives and social welfare. However, due to the advent of the HIV/ AIDS pandemic, these were now impacting negatively on the lives of people. Some of the cultural practices highlighted in the presentation were polygamy, the co- wife system where the young sister of the bride acts as a younger wife (tinhlanti), Traditional healing system, Kukha umfati, (booking a baby girl even before it is born) Kutalela umnakenu (bearing children for a brother who is impotent), Kwendzisa (forced marriage) and kungena (widow inheritance). The museum in Swaziland has responded by mounting exhibitions that focus on contemporary issues, which affect the society like HIV/AIDS and the above cultural practices that impact negatively on people's lives, often in the name of culture. In addition the museum is encouraging the teaching and promotion of traditional ceremonies that can help to reduce HIV/AIDS such as the reed dance ceremony where girls are encouraged to keep their virginity.

Aaron Maluwa's presentation 'The Importance of using Traditional Dances and Songs to address HIV/AIDS in Malawi' highlighted some of the cultural practices contributing to the HIV/AIDS pandemic such as initiation ceremonies that encourage promiscuity, the system of wife inheritance and the hyena practice whereby a young girl is given a man to sleep with soon after reaching her puberty. Museums in Africa can help in introducing a cultural approach to HIV/AIDS prevention through traditional dances and drama, by using museums as centres for HIV counselling and testing, and by providing a platform for people living with HIV/AIDS to give their own testimonies about being infected. In this way, museums can have a useful function in the lives of people, rather than just being viewed as repositories of objects.

Patricia Alberth's presentation entitled 'Asian Performing Arts against HIV and AIDS' brought out the importance of using performing arts as a medium of instructing the public on the dangers of HIV/AIDS. The performing arts offer new perspectives on HIV/AIDS and its impact on people's lives, they are entertaining and allow audiences to identify with the contents, convey concepts and dramatize social implications in highly charged human contexts, provide a form of communication that transcends literacy and linguistic barriers and reinforces community solidarity. Some traditional dances such as the Nyau and Makishi in Malawi and Zambia respectively, have gained international recognition by UNESCO and there is need for cultural heritage institutions to find ways through which they can be utilized in combating the HIV/AIDS pandemic.

One area of interest raised in the presentations was the relationship between cultural heritage and natural heritage. Michael Nangalelwa highlighted the need for heritage managers to form synergies with communities and traditional healers in understanding the natural resources necessary for traditional medicines. This is particularly important as the knowledge of traditional medicines or indigenous knowledge in general, is reposited in the old people's memory. With the advent of HIV/AIDS, the indigenous knowledge can be lost, as it is not passed on to the younger generation. Cultural Heritage professionals should therefore work closely with their colleagues from natural heritage departments to ensure that this knowledge is not lost forever by engaging with the local communities and compiling lists of plants in heritage sites that can be used for boosting the human immune system and treating some of the opportunistic illnesses associated with HIV/AIDS. The knowledge of the wild plants is important as they can provide alternative sources of food and nutrition.

For more information on Heritage and HIV/Aids, please contact NHCC.

Heritage and HIV/Aids

- Heritage Institutions and practitioners should contribute to the development of culturally acceptable HIV/AIDS programmes.

- Heritage Institutions should collate and provide HIV/AIDS information targeted to different audiences, and facilitate access to condoms and prevention messaging.

- Heritage institutions need to partner with other stakeholders to ensure a multi-sectoral approach, identify needs, and communicate their role in the response to HIV/AIDS.

- HIV/ AIDS policies should be drafted for heritage institutions. These policies should delineate specific roles and responsibilities for staff across the institutions and should be drafted with meaningful participation of people living with HIV or AIDS.

- HIV and AIDS policies should be implemented, regularly evaluated and reviewed.

- Heritage Institutions should provide a conducive environment for promoting HIV/AIDS prevention, treatment, care and support by engaging political and traditional cultural leadership, and making mobile VCT services available at festivals, heritage site open days and other relevant events.

- Heritage practitioners need to assist communities to develop culturally appropriate messages to promote condom use. This may include investigating cultural meanings associated with condoms, negotiation of condom use, and how to use condoms.

- Aspects of HIV/AIDS training should be included in heritage training programmes like APHMS, EPA, CHDA and Africa 2009.

- Heritage Institutions should raise cultural heritage and AIDS issues within broader international initiatives around biodiversity, cultural diversity, world heritage, intangible heritage and sustainable development.

- Heritage Institutions should foster awareness of cultural heritage and AIDS issues in political forums such as NEPAD and the African Union.

National Heritage Conservation Commission (NHCC)

National Heritage Conservation Commission (NHCC) is a statutory body under the Ministry of Tourism, Environment and Natural Resources charged with the responsibility of conserving its natural and cultural heritage for research, education and enjoyment of all the people now and in the future.

Vision: *a Zambia that values and conserves its heritage for National Development.*

Mission: *to conserve and manage Zambia's immovable heritage in perpetuity and to protect relics for National Identity and Posterity.*

Goal: *to protect, conserve and manage Zambia's heritage to ensure its sustainable utilization*

NHCC has its head office in Livingstone and four regional offices covering the South-Western, North-Western, Central-Eastern and Northern regions. The Board of Commissioners is made up of a Chairman, Vice Chairman, an ex-officio member and seven other members who constitute the policy making body. The day to day running of NHCC is ensured by the Executive Director, the four regional directors and a staff of professionals with technical, administrative and financial skills.

Legal and institutional development

1912 The Bushman Relics Proclamation

The Act protected Bushmen relics, Aboriginal objects and Ancient ruins. There was no formal structure created for the conservation of the heritage resources, but the Administrator of Northern Rhodesia was responsible for the Act.

1930 Preservation of Archaeological Objects Ordinance

The discovery of the Broken Hill Man skull, bones and stone tools in 1921 in Kabwe during mining convinced the Governor of the need to protect caves and archaeological objects, natural sites and palaeolontological objects. The Archaeological Objects Ordinance was enacted in 1930. The ordinance introduced a provision for declaration of "Reserve Areas". No provision was made for an administrative structure to enforce and manage the law, but reserves were managed by government appointed special Conservancy Committees.

1948 Natural and Historical Monuments and Relics Act

In 1947, the need to preserve nature, ancient history and historical monuments became important as that of relics and other objects of aesthetic, historical and scientific interest. Hence in 1948 the Ancient Monuments Ordinance no 36 was enacted, later in 1952 renamed the Natural and Historical Monuments and Relics Act no. 90 and in 1964 the Commission for the Preservation of the Natural and Historical Monuments and Relics Act no 266 of the Laws of Zambia. The National Monuments Commission was appointed by the Minister and given a Board of Commissioners and a broad mandate to manage heritage.

1989 National Heritage Conservation Commission Act

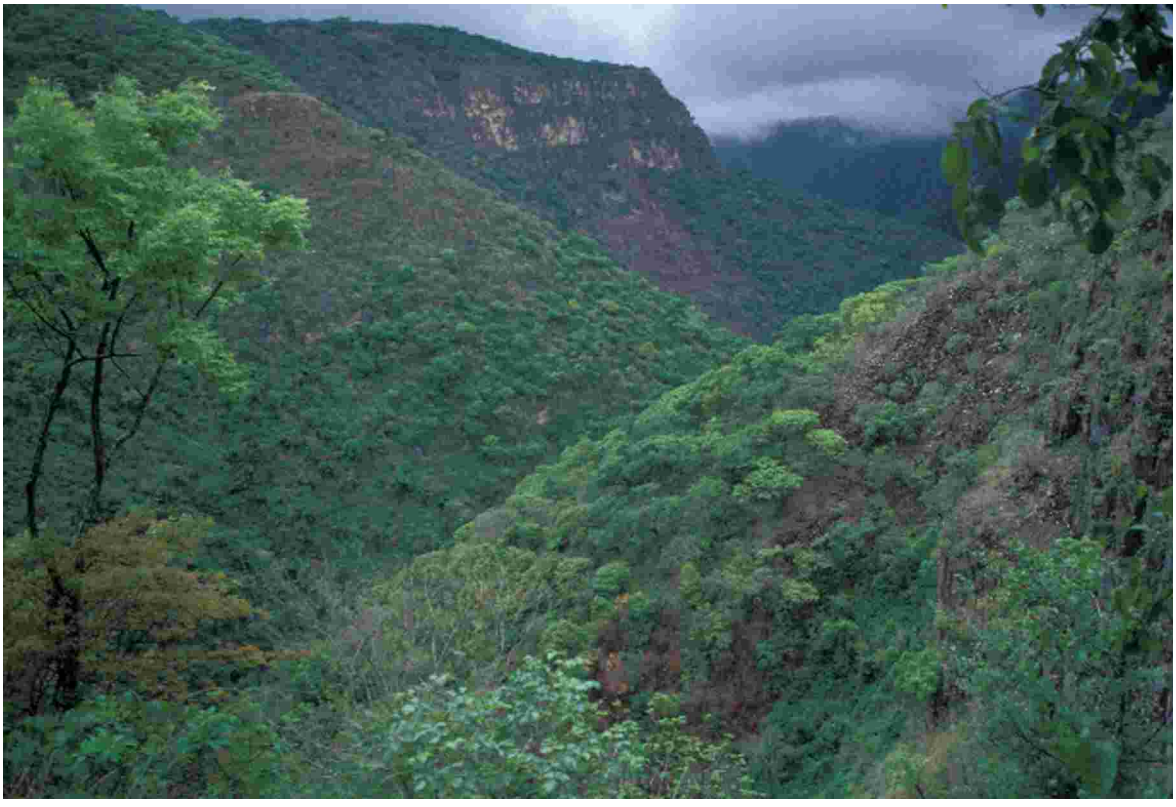
On December 29th, 1989 the National Heritage Conservation Commission Act (Number 23 of 1989) was enacted. It is now CAP 173 of the Laws of Zambia, commonly referred to as the "Heritage Law". The old National Monuments Commission was replaced by the National Heritage Conservation Commission.

The Heritage Conservation Commission Act is often complimented by other pieces of legislation: Local Government Act No 22 of the Laws of Zambia; Town and Country Planning Act CAP 283 of the Laws of Zambian, Wildlife Act of 1998 and the Tourism Act No. 29 of 1979.

1996: Restructuring of NHCC

In 1996 NHCC embarked on restructuring of its operations in line with the Public Service Reform Programme. Instead of all operations being conducted from the headquarters in Livingstone, emphasis was put on the establishment of regional offices.

(Ref. Zambian Heritage – Reconciling Culture and Nature by N M Katanekwa)



Riksantikvaren – Norwegian Directorate for Cultural Heritage

Riksantikvaren is responsible for the practical implementation of the Norwegian Cultural Heritage Act and the objectives laid down by the Norwegian Parliament and the Ministry of Environment. Riksantikvarens task is to facilitate a sound and efficient management regime throughout the country and to ensure that all monuments and sites are given equal treatment as far as possible. Cultural heritage monuments and sites prior to 1537 and standing structures prior to 1650, are automatically protected through the Cultural Heritage Act.

Riksantikvaren contributes towards safeguarding the cultural heritage of mankind, including cultural rights and cultural diversity. The approach to international cooperation on cultural heritage conservation is based on a desire for mutual exchange of knowledge, sensitivity to the political significance of cultural heritage and cultural understanding of the partners involved. International cooperation is a mutual learning process from which both parties benefit and gain a wider perspective.

Riksantikvaren

- contributes towards strengthening international instruments to safeguard the cultural rights of mankind, with special emphasis on preserving and promoting cultural diversity
- seeks to strengthen cultural heritage management in connection with environmental and development cooperation.
- seeks to fulfil the obligations embodied in relevant conventions and help enable other countries to do the same.

In order to achieve the goals, Riksantikvaren shall:

- participate actively in the drawing up of international conventions that concern or influence cultural heritage and cultural heritage protection
- engage in capacity-building and institutional and human resource development that ensure good management structures for cultural heritage protection in Norway's main partner countries
- ensure that cultural heritage is preserved, used and respected as a resource for sustainable development and value creation
- combine protection with sustainable use and development of historical towns and cultural heritage areas.
- offer its expertise and capacity in areas such as heritage management, wood conservation and rock art to the Norwegian Ministry of Foreign Affairs, Norad, Norwegian embassies and relevant national and international institutions
- establish contacts with cultural heritage administrations, especially in Norway's partner countries
- participate in relevant national and international networks
- assist partner countries in the identification, implementation and monitoring of relevant conventions
- support the implementation of the Global Strategy of UNESCO's World Heritage Committee.

For more information visit: www.riksantikvaren.no

Riksantikvaren (Norwegian Directorate for Cultural Heritage) ,
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