Application for inscription of the ǂKhomani Cultural Landscape on the World Heritage List

JANUARY 2016

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environmental affairs

Department:
Environmental Affairs
REPUBLIC OF SOUTH AFRICA

South African
NATIONAL PARKS

CONTENTS

LIST OF ACRONYMS

ASLF	African Safari Lodge Foundation
CPA	Communal Property Association
EIA	Environmental Impact Assessment
EMF	Environmental Management Framework
GNP	Gemsbok National Park
HIV	Human Immunodeficiency Virus
IDP	Integrated Development Plan
IEDP	Integrated Economic Development Plan
IUCN	International Union for Conservation of Nature
JMB	Joint Management Board
KGNP	Kalahari Gemsbok National Park
KCRP	Kgalagadi Cultural Resource Programme
KTP	Kgalagadi Transfrontier Park
NGO	Non-Governmental Organisation
OUV	Outstanding Universal Value
PPF	Peace Parks Foundation
SAHRA	South African Heritage Resources Agency
SANParks	South African National Parks
SASI	South African San Institute
SDF	Spatial Development Framework
UCT	University of Cape Town
UN	United Nations
UNESCO	United Nations Educational Scientific and Cultural Organisation
WHS	World Heritage Site

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EXECUTIVE SUMMARY

State Party

The Republic of South Africa

State, province or region

Northern Cape Province, ZF Mgcawu District

Name of property

ǂKhomani Cultural Landscape

Geographical coordinates to the nearest second

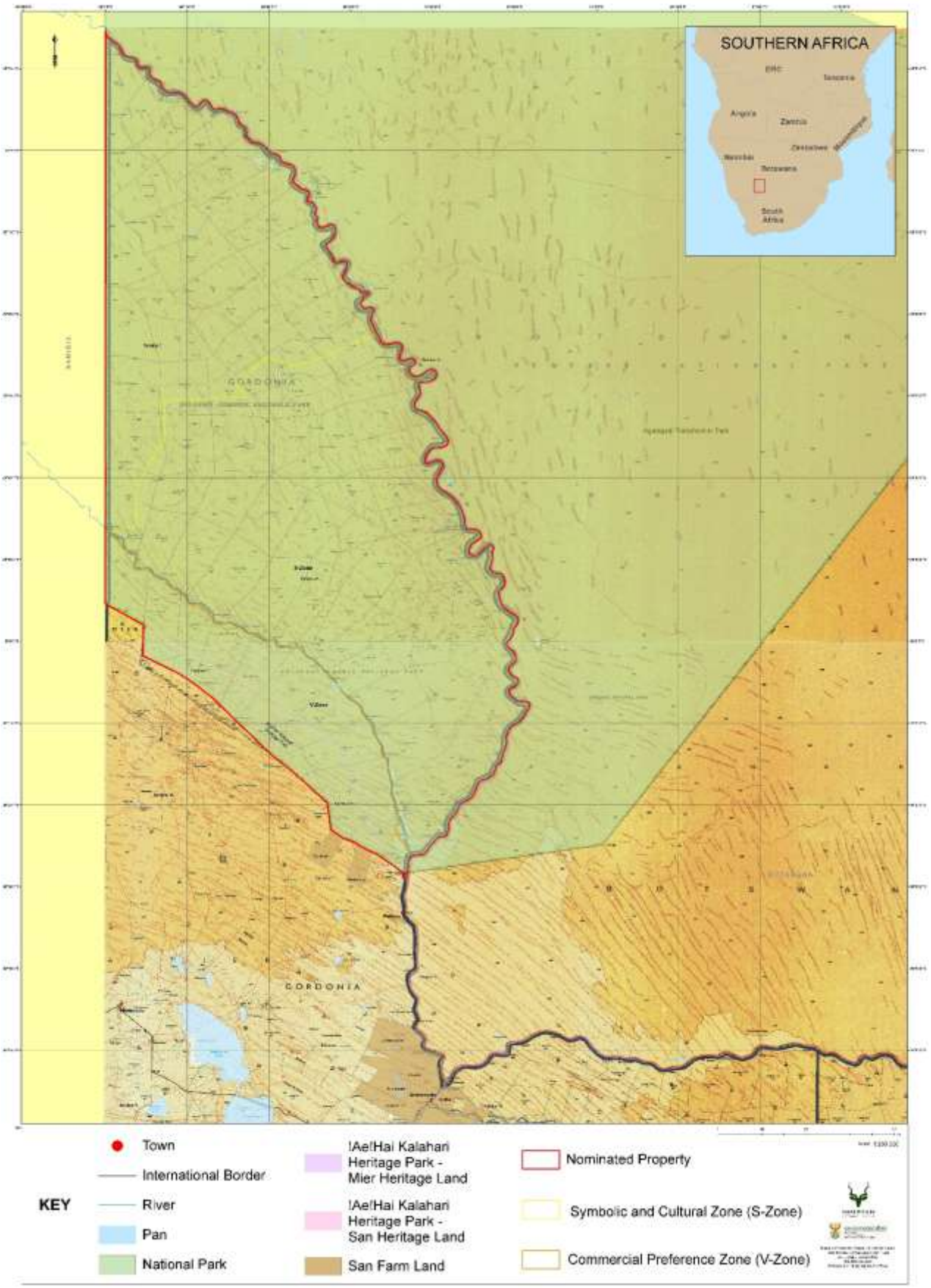
The ǂKhomani Cultural Landscape Nominated Property centroid is situated at 25° 41’ 15.48” S 20° 22’ 28.513” E.

Textual description of the boundaries of the nominated property

The nominated property is the ǂKhomani Cultural Landscape, which lies in the Northern Cape Province of South Africa. It is a component of the broader |Xam and ǂKhomani cultural landscapes. As an associated landscape, the Nominated Property is the entire surface area of the Kalahari Gemsbok National Park (KGNP) which forms part of the Kgalagadi Transfrontier Park (KTP). It is bordered in the west by the international boundary with Namibia. The eastern and northern border runs along the Nossob River which is also the international border with Botswana. In the south the border is the limit of the KGNP.

As far as buffering mechanisms go, there are statutory regulatory frameworks in place that guide development such as the local and district municipality Integrated Development Plans (IDP), the Spatial Development Framework (SDF) and Environmental Management Framework (EMF). This exists for the areas in which the Nominated Property falls, namely the Mier Local Municipality and the ZF Mgcawu District Municipality.

A4 (or “letter”) size map of the nominated property, showing boundaries



Criteria under which property is nominated

iii, iv, v, vi

Draft statement of Outstanding Universal Value

a) Brief synthesis

The ǂKhomani and related San people are unique in that they descend directly from an ancient population that existed in the southern African region some 150,000 years ago, the ancestors of the entire human race. The red dunes of the ǂKhomani Cultural Landscape are strongly associated with this unique culture stretching from the Stone Age to the present, a landscape that has changed little from a time long ago when all humans were hunter gatherers.

The remarkable in situ biological, if not broad cultural continuity, renders the ǂKhomani Cultural Landscape a unique and outstanding associative cultural landscape. The ǂKhomani are a living example of the unique technology and way of life that the San have developed to survive in this desert landscape. The ǂKhomani did not make rock art because there are no suitable rock formations in their territory, yet their culture represents a living link to the magnificent artistic legacy of the San in southern Africa.

The expulsion of the ǂKhomani in 1931, from what became the KGNP, their diaspora, and life on commercial farms, led to large-scale language and other cultural losses. Yet, the success of their land claims have enabled them to return and to take steps to preserve what remains of their language and living culture. Of enormous significance is the survival of the last speakers of the !Ui-Taa languages in the ǂKhomani community. The ǂKhomani are actively reclaiming cultural knowledge, practices and traditions, bringing to life a rich associative landscape. The ethos of living softly on the land and seeing themselves as part of nature, in a landscape where there is a respectful relationship between humans, plants and animals, links them to this land in a unique way that epitomises sustainability.

b) Justification for criteria

The property is nominated under criteria iii, iv, v and vi.

(iii) Bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared

ǂKhomani cultural traditions are strongly founded in rituals and artistic associations between people and particular places. This is reflected by the values attached to specific trees between the dunes, and beliefs about a potent spirit world that could be accessed to heal sickness and create harmony. Equally important is the persistence of a hunter-gatherer lifestyle of deep antiquity in a desert setting.

(iv) Be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates a significant stage in human history

The ǂKhomani Cultural Landscape achieves international significance in light of the persistent ethnobotanical and veld knowledge of the ǂKhomani, the persistence of the N/u-language and the link with the magnificent Lloyd and Bleek archives are significant heritage items. The bush craft of the ǂKhomani, their knowledge of the veld and ability to make use of its resources remain exceptional up to this day.

(v) Be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change

The ǂKhomani Cultural Landscape is uniquely expressive of the hunting and gathering way of life practised by the ancestors of all modern human beings; so are the simple, yet highly sophisticated technologies which they used to exploit scarce resources such as water, find plant foods in an extremely hostile environment, and deal with natural phenomena such as drought and predators.

(vi) Be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance

Of enormous significance is the survival of the last speakers of the !Ui-Taa languages in the ǂKhomani community. Their ethnobotanical knowledge and memories of a virtually extinct way of life and beliefs can be linked directly with the vast archival records of the closely related |Xam further to the south, and the even vaster southern African treasure house of Bushman rock art.

c) Statement of integrity

As an associated landscape, the Nominated Property compromising the ǂKhomani Cultural Landscape is a vast area on the South African side of the Kgalagadi Transfrontier Park (KTP), which is large enough to accommodate a reasonably complete representation of the landscape values, features and processes which convey the special way in which the people were linked with the land. It is also sufficiently large to accommodate the tangible elements of landscape and culture, such as the wide and open dunes, examples of Bushman architecture and the 'lightness' of being in the desert.

The archaeological sites in the dunes remain largely intact and the names of important places have been recorded and mapped. More vulnerable are the languages spoken by the ǂKhomani, which are being promoted through joint activities between the community and supportive Non-Governmental Organisations (NGO). In the areas outside the Nominated Property there are a number of settlements and sites that play a role in the cultural memory of the ǂKhomani and its diaspora.

Residential development, commercial farming and the state-run National Park have changed the cultural landscape over the past century, resulting in severe disruptions of the living traditions of the ǂKhomani San and related families. However, links to the landscape persist and are being re-established since the land claim success. The South African San Institute (SASI) and other institutions have been working with the ǂKhomani to record knowledge systems, language, and oral history through stories.

The Imbewu bush camp is situated deep in the dunes of the !Ae!Hai Kalahari Heritage Park which lies in the southern part of the KGNP and belongs to the ǂKhomani and Mier communities. Here the tradition of 'veldskool' (meaning 'field or bush school') is regularly practised, affording young people from the community the opportunity to learn from the elders about the plants, animals, and ecological interrelationships as well as the spiritual world.

The nominated property's Outstanding Universal Value (OUV) is enhanced through its association with the wider territory over which the ǂKhomani families migrated on a seasonal basis, and shared with the !Kung in the south of Botswana.

d) Statement of authenticity

A core group of ǂKhomani San who consider themselves "traditionalists" have retained strong cultural links with their land, which they are now transferring to the younger generation. The persistence and simultaneous vulnerability of ǂKhomani culture is also reflected by the persistence of linguistic memory, supported now by NGOs and academics who are documenting language and culture in accessible ways.

The proposed Nominated Property of the ǂKhomani Cultural Landscape is wholly protected within a National Park. The ǂKhomani have regained symbolic and cultural rights to that land, including resource use and traditional hunting rights in a large part of the park. This helps to ensure the authenticity of the ǂKhomani's cultural renaissance and ensures that it would not become a "museum culture". An important element of this is the wider ecological and ultimately even social connectivity made possible by the KTP, including the revival of old social networks to communities in Botswana.

However, while some feel that ǂKhomani identity, knowledge and practices have been "thoroughly hybridised" (Robins 1999; Robins 2001; Sharp 1996) and ǂKhomani identity cannot be described as archetypally "ancient", local community members contend that 'even though I do not wear skins and carry a bow and arrows, does not mean that I am not 'boesman' (bushman). The ǂKhomani will not revert to a "genuine" transhumant hunter-gatherer existence. Yet, the continued existence of Bush craft and tracking skills, the persistence of cultural practices like dancing, healing, singing and storytelling, cannot be denied, neither can the indefinable spirit of "Boesman wees" ('being a Bushman'), a very particular perspective on the world and one's place in it.

Authenticity is further enhanced through the wider context of the ǂKhomani Cultural Landscape as part of the broader |Xam and ǂKhomani Heartland Cultural Landscape. This links the ǂKhomani Cultural Landscape with the undeniably authentic archaeological and written records of the |Xam.

Note: Evidentiary data and elaboration of the basis for OUV, the Justification for Criteria, the Statement of Integrity, and the Statement of Authenticity are presented in Appendices 2 – 6.

e) Requirements for protection and management

The ǂKhomani Cultural Landscape falls wholly inside the KGNP of which it forms the overriding cultural component, the Kalahari being a place that has almost become synonymous with the San. The overarching management framework of the Park provides a well-entrenched set of legal mechanisms relating to heritage, conservation and environmental protection that applies to all National Parks in South Africa, and which is currently being strengthened by a new initiative under the auspices of the Department of Environmental Affairs. The KGNP Management Plan is currently under review and the provisions there-in for cultural heritage will be in compliance with the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage to which South Africa is a signatory. The protection of cultural heritage is further dealt with in the Integrated Development Plan of the KTP and the !Ae!Hai Kalahari Heritage Park management plans (hereafter simply referred as the 'Heritage Park'), which falls wholly inside the KGNP.

The KGNP, acting in collaboration with the Joint Management Board of the Heritage Park and a number of NGOs, provides the necessary institutional capacity needed for the protection of the WHS. A government initiative, in which NGOs are also participating, is underway to strengthen the ǂKhomani San Communal Property Association (CPA). Another pre-requisite which relates to the Johannesburg Declaration on World Heritage in Africa and Sustainable Development of 2002, and the UNESCO Action Plan 2012-2017 for the Africa Region, is the improvement of the social and economic development of the ǂKhomani as a community that should benefit directly from the World Heritage Site (WHS).

Socio-economic development is a slow process, but a start has already been made and there have been many improvements in the welfare of the local community over the last two decades. Improved conditions will also make it easier for its members to focus energies on the protection and promotion of intangible heritage elements that contribute to the OUV of the WHS. The !Xaus community game lodge operations already generates moderate resources for investment in community development projects (or further businesses) and this will undoubtedly be supported by inscription of the proposed area as a WHS. The growing benefits

to the local communities in the iSimangaliso Wetland Park, a WHS in South Africa, are well-known[1].

The Nominated Property management is guided by various management plans (Appendix 8). The management plans of the Heritage Park and the KGNP will guide appropriate tourism development within the Nominated Property. On the Botswana side, the WHS is flanked entirely by the Gemsbok National Park, which also forms the Botswana component of the KTP. Beyond the borders of the KGNP on the South African side there is communal land of the Mier community and private farms. It is envisaged that any development there would require consultation to ensure that no negative impact on the OUV.

However, a variety of development frameworks can be used to ensure that principles compatible with World Heritage Sites guide development in the region. These frameworks typically include the municipal (local and district level) IDP, the EMF and the SDF that are government requirements under different sets of legislation (Appendix 9). The Nominated Property will not have a separate management plan from the KGNP; instead, it is believed that the management plan of the KGNP makes adequate provision for the protection of the OUV and the integrity and authenticity of the Nominated Property.

Through the use of Environmental Impact Assessment (EIA) processes, as well as stringent Heritage Impact Assessment (HIA criteria, under South African law, the development of tourism related facilities and amenities within, and adjacent to, the nominated property, will not have negative impacts on the OUVs of the proposed WHS. The management plan of the KGNP should further prevent any potential impacts by tourists.

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[1] See: http://www.wwf.org.za/?14601/LPA-2015

1 IDENTIFICATION OF THE PROPERTY

1.a Country

Republic of South Africa

1.b State, province or region

Northern Cape Province, ZF Mgcawu District

1.c Name of property

The name of the property is the ǂKhomani Cultural Landscape.

1.d Geographical coordinates to the nearest second

The ǂKhomani Cultural Landscape nominated property centroid is situated at 25° 41’ 15.48” S 20° 22’ 28.513” E.

Table 1. Geographical coordinates of nominated property

Id n°	Name of the component part	Region(s) / District(s)	Coordinates of the Central Point	Area of Nominated component of the Property (ha)	Map N°
	ǂKhomani Cultural Landscape	ZF Mgcawu District	25° 41’ 15.48” S 20° 22’ 28.513” E	959,100ha	Appendix 1
Total area (in hectares)				**959,100ha**	

1.e Maps and plans

The Nominated Property of the ǂKhomani Cultural Landscape is the Kalahari Gemsbok National Park (KGNP) in its entirety (see Map 2 and Map 2). The western border of the ǂKhomani Cultural Landscape is the international boundary with Namibia. The eastern border along the Nossob River is the international border with Botswana, making it contiguous with the Botswana section of the Kgalagadi Transfrontier Park (KTP).

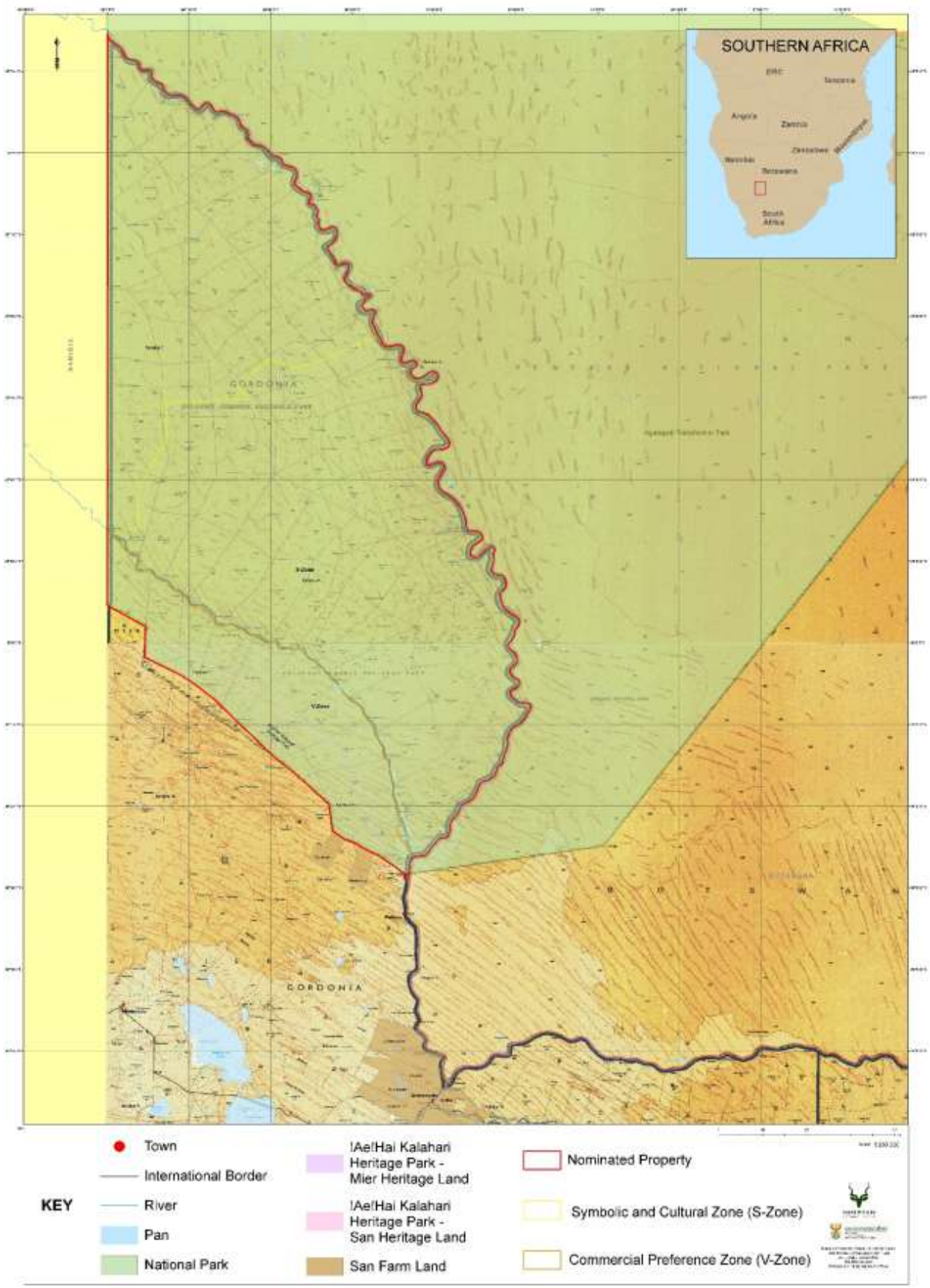
Outside the Nominated Property and beyond the protected area border, stretches a vast area where, once upon a time, the San were the only humans roaming the landscape. The areas in the Nominated Property and surrounding areas are presented as different sections to facilitate discussion of the broader area’s characteristics. This will bring further bring insight into the wider context in which the ǂKhomani Cultural Landscape exists.

Appendix 1 contains a set of topo-cadastral maps indicating the boundary of the Nominated Property in red in scales of 1:5,000,000; 1:1,500,000; 1:250,000 and a series (11) of 1:50,000.

1.f Area of nominated property (ha)

The area of the Nominated Property is 959,100ha – refer Table 1.

Map 1. Location of the Nominated Property (South Africa and Northern Cape Province)



Map 2. Nominated property, showing boundaries

2 DESCRIPTION

2.a Description of property

Location and wider context of the property

The Nominated Property can be described as an associative cultural landscape. This is the core of its essence, as described below. The evidence is intricate and diverse, and presented in studies by renowned experts undertaken over decades (See Appendices, 2, 3, 4 and 6).

‡Khomani cultural traditions include strongly founded rituals and artistic associations between people and particular places. These associations still exist today in ample proportions. As an example, the association with nature is reflected in the values attached to specific trees between the dunes, and beliefs about a potent spirit world that could be accessed to heal sickness and create harmony.

On a practical level, ‡Khomani San used highly sophisticated technologies to exploit scarce resources such as water, find plant foods in an extremely hostile environment, and deal with natural phenomena such as drought and predators. The continued existence of Bush craft and tracking skills, the persistence of cultural practices like dancing, healing, singing and storytelling, cannot be denied, neither can the indefinable spirit of “Boesman wees” (‘being a Bushman’, as expressed by local members of the San community), which is a very particular perspective on the world and one’s place in it. The San culture is remarkable for its intimate and respectful relationship to the land and all living things in it that the people depend on: outsiders easily recognise that this is a way of life that truly epitomises sustainability (see Appendix 6). There is a respect of nature and animals, and of living on the land in a way that ensures optimal use of resources with minimal damage to sustainability (Crawhall, 2006).

Even the simple structures used as shelters, which sometimes are still seen by the roadside and in settlements, exemplify the practical San philosophy of living respectfully with nature, within the boundaries of nature rather than apart from it.

Be it from the point of view of ethnographic and linguistic data, family histories, place names, associations with particular geographic features, symbolic links with the land, or geographic features such as the Nossob and Auob Rivers that were lifelines for both the San and the wildlife they depended on during the dry season, it is clear that at least the entire KGNP should be in the Nominated Property in order to retain a credible critical mass of intersecting histories, associations and linkages that exemplify the San culture[2].

The ‡Khomani Cultural Landscape achieves international significance in light of the persistent ethnobotanical and veld knowledge of the ‡Khomani. Today, the ‡Khomani are actively

[2] For data and justification see Appendices 2 – 6.

reclaiming cultural knowledge, practices and traditions, bringing to life a rich associative landscape. The ethos of living softly on the land is in sharp contrast with the vagaries of modern society that will be well-advised to reflect on, and learn from, the San culture. The Nominated Property will be the idea vessel in which this can occur.

While the ǂKhomani exist in a wider area, in which the Nominated Property falls, there is no doubt that the Nominated Property, as an associated landscape, forms an epicentre where much of the tangible and intangible heritage has evolved and is located and is still present today, largely intact and in its natural form. (See Appendix 2, 3 and 4). Furthermore, the Nominated Property falls inside the KGNP which affords it protection in line with the State party' priorities in terms of cultural preservation.

That no San population is resident inside the National Park is scarcely relevant, as the San people no longer have the nomadic lifestyle they had in the past for various reasons. Key mechanisms of cultural practise and transmission exist, specifically within the Heritage Park. The San can practise, renew and rejuvenate the aspects of their culture inside the National Park, as sizeable portions have been set aside for this purpose. This is detailed in the Management Plan for the KGNP, specifically addressing the Heritage Park, the V-zone and the S-Zone (see Map 2).

It is further worth mentioning under this section that, while this dossier describes a fully-fledged nomination focused on the ǂKhomani, this cultural property is enhanced by linkages with the greater San heritage. It is however worth pointing out that the ǂKhomani makes an important link to another treasure trove of cultural heritage south of Upington which revolves around the |Xam, a clan of the San (or Bushmen) who inhabited south-western Africa for thousands of years until displaced by later settlement[3]. While each contain a collection of heritage attributes that are unique and fully worth celebrating in its own right, they are two major jewels in the same crown that represent the composite San culture that once upon a time thrived across the subcontinent.

Geographically speaking, the ǂKhomani Cultural Landscape is located in the south-western extremity of the semi-arid Kalahari region. In contrast to the |Xam Cultural Landscape it can be described as a living heritage. Located north of Upington it is home to the ǂKhomani who until recently were thought to have disappeared, as a result of their forceful removal from ancestral lands in the mid-20th Century. In 1996 several elderly speakers of the ǂKhomani language and carriers of the culture were identified. In 1999, activism by younger descendants led to restitution of land to the south of the KTP, the original home of the community, and restoration of certain land use rights within the Park. Young members of the community have since worked

[3] The |Xam area links the memory of a vanished people, their language and culture, spiritual connection to their environment and its contribution to the meaning of southern African rock art. It is a unique memorial to lost pre-colonial cultures in Africa (Deacon 1986, 1988; Skotnes 1996; Weinberg 1997; Deacon & Foster 2005).

with elders on cultural mapping of these lands and 'reconstruction' of a cultural landscape. There is a strong revival of traditional practices and use of this landscape in a manner that enhances its conservation.

The ǂKhomani are the last surviving indigenous San community in South Africa and their living cultural landscape is an important aspect of national culture. It is complemented by the |Xam heritage, which lies further to the south. These two areas are amongst the small number of the San cultural landscapes that have enjoyed a level of attention and concerning which there is hence a fair depth of knowledge. Although covering extremely large areas, the two areas are relatively close and illustrate the heritage of a unique group of African cultures which have almost disappeared without record of the knowledge and practices they embodied.

The Kalahari is a large, basin like plain of the interior plateau of southern Africa. It occupies almost all of Botswana, the eastern third of Namibia, and the northernmost part of Northern Cape Province in South Africa. In the southwest it merges with the Namib, the coastal desert of Namibia. The Kalahari's longest north–south extent is roughly 1,600 km, and its greatest east–west distance is about 900km; its area has been estimated at some 930,000km^2.

The Nominated Property comprises the entire South African component of the KTP, proclaimed as the KGNP in 1931. The Nominated Property is roughly 959,100ha in size[4].

A vast area stretches beyond the Nominated Property, where once the San were the only humans roaming the landscape. The areas adjacent to the Nominated Property are geographically defined and described to give a contextual basis for the ǂKhomani Cultural Landscape (Map 2).

Layout of the property and surrounds

The Nominated Property

The Nominated Property of the ǂKhomani Cultural Landscape is protected within, and identical to the area covered by the KGNP. It is demarcated with the red border on Map 2. It consists of the following properties and segments of land:

Section 1: The !Ae! Hai Kalahari Heritage Park (57,903ha) lies in the south of the KGNP and is subdivided into two segments: 27,769ha of land that belong to be ǂKhomani San and 30,134ha belonging to the Mier community. The two communities were awarded the land concerned after a successful post-apartheid land restitution case. The Heritage Park is co-managed with the Southern African National Parks (SANParks) as a contractual National Park. The ǂKhomani San have tourism ventures in this section, and use it for cultural activities such as traditional hunting, collecting medicinal and food plants, and for access to the dunes.

[4] The Kgalagadi Transfrontier Park is an amalgamation of the Kalahari Gemsbok National Park in South Africa and the Gemsbok National Park in Botswana. The two parks have been joined into the jointly administered Kgalagadi Transfrontier Park[4], consolidating a protected area of approximately 3,799,100ha.

Section 2: The Commercial Preference Zone, or V-Zone (80,000ha) inside the KGNP south of the Auob River, within which the ǂKhomani San have preferential commercial rights. This section contains cultural heritage sites along the Auob River.

Section 3: The Symbolic and Cultural Zone or S-Zone (473,830ha) inside the KGNP, between the Auob and Nossob Rivers, within which the community has symbolic and cultural use rights. This section contains a number of heritage sites distributed through the dune corridors, but especially along the Nossob River. The river is an important corridor for both animals and people.

Section 4: This area is the remaining north western section of the KGNP, up to the Namibian border, and Union's End at the north-westernmost extremity of South Africa (green area). This section of the KGNP differs in terms of landscape, from the land further to the south. The international boundary runs along the middle of the Nossob River, however, the entire riverbed is of interest from a heritage perspective. The KTP management structures allow for the effective conservation of this area. Historically, the river bed channelled the movement of both animals and people, making it "a highway" through the desert, and lifeline during times of water scarcity within the desert.

The area outside the Nominated Property that falls within the KTP

The Gemsbok National Park (Section 5) which is the Botswana component of the KTP forms part of the larger conservation area. This area lies adjacent to the proposed World Heritage Site (WHS) on its eastern border. This area, together with Section 1 – 4 falls under the Integrated Development Plan of the KTP, which is guided by a Joint Park Management Committee, a Joint Management Board (JMB) and a Bi-lateral Ministerial Committee.

The area outside the nominated property that falls outside the KTP

There is much San heritage outside the Nominated Property. Rich heritage and an evolved history are found in the small settlements, the farms that belong to the ǂKhomani, private farms that contain pans and other significant features and history, and the communal land of the Mier[5]. San heritage and history extends across the landscape, beyond these areas and cover much of South Africa. However to better understand the areas outside the Nominated Property five more sections are indicated on Map 2. Buffering mechanisms will be used to protect and enhance the Outstanding Universal Value (OUV) of the Nominated Property. The local and district municipality Integrated Development Plans (IDP), the Spatial Development Framework (SDF), the Environmental Management Framework (EMF) and other planning frameworks of the Mier Municipality, the ZF Mgcawu District Municipality as well as the Kgalagadi Transfrontier Park IDP, will provide the framework regarding buffering mechanisms. The local authorities will

[5] This rich heritage is well-document in the archives of the University of Cape Town, Frazer University and many other institutions. Some of it is presented in Appendix 2-5 to support key statements in the current dossier.

be encouraged to include suitable land use zones in their planning schemes. Other buffering mechanisms include the Kgalagadi Transfrontier Park Joint Zoning Plan and Management plans of the KGNP as well as the Integrated Development Plan of the KTP.

On the South African side of the border, west of the Nossob River a number of tiny settlements (Section 6), as well as families are found (see Appendix 3). This area is likely to contain important heritage sites, though more research needs to be conducted on the area. Two ǂKhomani San-owned farms (Section 7) are located along the south-western boundary of the Nominated Property of the ǂKhomani Cultural Landscape. These properties were awarded as part of the land claim settlement: Sonderwater (3,037ha) and Rolletjies (2,983ha). These farms have been zoned as traditional conservation areas, to be developed and managed for cultural, traditional and ecotourism purposes (see Table 2 below for overview).

The Andriesvale area (Section 8) to the south west, includes further farms repossessed by the ǂKhomani San through their land claim. Some of these farms contained sites that are of particular heritage interest, such as Dawid Kruiper's grave at Andriesvale (see Table 2).

A set of large pans (Section 9), such as Hakskeenpan and the town Rietfontein form part of the broader landscape. The pans are important landmarks on an otherwise monotonous landscape, and hold water, often deep into the winter. As a result the San used to settle in this area for much of winter. Along with Rietfontein this area formed part of the ǂKhomani San 'territory', until the arrival of other peoples.

Of considerable heritage significance is the land associated with the Mier community (Section 10), as well as history of early interactions between people of Mier and the San. It consists of state land held by the Mier Municipality. This strip along the Namibian border consists of remote commercial farms and it is highly unlikely that any threat to the Nominated Property can emanate from these or from across an international border.

Table 2: Overview of ǂKhomaniland parcels

Farm name	Area (ha)	Zoning
Sonderwater	3,037	Traditional conservation area for ecotourism and cultural and traditional activities
Rolletjies	2,983	Traditional conservation area for ecotourism and cultural and traditional activities
Erin	6,392	Game farming for commercial trophy hunting and/or biltong hunting, in addition to ecotourism
Witdraai	3,345	Traditional lifestyle with access to basic services and education, while benefiting from possible ecotourism operations on the farm
Uitkoms	5,270	Subsistence and small-scale commercial livestock farming
Andriesvale	5,203	Subsistence and small-scale commercial livestock farming
Scotty's Fort	4,637	Subsistence and small-scale commercial livestock farming
Miershoopan	9,881	Subsistence and small-scale commercial mixed livestock and game farming, with biltong hunting as a possibility
Total	**40,748**	

Socio-economic characteristics of the Mier municipal area

The area around the Nominated Property of the ǂKhomani Cultural Landscape is characterized by sparse populations of people, and long distances between population centres, with Upington as the nearest large town. The Mier municipal area covers six communities of which Rietfontein is the largest (see Table 3).

Primary employers within Mier include the government, the local council, local commercial farmers and SANParks. There is also a small but growing tourism industry, driven mainly by the KGNP, which allows a small number of people to generate income from arts and crafts. Subsistence livestock farming is also practised.

The population is fairly young and more than half of the household heads are women. The 33% unemployment and a poor education profile are the two main social problems of the municipal area's population. More than 90% of the population receive a monthly income of less than R800 and many households in the municipality depend on pensions.

Socio-economic conditions are among the lowest in the Northern Cape Province, but appear to be gradually improving (see Table 4). For instance, in 2001 Mier ranked 26th out of 153 local municipalities in Northern Cape Provincial Index of Multiple Deprivation, where 1 is the Most Deprived[6]. For Health and Living Environment they rank 18th and 19th Most Deprived respectively. Most of the ǂKhomani San, especially those resident within the boundaries of the proposed WHS, live in a remote part of the country and have extremely limited access to basic services like health, justice system, shops, water, and housing (Statistics South Africa, 2007).

[6] www.casasp.ox.ac.uk/data/NC.xl

Levels of education are extremely low and the ǂKhomani San are generally ill-equipped to deal with the situation in which they find themselves. As such they feature significantly as marginalised people in the region. The occurrence of substance abuse is high, and can be associated with social decay, domestic violence, child abuse and an increased risk of HIV transmission. Diseases such as tuberculosis occur at high levels in this community. Across the boundary in Botswana, the socio economic conditions are worse. These conditions serve to undermine community efforts to develop and to organise. Understandably, it also undermines efforts to maintain and revive the cultural traditions and practices of the ǂKhomani San.

Table 3: Mier Municipal Area Population and Households[7]

Town	Population	Households
Rietfontein	2293	679
Welkom	689	161
Groot Mier	530	106
Klein Mier	678	128
Loubos	1129	286
Philandersbron	1102	289
Askham	800	267
Noenieput	159	NA
Drieboom	32	NA
Vetrivier	79	NA
Schepkolk	37	NA
Andriesvale and the ǂKhomani farms (ǂKhomani San)	850	NA
Total	**8629**	**1916**

[7] Statistics South Africa, 2007. Community Survey, 2007. Basic Results: Municipalities. Statistical Release P0301.1 www.statssa.gov.za

Table 4: Socio-economic conditions and trends[8]

Year	2001		2007	
Description	**Mier**	**Provincial Average**	**Mier**	**Provincial Average**
People	6844		7337	
Households	1571		1705	
% Households in formal houses	12.9	11.3	14.1	10.5
Electric lighting	53.8	72.4	75.7	86.8
Electric cooking	23.5	54.1	37.3	77.2
Electric heating	23.8	49.4	34.0	64.9
Pit latrine	5.4	18.4	25.5	14.4
Bucket toilet	18.9	10.0	0.0	4.4
No toilet	23.4	13.1	14.8	6.9
No refuse disposal	7.1	4.8	4.5	3.0
Piped water in-house	24.8	34.3	33.8	50
Piped water inside yard	51.0	37.7	50.2	30.3
Piped water outside yard	11.5	21	8.4	14.1
Total with piped water	87.3	94.0	92.4	94.4

Geology and rainfall of the KTP and the ǂKhomani Cultural Landscape

The annual rainfall of the region varies substantially within the KCL. It increases from 150mm in the south-west of the KGNP to 350 - 400mm in the north-east, it is often characterised by short, intense thunderstorms. The relative humidity is low and the evaporation rate high, summer temperatures can rise well in excess above 35°C, while temperature often fall below freezing at night in the winter.

The southern Kalahari lies approximately 900m above sea level with a gentle south westerly slope. The area is drained by the Nossob, Auob, Molopo and Kuruman Rivers. The Nossob and Auob Rivers flow south-east and the former forms the international border between South Africa and Botswana. They join 6km north of Twee Rivieren, continuing as the Nossob to the Molopo and Kuruman Rivers outside the park. The rivers are predominantly dry, only flowing for short periods after abnormally high rainfall.

The Kalahari is further characterised by a large number of large, shallow depressions or pans, which hold water during the wet season. Although the pans and rivers are normally dry they have many features not usually found in the sandveld, and therefore form important subsystems in the overall ecosystem. Historically, the region has had no surface water during

[8] Statistics South Africa, 2007. Community Survey, 2007. Basic Results: Municipalities. Statistical Release P0301.1 www.statssa.gov.za

the dry season. The Kalahari is an edaphic desert, which means that the depth of the sand does not allow water to remain on the surface for any length of time.

The sands emanate from within the Kalahari basin itself. The drier south-west is characterised by vegetated linear or seif dunes that break down into gently undulating terrain about 40km east of the Nossob River. Immediately beneath the sand there are vast shelves of calcareous or silicified sand or sandstone.

There are sandy and fine soils, the former being subdivided into red, pink and white sands, and the latter into alluvial, river, and pan soils. The red soils are notably infertile with low levels of phosphate, magnesium, potassium, sodium and carbon, and when less than 2m deep are incapable of retaining water. The yellow soils of the pans and river beds have higher clay components, and are less permeable.

Biology and ecology of the KTP and ǂKhomani Cultural Landscape

The landscape of the ǂKhomani Cultural Landscape and KTP is fairly homogenous in terms of landscape (diagnostic vegetation species; include (*Acacia erioloba)*, (*Rhigozum trichotomum)* and (*Schmidtia kalahariensis*). However, one can distinguish between:

- The dunes, sandy plains and valleys on red to pinkish sand (diagnostic vegetation species: *Stipagrostis amabilis*, *Centropodia glauca* and *Acanthosicyos naudinianus*); and
- Rivers and pans, including terraces and calcrete outcrops, on whitish, compact calcareous sand and clay (diagnostic vegetation species: *Leucosphaeria bainesii*, *Enneapogon desvauxii*, *Eragrostis truncata* and *Chloris virgate*, with some variation between the South African and Botswana sides of the KTP).

The KTP is an important refuge for birds, especially large raptors and bustards. The introduction of the permanent water supplies to the KGNP has potentially, also artificially increased the number and species composition of water dependent bird species, such as doves and sand grouse.

Sixty mammal species have been recorded within the KGNP, with Rodentia at 27%, and Carnivora at 33% constituting the largest families. Herbivores tend to concentrate along the river beds during the wet season and disperse in the dry season, and the numbers of springbok, red hartebeest and eland within the KGNP fluctuate widely as they migrate between the South African and Botswana sides of the KTP. However, some of the larger herbivorous animals like gemsbok, blue wildebeest and ostrich are less migratory.

The size and pristine status of the KTP, makes it one of the few areas in the world where mammalian carnivores can exist under near natural conditions and exhibit their full range of behavioural and ecological evolutionary adaptations. Joint management of the KGNP and the

GNP within KTP makes it possible to maintain the populations of large herbivores and maintain a natural predator-prey system.

Invasive alien plant species are not a serious issue within the Nominated Property. Nine alien plant species have been recorded in the KGNP of which only Mesquite (*Prosopis glandulosa*), the pepper tree (*Schinus molle*), Mexican poppy (*Argemone ochroleuca*) and Russian tumbleweed (*Salsola kali*) are considered problematic. These are managed on an ongoing basis inside the Park, but less so in the private and communal properties (SANParks 2008).

Management of the ǂKhomani Cultural Landscape

Management of the ǂKhomani Cultural Landscape is described in the Kalahari Gemsbok National Park Management Plan, 2008, the KTP Management Plan 2003 and KTP Joint Zoning Plan 2006, and the KTP Integrated Development Plan (IDP) of 2014, attached as Appendix 9. The Nominated Property of the ǂKhomani Cultural Landscape has a number of points of entry. It can be entered through the Community Gate of the Heritage Park near the Imbewu Camp, and various gates managed by the KGNP, all subject to the management rules of the KTP, as well as the permissions regarding the use of the Imbewu Camp, including the following:

- Twee Rivieren in the south of the park and Two Rivers on the Botswana side;
- Mata Mata Tourist Access Facility on the western border between South Africa and Namibia; and
- Kaa and Mabuasehube on the Botswana side of the KTP.

The headquarters of the KGNP is at Twee Rivieren at the southern entrance of the park. There is an unregistered air strip for small aircraft at this location. The closest town is Askham (72km from Twee Rivieren) with Upington as the nearest city (260km from Twee Rivieren).

2.b History and development

The history of the ǂKhomani Cultural Landscape is interwoven with the history of the San or Bushman people of southern Africa, including the |Xam, as well as, the expansion of the colonial and modern world economy.

The ǂKhomani form part of a group called the San or Bushmen[9]. “San” is a linguistic term, which refers to a group of related languages that can be divided into three main language families. These languages sound very similar due to the unusual click sounds used in the San-languages, but are mutually unintelligible. The San languages in South Africa belonged to the !Ui-Taa family, or southern Khoe-San, the distribution of which was recorded in the 18th and 19th centuries (Bleek 1929, Kohler 1981; Deacon & Dowson 1996). Most of the languages have been

[9] In some quarters the name ‘bushman’ is considered derogatory and the denomination of ‘San’ is preferred; however, the ǂKhomani have made it clear that they prefer to be called ‘Bushman’ rather than San.

driven into extinction, and elements of the language, culture and the genes have been transferred into other sections of South African society.

Until fairly recently the ǂKhomani Cultural Landscape was the domain of the hunter gatherer people. A culture, recognisable as San, emerged throughout southern Africa some 20,000 years ago, the descendants of an ancient lineage of hunter-gatherers that had diverged from the other human populations some 100,000 years ago. This was well before the migration of modern humans out of Africa and the San therefore retain more ancient DNA than any other population group in the world (Lachance et al. 2012; Schlebusch et al. 2012).

The San hunter-gatherers developed sophisticated beliefs and customs, which are reflected in their rock paintings and engravings throughout southern Africa (Lewis-Williams 1990). There is no rock art in the ǂKhomani Cultural Landscape region for the simple reason that there is no rock, yet the shared underlying cultural principles of the art link the ǂKhomani with the San artistic heritage in subtle ways (Lewis-Williams & Dowson 1994)[10]. Little archaeological research has further been done within the ǂKhomani Cultural Landscape, the KTP and the Kalahari region as a whole.

Some 2000 years ago, Khoekhoen (hereafter Khoe) herders migrated into southern Africa. They expanded up the southern and south-western coast, coexisting, assimilating and supplanting the |Xam (Parkington 1980; Parsons 2007). However, they largely bypassed the ǂKhomani Cultural Landscape, which remained unaffected also by the later arrival in southern Africa of the Bantu-speaking (black African) immigrants (Beaumont, Smith & Vogel 1995; Beaumont & Vogel 1984; Plug 1979; Boonzaaier et al 1996; Deacon 1984; Huffman 2007).

With the colonial and postcolonial eras came a fundamental challenge to the San presence in the |Xam and ǂKhomani cultural landscapes, and for that matter over all of Southern Africa. Partly westernised Khoe, westernised Baster communities and European settlers moved ahead of the expanding colonial frontier. Relations with the |Xam ranged from cooperation to brutal genocide, and ended with the extinction of the |Xam hunter gatherer cultural tradition (Elphick 1985).

A number of related hunting and gathering groups, including the ǂKhomani, /'auni, N//nǂe, and N/amani (alternatively refered to as /namani) continued to live further to the north in the Kalahari and in, what today forms the ǂKhomani Cultural Landscape. However, times were changing. In 1865 the Philander or Vilander Basters[11] settled at Rietfontein under the leadership

[10] Note: The notion of a Pan-San cosmology underpins the interpretation of San rock art. Recently, however, some have challenged this (Solomon 1994), pointing out that the paintings may well reflect San mythology. As argued quite well by Dowson (2007), this interpretation is debatable. Ironically, it simultaneously supports the notion of shared cultural goods between various San populations.

[11] The term Baster translates into the English “Bastard”, which carries the connotation of illegitimacy not present in the original word. Accordingly it has been rejected by many, among others as it purportedly stands in the way of recognition as “indigenous” people. There is an international debate about hybridisation and indigeneity. Also,

of Dirk Vilander, coming in contact with the Bushman Khys and his family. The Philanders established a republic and the families spread out, occupying farms on an individual basis. This was the first instance of individual rather than communal land ownership in the region (Carstens 1984).

Towards 1875 the so-called Thirstland Trek passed through Rietfontein, moving up the Nossob River to Angola, reflecting an expanding colonial economy. In 1885, a Rhenish Mission Society station was established at Rietfontein, the same year in which the British colonial authorities established the Protectorate of Bechuanaland to counter Boer and German interest in the region. Boundaries, often contested, began to be drawn across the landscape and the Bushmen increasingly found themselves competing with livestock for the use of the land and water.

The German genocidal war against the Nama, Bondelswarts and others between 1904 and 1908, led to a tremendous amount of violence and displacement of peoples across the Borders. At the time two groups of Khoekhoegowab (Nama-speaking) San lived with Baster farmers in Namibia. The late leader of the Kruiper (Crawler) clan, Dawid Kruiper, characterised the relationship as one of slavery, explaining that his grandfather had escaped from the Basters during a German attack, ending up at Rietfontein. Dawid Kruiper's father was therefore born free, reflected by his name Regopstaan (Stand-up-straight). The ǂHanaseb (those who crept away from the Germans) or Kruiper clan next moved into British Bechuanaland where they came into contact with the /Namani (Tall Bushman) with whom they intermarried. Other displaced San groups in the area included the N//nǂe, whom the /Namani called the ǂKhomani, as they could not understand the language.

The British colonial authorities strengthened the presence of police in the area in response to the German campaigns. Towards 1914 boreholes were sunk along the course of the Nossob River, in preparation for an invasion of German South West Africa. Guards recruited from the local Baster community were permitted to settle at the boreholes with their families and livestock and the area was divided into farms. The British authorities in Bechuanaland had already settled "Coloured" people on the eastern side of the Nossob, from Rooiputs down to the confluence with the Auob River.

In the south, government had opened up the land for settlement by European farmers, further marginalising the resident San. By the late 1920s biltong hunters and wood traders had penetrated the area. In response to declining game numbers, government soon banned hunting, also by the Bushmen, who were increasingly forced to become labourers on farms.

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many people subscribe to the term, at least in the historical context. It is therefore retained in its original form, referred to only in the historical context.

Here their religious practices and languages were not tolerated, forcing them to abandon cultural identities.

The final blow to the Bushmen of the ǂKhomani Cultural Landscape came in 1931, when the area between the Nossob and Auob rivers and the border of South West Africa was proclaimed the Kalahari Gemsbok National Park. Baster families resident in the park were resettled on land purchased along the southern boundary of the park in Mier. The N//nǂe San, under the leadership of Abraham Witbooi, were expelled from the territory.

The establishment of the park also curtailed the seasonal transfrontier transhumance of !Kung-speaking Bushmen living on the Botswana side. With the establishment of the Gemsbok National Park in Botswana, in 1938, these families were pushed away even further from their heartland. They settled at points like Ngwaatle Pan on the periphery of the KTP, where they intermarried with Bakgalagadi families. Rather ironically, an initial motivation offered for the establishment of the KGNP was the protection of traditional Bushman culture. However, the park soon started to put forward the view that the Bushman living in the park were no longer "pure".

In 1934, 77 Bushmen living at Twee Rivieren, the confluence of the Auob and Nossob Rivers, agreed to participate in the 1936 Empire Exhibition in Johannesburg (Robinson 2003). The organisers' motivation was to attract government's sympathy and to give the Bushman families access to land. However, this was a failure. Upon returning, the Bushmen found that their houses had been burned and their right to live within the park further restricted.

Around this time the Park Warden, Joop Le Riche, began to employ the Kruiper clan in the park as trackers and to assist with scientific research. At first they were allowed to hunt and gather food in the park, though these rights fell away over time. From 1948 onwards with the deepening of the apartheid policy, the situation of the remaining Bushmen in and around the ǂKhomani Cultural Landscape worsened. Most of them lived in virtual exile on local farms, others at a distant tourist resort. Dispossessed of their land, they were scattered across the landscape[12].

Soon their culture would seem to tether on the brink of becoming little more than a memory. Hunting was illegal or became inaccessible to them, and there was severe language loss. However, much of the culture continued – vast ethno-botanical knowledge, extensive use of plants for medicinal and other purposes, rituals around first menstruation, dances, crafts and much oral culture. The intangible treasure chest has remained a rich one. While life on ancestral lands such as the KGNP and other ancestral lands remained a strong memory, which later could start to flourish again (see further down below), culture lived on where it could – and

[12] Dispossession meant a life between different farms, eking out an existence at the side of roads and squatting on the edges of coloured townships. To get the picture of this, and the evidentiary base, please see the maps and posters made of the lives of people like Elsie Vaalbooi, /Una Rooi and others in the University of Cape Town archives (Appendix 3).

fortunately the links with ancestral lands, and the associations with the land and living things on it, are well documented[13].

State control over the ǂKhomani Cultural Landscape and the region hardened. Game fences were erected along the KGNP's western and southern boundaries after the Second World War, the eastern boundary remaining unfenced to permit animals to migrate from east to west. Mabuasehube Game Reserve was added in 1971 and was incorporated into Gemsbok National Park (GNP) in 1992. On 7 April 1999 South Africa and Botswana signed a treaty to link the GNP and KGNP as the KTP.

In 1995, various dispersed Bushmen groups lodged a joint land claim for the restitution of the land lost to the KGNP under the Restitution of Land Rights Act (No. 22 of 1994). They called themselves the ǂKhomani San. This included the Kruiper extended family, some N//nǂe families and 25 speakers of their old N|u language and their descendants. No descendants of the /'Auni and Khattea groups could be found, though there may be families in southern Botswana. In December 1998, the Mier community, represented by the Mier Transitional Local Council, lodged its own land claim for land both inside and outside the Park.

The land claim settlement was eventually reached, and resulted in the transfer of some 34 728 hectares of farmland to the ǂKhomani San Communal Property Association (CPA). The farms include the following: Sonderwater (3,037ha), Rolletjies (2983 ha), Erin (6,345ha), Witdraai (3,345ha), Uitkoms (5270ha), Scotty's Fort (4,673ha), Andriesvale (5203ha) and Miershoopan (9,881ha). These farms were zoned for different activities as described under the description of the property.

After further negotiations 57,903ha of land within the Park were handed over to the ǂKhomani San and Mier communities to be managed as a Contractual National Park, namely the !Ae !Hai Kalahari Heritage Park (hereafter Heritage Park). A Joint Management Board with representation by the Mier community (3-5 members), Khomani San (3-5 members) and SANParks (3-5 members) oversee the implementation of the Management Plan for the relevant area.

Two more farms of some 6,000ha, Sonderwater and Rolletjies, were transferred to the ǂKhomani San CPA. The agreement also granted the ǂKhomani San preferential tourism rights over 80,000ha south of the Auob River in the Park and the right to use 473,830ha of land between the Auob and Nossob Rivers for symbolic and cultural purposes. As a result, the ǂKhomani and Mier communities now own a game lodge in the Heritage Park[14].

[13] Much documentation took place in the course of research and filming from 1996 – 2008. For evidence of the links between people and their land and living environment see the films and tracks DVD, especially 'Overture', 'Family Tress' and 'Making Maps' in Appendix 2A and 2B

[14] http://www.xauslodge.co.za

Formally, ǂKhomani interests are supposed to be represented through the ǂKhomani San CPA. However, this structure has become dysfunctional as a result of the inclusion of non-resident beneficiaries. There are resultant tensions between "traditionalists" and "modernists", and the low level of post-restitution support that had been received from various government departments. Efforts are currently underway to revive the CPA and to resolve the structural tensions. Non-Governmental Organisations (NGO) like the South African San Institute (SASI) and the Peace Parks Foundation (PPF) have been providing financial and technical support.

The community has further organised itself, by having established the "Boesmanraad" (Bushman Council). This structure has grass-roots support and has been given a mandate by government to coordinate development initiatives for the community. The community has started to stand together to take control of the situation and a core group of ǂKhomani San want to use the land claim settlement to revive their culture and traditions. This process is ongoing and will eventually strengthen the management of the WHS.

3 JUSTIFICATION OF INSCRIPTION

3.1.a Brief synthesis

Based on extensive recent genetic research, scholar have shown that the ǂKhomani and related San are direct descendants of a people living in the Southern Kalahari *at least* 100,000 years ago. These could well be the ancestors of humanity itself. There is abundant evidence and associations scattered among the dunes of the ǂKhomani Cultural Landscape to show a long and unbroken line of occupation, from a time when all humans were hunter gatherers to the present. This is an essential quality of the landscape.

The remarkable *in situ* biological and broad cultural continuity renders the ǂKhomani Cultural Landscape a unique and outstanding associative cultural landscape, which is the definitive quality of the Nominated Property. The evidence presented by factual information is intricate and diverse, and presented in studies by renowned experts done over decades (See Appendices, 2, 3, 4 and 6). It being a living landscape, one need not rely only on studies as the qualities can be experienced in situ, by visiting the area and interacting with the community. It's is scarcely necessary to 'prove' a quality when you can experience and see it for yourself, though for the purpose of those who are not lucky enough to visit this very important area, such factual information is scattered through the various appendices.

The intangible qualities of the area include the association with nature which is reflected by the values attached to specific trees between the dunes, and beliefs about a potent spirit world that could be accessed to heal sickness and create harmony. The factual information is presented in interviews with the San community, and ongoing practices.

Be it from the point of view of ethnographic and linguistic data, family histories, place names, associations with particular geographic features, symbolic links with the land, or important and

highly noticeable geographic features such as the Nossob and Auob Rivers that both the San and the wildlife they depended on during the dry season. At least the entire KGNP should be in the Nominated Property in order to retain a credible critical mass of criss-crossed histories, associations and linkages that exemplify the San culture[15].

To this day the ǂKhomani are a living example of the unique technology and way of life that the San have developed to survive in this desert landscape, a way of life that is experiencing a remarkable revival as the result of them getting back ownership of farms and a section of the KGNP. The ǂKhomani may not have made rock art – not least because there are no suitable rocks in the dune landscape of the Southern Kalahari, but they have many other ways of showing their art and thus to reveal the artistic genius of San Culture and the depth of their ancient belief systems that have survived to this day. The burning of images onto wood, the marking of arrow shafts, the patterning of eggshell beading, building simple shelters and the shaping of leather are all part of the tangible culture. In addition, their intangible culture – stories, legends, dances, songs, and an intricate belief system touched on further below, all are components of their that represents a living link to the magnificent artistic legacy of the San in southern Africa.

The expulsion of the ǂKhomani in 1931 from what became the KGNP, their diaspora, and life on commercial farms, led to large-scale language and cultural losses. Yet, the successes of their land claims have enabled them to return and to take steps to preserve what remains of their language and living culture. Of enormous significance is the survival of the last speakers of the !Ui-Taa languages in the ǂKhomani community. The ǂKhomani are actively reclaiming cultural knowledge, practices and traditions, bringing to life a rich associative landscape. The San culture is remarkable for its intimate and respectful relationship to the land and all living things in it that the people depend on: here is a way of life that truly epitomises sustainability.

Another quality resides on the practical level, namely the simple yet highly sophisticated technologies which they use to exploit scarce resources such as water, find plant foods in an extremely hostile environment, and deal with natural phenomena such as drought and predators. The continued existence of Bush craft and tracking skills, the persistence of cultural practices like dancing, healing, singing and storytelling are all qualities, and the factual information lies in the experience of witnessing such practices first-hand as well as in books and articles, some of which are presented in Appendix 6. The difficult to define spirit of “Boesman wees” (‘being a Bushman’), as expressed by local members of the San community), includes a very particular perspective on the world and one’s place in it. The San culture is remarkable for its intimate and respectful relationship to the land and all living things in it that the people depend on: outsiders easily recognise that here is a way of life that truly epitomises sustainability (see Appendix 6). The associated values bring a respect towards nature and

[15] For data and justification see Appendices 2 – 6.

animals, and of living on the land in ways that ensures optimal use of resources with minimal damage to sustainability (Crawhall, 2006).

It has been pointed out that even the simple structures used as shelters, which sometimes are still seen by the roadside and in settlements, exemplify the practical San philosophy of living respectfully with nature, within the boundaries of nature rather than apart from it. Such structures present factual examples that can be seen in photographs in books.

The qualities go much further, and are intertwined with factual information. This includes ethnographic and linguistic data, family histories, place names, associations with particular geographic features, all of which are symbolic links with the land. Equally important are the geographic features such as the Nossob and Auob Rivers that were lifelines for both the San and the wildlife they depended on during the dry season. This is why the Nominated Property includes the entire KGNP in order to retain a credible critical mass of factual information and qualities that define the associative landscape, which rely on an intricate web of interlinked histories, associations and linkages that exemplify the ǂKhomani San culture[16].

The Nominated Property and its environs are associated with, and marked by, the detailed, and in-depth ethnobotanical and veld knowledge of the ǂKhomani that exist to this day. The inscription of the Nominated Property will add impetus to the efforts of the ǂKhomani of actively reclaiming cultural knowledge, practices and traditions, bringing to life a rich associative landscape.

The ethos of living softly on the land is in sharp contrast with the vagaries of modern society that will be well-advised to reflect on, and learn from the San culture. The Nominated Property has the qualities and factual information to provide a practical vessel in which this can occur, and passed on from one generation to the next.

The appalling history that befell the San is well-known and described elsewhere in this dossier. In 1999, activism by younger descendants led to restitution of land to the south of the KTP, the original home of the community, and restoration of certain land use rights within the Park. Young members of the community have since worked with elders on cultural mapping of these lands and 'reconstruction' of a cultural landscape. There is a strong revival of traditional practices and use of this landscape in a manner that enhances its conservation. The ǂKhomani are the last surviving San community in South Africa and their living cultural landscape is an important aspect of national culture, one that is complemented by the knowledge associated with the |Xam area to the south. The two areas are amongst the small number of the San cultural landscapes that have enjoyed this level of attention and concerning which there is hence a fair depth of knowledge.

[16] For data and justification see Appendices 2 – 6.

3.1.b Criteria under which inscription is proposed and justification for inscription under these criteria

(iii) Bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared

The ǂKhomani Cultural Landscape contains tangible and especially intangible or living evidence of the cultural traditions of hunter-gatherers who have lived in this region for *at least* 100,000 years. ǂKhomani Cultural heritage uniquely demonstrates the way in which these traditions are integrated with the landscape and its resources – and the ability of the San to live lightly on the land.

The project "|'e a Q!uruke", or "Enter the Light", represents part of the effort by the ǂKhomani community to sustain their living cultural knowledge, including healing dances, life cycle rites, medicinal plants, hunting knowledge and stories and memories of land use. Place names in N|uu (a San) language, and Khoekhoegawab (a Khoekhoe language) within and around the KTP, encode cultural meanings and information and have been recorded and published in maps. The policy of SANParks recognises the importance of these names to the Park.[17] Certain skills relating to tracking or playing of the musical bow have been cited as "living national treasures".

The recorded history associated with the wider |Xam and ǂKhomani cultural landscapes preserves tangible evidence of the presence of the San and their ancestors in the form of archaeological deposits. They stretch back to primordial human populations. More recently the economic and spiritual bonds of the 19th century |Xam with their land, was copiously recorded in the in the 1870s, something which has not been done anywhere else in Africa. Their rock engravings served to permanently enhance the spiritual potency of certain places used for rain-making, initiation and other rituals. This art, in turn, can be linked with the magnificent wider treasury of San rock art distributed throughout the subcontinent, expressive of a lost pan-San culture.

However, after hundreds of years of progressive subordination, assimilation and finally colonial era genocide, the |Xam are culturally extinct. Only the ǂKhomani remain and the spirit that moved the artists continues to live in them.

(iv) Be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates a significant stage in human history

The ǂKhomani Cultural Landscape exemplifies a hunter-gatherer lifestyle of deep antiquity in a desert setting. The ǂKhomani's technology and architecture, still partly extant, was designed to survive in an extreme environment, yet the San families left few permanent marks on this desert landscape. According to members of the local Khomani San community stone artefacts

[17] South African National Parks, Coordinated Policy Framework governing Park Management Plans, July 2006

and other material culture items that sometimes become visible in deflation hollows between the dunes, and elders mark places where the ǂKhomani, other San communities and their ancestors lived intermittently over at least the past 100,000 years.

There is ample evidence for artistic and ritual associations between particular places, such as specific trees between the dunes, and beliefs about a potent spirit world that could be accessed to heal sickness and create harmony. Unlike the recorded evidence of the |Xam, based on intensive interviews conducted in the 1870s, in the case of the ǂKhomani there is oral history and cultural practices provided by the elders in the 1990s and early 2000s[18] that show intense practical and metaphysical links between themselves and the places they lived before they were evicted in the 1930s.

The Bushman shelters, still used by ǂKhomani elders and by their relatives in Botswana, are rudimentary yet highly practical in this environment. They were adapted to the highly mobile existence of the ǂKhomani. Left unattended, these disappear within the space of a few years, leaving little evidence of occupation by their owners. These simple structures, which sometimes are seen by the roadside and in settlements, exemplify the practical San philosophy of living respectfully with nature, within the boundaries of nature rather than apart from it. As such, they represent an era of human history that is still of relevance and continues into the present for significant numbers of societies in which balance exists and is actively pursued.

A great number of archaeological sites have been discovered in the |Xam area further south, clearly demonstrating the linkages between material culture and the environment. There is abundant documentation of the |Xam. It describes a portion of South African history when hunter-gatherers still were able to live on their lands, .before they were driven out or murdered by a series of ruthless and violent colonial frontiers. The |Xam had been driven into extinction by the end of the nineteenth century. Maps drawn with information from the |Xam informants have been used to locate places about which stories were told or where events took place or particular people lived (Deacon 1986, 1988, Deacon & Foster 2005). Archaeological excavations at some of these places in the 1980s and 1990s confirm statements made in the 1870s about certain customs and material culture. The ǂKhomani represent the living continuation of these traditions.

(v) Be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change

The ǂKhomani Cultural Landscape is expressive of the way of life that has dominated the long span of human history and given shape to so much that is at the heart of humanity itself - the

[18] Visit Appendices 2A and 2B, for films in the Tracks DVD and all films in 'Evictions', i.e. *The 1930s; The 1970s; At the Roadside*. See also the two films in 'Making Maps', i.e. *On The Land; Family Trees*, and of great relevance here also: 'Tree Stories': *The Tree of Love*; *A Tree Full of Children*.

way in which they made use of scarce resources such as water and plant foods, and dealt with natural phenomena such as drought and predators.

More recently, the lifestyle and resource use practices, and mobility across a vast semi-desert territory practised by the ǂKhomani San before they lost access to their land, have been documented in detail. The hunting and tracking knowledge of the ǂKhomani, their skills in sourcing water and plant foods and the many other resources on which they depended, and the cultural ways, belief system that have facilitated life in this environment, are unique (Traill 1998). These are also vulnerable cultural resources and an invaluable body of sophisticated ecological knowledge in a context of change. The return of people to the Park and to properties won back in land claims, has presented a singular opportunity to sustain parts of this repertoire for the future.

It is all the more poignant in that the ǂKhomani and other San in the region, are now widely regarded as direct descendants of the ancestors of all humankind, which has been confirmed by genetic studies. The ǂKhomani demonstrate the close linkages between genetics, the ecology of this waterless landscape, and the exceptional cultural technologies that the San had developed to survive in it.

(vi) Be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance

Testimonies of the ǂKhomani San about their history and culture were recorded in research by Hugh Brody and others[19], particularly in the period from 1996 – 2002. The recorded ǂKhomani knowledge of medicinal and useful plants, reveals a rich and deep ethnobotanical knowledge, which is still practised by members of the community. Their bush craft, knowledge of the veld, and ability to make use of its resources remain exceptional.

To this day, a potent spiritual world underscores the essence of being 'Bushman'. San beliefs bring a unique perspective on a world long lost, or largely inaccessible to modern civilisation that holds a deep respect for Nature, where there is a dynamic relationship between humans and other living creatures, some of them mythical or having mythical powers attached to them. In this world the trance dance steps into the mythical world, and many factors including the state of the moon plays a special role that strongly influences the conditions experienced by humans and animals alike[20]. San art is understood as being a deeply spiritual art, one that

[19] Nigel Crawford as CEO of the South African San Institute (SASI) did much research on the San, Bill Kemp did mapping and Levi Namaseb did vital linguistic work. Such works are also in the Bibliography, Section 7e. See also Crawford, NT (2006), Namaseb, L (2004)

[20] This belief system still exists as experienced by a group of young people who spent time with the elders in 2013, as captured in two episodes of a film series titled Siyaya – Come wild with us, made for SANParks and attached in Appendices 2B, as well as in a huge set of film recordings of different components of the belief system in the ǂKhomani Cultural Landscape in Appendices 2 A and 2 B.

harnesses and shares with others the power of successive generations of San spiritual experience and enlightenment[21].

Of enormous significance is the survival in the ǂKhomani community of the last speakers of Ui-Taa languages. Linguists have found that these are probably the most complex phonetic languages ever known to have existed. The N|u language, in particular, has been said to be three times bigger than English if one just looks at the sounds such as clicks, nasal sounds, deep glottal sounds, tones and stops. One of sounds in the language is the bilabial click, which is like the sound of kissing while speaking, which was being taught to children at Andriesvale by the recently deceased Ouma (Grandmother) |Una Rooi[22]. This language was used to name the places in the Kalahari of importance to the San and has carried their religious and philosophical beliefs from the past into the present. Through this linkage they retain a strong awareness of "being Bushman" with associated values of respect towards nature and animals, and of living on the land in ways that ensures optimal use of resources with minimal damage to sustainability (Crawhall, 2006).

The languages, recordings of ǂKhomani knowledge and the persistent memory of a way of life and beliefs, represent a direct, yet living, link with the |Xam language and culture further to the south, and beyond that to the vast artistic treasures of the San people in southern Africa. Moreover, the sheer artistic sophistication and elegance of this work by the San, be it on stone or in the multitude of beautiful things they made for everyday life, is as powerful and inspiring as any artistic tradition.

Unlike the famous rock art of Europe, symbolised by sites such as Lascaux, intense efforts have been made by many scholars to understand the deeper meanings of Bushman rock art. This would not have been possible without the archive of |Xam records, which has been registered with the Memory of the World project since the late 1990s. The |Xam records have further become recognised as literary works through new translations of |Xam poetry and folklore over the past 50 years, as well as impressive interpretations of their rock art[23]. However, the |Xam have become culturally extinct, leaving the closely-related ǂKhomani, to serve as an extraordinary living link with that wider heritage, presenting a window not only on the history of the San in southern Africa, but on the past of all humankind.

3.1.c Statement of integrity

The ǂKhomani Cultural Landscape contains all the elements needed to express its Outstanding Universal Value (OUV). The Nominated Property includes a vast area within which the ǂKhomani have commercial and symbolic and cultural rights, including the right to traditional hunting and the collection of medicinal and food plants, and of access to the dunes. It also

[21] Please visit: http://www.bradshawfoundation.com/bushman/

[22] The language is now being taught to a class of some 20 – 30 San children at a school dedicated to the Learning of N/uu that has been set up and is run by the San living in Rosedale,

[23] See: Deacon J and Foster C (2005). My Heart Stands in the Hill. Struik Publishers, Cape Town

contains a number of historically important cultural heritage sites along the Nossob and Auob Rivers and in the dune corridors. There are many graves marked in the KGNP and further south at Welkom, Witdraai and Andriesvale, including the grave of the important traditional leader Dawid Kruiper. In a number of commercial and community-owned farms, the town of Rietfontein and smaller settlements like Andriesvale, Witdraai and Welkom, there are places that play a role in the cultural memory of the ǂKhomani. Along with the recorded and unrecorded intangible heritage and literature, this suffices to demonstrate the OUV of the ǂKhomani Cultural Landscape.

To be clear, the OUV is enhanced through its association with other territories. The original territory over which the ǂKhomani and others roamed, for instance, was much larger and the seasonal migration of the ǂKhomani and the !Kung currently living along the periphery of the KTP in Botswana, reached well across the international boundary into both countries. However, this disconnection is addressed by the existing KTP which is identified as part of a Buffering Mechanism. The ǂKhomani Cultural Landscape nomination as it stands contains all the necessary elements that underscores its integrity, including it's links to the IXam and !Kung in the broader landscape.

The property is also large enough to ensure the complete presentation of the features and processes which convey the property's significance. It accommodates the most important of the landscape values, enough to demonstrate the special way in which the people were linked with the land. It is also sufficiently large to accommodate the tangible elements of landscape and culture, such as the wide and open dunes, examples of Bushman shelters, such as elegant shelters made of branches and dried grasses woven onto a frame of slender branches, and the 'lightness of being' in the desert.

Over the last century residential development, commercial farming and the state-run National Park have changed the cultural landscape over the past century, resulting in severe disruptions of the living traditions of the ǂKhomani San and related families. Only two of the original 23 confirmed N/u-speakers are still alive. The approximately over a thousand adult ǂKhomani San are spread over an area of more than 1,000km^2 in the Northern Cape Province. Most live in the northern reaches of Gordonia, at Witdraai, Askham and Welkom, just south of the Kgalagadi Transfrontier Park, and in the towns of Rietfontein, Upington, Loubos, Olifantshoek and surrounding villages and settlements. However, in spite of the dispossession there are numerous links to the landscape that were not entirely severed. Since the success of the land claim, it has become possible for old and new generations to re-establish connections, and for the old to transfer culture, history language, tracking skills and environmental knowledge to the young.

The patterning of archaeological sites in the dunes remains largely intact as evidence of a way of life. Names of places - themselves constituted by this way of living and by the languages that carry them - have been recovered, and recorded from oral memory in maps. The indigenous

languages, although highly vulnerable, are still spoken and stories are still passed down to the younger generations. The community has done much to revive what has remained.

Various research projects have aimed at documenting and recovering the heritage of the San groups from the beginning of the 20th century. An extensive set of research projects was carried out both in preparation for the 1999 land claim and in the course of its aftermath, all of which focused on intangible San heritage. This work brought to light the great wealth of San oral culture, knowledge and relationship to their very distinctive environment. The displacement of the San from their traditional territory contributed to much displacement and great losses. Despite this, San elders still have a sophisticated knowledge about the Kalahari's landscapes, topographical features and weather patterns, characteristics of the night sky, the nutritional and spiritual importance of, and the many properties and the main locations for both edible and medicinal plants. This detailed knowledge and heritage is often expressed in place names. Place names often reveal why and how indigenous people use natural resources and serve as a guide to the territory and its history.

3.1.d Statement of authenticity

The traditions and culture of the people that today constitute the ǂKhomani San were disrupted from the early twentieth century onwards as a result of the alienation of their land and cultural submersion. Bushman culture in the ǂKhomani Cultural Landscape is hanging on a thin thread, but this thread is a strong one. In a core group of ǂKhomani San, who consider themselves "traditionalists" have retained strong links with their land and culture. People like the recently deceased Dawid Kruiper retained sufficient traditional knowledge and techniques to be able to start transmitting this to the next generation under the more favourable conditions created by the successful ǂKhomani land claim. Jointly this has led to the consolidation of a ǂKhomani identity, bringing together the disparate family groups that once lived in a network of families and communities across the land.

The persistence and simultaneous vulnerability of ǂKhomani culture is reflected also by language. Afrikaans has become the lingua franca of the ǂKhomani community. Simultaneously, the language persists[24]. Nigel Crawhall, a socio-linguist, played an important role in identifying the remaining N/uu-speakers in the Northern Cape Province of South Africa. Ouma /Una Rooi, one of the last fluent speakers of the language, was teaching it to young people at Andriesvale until her death recently. However, language and cultural projects continue, aimed particularly at the young[25].

[24] See the films in Appendix 2A, under the section titled 'Language' in the tracks DVD, *Finding N/uu*, and *When The Language Took Fright*. These two short films include consideration by San elders of what happened to cause the loss of their language, and what it has meant to them. It also shows their determination to recover the language and has an important sequence showing Ouma /Una teaching N/uu to the children at a crèche in Andriesvale.

[25] There is a strong language school in the township of Rosedale dedicated to passing on N/uu to San children. The teachers and students are busy (in 2015) completing a film to show their work, and as an aid to further teaching. All

The location, setting and the use to which the ǂKhomani Cultural Landscape is being put adds to the authenticity of the cultural landscape. The Nominated Property is protected within a National Park. While the declaration of the park deprived the ǂKhomani of their land, its conservation status simultaneously ensures that the land was maintained in a virtually pristine state. The fact that the ǂKhomani have now gained symbolic and cultural rights, including resource use and traditional hunting rights, to a vast tract of this land, has made it significantly easier for the older generations to transfer remaining cultural knowledge and practices to the new generations in a setting that is part of the original territory of the San of the Southern Kalahari and where there is a feeling of cultural entitlement and deep connectedness. (see also SANParks & DWNP, 2003). The fact that the National Park is itself linked to a wider transfrontier park guarantees wider ecological and ultimately maybe even a revival of old and long neglected social networks with the !Kung- speaking communities to the north of the transfrontier park.

Some argue that ǂKhomani identity, knowledge and practices has been "thoroughly hybridised" (Robins 1999; Robins 2001; Sharp 1996). From this perspective ǂKhomani or San identity was used as a foil in the course of the land claim and further shaped by government and NGO discourses about indigenous identity and cultural continuity. The role of external agencies in shaping the situation on the ground cannot be discounted and ǂKhomani identity cannot be described as archetypally ancient.

Simultaneously, it has to be recognised that the ǂKhomani will not revert to an original hunter-gatherer existence. Yet, the continued existence of Bush craft and tracking skills, the persistence of cultural practices like healing, dancing, singing and storytelling, cannot be denied, and is obvious to anyone visiting any of the San communities in the vicinity of the KTP. Significantly, and despite tremendous odds, something of the indefinable spirit of "Boesman wees" (being a Bushman) has remained.

3.1.e Protection and management requirements

The overarching management framework is provided by the National Policy on South African Living Heritage (first draft March 2009) that provides a framework of anticipated legislative protection which is in line with the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, as well as the 2002 Johannesburg Declaration on World Heritage in Africa and Sustainable Development, to which South Africa is a signatory. All archaeological sites within the cultural landscape are protected by the National Heritage Resources Act (Act 25 of 1999).

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this work on language has been helped by the audiovisual work done by Hugh Brody and his colleagues. Much of it which can be viewed in the video 'Tracks Across Sand', all of which is stored and being made available from a dedicated archive of the University of Cape Town.

The National Environmental Management: Protected Areas Act (Act 57 of 2003) provides a further management framework. A wider, transnational framework is provided by the agreement between the governments of South Africa and Botswana to establish the KTP and the joint management plan that flowed from that. Management of the Heritage Park itself takes place through the Joint Management Board, which consists of representatives SANParks and the land owners, namely the Mier Municipality and the ǂKhomani CPA.

SANParks will be the management authority for the Nominated Property.

The KTP Integrated Development Plan, the KGNP Management Plan, and Heritage Park Management Plan provide amply for the operational protection and management of heritage resources and cultural rights. Heritage protection measures for the Nominated Property will in future be integrated into the management plans of the KGNP and the Heritage Park. The latter is managed under a contractual national park agreement.

Appropriate institutional arrangements for managing the property exist, specifically between the San community and SANParks, with links to the Department of Environmental Affairs. The idea of a Heritage Centre in the Kalahari has been proposed in order that material that has been collected and recorded over the last century can be returned to and maintained by the community and made accessible to local and international visitors. SANParks is already developing a facility that can serve as the base for this.

Key among the long-term challenges impacting on the protection and management of the property and its OUV include the following:

ǂKhomani San organisation

Difficulties experienced at the community-level organisation could have negative impacts on management of the WHS, particularly on the intangible heritage of the community. It is proposed that a condition of inscription, following directives such as the Johannesburg Declaration on World Heritage in Africa and Sustainable Development of 2002 and the UNESCO Action Plan 2012-2017 for the Africa region, should be to ensure sufficient input from the communities surrounding the park, not only the San but also the Mier people, through the existing JMB between SANParks, the ǂKhomani San and the Mier Communities.

ǂKhomani San socio-economic development and welfare

The low socio-economic development status of the ǂKhomani requires attention in terms of sustainable livelihoods. The community tourism initiatives that have been launched will generate moderate resources for investment in projects (or further businesses) that will benefit the ǂKhomani San. If dealt with correctly, wider tourism development could create a number of opportunities for livelihoods, and could include wildlife economy projects such as the current Erin Game Farm Project.

The Boesmanraad, and/or the revived CPA, will collaborate with NGOs and government structures to develop a ǂKhomani San development plan to address the issues identified. It must be emphasised that this would be subject to a long-term process and progress is likely to be slow. However, a successful nomination will likely contribute to the attractiveness of the area and promote tourism. This would strengthen the economic foundation of the ǂKhomani San, making it easier for them to focus energies on the protection and promotion of intangible heritage elements that contribute to the Outstanding Universal Value of the WHS.

Inappropriate economic development and tourism

The KGNP and KTP management plans will curtail inappropriate development within the Nominated Property. This will be more difficult in the areas outside the Nominated Property, though the WHS status is likely to sensitise land owners and business operators to the benefits of ensuring that developments harmonise with the OUV of the property.

SANParks will monitor development initiatives within, and adjacent to, the property, and apply development guidelines for sensitive initiatives and programmes. Immigration remains a strong feature of the municipality, however. In the longer term agricultural and tourism-related development may promote immigration by jobseekers.

The JMB for the Heritage Park will therefore assess the viability of negotiating an employment and beneficiation programme with local employers that focuses first on the ǂKhomani San and wider Mier community, especially where Bushman cultural resources are used. Regarding the Nominated Property of the WHS, the SANParks Management system will curtail inappropriate tourism development.

Environmental issues

There is a perception that tourism activities could result in degradation of the natural environment in the Nominated Property, specifically related to key issues such as water use and garbage. Tourist operations in the KGNP and the Heritage Park are required to develop water and waste management plans, and actively manage and mitigate environmental impacts arising as a result of tourism activities, and will therefore not pose a threat to the integrity of the nominated property.

Financial issues

The Government of South Africa will continue to provide resources that will enable the management and protection of the OUV of the property through a variety of channels, among others the following:

- The budget of the KGNP as allocated by SANParks;
- Post-restitution support to the ǂKhomani San CPA; and
- Technical and budgetary support through the South African Heritage Resources Agency (SAHRA) and the provincial heritage resources authority.

3.2 Comparative Analysis

Tsodilo Hills

Tsodilo Hills is located in north-west Botswana near the Namibian Border. It consists of the remnants of a small inselberg that rises above the semi-arid landscape. Archaeological materials and a large number of rock engravings and paintings demonstrate an intermittent human presence over the last 100,000 years. The persistence of cultural traditions at, and use of, the site and interaction with the environment through time and space provide unique insights into the human development and the relationship between humans and nature over a long period of time. Its WHS nomination document reports that local communities "revere Tsodilo as a place of worship and as a home for ancestral spirits. Its water holes and hills are revered as a sacred cultural landscape, by the Hambukushu and /xun or Ju/'hoan communities".

Tsodilo Hills was nominated under criteria i, iii, and vi, the ǂKhomani Cultural Landscape under and iii, iv, v, and vi. Tsodilo Hills is a physical point on the landscape that focuses attention on itself, and thus has naturally attracted certain religious values, whereas the ǂKhomani Cultural Landscape cultural landscape is spread out over a large area and is ultimately much more diverse in content, if not in spirit. A further difference is the existence of rock art at Tsodilo Hills, which obviously does not occur at the ǂKhomani Cultural Landscape where intangible heritage predominates. By the same token there is also a stronger linkage between modern-day Bushman people at the ǂKhomani Cultural Landscape than at Tsodilo Hills. The ǂKhomani Cultural Landscape further distinguishes itself through the narrow focus on ǂKhomani cultural traditions and practices, and the historical memory of traditional transhumance across the international border and their linkages with the !Kung-speakers in neighbouring Botswana, including those living at Tsodilo. Also relevant is their linkage with the closely related |Xam and the extraordinary Bleek and Lloyd archives; and through this, also with the wider artistic heritage of Bushman people in southern Africa.

Uluru/Ayers Rock

Uluru is a sacred site, and a residual inselberg. It is a large, rounded sandstone formation in the southern part of the Northern Territory of Australia, located in the Uluru-Kata Tjuta National Park. It stands 348 m high with a circumference of some 9 km contains a large number of springs, rock caves and rock paintings. It is a spectacular sight and appears to change colour at different times of the day, or during the rainy season. The park contains an especially rich complement of reptile species (73), and a large number of rare and endemic plant species. Uluru and the nearby Kata Tjuta rock formation are of great cultural significance to the local Anangu aboriginal people, and features prominently in their religious thought. They believe that the land is inhabited by the spirits of ancestral beings, whose stories are tied up with the creation of the rock and its features. It is also an excellent example of traditional aboriginal subsistence systems and cultural linkages with the environment.

Uluru was declared under criteria v, vi, vii, and viii, the ǂKhomani Cultural Landscape under and iii, iv, v, and vi. Similarities include association with traditional settlement and subsistence systems going back to Stone Age populations, though the linkages at the ǂKhomani Cultural Landscape go back much further in time. As at Uluru, the ǂKhomani have a spiritual relationship with the land, even though this had been overlaid in part by Christian religious beliefs. At both Uluru and the ǂKhomani Cultural Landscape and the people consider the land to be more than just a material entity, and it features in the way that they think about themselves, their relationship to others, and their spirituality. Uluru and the ǂKhomani Cultural Landscape also share characteristics like conservation significance and unusual aesthetic value of the landscape (the inselberg in the case of Uluru and the Kalahari Sands in the case of the ǂKhomani Cultural Landscape). To a degree the ǂKhomani Cultural Landscape can be described as the Uluru of southern Africa, though there are parallels also with Tsodilo Hills. While there are many similarities, the significance of the ǂKhomani Cultural Landscape differs in that it is on a different continent, stems from a different cultural root, and the immensity of the landscape symbolises a refuge for those who know it well, the 'lost world of the Kalahari' into which the San escaped from adversity, time and again as outsiders encroached on their world. Highly unusual in the case of the ǂKhomani Cultural Landscape is the direct association with the earliest possible human ancestors shared by all humankind.

uKhahlamba Drakensberg WHS

The uKhahlamba Drakensberg WHS is a place of great natural beauty with a rich diversity of habitats that protect a large number of endemic and globally threatened species, especially birds and plants. It also contains the largest and most concentrated group of rock paintings in Africa south of the Sahara, made by Bushman people over a period of 4,000 years or longer. The rock paintings are of outstanding quality, and contain a rich variety of depictions of humans and animals, representing the spiritual life of an extinct group of San-speaking people who were related to the ǂKhomani.

The ǂKhomani Cultural Landscape does not have rock art of any description, even as the ǂKhomani retain much of the cultural framework that underpinned the art elsewhere. The ǂKhomani cultural traditions, way of life, and knowledge (including ethnobotanical knowledge and hunting practices), however threatened, are still alive. Though the art in the uKhahlamba Drakensberg is truly significant, it is a relict landscape. The living link has been lost. Today it is represented by the ǂKhomani.

Table 5: Comparison between the different sites

Criterion	ǂKhomani Cultural Landscape	Tsodilo Hills	Uluru Kata Tjuta	Ukhahlamba Drakensberg
i)	Not nominated under this criterion. However, the ǂKhomani Cultural Landscape has been visited and settled by similar human populations over a vast stretch of time.	Visited and settled by humans over many thousand years, who have left rich traces of their presence in the form of outstanding rock art.	Not nominated under this criterion.	The rock art of the Drakensberg is the largest and most concentrated group of rock paintings in Africa south of the Sahara and is outstanding both in quality and diversity of subject.
iii)	ǂKhomani cultural traditions link back to |Xam artistic and ritual associations between particular places. This is reflected by the values attached to specific trees between the dunes, and beliefs about a potent spirit world that could be accessed to heal sickness and create harmony. Equally important is the persistence of a hunter-gatherer lifestyle of deep antiquity in a desert setting.	The site as a locus of visits and settlement by successive human communities for many millennia.	Not nominated under this criterion.	The San people lived in the mountainous Drakensberg area for more than four millennia, leaving behind them a corpus of outstanding rock art which throws much light on their way of life and their beliefs.
iv)	The persistent ethnobotanical and veld knowledge of the ǂKhomani, the persistence of N/u-language and the link with the magnificent |Xam archives are significant heritage items. The bush craft of the ǂKhomani, their knowledge of the veld and ability to make use of its resources remain exceptional up to this day.	The "immense symbolic and religious significance" of the site for the human communities who continue to survive in this hostile environment.	Not nominated under this criterion	Not nominated under this criterion.
v)	The ǂKhomani Cultural Landscape is uniquely expressive of the hunting and gathering way of life practised by	Not nominated under this criterion: There are linkages between modern-day Bushmen people and their lifestyle,	The landscape of the park represents the outcome of thousands of years	Not nominated under this criterion.

Criterion	ǂKhomani Cultural Landscape	Tsodilo Hills	Uluru Kata Tjuta	Ukhahlamba Drakensberg
	the ancestors of all modern human beings and the way in which they made use of scarce resources such as water and plant foods in an extremely hostile environment, and dealt with natural phenomena such as drought and predators.	and the site, but not to the same degree as at the ǂKhomani Cultural Landscape.	of management under traditional practices governed by the Tjukurpa (law, knowledge, religion & philosophy) of the Pitjantjatjara & Yankunytjatjara Aboriginal people.	
vi	Of enormous significance is the survival of the last speakers of the !Ui-Taa languages in their community. Their ethnobotanical knowledge and memories of a virtually extinct way of life and beliefs, can be linked directly with the vast archival records of the closely related |Xam further to the south, and the even vaster treasure house of Bushman rock art.	Not nominated under this criterion.	The Anangu have traditionally maintained a complex natural resource management system giving social groups access to what they needed to survive. They supported this system culturally, among others through a rich artistic tradition.	Not nominated under this criterion.
vii	Not nominated under this criterion, though the Kalahari dune landscape arguably counts among the most aesthetic in southern Africa, if not the world.	Not nominated under this criterion.	The huge rock formations of Uluru and Kata Tjuta are remarkable and aesthetically unusual geological features.	The site has exceptional natural beauty with soaring basaltic buttresses, incisive dramatic cutbacks and golden sandstone ramparts.
viii	Not nominated under this criterion, though the Kalahari desert arguably represents a major and ongoing geological process with significant geomorphic and physiographic features.	Not nominated under this criterion.	The Uluru and Kata Tjuta rock formations are good examples of inselbergs, unusual geological phenomena.	Not nominated under this criterion.
x	Not nominated under this criterion.	Not nominated under this criterion.	Not nominated under this criterion.	The site's diversity of habitats protects a high level of endemic and globally threatened species,

Criterion	ǂKhomani Cultural Landscape	Tsodilo Hills	Uluru Kata Tjuta	Ukhahlamba Drakensberg
				especially of birds and plants.

3.3 Proposed statement of Outstanding Universal Value

a) Brief synthesis

The ǂKhomani and related San people are unique in that they descend directly from an ancient population that existed in the southern African region some 150,000 years ago, the ancestors of the entire human race. There is abundant evidence preserved among the dunes of the ǂKhomani Cultural Landscape of this culture stretching from the Stone Age to the present, a living relic from a time when all humans were hunter gatherers.

The remarkable in situ biological if not broad cultural continuity, renders the ǂKhomani Cultural Landscape a unique and outstanding associative cultural landscape. The ǂKhomani are a living example of the unique technology and way of life that the San have developed to survive in this desert landscape. The ǂKhomani did not produce rock art, yet their cultural beliefs represent a living link to the magnificent artistic legacy of the San in southern Africa.

The expulsion of the ǂKhomani in 1931 from what became the KGNP, their diaspora, and life on commercial farms, led to large-scale language and cultural losses. Yet, the success of their land claims have enabled them to return and to take steps to preserve what remains of their language and living culture. Of enormous significance is the survival of the last speakers of the !Ui-Taa languages in the ǂKhomani community. The ǂKhomani are actively reclaiming cultural knowledge, practices and traditions, bringing to life a rich associative landscape. The ethos of living softly on the land and seeing themselves as part of nature on an equal footing with animals links them with the land in a unique way that epitomises sustainability.

b) Justification for criteria

The ǂKhomani Cultural Landscape is nominated and criteria iii, iv, v and vi.

Criterion iii: ǂKhomani Cultural traditions link back to artistic and ritual associations between people and particular places. This is reflected by the values attached to specific trees between the dunes, and beliefs about a potent spirit world that could be accessed to heal sickness and create harmony. Equally important is the persistence of a hunter-gatherer lifestyle of deep antiquity in a desert setting.

Criterion iv: The ǂKhomani Cultural Landscape achieves international significance in light of the persistent ethnobotanical and veld knowledge of the ǂKhomani, the persistence of N/u-language and the link with the magnificent Lloyd and Bleek archives are significant heritage resources. The bush craft of the ǂKhomani, their knowledge of the veld and ability to make use of its resources remain exceptional up to this day.

Criterion v: The ǂKhomani Cultural Landscape is uniquely expressive of the hunting and gathering way of life practised by the ancestors of all modern human beings; so do the simple, yet highly developed technologies which they used to exploit scarce resources such as water,

find plant foods in an extremely hostile environment, and deal with natural phenomena such as drought and predators.

Criterion vi: Of enormous significance is the survival of the last speakers of the !Ui-Taa languages in the ǂKhomani community. Their ethnobotanical knowledge and memories of a virtually extinct way of life and beliefs can be linked directly with the vast archival records of the closely related |Xam further to the south, and the even vaster southern African treasure house of Bushman rock art.

c) Statement of integrity

The Nominated Property of the ǂKhomani Cultural Landscape includes a vast area inside the KGNP, which is large enough to accommodate a complete representation of the landscape values, features and processes which convey the special way in which the people were linked with the land. It is also sufficiently large to accommodate the tangible elements of landscape and culture, such as the wide and open dunes, examples of Bushman architecture and the 'lightness' of being in the desert.

The archaeological sites in the dunes remain largely intact while the names of important places have been recorded and mapped. More vulnerable are the languages spoken by the ǂKhomani, which is being promoted through joint activities between the community and supportive NGOs. In the areas outside the Nominated Property there are a number of settlements and sites that play a role in the cultural memory of the ǂKhomani and its diaspora.

Residential development, commercial farming and the state-run National Park have changed the cultural landscape over the past century, resulting in severe disruptions of the living traditions of the ǂKhomani San and related families. However, links to the landscape persist and are being re-established since the success of the land claim. The South African San Institute (SASI) and other institutions have been working with the ǂKhomani to record knowledge systems, language, and oral history and stories.

A heritage centre might be put up at Twee Rivieren in the KGNP, with a community-based satellite centre in Witdraai. It will aim at showcasing the history of the area and of the community and to serve as an archive for the ǂKhomani San. The initiative will be developed and implemented in partnership with the Wits University Origins Centre and is intended to enhance the property's possible future World Heritage Site status.

The Imbewu bush camp is situated deep in the dunes of the !Ae!Hai Kalahari Heritage Park which lies in the southern part of the KGNP and belongs to the ǂKhomani community. Here the tradition of 'veldskool' is regularly practised, affording young people from the community the opportunity to learn about the plants, animals, and ecological interrelationships as well as the spiritual world, from the elders.

The property's OUV is enhanced through its association with the wider territory over which the ǂKhomani families migrated on a seasonal basis, and shared with the Naron in the south of Botswana, and through the KTP these links can be reinforced.

d) Statement of authenticity

A core group of ǂKhomani San who consider themselves "traditionalists" have retained strong cultural links with their land, which they are now transferring to the younger generation. The persistence and simultaneous vulnerability of ǂKhomani culture is reflected also by the persistence of linguistic memory, supported now by NGOs and academics who are documenting language and culture in accessible ways.

The Nominated Property of the ǂKhomani Cultural Landscape is protected within a National Park. The ǂKhomani have regained symbolic and cultural rights to that land, including resource use and traditional hunting rights. This helps to ensure the authenticity of the ǂKhomani's cultural renaissance and ensures that it would not become a "museum culture". An important element of this is the wider ecological and ultimately even social connectivity made possible by the KTP: i.e. the revival of old social networks to communities in Botswana.

While some feel that ǂKhomani identity, knowledge and practices have been "thoroughly hybridised" (Robins 1999; Robins 2001; Sharp 1996) and ǂKhomani identity cannot be described as archetypally "ancient", local community members contend that 'even though I do not wear skins and carry a bow and arrows, it does not mean that I am not 'boesman' (bushman). The ǂKhomani will not revert to a "genuine" transhumant hunter-gatherer existence. Yet, the continued existence of Bush craft and tracking skills, the persistence of cultural practices like healing, dancing, singing and storytelling, cannot be denied, neither can the indefinable spirit of "Boesman wees" (being a Bushman), a very particular perspective on the world and one's place in it.

e) Requirements for protection and management

The overarching Management framework is provided by a well-entrenched set of legal mechanisms relating to heritage, conservation and environmental protection, and which are in compliance with the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage. The protection of cultural heritage is also dealt with explicitly by the management plans of the KTP, KGNP and the Heritage Park.

The KGNP, acting in collaboration with the JMB of the Heritage Park and a number of NGOs, provides much of the institutional capacity needed for the protection of the proposed WHS. A government initiative is underway to revive the ǂKhomani San CPA. Meanwhile the gap has been filled by the "Boesmanraad" (Bushman Council).

Another pre-requisite is the improvement of the social and economic development of the ǂKhomani as this will make it easier for its members to focus energies on the protection and

promotion of intangible heritage elements that contribute to the Outstanding Universal Value of the WHS. The community game lodge operations will generate moderate resources for investment in community development projects (or further businesses) and will be strengthened by a successful WHS nomination.

The Heritage Park, KGNP management plan and the KTP Integrated Development Plan, will guide appropriate tourism development within, and adjacent to, the Nominated Property, but it is recognised that it will be more difficult in the areas outside the Nominated Property. SANParks, as the manager, will sensitise adjacent land owners and help to ensure that developments harmonise with the OUV of the property. However, appropriate development principles also need to be entrenched in the municipal development plans. Achieving this would be a task of SANParks, especially the Heritage Park's JMB. The property's management plan aims at developing guidelines for sensitive development and monitor developments for compliance.

4 STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY

4.a Present state of conservation

Fortunately the natural heritage of the Nominated Property is in an excellent state of conservation, having been under conservation management for almost 90 years. Minor issues are discussed further below and dealt with adequately by existing management systems. However, the situation regarding the cultural landscape is different. The cultures of the people constituting the modern-day ǂKhomani San were delivered a near fatal blow by dispossession, marginalisation and acculturation of the colonial and apartheid eras, and ongoing neglect.

Some N//nǂe families joined the ǂKhomani land claim and 25 speakers of their old N/u language have been identified, some of whom live far afield. The Kruiper clan and their relatives, some of them still speak the Khoe-language Khoekhoegowab, live next to the park on portions of the land that were restored to them by government. There is no evidence that /'Auni and Khattea groups mentioned in the history have survived these disasters culturally, though there may be families in southern Botswana. The !Xoo-speaking groups (!Kung) still resident in southern Botswana have partly intermarried with Sotho-speaking Bakgalagadi families, though they maintain a surprising degree of cultural authenticity and integrity.

Particular elements such as language, especially N/u, are highly threatened; so too are the links between the younger generation and the land, inclusive of the associated traditional practices. One more generation and most of this would disappear if no action is taken. This is particularly the case with those living further afield in urban areas. It is not without reason that some have described ǂKhomani culture as being thoroughly hybridised (Robins 1999; Robins 2001; Sharp 1996).

Nonetheless, various research projects over the last decade have aimed at documenting and recovering the heritage of the San groups throughout southern Africa, including that of the ǂKhomani. For instance, the SASI and their researchers have been working with ǂKhomani elders to record their languages and to develop an inventory of their traditional knowledge about the land, its resources and how to use them; also information about family histories and genealogy, ancestral places, family history, folklore, myths, and values.

These elders still display a sophisticated knowledge about the Kalahari's landscape, its weather patterns, the night sky, and the nutritional, medicinal and spiritual properties of various plants. Place names have emerged as one of the important ways this knowledge is expressed as they reveal why and how indigenous people used certain resources. Detailed cultural heritage mapping exercises have therefore been conducted within the property. Most of the names are in Khoekhoegowab, the first language of the ǂhanaseb or Kruiper clan, and N/amani San. Unfortunately the place names used by the /'auo and N/u speakers have for the most part been lost.

The success of the ǂKhomani San land claim, and the support provided by NGOs and researchers over this period, initiated a revival of ǂKhomani culture. As a result of the successful negotiations, ǂKhomani Cultural heritage sites within the KGNP and the Heritage Park are now actively protected by means of the respective management plans. These contain specific measures aimed at protecting sites and recording intangible heritage. These measures support the ǂKhomani San's "symbolic rights" within the protected area. The agreement gives the ǂKhomani with the right to hunt within the KGNP using traditional methods. This gives them active access to the dunes, laying a foundation for the survival of ǂKhomani culture. Also important is the easy access to the dunes gained at specific sites in the Heritage Park, and the opportunities that have been created for elders to take the youth into the wilderness.

The culture of the ǂKhomani San remains highly threatened, and sustained and focused efforts will be needed to ensure its survival. This will be greatly facilitated by WHS status.

4.b Factors affecting the property

i) Development pressures

Key sources of development pressure include the following:

- Infrastructure
- Tourism and game farming.

Development as such does not constitute a major threat to the OUV of the site, considering that the proposed WHS lies entirely within a National Park.

Infrastructure development

Road development to and beyond the property has already made the area as a whole more accessible, thus counteracting the remoteness that had protected it against change. Infrastructure related to housing, schools, water provision, et cetera is likely to continue to improve, as is indicated by the statistics presented further above; so too the improvement of access to shops and services such as clinics. These changes will impact positively on the socio-economic status of the community. However, they could also impact on the character of the landscape and need to be monitored to ensure that they do not undermine landscape features that underpin the OUV.

Tourism development

Tourism and supporting infrastructure development impact on the KTP as a whole. The KGNP and the Heritage Park are however being managed together through a joint zoning system, which protects sensitive landscapes and the aesthetics of the protected areas. The zoning system is regularly updated and developed to enhance its effectiveness (SANParks 2008).

Theoretically, potential negative impacts include erosion of the OUV as a result of culturally inappropriate developments and insufficient benefits to the local communities, especially the Bushman community. This could come into being as a result of bad planning, a lack of commitment on the part of commercial operations, or immigration by jobseekers from further afield. Given that the development guidelines for the KGNP exist, and are governed by strict legislation, it is unlikely that inappropriate tourism development will occur in the Nominated Property that will negatively impact on the OUV. These issues can be dealt with through the development of a guiding framework that would protect the OUV

ii) Environmental pressures

Economic activities such as tourism and park management require water, a scarce commodity in the region, and additionally the tourism operations can generate waste that must be managed properly. Tourism, potential has impacts on the environment, and thus the guidelines of the KGNP are used to guide any development. Inappropriate tourism could lead to the degeneration of the OUV by impacting negatively on specific sites as a result of overuse of resources like firewood or inappropriate use of vehicles, thus these activities are strictly regulated within the Nominated Property.

The Arid Ecosystems Research Unit in SANParks maintains an inventory of the KGNP and the Heritage Park, which is being used to develop a monitoring system. The KGNP and the JMB also closely monitor the compliance of tourism operations with the environmental regulations, as well as aspects such as alien diseases. In future also the impact of traditional hunting within the protected area will be monitored.

There is a comprehensive legal framework in place to deal with potential environmental problems arising from commercial and other activities, including the following:

- Biodiversity Act, 2004 (Act 10 of 2004)
- National Environmental Management Act, 1998 (Act 107 of 1998)
- The Conservation of Agricultural Resources Act, 1983 (Act 43 of 1983)
- Animal Diseases Act, 1984 (Act 35 of 1984).

The Department of Environmental Affairs is further developing guidelines and tracking tools for managing and safeguarding cultural heritage in South Africa's National Parks.

iii) Natural disasters and risk preparedness

Floods, though rare in the desert environment, do occur occasionally. The same is true for drought. However, such events have been always part of the cultural landscape and pose no fundamental threat to the qualities of the Nominated Property. This is a hard land, and overcoming its harshness is part and parcel of living in this associate landscape. Documents that record the essential characteristics of the associate landscape are stored at reputable institutions such as the University of Cape Town who all have their own disaster and risk preparedness systems in place.

iv) Responsible tourism

Status of tourism to the property

The statistics for the KGNP as a whole is a good reflection of tourism to the property. The visitor figures for the KGNP are reflected in the Table 5 below.

Table 6: Visitor figures of the ǂKhomani Cultural Landscape [26]

Item	KGNP
Number of guests	24,234
Bed nights sold	25,043
Camping nights sold	7,934

Projected levels of tourism

It is difficult to estimate projected levels of visitation after inscription. However, following international trends tourism figures are likely to increase in some categories, specifically adventure tourism and culture tourism. ǂKhomani acting as guides for adventure tourism is a good example of how benefits can be derived. Foreign tourism to South Africa has increased

[26] Source: ǂKhomani San Community Tourism Development Plan 2010.

steadily since 2008 despite the global recession (Stats SA 2014), growing by 4.7% in 2014 (Tourism SA 2014).

Visitation figures are therefore likely to continue to increase, depending in part on marketing and infrastructure development, and the ability of the SANParks and the ǂKhomani to provide the products to attract visitors. Tourism trends for the region as a whole are characterised by the persistence of medium-impact and medium-value tourism with high-value logic tourism being largely absent (Saayman et al 2008; Massyn & Humphries 2010; V&L Landscape Architects 2006).

Apart from !Xaus Lodge and the ǂKhomani Lodge currently being developed at the confluence of the /Nossob and the Auob Rivers, there is little sign of large-scale luxury lodge development in the region. The draft Tourism Development Framework of the KTP therefore recommended an ongoing focus on medium impact-medium value tourism for the transfrontier park. Nonetheless, further tourism developments are planned throughout the region as a whole, including in Botswana and Namibia.

The carrying capacity of the property

Tourism numbers will increase, but not dramatically. Visitor numbers will not exceed the carrying capacity of the property or place it under any significant pressure in the short to medium term.

Frameworks are however, in place to deal with any such expected increases and they are monitored on an ongoing basis. The Heritage Park, KGNP Management Plan and KTP IDP will guide tourism development within the Nominated Property. SANParks and the JMB of the Heritage Park will monitor development initiatives within the property, and seek to develop guidelines for sensitive development. Immigration remains a strong feature of the municipality, however, and in the longer term agricultural and tourism-related development may promote immigration by jobseekers.

v) Number of inhabitants within the nominated property

There are not permanent inhabitants in the Nominated Property, only SANParks personnel and tourist visiting the National Park.

5 PROTECTION AND MANAGEMENT OF THE PROPERTY

5.a Ownership

The Property is owned by three parties:

1) The State: The section of the property falling within the KGP, administered by SANParks;
2) The ǂKhomani CPA: The ǂKhomani-section of the Heritage Park; and
3) The Mier-municipality: The Mier-section of the Heritage Park.

5.b Protective designation

The property encompasses the KGNP inclusive of the Heritage Park. The KGNP was declared a Schedule 1 National Park in 1933, and the Heritage Park as a Schedule 2b Contractual National Park, in terms of the National Parks Act of 1976 (as amended) following an Agreement in terms of the Restitution of Land Rights Act 22 of 1994.

5.c Means of implementing protective measures

Agency with management authority

The management agency for the Nominated Property will be SANParks. The Park management structure is set out below in Figure 1 (Table 8 under paragraph 5.j sets out staffing levels and expertise).

SANParks has consultative management arrangements in place with the JMB of the Heritage Park as well as with Botswana through the JMB for the KTP.

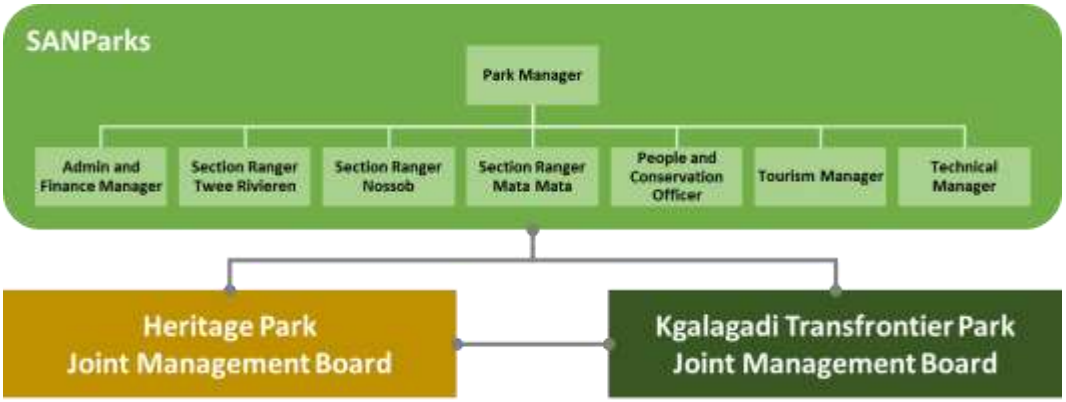


Figure 1. KGNP high level management structure and consultative arrangements

Agreements and management plans guiding SANParks in its management activities are set out in the below paragraphs.

The Restitution of Land Rights Act 22 of 1994 and the !Ae !Hai Kalahari Heritage Agreement

The ǂKhomani and Mier communities lodged their restitution claims under the Restitution of Land Rights Act of 1994. The !Ae !Hai Kalahari Heritage Agreement (the Agreement) was drawn up after finalisation of the claim. It grants the members of the ǂKhomani San CPA ownership of half of the !Ae !Hai Kalahari Heritage Park (the Heritage Park), established on land excised from the KGNP. It also grants them extended cultural and resource use rights within the current boundaries of the KGNP (the V-Zone and the S-Zone). The identified areas constitute the Nominated Property of the ǂKhomani Cultural Landscape. They therefore fall within Schedule 1 ((the V-Zone and the S-Zone) and Schedule 2 National Parks (the Heritage Park). The wider land claim process also entrenched ǂKhomani Cultural rights on certain properties outside the Nominated Property, namely the farms Miershooppan, Witdraai, Sonderwater and Rolletjies, which have been zoned as traditional conservation areas or areas where people could pursue a traditional lifestyle.

Heritage Park Management Plan

A Joint Management Plan for the Heritage Park was appended to the Agreement in March 2002 and reviewed in 2008. The Management Plan sets conservation principles and guidelines, community development objectives and priorities, and research protocols that protect the cultural rights of the ǂKhomani and Mier communities.

The ǂKhomani San Tourism Development Plan

The ǂKhomani San Tourism Development Plan gives explicit recognition to especially ǂKhomani culture, indicating that certain developments, such as a Bush Camp in the Sonderwater and Rolletjies area right up against the Heritage Park will put in place authentic and accessible cultural activities to visitors, and help to “raise the profile” of ǂKhomani culture. Also Witdraai farm further to the south, which already has a bush camp, is mentioned as a location where one could experience authentic culture. However, little in the way of clear heritage management mechanisms is in place for these and other farms.

KGNP Management Plan

The KGNP Management Plan (2008-2013) reflects the Agreement and SANParks policies, South Africa’s endorsement of international instruments such as the “IUCN Durban Accord on the Promotion of Community Conserved Areas and the Co-management of Protected Areas”, and the “UN Declaration on the Rights of Indigenous Peoples”. It explicitly recognises the cultural heritage of the ǂKhomani San as a vital attribute of the Park, stating that the ǂKhomani intend “using this restitution to recapture their language and culture and reconstruct their identity.”

The KGNP Management Plan further states explicitly that provision will be made for the exercise of the ǂKhomani’s rights where general KGNP regulations clash with them. Resource-use protocols have been drafted by the JMB, and monitoring and evaluation systems have been developed between the SANParks Scientific Services and the ǂKhomani San. In future an Implementation Officer will be appointed under the JMB.

It contains a specific sub-objective for Cultural Heritage, namely: “Rediscovering, rehabilitating and nurturing heritage resources, especially where these have been suppressed and:

- To consider the expression and celebration of the diverse cultures and spiritual significance associated with a park;
- To ensure that the permitted managed use of biological resources occurs on a sustainable basis;
- To facilitate the recognition of the cultural linkages of the park with surrounding communities; and
- To conserve and restore natural and cultural landscapes and scenic resources of the park.”

The Management Plan contains a Kgalagadi Cultural Resource Programme (KCRP), which covers fundraising, the consolidation of heritage databases, rehabilitation, oral history and indigenous knowledge, and ongoing monitoring to check compliance with the desired state. It also addresses the implementation of the Agreement and covers ǂKhomani cultural and symbolic rights, including traditional hunting, sustainable resource use, in the Heritage Park and the KGNP.

The KGNP aims to inventories and map all known cultural heritage sites (refer Map 3 and inventory in Appendix 11) and draw up management plans for these and develop cultural exhibits at various information centres. SASI has already mapped cultural sites related to the ǂKhomani San, drawing up a map of indigenous place names within the park. KCRP links up with overarching values relating to the over-all sense-of-place of the KGNP and thereby with the OUV of the ǂKhomani Cultural Landscape.

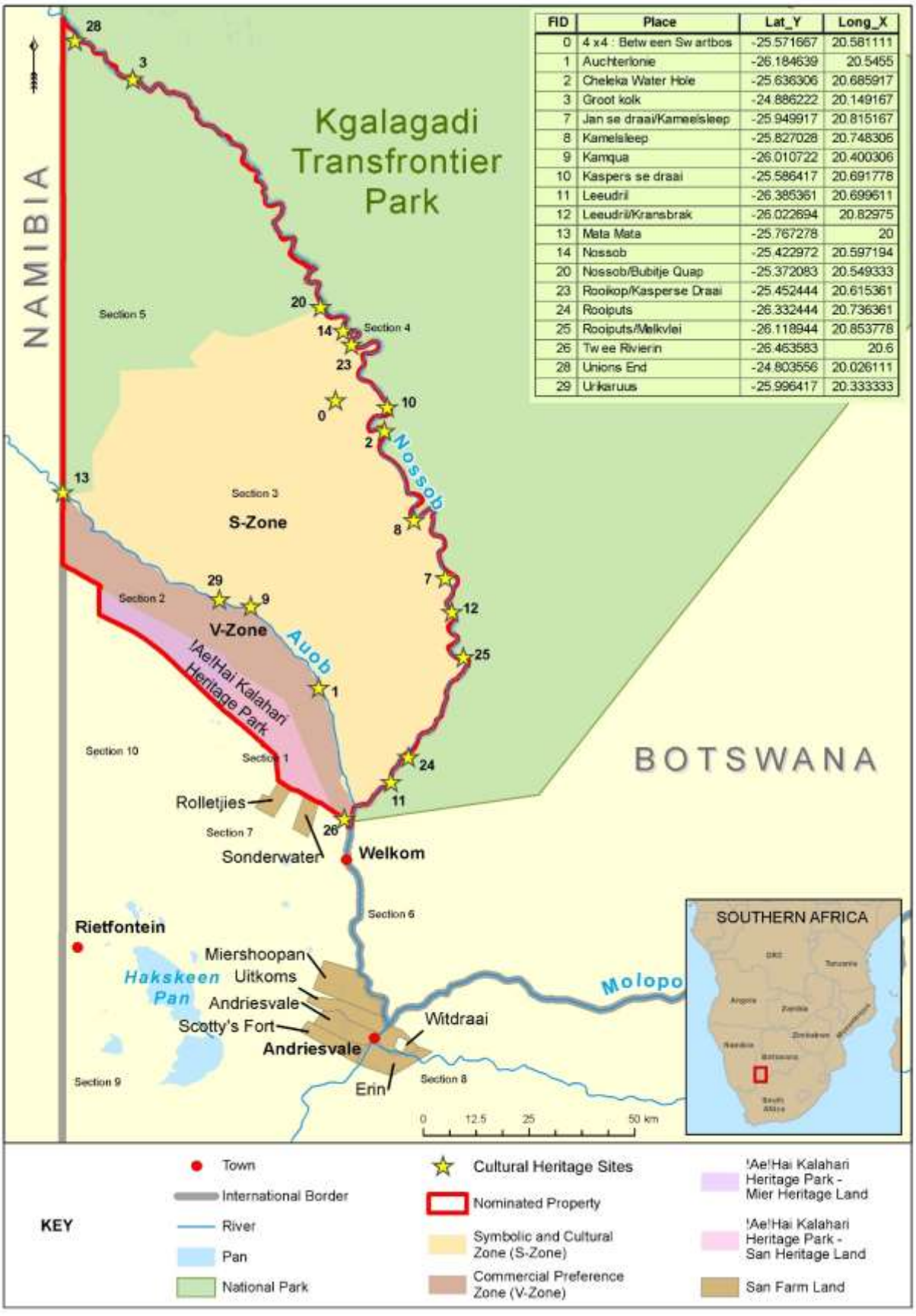
A heritage centre may be put up at Twee Rivieren in the KGNP, with a community-based satellite centre in Witdraai. It will aim at showcasing the history of the area and of the community and serve as an archive for the ǂKhomani San. The initiative will be developed and implemented in partnership with the Wits University Origins Centre and is intended to enhance the property’s possible future WHS status.

SANParks Policy statement, 2006

The KCRP is informed by the SANParks policy on cultural resource management, which aims to “manage and sustain the significance, authenticity and integrity of the tangible and intangible cultural heritage resources for which SANParks is responsible (SANParks 2006).” Under this policy SANParks accepts responsibility for “effective protection, preservation and sustainable utilisation of cultural resources”, as part of the management of all National Parks. The very comprehensive policy sets in place mechanisms for dealing with any developments or projects affecting Cultural Heritage and complete integration of cultural heritage and indigenous knowledge into the physical and development planning process as well as park management.

The KTP Joint Management Plan and KTP IDP

The KTP Joint Management Plan and KTP IDP carry the joint approvals and support of the governments of South Africa and Botswana and constitute a further layer of guidelines, principles, management parameters and objectives. It sets out the framework for the management of the KTP as a single ecological unit and gives implicit recognition to cultural heritage protection.



FID	Place	Lat_Y	Long_X
0	4 x 4 : Betw een Sw artbos	-25.571667	20.581111
1	Auchterlonie	-26.184639	20.5455
2	Cheleka Water Hole	-25.636306	20.685917
3	Groot kolk	-24.886222	20.149167
7	Jan se draai/Kameelsleep	-25.949917	20.815167
8	Kameelsleep	-25.827028	20.748306
9	Kamqua	-26.010722	20.400306
10	Kaspers se draai	-25.586417	20.691778
11	Leeudril	-26.385361	20.699611
12	Leeudril/Kransbrak	-26.022694	20.82975
13	Mata Mata	-25.767278	20
14	Nossob	-25.422972	20.597194
20	Nossob/Bubitje Quap	-25.372083	20.549333
23	Rooikop/Kasperse Draai	-25.452444	20.615361
24	Rooiputs	-26.332444	20.736361
25	Rooiputs/Melkvlei	-26.118944	20.853778
26	Twee Rivierin	-26.463583	20.6
28	Unions End	-24.803556	20.026111
29	Urikaruus	-25.996417	20.333333

Map 3. Selected historically important cultural heritage sites within the KGNP

5.d Existing plans for the municipality and the region

The Mier Municipality IDP

A rigorous policy, legislative and management framework is in place. The IDP for Mier Municipality 2013/14 recognises the value of cultural heritage for tourism; however, it does not contain any specific mechanisms for the protection or promotion thereof. The Municipality is however represented on the JMB for the Heritage Park and its attention has been drawn to the importance of making provision for heritage protection in statutory frameworks.

ZF Mgcawu District Municipality Integrated Economic Development Plan (IEDP)

The Siyanda District Municipality IEDP 2013-2017, now the ZF Mgcawu District, recognises tourism as a dominant and fastest-growing sector in the Northern Cape Province, identifying community tourism, eco-scenery and cultural heritage as items that will receive special attention. Investments will be made in arts and culture centres linked to existing tourism routes with the training of tourist guides. The Department of Environmental Affairs, who is the focal point for the World Heritage Convention in South Africa, will draw the attention of the District Municipality to make provision for heritage in its statutory instruments pertaining to its territory.

5.e Property management plan and other management system

The Property Management Plan currently consists of the overarching KGNP Management Plan and the coupled Heritage Park Management Plan.

Overall objective

The KGNP, as an integral part of the KTP, will be managed by SANParks to maintain and/or recreate the ecological processes, faunal and floral assemblages, landscape characteristics and cultural resources representative of the area, to foster international corporations through a transfrontier conservation area, and offer long-term benefit to the people of the area.

Subsidiary objectives

In order to achieve this, as the managing authority, SANParks has established a management system that conserves and promotes the natural and cultural values of the KTP through a number of subsidiary objectives:

1) As part of the southern Kgalagadi contributing to the maintenance and/or the restoration of this arid region ecosystem;
2) Rediscovering, rehabilitating and nurturing heritage resources, especially where these have been suppressed and neglected;
3) Realising economic returns from tourism while safeguarding the ecological integrity and pristine wilderness quality of the KTP;

4) Developing and nurturing relationships between Park management and stakeholders that promote the long-term social sustainability of the park; and
5) Ensuring that park planning and development enables the protection and enhancement of the ecological, cultural and scenic resources of the park.

5.f Sources and levels of finance

The Nominated Property is already sustainably funded as a national park and budget provisions are always available to fund core functions of the management authority. The Department of Environmental Affairs makes extra funds available for special projects in national parks and world heritage sites when necessary.

5.g Sources of expertise and training in conservation and management techniques

SANParks serves as a major source of expertise and training regarding conservation and management techniques. Additional expertise is available through NGOs like SASI and the African Safari Lodge Foundation (ASLF). For instance, by 2010 some 30 community guides had already been trained under a programme facilitated by SASI's !uruke Project. The ASLF assisted with the upskilling of ǂKhomani San trackers and nature and cultural guides with funding from the SA National Lottery. This has made possible the launching of !Khuin !Kwa Kalahari Experiences, a 100% community-owned guiding business. The ǂKhomani San and SASI have also partnered with the Tracker Academy of the SA College for Tourism to certify community trackers.

5.h Visitor facilities and infrastructure

Table 7: ǂKhomani Cultural Landscape visitor facilities

Facilities	Number
Establishments	3
Rooms	65
Campsites	22
Beds	135

5.i Policies and programmes related to the property

The WHS will be promoted and marketed through SANParks in conjunction with other aspects of the KGNP.

KGNP's **cultural heritage programme** in particular is advised by SANParks' policies and procedures on cultural resource management and stakeholder engagement including but not limited to the following (refer Appendix 8):

- Policy for the collection and management of heritage objectives;
- Policy for the conservation, management and promotion of cultural heritage;
- Guidelines for stakeholder participation; and
- Guidelines for the development and maintenance of heritage sites in South African National Parks.

It further has an **environmental education and interpretation programme** that involves developing an understanding of the unique environment and its issues, developing values, skills and a passion that will help learners to contribute to the protection and improvement of the environment. An Environmental Centre was developed in 2005 that accommodates overnight school groups/interest groups and environmental interpretation is also provided to visitors to the park through three environmental interpretation centres at the three main camps. Twee Rivieren, Mata Mata and Nossob. Other forms of environmental education in the KGNP include night drives, guided day walks and a guided three-night 4x4 trail. These activities are conducted by field guides. Previous mention has been made to the Imbewu Programme and interpretation and cultural activities will also be linked to the planned Auob lodge.

A **constituency building programme** is also in place to establish and maintain meaningful and beneficial relationships with identified/interested stakeholders. The Park Forum, which was officially established in 2004 to facilitate constructive interaction between the Park and surrounding communities/stakeholders and act as a vehicle towards developing strategic partnerships with stakeholders, meets once every four months. Reference has been made to the JMBs with the Heritage Park and the KTP respectively.

5.j Staffing levels and expertise

Table 8: SANParks staffing levels and expertise

Position	No.	Position	No.
Park Manager	1	Field Ranger	11
Duty Manager	3	Housekeeping Supervisor	1
Technical Manager	1	Laundry Supervisor	1
Tourism Manager	1	Supervisor Kalahari Tent Camp	1
Admin & Finance Manager	1	Supervisor Receptionist	1
Administration Clerk	1	Artisan	1
Section Ranger	3	Trade Worker	1
Assistant Section Ranger	1	Driver	1
Cpl Ranger	1	Fuel Attendant	2
Administration Officer	2	Gate Guard	3
HR Officer	1	Handy Man	3
People & Conservation Officer	1	Laundry Assistant	3
Senior Maintenance Officer	1	Cashier	8

Position	No.	Position	No.
Senior Tourism Officer	1	General Worker	9
Head Field Guide	1	Tourism Assistant	18
Field Guide	3	Hut Attendant	20

6 MONITORING

SANParks as the management authority will do periodic monitoring in the same monitoring cycle as for other aspects listed in the KGNP Management Plan in terms of an ongoing adaptive management and evaluation system. Additionally, the Department of Environmental Affairs is currently designing heritage guidelines and tracking tools for heritage in all South African National Parks that will be in place in February 2016. There will be separate guidelines for the National Parks that are also WHS.

6.a Key Indicators for measuring state of conservation

Specific indicators have not been indicated but rather reference to monitoring and performance tools to this end – refer Table 9 and see Appendix 7.

Table 9: Monitoring Tools

Indicator	Periodicity	Location of Records
As per Management Effectiveness Tracking Tool (METT-SA, version 3)	Refer tool (annually)	SANParks – KGNP, Head Office Pretoria
As per State of Area Integrity Management (SOAim)	Refer tool (annually)	SANParks – KGNP, Head Office Pretoria
As per prospective Heritage Guidelines	*Refer guidelines*	*Department of Environmental Affairs, Pretoria*

6.b Administrative arrangement for monitoring property

SANParks as the management authority will monitor the proposed WHS. It will submit State of Conservation Reports on an annual basis to UNESCO.

6.c Results of previous reporting exercises

Refer to Appendix 7 for METT-SA 2014 and SOAim 2015 results.DOCUMENTATION

6.d Photographs and audio-visual image inventory and authorization form

All photographic materials and audio-visual materials are presented in Appendix 2A, 2B, 3 and 5. Such materials belong to Hugh Brody, Francois Odendaal, SANParks and the University of Cape Town Archives. Original letters from these individuals and institutions giving permission

for use of materials by the World Heritage Centre and its agents are submitted with the dossier and scanned and included in Appendix 11.

6.e Texts relating to protective designation, planning and management

The main texts that relate to the designation, planning and management, are the Kalahari Gemsbok National Park Management Plan 2008, the Kgalagadi Transfrontier Park Management Plan 2003, Kgalagadi Transfrontier Park Joint Zoning Plan 2006, and Kgalagadi Transfrontier Park Integrated Development Plan attached in Appendix 8. The outlying areas are subject to regulatory frameworks such as the municipal IDP and IEDP, Environmental Management Framework and Spatial Development Framework (Appendix 9).

6.f Form and date of most recent records or inventory of property

The KGNP Management Plan is currently being revised and will hold an inventory of heritage. However, the last detailed and comprehensive inventory of heritage was the research conducted in the late 1900s and early 2000s.

6.g Address where inventory, records and archives are held

Inventories are listed in Appendix 11. Records and archives are held at the University of Cape Town, SANParks and International Knowledge Management (IKM).

University of Cape Town (UCT)
Rondebosch
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South African National Parks (SANParks)
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6.h Bibliography

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Useful Websites:

Khomani San available at http://www.khomanisan.com/.

Khoisan Peoples available at http://www.khoisanpeoples.org/.

Cutural Survival available at http://www.culturalsurvival.org/.

!Xaus Lodge, Kgalagadi Transfrontier Park available at http://www.xauslodge.co.za/about-us/.

SASI website: http://www.san.org.za/projects.php/.

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8 SIGNATURE ON BEHALF OF THE STATE PARTY