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**WHC-96/CONF.201/INF.7  
Paris, 14 October 1996  
Original: French**

**UNITED NATIONS EDUCATIONAL,  
SCIENTIFIC AND CULTURAL ORGANIZATION**

**CONVENTION CONCERNING THE PROTECTION OF THE  
WORLD CULTURAL AND NATURAL HERITAGE**

**WORLD HERITAGE COMMITTEE**

**Twentieth session  
Merida, Yucatan, Mexico**

**2 - 7 December 1996**

**Information Document: Synthetic Report of the Second Meeting on Global Strategy  
of the African Cultural Heritage and the World Heritage Convention (Addis  
Ababa, Ethiopia, 29 July - 1 August 1996)**

## *Summary Report*

### **Second Global Strategy Meeting of African Cultural Heritage and the World Heritage Convention (Addis Ababa, Ethiopia, 29 July - 1 August 1996)**

Following the decision of the World Heritage Committee at its nineteenth session, a meeting on African Cultural Heritage and the World Heritage Convention for the Sudano-Sahelian region and the Horn of Africa was held in Addis Ababa (Ethiopia) from 29 July to 1 August 1996, at the invitation of the UNESCO World Heritage Centre and ICOMOS. This meeting constituted, after the Harare meeting (11-13 October 1995), the second stage of a "global strategy" aiming at improving the representivity of the World Heritage List.

Experts from nine African States, heritage specialists in their country, responded favourably to the invitation (Chad, Djibouti, Egypt, Eritrea, Ethiopia, Libyan Arab Jamahiriya, Niger, Uganda, and Sudan). Four international experts also participated in this meeting: Messrs Léon Pressouyre, Vice-President of University of Paris I (France), David Phillipson, Director of the Museum of Archaeology and Anthropology of the University of Cambridge (United Kingdom), Ivo Strecker, Professor at the Institute of Ethnology and African Studies of the University of Mainz, (Germany) and Bertrand Hirsch, Professor at the Centre for African Research of the University of Paris I (France), two members of the World Heritage Centre: Laurent Lévi-Strauss and Galia Saouma-Forero, as well as Mr. Jean-Louis Luxen, Secretary General of ICOMOS. Also associated in the discussion were the different persons in charge of the cultural policy of Ethiopia at the regional level, since the decentralization of the country and the creation by the Ethiopian Government, in 1992, of fourteen regions of a Federal State.

Participants were able to work before the Conference on several documents which summarized the discussions and conclusions of the Harare meeting, and on an introductory text for presentation prepared by B. Hirsch listing the different categories of cultural heritage in that part of Africa and giving an update on the properties already inscribed on the World Heritage List in this region where only three countries are represented:

- Egypt with five properties: Memphis and its Necropolis - the Pyramid Fields from Giza to Dahshur; Ancient Thebes with its Necropolis; Nubian monuments from Abu Simbel to Philae; Islamic Cairo; Abu Mena.
- Ethiopia with six properties: Rock-hewn Churches, Lalibela; Fasil Ghebbi, Gondar Region; Lower Valley of the Awash; Tiya; Aksum; Lower Valley of the Omo.
- Libyan Arab Jamahiriya with five properties: Archaeological Site of Leptis Magna; Archaeological Site of Sabratha; Archaeological Site of Cyrene; Rock-art sites of Tadrart Acacus; Old Town of Ghadames.

The meeting was divided into four phases:

1. After the opening session, the 1972 Convention and its relation to the African cultural heritage was clarified, and the principal objectives of the meeting were defined (morning of the first day).
2. Each African expert then presented a report on the cultural heritage in his country and drew attention to the most significant sites (afternoon of the first day).
3. This regional approach allowed an evaluation of the present situation of each country and the number of sites of world importance, whilst introducing a thematic approach which was developed on the following days (second day, morning of the third day). Animated by international experts, the discussions were organized around specific characteristics of the different categories of cultural heritage of the region:
  - archaeological heritage;
  - historical heritage, human settlements and living cultures;
  - religious places, places of technical production, cultural itineraries and trade routes.
4. Finally, after the sites were examined, the discussions turned to the adequacy of the 1972 Convention and its criteria for inscription in relation to the specificities of the cultural heritage of the region. This resulted in the formulation of recommendations (afternoon of the third day and morning of the fourth day).

## **I. A Living Pluri-cultural Heritage**

Opening speeches were delivered by Mr. Musa, Director of the UNESCO Office in Addis Ababa, Mr. Ghabriel, responsible for the Sector of Culture, Science and Education at the OAU, and the Minister for Information and Culture of the Federal Republic of Ethiopia. The topic of the meeting, which was held in Addis Ababa was warmly welcomed, and the importance of identifying and safeguarding the African cultural heritage was stressed. The World Heritage Committee was thanked for its initiative and the World Heritage Centre and ICOMOS for their organization of the meeting.

Mr. J.-L. Luxen, Secretary General of ICOMOS, situated the Addis Ababa meeting in the framework of the "global strategy", which aims at providing a more complete and better balance of the different human cultures and, in particular, to obtaining a more equitable recognition of Africa. The African cultural heritage is above all a living heritage which closely associates cultural and natural heritage, tangible and intangible, and which very often has a pluri-cultural character. For Africa, the development of authenticity criteria examined during the Nara Conference in November 1994 has great importance, as, henceforth, it allows more valid consideration to be given to the signification of a cultural property in the eyes of the human community which created it, each work being more thoroughly considered and evaluated in the light of criteria pertaining to the cultural context to which it belongs.

Mr. Luxen insisted on the need to associate African professionals and scientists with the reflections undertaken on the new heritage categories (eg. landscapes or cultural itineraries) and to create networks to continue this joint activity.

## II. The African Heritage and the Recent Evolution of Cultural Heritage Concepts

Professor L. Pressouyre followed this presentation by demonstrating how cultural heritage was perceived at the inception of the 1972 Convention, and how this concept has progressively evolved since that date. "In the space of one generation, the opposition between cultural heritage and natural heritage lost much of its validity. Coded terms such as landscapes, properties, ensembles, monuments, do not have the same meaning today as in 1972. The concept of authenticity, recently discussed at the Nara Conference in Japan, has evolved in a spectacular manner." After an analysis of the concept of cultural heritage as it was defined in the 1972 Convention and the distinction established between monuments, ensembles and sites, he then explained in accordance with which criteria the Convention had foreseen the inscription of cultural properties and how the interpretation of these criteria has evolved, as can be witnessed in the *Guidelines* revised in 1994 and the emergence of three new factors: the gradual disappearance of the concept of artistic masterpiece; the emergence of a cultural concept closer to the larger and global concept given by anthropologists; and the reconciliation between cultural heritage and natural heritage.

He then examined the place of African cultural heritage in the World Heritage List and put forward several reasons which could explain its insufficient representation. If the African realities rarely coincide with the concept of cultural heritage as originally set forth in the *Guidelines* of the 1972 Convention, the progressive evolution of the concept allows today an undeniable opening for African heritage. Moreover, for a long time, the procedures for inscription set forth in the *Guidelines* have been inappropriate, due to their technical requirements with regard to African States. He concluded by emphasizing that the countries present which had not yet ratified the Convention should do so as soon as possible, and he underlined the urgent need to establish tentative lists, as a first step towards the inscription of certain sites on the World Heritage List.

Finally, L. Lévi-Strauss of the World Heritage Centre recalled the goals and objectives of this second meeting organized in the framework of the "global strategy": by associating a scientific reflection on the different categories of African heritage and a preliminary concrete action which could result in the inscription of new properties on the World Heritage List, the participants should identify types of cultural properties representative of the heritage of this region of Africa and examine, in the light of these categories, the relevance of the criteria for inscription of the *Guidelines* and the consequent advisability of their modification.

### III. An Exceptionally Rich Heritage

Presentations from representatives of African countries participating in the meeting (Mr. Khayar Oumar Defallah for Chad, Mr. Jara Haile Mariam for Ethiopia, Dr. Fekri Hassan for Egypt, Dr. Yoseph Libsekal for Eritrea, Dr. Ahmad S. Fituri for the Libyan Arab Jamahiriya, H. Exc. Mr. Lambert Messan for Niger, Mr. Ephraïm Kamuhangire for Uganda) were in line with the perspective opened in Harare of a thematic approach to the properties, based on the modalities of present application of the *Guidelines*, a perspective which was perceived by all parties as extremely innovative.

The precise nature and concrete character of these presentations permitted:

- to identify the authorities responsible for cultural heritage today and the national laws in force, and to discern the material difficulties experienced by these countries in the identification, registration, conservation and enhancing of their cultural heritage.
- to confirm and illustrate the extraordinary wealth of cultural heritage in this part of Africa. The examples presented by the experts permitted a grouping of the sites revealing:
  - the world renown of palaeontological and prehistoric sites, such as those in Chad, Egypt and Ethiopia, rich in hominid fossils, and the importance of archaeological sites in general: those of the Niger Valley, numerous Egyptian sites, notably neolithic, the Sao sites in Chad, Konso and the Middle Valley of the Awash in Ethiopia...
  - the exceptional number of rock art sites, painted or engraved, that can be found in all the countries of the region, from Niger (Aïr et Ténéré) to Chad (Tibesti and Ennedi) including east African sites (region of Debub in Eritrea to name only one of the many examples presented) and of Uganda (Nyeru).
  - the number and variety of historical towns, such as Agades in Niger, Old Tripoli in Libya, Harar in Ethiopia, Adulis and Mettera in Eritrea, Bigo in Uganda and monuments linked to ancient royal dynasties (Palace of the Sultan of Ouaddaï in Chad, Zingher in Chad, tombs of Kasubi in Uganda).
  - the special consideration given to religious monuments, (as in Agades and in Libya) mosques or churches, (monasteries and churches of Tigre and Lake Tana in Ethiopia, monastic site of Dabra Bizan in Eritrea...)
- to place emphasis on sites belonging to categories which were under-represented on the World Heritage List: thus the site of Bigo, a village situated on the border of Lake Albert in Uganda, which has produced salt for nearly a thousand years, is very

representative of one of the types of African technical heritage. Likewise, several commercial and cultural routes (pilgrimage, salt, iron, etc.) through the Sahara or the Sinai towards Egypt were presented and commented on. Finally, several experts stressed the necessity of taking into account the paleo-environmental and paleo-climatic aspects of very ancient sites, which prove to be very valuable for research and for our understanding of the past, as is demonstrated for example by the studies carried out at the site of Farafara in the western desert of Egypt.

Then, the meeting closely examined the thematic and disciplinary approaches to this cultural heritage in the light of the three main categories of heritage previously defined, according to their appropriateness and the specific issues they raise with regard to the application of the Convention and the *Guidelines*.

#### **A. The Archaeological Heritage: vast properties, prestigious and threatened**

In his introduction on the implication of archaeology in the definition of sites and monuments admissible for inscription on the World Heritage List, Professor D. Phillipson first remarked that archaeology is a form of approach to the past in itself continual, be it ancient or much more recent, and that because of this, archaeological sites cannot be considered in a category by themselves, separate from others. He then stated that the most ancient African sites, of great international renown, are of capital importance for the knowledge of the origins of humankind, since Africa appears to be the cradle of our species. These sites often extend over vast areas, which poses specific conservation problems. He stressed the necessity of conserving the landscapes themselves, witness to climatic and anthropocentric changes and thus often to the conditions of life at that time.

He then examined the different categories of sites, underlining their specificities and the dangers with which they were threatened: very ancient rock art sites, sometimes still linked to religious practices of living societies; human settlements and historical towns without monumental architecture, and which are thus particularly vulnerable to demographic and land pressures; monumental sites sometimes in danger of being altered by an exceedingly high number of tourists capable of modifying the environment or transforming nature by causing conflict with its usage (religious, for example). It is therefore essential to develop research concerning all these sites and to encourage the training of African specialists in the study and management of heritage.

Discussions were held on two complementary aspects: the need, underlined by all speakers, to establish without delay inventories of African cultural heritage, as a large part of this heritage remained unknown or not well known, and sometimes threatened by disappearance; the problems posed by the safeguarding of sites (theft, looting, frequent in Africa) and the risks caused by poorly controlled tourism which denatures the present function of the sites for the populations which live there or use them. In this context, two exemplary cases were cited: Mount Athos where the religious status and nature of the site could fortunately be conserved and tourism

controlled, and the sacred site of Tongariro in New Zealand which is only accessible to Maori populations. In a more general context, the positive role of the Convention with regard to protection mechanisms of sites was emphasized.

Finally, the meeting reiterated that archaeological sites of ancient times covered very vast areas, and that the landscape, even if it is today very different from what it was before, was an important element for research. These sites should therefore be inscribed and protected in their entirety, in order to constitute veritable archaeological reserves as has already been the case with Djenné-Djenno.

## **B. The Historical Heritage and Living Cultures: questions raised by research**

Two other approaches were then recalled: the historical approach for monuments and human settlements, and the anthropological approach for the numerous African populations whose link with the environment as well as cultural and social practices are that of an occupation of the space without monumental traces.

In his introduction to the first theme, Professor B. Hirsch, recognizing the exceptional wealth of the historical heritage of the region, reflected on the reasons for its present under-representation on the World Heritage List, and the reasons which today would give hope that this quasi void could be filled. He advanced the hypothesis that the definition of cultural heritage is at the crossroads of two processes: research, and the relationships maintained between societies and States with regard to their past. Research on Africa has undergone major transformations since the 1960s: from the revendication of a historicity of some African societies comparable to European standards and models, to the acknowledgement of the diversity of all the African societies, all inscribed in time and space, and thus to the acknowledgement of their dynamism, complexity and specificity. Phenomena, such as urbanism which today is recognized as an ancient phenomenon in Africa, are no longer linked to the European model, but call for a fresh look at the town and its specificities in Africa. On the other hand, the African states, beyond the simple promotion of some flagship sites, are today more willing to acknowledge the diversity of populations and cultures, and thus the cultural heritage in general, within their frontiers, due also to the development of historical and archaeological research in Africa. Therefore there is now a better balance between the evolution of the concept of cultural heritage within the international scientific community and the present level of research and awareness in Africa.

To illustrate the difficult issue of the representation of so-called "traditional" societies, Professor I. Strecher gave the example of a recent peace ceremony bringing together delegates of several communities of southern Ethiopia. He explained how a site had been invested by different groups of the region, how the ceremony was carried out, and how this place, with no tangible material traces, had acquired an essential symbolic and representative status because of this peace agreement. Thus, it is appropriate to safeguard and to register, in written, oral and figurative form, the social and cultural practices themselves, which cannot be dissociated from the sites. He then

showed the advantage of creating local museums where these documents would be conserved, like the museum project for the communities of the Omo regions in Ethiopia -- museums conceived as a place of exchange between the local communities, visitors and researchers.

A lively debate ensued on this subject. Several speakers expressed their fear of the communities themselves becoming "museumified", frozen in their current practices. But knowing that world heritage concerns sites rather than communities, the participants agreed that only very large sites with multiple aspects should be taken into consideration, as the only way to avoid seeing a particular village become a kind of "reserve" to be visited as such by tourists. Also taking into account the physical, cultural and symbolic traces by which the traditional communities transform and appropriate their territories, a comprehensive insight into these cultures can only be obtained by taking extremely vast areas into consideration. An excellent example is that of the Konso territory in Ethiopia which regroups an exceptional prehistoric site, specific agrarian landscapes (terraced planting) still in activity, with human settlements indicative of ancient stone building techniques and cemeteries with remarkable wooden statues. The vast sites of the terraced rice paddies of the cordillera of the Philippines and Uluru Park in Australia were also given as examples.

### **Spiritual Heritage, Places of Technical Production and Trade Routes: new and pertinent categories.**

In a very noteworthy communication, Professor L. Pressouyre developed a typological analysis of sacred places in Africa, illustrating each of the categories with examples, to show the diversity of the sites in question and their generally non-monumental aspect: besides very important monuments throughout the region resulting from the diffusion of the three religions of the Book, one finds an abundance of sacred trees and woods, hydrographical sites (ponds, lakes and springs) or topological reliefs with a value for cult worship.

The places of technical production testify to an Africa open to local or distant exchanges, and of the great capacity of the populations to master and transform the natural resources and integrate these activities into their social practices, and in their relations with the neighbouring societies. Thus, for nearly a thousand years, the inhabitants of the site of Kibiro, in Uganda, associated the production of salt (women's occupation) and fishing on Lake Albert (masculine activity), and exchanged these two products with their neighbours for food. Other sites of copper, gold or salt production reveal similar phenomena in the Sudano-Sahelian region: places of integrated production within vast networks of exchange, exploited over very long periods, and where the activities were often seasonal and profoundly linked to the social and cultural organization of African societies.

Ambassador L. Messan explained the concept of cultural routes defined during the expert meeting in Madrid in 1994, and showed its particular relevance for Africa

since there were at least three types of routes used in the Sudano-Sahelian over a long time span: chariot routes of the prehistoric period, extending from the Mediterranean to Chad and Niger through the Aïr and the Ténéré, even if direct material proof of their existence is no longer in evidence, the routes of the *hadj* (pilgrimage to Mecca) that yearly punctuated the land routes of all of North Africa and which can be associated with certain sites already recognized by the World Heritage Convention, such as the mosques of Timbuktu and Djenne, placing them in a dynamic context; finally, the salt routes which are a component of the oasean space and which encouraged the maintenance of symbiotic relationships between the communities of complementary skills in the occupation and the exploitation of the Sahara-Oasean space. These exchanges animate and give structure to the region through the caravans, the halting places and the water points.

Recognition by the World Heritage Convention and its *Guidelines* of the concept of these routes is an important step in taking into account the diversity of the forms of humankind's heritage. In particular, it has the merit of allowing the nomad communities to obtain cultural recognition which could only previously be claimed by the sedentary communities.

#### IV. Criteria presently adapted to the diversity of African Heritage

Once these different categories of African cultural heritage were identified, illustrated and debated, it became necessary to take another look at the 1972 Convention and its *Guidelines* and to question whether the criteria, in their present form, can be applied appropriately to all the categories of sites mentioned during the meeting. After a detailed presentation of the criteria and their evolution by the representatives of the World Heritage Centre, three categories of sites were examined from this point of view, with concrete examples:

- the archaeological and historical heritage. Strongly represented in the region, it is today threatened and requires urgent protective measures. This type of heritage poses no particular problem with regard to the criteria defined by the Convention. However, the participants stressed that the archaeological heritage should be considered within vast areas safeguarding the present environment and the traces of the ancient natural and climatic environment. In the same manner, the historical heritage and the monuments, as the built religious sites, often concern important geographical zones: this is the case with the group formed by Lake Tana and its shores in Ethiopia, and with its churches and monuments (castles) of the Gondarian type.

- traditional architecture and material traces of living non-monumental cultures including the technical heritage and sacred non-built places are essential categories expressing African cultures. The development of the criteria of authenticity was a very important step towards the representation of these sites, always in relation to human activities. However, in order to fully recognize these essential forms of cultural heritage, new notions of authenticity still need to be precisely defined, and, in

particular, the notions of monuments and sites as they appear in Article 1 of the Convention must be carefully studied with regard to their modalities for application, in the light of today's scientific concepts.

- the routes, itineraries, and vast natural zones where "traditional" populations live are multiform sites, often pluri-cultural, based on the continuous interaction between the different cultures and ways of life and between peoples and their environment. The criteria, in their present form, can very easily permit the inscription of such sites, from the moment one recognizes their multiform and dynamic character and the necessity of preserving vast zones.

The participants agreed unanimously that the criteria, as they stand presently, will enable better representation of these different sites on the World Heritage List, but that, in parallel, when applying these criteria, account must be taken of certain specificities of the non-European cultures.

#### **V. A Heritage that testifies to the dynamism of African societies**

Three major themes, which are at the core of the intellectual dimension of the implementation of the Convention, were raised during the discussions.

First and foremost is the consistent and total merger of nature and culture in the African societies: with rare exception, there is no natural space which has not been invested by mankind, that has not become a place of social and cultural practices. This is illustrated by the high altitude regions of Ethiopia which are densely populated, or the desert regions of the Sahara or the shores of the Red Sea, crisscrossed by nomads and their caravans for thousands of years. On the other hand, African cultures are profoundly anchored in their environment: the construction of monuments, in this sense, is only one of the many means implemented by humankind to manifest his dominance over the places and leave his material or symbolic stamp on them.

Thus, in the domain of the sacred, many natural sites, such as forests, springs and lakes also have cultural values. In addition, built religious monuments are often located in particular natural sites (Ethiopian monasteries perched on an *amba* or hillock), or associated with natural elements (trees, sacred springs) which are sometimes relics of ancient lost cults.

Finally, Africa, land of encounters, is marked by numerous economic and cultural trade routes, linking different cultures (pastoral and sedentary), and geographical regions (lowlands and highlands, arid zones, Sahelian and tropical zones) or populations of diverse origins drawn together by a common faith and destiny along the pilgrim routes or beside the tombs of holy persons.

This theme appeared to be particularly promising since, through sites which are known, but which would benefit from further research, such as the different trans-

saharian itineraries or the trade routes joining the shores of the Red Sea at the Ethiopian plateau, it would promote a dynamic Africa, rich in exchanges and cultural transfers, far removed from the backward and false image of an introverted and enslaved Africa, an Africa of villages and frozen traditions. In this sense, the notion of cultural landscape seemed particularly appropriate to testify to living cultures of the so-called "traditional" populations, since it does not accentuate an illusory and dangerous "fossilization" of antique ways of life but, to the contrary, it accentuates the dynamic and durable link which these groups maintain with their environment.

All the participants welcomed the new approach to the Convention expressed by the Global Strategy and by the thematic approach to the sites which was demonstrated during the meeting. These perspectives allow for an innovative reflection on the cultural heritage of Africa and open the way to a better representation of numerous and varied sites of the African cultural heritage on the World Heritage List.

At the end of the meeting, the participants warmly thanked the World Heritage Committee, the Centre and ICOMOS for having organized this meeting which allowed them to better understand the 1972 Convention and the possibilities that it offers for the preservation and recognition of the major sites of their heritage. They were also grateful for the opportunity to share common concerns and to obtain new insights into the particular characteristics of the African cultural heritage.

The experts of Chad and Eritrea announced their intention to urge their national authorities to speed up the ratification process of the Convention. All the experts affirmed their willingness to prepare tentative lists for their countries as soon as possible, to coordinate them on a sub-regional basis and to pursue future collaboration in the field of inventorying sites and training heritage specialists.

Finally the participants paid tribute to the professionalism and quality of the meeting, its preparation and conduct, the choice of scientific themes, African experts, international experts, and the high standard of the debates.

The *Proceedings* of the meeting will be published in the form of a largely illustrated, bilingual, scientific publication containing all the interventions and the debates.

## Recommendations

At the close of the meeting, the experts :

Recognize that the Cultural Heritage of Africa spans millions of years from the first footprints of our early Hominid ancestors to the living traditions of outstanding human significance.

Underline that inclusion on the World Heritage List of African cultural achievements highlights and recognizes the role of Africa in the development of humankind and in the variety of cultures that enrich our common global civilization and contributes an awareness of the wisdom and inventiveness of African cultures.

Consider that a recognition of African cultural Heritage and an awareness of the richness and variety of African contribution to world civilization contribute to the revitalization of a sense of pride in African achievements and to a social climate conducive to sound economic development. A global recognition of Africa's outstanding cultural achievements is also conducive to cultural development as well as tourism, and that at present much of Africa's cultural heritage remains unknown, and worse still, is threatened as never before by threats such as urban sprawl, irrigation, and agricultural projects, construction, and natural as well as human-induced disasters.

Therefore, in the light of these issues, the participants in the Second World Heritage Global Strategy meeting from the Soudano-Sahelian region and the African Horn (Chad, Djibouti, Egypt, Eritrea, Ethiopia, Libya, Niger, Uganda and Sudan) held in Addis Ababa from 29th July to 1st August 1996, recommend the following :

1. Endorse the criteria for inclusion in the World Heritage List as specified in the Guidelines, article 24 and broadening the concept to non-monumental heritage and to living cultural traditions, as presented in the position paper of the Second Global Heritage Meeting, as

well as the necessity of conserving, presenting, and interpreting sites in their cultural and natural context. From this perspective, World Cultural Heritage includes archaeological, historical and living cultures manifested in monuments, sites, features, regions, landscapes, and habitats that bear witness to outstanding human achievements of great significance to the biological, intellectual, spiritual, social and technological developments and experiences of humankind as a whole.

Emphasize in listing World Heritage elements the importance of the close links between culture and nature, as well as the symbolic, spiritual, and social values of certain natural features and landscapes for ancient and living cultural traditions.

The experts take note of the need to undertake measures to ensure the sustainability of living cultural traditions, realizing the dynamics of cultural continuity and change, as well as the fruitful impact of scientific research in recognizing, presenting, and interpreting cultural heritage

The experts encourage :

2. The development of a common strategy and methodology for the surveying and documentation of cultural heritage

3. The establishment of a five-year program to survey and document sites, features, regions, cultural landscapes, and habitats of potential key World archaeological and cultural resources in Africa.

4. The convening of meetings and workshops to be attended by representatives of African countries to discuss issues of inter-regional or thematic subjects, e.g., cultural heritage of the Nile Basin, Saharan Heritage, Roads of Culture, Palaeoanthropology and Prehistory.

5. The activities of archaeological and cultural heritage training centers building upon existing initiatives, human resources, infrastructure, and facilities. Specialized training centers in such subjects as : Cultural Heritage management, field archaeology, archaeological sciences, conservation, rock-art and paleo-anthropology, in different parts of Africa would offer workshops and training courses for trainees from all African countries.

6. The training of personnel through their participation in the five-year program of surveying and documentation with the help of UNESCO, international, Pan-African, governmental, Intergovernmental, and nongovernmental funding agencies, institutions, research programs, heritage foundations, and archaeological/historical scientific societies. Multinational teams from different countries of Africa and elsewhere can be the first step toward a network of African heritage personnel. Such efforts toward the establishment of a network and a data bank are highly desirable. The experts encourage partnership with heritage organizations like ICOMOS, ICCROM and ICOM both at the national and international level.

7. The timely publication of the results of the surveying and documentation of African heritage, as well as the dissemination of information on African heritage to the public. We also recognize the need for brief, technical manuals and guide books in inexpensive editions and local languages to provide the minimal know-how for safeguarding Africa's heritage.

Moreover the experts :

8. Recognize that the presentation of African heritage through tourism serves both as a means of development and promote public awareness. However, they support all efforts to mitigate the potential negative impact of tourism.

9. Condemn the illicit traffic and trade and wanton theft of antiquities and urge all states to ratify the UNESCO convention of 1970, and all other measures to remedy this alarming situation.

In addition the experts :

10. Call upon all African states not yet parties to the 1972 Convention to ratify it, and the State Parties to prepare their tentative lists of cultural properties whose outstanding universal values could be recognized.

11. Urge the World Heritage Center to provide all possible assistance, such as documentation and expertise, for the preparation or elaboration of tentative lists and nominations.

12. Thank the World Heritage Committee for having taken the initiative of this Second Global Strategy meeting, and express the hope that other meetings of this kind will be organized in order to achieve a balanced representation of the World Heritage List.

13. Express their sincere and profound thanks to the representatives of UNESCO's World Heritage Centre and ICOMOS for their continued support for the protection of Africa's most outstanding World Heritage.

14. Express also their gratitude to the Ethiopian Authorities for hosting this meeting and for their generous hospitality.

ANNEXE / ANNEX

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