

## EXECUTIVE SUMMARY

### State Party

The Republic of South Africa

### State, Province or Region

The sites included in the proposed World Heritage Property are located in four provinces and seven municipalities, which are listed in the table below.

No	Name of Site	Province	Region
001	Union Buildings	Gauteng	City of Tshwane Metropolitan Municipality
002	Walter Sisulu Square	Gauteng	City of Johannesburg Metropolitan Municipality
003	Sharpeville Massacre Site: Police Station	Gauteng	Sedibeng District
004	Sharpeville Memorial Garden	Gauteng	Sedibeng District Municipality
005	Sharpeville Graves Site A	Gauteng	Emfuleni Local Municipality
006	Sharpeville Graves Site B	Gauteng	Emfuleni Local Municipality
007	Liliesleaf	Gauteng	City of Johannesburg Metropolitan Municipality
008	16 June 1976 – The Streets of Orlando West	Gauteng	City of Johannesburg Metropolitan Municipality
009	Constitution Hill	Gauteng	City of Johannesburg Metropolitan Municipality
010	Ohlange	KwaZulu-Natal	eThekweni Metropolitan Municipality
011	University of Fort Hare	Eastern Cape	Amathole District Municipality
012	University of Fort Hare: ZK Matthews House	Eastern Cape	Amathole District Municipality
013	Waaioek Wesleyan Church	Free State	Mangaung Metropolitan Municipality
014	The Great Place at Mqhekezweni	Eastern Cape	O.R. Tambo District Municipality

### Name of Property

*Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites*

Geographical coordinates to the nearest second

No	Name of Site	Coordinates of Central Point
001	<b>Union Buildings</b>	25° 44' 26.49"S, 28° 12' 42.45"E
002	<b>Walter Sisulu Square</b>	26°16'40.35"S, 27°53'20.02"E
003	<b>Sharpeville Massacre Site: Police Station</b>	26°41'18.18"S, 27°52'18.97"E
004	<b>Sharpeville Memorial Garden</b>	26°41'15.41"S, 27°52'16.63"E
005	<b>Sharpeville Graves Site A</b>	26°40'19.46"S, 27°53'14.73"E
006	<b>Sharpeville Graves Site B</b>	26°40'20.86"S, 27°53'13.75"E

007	<b>Liliesleaf Farm</b>	26° 02' 36.32"S, 28° 03' 14.77"E
008	<b>16 June 1976 – The Streets of Orlando West</b>	26°14'19.94"S, 27°54'25.18"E
009	<b>Constitution Hill</b>	26° 11' 23.14"S, 28° 02' 35.41"E
010	<b>Ohlange</b>	29°41'53.87"S, 30°57'23.84"E
011	<b>University of Fort Hare</b>	32°47'9.27"S, 26°50'44.95"E
012	<b>University of Fort Hare: ZK Matthews House</b>	32°46'54.79"S, 26°49'57.36"E
013	<b>Waihoek Wesleyan Church</b>	29° 7'24.61"S, 26°13'24.93"E
014	<b>The Great Place at Mqhekezweni</b>	31°44'25.65"S, 28°28'4.37"E

### Textual description of the boundaries of the nominated property

The *Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites*: as a potential World Heritage Property it consists of fourteen sites. All of them are National Heritage Sites that collectively embody the essence of the Outstanding Universal Value of this proposed World Heritage Property. The boundaries of the individual sites are briefly described below:

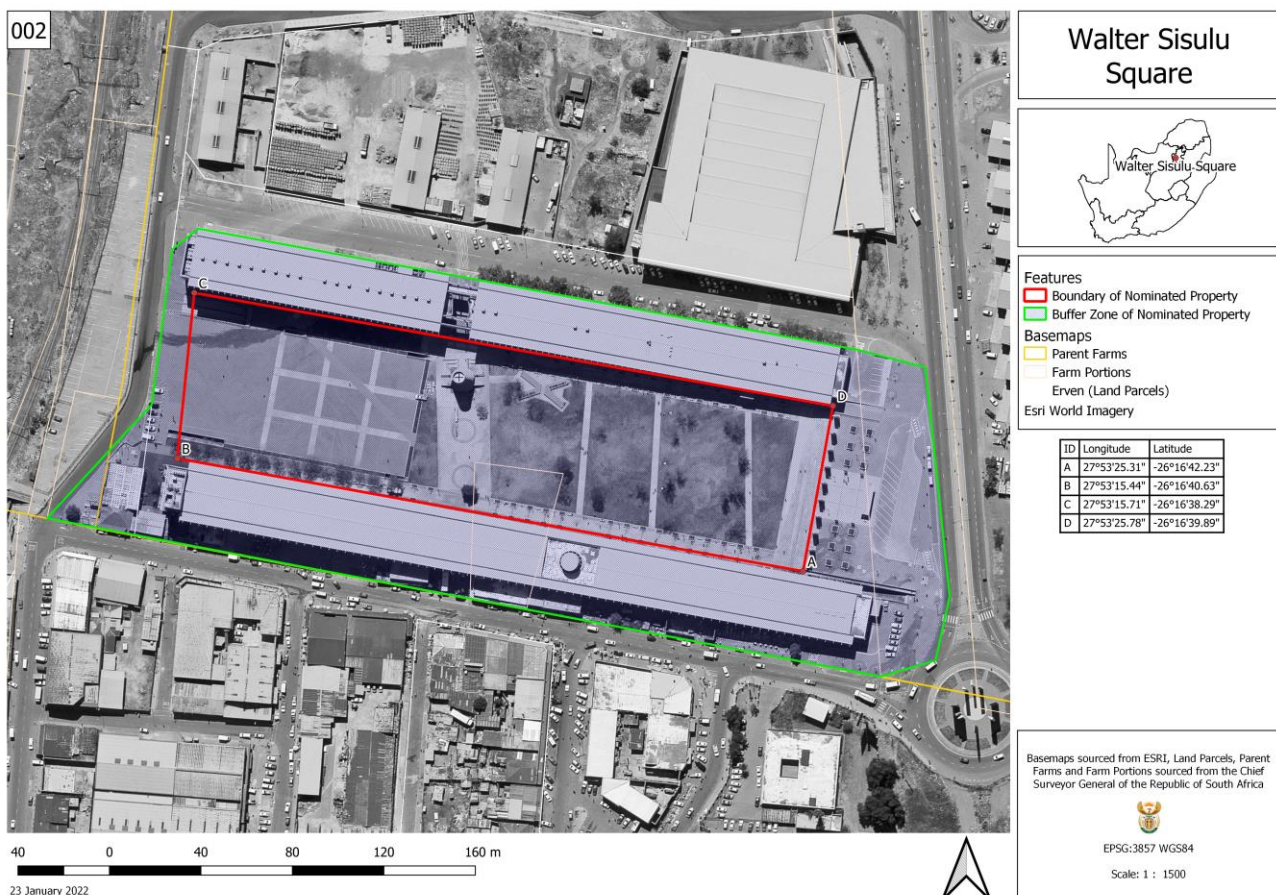
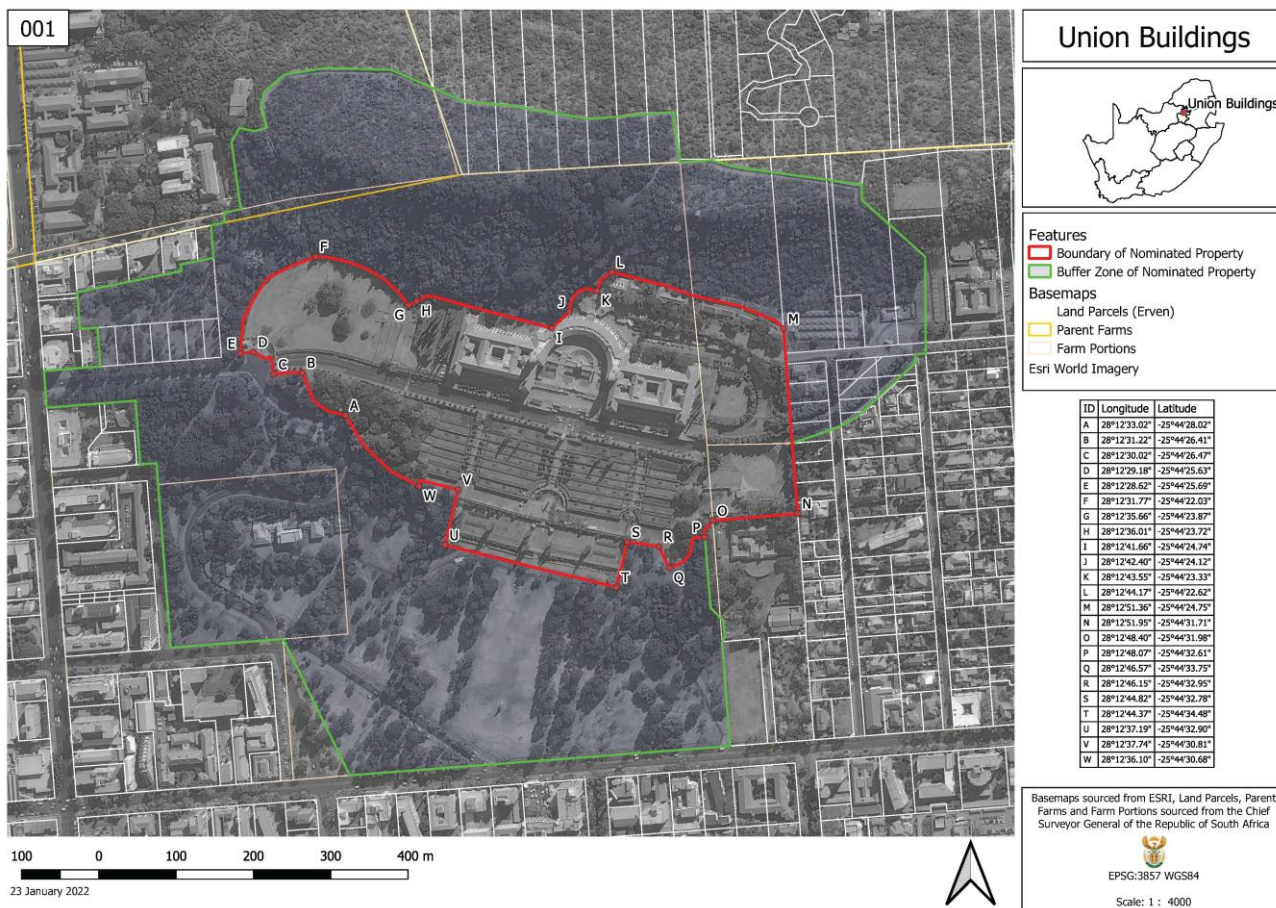
- 001 The **Union Buildings**, the official seat of the South African government, are located on Portion 26, 209 and 65 of Farm Elandspoor 357 JR in Pretoria. This property lies on the south facing slope of Meintjieskop hill. Within its boundaries are the Union Buildings, with a small section of the gardens to its north, the gardens to its east and west, the terraced gardens to its south, and with the amphitheatre of the South African Police Services (SAPS) memorial to the south-east of the building.
- 002 **Walter Sisulu Square** is located on Erf no 11915 of Pimville Zone 9 in Soweto. The site lies between office and retail buildings along Square Street to the north and the building that accommodates the Soweto Hotel and retail and office space on Union Street to the south. To the east the boundary is marked by ten square pillars representing the ten Articles of the Freedom Charter which was the African National Congress (ANC) guiding document adopted in Kliptown in 1955. To the west it is bounded by Union Avenue.
- 003 The **Sharpeville Massacre Site: Police Station** is on Erf 9175 on Zwane Street in Sharpeville Township, Vereeniging, Gauteng Province. There are several buildings on the property, which form a quadrangle opening to the west facing the street on the opposite side of which are situated the Sharpeville Memorial Garden and Library. The main building component is the Charge Office which is a rectangular block 40m x 8m of red face brick with a gable and corrugated-iron roof with hipped ends. A gabled wing set at a right angle to the principal wing is positioned in mid-section facing Zwane Street. This was the façade with the main entrance to the Charge Office.
- 004 The **Sharpeville Memorial Garden** on Erf 9172 is situated in proximity to Sharpeville Police Station in Sharpeville Township, Vereeniging, Gauteng Province. The memorial has two components. There is a Garden of Remembrance located to the south and an Exhibition Centre, which is outside the nominated property, is located to the north. The frontispiece of the Memorial Garden is an arc wall facing the street leading to the Library with brick pavement at its foot. This is the façade which carries at the top the inscription '*Sharpeville Memorial*'. In the garden behind the façade wall, there are 69 white painted, concrete plinths representing the victims of the massacre. Square aluminium plaques mounted on top of the plinths bear the names and ages of the deceased.

- 005 The **Sharpeville Grave Site A** is located in the southern central part of the Phelindaba Cemetery, Sharpeville Township, Vereeniging, Gauteng Province. There are 63 graves laid out in a single row ca 87m long running in a north-south axis.
- 006 The **Sharpeville Grave Site B** at the Phelindaba Cemetery Sharpeville Township, Vereeniging, Gauteng Province, consists of six graves located in a separate row about 4 metres to the southwest of the main row of graves that make up Sharpeville Grave Site A.
- 007 The site of **Liliesleaf Farm** consists of Erf No357 of Rivonia Extension 1. The site lies between George and Winston Avenues in the suburb of Rivonia, in Johannesburg.
- 008 The site of **16 June 1976 - The Streets of Orlando West** include Vilakazi, Moema and Pela Streets and Kumalo Main Road. This is a selection of the roads where students were shot and killed as they marched on 16 June 1976 in protest against Afrikaans as a medium of instruction in black schools.
- 009 **Constitution Hill** is located on the Remainders of Portion 68 and 69 of the Farm Braamfontein 53 IR. The site is bordered by Kotze Street to the south, Queens Way to the east and Joubert Street to the west.
- 010 **Ohlange** is located on subdivision 398 of the farm Piezang Revier no 805. The proposed property lies on the crown of a hill in Inanda and within the boundaries of the Ohlange High School.
- 011 The **University of Fort Hare** is located on Farm 412 Victoria East of Farm Fort Hare.
- 012 The **University of Fort Hare: ZK Matthews House** is located on the Remainder of Erf 161 of the town Alice.
- 013 The **Waaihoek Wesleyan Church** is located on subdivision 3 of Erf 1909 in Bloemfontein. This site is situated in the eastern part of the central business district of Bloemfontein and is bounded by Fort Street to the north, a parking lot owned by the Motheo FET College to the west, the cooling towers of the Bloemfontein Power Station to the south and a low scale interpretation centre to the east.
- 014 The **Great Place at Mqhekezweni** is located on Building Lot 168 (Erf 1187) of Mqhekezweni.

#### **A4 size maps of the nominated property showing boundaries and buffer zone (if present)**

Considering that there are fourteen maps and that the Executive Summary has space constraints, the maps are presented as the reduced version of the A4 maps in Section 1.e. The hard copy maps are presented in Annexure 1 as per the requirements in the Operational Guidelines.

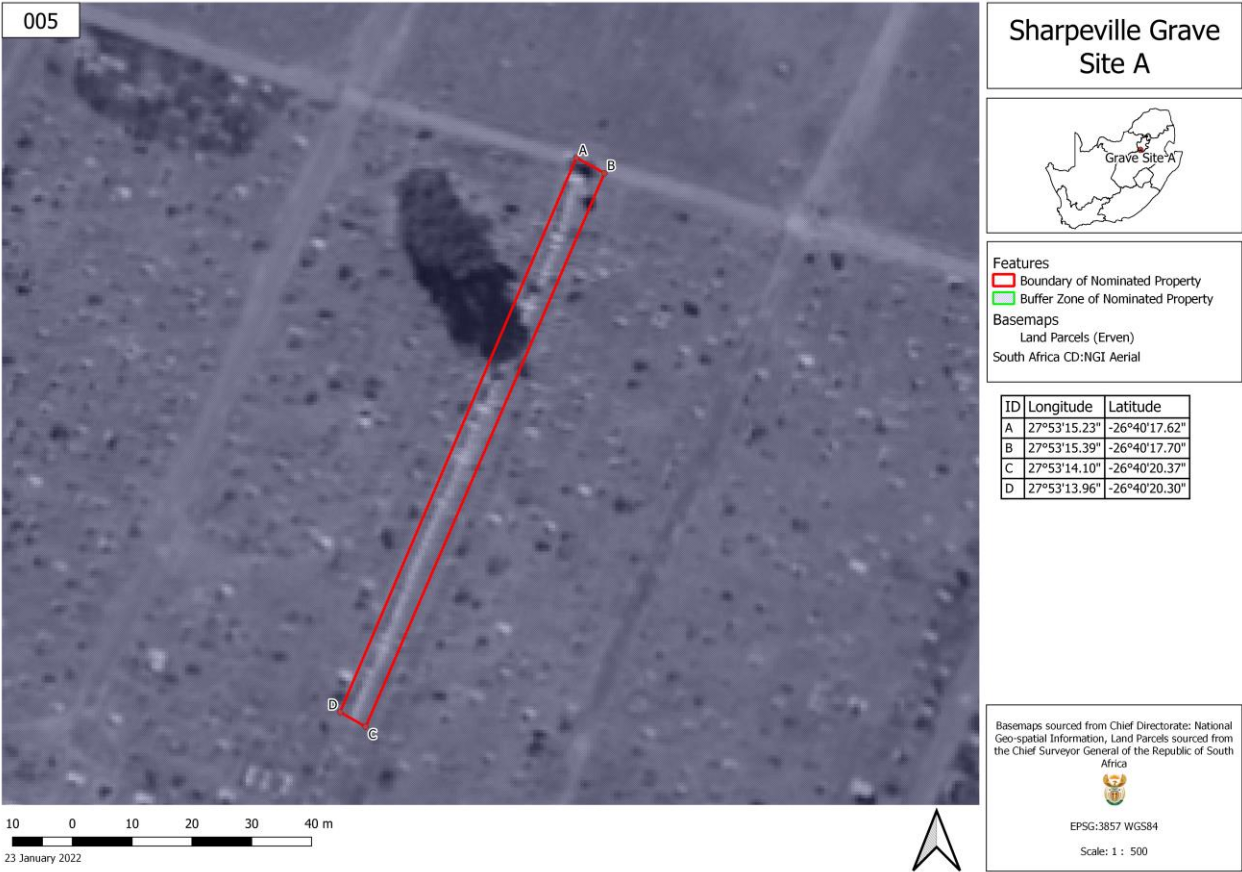




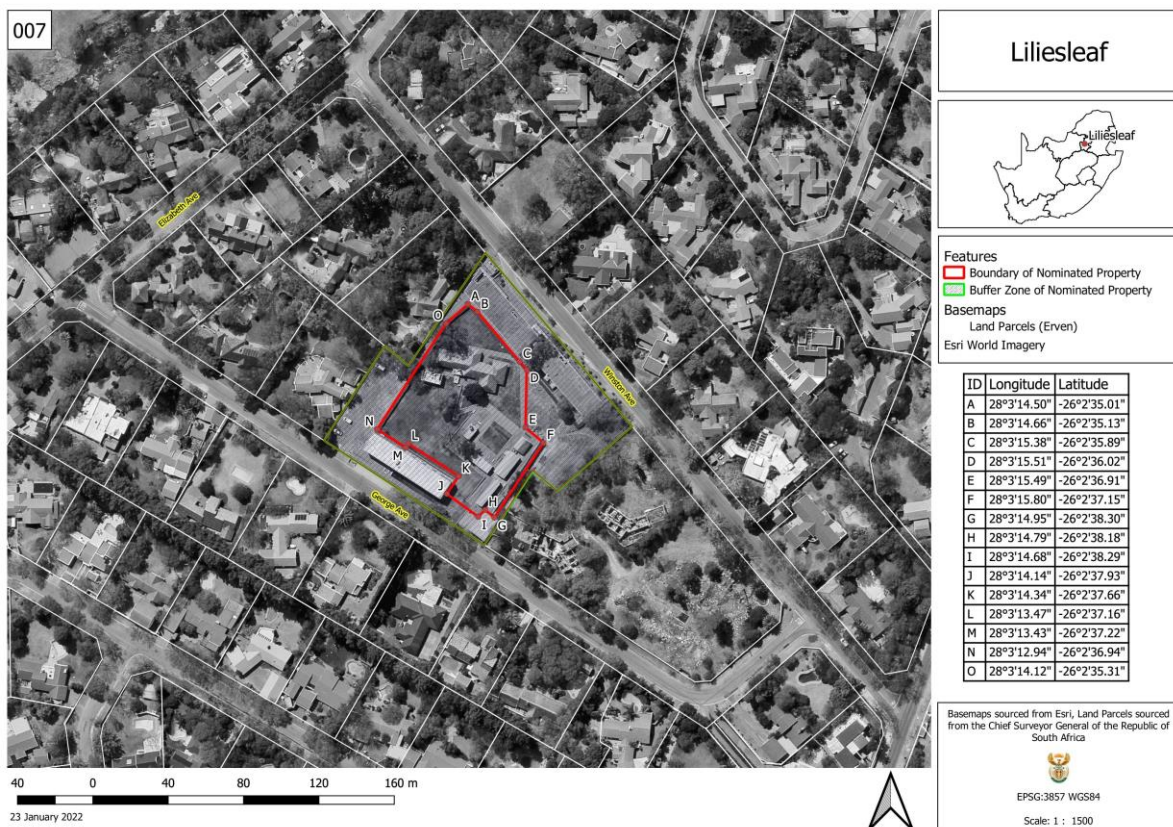




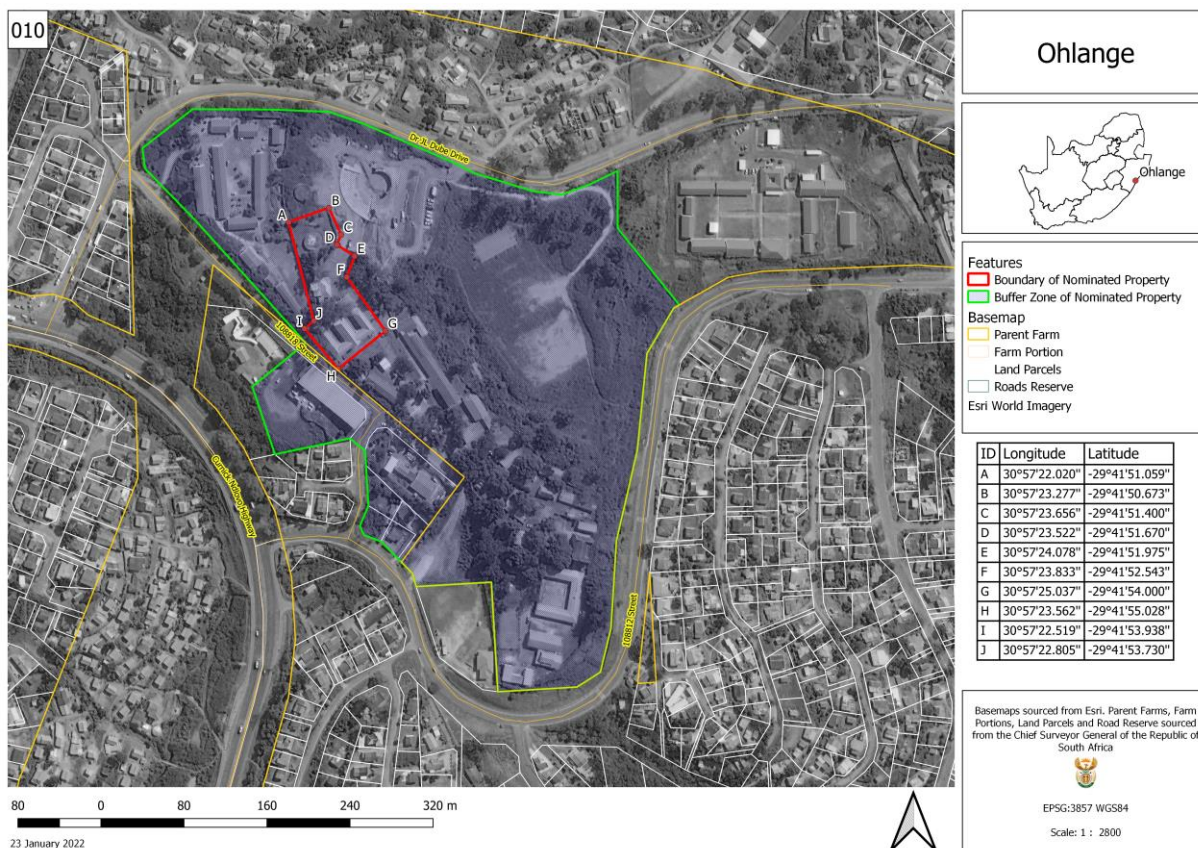
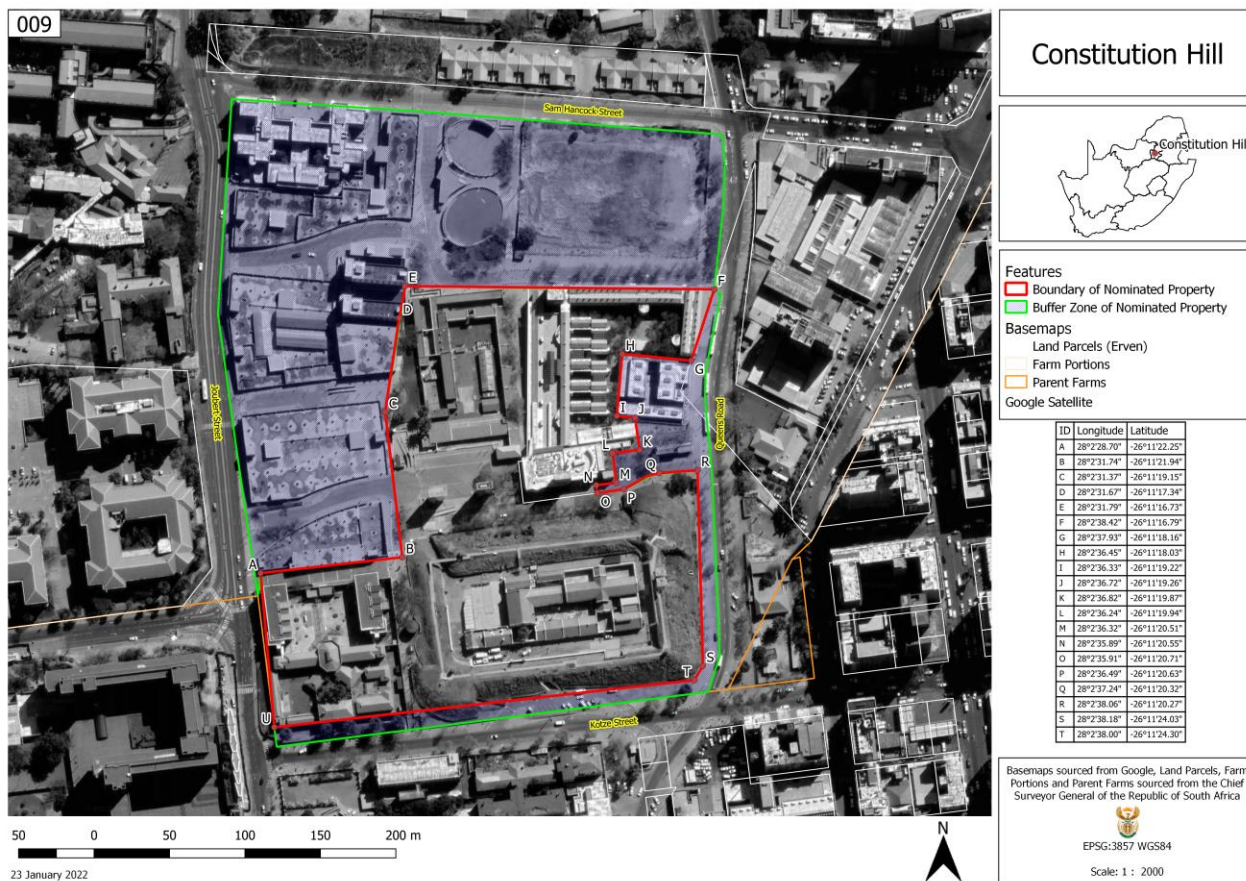




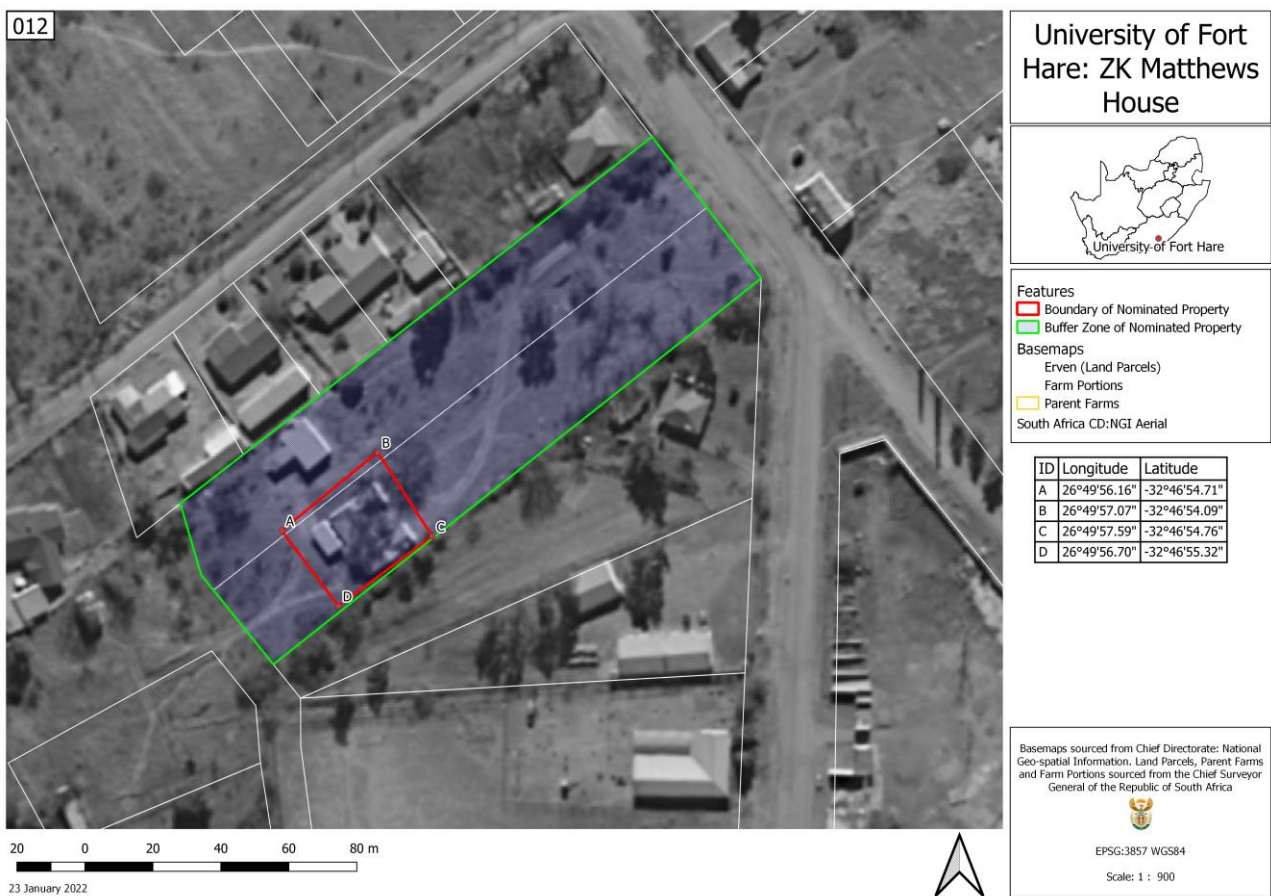
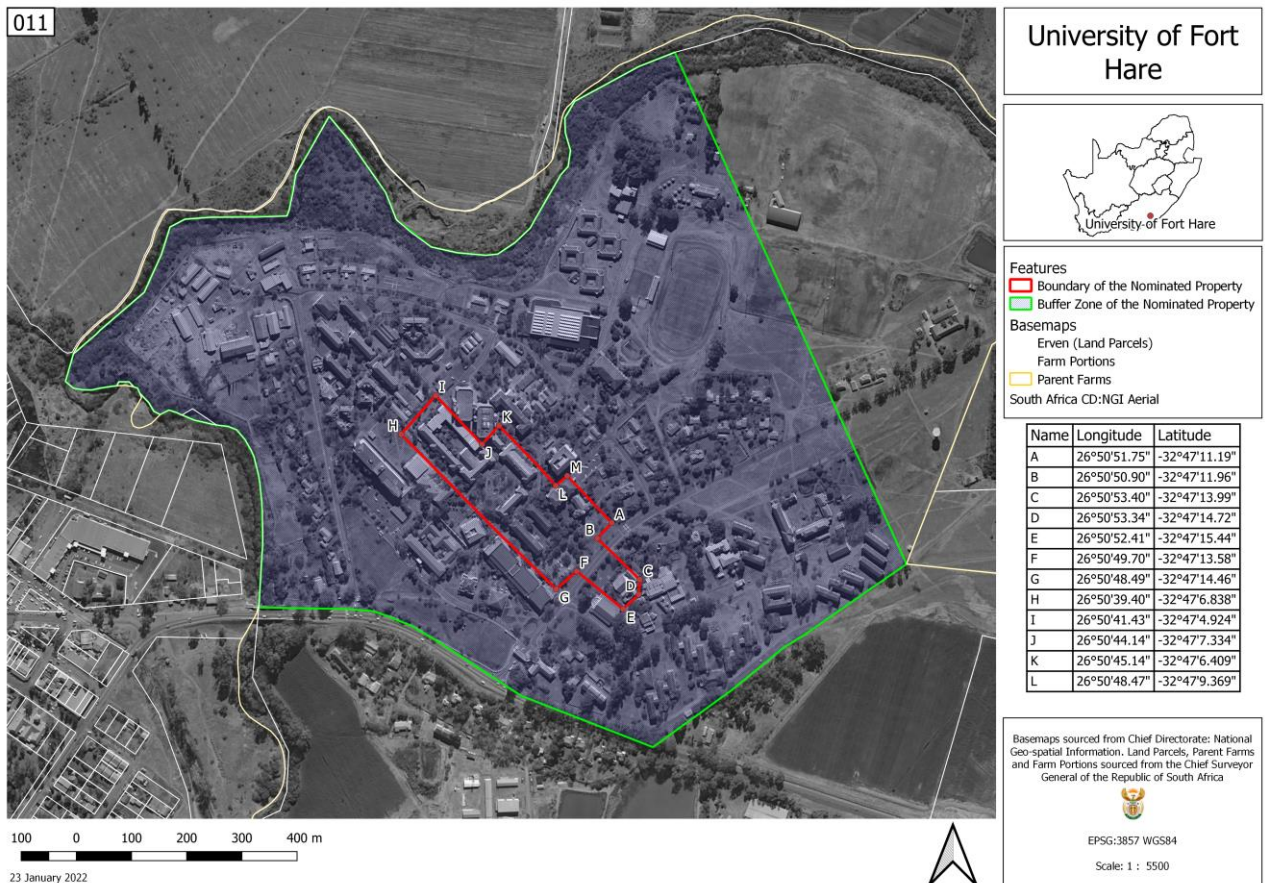




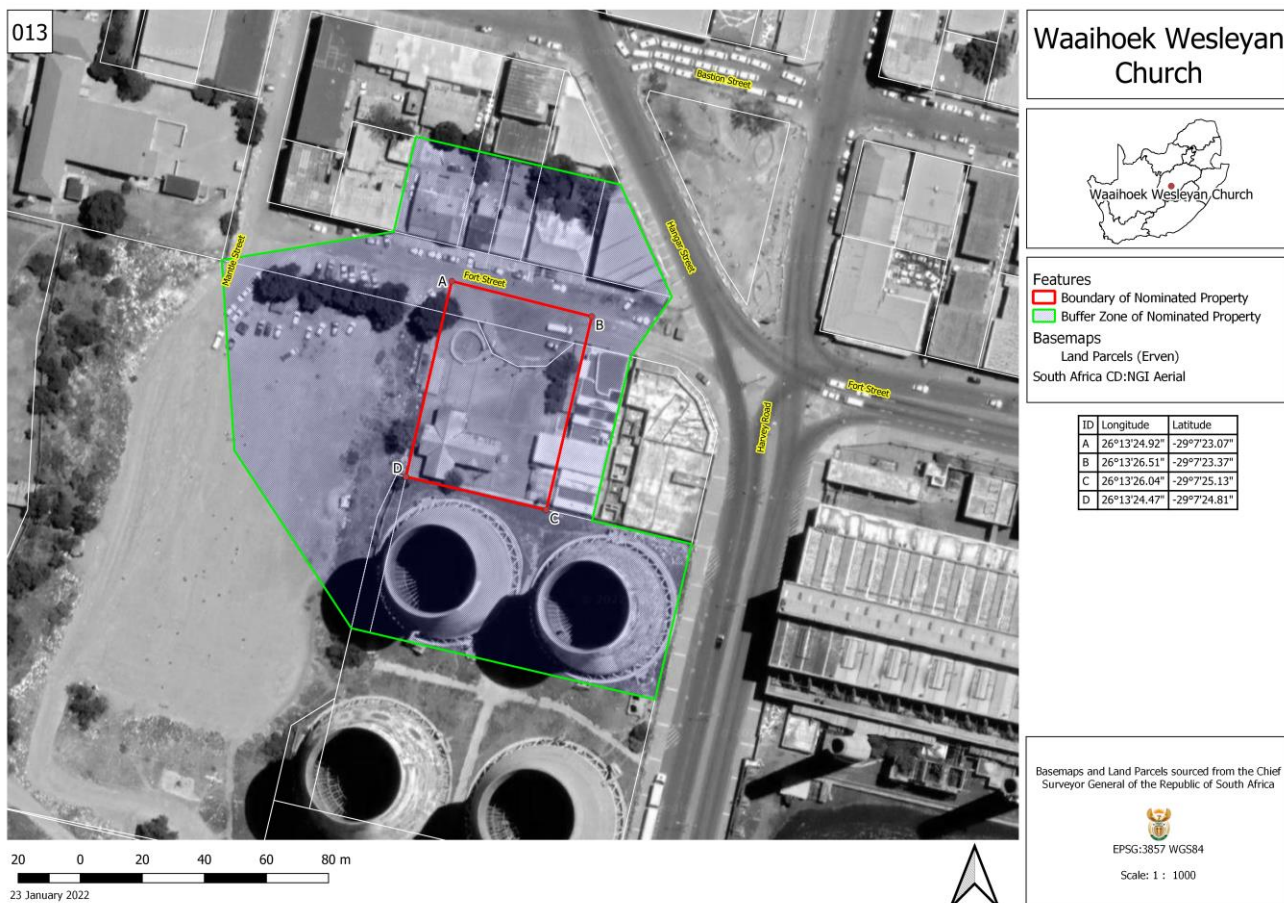














## Criteria under which the property is nominated

The serial nomination of the *Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites* Property fulfils criterion (vi).

*Criterion (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.*

## Statement of Outstanding Universal Value

### a) Brief synthesis

The proposed World Heritage Property, *Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites*, encapsulates the legacy of the South African liberation struggle of the 20<sup>th</sup> century. In this nomination the three tenets of human rights, liberation and reconciliation are inextricably bound together and overlapping the roles these played in the pursuit of peace and justice in South Africa. The interplay of these tenets paved the long road to freedom in the erstwhile apartheid pariah state that was reviled around the world which rallied behind those suffering and dehumanised by oppression. The proposed World Heritage Property commemorates and celebrates the contribution of the struggle to human rights in a global context. Significantly, through its component sites and their symbolism, the proposed World Heritage Site, for the first time in the history of mankind, foregrounds reconciliation as the bedrock of nation building.

This serial nomination demonstrates the events, ideas and belief systems that were at the core of the liberation struggle in South Africa and which, a quarter century afterwards, continues to inspire humanity to adopt reconciliation. The particular legacy of the struggle lies in the connections and interactions between human rights, liberation and reconciliation and the firm belief that human rights fundamentally and inherently belong to all. From the outset it was understood that the struggle was against a system that fostered and entrenched oppression on the basis of racial discrimination, rather than against a demographically delineated group. Firmly espoused by leaders throughout the struggle, this notion paved the way for reconciliation. Each of the ten sites relate to the tenets of human rights, liberation and reconciliation that interactively propelled the South African liberation struggle to its universally celebrated conclusion.

Philosophies, such as non-racialism and Pan-Africanism persisted throughout the struggle, feeding into the vision that there should be a society based on human rights, where people are at peace with each other and in perpetual pursuit of equity and justice. The outlook of *ubuntu*,<sup>2</sup> implies that humanity is not embedded in an individual, but is a quality that is co-substantively bestowed upon one other, which we owe to each other and through which we find one another. The philosophy of *ubuntu* was therefore taken as a guiding ideal for the transition from apartheid to the majority rule in South Africa. It ultimately led to reconciliation between opposing parties that provided a basis for the building of a new society. This is demonstrated by the adoption of *ubuntu* into the Epilogue<sup>3</sup> of the Interim Constitution of South Africa (1993) that “there is a need for understanding but not for vengeance, a need for reparation but not retaliation, a need for *ubuntu* and not for victimisation”.

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<sup>2</sup>Christian B. N. Gade. 2011. "The Historical Development of the Written Discourses on Ubuntu". *South African Journal of Philosophy*. 30 (3): 303–329. See also: Tutu, Desmond (2013). "Who we are: Human uniqueness and the African spirit of Ubuntu"; "Desmond Tutu on Ubuntu". Retrieved 24 January 2019

<sup>3</sup> "The Epilogue contains the negotiated agreement about how the divisions and strife of the apartheid era should be dealt with in the new democratic South Africa." – from Gade (2011), p313.

The South African liberation struggle gave rise to exceptional African leaders, such as Mandela. This was achieved, amongst other things, through education and a strong belief in liberation. As an international symbol, Mandela is associated with the three tenets of human rights, liberation and reconciliation, and their expressions as symbolised by the ten sites that lie at the heart of this nomination. For example, the United Nations General Assembly Resolution A/64/13 of 2009 created a global Nelson Mandela Day on 18 July, while Resolution A/72/243 of 22 December 2017 planned a Nelson Mandela Peace Summit on 24 September 2018 during which a decade of Nelson Mandela (2019-2028) was declared. These events confirm the universal significance of the forward looking legacy that Mandela came to represent over the years.

The UNESCO General Conference Resolution 33C/29 recognises *The Roads to independence: African Liberation Heritage*, as a common heritage of shared global values. The South African liberation struggle is an outstanding example of how the relationships between human rights, liberation and reconciliation interactively drove a globally supported struggle to its conclusion. The struggle is also a globally celebrated example of how the collective adherence to a common set of values known as human rights and the resultant “coming together” of all its people turned a country away from the abyss, instead providing a framework within which an ongoing thrust to achieve a better life for all can be pursued.

#### **b) Justification for Criteria**

The Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites nomination encapsulates the memories of a series of events, processes, ideas and belief systems associated with the ten sites that demonstrate the progression from the denial of human rights, through liberation and finally culminating in reconciliation. These events, processes, ideas and belief systems include: the meeting at Wesleyan Church, Waaihoek to establish a political organisation that strives for equal human rights; the gathering at Kliptown (Walter Sisulu Square) to adopt the Freedom Charter and which was the end of a long process; the young Mandela’s stay at Mqhekezweni and the indigenous government system that provided inspiration throughout his leadership and for the reconciliation process after apartheid; the construction of the Union Buildings that symbolised the unity of the British and the Afrikaners, marking the start of exclusion of the black people from the Union of South Africa only to symbolise true unity after the struggle ended; the peaceful protest in the streets of Orlando West on 16 June 1976 that was met with shootings, arrests and incarceration; the underground operation and collaboration of Blacks and Whites to fight for equal human rights (Liliesleaf); the coming together of African minds at the University of Fort Hare that fomented political thinking on African liberation; the rise of black education and the casting of the first vote at Ohlange by a future black president, Mandela, signifying the important role of education in liberation and self-determination; the signing of the constitution at Sharpeville, which is the site of forceful suppression and a horrific tragedy in the apartheid years that shook the world; and finally the transformation of Constitution Hill from a place where human rights were denied to where the constitutional court resides today to defend these human rights.

The serial sites are inscribed under Criterion (vi) as they exemplify strong memories and beliefs in the triumph of human rights, liberation (the quest for freedom) and reconciliation. The ten component sites of the proposed serial property commemorate and anchor collective memories that bear powerful testimony to human rights as a basic right that belongs to each human being and are based on shared values such as dignity, fairness, equality, respect and independence. The sites further show how the violation and denial of these rights led to the struggle and finally liberation but also highlight the interconnectedness between human rights (or the denial thereof), liberation and reconciliation. The sites themselves are physical focal



points for intangible heritage in which memories and meaning are intertwined to produce rich symbolism that speak to the present and the future.

National celebration, commemoration and ceremony has developed around the sites underscoring the messages about human rights and reconciliation: 21 March as Human Rights Day, 16 June as Youth Day and 9 August as Women's Day. All three anniversaries are enacted public holidays. Moreover, the UN passed resolutions that established a Nelson Mandela Day (18 July), a Nelson Mandela Decade of Peace, and a Nelson Mandela Peace Summit.

The liberation struggle gave rise to an exceptionally rich tapestry of heritage through the eight decades of its various phases and continues to do so even after the defeat of apartheid. The countless expressions of hope, courage and persistence that marked the struggle trajectory throughout its course often in vivid detail, continue to resonate to this day through the freedom, reconciliation and solidarity that were finally achieved. The three tenets that lie at the core of this nomination, their interconnectedness, and how the struggle played out in reconciliation, based on the "humanity towards others" (a value system embedded in the philosophy of *ubuntu*) and a common adoption of human rights as a value system by oppressor and oppressed alike, bear a dense and profound legacy that is widely appreciated as being highly relevant to the global human condition today. The many components of the struggle, the values and concepts embedded in it, inspired and continues to inspire artistic and other expressions, including poems, songs, plays, books, films, academic discourses. These expressions, together with the memories to the events and places itself, amply justify criterion vi.

### **c) Statement of Integrity**

The ten sites are the physical focal points for the heritage they symbolise. The integrity of each of the sites and their heritage are fully intact and protected through management tools such as Heritage Impact Assessments, Visual Impact Assessments and a plethora of other regulations and laws. As physical "vessels that carry the intangible heritage", they are "whole". Although some somewhat remain in their original state, others have been renovated or improved, while interpretation mechanisms have been added to amplify the symbolism they carry and the messages they convey.

### **d) Statement of Authenticity**

The authenticity of each of the ten sites lies in how this propagates, maintain and permeate public consciousness of the events and collective memories connected with the site, its symbolism. The events and significance of each site have created an exceptionally rich tapestry of heritage through the eight decades of its various phases and continues to do so. Individually and as a collective, the sites provide powerful expressions of the values, courage and persistence that led to a globally recognised triumph against adversity.

Although there are ten physical sites that are clearly demarcated, each one is an anchoring point for heritage or set of heritage that supports and produces the Outstanding Universal Value of the South African liberation struggle in the African as well the world context. The combination of sites illustrates the spectrum of major associations with the process of liberation and achievement of freedom through the attainment of human rights and reconciliation in South Africa.

The spirit of Mandela and the values he espoused, and the concept of *ubuntu* as a local manifestation of global human rights that played such a significant role in anchoring the struggle and shaping the constitution of South Africa, are amply evident in all ten sites, including those where horrific events took place but which

today are places of reflection and remembrance, where the values that propelled the struggle forward are interpreted for present and future generations.

#### **e) Requirements for protection and management**

All fourteen sites are national heritage sites, declared through a comprehensive legal management framework of laws, regulations and planning instruments relating to heritage, conservation, and environmental protection, that comply with the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage. Protection of the heritage of each site is the first concern and lies at the core of its management plan. Each site has its own management authority that reports to an overarching management authority linked to the National Heritage Council, the Department of Sport, Arts and Culture (DSAC) and the Department of Forestry, Fisheries and the Environment (DFFE). The Union Buildings are managed by the Department of Public Works. The Walter Sisulu Square and 16 June 1976 – The Streets of Orlando West are run by the City of Johannesburg’s Arts, Culture and Heritage Services department. Sharpeville Police Station, Sharpeville Memorial Garden are managed by the Sedibeng District Municipality. The Sharpeville Graves Site A and Sharpeville Graves Site B are managed by the Emfuleni Local Municipality. Liliesleaf is managed by the Liliesleaf Trust. Constitutional Hill is run by the Constitutional Hill Trust. Ohlange is managed by the Principal of Ohlange School. The University of Fort Hare is managed by the Office of the Vice Chancellor. ZK Matthews House is managed by the Department Public Works in collaboration with the University of Fort Hare. Waaihoek Wesleyan Church is managed by the Department of Sport Arts and Culture of the Free State Province. The Great Place at Mqhekezweni is managed by the Traditional Council of the AbaThembu Kingship. These local Management Authorities for the ten sites are an integral part of the overall Management Authority for the *Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites* World Heritage Property. The structure, function, jurisdictions and competencies of this overall World Heritage Site Management Authority are described fully in the Integrated Management Plan for the serial nomination.

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