



AMENDEMENT/PROPOSITION

Agenda Item	8B.11
Draft Decision	46 COM 8B.11 Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites
Submitted by the Delegation of:	Zambia
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Date of submission	

TEXT

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The World Heritage Committee,

1. Having examined Documents WHC/24/46.COM/8B and WHC/24/46.COM/INF.8B1,
2. **Refers-*Inscribes* the nomination of the *the Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites, South Africa*, back to the State Party in order to allow it to:**
 - a) ~~Reduce the nomination to include only the following eleven component parts: Union Buildings (001), Walter Sisulu Square (002), Sharpeville Massacre Site: Police Station (003), Sharpeville Memorial Garden (004), Sharpeville Grave Sites A and B (005 and 006), Liliesleaf (007), 16 June 1976—The Streets of Orlando West (008), Constitution Hill (009), Waihoek Wesleyan Church (013), and The Great Place at Mqhekezweni (014),~~
 - b) ~~Undertake necessary repairs and conservation for Walter Sisulu Square (002), Sharpeville Massacre Site: Police Station (003), and The Great Place at Mqhekezweni (014) to allow them and the nominated series as a whole to meet conditions of integrity and authenticity,~~
 - c) ~~Provide a buffer zone to component parts: Sharpeville Massacre Site: Police Station (003) and 16 June 1976—The Streets of Orlando West (008),~~

~~d) —Ensure adequate protection for the buffer zones by declaring areas surrounding the nominated property as heritage areas according to section 31 of the National Heritage Resources Act, No. 25 (1999);~~

3. Takes note of the following provisional Statement of Outstanding Universal Value:

a) Brief synthesis

The Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites, encapsulates the legacy of the South African liberation struggle of the 20th 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,¹ 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 Epilogue² 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”.

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.

Criterion (vi): The 14 components exemplify strong memories and beliefs in the triumph of human rights, liberation (the quest for freedom) and reconciliation. The 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.

¹Christian 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

² "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.

b) Statement of Integrity

The 14 components 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.

c) Authenticity

The authenticity of each of the fourteen 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. 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.

d) Protection and management requirements

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 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.

4. Notes the completion of repairs at the Sharpeville Massacre Site: Police Station (003) and progress made towards the repairs and conservation at Walter Sisulu Square (002), and The Great Place at Mqhekezweni (014);

5. Notes the State Party’s existing buffering mechanisms as provided for in the relevant legislation and Requests that the State Party undertake workshops with stakeholders including surrounding communities and local authorities on these mechanisms including Heritage Areas, to further strengthen their protection.

6. Recommends that the State Party give consideration to the following:

a) Further developing the Integrated Conservation Management Plan to specify the required approaches to conservation, and developing more detailed content in the Site Management Plans about planned conservation and monitoring actions ~~and the provision of financial and technical resources,~~

b) Ensuring that adequate financial and technical resources are available to all site management authorities,

c) Developing, as a priority, integrated and overarching strategies for interpretation, education, sustainable tourism and visitor management that can guide the appropriate planning and implementation at each component part, ensuring that there are common standards and presentation of a coherent and broader understanding of the nominated property presented at each location:

i. Linking interpretation of the nominated component parts with the continuing development of the Liberation Heritage Route (Resistance and Liberation Heritage ~~Initiative~~ **Route programme**) including incorporation of specific interpretation initiatives in the action plans of the Site Management Plans,

ii. Considering the possibilities for online interpretation as well as on-site interpretation for each nominated component part,

iii. Working with key actors to ensure that divergent perspectives are included in future interpretation of these events and their significance,

d) Repairing the gaps in the Phelindaba Cemetery fence,

e) Establishing a mechanism for collecting accurate visitor data for all the nominated component parts, and developing carrying capacity assessment and management methods where needed,

f) Developing and implementing monitoring indicators for each nominated component part that will facilitate their conservation and allow trends to be discerned and addressed,

g) Developing a risk preparedness strategy for each nominated component part that addresses a broad range of risks, including vandalism, security and public safety,

~~h) Ensuring that the proposed hotel development in Lilliesleaf (007) is located outside the nominated component part, and is subject to a Heritage Impact Assessment prior to its approval,~~

~~i) Implementing the Stakeholder Involvement Plan, including the Stakeholder Involvement Strategy and Action Plan,~~

- h)** *Informing the World Heritage Centre of the intention to undertake or authorise all major projects which may affect the proposed Outstanding Universal Value of the nominated property, in line with paragraph 172 of Operational Guidelines.*
- h)7.** **Requests the State Party to submit to the World Heritage Centre by 1 December 2025 a report on the state of conservation of the property and the implementation of the abovementioned recommendations, for examination by the World Heritage Committee at its 48th session.**