



AFRICA 2009
Conservation of Immovable Cultural Heritage
in Sub-Saharan Africa



REPORT ON THE 5TH REGIONAL THEMATIC SEMINAR
ON SUSTAINABLE TOURISM AND IMMOVABLE CULTURAL HERITAGE
26 -30 October 2004



A Programme of:

African cultural heritage organizations and



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INTRODUCTION

In many countries in sub-Saharan Africa, cultural heritage tourism represents a real opportunity for a country to address issues related to poverty alleviation. Tourism can generate employment and offer development opportunities. It can also play a part in reviving traditions and customs and restoring cultural pride. Tourism, however, can also have the negative effects. It can lead to cultural debasement and alienation. Uncontrolled, it can lead to the destruction of the very heritage we seek to preserve. The 5th Regional Seminar of AFRICA 2009 discussed these issues and explored their implications in managing Africa's immovable cultural heritage. The countries present were Botswana, Cameroon, Eritrea, the Gambia, Ghana, Kenya, Namibia, Nigeria, Mauritius, South Africa, Tanzania, Uganda, Zambia and Zimbabwe. A number of case studies were given to elaborate on these issues.

Objective of the Seminar

The objectives of the seminar were:

1. Evaluate the current state of tourism related to immovable cultural heritage conservation and management in Sub-Saharan Africa;
2. Provide a forum to discuss strategies and best practices in creating a symbioses rather than conflict between the needs of conservation management and demands of tourism;
3. Identify key issues related to the development of a sustainable strategy for cultural heritage tourism;
4. Develop an action plan for follow-up activities including an eventual publication.

The Seminar

The Minister of Tourism and Culture who emphasized the importance of the topic opened the meeting. The governor of Osun State who also hosted the participants at his official residence emphasized the same issue.

- ~~✍~~ The seminar was divided into two parts. The first was the presentation of papers by participants outlining specific issues and giving examples from their countries on issues related to tourism and immovable heritage. The second part was the discussion in groups. This was aimed at identifying key areas for further elaboration and cooperation. A visit to the proposed World Heritage Osogbo Sacred Grove was also made during the seminar.
- ~~✍~~ A number of papers highlighted the possibilities of establishing symbioses between tourism and heritage places. It was highlighted that there was need to carefully plan in order to make sure that the tourists do not damage the very heritage we are trying to protect. The papers presented from Mauritius and Zambia emphasized this.
- ~~✍~~ The papers from Kenya and Namibia focused on the need to bring on board the community particularly if the site is to be protected. This was so given the levels of poverty found in most countries in Africa.
- ~~✍~~ The paper from South Africa focused on the township or urban heritage. It took the issue of community participation further by highlighting the need to make sure that the gains from tourism are not token gains but meaningful. It was suggested that the community and government have to make sure that they are involved from the source of the tourist to the site and when they go back.
- ~~✍~~ In most cases it was agued that tourism was the only viable way to make heritage management useful. However, a few papers warned of the dangers of over relaying on tourism for conservation of site and the case of Zimbabwe was highlighted. Here what seemed a success story was turned overnight to a desperate situation. The case highlighted how vulnerable over reliance on tourism can be particularly given the volatility of African politics.
- ~~✍~~ Following these presentations, plenary and small group were held with the aim of pulling out the key issues and recommendations were then drawn.

OPENNING OF SEMINAR

The Seminar was officially opened on Tuesday the 26th of October. The opening ceremony was attended by the Executive Governor of Osun State, Prince Olagusuye Oyinlola, the Hon. Minister of Culture and Tourism, Ambassador Frank Ogbuewu, the Director General, National Commission for Museums and Monuments, Dr Omotoso Eluyemi; among other dignitaries.

Dr. Omotoso welcomed all participants to the landmark event in the cultural industry. He said that the theme 'sustainable tourism and immovable heritage' is timely against the background of the urgent multiple necessity to preserve our immovable heritage for posterity and make it relevant to job creation, poverty alleviation, identity and national ethos. He also thanked the donors, UNESCO, ICCROM, CRATerre-EAG, SIDA, NORAD, the Finnish and Italian Ministries of Foreign Affairs for encouraging the unprecedented capacity building programme, which has impacted positively on heritage conservation and promotion in Africa.

In his speech, the Hon. Minister of Culture and Tourism, Ambassador Frank Ogbuewu welcomed all the participants to Nigeria and pointed out that his ministry realizes that the best way forward is to engage in meaningful cooperation and partnership with international bodies like UNESCO, ICCROM, ICOMOS, WTO, IUCN and CRATerre-EAG in building capacities and establishing the necessary framework for best practices in sustainable tourism development. He further observed that the Africa 2009 programme is very timely because it has come at a time when the first generation of trainees are running out as a result of rosy alternative choices and the inevitable aging process.

The Executive Governor of Osun state was the chief guest and he too welcomed all the participants to Nigeria and thanked the organizers for choosing Osun state to host the Seminar. In his opening remarks, he observed that Africa still lags behind in spite of its vast and limitless human and material potentials due to of lack of policies on sustainable development. He noted that his government was committed to fully activating the tourism sector, which is one of the veritable sources of foreign exchange.

The opening ceremony was well attended and it was spiced up with several cultural performances. After the opening ceremony, there was a lunch break and thereafter participants assembled in the conference hall to do their presentations. However, before the country presentations, Dr. Webber Ngoro took the initiative to introduce the seminar. Here he reminded participants about the theme and aim of the seminar. The first aim of the seminar was to evaluate the current state of tourism related to Immovable cultural heritage conservation and management in sub-Saharan Africa. The second aim was to provide forum to discuss strategies and best practices in creating a symbiosis rather than conflict between the needs of conservation management and demands of tourism.

A Welcome Address At The Opening Ceremony
DR Omotoso Eluyemi Director-General National Commission for Museums and Monuments

All Protocols Observed.

It is my humble privilege and honor to welcome you all to this landmark event in the cultural industry taking place in Nigeria. I want to particularly welcome the participants from neighboring African countries and beyond. Particularly, participants from Botswana, Cameroon, Eritrea, Gambia, Ghana, Kenya, Mauritius, Mozambique, Namibia, Seychelles, South-Africa, Tanzania, and UNESCO, Paris. The choice of Osogbo as the venue for this 5th regional thematic seminar on sustainable tourism and the immovable heritage is not accidental as Osogbo is an active model of a sustained tourism taking into cognizance the Osun Osogbo grove, the associated arts, the annual Osun Festival and the international tourists it attracts.

The theme “sustainable tourism and the immovable heritage” is timely against the background of the urgent multiple necessity to preserve our immovable heritage for posterity and make it relevant to job creation, poverty alleviation, identity and national ethos.

The benefits of sustaining tourism, which among others includes utilization of available resources for development without endangering the valuable heritage, are in line with the present Nigerian government’s poverty alleviation and tourism agenda. Nigeria is endowed with a wide range of immovable cultural heritage, which are underdeveloped and underutilized. What is more, uncontrolled agents of development threaten them. It is therefore hoped that the outcome of this seminar will chart a new course in cultural and tourism industries development.

At this juncture, I will want to appreciate Nigeria’s age-long partners as well as the sponsors of this programme; UNESCO, ICCROM, CRA-Terre-EAG, SIDA, NORAD, the Finnish and Italian Ministries of Foreign Affairs who have sustainably encouraged this unprecedented capacity building programme; a programme that has impacted positively on heritage conservation and promotion, in Africa.

The Executive Governor of Osun state, the Honourable Minister of Culture and Tourism, my dear colleagues, friends and participants, you are welcome to Nigeria and to the town of Osogbo, in south western Nigeria. I believe that some of you will stay behind to taste and relish the diverse heritage of this country.

Permit me now to call on a very important personality, an ambassador of no mean merit, an advocate of the structural indigenous development of the people’s culture as a final socio-economic liberator of the continent of Africa, I now call on no other person, than the indefatigable Honourable Minister of Culture and Tourism, Ambassador Franklin Nchita Ogbuewu to speak and declare this seminar open.

Once again I welcome you all and wish you fruitful deliberations.

**Remarks at the opening of the 5th Thematic Seminar
Webber Ndoro (ICCRUM) AFRICA 2009 Programme Manager**

It is indeed an honour for the AFRICA 2009 programme and its participants to be hosted in this famous country of Africa. Very often people all over the world will tell you that if you have not been to Nigeria you then have not been to Africa. Well certainly all of us come from this continent. But as my South African comrade put it for most of us it is like a pilgrimage of some kind. To some of us who come from Eastern and Southern Africa we remember Nigeria's contribution to our liberation struggles from the 1970: This is the land of the pioneers of African English literature, and also the land of the super eagles. Today Nigeria is also in the forefront of waging another liberation struggle in Africa that of eradicating poverty and making Africa proud again through the AU and its program NEPAD.

It is this theme of how to make our immovable heritage our pride and part of our daily sustenance, which brings us here to Osogbo Nigeria. The honourable minister the theme for our Seminar is Tourism and Immovable heritage. Our discussion we hope will lead as to more sustainable and judicious utilization of our cultural heritage. For us in the Africa 2009 Nigeria is the appropriate venue for such a discussion. This was the first country in Africa to give us a cultural landscape as a World Heritage site the Sukur cultural landscape. It is also on course to give as another first by proposing to nominate the Osogbo sacred grove on this prestigious list.

The Africa 2009 Programme was initiated in 1998. It is a partnership of African Heritage Institutions, ICCROM, UNESCO-WHC and CRATerre-EAG. The main objective of the programme is to assist Sub-Saharan countries to build capacity and share experiences and expertise that will assist in:

- Better integration of conservation of immovable cultural heritage into the larger context of development in Africa.
- Increasing the capacity of the broad spectrum of actors involved in the management and conservation of immovable cultural heritage.
- Creating a network of communication, which will enable exchange of information among professionals in Africa.

Ladies and Gentlemen, the first and the last objective are in line with the holding of the present thematic seminar. As you might have noted the objectives are also line with the objectives of The Africa Union and its programme to uplift the conditions of the continent generally referred to as NEPAD. There are indeed synergies between Africa 2009 programme and that of the AU. Indeed the AU is represented here by 14 countries.

It is only through our own initiatives that the immovable cultural heritage of this continent will be identified, protected and promoted. In order to achieve this we need to build the capacity of our professionals in heritage management and increase exchange of information

Our deliberations will mainly focus on how we can learn from each other's experiences in dealing with having tourist at our sites. Tourists coming to visit our sites offer many developmental opportunities. However there are also many negative impacts which can arise. It is therefore important that we develop the right mix so that our fragile heritage does just lay one golden egg but that many more follow in future. That the communities around our sites are not made the objects of the tourist gaze but meaningful players in the mix in promoting our heritage sites.

Once more we thank the Nigerian government through its National Commission for Museums and Monuments for hosting us and the hospitality offered to us during the past few days made us indeed feel at home. Dr. Omotoso and Dr. Eboime and their team have given us the best of our African hospitality. We will treasure these memories.

Last let me thank you all those who have made it possible for us to have this seminar here in Nigeria these include the major sponsors of Africa 2009 such as SIDA, NORAD, the Foreign Ministries of Italy and Finland, UNESCO World Heritage, CraTerre-EAG and ICCROM. .

Thank you very much.

Opening Speech

Ambassador Frank Ogbuewu, Honourable Minister of Culture and Tourism Federal Government of Nigeria.

Protocols

First and foremost, I welcome all participants and Resource persons as well invited guests to this historic occasion, the 5th Regional Thematic Seminar on Sustainable Tourism and the Immovable Heritage. The choice of Osogbo is not only very thoughtful but also apt as it is model for sustainable tourism in Nigeria and Africa.

Simply put, one can define sustainable tourism as the wise use of the irreplaceable resources of nature and culture for recreation or study or even adventure by the present generation of humanity without compromising their future use by successive generations. This implies that a balance has to be structure between conservation and tourism within the premise of what is described as "Niche tourism" a brand of tourism which is targeted towards a small but up-market clientele; a clientele that is environmentally conscious, politically open minded, highly educated and appreciative of cultural differences. Niche travelers usually come in small numbers but they spend a healthy sum of money. As a group they bring sharp intellectual and friendly energy to their encounters with foreign culture. They do not buy antiquities but prefer handicrafts, learning about or seeing how they are made *in situ*. They won't mind modest means of transportation, if it is taking them to some remarkable place. They won't also mind a small local hotel as long as it is clean. They also don't mind spending money as long as they get value in return. Thus "Niche travelers" are refined customers with love of excellence and a taste for the authentic who do not tolerate mediocrity.

As Athens Rome-Venice and Istanbul, which have been developed to become classic destinations for "Niche travelers", so Nigeria would want to capitalize on her rich, unique and diverse heritage to develop a virile eco-cultural tourism industry. My Ministry realizes that the best way forward is to engage in meaningful cooperation and partnership with such bodies as UNESCO, ICCROM, ICOMOS W.T.O., I. U.C.N., and CRATerre in building capacities and establishing the necessary framework for Best Practices in sustainable Tourism development. It is in this spirit that Nigeria whole-heartedly embraces Africa 2009 Programme of which aims at building capacities for African heritage institutions to manage their rich and variegated heritage in a sustainable manner. Let me acknowledge here and now, that Nigeria has benefited tremendously from ICCROM as an umbrella institution and from her specific programme, Africa 2009 under whose rubric this 5th Regional Thematic Seminar is taking place today. I am aware of ICCROM strategic role in the training of Nigerian Archaeologists, Conservators, Engineers, Curators, Anthropologists and Documentalists, amongst others. The Africa 2009 programme has come at a time when the first generation of trainees are running out wanting as a result of rosy alternative choices, and the inevitable ageing process which leaves a yawning gap at the middle career levels of heritage management in Nigeria today.

Yet this is the age and time when massive resources in men and materials are needed to rescue and sustain Africa's immovable heritage which are endangered by environmental degradation, unplanned development projects, natural disasters, inadequate legislative and administrative frameworks warfare, conflicts, and vandalism, amongst others.

Government strongly believes in the outcome of this seminar of Experts from the Africa 2009 Network in charting a dynamic eco-cultural tourism agenda for Nigeria as a country and Africa as a continent. Within President Obasanjo's National Economic Empowerment Strategy (NEEDS) and the current UNESCO-NEPAD Dialogue, sustainable tourism around our numerous heritage sites and landscapes will create jobs for our teeming youths and stem rural urban migration.

May I at this juncture, acknowledge the technical assistance given by Africa 2009 towards updating and completion of the dossier on Osun-Osogbo for the consideration of UNESCO as Nigeria's second World Heritage Site. Osun-Osogbo will be a model for sustainable tourism in the South Western part of Nigeria as Sukur is being adopted as a model for the North-Eastern part of the country.

You will agree with me, Ladies and Gentlemen that for a country of about 927 000 square kilometers, occupied by 120 million people that speak more than 250 languages, two World Heritage Sites (one anticipated with confidence) are grossly in-adequate. We are counting on Africa 2009 and ICCROM to render sustained assistance in rectifying this disequilibrium which the Global Strategy (with all its good intentions) has seemingly not been able to address frontally.

The forth coming (2005) World Heritage Committee Meeting at Durban in South Africa should address this lingering African dilemma and come out with an amicable and workable solution to the advantage of Africa and the global community since Africa's heritage is an inalienable part of human kind's heritage.

I believe that you will take time off your brain storming sessions to visit and experience aspects of our immovable and movable heritage, which includes decisions cuisines, folklores and arts, etc.

Once again, you are welcome to Osogbo – a Yoruba town known for her hospitality, the wealth and works of her indigenous arts and artists, sustained by a vibrant Governor (Prince) Olagunsoye Oyinlola and supported by an enlightened monarchical personality, His Royal Highness King Matanmi III.

Enjoy your stay, enjoy your work and explore your environment. Thank you.

Speech Given
Prince Olagunsoye Oyinlola His Excellency, The Governor of Osun State

It is with the greatest delight, commitment to duty and sense of responsibility that I welcome all here present to the 5th Regional and Immovable Cultural Heritage taking place in Osun State, distinguished participants at this forum, who are cultural and Heritage Managers from sixteen different countries in Africa.

I am reliably informed that Osun State, the foremost repository of Yoruba customs and traditions has been chosen as the venue of this conference in recognition of the official commitments of our administration to the development of Culture and Tourism.

May I therefore express the profound appreciation of government to the ICCROM (International Centre for the Study, Preservation and Restoration of Cultural property) an advisory body to UNESCO, for this recognition. I am indeed most pleased that our efforts at promoting Culture and Tourism have been recognized locally and internationally within the brief tenure of this Administration.

Today, undoubtedly marks another milestone in the annals of Osun State. It is on record that this is the first time in the history of this State that international visitors and professionals on Culture and tourism outfits will be converging here to address the problems and challenges of heritage balancing, tourism development and conservation Management.

Ladies and Gentlemen, Africa remains largely underdeveloped in spite of our vast and limitless human and material potentials as a result of our lack of coherent policies on sustainable development. In very many situations, our failure to adopt the policy of visioning and long range planning has affected the socio-economic development of our beloved continent. Furthermore, potential instability, which is commonplace in our region has militated against the implementation of whatever policies and programmes being put in place.

The resultant effect of this negative trend is the infiltration of foreign customs and norms into this continent at the expense of our rich culture and heritage. The development has further accentuated the desire of our people to be opened up to foreign influences through preferences for visits abroad on vacation rather than spend the period to explore our rich tourist attractions.

It is a matter for regrets that the psyche of our people has been tremendously affected by the feverish struggle to be exposed to Western influences.

Be that as it may, our consolidation lies in the fact that all hope is not lost. Having been re-awakened by economic reality and the rationalization of world economies, our Government has commenced looking inwards by putting in place measures to fully activate such important sectors like culture and tourism, which are veritable sources of foreign exchange earners.

Not minding this development, I want to point out that Africa and Africans still need to be constantly reminded that our fate and future lies in our on hands.

Experiences of the countries of the Far East, which have built their economics to astronomical levels within a relatively short period, are worth recalling here. If such countries, which were at the same level of development, with several African nations forty years back, could build their economies admirably, we have no excuse to lag behind. I have often advanced the view that with proper commitment, dedication and discipline, Africa's potentials can support a tremendous economic growth that could push many countries in our continent to the front row in the comity of nations.

As you may have noticed, the current administration in Nigeria has introduced some economic reforms targeted at improving the nation's ailing economy. One of the salient moves of government is the strengthening of the private sector to be the key player in economic development. It is gratifying to disclose that Tourism is one of the sectors we are determined to improve through keen private sector participation in which government's role is limited to that of facilitator of the creation of an enabling environment for the growth of enterprise.

This State is indeed lucky to harbour monuments, structures and tourist attractions, which are of great historical value. Participants at this conference will therefore have the opportunity to visit places like Ile-Ife, an ancient city believed to be the cradle of the black race, Osogbo, our state capital which houses the site of the intentionally acclaimed Osun Osogbo festival and Olumirin Water falls, Erin-Ijesha.

It might interest you all to know that UNESCO has already commenced the process of listing the Osun Grove as a world heritage site. You would also be afforded the opportunity of inspecting various works of arts and crafts, some whose origin dates back to several centuries back. More importantly, participants can be sure of the savouring the traditional hospitality of the government and people of Osun State.

Only recently, we signed the Memorandum of Understanding for the construction and management of a five-star modern hotel complex with a reputable company on a Build, Operate and Transfer basis. We have also taken positive steps to rejuvenate our tourist attractions with a view to ultimately inviting the attention of the whole world to our cultural heritage and tourism sector.

Government plans to be able to host hundreds of thousand of visitors, particularly our brethren in Diasporas as well as other tourists in the not too distant future. It is hoped that our tour promoters locally and internally, would come up with viable proposals for the organization of travels and tours to Osun state.

As you commence brainstorming on such important issues like heritage balancing, tourism development and conservation management, let me charge you to pay particular attention to how we could arrest the trend of our people spending their vacation in the advanced countries rather than in our part of the world where we are yet to fully exploit our potentials.

I am convinced that with the right orientation, enlightenment and discipline, our tourist attractions would develop into viable foreign exchange earners in the not distant future.

PAPERS PRESENTED DURING THE SEMINAR

The introduction was followed by country presentations. Under this, each participant was given a chance to share his/her country experiences with the rest. Various facilities/equipment (like power point, overhead projector and slide projector) were made available for participants. In most, if not all, the presentations, participants attempted to explore issues related to tourism and immovable cultural heritage. Some country presentations were done on the afternoon of the 26th and others on the morning of the 27th. Throughout the presentations, participants were given opportunity to ask/discuss any issues arising.

Once all the country presentations had been done, participants then went into group work. Three groups were formed and participants were asked to discuss issues related to sustainable tourism and immovable cultural heritage. The outcomes of the group work were reported back during the plenary session on Friday the 29th. Each group came up with a definition of what they thought sustainable tourism should mean. Besides, they also came up with recommendations for heritage officers, government authorities and international organizations.

Outside the seminar 'classroom', a day was set-aside for participants to tour several places of heritage significance in Nigeria. This was done on Thursday the 28th and the places visited included the Olumirin waterfalls, Erin-Ijesa (the home of the living spring), the Palace of Ooni of Ife, the Osogbo sacred groove (due for inscription on the World Heritage List), one of the temples of African religion and the palace of Ataoja of Osogbo. This was very interesting as it exposed participants to Nigeria's rich immovable cultural heritage.

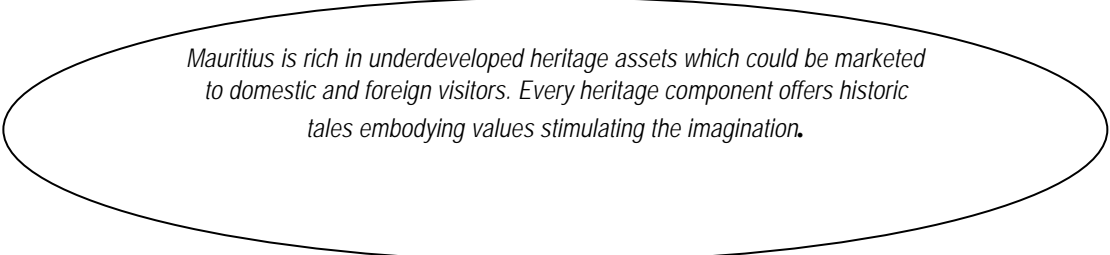
After a long day of touring, participants were hosted to a cocktail at the Executive Governor's house.

Heritage Tourism in MAURITIUS ...our past has a brighter future than ever by Premall Mahadeo

Mauritius is one of the world's most magical countries alive with colourful history and heritage. At its heart lie heritage of the world's greatest civilizations. Our past is inscribed therein. They all lead us to historical and cultural insights of considerable depth and breadth.

Various religions flourish here. All have played their roles in making an impact on the cultural heritage of this country. One can find the traces of different cultures in music, dance, architecture, festivities and languages; traditional beliefs customs, food and many more like these. It is the development in those aspects of life that make the Mauritian heritage one of the most vibrant and most exhaustive.

We believe in the continuity and dynamism of Mauritian cultural heritage and we must endeavour to help people from world over to get acquainted to it. There cannot be a better way to understand this than to experience it through the valorization of the values embedded in the tangible and intangible heritage.



Mauritius is rich in underdeveloped heritage assets which could be marketed to domestic and foreign visitors. Every heritage component offers historic tales embodying values stimulating the imagination.

Heritage Tourism – Understanding Perspectives

For tourism to succeed at Heritage places, understanding all the perspectives of tourism stakeholders is imperative. The creation of a common platform for building relationships and consolidating partnerships among tourism operators and the local communities constitute the corner stone of such a project.

Tourism Operations

Heritage sites provide key marketable destinations and attractions around which other segments can be developed. The tourism sector is mostly run by the private sector and is profit oriented. The constraint on the tourism operator is to have access and sell his product. The tourist operator depends on the supply of defined products during festive occasions, holiday periods and events. There are the elements of commercial values like reliable and efficient service to the tourists. Concerns of the tourist operators may be itemized as follows:

- ✍ Need for profit making
- ✍ Overall cost of establishing and managing operations and development of a target market and reach profitability.

Such an approach reassures the local communities as regards the respect of their values and also ensures that tourism is sensitive to community aims and aspirations.

It should be noted that every heritage site has its own particularity and should be addressed as such.

Creating the platform for partnership of all stakeholders helps in positive engagement of the local communities.

Heritage managers need to safeguard the heritage sites under their purview.

The fragility of the place, cultural obligations based on religious beliefs, its significance are issues which regulate access to heritage sites. Heritage managers have the obligations to take care even of public safety and liability.

Heritage Management

Relevant details about the heritage sites conveyed to the visitors constitute important part of a heritage Manager's duty.

Some major issues for heritage management:

- ~~///~~ Cumulative effects of tourism growth over time
- ~~///~~ Effect that increased use of site will have on environment
- ~~///~~ Absence of resources for conservation
- ~~///~~ Pressure between need to protect the site and to provide public access.

The local communities

Many sites have to be developed in line with the interests and aspirations of the local communities.

Certain sites are valued, others have symbolical meanings for which the Communities are protective of the places.

The support of local communities should be enlisted in the planning, development and operation of heritage tourism.

Heritage Tourists

Typical heritage tourists have better than average education, are of above average income, belong to the middle class, are experienced in foreign travel and have a relatively high per diem spending. Heritage trips are taken as an additional holiday throughout the year. (*Tunbridge & Ashworth 1999*)

This type of tourism has grown rapidly in recent years, due to a group of general and specific factors:

- General factors** -
 - Increased leisure time
 - More disposable income
 - Increased mobility and diversity in the development of package travel
- Specific factors** -
 - Increasing nostalgia for the past
 - Higher education levels
 - The improving social status of heritage
 - Diversification of tourist motivations

Heritage tourists want to look deeper than the surface scenery: they come to learn, participate and experience being in a unique heritage setting.

Planning

(Designing a desired future and identifying ways to realize it)

- ✍ If properly planned and managed, land, buildings, caves and other resources that have historic or heritage significance or that are located near historically or culturally significant sites – may provide new income opportunities.
- ✍ It is imperative to chalk out a plan which offers a way forward to develop our heritage tourism profile. Such a plan outlines opportunities to develop businesses in the heritage tourism sector.
- ✍ A successful program is professionally organized to generate the greatest revenue with the least investment in the most expedient time frame.

Domestic and international travelers bring revenue. And therein lies the timely marriage of history economic development and heritage tourism

Tourism at Heritage places

Heritage Tourism initiative may be promoted through a wide range of activities/projects.

?? Islets – heritage sites

Most of the 49 islets around Mauritius constitute high heritage tourism potential. A heritage tourism development plan may be designed for every islet or group of islets.

So as to become an economically profitable and socially acceptable activity, cooperation between all parties involved has to be developed.

This project can absorb all the sand removers who have become redundant. Many can be restyled as heritage guides. For those who have skills of steering boats and are familiar with the sea. Training course may be chalked out to give them the necessary know how and skills.

?? Monuments

The Aapravasi Ghat, Ganga Talao, Le Morne Brabant, Ile de La Passe, Maroon slave caves etc. in one way or the other constitute centres of historic, religious, archeological, architectural and spiritual activities. They can all be transformed into a marketable product in the field of tourism and be presented as a hub to potential tourists both domestic and international.

?? Heritage Corridors

A heritage corridor is both a geographic region and a framework for responsible resource management through partnership and stewardship.

It is an area where natural, cultural, historic and recreational resources combine to form a cohesive and distinctive landscape arising from patterns of human activity shaped by geography.

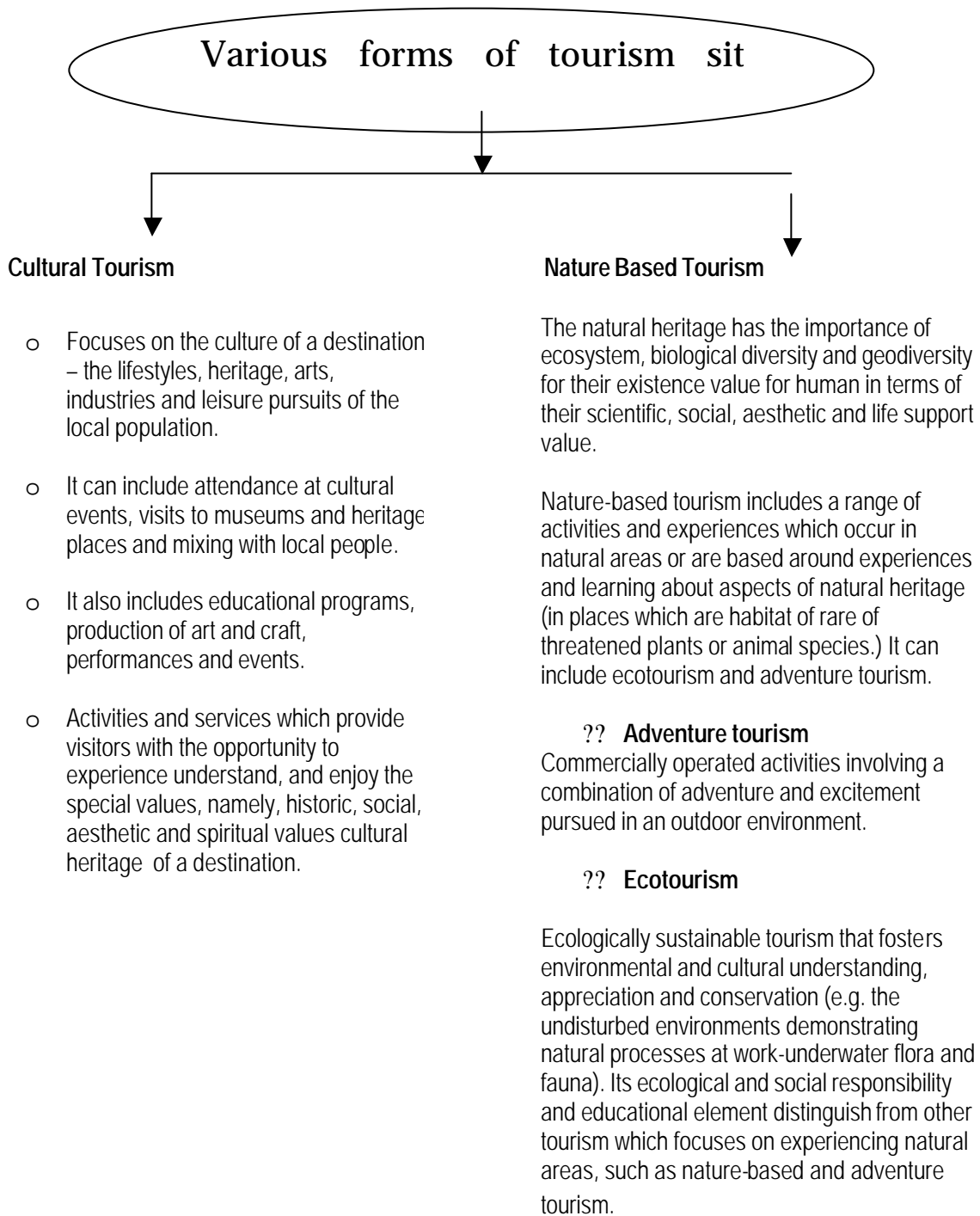
The purposes of establishing heritage corridors are: to enhance and protect cultural landscapes and historic sites; to improve historical understanding and heritage appreciation; and to stimulate community and economic development. The key to successful management of such projects is the formation of partnerships between individuals, community organizations and government.

?? Heritage trails.....

Heritage trails, whether driving, walking or cycling, are one common way of linking heritage places and making accessible a variety of previously uncelebrated histories and points of interests. They can provide a diverse,

entertaining and enjoyable experience for visitors. They cover a wide range of intended audiences and subject matter and include materials and ideas to help plan activities.

Components of Cultural Heritage Tourism



Reference

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- 2) Intangible Heritage and other aspects of Cultural Routes (Pamplona 2001)
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ICOMOS world Report 2000 (K.G.SAUR)
- 4) Tourism at Heritage places
Australian Heritage Commission 2001
- 5) Travel Tourism
Raadia Mukadam
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Selling or celebrating our soul by George Everett (2002)

Sustainable Tourism and Conservation Of Immovable Cultural Heritage In Eritrea **by Rezene Russom**

Eritrea is a newly independent young nation located in the African Horn. With a population not exceeding five million and a geographical area of 125.000 km. sq., this country shares over one thousand kilometers coastline along the southern Red Sea placing Eritrea in the most important but strategically sensitive position of the region.

This could be one important reason why this country had a continuous contact with countries from far and near since the ancient times. It has been historically witnessed that Eritrea was a sanctuary and a migratory destination during the early days of its history. Some of the people who traveled to this place made their settlement in the coastal areas and later advanced to the hinterland where they mixed themselves with the indigenous people to form an African of mixed blood. From 1557 the Turkish imperial expansion established in Eritrea a sphere of influence which controlled most of the coastal regions for about 300 hundred years. After the Turkish left, the Egyptians and Italians took over Eritrean rule successively until the end of the second half of the 20th century when Ethiopia followed suit. So this country became the victim of colonization for most of its history until the 30-year-war for liberation led to independence in 1991. This way or the other, all the contacts have left significant historical and archaeological traces, which made the country full of vestiges of ancient human activity.

The most obvious manifestation of Eritrea's cultural heritage is, therefore, its huge archaeological sites, of which some are of universal significance. Trade contacts with ancient Egypt, the Mediterranean world, and South Arabia have really encouraged the evolution of urbanism and civilized life in different parts of Eritrea.

Prehistoric rock art or cave paintings are also remarkable aspect of Eritrean archaeology. Spread from north to south of the country this kind of heritage is a practical testimony of agro-pastoral development that reflected ancient life ways in artistic sketches.

The development of complex societies that gave rise to state formation ca. 2500 years ago concurrently encouraged urban development based on agricultural economy and distance trade. This ancient civilization has left behind huge urban ruins both along the coast and in the hinterland.

The location of historical and archaeological sites is not limited to any single region of Eritrea. It is now recognized that every corner of the country exhibits remains of past cultural achievements. The coasts, the hinterlands, the islands of the Red Sea, the deserts of Dankelia are each in their own way keepers of history.

One of the key features of tourism is the diversity in attractions, destinations, and business characteristics.

Tourism resources related to cultural heritage including archaeological and historic sites, rich and varied building architecture in the cities and unusual features such as scenic historic railway play a pivotal role in the attraction of foreign visitors. Culture and cultural heritage are crucial to people's identity self-respect and dignity. This may be an avenue through which the conscious tourist starts to grasp a basic understanding of the past and/or a living culture, which has adapted to and influenced by the environment the visitor is trying to make intelligible.

Historic places, archaeological sites, built environment and monastic tradition colonial railway all together form what is known as cultural environment. This diversity, which is a common feature in the Eritrean cultural heritage, records and expresses the long processes of historic development forming the essence of indigenous and local identities. It is a dynamic reference point and positive instrument for growth and change. The particular heritage and collective memory of each locality or community in fact is irreplaceable and important foundation for development.

Domestic and international tourism continues to be among the foremost vehicles for cultural exchange, producing personal experience, not only of that which has survived from the past but also of the contemporary life and society. It is increasingly appreciated as a positive force for natural and cultural conservation. Tourism can capture the economic characteristics of the heritage and harness this for conservation by generating funding, educating the community, and influencing policy. It is an essential part of many national and regional economies and can be an important factor when managed successfully.

Tourism does not only make an important contribution to economic development, but also generates a variety of other impacts, both positive and negative. As I tried to mention earlier, tourism can help keep traditions alive and finance the protection of cultural and natural heritage. Conversely, tourism can seriously damage heritage when not well managed. Thus, there is a tension between tourism and broader societal values. It has become an increasingly complex phenomenon, with political, economic social, cultural, educational bio-physical, ecological and aesthetic dimensions. The achievements of a beneficial attraction between the potentially conflicting expectations and aspirations of visitors, host or local communities present many challenges and opportunities.

The mutual dependence that exists between tourism and cultural heritage is now becoming more evident. While cultural heritage creates a foundation for tourism's growth, tourism has the power to generate funds that make conservation possible. Cultural heritage loses much of its meaning without an audience and a society participating in and benefiting from it. Also without sustainable management, tourism loses its potential for growth. The mutuality of dependence between tourism and cultural heritage for a better conservation can be realized, when tourism brings benefits to host communities and provide an important means and motivation for them to care for and maintain their heritage and cultural practices. The involvement and cooperation of local and/or indigenous community representatives, conservationists, tourism operators, policy makers, those preparing national development plans and site managers is necessary to achieve a sustainable tourism industry and enhance the protection of heritage resources for future generations.

Therefore, the importance of collaboration and information exchange in project development and implementation is vital. As is a sense to combat the disappearance of the cultural landscapes that have the value far beyond what can be measured in economic terms; they are central, but often fast disappearing symbols of national identity and uniqueness.

What is clear is that tourism is growing and will have an increasing impact on cultural heritage. In its forecast Tourism: 2020 Vision, of 1999 the World Tourism Organization (WTO), predicts that cultural tourism will be one of the five key tourism market segments in the future, and notes that, growth in this area will present an increasing challenge in terms of managing visitor flows to cultural sites.

With its many natural and cultural attractions and a location relatively near major tourist markets in Europe and Middle East, Eritrea potentially can participate in the growth and benefits of tourism. The economic development policy adopted by the government in 1998 indicates that Eritrea has an enormous potential for developing tourism and efforts are being made to develop this sector.

Eritrea has one big advantage: it can begin its tourism development from scratch. It can thus avoid doing mistakes other tourism destinations repeatedly did. It can learn from experiences made elsewhere and make the best of it. Consultants on tourism have reiterated that Eritrea needs a small-scaled tourism development, which is compatible with the size of the country, its population, and its stage of development. There is no room whatsoever, for anything like " mass tourism" which is very difficult to control.

Raised from the dead.... How tourist revenue has boosted conservation & management of kachikally sacred crocodile pool and museum
by Hassoim Ceesay

Abstract

This paper considers how sustainable tourism has helped to conserve immovable cultural heritage by increasing the resources (cash and community goodwill) to better protect and add value to the site thus enabling it to create jobs for the community members and develop other opportunities.

A major historical cultural site called the Kachikally Sacred Crocodile Pool, situated in Bakau, 14 km from The Gambian capital city, Banjul, is the case study.

The Pool has been turned around from being an endangered site due to severe conservation and management problems such as subsidence, inability to feed the reptiles, and human activities such as tree felling, into a well conserved, properly marketed tourist destination, with a new site museum employing a dozen people and playing a considerable role in the development of the Bakau community. This transformation was achieved largely because of the tourist Dalasi (The Gambian currency) that the management of the site has been better able to attract, collect and utilize.

This paper ponders that sustainable tourism could be a boon to the development of unmovable cultural heritage if the tourist Dollars is properly utilized.

Introduction

Tourism is the most important foreign exchange earner in The Gambia. The sector accounts for over 26% of Gross Domestic product (GDP), and employs over 20000 Gambians. The Gambia's major tourist attractions are its sun, sandy beaches and its relative peace and stability in a region known for its civil wars and coups. Sex tourism has also of late received much attention from the media, and many tourists have been charged in court for rape or pedophilia.

Although The Gambia is a popular tourist destination, just over 100 000 visitors in 2003, it is not yet a mass tourist destination. Thus mass tourism has not yet posed a problem to its cultural sites. Moreover, as most of the heritage sites such as the stone circles, Fort James Island (a World Heritage Site since 2003) are located far from the capital, where the tourist stay, inaccessibility also makes these sites safe from the trampling of tourists.

However, generally speaking tourism is raising urgently needed funds for the upkeep and conservation of heritage sites such as James Island, the Stone Circles and Kachikally Crocodile Pool. The realities of declining government subvention to the National Council for Arts and Culture the government agency responsible for all cultural and historic sites, and the total absence of private sector sponsorship of the heritage sector, mean that earnings from tourists remain the major source of revenue for the upkeep and conservation of heritage sites in the country.

The case study

The Kachikally Sacred Crocodile Pool is located in Bakau a tourist, resort town near Banjul. The pool is one of three divine Crocodile Pools found in The Gambia which people believe have divine healing powers (1). Local people believe that taking a bath in the pool could restore fertility to barren women or bring good luck to aspiring politicians or job seekers. Therefore, the Pool is well known throughout the country and neighboring Senegal as a major cultural/traditional worship ground.

People who come to seek the divine intervention of the Pool would usually do so through members of the Bojang family of Bakau, who are the traditional custodians of the Pool. A member of the family would accompany the person

to the poolside and assist in the ritual bath. The family only accepts kola nuts and a taken sum of D5.00 from people seeking the Pool's blessings.

Oral tradition of the Bojang family say the Crocodiles came into the pool over 500 years ago, brought by one of their ancestors Ncooping Bojang, who got them from a mysterious woman whose baby had fallen into a well and Ncooping rescued them for her alive. The mysterious woman, perhaps a spirit, gave Ncooping a crocodile and tried her to put it into the pool and take care of them.

For many generations, the pool remained a place of prayers only; few tourists knew about it or ventured to it. It wasn't until the mid 1980s that tourists were allowed to visit. (2)

But even then, they came in insignificant numbers and there was not much to see beside the dozens of Crocodiles covered in green algae basking in the sun!

Conversation Problems

The site was beset with many conservation problems which almost led to its extinction in the late 1990s. Firstly, the Crocodiles had increased so rapidly that feeding them properly was becoming a big problem. The gate receipts were unable to cover the USD100 needed to feed the reptiles weekly on tilapia fish. Second, the pool was getting shallower due to sedimentation; third the perimeter walls of the pool had collapsed due to subsidence and the reptiles were escaping unto the Bakau streets during big rains. Fourth, the community women were encroaching unto the site claiming it to grow upland rice and felling the trees in the lush bush around the pool to make firewood. There was no clear management team; the Custodians ran the site as a personal farm!

These conservation and management issues were so severe that the site remained closed during the summer months even to worshippers because it was over flooded and therefore dangerous to visit. The custodians could not do much as the very little money they got from the gate fees went into feeding the reptiles and paying the school fees of the family children. There was no accounting system and no records were kept; all decisions and expenditures emanated from the eldest patriarch of the Bojang Family.

The conservation state of the site was so bad that in 1999 the department of parks and wildlife wrote to the custodian of the Pool Alh. Ousman Bojang requesting that the reptiles be relocated to the Albuko Nature Reserve to be better fed and protected. However, upon advice from the National Museum Staff, the offer was turned down as the site was a National Monument, since 1992, and therefore fully protected by law. Moreover, the custodian argued that the relocation would tamper with the sacredness of the site and the reptiles.

Another very serious conservation issue was the passage of effluence through the site as a result of an overflowing open gutter, which was located through the site. The open gutter emitted a foul odour, which put off even the most determined visitor. In fact, because of the odour, school visits were once suspended to the site for fear of health hazards for the children.

The deposition of sediments eroded by wind and rain into the pool made it so shallow that during the high day season (March – May) there was hardly any water in the pool. The reptiles were exposed to the elements and women who wished to take the ritual bath could hardly have enough water to use. This was indeed a profound source of worry to the custodians as an integral part of the Pool's significance was under threat.

From 1985 to 2004 no re-digging of the pool occurred, as there weren't enough resources to have the mechanical shovels and manpower to do the work. The community youth could not be involved, as they could not see the relevance of the pool to the welfare of the community.

As there was only a flimsy wire mesh fence around the Pool, woodcutters and land grabbers had a field day. At least one tenth of the site's original bush cover was lost to developers who encroached on it. Rare plant species such as

the bamboo and the silk cotton tree were been fell by local women to use as fuel wood or fencing material – poachers were trapping and catching the parrots and other reptile species such as the agama lizard found the site.

The scenario described above was indeed threatening the very existence of this major cultural/historic site. However, a major development happened in 2001, which was to change the fortunes of the site forever for the better. This was the publication of an article “Conservation at Kachikally Sacred Crocodile Pool” by Baba Ceesay and Hassoum Ceesay of The Gambia National Museum. In the Africa 2009 Research Project on Traditional Conservation Practices in Africa monograph issued in July 2001. Following its publication, there was renewed interest on the site by local notables, its traditional custodians and the National Council for Arts and Culture. Henceforth, the custodians worked with the staff of The Gambia National Museum to improve the conditions of the site.

Strategies

A technical group comprising the two authors of the said article, and the custodian of the Pool was put up to devise strategies for (a) marketing (b) management (c) conservation/improvement in the site. The group drew up a marketing strategy which sought to bring tourist to the site beginning with the 2001/2002 winter season. All the tour operators in Gambian tourism were contacted and all agreed to bring in visitors to the site. Second, the Bojang family was advised to appoint a Pool Keeper who could co-ordinate all the management aspects of the Pool, including liaison with local and international cultural constitutions. Third, a conservation strategy consisting of re-digging of pool, fencing and draining/diverting the gutter was evolved and qualified personnel within the community were identified to do the work. A site museum was also suggested.

Success

The marketing strategy began to bore fruit as early as December 2001 when the site attracted 800 tourists. By the end of the May 2002, 5800 visitors have been to the site. The gate fees revenue raised from a paltry D16000 (USD500) in the 2000/2001 tourist season to D56000. In 2002/2003 season, the revenue from tourist was D200 000, and in 2003/2004 D510. 000 (3)

The availability of funds due to increased tourist arrivals has drastically changed the site for the better and has also positively transformed the community perception of the site. The funds have been used to improve the state of conservation of the site, put up a new site museum, assist local community projects and at least 15 new jobs have been created.

Conservation

The first aspect of conservation the plan drawn up by the Technical Group to be executed was to redirect the open gutter out of the site to remove the foul, repelling odour and the mosquitoes it bred. The National Council for Arts and Culture (NCAC) provided the services of an architect, while the Pool Management paid for the brickwork and masonry. Since the completion of the works in August 2003, visitors to the site have noticed a marked difference in the environment as the nauseating odours have gone. The school visits are back. Moreover, the gutter is no longer spewing its nifty contents into the Pool threatening the health of the reptiles.

Second, a new perimeter brick enclosure has been put up around the Pool to prevent the reptiles from straying into the streets. The project cost the Pool Management D30.000 (USD1000) and was completed in May 2004. The perimeter fence has also improved on the aesthetics of the Pool, and has halted the soil subsidence, which threatened to bury the Pool in the summer months.

Moreover, in June 2004 the first re-digging of the Pool since 1985 took place. For 19 years the Pool's natural spring had not been rejuvenated due to blockage by sediments deposited into the Pool. This affected the water supply to the Pool such that in the dry months, the Pool barely had enough water for the reptiles to live in. During the re-digging exercise last month, the Pool Management paid for the services of a mechanical shovel while local youth

group volunteered to do the work. Over 1.5 tons of debris was removed from the Pool, and the spring has filled up the 70 sq m Pool once again. The reptiles look more refreshed now.

Adding Value to the Site

Another significant development facilitated by the tourist revenue is the putting up of a new museum on the site opened in March 2004 by the Gambian Minister of Culture and Tourism (4). Collection for the museum started in 2001 but it only gained momentum in mid 2002 when the Pool Keeper had enough resources to mount a countrywide collection exercise. The Curator of the Gambia National Museum my humble self, gave technical advice on the exhibition development. Mounting started in January 2004. The museum display has 1000 objects housed in three African styled cement block huts. The display shows objects and photos on music, traditional medicine, agriculture, initiation, and Jujus. The whole project cost D500.000 all of it been tourist gate fees to the Pool (6).

Currently, the museum employs 10 staff including 2 ticket sellers, 2 guides, 2 attendants, a cleaner, watchman and the Keeper-Curator. A colony of crafts people such as carvers and batik artists have also sprung around the site making and selling their wares to the museum shop. This has opened new vistas of opportunities to the town youth and artisans.

Another value added to the site is a nature trail, which allows visitors to trek through the tropical forest like vegetation leading from the museum to the Pool.

The Pool's management has also been improved with the purchase of two used computers for use in official correspondence, designing of leaflets and email communication. Since May 2004, an official letterhead and leaflet have been created for the Museum and Pool. An internet connection has been provided and a new email address kachikally@ganet.gm has been secured for swift communication. Pictures and text on the museum and the Pool have been posted on the WWW.google.org website using the new kachikally email address.

Since last January the Kachikally Management has erected two toilets for the Bakau primary school as its contribution to the development of the community.

All the impressive development cited above would not have been possible without the revenue generated from tourist visitations. In the absence of any financial assistance from government or donors, the radical improvements registered by the Kachikally Pool and museum came about because of the resources gained from tourist fees. In fact, when officials of the Rabat based Islamic Scientific, Education, Social, Cultural Organisation or ISESCO, visited the Museum and Pool in April, they were so impressed by the improvements that they asked the Management to submit a project proposal to them for possible funding.

However, the increment in tourist visits to the site has spawned a disturbing social problem in the neighborhood: truancy. Every morning dozens of school going children could be seen gallivanting about the site waiting for tourist to beg or hassle. This is disturbing and could have severe social consequences if not checked. The Kachikally Management should work with the community to find ways and means of taking the truants back to school.

Conclusion

The Kachikally case study aptly shows how revenue derived from tourist fees could, if properly utilized, help in the conservation and improvement of heritage sites especially in countries where there is not much investment into heritage development by governments. Just over three years ago, the Kachikally Pool was under threat of extinction due to conservation problems, lack of a management and publicity. The Bakau community not sees it as their own property as it brought benefit only to the Bojang Family. However, since 2002 increased tourist arrivals and more aggressive marketing of the site through local tour operators has upped tourist revenue. Increased resources have maximized conservation and management of the site and enable the site Management to invest in the community and generate employment alleviating poverty and crime. Improved conservation has strengthened the cultural value of the site; the new site museum helps to promote local culture and traditions. Now the Museum and Pool have won the hearts of the Bakau community and it continues to be a cherished heritage site.

Notes

1. 'Conservation at Kachikally Sacred Crocodile Pool' Baba Ceesay & Hassoum Ceesay, Africa 2009-CRATerre-EAG Research project on Traditional Conservation Practices in Africa, July 2001. P.67.
2. Ibid. P.71.
3. Oral interview with Dodou Bojang Keeper Kachikally Crocodile Pool and Museum July 15 2004.
4. "New museum opens in Bakau" Gambia Daily Observer, March 16 2004 p.3
5. Speech by Hon. Secretary of State for Tourism and Culture at opening of Kachikally Museum, March 12, 2004.
6. Interview with Dodou Bojang, Keeper.

Roots Tourism in the Gambia and the Development of Heritage Sites around Juffureh ***by Momodou S. Jobe***

Introduction

In The Gambia tourism is increasingly gaining importance in the national economy. In fact, tourism and its associated services now contribute 12% of the country's GDP. Tourism started in the country in the early 1960s, and the attraction mainly revolved around the three Ss – sun, sea and sandy beaches. The emphasis has therefore been on the construction of hotels, especially around the beaches, to satisfy an increasing European appetite for winter holidays.

Tourism Product Diversification

In more recent times, there have been serious attempts at the diversification of the tourism product, leading to emphasis on eco and cultural tourism. This is the culmination of several experiences, which highlighted the advantages of widening the tourism base and lessening the over-dependence on one product.

- ?? It has long been realized that the main products of sun, sea and sand are not a product that is unique to The Gambia. Stiff competition abounds with Mediterranean destinations as well as countries of the sub-region, forcing the country to look into other possible attractions.
- ?? Moreover, the dynamics of tourism have evolved to new heights to the extent that a fundamental change in behavior of tourists has been detected. Eco-minded tourists have become increasingly critical with respect to polluted beaches and other forms of environmental degradation the Tourism Development Area, where all the hotels are concentrated. The beaches have since been restored thanks to a major beach nourishment project undertaken by Government. That notwithstanding, the call to diversify the product and fully utilize the opportunities on offer with regards to eco-tourism and cultural tourism has been louder more than ever before.
- ?? The publication of Alex Haley's *Roots* in the early 1970s, and the accompanying television series, turned the riverside village of Juffureh and its environs in The Gambia, from where Haley traces back his ancestry, into a pilgrimage destination for Africans in the Diaspora. Adjacent to Juffureh is the James Island, now a World heritage Site, together with several historic buildings in the vicinity connected to early European access into the continent, as well as the beginning and end of the slave trade. The opportunity for extending the benefits of tourism to this rural setting, using the natural access provided by the River, was not lost to anyone. Moreover, there has long been criticism that the benefits of tourism in The Gambia were mainly restricted to the urban areas.
- ?? In 1994, The Gambia experienced a military takeover, leading to the British issuing a travel advice against coming to the country, which resulted in a slump in the tourist industry. This not only highlighted the country's over-reliance on the British travel trade, but also pointed to a need for developing year-around tourism.

The Gambian Advantage

Under these circumstances, developing heritage tourism offered a viable alternative and The Gambia is endowed with all the ingredients such as: -

- ?? Heritage sites, both archaeological and historic, whose significance transcend their local boundaries. Apart from James Island and Related Sites, the middle River bears witness to the famous megalithic sites of the Senegambia called the Stone Circles, which date back more than 2000 years.
- ?? Intangible heritage as well as the creative and performing arts.
- ?? Various Islands, some inhabited, and some in pristine environmental conditions provide attractive locations for appreciating rare fauna and flora.

?? Abundant exotic bird life and the opportunities for fishing and cruising in the majestic River Gambia and the adjacent tributaries.

The paper intends to discuss the sustainable development of Roots Tourism, with specific reference to the communities and the heritage sites around Juffureh. By Roots Tourism is meant, the visit of Africans from the Diaspora to The Gambia.

Roots Tourism and Sustainable Development

Heritage and cultural assets in Juffureh and Albreda are primary assets for the development of Roots Tourism. However, the transition from agriculture, which is the predominant occupation of the communities to tourism, requires the creation of certain support systems to mitigate any negative effects on the communities. Sustainable tourism operates in harmony with the local environment, community and cultures, so that these become permanent beneficiaries and not victims of tourism development. This will meet the needs of present tourists and host region/region while protecting and enhancing opportunity for the future.

Achieving sustainability in the development of Roots Tourism will depend on a balance of private public sector initiatives, and translating sustainable principles into focused conservation/management actions and plans geared towards the stabilization of the heritage sites and development of communities around Juffureh.

Since 1996, a biennial festival called the International Roots Festival was instituted by The Gambia Government to among other things attract visitors from African Diaspora and other tourists and by so doing help diversify the tourism base and potential visitor sources for the country. The Festival usually entails cultural performances, a spiritual pilgrimage to James Island and the village of Juffureh, and initiation ceremony to induct participants in African values. Admittedly, the highlight of the festival is the spiritual pilgrimage to the land of Roots.

As the main visitor attractions of the pilgrimage are the monuments and sites around the vicinity of Juffureh, which have witnessed tremendous decay over the years, the foremost priority for the sustenance of the Festival is the conservation of the sites.

Without these sites, visits to the area will be very limited in scope, if not meaningless. However decayed and dilapidated structures cannot but be a disincentive to visits. It is therefore imperative to provide a mechanism for improving visitor experience as well as increasing awareness of the sites. For any development to be sustainable, it must directly be useful to communities around which it is founded, hence the need to use the presence of the sites or resources from the site, to generate development within the local communities.

Hence there are three main objectives of the management plan for the sites.

1. To stabilize the state of conservation of the sites
2. To increase awareness and improve the visitor experience
3. To use the sites to generate development within the local communities.

Admirable progress has been registered in the realization of the management plan since 2002 when it was first developed, culminating in the inscription of the sites on the World Heritage List in 2003. The success of the plan can be attributed to: -

- ?? Effective consultation between the various stakeholders, ranging from the Ministry responsible for heritage matters, to the local government authorities, Tour Operators and the Village Development Committee. Basically the plan was developed through a consultative process that included all interested stakeholders.
- ?? The technical assistance of the international community, particularly through UNESCO and World Monuments Watch who provided grants, which facilitated access to, experienced consultants to supervise the conservation works and to train local technicians.

- ?? These local technicians can be used to replicate the same work at other sites if the need arises. The outcome was tangible/demonstrable improvements in conservation of the sites, all of which were consolidated and made more visitors friendly through the introduction of visitor parts and signage.
- ?? The grants from the donors also facilitated the production of postcards and leaflets for publicity and revenue generation. The idea is that a percentage of the revenue generated from the sale of these products will be ploughed back into a conservation and interpretation of the sites.
- ?? Community initiatives aimed at adding value to visits to the area started as a result of the stakeholder meetings. The community, as well as a model compound simulating traditional dwellings of the area initiated a heritage trail designed to take visitors to other cultural sites in the vicinity, and appreciate the natural vegetation.

These developments augur well for the development of tourism in the Roots Trail area and more accommodation facilities are gradually emerging to cater to the needs of diverse visitors.

The tourist boats that conduct the popular Roots Trip several times a week have a total capacity of two hundred passengers and transport over 20 thousand visitors per week. During the high season, estimated 5,000 visitors go to Roots by land, crossing at Barra, or coming on organized tours from Senegal.

Government Policies

The Government of The Gambia has given recognition to tourism and culture as one of the major sectors for the development of the National Economy. Based on the country's historic, cultural and other resources, the country has the potential of expanding both domestic and international tourism and derives optimum benefit for the overall development of the people particularly among the rural poor.

A number of programmes aimed at promotion of cultural heritage were set in motion of special importance among these are: -

- ?? The establishment of the National Council for Arts and Culture, which now forms the body for promoting and developing our cultural Heritage
- ?? The establishment of The Gambia Tourism Authority, for Marketing and Promotion of The Gambia as a Tourism Destination.
- ?? The commissioning of the Tourism Development Masterplan study project for the development of a number of Tourism and Heritage Centres within the country.

The Way Forward

- ?? Development of local enterprise

The growth of tourism in the area is not without its woes. Truancy among the school children and other village youth, hoping to receive gifts from visiting tourists continues to be a menace that must be addressed through collaboration with all stakeholders, including school and local government authorities, as well as the tour operators. In this regard the development of local skills centers and other enterprises that will allow youth to be gainfully employed and have products to sell to tourists should be considered. This will further minimize the amount of hassling experienced by visitors and tourists to the area.

- ?? Development of complimentary products

A major problem frequently lamented by the local community is the paucity of time by visitors to the area.

Visits are mainly limited to day excursions by the Tour Operators and the foods and drinks consumption is done on the boats that bring visitors. This does not allow the benefits of tourism to filter to the local people, especially the restaurant owners, drink sellers and craft vendors.

There is therefore, the need to further develop catering and accommodation facilities, at the level of 2 and 3 star standards that will avail the guests various opportunities, including overnight stays and to experience local hospitality. More time in the area would mean more income for the local people as gardeners, fishermen, and restaurant owners, cultural entertainers and craft vendors will be able to supply various products and services to the guests and further generate employment.

Conclusion

For the long-term sustainable development of cultural heritage tourism, there is need to reconcile the desire for client satisfaction, ensuring a thriving tourism industry, while preserving our natural and cultural assets. These will ensure that sensitive natural and cultural values which serve, as tourist attractions are not destroyed.

Elmina: A Quick Peek *by Frederick Kofi Amekudi*

Abstract

Without immovable cultural heritage there would be no Elmina. This paper addresses the relationship between tourism and immovable cultural heritage within the historic core of the town of Elmina. It highlights basic urban issues, some problems and an on-going integrated development programme dubbed "Cultural Heritage and Local Economic Development Strategy".

Tourism, a fast growing sector of the Ghanaian economy generates substantial income, foreign exchange and employment. It can bring benefits to the inhabitants and provide important means and motivation for them to take care of and maintain their heritage and cultural practices.

Cultural heritage is the tangible and intangible evidence of our past. The past of any group of people is crucially important, because without a past, there can be no present.

Elmina is an ancient and historic town. The built environment accommodates historic sites and rich social and cultural activities. This comprises sites like the castle of St. George (the oldest castle on the coast of West Africa, built in 1482, and the oldest European building in sub-Saharan Africa) and Fort Coenraadsburg on St. Jago hill both of which can be found on the UNESCO World Heritage List. Others are old merchant houses, traditional buildings (Asafo shrines), the Dutch cemetery, historic and religious buildings and cultural landscapes. The town is a low-income indigenous community and its development potentials lie in tourism and the fishing/salt industries.

Today, the very existence of Elmina, its socio-economic development, and the very basis of the improvement of the quality of life of the inhabitants are intrinsically linked to the cultural heritage sites and the tourism, which they engender.

I strongly believe that, the involvement and the active co-operation of the local community, tourism operators, property owners, conservators and heritage managers in general is necessary to achieve a sustainable tourism and enhance the protection, conservation and management of heritage resources for future generations.

Background

Immovable cultural heritage can be very instrumental to attract tourists and is therefore seen as a tool for economic development. Unlike many other development activities sustainable tourism can create value for local environment conservation. Cultural heritage may be defined as the tangible and intangible evidence of our past. The past of any group of people is crucially important, because without a past, there can be no present. Preservation of our heritage by renovation and regular maintenance guarantees a direct linkage of present and future generations with the past.

Without immovable cultural heritage there would be no tourism and without tourism there would be no Elmina. The conservation of immovable cultural heritage in Elmina plays a vital role in the area of sustainable development even though it faces many problems. Today, the very existence of Elmina, its socio-economic development, and the very basis of the improvement of the quality of life of the inhabitants are intrinsically linked to the cultural heritage sites and the tourism, which they engender.

Sustainable tourism is tourism that participates in sustainable development policies. Sustainable development is a model of social and economic development that *"responds to the needs of the present without compromising the capacity of future generations to satisfy their needs"*. (Brundtland Report 1987)

Tourism in itself is a threat to society. There is always an increased pressure on facilities in a town when there is an increase in visitor attendance. Studies by the World Tourism Organisation indicate that historic cities will continue to be in high demand by tourists, and the problems associated with the handling of these tourists will have to be more systematically tackled by all parties concerned.

Cities face two challenges. Firstly, they have to be able to respond to the expectations and needs of the growing numbers of tourists who are attracted to their rich and varied collection of cultural heritage and all amenities. Furthermore, they need to continuously renovate and improve such facilities in order to maintain their share in the competitive tourism market and the benefits resulting from it. Secondly, cities have to ensure that tourism is developed and managed in such a way that it benefits the local inhabitants, does not contribute to the deterioration of the urban environment but rather to its enhancement, and not to become a financial burden to the local authority. ("Tourism and the City: The challenge of sustainability" 10-12th November, 1999, Madrid, Spain)

Tourism, a fast growing sector of Ghana's economy generates substantial income, foreign exchange and employment opportunities. Tourism ranked as the third foreign exchange earner after internal remittance and gold in 2002. The contribution of tourism to Ghana's total export earnings increased from an estimated \$ 205.62 million in 1993 to \$ 447.83 million in 2001 and to \$ 519.57 million in 2002. Estimated total employment increased from 90,000 (direct-26,000; indirect 64,000) in 2000 to 115,223 (direct-33,094; indirect-82,129) in 2002. Tourism's contribution to Gross Domestic Product increased from 3.4 per cent in 1993 to 4.4 percent in 2002. (Source: Ghana Tourist Board)

History and Description

Elmina, also known as Edina, is an ancient and historic town. It is the capital of four traditional areas, which have been put together to constitute a district called Komenda-Edina-Eguafo-Abrem (KEEA). The town is located in the Central Region of Ghana along the Gulf of Guinea.

The built environment accommodates historic sites and rich social and cultural activities. This comprises sites like the castle of St. George's (the oldest castle on the coast of West Africa - built in 1482 by the Portuguese - and the oldest European building in Sub-Saharan Africa) and Fort Coenraadsburg on St. Jago Hill both of which can be found on the UNESCO World Heritage List. Others are old merchant houses, traditional buildings (*Asafo* Shrines), the Dutch cemetery, historic and religious buildings, cultural landscape, artefacts and activities like traditional drumming, dancing, funerals and festivals. Elmina's strength as a tourism destination is its history and architecture. The development potential of the town lies in tourism, and the town's fishing and salt industries.

Elmina town used to enjoy a dynamic economy supported by years of sea fishing, salt mining, boat building, harbour services and related activities. This created employment opportunities, which attracted a large number of migrants to the area. The growth of the town has, however, not been harmonised up with infrastructure development. The sewage system is only scantily existent, drainage is very poor and solid waste disposal sites are few. Garbage litters the streets and the sanitary situation is deplorable. Without any maintenance, the building stock has rapidly deteriorated. Some dwellings are in ruins, some patched with roofing sheets and are in no condition to deal with the ever-expanding population of the area. The housing density stands at six hundred (600) houses per square kilometre and therefore congested. This is an impediment to any extension and, or expansion programme for the town. Environmental pollution threatens, not only the well being of the inhabitants but also the architectural and urban heritage that make the town unique. Elmina's cultural heritage is a major asset, which through tourism could be utilized to stimulate economic development, create job opportunities and also improve the welfare and living conditions of its inhabitants. Given its long and lasting history, the town of Elmina deserves to be protected and developed in total to improve the physical cultural and socio-economic status of the communities living in the town.

Management Characteristics

There are several interested and affected parties directly involved when it comes to tourism in Elmina. The responsibilities of the major stakeholders are:

The Komenda-Edina-Eguafo-Abrem (KEEA) District Assembly is responsible for the development of the Elmina District. It is responsible for the issuing of development and building permits and the monitoring of the building process, as well as for the provision and maintenance of the physical infrastructure of drainage and sanitation. The assembly is also responsible for the maintenance of roads, public open spaces and garbage collection. The district assembly is empowered to institute local legislation to protect and to define conservation areas, to control development and administer the control process.

The Ghana Museums and Monuments Board (GMMB) is a statutory organization solely responsible for the country's cultural heritage. The GMMB's function is the sustainable conservation, interpretation and presentation of Ghana's cultural heritage for the education, appreciation and understanding of Ghanaians and the world at large. The vision of GMMB is simply preserving and interpreting the past for the future.

The tourism industry is presently a responsibility of the Ghana Tourist Board (GTB). The GTB provides the national tourism development policy that includes the framework for developing integrated and sustainable tourism in Ghana.

The Ministry of Tourism (MOT) is the arm of government responsible for formulation of policy and legal framework on tourism and oversees the activities of the GTB at the district level.

A number of problems related to Elmina were observed during the Elmina Town Consultation (April 15 – 18, 2002). There was therefore, need to establish an integrated development programme for Elmina. It was suggested that, the town of Elmina be designated a conservation area and a management / conservation plan put in place. These plans will ensure the establishment of guidelines for, and control on, future development in Elmina town, which will encourage growth while preserving the town's environment, historical character and more important characteristic features.

It was recommended that, a "historic city development entity" be established with representation of key stakeholders. Komenda-Edina-Eguafo-Abrem District Assembly being the local government authority may be assigned the responsibility of co-ordination of all the activities or programmes of the development entity so established.

It was also proposed that the mandate should be clearly defined, and should be responsible for the financial aspects of all the activities aimed at integrating land use, transport, residential / commercial developments, infrastructure, open space landscape and management of services.

Issues and Problems

The constraints of Elmina in general (sanitation, erosion, flooding, road system, poor economy etc.) also become the constraints of tourism and conservation of the built cultural heritage.

The town has become, a centre of limited economic importance, mainly servicing the needs of its direct surroundings. The local economy has collapsed leading to, not only a drastic fall in living conditions of the people but also a general deterioration of the community. Elmina is stricken with poverty, disillusionment, neglect and extreme deprivation despite its heritage resources. Visitation (about 100,000 per annum – both domestic and international) to Elmina is only to, St. George's Castle and Fort St. Jago. The average length of stay of visitors (domestic and international) in the township is therefore, very minimal, just about a day. This may be attributed to the following: no documentation on other attractions; lack of information on potential tourist attractions; lack of awareness; no local tourism development programme; low level of investment; undeveloped tourist attractions; inadequate number of tourism related activities (recreational / leisure etc.).

These problems have resulted in the short stay of tourists and hence low level of patronage of goods and services; low revenue generation; lack of investment; lack of job opportunities; unemployment; underemployment; low and no income, leading to social vices including prostitution and crime.

The fundamental causes may be summed up as the inadequacies of the institutional structure to facilitate renewal of the economic base while promoting social welfare and protecting the physical environment within a financially sound and sustainable framework. This means that effective institutional mechanisms and incentives are needed to bring investments and job opportunities.

Identified Priority Issues

?? Waste and Sanitation

Proposed activities:

- Covering of drains
- Provision of equipment

?? Fishing and Fishing harbour

Proposed activities:

- Dredging of lagoon
- Rehabilitation of Harbour
- Provision of cold storage

?? Education

Proposed activities:

- Schools
- Provision of equipment

?? Health

Proposed activities:

- Clinics / First aid posts
- Awareness

?? Tourism and Local Economic Development

Proposed activities:

- Provision for tourism facilities
- Phase II - Rehabilitation of the built Cultural Heritage (support was sought through a donor conference dubbed "Elmina Strategy 2015" held in July, 2003)
- Awareness
- Poverty alleviation

Identified Problems

- Deteriorated building stock
- Limited funds for maintenance and development
- Lack of tourist facilities (cafes, bookshops, recreational spaces, telephone and internet facilities)
- Undeveloped tourist attractions
- Poor economy
- Environmental pollution
- Poverty despite its numerous but varied heritage resources
- Inadequacies of the institutional framework to facilitate and strengthen the economic base to promote social welfare and protect the built environment
- Population growth
- Unemployment

Objectives of The On-Going Cultural Heritage and Local Economic Development Programme

- ?? To formulate a comprehensive cultural heritage strategy for Elmina town that will guide future development of the town and stimulate economic investments.
- ?? To revitalise a selected number of heritage sites in Elmina taking into account the socio-economic and environmental development of the town in order to increase ownership and encourage maintenance of the sites identified (integrated conservation).
- ?? To promote sustainable local development by encouraging tourism and other small-scale economic activities in the context of improving the mutual heritage
- ?? To ensure the appropriate management and sustainable development of potential resources and assets of Elmina by the relevant institutions, to integrate cultural heritage conservation in the economic development and to strengthen cultural awareness and pride of the Ghanaian.
- ?? To formulate and cost a programme of assistance for integrated cultural heritage preservation for a follow-up phase.

Context

A report was prepared by UNESCO Ghana in collaboration with Ghana Museums and Monuments Board (GMMB) and presented in 1999 to the Netherlands Government (through its mission in Ghana). The Netherlands Department for Conservation (RDMZ) was asked by the Netherlands Ministry of Foreign Affairs to undertake an identification mission. The objective was to identify the heritage assets of Dutch / Ghanaian importance, to explore the feasibility of the proposed initiatives and to look into the prospects of future co-operation with the Ghanaian authorities in the field of heritage and integrated conservation.

Based on the findings and the report of the identification mission (January / February 2000), the Elmina Cultural Heritage and Management Programme (ECHMP) was initiated. This programme has a consortium of five institutions namely: Institute for Housing and Urban Development Studies (IHS); Institute of Local Government Studies (ILGS); Komenda-Edina-Eguafo-Abrem District Assembly (KEEA); Ghana Museums and Monuments Board (GMMB); and the Department of International Relations and International Organisations, University of Groningen (RUG).

The overall goal of the ECHMP in a nutshell, was to develop a strategy for Integrated Urban Cultural Heritage Conservation in the town of Elmina and to revitalize the built heritage.

The ECHMP also developed a strategy for the protection, conservation and management of the cultural heritage and also solicited for funds for conservation and development activities.

A town profile was drafted to identify and review urban issues of priority concern that affect the safeguarding of cultural heritage and sustainable development in Elmina. This was followed by a town consultation (15-18 April, 2002), which brought together, key stakeholders in the public and private sectors in order to identify, prioritise the key issues and to jointly develop a plan for an improved integrated conservation of the cultural heritage of Elmina.

In September 2002, two conservation experts (members of the mission of January, 2002) were invited to assist the consortium in developing an integrated conservation scheme for Elmina. Five persons from the GMMB, four architecture students from the Kwame Nkrumah University of Science and Technology and two persons from the community assisted the experts. The attributes which were recorded on maps were the historical identity, physical condition of the properties and functions / uses of the existing properties within the historic core of Elmina. An analysis of the Strengths, Weaknesses, Opportunities and Threats of the town was undertaken together with the

representatives of the community and the results of the identification were used to find development potentials and risks based upon the historic process and today's socio-economic necessities. The exercise in general was aimed at revitalising dilapidated built heritage and reusing the existing building stock and infrastructure in a social and economic way.

Approach

A task force whose responsibilities included the collection of data and the preparation of the town profile and action / strategic plans was formed.

The first phase of the Elmina Cultural Heritage and Management Programme (ECHMP) analysed the present cultural heritage and the social, economical, environmental, financial, institutional and legal environment of Elmina and formulated specific proposals in the identified areas taking into consideration the socio-economic and the general living conditions of the people.

In the second phase (Cultural Heritage and Local Economic Development Strategy), proposals are being implemented with funding sought from the Netherlands Cultural Fund, The Department of International Co-operation of the Ministry of Foreign Affairs in the Netherlands and the European Commission. The consortium is giving technical assistance in conservation activities and ensuring co-ordinated efforts by all stakeholders involved in the conservation and management of cultural heritage properties and also assisting in the development of policies and planned actions / strategies.

The way ahead

The rejuvenation of Elmina is being given the necessary support because it will address poverty, attract private investment and protect the built environment.

The developed strategy is to ensure the continuous protection and safeguarding Elmina's cultural heritage for future generation through proposed actions. Special attention was given to the environmental condition in Elmina and its impact on the health situation of the population, education, local economic development, tourism and improvement of related infrastructure to ensure the role of the built heritage as an important resource in economic and social development. The planned actions included a strategy so as to better provide visitors with an experience of the past thereby revealing its full cultural significance and to ensure that both domestic and international tourists stay longer.

Conclusion

The Government of Ghana, as a policy, believes in the enhancement and promotion of the positive elements of cultural values of the country, as these will bring about social development by way of the economic benefits of sustainable tourism and the preservation of the visible history of Ghana.

The issue of integrated cultural heritage into a development programme should not be seen as something concerning individual heritage resources but as a whole entity. I believe that, if the legal frameworks of the key institutions are reviewed and the historic core of Elmina is declared a conservation zone, all infrastructures will be taken care of and this heritage will be exploited to the maximum. The general atmosphere will also look distinct and will give the visitor an experience that can never be forgotten.

In order to achieve a sustainable tourism and enhance the protection, conservation and management of heritage resources for posterity all stakeholders are expected to co-operate actively in a participatory and sustainable manner.

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Co-Operation Framework for Sustainable Tourism Development: An Operational Strategy in Managing Sukur as Nigeria's First Property on The World Heritage List.

By A . L . Aliyu.

Introduction

Sukur was enlisted as Nigeria's first site on the world heritage list in December 1999 .The area designated covers a total landmass of 764.40 hectares. This comprised the physical landscape, the vegetation and its environment, the fauna and flora and all cultural components that are tangible and intangible, movable and immovable, on the high plateau and the adjoining low lands. Sukur settlement is located some 3000 ft above sea level on the Mandara high lands at the boundary between Nigeria and Cameroon. It is about 280 km from Yola, the State capital and about 25km south–east of Gulak, Headquarters of its local Government.

The long and rigorous process of preparing the submission for nomination of Sukur as a world heritage site involves a wide range of collaborative activities dating back to 1992 with field research work by a team of staff of National Commission for Museum and Professionals from Calgary University. The NCMM subsequently deployed its heritage management staff to prepare grounds for the submission of Sukur to the world heritage committee for consideration. This process involves constant interactions with different segments of the community to explain the objective of the undertaking and involve them in the preparations so that they can understand the mission and earn their confidence. The participation of different levels of government (Federal, State and local Government) on Sukur agenda and the understanding and correlation of their officials on the strategies, objectives and goals of Sukur as a cultural landscape, ensured the smooth entry of Sukur into the world Heritage list in December 1999.

Cultural Heritage Components of Sukur

The Intangible Dimension: History, Continuity And Knowledge.

Let me start from the intangible angle of Sukur cultural endowments. Sukur has a history that is rich, ancient and visible all along its rocky landscape where the montagnard inhabitants still live and practice the traditions of the old. The environment is imbued with spirituality often radiating in the natural expression of the warm reception of its inhabitants.

Physically, the difficult terrain of Sukur landscape has fortified it from the strong currents of modernity and change, and made possible the wholesome practice of customs and traditions to flow so natural and uninterrupted over the centuries. The belief system and lifestyle of the community is governed by ancient traditions, which is generally accepted and practiced. These values and practices are visible on terraced farming system, traditional religion, observance of festivals and ceremonies, adherence to rights and duties, oral traditions associated with historical legends and mythologies etc. Its simple social structure is also often regulated by the customary values such as respect for elders, blood ties and kinship rights. There is also a strong tradition of communal work, which is underscored by lack of competition and absence of capital accumulation.

The knowledge of Sukur customs and indigenous technology and methods of their transmissions from one generation to the other has remained a strong chain that ensured the continuity and sustainability of sukur culture to this day. The intangible dimension of sukur heritage is revealed in the knowledge and practices and their mode of transmission together with their cosmology. These social, spiritual and ethical dimensions find expressions in the physical heritage of sukur cultural landscape.

The Tangible Heritage: Physical Expression of Time and Space.

Sukur cultural landscape is an ancient living site dating back to the 17th century comprising of unique towering land mass defined by a series of immovable cultural heritage and community whose interaction with its environment perpetuate a legacy of durable system that sustains a vibrant cultural traditions within an ecological niche.

The most spectacular monument on the landscape is the Hidi's (chief's) palace, which is an embodiment of the unique traditions, knowledge, economy, power-relations and spatial distribution within Sukur landscape.

The palace depicts an ingenious skill of stone craftsmanship through its vernacular architecture, stone paved pathways, lay out and landscaping. It also harbors stonewares such as grinding stones, seats, flint, etc. The palace is a metaphorical display of power structure and social- special relations, being located at a higher altitude, overlooking the residence of its subject people.

The extensive stone super structure is matched by mythical traditions surrounding its origin, while sectoral divisions within the palace complex and exclusive areas regulated by taboos, rites and rituals reinforce its symbolic authority.

Other in-built tangible cultural components of Sukur landscape include the paved stone pathways and terraced farmlands. These features, which are of inestimable antiquity, are of outstanding universal value, which have been preserved and maintained through communal ethos to provide a durable system of land use, environmental (erosion) control and easy ascent mechanism. The shrines, graveyards, grooves, threshing floors and festival grounds etc., that intersperse the landscape are visible evidence of a living tradition with firm roots in the past and a community in harmony with its environment and its ancestral spirits.

The three entry gates leading to the main Sukur settlement with some exclusive routes reserved for the Hidi alone, indicates both the set up of the community security structure and the privileged position and sacredness ascribed to the chieftaincy. The iron smelting sites with their standing furnaces and a system of cow fattening using underground cow pens are also living examples of technological known how, adaptive skills and optimal use of natural resources. Essentially one can grasp the dynamic relationship and dialectical symbiosis between the tangible cultural heritage of Sukur with its intangible dimensions; the substance of the heritage with its essence; the history of the heritage with its value; and the natural environment of the landscape with its cultural productions.

Aggregating Stakeholders Responsibilities.

Nigeria being signatory to the 1972 world heritage convention is shouldered with the responsibility of safeguarding by measures of protection, conservation, presentation and transmission to the future generation, the cultural and natural heritage of sukur cultural landscape. The NCMM is the agency representing Nigeria in the implementation of policies and measures stipulated in the articles of the convention.

The approach adopted by NCMM as its implementation strategy involves the incorporation of relevant stakeholders whose interest in Sukur is strategic enough to establish a valuable network of partnership and alliance with a common goal of developing sustainable tourism around Sukur.

The principal stakeholders involved in this programme include the following: -

NCMM

- a) Adamawa State Government.
- b) Madagali Local Government.
- c) Sukur community.
- d) U.N.D.P.

- a) NCMM: Through its Directorate of Monuments Heritage and Sites, the NCMM oversees the faithful implementation of the operational guidelines of the world Heritage Convention as it relates to sukur cultural landscape. It carries out documentation, restoration and conservation works on Sukur cultural features and adopt measures to safeguards the integrity of the landscape. The NCMM conducts researches and publishes information on Sukur for scholars and tourist and conducts public enlightenment programmes and training sessions for the stakeholders.

For proper co-ordination, the NCMM operates from the State capital Yola, where the curator as site manager, oversees the operations of the site in partnership with other stakeholders and reports to director of monuments, heritage and site who is also the representative of world heritage committee in Nigeria.

The commission also maintains an interpretation center /ticketing office (still under construction) at the site where two resident museum guides are stationed. A site archeologist is responsible for reconnaissance survey and together with the ethnographers will soon commence a project of ethno archeological documentation of the entire cultural landscape. Furthermore, the NCMM also serves as the coordinating agency, which collates inputs from various stakeholders and harmonises them to achieve the optimum result of the sustainable tourism agenda.

b) ADAMAWA STATE GOVERNMENT: Adamawa State Government is the most important stakeholder in this alliance. It has the ultimate ownership right of the landscape and stands the best position to benefit from the entire positive returns derivable from the development of sustainable tourism. Sukur world Heritage site as a reference point can sell the entire state if it is integrated into a tourism master plan for the state.

Adamawa State Government has recently established a state agency for Museum and Monuments in response to the requirements for the fulfillment of its share responsibilities according to the stakeholder agreement. In line with its constitutional and political obligations, the State Government is to develop infrastructure and provide social amenities as a basis for tourism development at Sukur.

The stakeholders identify priority areas that require immediate attention by the State Government as: - construction of motorable road from Jilang to Sukur; Provision of fertilizer and other agric inputs to improve yields, production of site plan on Sukur, construction of guest houses / camping sites; official commissioning of Sukur cultural landscape.

c) MADAGALI LOCAL GOVERNMENT: The local Government is the lowest Government structure that is close to the grass root hence its import as a strategic stakeholder in the development of Sukur.

Apart from providing logistic support in the course of implementing different programmes of the world heritage convention, the local Government is assigned the responsibility of providing security, rehabilitation and maintenance of local roads; setting up crafts centers, promotion of local traditional festivals; upgrading local Government guest houses at Gulak; and involvement in the official commissioning of Sukur cultural landscape.

d) SUKUR COMMUNITY: Being owners of the site, the Sukur community is the central focus of the world heritage programme. Since the community live and operate within the context of the cultural landscape, they are the main agents for the conservation and preservation of the site and the ultimate facilitators of its cultural traditions. Therefore their involvement at every stage of development of Sukur programme is crucial.

Notwithstanding their position, Sukur community is assigned some specific duties, which are usually carried out through communal work under the auspices of Sukur Development Association. Such tasks include construction of rest places along the ascending route, making pit latrines, clearing bush and planting trees, organization of cultural festivals and conducting security patrols and community vigilance.

d) UNITED NATIONS DEVELOPMENT PROGRAMME: The UNDP as a stakeholder in Sukur has set up a co-operation framework with the community to assist in capacity building and participatory development. It is a comprehensive programme package, which anticipates the full take-off of Sukur as a bastion for sustainable tourism development in Nigeria.

The objectives of UNDP programme are conceived around some identified priority development needs of Sukur community, which include: -

- i) To increase awareness of prevailing health problems.
- ii) Increase farmers access to improved seeds and seedlings for improved agricultural productivity and reduce post harvest loss.

- iii) Increase access to safe drinking water and sanitation.
- iv) To increase the rate of adult literacy.
- v) Increase access to productive assets for establishment of cottage industries.
- vi) Provide opportunity for skill acquisition relevant to community needs.

These UNDP objectives and approach synchronize with the cultural tourism framework engrained in Sukur world heritage programme. The development of cultural tourism entails promotion of cultural values and practices, sustainable development and environmental protection. The inputs of UNDP programme are harmonized within these broad objectives.

Apart from these principal stakeholders other identified agencies are co-opted on ad-hoc basis at different stages of the policy implementation process. Such agencies include some state ministries and extra ministerial departments, the National Tourism Development Corporation; the private sector; security outfits like the police and the state security service; traditional rulers and youth groups and associations etc.

Some Performance Indicators

The interest generated on Sukur by its enlistment into the world heritage list as a cultural landscape and the increasing awareness of the importance of tourism as a high income generating sector has made the authorities take practical steps to develop the tourism potentials of Sukur. Interactive engagements of the stakeholders and clear focus on their collaborative roles have produced some measurable achievements towards the goal of developing sustainable cultural tourism.

Research and Documentation

These activities are central to the evolution of Sukur to its present status. Research and documentation involving local and international team dates back to the early 1990's when archaeological and ethnographic projects highlight the unique cultural features of Sukur. The inventorying of the cultural components of Sukur landscape is meant to ensure proper conservation and interpretation of the cultural properties to reinforce their validity and enhance its value for cultural heritage tourism.

Round-Table Conference.

Convened in November 1999 at the instance of NCMM with all identified stakeholders and interest groups to assign areas of responsibility to each stakeholder and clarify objectives and set targets and articulate strategies for developing a virile cultural tourism agenda on Sukur.

Sensitization and Enlightenment Programmes with Training and Participatory Workshops

As part of the Educational programmes associated with the management and development of Sukur, the NCMM has organized a number of workshops and meetings with stake holders and the general public to inform, educate and sensitize them about the significance of safeguarding their cultural and natural heritage. For instance, the NCMM organized a participatory workshop in November 2001 at Gulak, the local Government area of Sukur. The theme of the workshop is " wise use of heritage" and is targeted at teachers, local Government officials and community leaders around Sukur.

Preservation, Restoration and Conservation of The Cultural Landscape

With sufficient enlightenment, the Sukur community has become more aware of their positive role as agents for the preservation of their environment and culture. In collaboration with the professional staff of the NCMM, the Adamawa State Government has undertaken restoration works involving the rehabilitation of stone structures, restoration of iron furnaces, reconstruction of traditional guestrooms etc. The restoration work projects are carried out through the traditional communal system of work with Government financial support. Government involvement and incentive has encouraged the community practice of protection and conservation of heritage as an integral function of community life.

Participation in Sukur Cultural Festivals

The NCMM has produced a calendar of festivals in Sukur, which is used to monitor ten different annual festivals taking place on the landscape. With improved publicity and enlightenment, attendance to these annual festivals has improved remarkably with the State Government representation by high-level officials and international tourists.

The increasing interest of the public to cultural events at Sukur has boost the morale of the community to improve the conduct of their festivals and ensure visitors comfort and satisfaction. The volume of spectators also encouraged petty trading of local items by Sukur indigenes that catch on the opportunity to sell foodstuff, snacks, drinks and local household utensils.

The festivals are also documented and fully covered by the media to be aired on local television and radio stations. The documentation exercise by Museum professionals are kept as documentaries or published as part of the literatures on Sukur cultural landscape.

Monitoring Visitors and Guided Tours.

NCMM has employed two local indigenes and train them as museum guides who monitor the visit of tourists and keep record of visitors and provide guided tours and interpretations to enable visitors achieve comprehensive appreciation of the cultural landscape.

The resident guides also facilitate communication between other stakeholders and the community and ensure smooth implementation of management policies aimed at developing sustainable cultural tourism.

Road Construction and Electrification Project.

The most visible impact of cultural tourism development in Sukur is the construction of the 17km Jilang-Sukur road by the Adamawa State Government through direct labour handled by Sukur opening ceremony committee. Lack of access road to Sukur has been a source of serious handicap for the development of Sukur community and a major obstruction for tourism development. Hitherto, access to Sukur from the Highway is very difficult and during rainy season almost impossible by car. But due to the collaboration framework arrangement, the State Government is assigned the responsibility of constructing motorable road up to the foot of the mountain and drawing electricity from the National Grid to Sour environs.

Future Challenges of Sukur Cultural Landscape.

The future of Sukur depends on the faithful implementation of agreed policies and agenda lined up for the development of sustainable cultural tourism. At present there is sufficient mobilisation of interested parties and a good understanding of the broad objective outline and roles of each stakeholder. The challenges ahead are many and include the following:

Official Commissioning of the Cultural Landscape

Since the enlistment of Sukur in December 1999, the site has not been officially commissioned and this has delayed the full take off of the tourism agenda and the positive impacts envisaged. Adamawa State Government is given the responsibility of commissioning the site to which it inaugurated an Opening Ceremony Committee since 2002. Although this Committee has spearheaded some achievements like the road construction and electrification projects, it has not been able to make the State Government adhere to a definite dateline for the commissioning.

Development of Tourism Infrastructures

The State Government is also expected to provide some basic infrastructural facilities for the development of tourism and to create an enabling environment for private sector participation. Provision of good hotel accommodation and recreational facilities both by the State Government and private individuals at the appropriate site near the foot of the mountain will be a major fillip for tourism development. Tourists can only be attracted to Sukur in large numbers if convenient structures are provided for relaxation after the rigors of climbing and descending the hilltop. Already private individuals have shown interest in developing such facilities at Sukur; the challenge for the Government is to provide good incentives and an enabling environment.

Conservation of Site and Environment

Although the NCMM has done a lot in site conservation and restoration, the challenge of developing a conservation strategy through the enlightenment of the communities is very essential. The cultural pattern of Sukur community especially their unique vernacular architecture is being interfered by preference for modern construction materials. The natural and cultural environments are also being threatened by bushfires, erosion and forest depletion.

The factors responsible for these encroachments are natural, social and economic hence public enlightenment approach is very crucial. The responsible agencies – NCMM and Adamawa State must engage the communities with enlightenment programmes on the dangers of loosing their unique heritage and also provide facilities, equipment and even incentives to them for the protection and advancement of their culture and environment.

For the purpose of management of the site and its environment, the NCMM and the Adamawa State Ministries for Lands and Survey, Environment and the Agency for Museum and Monuments are to produce a site plan that will demarcate the development areas, the buffer zone, tourist trail, etc for the future administration and management of the landscape.

Poverty Alleviation.

An important agenda of eco-tourism development is poverty alleviation through job creation and provision of social amenities. As part of basic Government responsibility to its people, the State and Local Governments are expected to provide social amenities necessary for the well being of the people, which are also essential requirements for the development of tourism.

The UNDP as a partner in this programme has sunk a number of boreholes for communities at the lowlands and trained a number of traditional health attendants on basic health delivery and hygiene. The State Government however needs to establish health centres with first aid equipment and also to extend the provision of safe drinking water to the communities on the hilltop. Other areas that require Government intervention include the improvement of existing primary schools and establishing additional ones, provision of fertilizers and high yield seeds and tree planting exercises.

The Local Government together with the community is also expected to establish craft – centres as avenues for self-employment, income generation and skills acquisition. These craft centres will not only bring income to individuals but also will also perpetuate cultural practices and enhance cultural tourism.

Research, Documentation and Presentation

Despite the interest of stakeholders and the general public on Sukur, comprehensive ethnographic research and complete inventory of Sukur Cultural Heritage is yet to be produced.

This is a professional task that should be carried out in teamwork involving NCMM staff and those of the State Agency for Museums and Monuments. Although a site museum is maintained on the hilltop there is the need for the NCMM to complete the Interpretation Centre / Ticketing Office structure situated downhill near the District Head's house. This structure if completed can give visitors an enlightened insight and interpret the cultural content and context of the landscape.

Accessibility to the Hilltop

Of course the main tourist adventure of the voyage to Sukur will be the ascend to the hilltop and the descent. The reality however is that not many who are keen on reaching the hilltop can make the three hours steep ascent. It is therefore necessary to devise a homemade means of reaching the hilltop with minimum rigour or hardship. In that regard, one of the best alternatives to explore is animal carriage system where trained horses and donkeys can be used to convey visitors up the hilltop and back. This measure will tally with the cultural context of the landscape and generate income for the community and make the climbing even more fascinating for the tourists.

Conclusion

The sustenance of a harmonious lifestyle over the centuries between the Sukur community and their environment has been studied, appreciated and represented as an authentic pattern of human existence, which the world community can savour and beneficially learn from. It behoves to all parties involved in the protection of this lifestyle to implement the agreed policies for the advancement of sustainable human development of all the communities within and around Sukur cultural landscape.

So far the collaborative approach to the management of Sukur cultural landscape has shown that culture can render positive contributions to development issues, especially if the programmes are conceived and executed within the framework of cooperation and partnership with the local communities.

The main challenge therefore, is for Government Authorities (Federal, State and Local Governments) to justifiably utilise public resources entrusted to them and provide such local communities with basic infrastructural facilities that can support their existence and development within their cultural context. Professional agencies involved in Sukur project must also ensure a balance between the promotion of tourism and conservation requirements. Only then can Sukur cultural landscape bring out the full benefits of community-based eco-tourism.

Archaeology and Tourism Development in Nigeria by James Ameje

Abstract

The development and projection of our Natural and Cultural heritage remains the centerpiece of tourism awareness in Nigeria. It is our onerous task to project our Tourism potentials to the outside world for patronage.

Among the major ingredients of any developed tourism industry, is the nation's historical and cultural heritage, which is better understood through archaeology.

Therefore, the role of archaeology in Tourism development in this country cannot be over emphasized. This paper seeks to highlight the role of archaeology in heritage tourism.

Introduction

The concept of development embraces political, economic, educational, technological and cultural changes. One should not be bordered with the numerous definitions of development but to point out clearly that archaeology and tourism belong to the cultural realm.

But for the understanding of the subject however, Okigbo (1983) defines cultural development as the "process through which a polity improves its standards of living not only materially but also in the realm of its value system".

To achieve national growth, depends to a large extent on the people's abilities and attitudes and also on their economic social, political as well as cultural institutions. Therefore, for a polity to convert its material endowments into resources for the attainment of national development, these basic ingredients must be present.

One cannot agree more with the view of Ekechukwu (1990) that "archaeology and tourism can thus be seen as avenues by which the cultural and natural resources of a nation as well as its people's abilities and attitudes in the presence of these institution can be multiplied in order to achieve development in the desired direction". There is no doubt that the development and projection of our natural and cultural heritage remains the centerpiece for cultural emancipation of this country.

Archaeology as a Resource

Archaeology could be defined simply as the techniques of studying man and his culture from his surviving material remains such as stone, bone tools, pottery, baked clay or terracotta's and other artifacts generally buried in the ground.

"Objects of archaeological interest" are evidence from which information can be extracted concerning past human life. The range of objects to which this applies is very large. It may include man-made objects, (coins, tools, potsherds) human remains (bone fragments, hair and flesh), natural items used by man (seed, fibers) animal remains and even geological specimens which can assist in dating. It is important to recall that what is important to the archaeologist is the information such objects can give us. The object themselves detached from the information they give, are no longer of archaeological value" (McGimsey, 1972).

Man, as he lives today represent a point in sequence which has developed over hundreds of thousands of years and which will continue to develop in the future.

"Archaeologists are concerned with facts. These facts are derived not only from objects but also from places whence those objects came, and the structures and settlements in which their users lived and died. Archaeologists are interested in objects made of many different materials, pottery, stone, bone and glass- as well as metals.

The discoveries in Ethiopia, Kenya, Tanzania and some parts of South Africa of very primitive fossil man and the Stone Age culture show the position of Africa vis-à-vis the evolution of man and his cultural and technological progress (Anozie 1973). It is now generally accepted that it was in Africa that our near-man ancestor made the first known technical invention – that of making tools to a set and regular pattern. It was in-fact this progress that changed his status from near- man to man and most scholars now agree that man originated in Africa over two and a-half million years ago, and after inhabiting the continent for several thousands of years, spread to other parts of the old world taking with him his technical know-how (Anozie 1973).

Practical men who made observation in the field and went to laboratory to study and interpret the data collected laid down the principles of Archaeology. The principal method used in Archaeology is that of scientific excavation. Excavation in its simplest form could be described as the careful removal of soil in layers from a site and recording of every evidence of human activity.

Archaeological research in Nigeria as in many parts of Africa started very late. In 1909, some miners on the Jos Plateau started turning up large quantities of stone tools now referred to as Achertian hand axes.

This discovery led to the first scientific archaeological excavation in Nigeria, which took place in 1944 by B.E.B Fagg, British Colonial administration in the Plateau province.

The site of this excavation was the Rop Rock shelter near Jos. The site contained mainly Microsolithic tools and polished axes, bored stones, flakes and blades as well as human skeleton.

The tin mining operation spread throughout the Central Middle Belt area. Their operation continued to yield accidental finds which led to the discovery of terracotta figuring of the NOK village and Jema'a. These sites were later excavated and the objects dated to between 500 BC and 200 AD, thus becoming the first known culture in Nigeria. This culture actually represents wide expanse of land, cutting across different ethnic boundaries.

The objects of Bini art captured and sold in London and other European cities after the British punitive expedition of 1897 drew world attraction to West African art. This was probably the reason why Benin was one of the first few places selected for archaeological research in the early 1950's.

The archaeological research conducted by A.J.H. Goodwin between 1954 and 1957, recovered among other things, a snake's head cast in brass. Between 1961 and 1964, Graham Connah worked in Benin and was able to trace the Benin City Walls. He also carried out excavation in an area believed to be the burial place of the earliest Obas of Benin.

Also in the South West area, Frank Willet carried out excavations at Old Oyo in 1957 and between 1958 and 1963 he worked at Ife. Ife works of art were first made known to the outside world by a German traveler, Herr Leo Frobenius in 1910 and 1911 where he collected objects by burrowing and illegal purchase of artifacts. He was so marveled at the advanced artwork of Ife that he claimed to have discovered the lost German race in the heart of Africa.

Frank Willet also dug in several places in Ife including Ita Yemoo site, and recovered many beautiful terracotta and some glass beads.

This discovery of archaeological site was wide spread and cut across the length and breath of the country. In the South-Eastern Nigeria, a man was digging a cistern in his compound and accidentally dug out some bronze objects. This discovery led to the excavation of Igbo-Ukwu site by Thurstan Shaw in 1959/1960. The site of Igbo-Ukwu showed evidence of a well-developed institutions distinctive artistic, highly sophisticated metal works and concentration of considerable social wealth at a period dated back to the 15th century A.D.

The archaeology of the Niger Delta in the South-South only started in 1972 with Thurston Shaw leading a team of archaeologists for the reconnaissance of the area. In the same year, Fred Anomie also led a team of archaeologist to the sites, of Key, Sonoma, Oronoco, and Okolona all in the Niger Delta.

In 1965, Thurston Shaw, excavated the site of Iowa Eelie near Azure in Undo State, where human skeleton believed to be the oldest man in the forest region was found. The skeletons belong to the late Stone Age period. The Iowa Elena site was the first late Stone Age site in the forest ecological belt. The Iowa Eller site is a potential archaeological tourism, center. The human skeleton discovered at this site was in a bad state of preservation and was found lying almost on the rock floor of the platform in a cavity between two boulders.

Thurston Shaw carried out a number of archaeological excavations across the country and has been described as the father of Nigerian Archaeology. Apart from Thurston Shaw, other notable archaeologists in the early period of the Nigerian archaeology include B.E.B. Fig, Graham Conan, Basset Amdahl, Nicolas David, Fred Anomie and Moots Leukemia.

Archaeological Treasures and Development of Tourism

The discipline of archaeology provides us with the objects of cultural value for contemplation and enjoyment that truly enrich a nation and determine its standing among nations (Aragon E. J. 1988). All of the things that may attract visitors to our shores and land derive their value from their part in the archaeological life of the people and result from the products of art and artifacts of its peoples. Hills, mountains and valleys, caves and places, lakes, seas and rivers all derive their significance from the uses to which they have been put by man in history.

The association of history, and archaeology obliges us to evaluate our ideas of what is or is not a thing of tourism potential. The culture by which Nigerians live, and the times recovered by archaeology form a part of the patrimony that must feed our tourism. Therefore, the foundation of tourism is to be found in the cultural heritage embedded in our prehistory or archaeology.

It is indeed impossible to discuss archaeological treasures and the development of tourism in isolation of museums, where its discoveries are preserved and exhibited for study and appreciation. The significance of archaeology and museum to tourism is incomplete in isolation of the National Commission for Museums and Monuments, the agency responsible for their overall importance, education and preservation.

The contribution of archaeology and museum to tourism has placed Nigeria in an enviable position in tourism attractions, which cut across virtually all creations. The Nigerian cultural heritage is unique not only in Africa but in the entire black race.

To harness archaeological resource for tourism our Museum must play the major role. Museum is a place where the culture and civilizations of a people is studied at a glance. With the materials excavated from NOK for instance, the national Museum Jos came into being. What started as an archaeological experiment, matured into a heritage center housing a variety of exhibitions of ethnographic and archaeological materials. The Jos Museum becomes a major tourist attraction housing the national treasures. This Jos Museum today welcomes an average of 3000 to 5000 visitors a day and over 10,000 visitors per day at festival periods.

How Archaeology can Promote Tourism

In a simple layman's point of view archaeology is the acquisition of relics of the past for us to appreciate how our ancestors lived.

Since tourism in majority of ways involves relaxation, leisure and appreciating wonders of the world, archaeology and tourism become an inevitable bride to offer satisfaction to the people. Good preservation of artifacts therefore will encourage people to come and look into their past and appreciate the lives of their ancestors. For instance, the

discoveries of terracotta figurines at NOK and Jema'a villages educate us about the art tradition of the people of the central Middle Belt of Nigeria which dates back to about 500 B.C.

Conversely, the discovery at Igbo Ukwu of bronzes and trade items in the eastern Nigeria enlivens the memory of the religious, trade and social beliefs of the people of the area.

In the same way the discovery of Iron-Smelting sites at Taruga and the Microlithic tools of Kagara in Niger State were a pointer to the technological innovations and the level of skills acquired by the people of the north central region of Nigeria.

The sites of Ife and Owo, where terracotta figures were discovered attest to the advanced art in naturalistic form.

Artifacts such as the bronzes and terracotta of Benin, Ife and the NOK sites have already provided international reputation for Nigeria. The city walls and boundary mounds in various forms and sizes have been mapped in Kano and other ancient cities in the north and Benin in the South. The archaeological sites of the NOK area, the excavation sites of Iwo Eleru man in Akure, Ondo State, other monuments sites such as shrines, mosques and places of worship dating to five decades or centuries are to be found in every part of Nigeria and can be turned into tourist attractions.

Attitudes Towards Tourism

That Nigerians appreciate tourism is not in doubt but the concept of tourism to Nigerians tend to revolve around watching a beautiful young girl dressed in traditional attire and entertaining the audience with beautiful dancing steps, some cool bottles of beer, and assorted types of pepper soup, in an air-conditioned hotel or at best a flower garden. The habit of holidaying for the purpose of relaxation is still strange conception.

To the Nigerian civil servants, tourism at its best is visiting one's homestead or village with his entire family members at Christmas, Easter or any of the Islamic festivals once in a year.

With this kind of attitude towards tourism, the agency charged with the responsibility of promoting tourism will certainly have Herculean task of convincing Nigerians to appreciate tourism at its best.

Threat to Archaeological Heritage

The danger facing the archaeological heritage or sites are becoming ever more serious and can only be controlled by both the communities, where the sites are located and backed up by the governments. The destruction is further likened by the growing interest in archaeological heritage by the foreign national and the soaring hunger and poverty which ravages the land. This statement is buttressed in the UNESCO preamble, "the growing desire of the public to know and appreciate the wealth of the cultural heritage, has led to an increase in all the dangers to which cultural property is exposed as a result of particularly easy access or inadequate protection, the risk inherent in transport, some clandestine excavations, thefts, illicit traffics and acts of vandalism, (1978 UNESCO Recommendation preamble)".

The efficiency of modern construction methods has vastly increased the speed at which archaeological sites can be destroyed or damaged beyond repair and diminish the time in which sites can be salvaged.

The soaring commercial value of archaeological objects has also encouraged a very great increase in the destruction of sites through, theft and illegal excavations.

McGimsey, (1972) conducting a survey on the destruction of sites in the U.S, concluded that "those of us alive today will be the last ever to see any significant portion of it in an undisturbed state". Archaeological sites once destroyed are not renewable and irreplaceable.

There is therefore need to checkmate the activities of multi-national and construction firms who are engaged in the earth-moving operations i.e. construction of estates, road networks, dams, stadium etc in order to safeguard our archaeological sites. The construction firms should be asked to contact the commission wherever they are going to carry out construction of any area. They should give the commission little time to carry out reconnaissance of the area before their construction of the area. They should also allow the commission the opportunity to attach some archaeologists to them, while their construction is going on, so that in the event of any accidental finds, the archaeologists would salvage the site.

Suggestions

Tourism as defined (Aremu D.A. 2001) is the, science, art and business of attracting and transporting visitors, accommodating them and catering for their needs and wants.

Archaeologists are however wary of tourist because of the problems of preservation and conservation of archaeological sites which arise from, tourist activities (Folorusho C A 2001) uncontrolled traffic of people to archaeological sites may disturb the stability of features.

Tourism attracts both local national and foreign nationals who come on vacations or holidays or to seek for leisure. For that reason provisions must be made for the tourist to enjoy what they have paid for. In some cases an elaborate provision may not be necessary but must be plentiful and decent.

The visits of tourists can become more satisfying for them if they had facilities to relax and take part in the enjoyment of the national history and culture made available in our museums and galleries.

The national register of both collections and sites is desirable. The National Commission for Museums and Monuments has started it and it should extend to States and Local Governments.

There should be a statistical data of the movement of tourists particularly that of archaeological sites to enable the agency responsible for the resource to plan adequately.

Archaeological research should be encouraged and funded properly so that authentic information can be obtained and more of the sites can be discovered.

Archaeologists themselves should embark on training programmes that would promote archaeological tourism so as to attract foreign researchers.

Archaeologist should also publish the results of their researches. This would attract funding from interested cooperate and stakeholders on cultural heritage.

There is also need to develop tourism infrastructure throughout the country. There is need to give attention to hotel accommodation, car hire, canopies at beaches and a variety of delicious foods. To develop these infrastructures, the three tiers of our government must make conscious efforts to provide adequate infrastructures and at affordable prices to the areas where the resources are located.

Conclusion

It is pleasing to note that there had been understanding between the National Commission for Museums and Monuments and the National Tourism Development Council (NTDC) that among other functions should collaborate with State Tourism Committees to explore and utilize the abundant potentials in Nigeria especially cultural heritage and collections stored and displayed for appreciation and enjoyment. This collaboration has led to the National Commission for Museums and Monuments giving a face-lift to the Osun Osogbo Shrine in Osogbo. The National Commission for Museums and Monuments should help to promote relics of archaeological discoveries now housed in our Museums. Elaborate pictures and feature articles on the relics should be published in our magazines and other publications. Exhibitions of artifacts should be made from time to time.

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State of Rescue Archaeology in Tanzania Mainland

by Ozias Sam Kileo

Introduction

Tanzania is the largest country of the three East African Countries of Kenya & Uganda with Square Kilometres of 942,832. The richness it has include natural resources, e.g. Wildlife (Ngorongoro Conservation Area - NCA), water bodies like Oceans, Lakes & Rivers, Mineral, marvelous landscapes like mount Kilimanjaro-the highest peak. It has a lot on cultural heritage, which goes back as far as period of Dinosaur to very recently of our time homo sapiens. Mabulla (1996:198) say that Tanzania is one of the few countries in the world that is well endowed in archaeological and palaeontological resources. The cultural heritage of Tanzania can broadly be divided into two categories.

(a) Immovable cultural Heritage, which includes

- ?? Cultural Heritages – Kilwa ruins, Serengeti National Park, Ruaha National Park and Ngorongoro Conservation Area
- ?? Burial sites evidencing burial activities of prehistoric and historic people
- ?? Ruins of building and tombs either single or in groups manifesting the growth and development of early villages and urban settlement
- ?? Rock shelters containing paintings - e.g. at Kondoa – in central Tanzania
- ?? Ethnological structures which are still intact such as various defensive Boma (fortifications), ritual and worshipping sites.
- ?? Historical buildings and urban historic quarters, which are of architectural importance (starting from Germans buildings to those of 1960s and others which due to their outstanding values have been declared as historical monuments).

(b) Movable heritage.

Most of them are found in the immovable heritage and are recovered from them for the purpose of studying, recording and conserving them. Examples: Bagamoyo, Kaole, and Kilwa town all along the eastern coast area of Tanzania. Examples of movable heritage, artifacts, fossil bones and other elements for display from the heritage sites.

In spite of that, the known heritage sites to researchers and the Department of Antiquities (the Government body responsible with cultural heritage) are very few. Those include sites such as Oldupai Gorge and Laetoli (within NCA) where there is evidence of evolution of humankind, physically and culturally dating between and to 4 million years ago, the Ismila Lithic site of Acheulian Industry in Iringa and Swahili Early settlement along the coast, which some of them are in ruinous state – as mentioned above.

I am aware that there are much more sites than those listed above, even though they are a small section of richness of Tanzania's heritage resources that are not yet recovered, researched and documented. Researchers tend to concentrate on known sites. This trend is very risky because of high possibility of duplication of information and knowledge of Tanzania's past and quarrelling over research areas among the researchers. There are high chances for areas that are not researched to be subjected to destruction from natural forces and human development activities including dam and road construction, mining, mechanised agriculture, urban and rural housing developments, industrial developments, land resettlement programmes and many other developments. To deal with this problem the government should develop ways of curbing such kinds of destruction. It is the aim of this paper to look for ways that could be used by the government to conserve cultural heritage from all kinds of development done by government or private sector.

Rescue Archaeology

Rescue archaeology is a state of conserving and recording archaeological or cultural material from damage, perish and disturbance from its original or cultural contexts as a result of land development or natural forces. In this paper discussion will base on land development projects in which case conservation and recording of cultural materials

would be either to stop or diverge land development project or to document all-important information and allow the project to go on.

Rescue Archaeology is a part of the broad term - Environmental Impact Assessments (EIAs). The EIA came in use to facilitate world wide endorsed concept of sustainable living and use of cultural and natural properties.

EIA has three main goals:

Firstly, to conserve a broad diversity of plants, animals, ecosystems, and the natural processes these resources depend on.

Secondly, to conserve the social, historical and cultural values of people or communities Rescue archaeology, which has been referred to somewhere else as Conservation Archaeology, Salvation Archaeology or *Archaeological Impact Assessment* (Renfrew and Bake 1991) just to give few examples has been carried in order to: -

- a) Determine the nature and extent of cultural property in the area to be developed,
- b) Asses the threat to the identified and already known cultural properties in the area to be developed, and
- c) Recommend mitigating measures for cultural properties to be directly impacted by the development.

In carrying Archaeological Impact Assessment or Rescue Archaeology one has first to collect or conduct library and museum research in order to collect information on:

- i) Possible sites likely to be identified in the target area and;
- ii) Sites already known to exist in the target area;
- iii) Areas that need concentration during the reconnaissance survey;
- iv) Whether surveys have or have not been carried out in the target area before.

Next step, which offers information collection, is the reconnaissance survey. This provides the surveyors with an opportunity to witness what is in the proposed area. The survey should not be confined to the boundary of the proposed area only, but has also to cover much of the proposed area and beyond to crosscheck against spill over impacts. All the sites and information gathered during the foot surveys are recorded using standard recording forms applying to a particular institution or country.

The third step involves presenting mitigating measures related to properties to be directly or indirectly impacted by the developments. Mitigating measures are recommendations emanating from already known data and data collected from the field with the aim of safeguarding the finite and non-renewable cultural property likely to be impacted by development. This step includes production of site plans, controlled surface collections, controlled pre-excitation tests, proper excavations, and thorough documentation using appropriate media and in other instances removal of cultural resources to safe place.

The State of Rescue Archaeology in Tanzania

It is difficult to say if there is Rescue Archaeology or Archaeological Impact Assessment (AIA) in Tanzania. There is no law requiring land-developing agencies to conduct Heritage Impact Assessment (Mabulla 1996:203). This leads to the conclusion that the state of rescue archaeology in Tanzania is poor and underdeveloped.

Since 1996 when it was transferred from Ministry of Natural Resources and Tourism, Environmental Impact Assessment, which I can say includes Archaeological Impact Assessment, is under the Vice President's office through the National Environment Management Council (NEMC). NEMC is the organ responsible for policy formulation, assessment of environmental issues and administrative authority to regulate and enforce environmental plans and strategies (Tourism in Tanzania: Investment for Growth and Diversification Report (MIGA) 2001:44 – 45). However, it lacks the legal and administrative authority to regulate and enforce environmental legislation as it cannot establish its presence at district or grassroots level and consequently, it is unable to monitor

and establish vertical linkages such as empowerment of local communities on environmental management issues. Also, there is no continuous exchange of information and close cooperation with sectoral ministries and penalties for environmental mismanagement are nominal.

However, NEMC, just like the Ministry of Natural Resources and Tourism has been very active in ensuring proper impact assessment is done, with much emphasis on living society and biodiversity, but less emphasis is put on cultural heritage. According to the report on Tourism in Tanzania, only two sectors require an EIA in Tanzania.

These are Mining and Marine activities. The report goes further saying that projects funded by international organizations, also, require an EIA, as condition of appraisal. (Report: Tourism in Tanzania (MIGA), 2001:45).

Reports on EIA

The above observation is supported by the EIA reports that have been taken so far in different parts of Tanzania. Most of these reports say less or nothing about absence or presence of the cultural heritage on their respective areas. A good example is the Environmental Management Plan report prepared by NSR Environmental Consultants Pty Limited of Australia on North Mara Gold Project under Afrika Mashariki Mines Limited. For them social economic impacts are concerned only with social and economic structures and the traditions of the local community (Kuria). (Kuria is the ethnic group in Mara region – north- western Tanzania). The report does not include any information about archaeological, historical, ritual and shrine areas or cultural heritage in this area. (NSR Environmental Consultants Pty Ltd: 2000:45).

The Songos Project

The Songos project (Songosongo gas pipeline from Songosongo Island to Dar es Salaam) that is going on in the country is another example of such report which lists only known historical sites, found in the area of project. This means the report does not cover on archaeological sites found either on the surface or in subsurface.

The above examples of the Environmental Impact Assessment are reported to NEMC for recommendations and measures that should be taken before a proposed project commences. I do not know how the NEMC coordinate the reports to other institutions like the Department of Antiquities, which has power to recommend mitigating measures. In dealing with this, NEMC and the Department of Antiquities have to come up with ways to work together.

Besides Environmental Impact Assessment in general, there are few known contract archaeology works that have been contracted to archaeologists in the country as a part of Environmental Impact Assessment. This kind of rescue archaeology or Archaeological Impact Assessment is more of individual initiatives and involves agreement between the Construction Company or Firm and the researcher. This kind of relationship does not bind the contracting firm to follow or not to follow what the archaeologist has recommended. In this perspective it is very possible for archaeologists to favour the contractor for the sake of investing for the future for the expense of cultural heritage.

Such kind of contracted archaeology works include work such as:

?? Dr B. Mapunda. 1997

“Impact assessment of Heritage Resources at Kahama Mining Corporation Premises” - Unpublished report prepared for CEEST, Dar es Salaam. (Kahama is an area in North Western Tanzania.)

?? Dr F.T. Masao. 1995

Environmental Impact Assessment of Lower Kihansi Hydropower Project An Archaeological Report “Norpaln A/S in Association with Nor consult Appendix, Vol. 2. (Iringa region)

- 1979
 "Report of the archaeological survey of the proposed Mtera Reservoir, Iringa region" (Manuscript)
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The Department of Antiquities, a department in Ministry of Natural Resources and Tourism in Tanzania is the national body responsible for conservation, development and promotion of cultural heritage in the country. It is, therefore, supposed to coordinate the Archaeological Impact Assessment, to be involved in the early stages of project planning and to ensure that all major projects in the country are not approved or started unless they get clearance on Archaeological Impact Assessment from the Director of Antiquities.

Unfortunately, the Antiquities Department for a long time is unaware of the contract archaeology that has been pursued by some archaeologists and other scholars in the country. The reason behind can be either lack of the law governing the issue or shortage of the working professional staff in the department. To get away from this situation there a need to incorporate the Archaeological Impact Assessment in the legislation of Antiquities and to recruit and increase personnel (capacity of the Department) who are conversant with status quo.

Conclusion.

The State of Rescue archaeology in Tanzania needs a special treatment to be developed and improved. This includes law amendment not only in the Antiquities Act, but also in the Act of EIA under NEMC. This will help the implementation of EIA and Culture policies passed a few years ago. The study has shown that both policies emphasize on Environmental Impact Assessment for sustainable living and use of cultural and natural properties. The amendment of Acts and Formulation of Regulations should not discriminate either of the two, the government and private sector. Both sectors should honour and respect the law.

However, this paper has discussed the state of Rescue Archaeology in Tanzania and would enjoy sharing experience with what is happening in other countries worldwide.

Better conservation of our cultural/natural heritages will lead to better heritage environment and therefore more attraction to tourists, hence better tourism industry leading to bumper national economy.

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The Kabaka's Trail: A Ugandan Case Study by Ephraim Kamuhangire, and Louise Dixey,

Historically, tourism was Uganda's second most important export after coffee and received more tourists than Kenya and Tanzania. In 1970, 102,000 foreign visitors were recorded for Murchison Falls National Park. This contrasts with 5,800 recorded in 1996 for the same Park (Mann 1998). The collapse in tourist volumes has been mirrored by a collapse in large mammal populations in protected areas. Furthermore, cultural institutions were abolished in 1967 and much of Uganda's immovable cultural heritage fell into a serious state of disrepair.

Since the restoration of political stability in 1986, tourism and culture have re-emerged on the policy agenda, but tourism development and heritage conservation still face many obstacles. Targeted development and projections of visitor arrivals made in the ambitious Tourism Master Plan (UNDP/WTO 1993) have not transpired. Inadequate government resources have been unable to provide the necessary framework for tourism development and to protect the natural and cultural resource base. Tourism and heritage conservation has not been recognised as priority development sectors by government.

In 1996, tourism and antiquities moved from having their own Ministry, the Ministry of Tourism, Wildlife and Antiquities, to being part of the larger Ministry of Tourism, Trade and Industry (MTTI), and their financial and human resource capacity was heavily reduced. Tourism and Antiquities have lacked political support in the Ministry of Finance, Planning and Economic Development (MFPED) and therefore are not eligible for central Poverty Action Funds (PAF) and not given priority in the Mid Term Expenditure Framework (MTEF). Despite the formulation of a new tourism policy and the drafting of a new cultural policy, this situation is not expected to change in the near future. Hence donor resources will be highly significant in the implementation of the new policy frameworks but donor support to date has been fragmented.

Uganda's tourism product is also problematic. The legacy of Idi Amin and more recent insecurity on its borders has created an image problem (Holm-Petersen 2002). Uganda has to compete with other African destinations (e.g. Kenya, Tanzania, Zimbabwe, Botswana, Namibia and more recently South Africa). Gorilla tourism has been the only niche where it had a competitive edge but this led to an unimaginative approach to tourism development and effectively put a ceiling on the industry as only about 4,000 gorilla tracking permits are available annually. It is estimated that currently only 5,000 tourists visit Uganda each year and 10,000 expatriate residents participate in tourist activities. (Mann 1998).

It is increasingly acknowledged, however, that Uganda has fortunately by-passed mass tourism because of its past troubles and is well positioned to take advantage of newer trends, and alternative forms of tourism that can protect natural and cultural resources while generating economic growth. A new strategic plan and tourism development policy have been developed to provide a framework to transform tourism into a major economic sector and a vehicle for poverty alleviation (MTTI 2002). The policy emphasises large-scale participation of communities and cultural tourism. Various donor programmes are supporting product and infrastructure development that encourage niche product diversification and promotion of avitourism (bird watching), mountaineering, sport fishing, white water rafting, primate viewing, cultural and community-based tourism.

Diversification has been strongly supported by the Uganda Tourist Board (UTB). UTB identified community and cultural tourism as important niche products to redevelop international tourism and contribute to wider development objectives enshrined in Uganda's Comprehensive Development Framework and Poverty Eradication Action Plan (PEAP). In marketing Uganda, UTB presents a circuit of nature-based attractions predominantly in the west and south-west: Murchison Falls National Park, Kibale Forest National Park, Queen Elizabeth National Park, Bwindi Impenetrable Forest National Park and Lake Mburo National Park. Other important sites outside this circuit include white water rafting, the Source of the Nile, the Ssesse Islands in Lake Victoria and the UNESCO World Heritage Site, Kasubi Tombs in the capital Kampala.

Building on the marketing efforts of UTB, an initiative to develop a new community-based cultural tourism product was conceived in the late 1990s. A Heritage Trails Project (HTP) 1999-2002 was established as a partnership between three organisations: the Kabaka Foundation (KF), Action for Conservation through Tourism (ACT) and the Uganda Community Tourism Association (UCOTA). KF is an indigenous Ugandan NGO, established by the King (Kabaka) of Buganda – a traditional Kingdom restored by the current President Yoweri Museveni in July 1993. ACT is a British charity and UCOTA is a tourism producers' organisation, formed in the mid-1990s 'to encourage quality community-based tourism with the aim of benefiting communities through sustainable development' (Williams, White and Spenceley 2001).

A Heritage Trail was seen as a way of defining and creating a new tourism product. HTP's aim was to establish a pilot heritage trail linking a number of cultural sites in the Buganda Kingdom to be marketed as one product. The link between the sites was the common promotional theme, 'the Kabaka's (King's) Trail, rather than a physical one. The Project was based on core principles. It focused on the social-economic benefits for local communities, the importance of cultural revival, and creating community institutions. Community associations were seen as the guardians of culture, the developers of the tourism resource, and the agents for community benefit.

It was decided to locate the development of a pilot heritage trail near to Kampala, and also, to focus initially on the domestic tourist market (ex-pat residents, Ugandans and school children). Trail development in this central area was also considered advantageous since it was within the traditional kingdom of Buganda and the project had the strong support of the King (Kabaka). Although these sites are within 45 minutes of the capital city, a baseline study, conducted for the Project in 2000, showed they remain on the periphery of mainstream economic activity, lack access to essential services and infrastructure and exhibit high levels of poverty.

The objectives of the project were therefore defined as follows:

- ?? To demonstrate how tourism can be harnessed for poverty alleviation;
- ?? To conserve natural and cultural assets through education and understanding of sustainable tourism development;
- ?? To assist communities to participate in the tourism opportunity and to influence policy making in this area; and
- ?? To strengthen local institutions, particularly UCOTA.

Stakeholders such as Kingdom officials and the Department of Antiquities and Museums (DAMS) identified the sites on the Buganda heritage trail. Extensive field visits were undertaken and in November 1999 nine sites with the highest potential were selected on the basis of:

- ?? proximity to the capital
- ?? accessibility
- ?? attractiveness
- ?? type of site
- ?? historical significance
- ?? marketable product theme
- ?? community compatibility.

Project implementation only proceeded with six of the nine sites. The reasons why implementation couldn't proceed at three sites were varied. They included a lack of community cohesion and/or motivation, the community was difficult to define, insurmountable political sensitivities, other agencies were providing assistance and/or it was questionable whether incomes generated would benefit the intended beneficiaries. Details on the six trail sites are presented in Table 1.

Table 1: Community Tourism Associations and Type of Heritage Attraction

Association	Attraction
Baagalayaze Heritage Site	Burial tombs of a mother of a king
Kanyange Cultural Centre	Burial tombs of a mother of a king
Naggalabi Cultural Tourism Association (NACUTA)	Coronation site
Ssezibwa Falls Tourism Project (SFTP)	Traditional site for healing
Suuna II Wamala Tombs Tourism Association (SWATTA)	Burial tombs for a king
Tourism and Handicraft Association of Kalema (THAKA)	Prison ditch

Two of the trail sites, Katereke prison and Wamala Tombs, are gazetted national monuments under the 1967 Historical Monuments Act.

The main activities of the Project involved:

- ?? On-site work with communities
- ?? Community training programme
- ?? Building institutional collaboration and strengthening
- ?? Advocacy and dissemination
- ?? Marketing

Table 2 shows the chronology of activities for developing the trail sites.

Table 2: Heritage Trails Project Activities

Year	Main Activity
1	<ul style="list-style-type: none"> i. Trail site identification, market research (focus groups) and site selection ii. Dialogue with local site stakeholders to confirm interest in participation and exploration of land user rights and/ or revenue sharing agreements; iii. Creation of site community tourism associations; iv. On-site handicraft workshops to facilitate income-generation in the short-term and mobilise community members; v. Baseline socio-economic survey of communities and historical site research; vi. Tourism and conservation awareness building.
2	<ul style="list-style-type: none"> i. Participatory business development planning; ii. Implementation of the community training programme; iii. Implementation of site plans.
3	<ul style="list-style-type: none"> i. Production of promotional and educational materials; ii. Further community training; iii. Further site development; iv. Launch of the pilot trail and implementation of the marketing strategy; v. Review and forward planning; vi. Development of other trails country-wide.

On-site community work focused on building the capacity of new legally registered community-based tourism institutions. Community members were mobilized through local leaders such as elected councilors and cultural guardians and attended participatory seminars to develop a constitution and elect an Executive. Other activities included a training programme, restoration of cultural assets (involving training in traditional building skills), exchange visits within Uganda and Tanzania, and business planning. Clarifying land rights of the new associations was a critical factor. The Kabaka Foundation acted as a facilitator in negotiations with the Kingdom of Buganda. A legal agreement was made with three associations who are required to give 30 per cent of the net entrance fee collected to the Kingdom administration. This agreement provided new incentives for the local community to work together and the traditional institution.

The Project developed links with the public, private and voluntary sectors nationally through advisory groups. This increased the policy influence of the project and also played a critical role in mediating political sensitivities between stakeholders and mobilising resources (DIC 2002). The advisory groups helped guide site selection for future trails and reached a consensus that the Project initially run by the three NGOs should be transformed into an independent NGO, 'Heritage Trails Uganda' (HTU) to reflect its national remit. HTU was registered in 2002 and is expanding the heritage trail concept country-wide. Project staff participated in policy discussions on tourism and culture and advocated for more cultural education on the curricula. The focus has been to encourage the recognition of cultural tourism as a tool for poverty reduction and heritage conservation.

The 'Kabaka's Trail' was launched in November 2001 with promotional materials and a high profile marketing event. While the heritage has been renovated and new tourism products now exist they are not yet thriving. Each community association has developed at least three micro-enterprises including guiding around the cultural site, handicrafts and cultural entertainment. Their major challenge is a lack of international and domestic visitors. It is anticipated that visitor numbers will grow, however, as Uganda is receiving more tourists and the sites are becoming better known locally. The low level of visitors is a barrier to gaining income for community benefit and continued maintenance and further restoration of the heritage sites. Sourcing of raw materials such as spear grass and reeds for the traditional structures also poses a problem. These raw materials used to be freely available locally or donated by loyal subjects, but due to agricultural practices (particularly livestock grazing) and increased settlement, the materials have to be transported, incurring costs. Another major operational challenge is the lack of reliable telephone communications for advance notice of bookings as this can reduce service quality on-site.

Key non-financial livelihood impacts have been particularly important impacts of the Project. The first is the revival of cultural values and associated social networks and activities. Before the Project commenced, most of the trail sites were in a serious state of disrepair and in some cases overseen by elderly cultural guardians with scarce resources. The wider community, especially the younger generation, had no attachment to the sites because of the abolition of the Kingdom in 1967. The Project has initiated the regeneration of both physical structures (such as traditional receptions, ceremonial houses and tombs) and traditional, culturally specific skills such as building, bark cloth making, music and dance. This has encouraged several cultural guardians to resume their traditional roles and for cultural functions at the sites to recommence. Secondly, the involvement of community members has developed local capacity, even if this is not immediately reflected in enterprise development and revenue.

Another key achievement of the project was that it was very influential in shaping the new national tourism policy and the draft culture policy (DIC 2002).

Overall, the main obstacles encountered in the Ugandan context, emerge as:

- ?? Low level of development and lack of skills at the community level that pose a challenge to building product quality.
- ?? Limited international tourism.
- ?? Implementation difficulties as the project time frame was too short and resources and expertise have been insufficient.

Obstacles aside, the project did achieve most of its objectives over three years. An independent project evaluation stated, "The project has successfully demonstrated how tourism can be used as a development tool... The development and marketing of the Kabaka's Trail has managed to create links between the tourism market and the local economy... It has significantly improved livelihoods in terms of developing community pride and a revival of cultural values... The Project has initiated the regeneration of these sites and associated values through a participatory process resulting in the reconstruction or renovation of 15 cultural structures. In addition there has been a revival of traditional culturally specific skills".

Important lessons were learnt and have been translated into guidelines of good practice:

1. Donors should be flexible regarding the Project life cycle and budget lines as community-based tourism can take longer than standard donor time frames and expenditure priorities can change.
2. Community tourism heritage products can initially be marketed to the domestic market and later to the international market as product standards improve.
3. The groundwork for establishing the Project should not be underestimated, particularly relationship building between stakeholders.
4. Community tourism is most successful when the wider policy framework in the country is conducive.
5. Participation of key stakeholders from public, private and voluntary sectors with interests in tourism, natural and cultural heritage is critical to effective implementation and resource efficiency as it enables local ownership, maximises dissemination, networking and collaboration, influences the policy framework, and assists resource mobilisation and commercial viability.
6. A group of resource persons should also be identified to advise on matters arising when necessary e.g. market research, education and legal experts.
7. Professional market research to guide site selection and product development helps to ensure commercial viability.
8. Land user rights to ensure communities are prime beneficiaries of the development must be negotiated early on.
9. The method for site identification and assessment (criteria, decision-making process etc.) for selection should be developed by stakeholders to enable local ownership, transparency, accountability and commercial viability.
10. Site selection criteria should encompass commercial viability (the potential of tourism to generate sufficient incentives and resources to conserve the natural and/ or cultural heritage and fund community development Projects), potential access of the poor to the market (especially land user rights and capacity), the physical state of the site, the historical/ cultural and/or natural significance of the site and the corresponding need for cultural and/ or environmental conservation, potential to promote collaboration and partnership, cross cultural exchange, cultural renewal and cultural education, suitability in terms of Project time and resources.
11. The Project should accommodate that different community associations progress at differing speeds.
12. It should be assumed that not all site communities selected would complete the development process.
13. A provisional internal monitoring and evaluation system should be developed followed by the development of a participatory system when communities can begin to “see for themselves” the impacts of the Project.
14. A participatory monitoring and evaluation system should aim to evaluate direct and indirect impacts of importance to the community as well as the donor and this may include enterprise development, capacity building, conservation and socio-cultural impacts.
15. The potential for impact may be greater in poorer rural communities but the development process may be correspondingly more challenging and slower.
16. Key individuals respected by the community should be identified early on and encouraged to participate in Project development.
17. Development is a long-term investment and expectations must be managed. Short-term benefits (e.g. income from craft sales) should be developed in the interim.
18. Key components of the training programme for communities should be opportunities for them to be tourists and “see for themselves” by visiting other established groups locally and/ or in neighbouring destinations.
19. Business development training is a priority and should be undertaken in the early stages.
20. Development theatre is an excellent tool for mobilisation, participation, interpretation and raising awareness.
21. On-site training in the local language maximises participation, particularly amongst marginalised groups.
22. Language instruction in the national language (e.g. English) may also be required so marginalised indigenous language speakers in the community can participate in the tourism opportunity and national workshops.
23. Communities may need advice on appropriate representatives for training to ensure knowledge is handed down.
24. Training should include capacity building of the association and its members in organisational development.
25. The number and type of trainers in different skill areas (e.g. tour guiding, visitor handling) should be kept to a minimum, previous training reports shared and reviewed and their roles clearly formulated.
26. Professional interpretation/ landscape design input is recommended.
27. Adequate time is needed for the product to meet standards before launching to the public; however, community associations also need visitors to stimulate development. Familiarisation tours with supportive groups facilitate this as the associations can practice skills learnt and gain confidence.
28. A pro-active approach to the media provides free marketing opportunities.

29. An innovative and cost effective approach to marketing that 'fits' the product may be required to attract the domestic market (e.g. local radio adverts) which is more cost effective than conventional marketing (e.g. brochures, trade fair promotion etc.) used for international markets.
30. Marketing materials should be produced in country.
31. Specific resources to link sites with the national educational curricula should be developed to maximise the domestic market potential and educational opportunity.
32. Long term institutional support in marketing, networking, standards and capacity building to community associations is critical for sustainability.

In conclusion, tourism is not a threat to rich immovable cultural heritage in Uganda. Rather, tourism is essential to generate the resources for the sustainable conservation of natural and cultural heritage and alleviate poverty. Community-based management of tourism at national monuments (e.g. Katereke Prison) has been shown to be viable and the trail is to be replicated in western Uganda. These donor interventions are necessary in a context where there is a lack of government support for tourism and the conservation of immovable cultural heritage, and cultural institutions lack the capacity to generate resources.

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Sustainable Tourism, Cultural Heritage and Poverty; Is There Any Relationship? by Linda Kanyemba

Sustainable Tourism: An Emphasis Poverty Alleviation

"Human beings are unique among all creatures of the animal kingdom in their capacity to create and sustain culture"-
E.A. Hoebel

"... the past is important because, for any people, a sense of continuity is necessary".

"... sustainable development is not the antithesis of conservation, the two are complementary".

'sustainable tourism', cultural heritage, and poverty Is there any relationship?

It is a rather difficult question to answer, but it is hoped that this paper will address that.

This paper approaches these issues in relation to the principles of sustainable development. Though the principles were conceived for the natural environment, they, too, can be applied in the cultural perspective.

Cultural Heritage refers to monuments, groups of buildings and properties with historical, aesthetic, archaeological, scientific, ethnological and anthropological values.¹

Tourism

Tourism is an activity of people moving from one place to another for purposes of adventure, education, enjoyment and appreciation of other cultures in their respective localities.

Sustainable development is 'development that meets the needs of the present generation without compromising the ability of the future generations to meet their own needs'²

There are '...many economic and cultural benefits to be derived from tourism, but the negative impact cannot be ignored, particularly the potential damage from tourists who may not necessarily know the fragility of cultural heritage or understand the consequences of their own, sometimes seemingly innocuous actions'³

Sustainable tourism is 'any form of development and management of tourism activities ensuring the long-term protection and preservation of natural, cultural and social resources contributing in a positive and equitable manner to the economic growth and well being of individuals living in, working in or visiting the protected areas.'

By inference, ***sustainable tourism***, in relation to cultural heritage, must be tourism that, in spite of all the economic benefits that can be derived from it, still desires to conserve the cultural heritage of the indigenous peoples, without impacting negatively on the culture that evolved into the very reason why it is considered heritage.

Moreover, the visitor interests too should be protected as shall be seen later on in the paper.

¹ World Heritage Convention

² World Commission on Environment and Development

³ ICCROM 2004

Poverty is defined differently in different contexts vis-à-vis hunger, ill-health and denied dignity, but the core issues are characterised by lack of power, the lack of ability for one to make choices, and lack of security⁴. Lack of adequate disposable income is one reason but an erosion of one's culture through unsustainable tourism has serious ramifications such as:

- ?? Lack of opportunities for the indigenous population to determine their destiny
- ?? Lost identity because large sections of the population become deprived of their traditional means of support, such as light industry and handicrafts
- ?? No cohesion within the affected society
- ?? Inability for anyone to replace that which has been lost

In order for tourism to be sustainable, no one person or group of people should take away from the local population the desire and the initiative to conserve and promote the local tourism. If that is the case, then the local (indigenous) people would never come out of the dependence syndrome i.e. by relying on the government or any other donor for sustenance.

When a particular society is fragile, tourist activities tend to break up social structures by concentrating society's endeavours too narrowly on one source of income thereby exhausting its resource base.

One must note therefore that, cultural monuments and sites that are well-managed and utilised have the power to attract and contribute to local heritage⁵. On the other hand, poorly managed tourism can cause great damage to cultural heritage.

Raison D'être

1. What good is tourism when people are wallowing in poverty?
2. Can places contribute to poverty alleviation?
3. Can they play a part in sustainable development within Africa? How do these places play a role of sustenance without the places being degraded, especially that these places have been in existence since time immemorial without any negative impacts; modern legislation is alienating local communities. E.g. religious shrines desecrated in the name of tourism.
4. What measures should be taken to ensure that sustainable tourism is achieved?

Principles

The pursuit of a balance between conservation objectives and social, cultural and economic development is the best approach for the long term viability of tourism which itself depends heavily upon the quality of the environment, as well as for the conservation of protected areas.

According to an article by Jef Malliet, that appeared in an ICCROM newsletter of September 1998, in order for a society to be sustainable, it must live by nine principles. These will be outlined below; and whereas some will be skimmed on the surface, others will be discussed in much more detail.

1. Respect and care for the community of life

Any kind of development, whether tourism or not, should **not** occur at the expense of particular groups or later generations, but should enhance the capacities of those communities to meet their own needs in harmony with their culture.

⁴ Perspectives on Poverty, Sida 2002

⁵ Caring for Cultural Heritage, Sida 2004

2. Improve the quality of human life

The quality of life of any peoples depends on, among others, the ability to have access to the resources required for enjoying a comfortable standard of living.

Sustainable tourism must, therefore, open up opportunities for the development of all the spheres of human life, vis-à-vis, political, social, religious, economic, etc.

It should contribute to the local economy by promoting local jobs and using local products and skills. Special care should be taken so that a balance is maintained between the benefits arising from tourism and other sectors, which should play a key role in maintaining the environment. Tourism may offer additional benefits for some traditional economic sectors.

a. Conserve the Earth's vitality and diversity

It is important to conserve the Earth's biodiversity, to conserve Earth's life-support systems, and to ensure the sustainable use of renewable resources, since cultural heritage and its practices are within an environmental context, and are interdependent one on another.

b. Minimise the depletion of non-renewable resources

Physical cultural heritage is by nature neither renewable nor reproducible, and within a specific geographical environment, it conveys the creators' knowledge, experiences, habits and culture.

'Damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind since each people makes its contribution to the culture of the world'⁶

Therefore, sustainable tourism should ensure that the physical cultural heritage of these areas is preserved.

c. Keep within the Earth's carrying capacity

Tourism development in cultural heritage sites must take into account the limitations of the capacity of the natural, social and cultural environment to accommodate visitors.⁷

Therefore, the impacts on these areas have to be carefully monitored to ensure that there is careful planning, management and assessment to take account of environmental, economic and social needs.

d. Change personal attitudes and practices

Sensitive marketing and promotional actions shall help increase visitors' awareness of environmental protection and encourage respect for local traditions and customs. The aim is to highlight the authentic values and assets of the heritage and assist visitor management by encouraging the public to visit the protected areas in the off-season.

e. Enable communities to care for their own environments

There is need to balance between conservation and the maintenance of the authentic lifestyle of inhabitants; local inhabitants must be involved in the day to day management of any tourist programs within these areas for the simple reason that these places provide resources which contribute to people's livelihood, for example land for grazing and cultivation, timber, firewood and medicinal plants.

⁶ Hague Convention 1954

⁷ ICCROM Newsletter 1999

The local community should be involved in the decision making process for sustainable tourism development and in the management of certain tourist activities. This development should guarantee as many benefits as possible to these locals involved in these cultural sites.

f. Provide a national framework for integrating development and conservation

In order to achieve sustainability, especially in fragile sites, there can no longer be any level of sustainable tourism without appropriate conservation, research, education and interpretive programs, which enable the public to understand and enjoy the site.

The aim of tourist operators in these cultural heritage sites should be to offer education and interpretation, in particular for the benefit of young people and schoolchildren in order to encourage people to understand and learn more about these areas.

Furthermore, it is of paramount importance that activities that take place in these places are based on the *intrinsic* qualities of the areas, encouraging appreciation and enjoyment of its cultural heritage. Development should be at an appropriate scale (might have to put this point under the carrying capacity of the globe).

g. Create a global alliance

Offer more public involvement by offering a stimulating intellectual adventure. In addition, State parties and tourist companies should provide financial support to programmes of conservation and restoration.

Also, if sustainable tourism is to succeed, it will require the fulfilment of visitor satisfaction, the realisation of benefits for the local community and the proper integration of tourism and environmental conservation policies.

M. de Guichen - 'Our goal is to work for the public and not against. We must therefore provide our visitors with sufficient information, sensitise them to the meaning of cultural materials, and to the problems of conservation. Being guided rather than reprimanded, the public will evolve from a passive stage to an active one and conservation will change from curative to preventive'.

Strategies for Conservation

1. Assessment

- ?? Analyse the needs and constraints of the area
- ?? Identify the values and assets of the site
- ?? Undertake a qualitative assessment of the tourism resources

2. Protection and Enhancement of the Heritage

- ?? Ensure that tourism activities are within the carrying capacity of the cultural heritage site.
- ?? Find alternatives to the mass tourism by encouraging the development of new sites (channeling tourists to other sites other than the major destination) and promoting appropriate conservation measures
- ?? Create a better awareness of the fragility of heritage

3. Conservation and Enhancement of the Heritage

- ?? Proceeds from tourism should fund conservation programmes and in order to ensure sustainability, conservation programmes must be maintained.
- ?? Another measure would be to introduce subscriptions of sorts to schemes run by the various sites as part of the collections for conservation efforts. Any heritage considered solely as a consumer product for tourists is bound to disappear rapidly if appropriated conservation methods are not introduced.

4 Management and control of tourism facilities

- ?? Ensure designs for new buildings, etc., that are appropriate to the character of the sites, by for example, the use of local materials to encourage the continuation of traditional architecture, art, etc.
- ?? Consider also renovating existing buildings instead of building new ones.

5 Development of a 'Protected areas' tourism package

- ?? This package should try and foster environmental awareness that ensures minimum impact on the cultural environment.
- ?? There must be an attempt to interpret the cultural values of the site to ensure appreciation of both the tangible and the intangible aspects of the site. This awareness should be directed more at the young people and school children to ensure a reserve of knowledge for the future.
- ?? The public should be made aware of the objectives of conservation and sustainable development.

6 Social and Economic Development

- ?? Community involvement means empowering a local community in their set-up so that they too, can be beneficiaries from the heritage around them both now and in the unforeseen future.
- ?? The quality of life of the local community should be improved by the promotion of cottage industries (traditional crafts), involvement of local population in decision-making, and by encouraging them to have contacts with tourists.
- ?? Spreading the benefits of tourism to areas that are outside the cultural site also helps to supply the needs of others and avoids elitism

7 Networking

- ?? Co-operation among tour operators should be fostered as a pre-requisite for sustainable development. It can also contribute to the increase in the flow of tourists by improving on the standards of the tourist product.
- ?? Promotional activities can be undertaken in conjunction with various stakeholders.

What is the role of the Heritage Manager?

- ?? Monitoring of the strategy of sustainable tourism development
- ?? Offer high quality tourist sites based on the appreciation of the values in the area
- ?? Communicate the authentic values (both tangible and intangible) of the site
- ?? Education and interpretation of the site
- ?? Give information regarding the benefits of sustainable tourism, and about the measures being taken by the protected area and its partners to interested parties
- ?? Encourage visitors to respect the way of life of the inhabitants, promote the cultural events organised by a particular people, promote the purchase of products produced by the local community, etc
- ?? Work in conjunction with tour operators by drawing guests to other cultural heritage sites, and can also refer them to other sites that might be able to meet their other needs

Tourism can significantly contribute to environmental protection, conservation and restoration of biological diversity and sustainable use of cultural resources.

It can also capture the economic characteristics of the heritage and harness these for conservation by generating funding, and educating the community.

With proper participatory management it is possible to have economic benefits through tourism, with such developments leading to improvements in family incomes and employment prospects.

Community Development, Income Generation and Heritage Management in Zimbabwe in the face of declining Tourism: The Case study of Ziwa National Monument.
by Henry Chiwaura

Abstract

Ziwa Monuments is one of the least visited alluring sites in Zimbabwe. It has a lot of potential in attracting both local and international tourist just as Great Zimbabwe and Victoria falls do. The management plan developed by National Museums and Monuments of Zimbabwe (hereafter NMMZ) has as one of its objectives to create good relations with local community through consultation participation and involvement in income generating ventures and site development through sustainable tourism. However, the saddening development is that since year 2000 there has been a sharp decline in social, political and economic way of life and very few tourists have visited Ziwa in particular and Zimbabwe at large. This has result in unrealised tourism potential to sustain the local community and to some extend NMMZ. To assuage their poverty the local community is now targeting Ziwa estate. Discussion is to focus on a project embarked by the community and NMMZ in order to counter the effect of negative tourism.

Introduction

An unusual development is currently taking shape in Zimbabwe. At its inception in 2001 few people were able to foresee that Bee-keeping would take a centre stage in conservation policies at national monuments and other heritage sites in the country. However three years down the line National Museums and Monuments of Zimbabwe is surprised by the effectiveness of this initiative. Judging from the success that has been achieved in this short space of time, one is persuaded to hope that the future holds bright promises for conservation programmes at national monuments and outlying heritage properties which are experiencing negative low visitor-ship from tourism.

Ziwa National Monument: A brief description

Ziwa National Monument, a 17th Century Iron-Age agricultural settlement in northeastern Zimbabwe. The Monument formerly known as the Van Nikerk ruins, comprises of vast expanses of ancient stonework structures such as agricultural terraces, stone Cairns, passages, hill forts and enclosures covering over 3000 hectares of land. Lying 20 km outside Nyanga town Ziwa, which apart from the technological, social and economic advancements of its ancient communities as mortified in its maze of ruins is also popular with tourists who come to marvel its geographical setting and ecological resources each year.

Its inselbergs, bonhardts and kopjes as well as its deeply gorged streams and perennial rivers with rapids and falling waters and magnificent tracts of rolling indigenous woodlands abundant with a wide selection of wildlife species presents a wonderful and memorable experience for the visiting public. Ziwa has a spectacular view though not widely known or appreciated.

However keeping this marvelous monument well conserved has not been without its challenges. Surrounding the Monument estate is a sprawling communal community inhabited by over 17 000 people, who for their basic requirements such as firewood, thatching grass, poles and stones/quarry for building as well as pastoral areas, look up to the Ziwa estate. This in turn for many decades posed a serious environmental threat for conservators at the Monument. But on the other hand, the local community showed keenness and interest to be involved in development projects and was therefore considered during the formulation, implementation and evaluation of the beekeeping project (P. Mupira, 1996).

Meanwhile the depreciation of communal resources in the villages had corresponded sharply with a steady encroachment by villagers onto the Monument and for a long time NMMZ in its various attempts to keep people out of the monument area, has tried numerous strategies including even the engagement of security details that were often involved in running battles with the villagers found vandalising relics and other resources in the estate. This destruction in turn led to erosion and unstable ruins.

Bee-keeping as a Sustainable Development project at Ziwa National Monument

Bee keeping is poverty alleviation as well as a conservation strategy was first tried at Ziwa national monument in 2001. Sustainable development being development that meets the needs of the present, without compromising the ability of future generations to meet their needs, NMMZ decided to introduce beekeeping project to the community. The project aims at preserving natural resources for the benefit of future generation as well as exploiting the resources in a sustainable manner.

Community Development and Income Generation

Over a period of more than a year Ziwa and Mutare Museum staff 'networked' with the surrounding communities to solicit the opinion of chiefs, Headmen and villagers as to how NMMZ could assist them. They preferred beekeeping as a preferred method of income generation. With funds donated for the purpose by the New Zealand High Commission, NMMZ organised about 60 villagers from the Ziwa Local Community for training in Bee-keeping.

A lengthy and careful process of introducing the project and helping villagers choose candidates for beekeeping course, which began after securing funds. This took four months of meetings where Museum staff travelled to meet villagers in their own setting and informal sessions of persuasion both at Ziwa and off site. The process of building a strong relationship between Museum staff and villagers was vital to the subsequent success of the project. After training the participants were provided with bee-keeping kits and each was assisted to set up his/her apiary in their own locality. A resource centre together with resource person from the community, in the form of a beekeeping workshop, was established at the Ziwa site. For the villagers this is purely an economic empowerment project, as National Museums does not have a say whatsoever on the income each participant raises from the honey products produced from the apiaries.

The administrators at Ziwa have actually encouraged the beekeepers to extend their apiaries into the estate's vast woodland for more honey productivity. An estimated total of 1200 hives have so far been set up by these up-coming bee-keepers and while varying amounts of honey have been harvested by each participant, the Ziwa area is increasingly coming into the spotlight for honey dealers and exporters in Zimbabwe.

Some sections of the landscape particularly to the North of Ziwa National Monument were facing severe deforestation from the activities of the local community. The cutting down of trees for firewood and timber has exposed some areas to water erosion, which is exacerbated by the use of sledges to carry the materials (P. Mupira, 1996). As Zimbabwe's conservation philosophy is based on the principle of sustainable utilisation of natural resources, as such beekeeping encourages such a philosophy. Since the communities are encouraged to mount beehives on the monument, they will respect natural resources such as flora as these resources are the corner stone of a successful beekeeping programme. Fifteen villages surrounding Ziwa are participating in the program and over sixty people have so far been trained and assisted to set up apiaries. A workshop was built at Ziwa and ten of these people are trained to train other villagers who cannot afford to travel to Harare. The trainers in the whole community have trained twenty people.

This project was embarked on as an attempt to link the communal people to the environment conservation. This gives the local people a sense of responsibility towards the environment for they directly benefit from the project other than the usual way where the environment is controlled and conserved by the state e.g. NMMZ, District Councils and other authorities. This project enhances sustainable natural resource management as well as addressing poverty for the local community.

It is worth noting that this planned project is not only sustainable to physical environment but also equitable from the viewpoint of the indigenous people involved. This project to see success is all because that it did not undermine but rather enhance the social and cultural environmental perspectives of the indigenous people. When it was inception it took place with peoples free and informed consent and fully to accommodate and acknowledge rights, values and concerns of people.

Heritage Management

From the perspective of Mutare Museum staff the project would be an ideal method of environmental and cultural heritage management that enables NMMZ to establish a firm link between successful beekeeping and protection of indigenous woodlands as well as archaeological landscape. The surrounding community was linked to the site through their oral traditions however they showed no strong bond to the site or desire to protect or conserve its treasures.

The project has helped create a platform of communication between National Museums and the community, an indispensable situation that did not previously exist. Using the links, which have been created through Bee-keeping, National Museums and Monuments of Zimbabwe, is now able to enjoy the appreciation of the villagers in matters involving conservation at the Monument. The relations between National Museums and the community, which have always been sour, and at some occasions boiling to hostility, have now been significantly improved. It is also ironic that the people who previously threatened to chop down virtually every tree that grew in the Ziwa estate are themselves now on the forefront in the challenge to provide a solution in efforts to preserve the woodland. People have in fact realized that for one's bees to give out high yields of honey, there is need for good forage available.

To compliment beekeeping in conserving archaeological heritage the museum has trained local stonemasons with the help of, Africa 2009 at a workshop held in Zimbabwe in 2000, so that they can be included in the reconstructions on the site and they have taken the idea that letting cattle loose in the monument can cause enormous damage to existing structures and as yet excavated sites.

Extension of the Project

National Museums and Monuments of Zimbabwe are seeking ways to provide a back up for the achievements, which have been brought about by the bee-keeping project at Ziwa. Having seen the benefits at Ziwa, National Museums is currently extending the project to cover most of the monuments and archaeological sites across the country. So far about 20 Museum officials based at more than twelve heritage centres in all provinces of the country have been trained as trainers and the arrangement is that they would be able to pass bee-keeping skills on to the villagers living in communities that surround their respective sites.

Meanwhile at Ziwa, and of course as shall be done at the other sites after the initial introduction of bees to communities, National Museums has invited some community development agents/Non Governmental Organisations to come and operate in the Ziwa local community with particular emphasis being placed on developing sustainable natural Resources management programmes that will encourage a conservative use of the communal resources. Part of this network includes agents that focus on nurseries and reforestation exercises to create wood lots in the villages. The promotion of Communal Areas Management Programme for Indigenous Resources (Campfire) resources and concerns associated with the call for farmers to favour traditional grains and other crops in farming is also predominant in the exercises focused to create a sustainable development experience that is set to further back-up the initiative provided in bee-keeping.

Conclusion

It is possible to conclude therefore that the initiative that heritage conservators in Zimbabwe have taken to harness the benefits of bio-diversity is commendable. Such an initiative can also be regarded as a way of pay back to a community that may otherwise have little direct benefit from a resource part of whose context they form. It is also possible to duplicate the Zimbabwean example at the regional or international forum wherever conditions and

circumstances are permissive. Tree cutting has ceased on the estate. The project encompasses the following benefits to all involved; sound cultural and heritage management, empowerment of local communities and establishment of positive social networks and very important sustainable project with successful replication. As M. Shumba (pers. comm.) states that the ultimate effect has been that the very people who previously threatened to chop down virtually every tree growing there now jealously guard the woodland in the Ziwa National Monument. Indeed who then had ever thought that bees as simple as they are could solve a problem that had haunted Ziwa Management for decades?

References

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- Rogers T.A, 2002. *The New Zealand Beekeeping Project at Ziwa, Nyanga*, Evaluation of Phase one – June 2001 - November 2002 unpublished report.

Township Tourism: Exploitation or Promotion a Case Study of Langa Township In Cape Town **by *Dumisani Sibayi***

The advent of the 1994 political dispensation South Africa opened opportunities not only to the previously marginalized communities but also to those who were directly or indirectly privileged by the apartheid regime. A number of socio-economic initiatives have mushroomed. Tourism and cultural heritage did not escape this trend.

From 1994 there have been a slight shift by the mainstream tour operators from the traditional tourist destination to include townships as part of the total package of their tours. Indeed townships are places where blacks were confined and could be easily controlled by the apartheid laws. Africans from the rural areas came to urban areas –Cape Town in the late 1800 seeking opportunities as their plantations and fields could not sustain their livelihood. It is in the townships that most people from the countryside settled. With them they brought their traditional and cultural practices to the townships. With traditional and cultural practices developed immovable cultural heritage. As there were no services and amenities were provided for then various sites, structures were identified/developed and utilised to perform cultural practices. In most cases due to lack of resources open spaces were selected to perform these rituals.

It is in these townships that the struggle for liberation was properly planned and various forms of resistance were implemented. Like their forebears Africans in the 1930s had limited resources and had to utilize the existing open spaces and structures. Trees, open spaces, community halls, churches, houses etc were utilized for meetings and other related activities. Today these resources are of great cultural significance and associated with the liberation struggle and the heroes of the struggle. These resources have been developed and are protected under the heritage conservation laws of the country.

It is these heritage resources (Immovable Cultural Heritage) that have forced the mainstream tour guide to shift from the traditional tourist destination to townships.

This paradigm shift has its challenges both positive and negative. This paper/presentation is an attempt to address some of these challenges by using Langa Township as the case study.

GROUP WORK

Participants were divided into three groups each to discuss:

- ?? What does it mean to have sustainable tourism at sites?
- ?? What does it take to have sustainable tourism and heritage sites?
- ?? How can it contribute to the management of sites?
- ?? Who benefits from this effort?

Each group was also to make recommendations, which could be applied in order to have sustainable tourism at heritage places.

GROUP EAST

1. Tegula
2. Sibayi
3. Momodu
4. Kofi
5. Husseim
6. Hambolu
7. Liasu

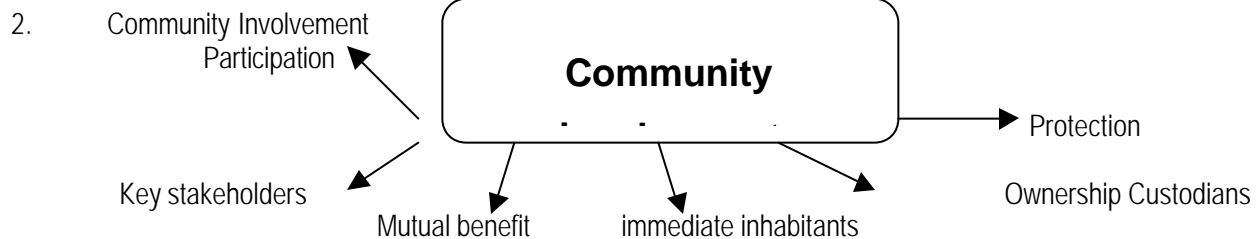
SUSTAINABLE TOURISM AND IMMOVABLE HERITAGE SITES

1. What does it mean?

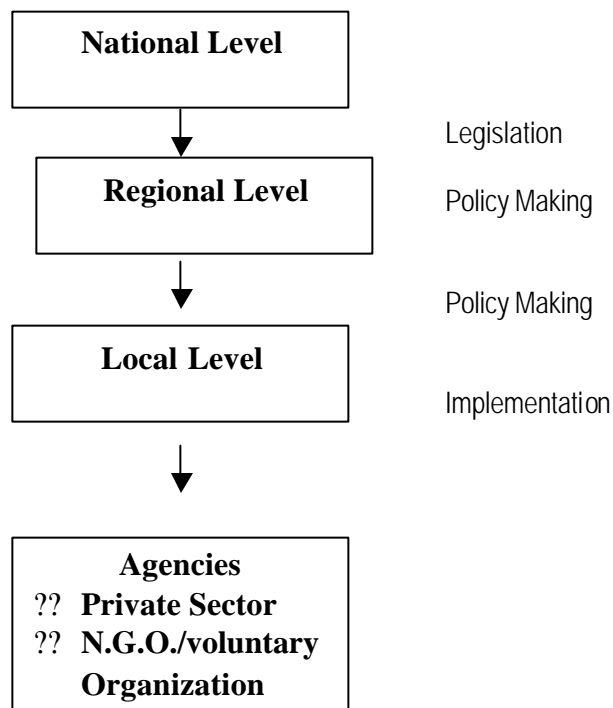
Definition: -

Sustainable tourism is a form of

- i. Management, conservation and development of heritage resources for present and future generations, taking into consideration the socio-economic benefits, welfare of inhabitants and the general environment.
 - ii. A form of tourism (leisure travel) that strike a balance between socio-economic gains and continuity of the resource base.
- b. How can it contribute to the management of the sites?
- ?? It ensures perpetuity of the site and derivable benefits.
 - ?? It benefits the local communities
 - ?? It promotes awareness
 - ?? It instills a sense of ownership and pride
 - ?? It protects the authenticity and integrity of the sites
- c. Which sites can benefit?
- All sites can benefit from sustainable tourism though some require it more than the others.
(some sacred sites are not open to the public)



4. The Political environment involvement



4. Recommendations:-

- a. for us as Heritage Professionals
 - i. formulation of management plans
 - ii. formulation of policies
 - iii. attending periodic refresher programmes/courses
 - iv. adhere to work ethics
 - v. responsible for review of policies and monitoring of heritage sites
 - vi. promotion and marketing of the sites
 - vii. capacity Building
- b. to the various authorities in our countries
 - i. Adhere to stipulated Regulations, policies
 - ii. Involve Heritage managers in all aspects of conservation activities
 - iii. Give priority to Heritage development conservation and tourism.
 - iv. Provide adequate financial and material resources.
- c. To the international organization
 - ?? Initiate and form partnership with
- d.
 - (1) To developed codes of conduct for tourist in protecting heritage sites
 - (2) Avoid duplic ation of responsibilities between agencies responsibilities among in the conservation of Heritage sites.
 - (3) Synchronization of responsibilities

GROUP SOUTH

1. Sustainable tourism at immovable heritage sites
 - (a) Sustainable Tourism refers to the conscious use of heritage resource in a way that future generations are not denied of its continuity.

- (b) **What does it take?**

- ☞☞ We need to develop strategies: - what interest groups or special interests (niche)
- ☞☞ Add other things – Recreational facilities, if need be linked to other tourist sites around.

- ☞☞ Get NGO's CBO's and Business concerns involved
- ☞☞ Seek partnership for development and marketing.
- ☞☞ Community participation.
- ☞☞ Development plan, and management plan and evaluation.
- ☞☞ Take into recognition the environment. (stress and carrying capacity).

- C **How can it contribute to the management of sites?**

- ☞☞ Revenue accruing from tourism can be used for conservation, manage and market the site (s).
- ☞☞ Assist in community projects.
- ☞☞ The strategy we adopt can be a management too e.g. controlling flow of tourists
- ☞☞ Sustainable tourism guides the management.

- D **Which sites can benefit?**

1. Some sites will benefit more than others
2. There are sites, which cannot be opened to tourists
3. Some sites are more visited than others
4. Government provides for the maintenance of some sites even if they do not generate income

2. **COMMUNITY INVOLVEMENT EMPLOYMENT AND TRAINING**

- ☞☞ Employment and training
- ☞☞ Rites, norms, customs and spiritual beliefs
- ☞☞ They should be the beneficiaries
- ☞☞ They own the sites
- ☞☞ Should be involved in interpretation of both the tangible and intangible aspects.
- ☞☞ They know the traditional management system

3. **THE POLITICAL ENVIRONMENT – GOVERNMENT INVOLVEMENT**

- ☞☞ Policy Issues
- ☞☞ Legislation
- ☞☞ We need the good will of government e.g. security
- ☞☞ Involve stakeholders – community, NGO's
- ☞☞ Government should provide for manpower-Funding

4. RECOMMENDATIONS

(a) **Heritage professionals**

- ☞ ☞ Need to sensitize government by heritage managers
- ☞ ☞ Conservation should be the driving force-tourism is secondary
- ☞ ☞ Interpretation must be sensitive and responsive to community values
- ☞ ☞ Management of tourists with carrying capacity in mind
- ☞ ☞ Encourage writers and journalists to write about our sites-publicity

(b) **Various authorities in our country**

- ☞ ☞ Heritage should be given priority in government policies and programmes
- ☞ ☞ Heritage should be seen as part of overall development – Not in isolation
- ☞ ☞ Through this is integration; heritage can be used to eradicate poverty.
- ☞ ☞ NGOs should be considered as important partners

(c) To the international organization e.g. Africa 2009, UNESCO WHC etc.

- ?? It is necessary to ensure that participants attend heritage workshops and seminars such as this one
- ?? We need to come up with ideas and projects that we would like to under take therefore we request for a platform that would bring dialogue and cooperation between international tour operating sector and AFRICA 2009

- ?? The international organization should market or give publicity of African heritage.

- ?? Sponsor Africa scholars as part of capacity building.

GROUP NORTH

GROUP MEMBERS

Mahadeo
Henry
Linda
Sam Kileo
Rezene

DEFINITION:

- (a) A form of cultural capital used in a dynamic sense to alleviate poverty and conserve and exploit the latent values inherent in immovable heritage sites.
 - (b) Infrastructure
 - ✍✍ Favourable Government policy
 - ✍✍ Management policy
 - ✍✍ Finding
 - ✍✍ Supportive host community
 - ✍✍ Tour operators
 - ✍✍ Heritage managers
 - ✍✍ Marketing strategies
 - ✍✍ Research (multi-pronged) bring out values/significance of sites
 - (c) Management – is the art of getting things done.
 - ?? Where?
 - ?? At the heritage sites and decision making levels.
 - ?? Who? /How?
 - ?? Every stakeholder identifies himself with the place, his role and consolidate his sense of belonging
 - ?? Result – Motivated to perform more fully and effectively
 - (d) Depends on the characteristics of a particular site: **all** sites can benefit e.g. religious, cultural, archaeological etc.
2. Different levels of communities vis-à-vis the local, regional, national and international. Involvement depends also on the nature of sites and their specific characteristics.
- (i) Very cause of safe-guarding it
 - (ii) Business direct.

Community initiatives are imperative. A community may not be its immediate neighbours. In a plural society, the community may be spread all over the country (nations) or even internationally.

(Copy from book) community interests may also vary.

Some having business flair
Some having historical and cultural behaving

3. Government Involvement

- 3.1 Funding (budgeting)
- 3.2 Decision making/law making

- ?? Must be **rapport** between the government and the people.
- ?? Professional should talk to government in order to be able to initiate favourable policies.
- ?? Decisions passed depend to what extent the professionals have enlightened the government
- ?? 'Masses' should be educated and involved in their sites

4. Recommendations

(a) Study our heritage

Involved in reapropriation of our heritage especially in the light of our colonial past. Put history in the right perspectives through proper investigations.

- ?? Interpretation of our values
- ?? Education, inform and sensitize the community
- ?? Ensuring that our heritage is maintained
- ?? Networking among different professionals with a view to tap resources.

- ?? A mass "power" as we act together. Can ably on a larger 'font' for our requirements
- ?? Establish data bank for exchange of ideas, consultancy in professional knowledge etc.

This can only happened if 'we' are' established and regulated to give us more power for consultancy works.

- (b) Get decision makers aware of the importance of heritage. These include government officials, traditional rulers, customs officials, security operators, etc.
- (c) Lobby such organization into the creation of database of heritage professionals in order to encourage networking, exchange of ideas and expertise, capacity building and Technical support.

SUMMARY OF ISSUES AND RECOMMENDATIONS

This is a summary of the main issues coming out of the discussions done in group work.

Defining sustainable tourism at immovable heritage sites

A form of cultural capital used in a dynamic sense to (provide employment, generate income) alleviates poverty and conserve the values inherent in immovable heritage sites.

(a) What does it take?

Favourable Government policies

- (a) Management planning
 - (b) Funding
 - (c) Supportive host community
 - (d) Supportive Tour operators
 - (e) Heritage managers
 - (f) Sound Marketing strategies
 - (g) Multi-disciplinary Research to establish values/significance of the places and these needs to be continuous.
- sites

We need to develop strategies: -

- ✍️✍️ Target our strategies or establish a niche like in Botswana with the idea of low numbers but high-income tourists. This would also be suitable for fragile site. Can also target interest groups or special interests e.g. scientific communities.
- ✍️✍️ Need for tourist facilities.
- ✍️✍️ Get NGO's and Business concerns involved (Seek partnership for development)?
- ✍️✍️ Community participation.
- ✍️✍️ Need for development, evaluation and management plans.
- ✍️✍️ Take into recognitions the environment.

(b) How can tourism contribute to the management of the sites?

- ?? It ensures perpetuity of the site and derivable benefits.
- ?? It benefits the local communities
- ?? It promotes awareness
- ?? It instills a sense of ownership and pride
- ?? It protects the authenticity and integrity of the sites
- ?? It provides for national development through services and taxes.

© Which sites can benefit?

All sites can benefit from sustainable tourism though some require it more than the others.
(some sacred sites are not open to the public)

RECOMMENDATIONS

a) To Heritage professionals

- ✍️ There is need for heritage managers to sensitize government on the importance and role of heritage places in developmental issues.
- ✍️ Conservation of the site should be the driving force for any promotion of tourism activities and not profit motives on their own
- ✍️ Interpretation given to tourist must be sensitive and responsive to community values and interest.
- ✍️ The encouragement of tourism on heritage places should take into consideration the carrying capacity of a given site
- ✍️ Should encourage writers and journalists to write about heritage sites in order to promote them.

b) To Governments

- ✍️ To provide an environment in which heritage sites can benefit from ventures into tourism through policies and legislation
- ✍️ Government should be engaged at all levels from national, regional and local authorities.
- ✍️ Government should also give the necessary logistical support.

c) Community involvement

- ✍️ Rites, norms, customs and spiritual beliefs of communities should not be compromised due to the needs of tourists. Good example the site of Osun Osobgo, Nigeria was the ceremonies have continued despite being open to visitations by tourist.
- ✍️ Communities should benefit from the activities associated with the tourist ventures. This could be through job creation and local development infrastructure.
- ✍️ For communities to proudly participate they should feel they own the site.
- ✍️ They should be involved in interpretation of both the tangible and intangible aspects of the site
- ✍️ Community knowledge of the site should be utilized.

d) International organization

Lobby such organization as UNESCO, ICCROM etc into the creation of database of heritage professionals in order to encourage networking, exchange of ideas and expertise.

There was also need to create partnerships with international organizations. These partnerships should also be geared towards development of local expertise and not perpetuation of dependency.

ARCKNOWLEDGEMENT

The seminar participants wish to thank the National Commission of Museum and Monuments of Nigeria, The Governor and the state of Osun and the Government of Nigeria for hosting the seminar and making it a success. All participants felt that the hospitality given was truly African and memorable.

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APPENDIX

ANNEX 1: OPENING CEREMONY FOR THEMATIC SEMINAR ON TOURISM AND IMMOVABLE CULTURAL HERITAGE 26-29 OCTOBER 2004 OSOGBO NIGERIA

26 Tuesday
OCTOBER 9.00– 12.00

Welcoming speech	The Executive Governor of Osun State
Welcoming remarks	Director General National Commission for Museums and Monuments Nigeria
Introduction of participants and remarks on Africa 2009	Africa 2009 Programme Manager
Remarks	Ata Oja of Osogbo
Invitation of Guest of honour	Director General National Commission for Museums and Monuments Nigeria
Speech by Guest of honour	The Honourable Minister of Culture and Tourism
Vote of Thanks	Director of Monuments, Heritage and Sites
Group photo	All

ANNEX 2: PROGRAMME FOR THE THEMATIC SEMINAR ON TOURISM AND IMMOVABLE CULTURAL HERITAGE 26-29 OCTOBER 2004. OSOGBO NIGERIA

26 Tuesday OCTOBER	<p align="center">CHAIRING DR JOSEPH EBOREIME</p>		
	14.00-14.15	Introduction to seminar	Webber Ndro ICCROM
	14.15-14.35	Heritage tourism	Mahadeo Premalel Mauritius
	1 4.35-14.55	Heritage tourism in Cameroon	Tegula Joseph Cameroon
	15.55-15.15	Rock Art and Tourism in Namibia	Pombili Ipinge Namibia
	15.15-15.35	Declining Tourism rising Conflict	Chiwaura Henry Zimbabwe
	15.35-15.55	Township Heritage Tourism in South Africa	Sibayi Dumisani South Africa
	15.55-16.30	BREAK	
	<p align="center">CHAIRING MR PREMALE MAHADEO</p>		
	16.30-16-50	Archaeology and Tourism development	James Ameje Nigeria
	16.50-17.10	Immovable Cultural heritage conservation Management and Sustainable Tourism in Eritrea	Russom Tefazion Eritrea
	17.10-17. 30	Sustainable Tourism and immovable Cultural Heritage in Botswana: the experience of Tsodilo World Heritage Site	Matlapenga Geoffrey Botswana
	17.30-17.40	Roots Tourism and The conservation of James Island and related sites	Momodu, S.Jobbe The Gambia

27 Wednesday OCTOBER	CHAIRING MR N.M ADEDIRAN		
	8.30–8.50	The Kabaka’s Trail : A Ugandan Case Study	Ephraim Kamuhangire Uganda
	8.50-9.10	Elimina : A quick peek	Kofi Amekudi Ghana
	9.10- 9.30	Co-operation Framework for sustainable tourism development: An operational strategy in managing Sukur as Nigeria’s first property on the world heritage list	A.L. Aliyu Nigeria
	9.30-9.50	Presentation by Zambia	Kanyemba Linda Zambia
	9.50-10.10	Presentation by World Heritage centre	Flora Van Regteren Altena
	10.10-10.40	BREAK	
	CHAIRING MR DUMISANI SIBYA		
	10.40-11.00	Chimaninmani Transfrontier Conservation Area (C-TFCA)	Reis Ana Paula Mozambique
	11.00-11-20	Presentation from Kenya	Athman, Hussein Kenya
	11.20.11.40	Presentation from Tanzania	Kileo Ozias Sam Tanzania
	11.40.12.00	How Tourism has boosted Conservation and management of Kachikally Sacred Crocodile Pool and Museum	Hassoum Ceesay The Gambia
	12.00-12.30.	Formation of Groups	
	BREAK		
	14 .00-15 .30	Group Work	
	BREAK		
15.30-16.00			
16.00-17.30	Group Work		

28 Thursday OCTOBER	<p style="text-align: center;">Visit</p> <p style="text-align: center;">Erin-itesa waterfall Palace of Oni of Ife Palace of Ataoja of Osogbo Closing Ceremony</p>	
29 Friday OCTOBER	9.00 – 10.30	Plenary session and report back from group work
	10.00-10.30	<p style="text-align: center;">BREAK</p>
	10.30-12.30	Closing

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ICOMOS INTERNATIONAL CULTURAL TOURISM CHARTER
(Managing Tourism at Places of Heritage Significance , 1999)

Adopted by ICOMOS at the 12th General Assembly in Mexico, October 1999

INTRODUCTION

The Charter Ethos

At the broadest level, the natural and cultural heritage belongs to all people. We each have a right and responsibility to understand, appreciate and conserve its universal values.

Heritage is a broad concept and includes the natural as well as the cultural environment. It encompasses landscapes, historic places, sites and built environments, as well as bio-diversity, collections, past and continuing cultural practices, knowledge and living experiences. It records and expresses the long processes of historic development, forming the essence of diverse national, regional, indigenous and local identities and is an integral part of modern life. It is a dynamic reference point and positive instrument for growth and change. The particular heritage and collective memory of each locality or community is irreplaceable and an important foundation for development, both now and into the future.

At a time of increasing globalisation, the protection, conservation, interpretation and presentation of the heritage and cultural diversity of any particular place or region is an important challenge for people everywhere. However, management of that heritage, within a framework of internationally recognised and appropriately applied standards, is usually the responsibility of the particular community or custodian group.

A primary objective for managing heritage is to communicate its significance and need for its conservation to its host community and to visitors. Reasonable and well-managed physical, intellectual and/or emotive access to heritage and cultural development is both a right and a privilege. It brings with it a duty of respect for the heritage values, interests and equity of the present-day host community, indigenous custodians or owners of historic property and for the landscapes and cultures from which that heritage evolved.

The Dynamic Interaction between Tourism and Cultural Heritage

Domestic and international tourism continues to be among the foremost vehicles for cultural exchange, providing a personal experience, not only of that which has survived from the past, but of the contemporary life and society of others. It is increasingly appreciated as a positive force for natural and cultural conservation. Tourism can capture the economic characteristics of the heritage and harness these for conservation by generating funding, educating the community and influencing policy. It is an essential part of many national and regional economies and can be an important factor in development, when managed successfully.

Tourism itself has become an increasingly complex phenomenon, with political, economic, social, cultural, educational, bio-physical, ecological and aesthetic dimensions. The achievement of a beneficial inter-action between the potentially conflicting expectations and aspirations of visitors and host or local communities, presents many challenges and opportunities.

The natural and cultural heritage, diversities and living cultures are major tourism attractions. Excessive or poorly-managed tourism and tourism related development can threaten their physical nature, integrity and significant characteristics. The ecological setting, culture and lifestyles of host communities may also be degraded, along with the visitor's experience of the place.

Tourism should bring benefits to host communities and provide an important means and motivation for them to care for and maintain their heritage and cultural practices. The involvement and co-operation of local and/or indigenous community representatives, conservationists, tourism operators, property owners, policy makers, those preparing national development plans and site managers is necessary to achieve a sustainable tourism industry and enhance the protection of heritage resources for future generations.

ICOMOS, the International Council on Monuments and Sites, as the author of this Charter, other international organisations and the tourism industry, are dedicated to this challenge.

Objectives of the Charter

The Objectives of the International Cultural Tourism Charter are:

- ?? To facilitate and encourage those involved with heritage conservation and management to make the significance of that heritage accessible to the host community and visitors.
- ?? To facilitate and encourage the tourism industry to promote and manage tourism in ways that respect and enhance the heritage and living cultures of host communities.
- ?? To facilitate and encourage a dialogue between conservation interests and the tourism industry about the importance and fragile nature of heritage places, collections and living cultures, including the need to achieve a sustainable future for them.

To encourage those formulating plans and policies to develop detailed, measurable goals and strategies relating to the presentation and interpretation of heritage places and cultural activities, in the context of their preservation and conservation.

In addition,

- ?? The Charter supports wider initiatives by ICOMOS, other international bodies and the tourism industry in maintaining the integrity of heritage management and conservation.

- ?? The Charter encourages the involvement of all those with relevant or at times conflicting interests, responsibilities and obligations to join in achieving its objectives.

The Charter encourages the formulation of detailed guidelines by interested parties, facilitating the implementation of the Principles to their specific circumstances or the requirements of particular organisations and communities

PRINCIPLES OF THE CULTURAL TOURISM CHARTER

Principle 1

Since domestic and international tourism is among the foremost vehicles for cultural exchange, conservation should provide responsible and well managed opportunities for members of the host community and visitors to experience and understand that community's heritage and culture at first hand.

1.1

The natural and cultural heritage is a material and spiritual resource, providing a narrative of historical development. It has an important role in modern life and should be made physically, intellectually and/or emotively accessible to the general public. Programmes for the protection and conservation of the physical attributes, intangible aspects, contemporary cultural expressions and broad context, should facilitate an understanding and appreciation of the heritage significance by the host community and the visitor, in an equitable and affordable manner.

1.2

Individual aspects of natural and cultural heritage have differing levels of significance, some with universal values, others of national, regional or local importance. Interpretation programmes should present that significance in a relevant and accessible manner to the host community and the visitor, with appropriate, stimulating and contemporary forms of education, media, technology and personal explanation of historical, environmental and cultural information.

1.3

Interpretation and presentation programmes should facilitate and encourage the high level of public awareness and support necessary for the long term survival of the natural and cultural heritage.

1.4

Interpretation programmes should present the significance of heritage places, traditions and cultural practices within the past experience and present diversities of the area and the host community, including that of minority cultural or linguistic groups. The visitor should always be informed of the differing cultural values that may be ascribed to a particular heritage resource.

Principle 2

The relationship between Heritage Places and Tourism is dynamic and may involve conflicting values. It should be managed in a sustainable way for present and future generations.

2.1

Places of heritage significance have an intrinsic value for all people as an important basis for cultural diversity and social development. The long term protection and conservation of living cultures, heritage places, collections, their physical and ecological integrity and their environmental context, should be an essential component of social, economic, political, legislative, cultural and tourism development policies.

2.2

The interaction between heritage resources or values and tourism is dynamic and ever changing, generating opportunities and challenges, as well as potential conflicts. Tourism projects, activities and developments should achieve positive outcomes and minimise adverse impacts on the heritage and lifestyles of the host community, while responding to the needs and aspirations of the visitor.

2.3

Conservation, interpretation and tourism development programmes should be based on a comprehensive understanding of the specific, but often complex or conflicting aspects of heritage significance of the particular place. Continuing research and consultation are important to furthering the evolving understanding and appreciation of that significance.

2.4

The retention of the authenticity of heritage places and collections is important. It is an essential element of their cultural significance, as expressed in the physical material, collected memory and intangible traditions that remain from the past. Programmes should present and interpret the authenticity of places and cultural experiences to enhance the appreciation and understanding of that cultural heritage.

2.5

Tourism development and infrastructure projects should take account of the aesthetic, social and cultural dimensions, natural and cultural landscapes, biodiversity characteristics and the broader visual context of heritage places. Preference should be given to using local materials and take account of local architectural styles or vernacular traditions.

2.6

Before heritage places are promoted or developed for increased tourism, management plans should assess the natural and cultural values of the resource. They should then establish appropriate limits of acceptable change, particularly

in relation to the impact of visitor numbers on the physical characteristics, integrity, ecology and biodiversity of the place, local access and transportation systems and the social, economic and cultural well being of the host community. If the likely level of change is unacceptable the development proposal should be modified.

2.7

There should be on-going programmes of evaluation to assess the progressive impacts of tourism activities and development on the particular place or community.

Principle 3

Conservation and Tourism Planning for Heritage Places should ensure that the Visitor Experience will be worthwhile, satisfying and enjoyable.

3.1

Conservation and tourism programmes should present high quality information to optimise the visitor's understanding of the significant heritage characteristics and of the need for their protection, enabling the visitor to enjoy the place in an appropriate manner.

3.2

Visitors should be able to experience the heritage place at their own pace, if they so choose. Specific circulation routes may be necessary to minimise impacts on the integrity and physical fabric of a place, its natural and cultural characteristics.

3.3

Respect for the sanctity of spiritual places, practices and traditions are an important consideration for site managers, visitors, policy makers, planners and tourism operators. Visitors should be encouraged to behave as welcomed guests, respecting the values and lifestyles of the host community, rejecting possible theft or illicit trade in cultural property and conducting themselves in a responsible manner which would generate a renewed welcome, should they return.

3.4

Planning for tourism activities should provide appropriate facilities for the comfort, safety and well-being of the visitor that enhance the enjoyment of the visit but do not adversely impact on the significant features or ecological characteristics.

Principle 4

Host communities and indigenous peoples should be involved in planning for conservation and tourism.

4.1

The rights and interests of the host community, at regional and local levels, property owners and relevant indigenous peoples who may exercise traditional rights or responsibilities over their own land and its significant sites, should be respected. They should be involved in establishing goals, strategies, policies and protocols for the identification, conservation, management, presentation and interpretation of their heritage resources, cultural practices and contemporary cultural expressions, in the tourism context.

4.2

While the heritage of any specific place or region may have a universal dimension, the needs and wishes of some communities or indigenous peoples to restrict or manage physical, spiritual or intellectual access to certain cultural practices, knowledge, beliefs, activities, artefacts or sites should be respected.

Principle 5

Tourism and conservation activities should benefit the host community.

5.1

Policy makers should promote measures for the equitable distribution of the benefits of tourism to be shared across countries or regions, improving the levels of socio-economic development and contributing where necessary to poverty alleviation.

5.2

Conservation management and tourism activities should provide equitable economic, social and cultural benefits to the men and women of the host or local community, at all levels, through education, training and the creation of full-time employment opportunities.

5.3

A significant proportion of the revenue specifically derived from tourism programmes to heritage places should be allotted to the protection, conservation and presentation of those places, including their natural and cultural contexts. Where possible, visitors should be advised of this revenue allocation.

5.4

Tourism programmes should encourage the training and employment of guides and site interpreters from the host community to enhance the skills of local

people in the presentation and interpretation of their cultural values.

5.5

Heritage interpretation and education programmes among the people of the host community should encourage the involvement of local site interpreters. The programmes should promote a knowledge and respect for their heritage, encouraging the local people to take a direct interest in its care and conservation.

5.6

Conservation management and tourism programmes should include education and training opportunities for policy makers, planners, researchers, designers, architects, interpreters, conservators and tourism operators. Participants should be encouraged to understand and help resolve the at times conflicting issues, opportunities and problems encountered by their colleagues.

Principle 6

Tourism promotion programmes should protect and enhance Natural and Cultural Heritage characteristics.

6.1

Tourism promotion programmes should create realistic expectations and responsibly inform potential visitors of the specific heritage characteristics of a place or host community, thereby encouraging them to behave appropriately.

6.2

Places and collections of heritage significance should be promoted and managed in ways which protect their authenticity and enhance the visitor experience by minimising fluctuations in arrivals and avoiding excessive numbers of visitors at any one time.

6.3

Tourism promotion programmes should provide a wider distribution of benefits and relieve the pressures on more popular places by encouraging visitors to experience the wider cultural and natural heritage characteristics of the region or locality.

6.4

The promotion, distribution and sale of local crafts and other products should

provide a reasonable social and economic return to the host community, while ensuring that their cultural integrity is not degraded.