

**World Archaeological Congress 4**

**University of Cape Town**

**10th - 14th January 1999**



**Symposium: Heritage Management in the developing World**

*Abstract Package*

Wendy Beck

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***Conservation management of Megaliths of the Karbis of Assam, India***

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Megaliths are continued to be erected by the Karbis (formerly the Mikirs) in the plains of Assam while their relicts are abundantly found in the hills of the Karbi Anglong district. They are currently lying in a dilapidated state and their conservation has become essentially important. With a beginning in 1995, a few steps have been adopted towards the conservation of this heritage, which include reconstruction of the decayed megaliths and through holdings of 'Megalithic Monument. Conservation Day' in the area of their occurrence.

***Archaeology and cultural tourism(no use sticking your head in the trench)***

**Hiliary du Cros**  
Archaeology and Cultural Heritage Consultant,

**Dr Robert Mckercher**  
Senior Lecturer In Tourism, School of Business, Charles Sturt University

This paper will discuss four main themes comprising : archaeological heritage management, relationships with the community, the business of tourism and visitor behaviour. It will aim to encourage archaeological heritage managers to take into account some basic underlying tourism principles within these thematic areas before launching new archaeological destinations of whilst reviewing the management of existing ones. Examples of how these principles work in practice will be taken from Australia, the Pacific, North America and Europe.

***The impact of development on the cultural resources at Chirundu border post***

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It is largely an accepted fact that much of archaeological heritage has been destroyed by human activity. Zambia like many other countries in Southern Africa and others elsewhere has legislation to control the removal from original sites things which are part of her heritage.

Where development is envisaged, this control is enforced by demands for impact assessment for cultural and natural resources likely to be affected. This article results from an impact assessment carried out in 1997 at Chirundu Border Post in anticipation

for construction of a new bridge and border facilities. The paper discusses the state of cultural resources after current developments were put in place.

***Ethics, Politics and Archaeological Practice in Nigeria***

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This paper tries to analyse the issues of ethics and politics with reference to archaeological heritage research in Nigeria and indeed all of West Africa. The exercise is however of global relevance given the fact that the ways and manners archaeology is practised up to now encourage to some extent fragmentation of the various races and groups of mankind. A deep reflection on the subject shows that it is illogical, irrational and immoral for the archaeologist to peripheralise the custodians of a given culture, no matter the gigantic nature of his professional stature. Archaeological and ethnographic artefacts can only speak very clearly through their authors and not the researchers usually coming from different climes and cultures. Apart from this, the significance of the philosophy of teamwork involving scholars from different disciplinary backgrounds such as Geology, Geography, Ecology and Anthropology can not be glossed over if we want to produce archaeological knowledge that is close to reality.

***URBAN, SITES AND MONUMENTS CONSERVATION IN KENYA***

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This paper highlights and discusses the problems facing conservation efforts in Kenya. Kenya is endowed with rich and diversified cultural heritage - a heritage that spans the existence of man from the remote past to the present. This includes archaeological, palaeontological, habitation sites and monuments. The most surprising scene is that since Cultural Resource Management became an integral part of archaeological investigation, there has not been any cultural policy in Kenya to protect these precise attributes of our past culture.

One of cultural resources throughout the globe are the built up environment - such consist of architecture and this on the Africa - in its beginning campaign programme.

This paper traces the legislative measures the Kenyan government have put towards the preservation of our diverse cultural heritage that is threatened by modernization. The paper highlights the practice and policy of Cultural Resource Management in Kenya and provides recommendations for the best way forward. What we are also

stressing in this paper is that community participation is of cardinal importance towards a successful realization of conservation projects in Kenya. In all, the paper posits for a public - involved legislative mechanism for our cultural resources.

***Plunder of Cultural and Art Treasures - The Indian Experiences***

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India has a very large and rich cultural heritage stretching back to 500 years. The UNESCO Convention of 1970 from smuggling and theft and their return to legal owners. India also enacted a law known as Antiquities and Art Treasure Act in 1972. The Indian Act is very comprehensive and it has successfully dealt with the problem of theft of art treasures and antiques. An elaborate mechanism for enforcement action has been evolved over the years and various security measures are involved in detection and prevention of thefts under the Act. Another Convention known as the UNIDROIT has also been adopted but has yet to be followed by many countries.

In a history spanning over a century Lord Curzon was the first Viceroy to address himself seriously to the problem of preservation of historical monuments and plunder of art treasures. The modus operandi adopted by art plunderers has been set out, and some cases of national significance at the macro level, and, few instances of thefts at the state or regional level have been cited. The importance of education and information can hardly be overstressed. It is also necessary that UNESCO should establish a mechanism for detection of such crimes which are essentially white-collar crimes. In conclusion it is necessary to develop a new consciousness and a greater co-operative effort internationally to prevent the smuggling and theft of art treasures. It is suggested that Non-Governmental Organisations and Voluntary Agencies working in the field of archaeological research should be encouraged and their expertise should be utilised in disseminating information of art objects which will also help the enforcement authorities in detecting illicit trafficking.

***Neoliberal Economic Model in Peru (Fujimorism) threatens the conservation of cultural heritage in Peru***

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Neoliberal Economic Model in Peru (Fujimorism) threatens the conservation of cultural heritage. Amongst the many sites which would be affected is the World Heritage site of Machu Picchu.

Peru is an area where one of the six cradles of world civilisation emerged. Its archaeological heritage is one of the richest in the Americas and the world.

This paper reports and analyses the mechanisms of archaeological heritage protection according to the current legislation and what has really occurred in Peru, focusing on how the application of the Neoliberal Economic Model of Fujimorism is strongly attacking Peruvian archaeological heritage, as evidenced by recently approved legal dispositions:

Law Number 26961 "Law for development of tourist activity"; D.S. 017-98-PCM "Rules on the listing of archaeological areas"; D.S. 008-98-AG "Rules on the opposition to processes of deed-granting of uncultivated land with superposition of archaeological areas"; R.S. 035-98-AG and R.S. 036-98-AG "Declaration of freely disposable uncultivated areas" and the authorisation for the construction of a cable-car at the sanctuary of Macchu Picchu with neither an overall plan, nor consultation with UNESCO.

Whilst previous governments have not concerned themselves with investment in the conservation and restoration of the archaeological heritage, the present government has not only not considered this, but is promoting its destruction.

The above mentioned legal dispositions will be analysed, as well as the impact that they have already had, and will have, on archaeological sites.

Finally, the popular reaction as regards these measures and the possibilities of saving Peruvian archaeological heritage will be addressed.

### ***ARCHAEOLOGY IN A DEVELOPING ECONOMY: A CASE STUDY OF BOTSWANA***

Princess Sekgarametso

This paper discusses the current status of archaeology and development in Botswana. A number of case studies are discussed where protected sites have been destroyed recently because of lack of integration of archaeology in development plans. Projects that have been impact assessed and mitigated such as the North South Carrier water pipeline are discussed. This project, for the first time in Botswana had archaeologists integrated from the beginning to the end of the dam and pipeline excavation. The paper also discusses how the National Development Plan 8 (1997/98 - 2002/03) has incorporated archaeo-tourism and also encourages community-based projects which are currently flourishing on archaeological sites. This development plan also advocates a balance between development and the environment. Attention is also given to the Monuments and Relics Act of 1970 which empowers the National Museum, Monuments and Art Gallery (NMMAG) to protect archaeological sites. This act has proved to be highly problematic for NMMAG and so it is in the process of being amended. Lastly NMMAG has implemented new programmes. One of these is the Monument Location Programme which is community based in that archaeological sites are located through interaction with the local community. This is done so that awareness of the existence of archaeological sites is raised and the importance of impact assessments and protection of sites is known by the general public.

***THE MANAGEMENT, USE AND NURTURE OF ARCHAEOLOGY IN ZAMBIA***

LUNDA F.J. SINKAMBA

National Heritage

Zambia

No abstract available, full text available

***THREATENED ARCHAEOLOGICAL RESOURCES IN CAMEROON: THE NEED FOR AN ARCHAEOLOGICAL AWARENESS.***

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Cameroon

This paper examines some of the measures and steps which could be taken by both the Cameroon government and Cameroon archaeologist to create cultural awareness in the minds of Cameroonians. The need for such awareness arises because archaeological materials of prime importance to the understanding of especially Cameroon's pre-historic past are very much neglected as in other African countries. These materials are left to the mercy of natural and human destructive forces thus frustrating the effort of those who are trying to recreate Cameroon's past.

The paper concludes that a joint effort by archaeologists and the Cameroon government would greatly contribute positively in upgrading the efforts towards understanding Cameroon's past - a past which today is still very disjointed.

Visits to some archaeological sites, museums and cultural centres together with oral interviews with some personalities concerned with cultural resource management in Cameroon was vital to this study.

***ETHICS, POLITICS AND ARCHAEOLOGICAL PRACTICE IN NIGERIA***

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This paper tries to analyse the issues of ethics and politics with reference to archaeological heritage research in Nigeria and, indeed, all of West Africa. The exercise is, however, of global relevance given the fact that the ways and manner in which archaeology is practised up to now encourages to some extent fragmentation of the various races and groups of mankind. A deep reflection on the subject shows that it is illogical, irrational and immoral for the archaeologist to peripheralise the custodians of a given culture, no matter the gigantic nature of his professional stature. Archaeological and ethnographic artifacts can only speak very clearly through their

authors and not the researchers usually coming from different climes and cultures. Apart from this, the significance of the philosophy of teamwork involving scholars from different disciplinary backgrounds such as Geology, Geography, Ecology and Anthropology can not be glossed over if we want to produce archaeological knowledge that is close to reality.

### **Culture Resource Management in Nigeria-museums responsibility and Public response.**

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The history of culture resource Management in Nigeria can be traced back to the 1920s but formal legislation came in the early 1950s and since been reviewed a number of times reflecting changing situations.

Nigeria is a country of diversities: climate, vegetation, natural resources and of culture in its broadest sense. Similarly there are diverse material culture resources on the past and present that constitute the totality of its cultural heritage. These are made in various raw materials, Clay, Wood and Metals.

The National Commission for Museums and Monuments which succeeded the Antiquities commission is the largest institution within Nigeria and the only one charged by law with the responsibility for researching, displaying and projecting the cultural heritage of Nigeria. The philosophy behind the establishment of Museums lies in the pursuit of National identity, National consciousness and above all, cultural independence.

Problems of personnel, Finance, space. public ignorance and the accelerated destruction of antiquities and archaeological sites tends to confound the remarkable progress made in culture resource management by the Museum. The paper is divided into four parts comprising of the concept of culture management, the responsibility of Museums and the attitude of the public served and a conclusion.