



MoHoA Modern Heritage of Africa

Modern Heritage in the Anthropocene



A Modern Cities Network initiative with the Africa World Heritage Fund *

ex Africa semper aliquid novi
 "(There is) always something new (coming) out of Africa"
 Pliny the Elder, Naturalis Historia, 8, 42

Report on the Modern Heritage of Africa

Preliminary and Brainstorming Sessions

20th and 27th August 2020

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Background

2021 will be the 20th anniversary of UNESCO's *Modern Heritage Programme* presenting a timely and important opportunity to reflect on the transformative cultural experiences and global consequences of the twentieth century – modernism's century and the dawn of the Anthropocene. Despite its planetary impact, the heritage of this seminal century is unevenly researched, appreciated and protected around the world. Nowhere is this more conspicuous than in Africa, where, despite initiatives like the *Modern Heritage Programme* and the 2004 Regional Meeting on Modern Heritage for Sub-Saharan Africa there remains a serious oversight globally of the legacies (positive, negative, tangible or intangible) that transformed the continent during the twentieth century and which remain deeply entwined in the challenges it faces in the future.

In line with the Global Strategy for a credible, balanced and representative World Heritage List, adopted by the World Heritage Committee in 1994, the African World Heritage Fund (AWHF) has identified modern heritage as one of the marginalised heritage categories that urgently needs identification and documentation if it is to be more fairly represented on the World Heritage List. Africa's cities, many of which are themselves products of the twentieth century, face the highest rates of urbanisation in the world over the next half a century, straining populations, urban landscapes and hinterlands, and placing modern heritage at serious risk of alteration or destruction. Through improved methods of understanding and assessing significance, raising public awareness and promoting inscription on local or global registers, Africa's modern heritage has a vital role in promoting urban sustainability in line with the UN 2030 Sustainable Development Goals (SDG) and the UNHabitat New Urban Agenda.

By developing new professional and academic networks, critically reflecting on Africa's encounter with modernity, and carrying out comprehensive research on the continent's modern heritage, this global collaboration aims to support the sustainable agenda in Africa, from strengthening urban resilience to promoting inscription on UNESCO's World Heritage List to give "heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes".

The AWHF and Modern Cities Network, consider this a timely opportunity to reflect on modern heritage and its urban context in the light of current planetary challenges, from ecological crises and pandemics to rapid urbanisation and sustainable development by establishing the Modern Heritage of Africa initiative (MoHoA). This initiative will embrace all stakeholders on the continent together with world-wide

supporters of this theme. The MoHoA initiative will be launched in 2020 and will culminate with a contribution to the 50th anniversary of the World Heritage Convention in November 2022.

Aim

The aim of the Programme is to support the sustainable agenda in Africa through the research, protection and reinterpretation of modern heritage and to contribute to improving the implementation of the World Heritage Convention on the African continent. Specifically, the Programmes aims to:

- Examine the meanings of Modern Heritage of Africa and to understand the role this heritage can play in promoting the sustainability of African cities notably SDG 11 and the New Urban Agenda;
- Develop skills among heritage practitioners and other public and private sector stakeholders in associated fields, including research, conservation, advocacy and management.
- Raise awareness about the significance of the Modern Heritage of Africa amongst different stakeholders, including academics, heritage practitioners, developers, policy makers and civil society, especially amongst women and youth;
- Address the underrepresentation of the Modern Heritage of Africa in the World Heritage List by building capacity amongst heritage practitioners in the identification and presentation of properties to be inscribed on Tentative Lists and potential future World Heritage nominations.

Preliminary session

The preliminary Session of MoHoA introduced the programme [MT1]and provided background on the current understanding of modernity in Africa and the possible role of Africa in its future interpretations. The Preliminary session was opened by Programmes Director from AWHF: Mr Albino Jopela. The opening discussion posed the importance of shaping the understanding of what constitutes *modern* in the African context, questioning the type of modern heritage in Africa and evoking discussions around World Heritage Listings. The programme was developed through a series of conversations about concerns and interest from partners who had been engaging on conservation and promotion of modern heritage. Institutions such as the Advisory Bodies, the modern heritage network and others had emphasised the need to use the contributions and developments that were produced during the UNESCO Modern Heritage Programme and include African actors such as universities and practitioners to reflect on this new revived interest and content. Therefore, it is imperative for Africa to generate their own discussion and debate on modernity.

In her opening remarks Dr Jyoti Hosagrahar, Deputy Director – UNESCO World Heritage Centre noted that one of the objectives of the programme is to address the underrepresentation of the Modern Heritage of Africa on the World Heritage List. The programme provides a platform for partners to fill the gaps in this area, and to strengthen the capacities of African heritage professionals to develop quality nomination dossiers of properties representing the Modern Heritage of Africa. The MoHoA programme is a fundamental contribution to the process of developing a new Action Plan for the African Region following the Third Cycle of the Periodic Reporting Exercise in Africa. The discussion around the Modern Heritage of Africa will result in concrete action and activities to be realized in the coming World Heritage Centre Action plans for the Africa and Arab regions. Within the UNESCO Global Priority for Africa, the MoHoA programme provides an opportunity to lever UNESCO's role in promoting the UN 2030 Sustainable Development Goals (SDG), and the *Agenda 2063 - The Africa We Want*, on the Continent. The intention of the debates around the Modern Heritage of Africa under, the six proposed themes is to produce tangible results from which the World Heritage Centre can be a strong partner in the implementation phase. Through these results recommendations on how the MoHoA programme can be linked to ongoing activities (such as the World Heritage Cities Programme and Historic Urban Landscape approach) and identify the linkage between Universities, UNESCO Chairs in Africa, and training institutes such as l'Ecole du Patrimoine African (EPA) and Centre for Heritage and Development in Africa (CHDA) to enhance capacity-building in Africa. Modern Heritage of Africa is a cross-cutting concept that could offer new potential nominations in Africa and at the same time further sustainable development in Africa in line with the 2030 Agenda for Sustainable Development, and the Africa 2063 as well as the UN New Urban Agenda.

The welcome address by Mr Souayibou Varissou, Executive Director of AWHF, acknowledged that modern heritage is a global theme, but modern heritage within Africa should be grounded in the traditions of Africa. This raises questions as to the significance of Modern Heritage in Africa's historical, linguistical and social anthropology context on the continent. What is the meaning of modern heritage in local African languages? What is the scope of modern heritage in terms of landscape, rural frameworks and urban environment? How do Eurocentric inspired features confront antagonist features in Africa and how does this impact and limit Africa's view of identifying what is modern? Thus, the MoHoA programme is a fundamental basis that grounds the Modern Heritage reflections in an African context without losing the necessary universality provided by the participants involved in the discussions. The programme is intended to develop credible documentation that can assist with the direction of tentative listing and

World Heritage nominations; build capacity that will help the African continent contribute to the universal dialogue on World Heritage by bringing forward several properties that can be identified as modern in an African context; and emphasise the importance of African Universities and use their resources within this debate.

The Conceptual Framework was described by Dr Edward Denison from The Bartlett School of Architecture, University College London, United Kingdom. The Conceptual Framework was developed by a celebration of the twentieth anniversary of UNESCO's Modern Heritage Programme providing one perspective for critical reflection together with the COVID-19 pandemic which has exposed the failure of current systems and the urgent need for new approaches. Modern heritage shares an intimate relationship with the pressing ecological crisis, as it reflects the experience of the Anthropocene. Africa presents the perfect locale to address growing, intersecting and coalescing crises – where the inequalities of the past can be interrogated along with the related and profound challenges of the future. To address this, the conceptual framework of the MoHoA programme consists of two academic conferences and a series of practical workshops over the next few years to develop new ideas, new methods, new concepts and new approaches to modern heritage that, born out of the African experience, can inform and better equip global practices in light of the profound changes of climate extremes, biodiversity loss and rapid urbanisation. The first conference is planned for UCT in 2021 with a focus on Africa, while the second is planned at UCL in 2022 to have a universal perspective.

The Action Plan was detailed by Prof. Shadreck Chirikure, University of Cape Town, South Africa. The action plan draws from the acknowledgement that World Heritage lists are exacerbated by the lack of African thinking, philosophies, cosmologies and African made definitions. The broad objective of the MoHoA project and programme is to perform fundamental research as a prelude to policy and practical interventions. It seeks to produce a new generation of African thinker-doers, through workshops, and exchanges, networking and ultimately to increase the number of sites on the World Heritage list and build Africa's capacity to protect, conserve and benefit from Heritage. The MoHoA Action plan consists of the following elements:

- International Symposium on Modern Heritage of Africa, University of Cape Town (South Africa)
- Thematic/Gap Study on Modern Heritage of Africa
- Regional Tentative Listing Harmonization Workshop on Modern Heritage of Africa

- International Symposium on Modern Heritage in the Anthropocene, University College London (United Kingdom)

- World Heritage Nomination of potential priority site representative of Modern Heritage of Africa

The MoHoA Programme seeks to achieve this through African and international partnerships; promotion of Africa-Africa cooperation (African universities and heritage organisations) and the use of the UCT Heritage Hub platform for networking and stimulating collaboration. The formulation of the risk mitigation and resource plan is encouraged to be developed through brainstorming sessions.

Brainstorming session

Theme 1: African conceptions of modernity - African epistemologies

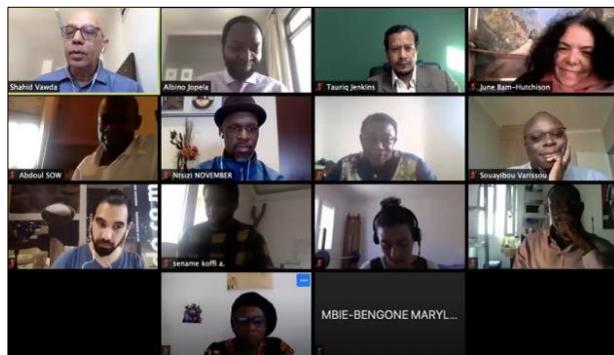


Figure 1: Prof Shahid Vawda University of Cape Town, South Africa and Prof Abdoul Sow Universite Gaston Berger, Senegal

The first session concentrates on recentering African modernity. In doing so, the group suggests taking into account important remarks as preamble. It is crucial to move away from the Eurocentric definitions of Modernity. It requires a review of Africa's sense of modernity and a shift away from the binary format of Africa versus the rest of the world, or of Africa versus modernity and progress/dynamism. There is first a need to theorize a framework before more concrete solutions on policies are proposed. It is important to include the 1972 and 2003 Conventions in a more synchronized manner. One key question of the discussion was: how to deconstruct this relationship with modernity that was imposed/taught by the European movement? Even during colonial time, there were dynamics of change in relation to climate and the evolution of African societies. African modernity should be interrogated again and this debate must be continued and include a reflection on the diverse African languages.

The group suggested to facilitate the promotion of an African knowledge system in order to deconstruct and to break the relationship with the modernity as taught in the western world. As the European historical chronology cannot reflect the African chronology, the concept of modernity in Africa thus needs reflection as there are different manners on how to view modernity. Modernity as perceived today in the world, does not apply to Africa. What motivates modernity is the dynamic of societies and with no static societies in Africa, it is crucial to consider approaches of social-anthropologists and specialists from other disciplines in order to acquire a **multidisciplinary approach**. Change and innovation can be ways to define modernity, so instead of rejecting modernity, one may rather search for the essence of modernity. Africa and Africans are societies perceived as static, and that all the progress comes from elsewhere. Concerning African architecture, the moment that materials were imported by the colonists, it was being adapted to the local climate and environment – and this notion of adaptation in the African context is what has been lost in recent periods. It is not because it comes from elsewhere that this modernity is not adapted but because it only takes into account its own characteristics.

In summing up the recommendations from the session, it is suggested the following:

- to take into account both the 1972 World Heritage Convention and the 2003 Convention for the Safeguarding of the Intangible Heritage and to improve the involvement of the Advisory Bodies
- to formulate, develop or find policies taking into account the African language, its diversity and creativity in relation with modernity and authenticity.
- to publish a book about the concept of African modernity and with the interrogations that arose from this discussion. A list of the intangible heritage could also be drawn, which could reflect the diversity and dynamic of African modernity.

In concluding this session, while defining modernity, it is important to acquire a sense of belonging, a context and an objective in order to move forward and to adapt both local culture and imported processes.

Theme 2: Defining modern heritage of Africa - towards a conceptual framework:



Figure 2: Dr. Ishanloosen Odiaua, ICOMOS-Nigeria and Prof Hamady Bocoum, Museum of Black Civilisation, Senegal

For the members of this session, it was important to have a clear understanding of how the modern heritage **of** Africa differs from the modern heritage **in** Africa. The task is to support the definition of the scope of Africa's modern heritage and provide a framework that explains the progression of the notion of modernity in the African context. **Concerning the definition and methodological aspects**, it is important to:

- Define the Modern Heritage in the African context (historically, sociologically and linguistically), considering that this definition is currently lacking, unlike in other continents.
- Involve, beyond experts and practitioners, the communities and civil society that inhabit and have appropriated this heritage.

The group assume that "Modern heritage refers to the architecture, town planning and landscaping of the last two centuries", as it relates to Africa. As such, the term "contemporary" should be favoured over "modernity" as it does not suggest an opposition between tradition and modernity or between endogenous modern heritage and western notions of modernity; and it is not tainted by the Euro-centered and Western-centered conceptions. Moreover, the meaning of the word "modern" is first and foremost "contemporary". While the contemporary dimension is central, we need to pay attention to the use of the word contemporary: contemporary can be used in the sense of being at the same place within a given time period. The group carried out an exercise prior to the meeting of the 27th August, inviting group members to write out the word in their own languages that mean modernity and found that many African languages have words that distinguish between an African modernity and Western-style modernity.

They also deduce from discussions that Modernity is complementary to tradition: Historically, modernity in its western conception (between the 16th and 20th centuries) was privileged, carried and imposed by the different colonial authorities in Africa, synonymous with imported progress, against African "tradition" which, according to colonialists, was synonymous with obscurantism. It was imposed as an opposing norm: for example, modernity as opposed to existing traditions and modernities. Yet modernity can be understood as complementing tradition, as is the case in many societies. In addition, Modernity could be considered as creative, and part of human cultural attitude, one which seeks expression, for example in the city and in architecture. One of the underlying concepts of modernism is innovation: whether social, technical or aesthetic. Modern Heritage translates as innovation in the search for solutions and answers to social needs, bearing witness to genius and innovative adaptation. This "human genius" did not begin in the 19th century. Thus, it can be seen that there have always been elements in Africa that constitute heritage, and which are, according to this definition, "modern". There is indeed a sort of "tradition of modernity".

In considering the above, the group concluded that there are several "modernities" to consider, instead of just one. Modernity is plural; it can be in the past, in the present and in the future, depending on geographical regions. Modernity should be considered from the perspective of "newness", "innovation" and "sustainability".

The group made important remarks and recommendations to move forward the program.

A critical first step for the proposed programme is to clearly define the notion of the Modern Heritage of Africa. It is recommended that prior to, or during, the Cape Town event, a workshop should be held to address this question and come up with a clear definition. A working definition will further help to establish the different criteria that determine the different typologies of the Modern Heritage of Africa which can be included on national tentative lists. This will facilitate the interactions with African States Parties and communities regarding this type of heritage. If modernism is linked to progress, then all societies recognize some form of progress. This shows the need to consider that there could be several "modernities" rather than a single modernity.

- Use "contemporary" instead of "modern" because it does not suggest an opposition between tradition and modernity or between endogenous modern heritage and Western notions.
- Recognize that modernity complements tradition because it is based on the "traditional". The traditional is the basis on which progress is built.

- Continuum: identify the Modern Heritage of Africa that constitutes a continuum over time -a continuum from the "past" to today. From an African perspective, there are certainly several categories to be considered. "Traditional" settlements are integral parts of this continuum. They include centres of worship or power that have adapted to "modernity" and are in any case contemporary.
- The achievements of the colonial period were supervised by the colonizers but implemented by Africans in sometimes abominable conditions. Examples of such "modern" heritage include the Congo-Ocean railway line, built between 1921 and 1934, and Dakar-Niger railway line built between 1906 and 1923. Colonization was slavery in the home and it is important to recall the Black Code (proclaimed by Louis XIV, the Sun King for Westerners, but King of Darkness for Africans) and the Native Code which was instituted that gave colonialists absolute powers. Additional study will be required to consider, and highlight, the role of Africans in the development of colonial heritage as well as the creation of new forms, by Africans, during this same period. This would further support the ownership of this heritage strengthening these direct links to the communities.

The achievements of independent Africa, be it the memorials or the prestigious creations of post-independence affirmation and our experiences, whether happy or unhappy. Notable examples of this period include, Our Lady of Yamoussoukro Basilica in Ivory Coast, the Hassan II Mosque in Morocco, the Genocide Memorial in Rwanda, and many other buildings where the desire to remember and the majesty are beyond doubt. With a clear definition of the Modern Heritage of Africa, the contributions of the post-colonial African heritage can further be identified and classified.

Theme 3: Modern Heritage and Sustainability in Africa



Figure 3: Prof Philippa Tumubweinee, University of Cape Town, South Africa and Ms Bakonirina Rakotomamonjy, CRAterre, France

While putting the focus on modern heritage and sustainability in Africa, the group members set the general context that there is a global and African paradigm shift whereby the African experience inspires and where there are lessons to be identified, recognized and taught.

The group made a significant effort to define and classify African modern heritage. The outcome highlighted the strong link between heritage and culture, human and nature, the tangible and the intangible, the imaginary and the real. It was noted that modern heritage is often associated with the tangible while a number of strong aspects of African heritage are related to the intangible. Furthermore, it was pointed out there is no heritage without creativity. Then while talking about modern heritage, there is a need to include the creators of today, as their works could become the heritage of the future. Cultural heritage is created, especially by artists and in the African context associated with local materials and tools.

The group emphasized the strong link between heritage and sustainable development and climate change. They explained that traditional spatial configurations, as urban integration with nature, and cultural landscapes, traditional typologies, traditional techniques, the choice of local materials (as earth, clay or stone) contribute to sustainable development. Future creations and productions combining these elements also contribute to sustainable development while community participation guarantees the sustainability of heritage (technically, socially and economically). The MoHoA programme should encourage the establishment of public policies on modern African heritage, building on the goals and targets of SDG 11 and SDG 13.

Key recommendations include:

- Encouraging innovative experiences in terms of training, knowledge systems and the redefinition of our own standards for education and practice.
- Encouraging the use of innovative methods for documentation as the current practice in the majority of heritage sites / buildings does not take into account the lived realities of peoples / cultures. Therefore, recordings should be made using a multitude of tools belonging to different disciplines, including architectures, anthropology, philosophy, and communication.
- Developing knowledge through spatial taxonomy: it would be of interest to develop a platform from which the spatial taxonomy of African cities could be documented in order to explore how these spaces that shape the realities of Africa contribute to African heritage.
- Promoting endogenous know-how and encourage work with and for the communities.

As communities have know-how and a better understanding of memory and places and values of use, the group suggested that the programme establishes strong links with civil society, NGOs and local and regional associations.

Theme 4: Transcontinental infrastructures: transportation as an activator of modernism in Africa

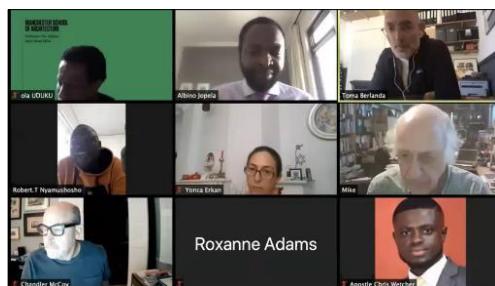


Figure 4 Prof Toma Berlanda, University of Cape Town, South Africa

This theme discussed cross-continental infrastructure and transportation as an activator of modernism with emphasis on railways and rail roads in the late 19th century. It provokes questions into the mobilities

network of memory as a means and framework to broaden the debate and rethink transportation and landscape as a vehicle of modernity. The theme investigated questions such as:

- What does movement speak to and how does one understand movement, corridors and routes of movement?
- In terms of railways, what is the corollary of movement?
- How can looking at mobilities help understand the structuring of territory not only in the urban-rural binary but beyond?
- How do we capture the intangible and oral history that related to the experiences throughout the landscape?
- What role do the historical transportation routes between sea and inland play?
- How and when does understanding modernism speak to the above questions?

The debate discussed the historic transportation routes (sea and land), and the knowledge transfers of intangible cultures related specifically to textile design and processing. This example helped to align heritage conceptualisation and how modernity has affected the history of transportation.

Deciphering the link between historic routes, transportation, historical landscapes and modernity raises questions on the significance of transcontinental infrastructures and how transportation is an activator for modernism. This debate evolved into discussing what mechanisms can be used to evaluate the authenticity from precolonial, colonial and postcolonial periods of these intangible experiences and tangible networks. How is modernity reflected in each of these eras? There is confusion between modernism as a timeframe and modernism as a new set of ideas. For example, during the precolonial era, Africa had unique modern tools and techniques yet there is a common misconception that modernity only began in the postcolonial period.

Infrastructure and mobility have a connection with networking, evolution and the sharing of knowledge. These debates around mobilities, landscape and modernity try to debunk the fragments of memory and influence policies in terms of the type of heritage and linking it to memory.

The discussion concluded with acknowledging the need to strengthen the relevance of time and place within the definition of modernity and highlighting the need for networking to enrich the conversations

around modern heritage within Africa. There is also a need to adopt the considerations from this discussion for Heritage Routes of the Operational Guidelines, *inter alia*:

- The concept of heritage routes is based on the dynamics of movement and the idea of exchanges, with continuity in space and time and highlights exchange and dialogue between countries or between regions;
- A heritage route may be considered as a specific, dynamic type of cultural landscape;
- The identification of a heritage route is based on a collection of strengths and tangible elements, testimony to the significance of the route itself as well as the legitimate wishes for development of peoples affected.

Theme 5: Public spaces, memorialization and commemoration in postcolonial Africa

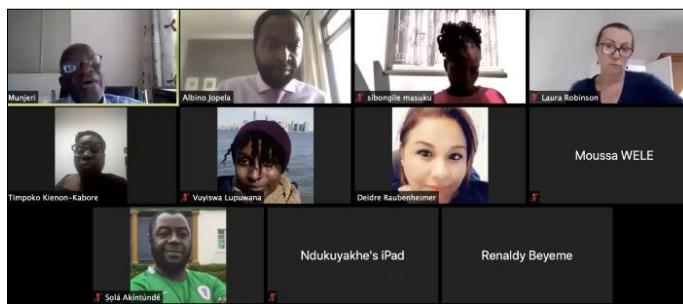


Figure 5 Prof Dawson Munjeri, University of Great Zimbabwe and Prof Timpoko Helene Kienon-Kabore, Universite Felix Houphouet-Boigny de Cocody, Cote d'Ivoire

This theme debated Africa's conceptualization within Modern Heritage. Its public spaces and questions memorialisation as a reality within Africa. The issues that were debated:

- What about the regional, rural and urban definitions of space, memorials and the environment?
- Are we speaking the same language? - global, international and continental.
- What is postcolonial in terms of modernity?
- A focus on the environment and its entanglement with material culture and heritage.
- Rethinking memory and memorialisation in the African context
- What about the alternative voices - the marginalised in popular text - whose memory is represented especially in communities of diverse ethnic and racial categories.
- How do we define public and private space - who has access to national parks and places of interest?

To unravel the discussion the first point of reference was in the context of the World Heritage Convention by assessing the Tentative List and how does this effect memorization and commemoration in a post-colonial Africa. In the global context the definition of modern heritage has been defined and the parameters have been set out. However, defining modern heritage within Africa needs to be within the confines that already exist and its identification applied to the African context. Acknowledging the reasons and context of past strategies and evaluating what had evolved, can guide the discussion to a local definition. How do we make modernity relevant and impactful in our own context of heritage? In this regard, it is important to consider the observations made by the World Heritage Committee that the role of African institutions is to revisit and allow for both practical and philosophical thinking on the nature of reflections, memorisation and value of memories and can they be included in each of the disciplines.

The discussion on the role of memorialization, invokes questions on the purpose of memorialisation. It is multifaceted regardless of form and shape. Memories both private, reflective and public must be captured globally. A major question on memorialisation: is memory an end in itself or can it cause/present further challenges? The issues of balance need to be addressed in defining such a complex topic. It is important to acknowledge victims as well as the accounts of alternative voices and ensuring that there are no inconsistencies for distinguishing events in relation to the memories of different groups of peoples. Another important point for memorialisation is striking a balance between forgetting and remembering. The definitions on memory and memorialization are echoed by a focus on the environment and its entanglement with material culture and heritage and its rethinking in the African context.

This discussion concluded by highlighting the importance of memorialisation as a means to remember the past with a view to never repeat the mistakes. It highlighted the need to allow for both philosophical and practical reflections on the nature of memorialization, the value of evolving memories and the interrelationships between material and immaterial attributes. The memory and memorialization of sites can maintain and create dissonance and conflict therefore it was important to limit dissonance and ensure the inclusivity of all stakeholders.

Theme 6: Modern Heritage of Africa and the World Heritage Convention

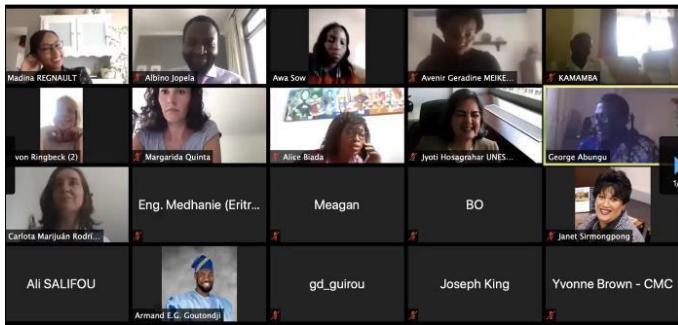


Figure 6 Dr Muhammad Juma, UNESCO World Heritage Centre and Prof George Abungu, Okello Abungu, Kenya

The definition of modern heritage in Africa is imperative to establish a point of reference to begin challenging the relationships between current construct and its purpose within Africa. Modernity has been defined through various World Heritage texts and references by the Advisory Bodies and includes modernity in Africa. From a global perspective there is also a need to identify the diverse national legal frameworks and analyse the discrepancies and limitations of these definitions. The theme unravels the following:

- Can modern heritage of Africa help solve the underrepresentation of African heritage in the World Heritage List?
- Is it necessary to define 'modern' heritage as a specific sub-set, considering that this distinction is not included in the 1972 Convention?
- How can the definitions of African modern heritage contribute to a new world view of modern heritage?

Modernity is a continuum and is fluid. To define its complexities will require a multidisciplinary approach as well as the involvement of civil society. The Modern Heritage of Africa Symposium in Cape Town 2021 can initiate the defining of this concept and Africa could be the starting point for viewing modern heritage and could influence other continents to join the dialogue. This will enable the conceptualising of the relationships between monuments and landscape change, architecture and urban space, material and urban features, colonial architecture and the vernacular, tangible and intangible African heritage especially the interdependence of nature and culture.

There is a strong relationship in African heritage between the tangible and intangible, which should be considered in tandem. Similarly to African Modernity and Tradition, in defining modernity there should be no dichotomy, hierarchy or prioritisation between the two but rather create parameters that define the components of modern in Africa in terms of tradition, use of technique, materials or style. Defining this double helix needs the participation of local communities not only for their intimate knowledge and wisdoms of their own heritage but also to achieve ownership from African local communities. To encourage inclusivity Modern Heritage of Africa should involve the idea of “Creolité” to integrate local languages and customs of Africa.

Acquiring an inclusive approach to the MoHoA programme will produce a global, circulatory flow of ideas and avoid a binary version of history. The acknowledgement that Africa can produce modernity beyond the materiality to avoid the European binary between the tangible and intangible. Africa can credit its own encounters, knowledge, nature and culture while referring to colonial and post-colonial Africa.

This key conclusions of this Theme recognised that African Modernity exists. To action this discussion the following was suggested:

- Create a list of potential case studies/map of modern heritage focusing on cultural and natural heritage important to local communities.
- Investigate World Heritage criteria to identify similarities and discrepancies between the MoHoA discussion and the existing criteria and Operational Guidelines.
- Review existing UNESCO and Advisory Bodies' Documentation on modern heritage in to evaluate applicability and comparative analysis <https://whc.unesco.org/en/series/5/>
- Review Tentative Lists considering the current debate.
- Include modern heritage in locally based capacity building programmes for professionals, site managers and mayors to generate projects concerning the identification, conservation and management of modern heritage at a local level.
- Create a programme for community and stakeholder consultations and engagement to define the potential values and uses of modern heritage.
- Cape Town declaration should clarify the idea of the Modern Heritage of Africa in order to define potential Outstanding Universal Value.
- Develop an Africa Position paper that will integrate vision 2030 and 2063 considering the resolution of this debate.

Conclusions

The six themes discussed at the MoHoA brainstorming session in August 2020 merged as a rich mosaic of activities. Modern Heritage of Africa is an ice breaker to reconvene and debate African identity. The first six months of the two-year initiative will focus on activities relating to modernism, continuity, tradition and the contemporary. These discussions are to be multidisciplinary and involve local communities.

The fruitful discussions did not result in an agreed upon definition but raised key concepts and mechanisms that should be included in defining Modern Heritage of Africa. A suggested platform for this debate will be the Cape Town Symposium in 2021.

Identifying and analysing the current policies and frameworks that guide modern heritage is imperative to decipher these complex concepts. Using what already exists and sculpting it into the African context will save time without recreating the wheel and using current resources effectively. The inclusion of time, space and location creates a four-dimensional conversation that can define modern heritage at specific points and epochs in Africa's evolution.

The question of language was common to the discussions. The importance of ownership from local communities and modern heritage is entwined in language. English and French are foreign to the continent and to avoid western binaries it is imperative to adopt African languages and terminologies. This aspect highlights that African concepts should direct the conversation and should not be marginalised.

Way Forward

Focussing on the correlation between modern heritage and the Anthropocene, this initiative will employ a transdisciplinary approach to generate circular knowledge and undertake critical research on the definition, identification and sustainable conservation of Africa's modern heritage. In order to respond to each of the four objectives the Programme will include a series of focussed studies and regional capacity building workshops and two international conferences designed to build on past experiences and existing initiatives in Africa. The initiative will launch in 2020, with the symposia taking place in 2021 (Cape Town) and 2022 (London) with other longer-term activities continuing indefinitely.

The MoHoA programme skeleton action plan in Annex B indicates an essential way forward to address the debates that arose during the MoHoA brainstorming session. There is a need for conceptualisation at the Cape Town symposium as well as expert meetings, and preparatory work that can produce new knowledge of Modern Heritage in Africa. This new knowledge as developed through these discussions will be able to create a thematic framework that can help with conceptualisation. Discussions will also focus on the channelling of these reflections as to what constitutes the modern heritage of Africa into the processes of World Heritage Convention. This programme can be used as an opportunity for capacity building, in addition to the training of professionals in the field, discussions on how to engage with youth and other issues of sustainability.

This programme is driven by partnerships and building networks. This will require partners to state their interests on what and how they want to contribute and move with the initiative. Through this there is opportunity for all to engage in capacity building for professionals, youth and civil society.

Annex A: Participants in the MoHoA Preliminary and Brainstorming Session^[MT2]

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Jeremie Hoffmann	Margarida Quinta	Emmanuel Jaiyeoba
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Dawson Munjeri	Tawanda Mukwende	Fonyama Elise
Alice Biada	Edward Denison	Thiombiano/Ilboudo
Espera Donouvoissi	Ghaliya Al Lamki	Dr Ndukuyakhe Ndlovu
Avenir Geradine	Morten Aasland	Docomomo International
MEIKENGANG	Belinda Chapman	Tauriq Jenkins

Margherita Pedroni	George Abungu	Jérôme
Wessel de Jonge	Janet Sirmongpong	Fasil Giorghis
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Roxanne Skosana	muhammad juma	Oko)
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Jeffrey Cody	Charles Akibode	Thomas Thondhlana
DIAKITE	Souayibou Varissou	Elise
June Bam-Hutchison	Ntsizi NOVEMBER	
Rim Kelouaze	Laura Robinson, ICOMOS	

Annex B: Way forward: Draft Implementation Schedule 2020-2022

1. Development and Launch of the Programme

- 1.1Meetings of Coordination Team
- 1.2Meetings with Partners (WHC, ICCROM, ICOMOS, GCI)
- 1.3Meetings with potential partners/supporters
- 1.4Brain-storming session
- 1.5Launch of MoHoA

2. International Symposium on Modern Heritage of Africa hosted by the University of Cape Town

- 2.1Calls for participation
- 2.2Symposium
- 2.3Case studies: UCT - Soweto, Cape Town
- 2.4Publication of proceedings
- UCT/UCL ICOMOS, Getty, DOCOMOMO,

3. Thematic/Gap Study on Modern Heritage of Africa

- 3.1Online survey on needs assessment at Heritage Hubs – ICOMOS, Getty, DOCOMOMO, UCT
- 3.2Harmonization exercise
- 3.3Regional workshops

4. Capacity Building and youth awareness on Modern Heritage of Africa

- 4.1Prepare programme and course activities – ICCROM Heritage Hubs, Getty, AWHF, UCT, ICOMOS

4.2Resource persons

- 4.3Preparatory engagement with participants
- 4.4Urban Heritage and conservation
- 4.5Building practice

5. An International Symposium on Modern Heritage hosted by The Bartlett School of Architecture, UCL

- 5.1Calls for participation
- 5.2Symposium
- 5.3Publication of proceedings

6. World Heritage Tentative List and Nomination of potential priority site representative of Modern Heritage of Africa

- 6.1List of participants & disciplines – AWHF, ICOMOS, WHC, UCL, UCT, GCI, DOCOMOMO
- 6.2Course programme & resource persons
- 6.3Nomination workshops
- 6.4Follow up of Nomination Dossiers

7. Outreach and Partnership Development -AWHF, ICOMOS, IUCN, ICCROM

- 7.1Side event @ 44thand 45th World Heritage Committee (Africa? June 2021)
- 7.2General Assembly of States Parties to the Convention (Nov 202
- 7.3Ongoing dissemination

8. Monitoring/Governance

Annex C: African Modern Heritage Sites on the World Heritage List

To be prepared