Protecting and Conserving the Cultural Heritage of South Sudan

Defining Priorities for Action

Nairobi

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Protecting and Conserving the Cultural Heritage of South Sudan: Defining Priorities for Action

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The British Institute in Eastern Africa, in association with the British Museum and the British Council Regional Office for East and Central Africa, held a workshop on the theme Protecting and Conserving the Cultural Heritage of South Sudan: Defining Priorities for Action at the British Council offices in Nairobi, between the 12th-13th April 2005. The workshop was for invited representatives of the Government of South Sudan, as well as those from civil society and cultural groups, the southern Sudanese academic community based in Kenya, and various scholars and specialists from the UK, Kenya and Khartoum. The aims of the workshop were to discuss the issues facing the immediate and longer-term protection and conservation of the tangible and intangible cultural heritage of South Sudan, and through roundtable discussions to identify priorities for action, potential sources of funding, and training opportunities.

Background

The need for a workshop was agreed at a meeting between representatives from the BIEA, the University of Durham and the University of Oxford, and Dr Samson Kwaje, who at that time was Commissioner for Information and Culture, Official Spokesman SPLM/SPLA and other SPLM-affiliated individuals held at Simba Lodge, Naivasha on 12th April 2004. The purpose of the meeting was to discuss the current state of museums, archives, and historical and archaeological heritage in Southern Sudan, and the possible contributions that the BIEA and its partners may be able to make toward reviving activities in these areas as soon as possible after the signing of a comprehensive peace agreement. It was agreed the preservation of national and district archives, the protection of archaeological sites and monuments, the development of museums, guidelines and future legislation governing academic research, the existing and future skills base in such fields as archives management, archaeological resources management and museum management, and local capacity building were all likely to be issues of concern in the coming years. This was held partly because the process of reconstruction which is expected to begin in the wake of the recently signed peace treaty, and which will involve the provision of substantial resources by the international community, will be hampered by a profound lack of basic knowledge of the recent history of administration, local cultural traditions and other social developments. It was also recognized that the provision and repair of infrastructure, such as roads, schools, hospitals, and dams over the coming years is likely to have a major impact on the archaeological resources of South Sudan, which owing to the recent history of conflict remains some of the least researched areas of Eastern Africa. If provision is not made in the near future for conducting impact assessments and mitigation work in advance of these major construction projects, these records will be lost forever.

This meeting was followed up in July 2004, when Professor John Mack from the British Museum (now at the School of World Art and Museology, University of East Anglia) and Philip Goodwin, British Council Regional Director, met government representatives from the South Sudan in Nairobi to discuss with them areas of future collaboration regarding the promotion of the arts and culture and their roles in nation building and civil society.

Aims and Objectives

In the light of the above discussions, the workshop was designed to firstly, sensitise senior government personnel, their nominated representatives and other interested persons to the scholarly value, economic
benefits and social importance of protecting and conserving the tangible and intangible heritage of South Sudan; secondly, to outline currently accepted standards of good practice from other parts of the world; thirdly, to identify the current and likely future needs (including infrastructural developments, personnel, and legislation) of the new government with regard to protecting and conserving this cultural heritage; and finally to identify a set of priorities and recommendations for action in the next 2-3 years.

Definition of Terms

The term 'cultural heritage' is used here to refer to all forms of historical, archaeological, archival, ethnographic and similar aspects of the traditions, beliefs and practices of the different peoples who constitute the citizens of South Sudan. The term 'tangible' refers to the physical components of this heritage encompassing such aspects as archaeological sites and monuments, historic buildings, ethnographic and archaeological artefacts and documentary materials, whereas the term 'intangible' refers to the non-material elements—such as songs, dances, oral traditions and histories, and indigenous beliefs and practices.

Intended Audience

The workshop was aimed primarily at senior officials and government representatives, leaders of cultural groups, civil society NGOs, and qualified professionals from South Sudan whose duties, responsibilities and/or research interests touch on cultural resources issues, as broadly defined above. These included representatives from the Ministries of Culture, Education, and Home Affairs as well as current or future directors or heads of research institutes, relevant university faculties, museums and archives, and other relevant stakeholders working in the non-governmental sector. Senior representatives from the National Council for Museums & Antiquities (NCAM) in Sudan and the University of Khartoum also attended. In addition, the organisers invited representatives from the donor community, relevant international agencies such as UNESCO and ICROM, and philanthropic foundations.

Outputs

At the end of the workshop, it was expected that participants and facilitators between them would have established a list of priorities for action over the next 2-3 years, a list of possible sources of training, and a list of potential sources of funding.

Workshop Outline

Day 1: During the first day, after registration, a series of 30-45 minute presentations were given by a range of international specialists from the UK and East Africa on the following themes:

- Archives and Archive Management
- The Role and Value of Archives for Contemporary Development
- Historical Research and Preservation of Historical Records
- Archaeological Research & Public Outreach
- Archaeological Impact Assessments and Mitigation Projects
- Museum Management, Exhibitions and Principles of Curation
- Anthropological Research and the Ethical Responsibilities of Researchers
- Guidelines for Sustainable Heritage Tourism
Day 2: The second day was devoted to defining priorities for action, drafting an action plan and identifying possible sources of funding and other kinds of support. Among the issues addressed were how to identify existing local capacity and skills, training needs for the future, both short-term and longer-term; future organizational requirements; existing relevant legislation and recommended changes; and infrastructural needs. The actual programme is provided in Appendix 1.

Acknowledgements

Financial support for the workshop was generously provided by the British Museum, the British Council in Sudan, the British Council East Africa Regional Office, and the British Institute in Eastern Africa. Particular thanks are due also to the following for their assistance with organising and facilitating the workshop: David Codling (Director), Eliam Saeed and Zeinab Mallasi, British Council, Khartoum Office; Philip Goodwin (Regional Director, British Council); Jim Buttery (formerly Director) and Eva Kiiru, British Council, Nairobi Office; Professor John Mack (British Museum & University of East Anglia); Humphrey Mathenge and Leanne Kamau, BIEA, Nairobi; Nhial Bol; Dr Samson Kwaje (SPLM).
Introduction

This symposium on protecting and conserving the cultural heritage of South Sudan is taking place in an appropriate and timely period when the Government of Sudan and the SPLM have just concluded and signed a Comprehensive Peace Agreement (CPA) that has resulted in permanent tranquility in the country. It has also promised hope for development in all aspects including promotion and protection of our cultural heritage. The symposium has also taken place at a time when the SPLM is preparing to set up structures of governance in the country. The Movement is now tasked to articulate and implement social, political and economic development strategies and programmes that include the following:

(i) Formation of the Government of the Southern Sudan (GOSS) in which the SPLM is the leading political force apart from the participation of other Southern Sudan political parties as reflected in the percentages agreed in the CPA, (ii) Effective participation in the government of National Unity (GONU) in the centre so as to create and engineer a new political and socio-economic system that does not marginalize regions that is democratic, and respects human rights, (iii) Formation of the state government in the ten (10) Southern States with functioning Legislature, Executive and Judiciary, (iv) Effective participation in the State Governments of the two areas (Southern Kordofan/Nuba Mountains and Blue Nile), (v) Participation in setting up of the Abyei Executive Council, (vi) Effective participation in administration of the National Capital (Khartoum) to ensure it to be a symbol of National Unity that reflects the diversity of the Sudan, (vii) Participation in State Governments of the remaining 13 Northern states of the North, (viii) To develop the SPLA as a truly national army and much more as an army of Southern Sudan that shall be inclusive of all the Southern people, (ix) To map out a comprehensive Programme of Democratization and transformation of the whole of the Sudan, (x) Development and implementation of concrete programmes of socio-economic improvement for Southern Sudan, Nuba Mountains, Southern Blue Nile and Abyei, (xi) Ensuring the holding of the referendum on the Right of Self-Determination for the people of Southern Sudan and Abyei at the end of these six years, (xii) Ensuring the implementation of the Right of Popular Consultations for Nuba Mountains and Blue Nile, (xiii) To ensure that the Peace Agreement is not revoked or abrogated, (xiv) Preparation for the South-South Dialogue Conference to unite our people and protect our cultural heritage.

All these activities shall dictate the establishment of clear cut policies with legal frameworks. One of these policies will be on all aspects of our cultural heritage development including archeology, museums, archives, and arts in general. The Movement is committed to respect all international, particularly (UNESCO) conventions regarding the protection and conservation of the cultural heritage in the Sudan in general and Southern Sudan in particular. Hence the importance of this workshop. This commitment has often been reflected in all major policy statements of the SPLM/SPLA and it was an important feature in the speech of Dr. John Garang de Mabior the Chairman of the SPLM/SPLA on the occasion of signing the CPA on 9th January 2005.

Importance of Cultural Heritage

National Identity. One of the root causes of the present and past wars in the country is the issue of Sudan’s cultural identity. Since independence the governments that have ruled the country have defined the Sudan on narrow basis of Arabism and Islamism to the total neglect of our diverse cultures and ethnic composition. These regimes ignore what characterizes the Sudan, which is its rich diversity in its history, people and culture among others. It is this narrow definition that has resulted in marginalization of most of its citizens particularly from the South to take up arms resulting in conflicts that have lasted for five decades. These conflicts have not only destroyed lives and property, but have resulted in loss of its
cultural heritage because wars do not promote proper keeping of records or academic research into issues of culture. Materials of cultural heritage have been neglected and deteriorated due to poor storage (and hence eaten by ants), willfully destruction and looting during the war.

Distortion of History: The distortion of our history by writers, mostly foreigners, has tended to emphasize a monolithic culture for the Sudan where foreigners have been glorified instead of important personalities in the south. Unfortunately even Sudanese writers particularly from Northern Sudan, some of whom have become experts on history of the South, have not been spared by this negative thinking. Their writings emphasize the monolithic Arab-Islamic culture to the exclusion of other parameters of the Sudanese cultural heritage.

The Way Forward (Priorities for Action)

The SPLM with the assistance of the international community and regional actors, is determined to change this trend and is coming up with a policy that strives to facilitate and celebrate cultural life that captures the diversity, complexity and vibrancy of all people of Southern Sudan, Southern Kordofan (Nuba Mountains), Blue Nile and Abyei (which together are known as the New Sudan) as well as the whole country. The right of all Sudanese to practice their religions, uphold their cultures and speak languages of their choice shall be promoted and protected.

In particular, the policy will address the following issues:

1. Preservation of all languages in the Sudan. The CPA spells out that all Sudanese indigenous languages are national languages which will be developed and promoted using government resources. The SPLM Department of Education has translated this into action by coming out with the policy that in the first three years of primary education, children will use their local vernacular language (Mother tongue) as a medium of instruction not only to promote the knowledge of local languages per se but also as a vehicle of transmitting local cultures.

2. Reviving and restoring of archives. In this regard, documents that date back to the colonial time, post independence and the present shall be retrieved and collected for preservation.

3. Preservation of old colonial buildings and guest houses as historical sites. Preservation of other historical sites such as Fashoda, Kondokoro, Rejaf, Tombura where early battles were fought between our people and invaders. In this regard, newer areas like Jebel Boma which was the first town to be captured by the SPLA soon after the formation of the Movement shall be declared as historical sites.

4. Revival and Restoration of the few museums in the South if they still exist. Otherwise efforts shall be made to promote construction and development of museums with collaboration and cooperation of our partners.

5. Sensitization of all communities not only to promote their heritage but to fight illicit trafficking in important materials of culture including artifacts, sculptures, etc. that have been vandalized and stolen by foreigners during the war.

6. Reverting to original names of places, villages and towns that have been renamed during the war. A number of places and sites today carry more than two or three names and has resulted in confusion in terms of mapping, etc. This phenomenon mostly prevails in Upper Nile and Eastern Equatoria where some Arabic names have been imposed on local tribal names.

7. Promotion of traditional music, songs and dances.

8. Intensification in the search for a national dress.

9. Funding of researchers in universities and other institutions to study our past and present traditional seats of power (kingdoms) which include royal and spiritual leaders.

10. Encouragement and funding of archæological work in the south as much of the work today has been carried out in northern and eastern Sudan.

11. Identification and retrieval of lost/stolen materials of cultural heritage with assistance of UNESCO and regional/international museums.

12. Funding of academic historians to re-write history of the south that is free of distortion and reflects the realities of Southern Sudan. It is necessary to come out with materials that can be used in writing history books at all levels of the education system in Southern Sudan. Presently the SPLM is reluctant to use the present history syllabus and books in our primary and secondary schools because they are inappropriate and are not representative of all the cultures of all the people of the Sudan.
14. Training and Capacity building of young Southern Sudanese scholars in all fields of history, anthropology, archeology, museums and archives. This can be done using regional training institutions in the neighbouring countries and in other parts of the world.

In conclusion, the CPA has brought a lot of opportunities to the Sudanese people. The peace agreement and particularly the aspect of recognizing the diversity of the Sudan regarding our national heritage will promote national unity and cultural integration. The prevalence of peace in the Sudan will also allow free travel and exchange of cultures not only within the Sudan but the neighbouring countries Africa and the World.
History, Archaeology, Anthropology
The Importance of Social History and Cultural Heritage in the Sudan: Resources from the past, foundations for the future, with special reference to the South

Wendy James
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The rich history and cultural life of the Sudan is in danger of being forgotten as a result of the decades of war. Even though current priorities have to be practical ones, we must also endeavour to gather together the existing records of the cultural achievements of the past, build them into the current planning efforts, and promote the continuing vitality of the creativity, indigenous knowledge, and arts of the Sudanese peoples.

During the last decades, a number of very over-simplified images and unthinking short-hand terminology for the peoples of the country and their traditions has been in circulation, typically among short-term journalists and aid and development workers. It is important that plans for the future are not based on simplistic stereotypes of ethnic groups, social divisions or types of belief. Pastoralism and cultivation are modes of activity shared by large numbers of people and are not characteristic just of this or that named group; social life does not operate on the basis of crude units such as 'castes' in the same way everywhere; women are not automatically devalued or disempowered in traditional society; and why is it that 'animists' seem to thrive in the southern Sudan but are not usually found elsewhere in the newspaper reports? The historical and ethnographic literature, and museum collections, and visual imagery including film, created in and about the Sudan show a much more sophisticated scene. But much of this material belongs to an earlier era, or is not available at present inside the Sudan itself, and this is where our current workshop should focus part of its attention. The rest of its attention should be focused on the future, on the enhancement of records of this kind and making them accessible to future generations, who will themselves carry the cultural life of the country forward. All this applies to the whole of the Sudan, but in particular, for the present, to the south.

The Republic of Sudan is home to an extraordinary range of peoples, cultures, and civilizations. However, there has been a very important history of contact and interaction which has woven the Sudanese peoples together in intimate ways, sometimes benignly, sometimes by force. This common historical involvement may well have lent currency to mutual stereotyping. It is certainly true that the civil wars of 1956-72 and 1983 onwards have furthered contacts between people from all regions, while at the same time sharpening images of racial and ethnic difference within the complex national fabric.

Much reporting of recent events has lent currency to simplified stereotypes of identity in the country, especially 'Arab' and 'African'. However, even the current wounds being inflicted upon the country cannot completely erase the older sense of 'Sudanese' community across many cultural, class, and regional boundaries. The ethnographic and historical literature reveals, again and again, processes connecting rather than separating the various communities of the country, through the spread of colloquial Arabic as a lingua franca, among southerners as well as in the north, the extension of economic and political patronage, and intermarriage. When looked at closely, the 'north' is surprisingly diverse in terms of language and culture, and the 'south' too is home to a much more complex range of local traditions and cultural heritage than is often assumed.

It is not possible to give adequate numerical estimates of the peoples of the country, partly because the last reasonably thorough census was in 1956, partly because there is no general agreement as to the exact numbers which should be used to distinguish members of population and cultural groups, and partly because there has been so much recent upheaval, displacement, and loss of life through war and famine. However, a recent Minority Rights Group report (Sudan: Conflict and Minorities, edited by Peter Verney, 1995) suggested a total figure for the country of 28 million people, who between them speak some 400 languages. The notes which follow give an outline of this complex heritage, which is reflected only partially in the public institutions of the country, and recorded only very partially in its libraries, archives, school and college syllabuses, and museums. Now that there is a promise of peace in the war-torn areas, it is important that this heritage is recognized as having a vital role to play in the reconstruction of public life and the foundations for research in the sciences and humanities. The historical and ethnographic sketch which follows is based upon past generations of observation and scholarly writing and material research, in which Sudanese have played an increasing part. But there has been a gap and it is important to encourage the recognition of the human and cultural resources of the country among a new generation, especially in the regions which have endured the war.
Protecting and Conserving the Cultural Heritage of South Sudan: Defining Priorities

Some Complexities of the North

The ancient kingdoms of Meroe and of medieval Christian Nubia are not well remembered in local tradition, but a wide range of Sudanese today are proud to link their genealogy and heritage to the memory of their successor, the Funj Kingdom of Sennar (1504-1821) centred on the middle Blue Nile. The Kingdom had many cultural links with old Nubia. The Funj rulers are remembered as Muslims, but at the same time as locally rooted among the indigenous people. Oral traditions and scholarly books alike have pondered the various links connecting ‘the Funj’ with both the ‘northern’ indigenous Nubians and Beja, and the incoming Arab peoples, and also with the more southerly indigenous peoples of the peripheries of the old Sennar kingdom, including the Nuba Hills to the west, the Ethiopian border hills to the east, and the northernmost communities of Shilluk and Dinka on the White Nile. Throughout this whole region of the former Kingdom of Sennar, memories and myths persist of mutual interconnection and a common heritage. It was the large-scale southward slave raiding of the Turco-Egyptian period (1821-85) that tipped the balance and intensified the exploitative relation between northern and southern Sudan. Previously there had been many interconnections.

For example, the Shilluk people, cattle herders and farmers on the west bank of the White Nile, speak a Nilotic language closely linked with Anuak and Luo (spoken as far south as the eastern shores of Lake Victoria). Because of the political significance of their centralized Kingdom, founded at Fashoda probably in the 18th century, they are famous within general Sudanese historical memory. The Shilluk were never isolated, but rather thrived on trading and cultural exchange with their neighbours on all sides, playing a significant role in relation to the Kingdom of Sennar itself, with whose royal institutions and rituals (including kingly execution) there were many parallels. The Shilluk have also become a key exemplar in the literature of anthropology, the type case of what has been called ‘divine kingship’, used in historical debate about the institution of royalty in many other parts of the world.

The South

Although ‘the south’ was never sharply set off from ‘the north’ until relatively modern times, the great basin of the upper White Nile can be represented as another heartland where people have come together and from where many influences have spread out. Here lie the great seasonal flood plains occupied by the cattle-herding peoples of the northern Nilotic language group, of whom the most numerous and widespread are the Dinka. Their close cousins, the Nuer, exemplify a long-term tendency for historical and demographic outward expansion from the flood-plain area. The Nuer preserve in historical memory their movement eastwards towards the Ethiopian hills, and indeed into territory now a part of modern Ethiopia. Other Nilotic-speaking peoples such as the Lango, Acholi and Luo preserve legends of a southward drift as far as the territory of modern Uganda (and even Kenya and Tanzania in the case of the Luo). The Anuak to the far east of the upper Nile speak a tongue closely related to Shilluk, and share some of the traditional institutions of kingship and centralized politics characteristic of the Shilluk Kingdom. The northern Nilotic peoples in general have become well known throughout the Sudan in the course of the last century and a half, the Nuer in particular having acquired a warlike reputation for fierce independence from any form of patronage and government. This theme, of a politically effective people ‘without rulers’, has coloured much of the anthropological literature. Recent research suggests however that the inspired religious leaders first called ‘prophets’ by Evans-Pritchard exerted a very widespread influence, drawing their authority from a capacity to mediate conflict and establish peace in the name of Divinity between Nuer and non-Nuer alike from the late 19th century onwards. The teachings of the prophets, who draw on the religious traditions of both Nuer and Dinka, as well as some of the other peoples of the region, are still celebrated in the southern Sudan. A considerable body of literature, both primary ethnography and secondary discussion, has been devoted to the spiritual beliefs, experience and practice of the Nilotic peoples, and made them prime exemplars of the abstract qualities of indigenous African religion. This body of research followed upon Evans-Pritchard’s pre-war masterwork on the philosophical thought of the Azande, once the core of a vast empire reaching into the basin of the Congo, and confirmed the seriousness of his claim to demonstrate the moral and intellectual sophistication of non-literate cultures and to bring them within the general orbit of theology, philosophy, and history.

On the periphery of the core Nilotic area, and overlapping into ‘the north’, ethnographic studies have
explored a number of themes deriving from the influential religious paradigm of the Nuer and Dinka (for example, among the Mandari, Atuot, Uduk, Ingessana, Meban, Koma, Murle, Pari of Lafon, and some eastern Bari groups). The regional ethnography continues to pursue comparative religious and philosophical questions. Coverage is by no means complete or comprehensive, however; and even less has been written about major cultural groupings reaching to the far south - the Latuka, Toposa, Moru, for example, and some major peoples of SE and SW Equatoria. Little has yet been recorded about the large range of small groups living in the 'shatterbelt' between the Azande and Dinka in the Bahr el-Ghazal and classed together as 'Jur'.

Peoples of today's southern Sudan have experienced the comings and goings of civil war over nearly four decades. Much that is recorded in the ethnographic sources is now history, and many academics, Sudanese and foreign, are now turning their hands to relief and development work. Others are turning to human rights and journalism, recording the bitterness of internal struggle and its connections with the politics of the world as a whole. Observers are also noting an extraordinary intensification of religious feeling and activity in the Sudan, not only in the fields of Islam and Christianity, but also within the vernacular African traditions. There is thus a new kind of 'ethnographic' writing about the Sudan, pursuing themes of displacement, bereavement, and violence, along with reconstruction, renewal, and the search for meaning, justice and peace. These new features of the vitality and wisdom to be found among the Sudanese people must become fully part of the renewed project of promoting cultural dignity and a new appreciation of the Sudanese heritage.

Foundations for the Future

It is important that complexities and connections of the kind briefly sketched above are not lost sight of in the future spheres of education, administration, politics, and the promotion of scholarly research in the Sudan. Official projects, sponsored perhaps particularly by outside agencies, can tend to simplify the social and cultural scene by rigid categorization into 'tribal' or 'ethnic' groups without taking into account the rich and changing patterns of historical contact which have brought languages, people, and ways of life together. It is vital that libraries, educational resource centres, as well as archives and museums, are made a public resource. Not only should there be a deliberate effort to cultivate an awareness of cultural history, but also to mount a new generation of studies aimed at developing awareness of present social linkages and cultural activity across the region. What languages are spoken today, and where? What older sources can be brought together on these languages? How have communities survived the long years of war, making and remaking their homes in different areas, with the help of neighbours new and old? How far have patterns of authority and of economic and social exchange been shaped by movement and response to war? How have the traditional crafts and industries fared, and how can they be used as a foundation for new development? What are the continuing strengths of the traditional forms of family life and kin networks? How did historic populations deal with some of the challenges faced still by people today, especially in the face of climatic extremes?

These questions could be addressed in many ways. Among specific proposals, the following are worth discussion:

a) The launching of a project to research and publish a series of regional handbooks on the current population of the various districts, their social and cultural past, and their oral memories and knowledge of the events of recent years as they have affected the lives of people in the war-affected Sudan, especially the South. On this basis, aspirations of the people for the years ahead could be engaged and drawn into the overall planning process.

b) The sponsoring of regional libraries and educational resource centres, to gather in copies of publications, photographs and films which have appeared elsewhere in recent decades.

c) The rehabilitation of the existing archives, and a project to build on this by collecting further material generated during the last half century, including not only unpublished academic work but also copies of the vast 'grey literature' generated by the UN and NGOs. This project would entail the training of a new cadre of professional librarians and archivists.

d) The need for high quality training of researchers, including field researchers, in the spheres of administration and higher education in the South, and the promotion of new generation of publications, visual material, material culture collections, and related workshops and conferences, by both Sudanese and international scholars.
A brisk and utilitarian answer to this question would be nothing. It would not be difficult to make the argument against any role for historians in southern Sudan: may well be in urgent need of very many things, from medicines to schools to roads, and in need of many skills, from engineering to accountancy – but surely it does not need historians? A glance at the interests of historians might lend encouragement to such skepticism. I am currently reviewing a book on clothing and fashion in Africa; I myself spent three years researching and writing a history of alcohol in East Africa. Does Sudan need this kind of thing? History is a luxury of the prosperous world, where people and institutions have time to indulge this fascination with the past – and where, indeed, it is possible to build a rather lucrative business out of helping them to indulge it. But all this is irrelevant for desperately poor people, who need clinics rather more than they need heritage. Any resources which are to be directed towards southern Sudan should be put to more pressing needs than the research, or discussion, of history: if foreign ‘experts’ are to travel to southern Sudan, they should concern themselves with more practical matters; if the skills of southern Sudanese are to be improved, training professional historians should come very low on the list of priorities.

There is an answer to that argument, which is in itself utilitarian, and which will no doubt be ably put by some other contributors to this workshop. We have ample evidence from across Africa – and elsewhere – that projects of development can often go wrong, and, or have quite unintended consequences. One kind of historical research can – and should – be a direct help to those who plan projects by helping them to understand both the circumstances which created the present, and by illustrating some of the ways in which the best-laid plans go awry. After all, very many of the projects – for economic progress, health provision, or for innovations in governance – which are now being considered have been tried before.

But that is not the argument which I will make here. Valid though it is. And I should add a cautionary note. History is not just about finding out ‘what really happened’ – in any straightforward way – and actually, while history does have a real value in helping to inform policy, there are also real limits to this. Historians are best at hindsight, and they do not really provide answers: they offer theories, and possible explanations. They tend not to agree with one another: they indicate general lines of understanding about where we are, rather than giving clear guidance along the road to the future. Asked for directions, historians are infuriatingly prone to say ‘I wouldn’t start from here…’

But history is important in another way; which is nothing to do with explaining why the Jonglei Canal scheme went wrong, or the problems of accommodating customary law and the laws of a bureaucratic state. It is important because of its social and political power: because actually, however much one might view the past as irrelevant, people – ordinary people, as well as the great and the good – seek constantly to locate themselves in history. They turn to the past for legitimation and validation, for actually the sense that heritage and culture matter is not simply a luxury of the affluent.

It is this sense of the importance of history that lies behind the idea of the ‘usable past’; an idea which has had various, slightly varied meanings. It began as the argument of Van Wyck Brooks, who suggested that historians should make themselves relevant by seeking to provide to people an account of the past – a ‘history’ – which helps them to make sense of who they are, and which validates their moral world. Since 1964, when Walter Susman used it in an influential essay on American intellectuals and their writings on American history, the concept has had a variable currency; the ‘usable past’ has been seen as a validation of history’s purpose, or as a gross misuse of history. In the African context, the commitment to helping produce a ‘usable past’ inspired an early generation of scholars to produce histories which sought to celebrate African political achievements and the heritage of African political ingenuity – in the hope that this would inspire and underpin the nation-building endeavours of newly-independent states.

The consequence of that was, however, a genre of historical writing which was ‘lost in the maze of purple and gold’, which celebrated only the achievements of the powerful and made the past the story of political power. This was, perhaps, useful enough for nation-building; but it was useful too for those who wished to claim the mantle of some alleged past of untrammeled power, to insist on their own authority. Because if history is a way in which people make sense of who they are, we have to remember that any one person is many things: citizen, clan member, mother, market trader and more as well. The ‘usable past’ may imply a singularity of history and identity – but people have many identities, and many
...histories of clothes and alcohol might soon be under way ... southern Sudan, where they can continue to inform debates on the past. Who knows, perhaps even of photographs, interview transcripts, notes, as well as articles and books – must be deposited in the local population, and empowers them in their discussions of the past; and copies of the results – in terms the important thing is that of practice: whatever the project is, it must be done in a way which engages family or household... Those are kinds of inquiry in which historians and archaeologists could effectively relates to movement and settlement; the longer-term changes in agriculture practice; the very idea of the practice and nature of research as much as actual topics. There are topics which it could be argued are of pressing importance, as they bear very directly on immediate concerns of political and economic development: the study of chiefs, about which Cherry Leonardi will talk, is an attempt to begin one such project, but there are others too – the history of the circulation of money, and ideas of saving and value, would be another; as would histories of markets; the history of development of urban centers would be another; the recent history of education another; a study of historical changes in land use and patterns of pastoralism would also be very interesting. And others, much longer term in scope, also suggest be another; the recent history of education another; a study of historical changes in land use and patterns of pastoralism would also be very interesting. And others, much longer term in scope, also suggest are of pressing importance, as they bear very directly on immediate concerns of political and economic development: the study of chiefs, about which Cherry Leonardi will talk, is an attempt to begin one such project, but there are others too – the history of the circulation of money, and ideas of saving and value, would be another; as would histories of markets; the history of development of urban centers would be another; the recent history of education another; a study of historical changes in land use and patterns of pastoralism would also be very interesting. And others, much longer term in scope, also suggest themselves the history of particular communities, their sense of identity and values in their own understanding of the past. Historians need to be part of this process – not to create a single ‘usable past’, but to be part of the remembering of the multiple past. Academic historians, as I suggested, cannot provide simple answers – I’m afraid that is not in their nature. But they can help people to ask questions, and to engage in the talking about the past, in ways which reduce some of the inequalities of that process.

So: in answer to my own question, of what should historians be doing, I think I would stress questions of the practice and nature of research as much as actual topics. There are topics which it could be argued are of pressing importance, as they bear very directly on immediate concerns of political and economic development: the study of chiefs, about which Cherry Leonardi will talk, is an attempt to begin one such project, but there are others too – the history of the circulation of money, and ideas of saving and value, would be another; as would histories of markets; the history of development of urban centers would be another; the recent history of education another; a study of historical changes in land use and patterns of pastoralism would also be very interesting. And others, much longer term in scope, also suggest themselves the history of particular communities, their sense of self and identity over time and how this relates to movement and settlement; the longer-term changes in agriculture practice; the very idea of the family or household... Those are kinds of inquiry in which historians and archaeologists could effectively work together. These are all areas in which historical research has been pursued elsewhere in Africa. But the important thing is that of practice whatever the project is, it must be done in a way which engages local population, and empowers them in their discussions of the past; and copies of the results – in terms of photographs, interview transcripts, notes, as well as articles and books – must be deposited in the southern Sudan, where they can continue to inform debates on the past. Who knows, perhaps even histories of clothes and alcohol might soon be under way...
Protecting and Conserving the Cultural Heritage of South Sudan: Defining Priorities

The Culture of Survival – the Survival of Culture:
New Historical Research in South Sudan

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This Leverhulme and BIEA funded research project aims to explore local political culture at the community level in southern Sudan. The background to the project is the long periods of conflict in southern Sudan since the 1950s. Over almost the whole of this period, central government has been weak or non-existent in much of the south; where it has manifested itself it has tended to do so in a very violent and coercive way. The administration created by the principal opponent of the government, the Sudan People’s Liberation Movement, has also been of an uncertain and military nature. Yet – though many people fled as refugees – communities have continued to live in southern Sudan. This project seeks to explore the ideas of authority amongst them, and its basic question is a simple one: has the political culture of these communities shown a continuity from, and a development of, indigenous notions of authority, or has a new political culture emerged which is the product of these extraordinary circumstances? That is, may we understand this as the survival of culture, or as the culture of survival?

In the colonial period, Southern Sudan was one of the most studied and recorded areas of Africa, attracting the attention of anthropologists like Evans-Pritchard, the Seligmans, Lienhardt and Nadel, as well as being documented by some of the colonial officials themselves, such as Paul Howell. Sudan Notes and Records remains as a record of their efforts. But since then this relative proliferation has been reversed, and comparatively little history or anthropology has been conducted. This is particularly the case since the resumption of war in 1983; even the more recently published anthropological works by Hutchinson (1996), Baumann (1987) and SimONSE (1992) are largely based on research conducted before that date. Yet the last twenty years have also witnessed the unprecedented involvement of international organisations in South Sudan, often with little understanding of local systems of authority and survival mechanisms. Now Local Government is being re-established or re-organised by the new Government of Southern Sudan (GOSS), but although studies are being undertaken into ‘Traditional Authority’ and customary law, these are often short-term, reliant on particular informants and focussed towards a particular goal or ideals about ‘good governance’. They also tend to focus on the current situation, which can lead to assumptions that it reflects an unchanging tradition.

It is not only in Sudan that there is a current interest in local, indigenous forms of authority – in countries from Sierra Leone to South Africa and Mozambique – the continuing or resurgent role of chiefs in local government as been noted, and this in turn has led to a revision to previous arguments that chiefs were an invention and agent of the colonial state and would be irrelevant in the modern African state. This project will connect therefore not only with thinking about governance in South Sudan, but also with wider debates in African studies about the role of local forms of authority, especially where the central state is weakened by conflict or its own lack of legitimacy.

My PhD was an exploration of the history of what is now referred to as ‘Traditional Authority’, in the three former districts of Ye, Moru and Juba, during the Condominium period. It argued that, while it is true that in this area ‘chiefs’ as we know them today did not exist before the colonial period, there were of course other forms of authority and leadership, and ideas about how they should operate, which carried over into the colonial and postcolonial periods. Tradition may be defined as cultural continuity, and so even though chieftaincy was often a novel creation of the colonial period, there was nevertheless continuity in the local political culture. And that culture shaped and constrained chieftaincy in ways which ensured that it came to be seen as traditional. The principal question that this project will address is: has there been that continuity in local political cultures since independence? Did the increasingly violent or repressive government interventions and the decades of war lead to fundamental changes in local authority?

When asked about local authority in South Sudan, people tend to make certain common points about chiefs. Clearly they remain as the most permanent form of village-level government and have continued to play a judicial and administrative role in the governance of their communities. Whilst they may be referred to as part of the government, they are also fundamentally distinguished from other government officials and administrators. Their recent history of suffering during the war is also emphasised; the chief was usually the first target for demands and retributions by hungry soldiers. And there is an
ideology of consensual processes based around the chiefs, which upholds a belief in collective government. But how does this really work in practice? The aim of this project is to focus on a few communities in depth, in order to answer that question.

In her book *Nuer Dilemmas*, Sharon Hutchinson described the ways in which the Anyanya One war had brought changes in the political economy, and in particular she discussed the impact of guns on the Eastern Nuer. The last two decades have seen the spread of conflict and the influx of guns even more widely across the South. Chiefs may have suffered or benefited from the presence of military forces, and we will be asking what impact this has had on the nature of their authority. But there are also deeper economic and social changes to consider, as a result of migration, education, Christianity and international aid, and which might be particularly visible in issues like bridewealth, compensation, and divorce. Customary law is not a distinct domain; it is made up of the issues which affect people's everyday lives, and therefore it both reflects and shapes the local political culture. We will also consider the effect of the wider changes, particularly in religious belief, on other kinds of traditional leader like the rain and earth priests, prophets and diviners, and on the more spiritual or magical aspects of the role of some chiefs. Has authority become more concentrated in the chiefs, and has chieftaincy become as it were more secular? Have church leaders taken over some of these spiritual functions?

Turning to the practicalities of the project, and perhaps first to its limitations: this will not be a survey of local authority across the whole of South Sudan. Instead it will be a more in-depth study of one or two communities in three different locations: Yei, Juba and Rumbek. These locations were chosen on the basis that they represent respectively an area recently controlled by the SPLA, an area which remained under GoS control, and an area with a particularly heavy international presence; they also all offer secure and practical bases from which to conduct the research.

The project will also involve at least two research assistants from South Sudan and give them experience and training in research methods. Some evidence may come from existing reports by international organisations or from newspapers, but mostly the research will consist of interviews. We will initially identify some key informants in each community and conduct in-depth interviews with them, and over time we will also interview other members of the communities. The emphasis will be on quality rather than quantity; the aim is not necessarily to interview everybody in a particular village, but rather to build up a general picture through repeated visits, and to get detailed individual accounts. Interviews will be conducted in the vernacular and, with permission tape-recorded, translated and transcribed. We will also try to observe court sessions and community meetings.

In each community, certain key questions will be addressed:

- Who has authority in the community and why?
- What is the history of these offices or positions of authority?
- What competitions or disputes have occurred over them?
- Who participates in dispute settlement, decision-making and the execution of those decisions?
- Do these decision-makers have popular legitimacy within the community and, if not, what alternatives are available to people?
- How have, and do, the local authority figures relate to external powers like the government, military and religious or humanitarian organisations?
- Have external forces changed the practices or personnel of local authority?
- What has been the impact at a local level of war, migration, economic changes, Christianity and aid?

Finally, the expected outputs of the project:

- The transcribed interviews will be deposited in a South Sudan archive and also in Durham to enable other researchers to use them, and to contribute to an oral history archive in South Sudan.
- Towards the end, we will organise public workshops and photo exhibitions in each of the research locations, so that the communities themselves can discuss and give feedback on the findings.
- We will then produce a report and hold a workshop aimed at a non-academic audience: people working in government or development.
- Finally we will hold a colloquium, probably in Durham, for academics to discuss the wider relevance of the study.
- In the longer term, the research will be published in book and/or article form.
Protecting and Conserving the Cultural Heritage of South Sudan: Defining Priorities

Archaeological Resources Management: An Overview of Principles, Policies and Practice

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Introduction

The term Archaeological Resources Management (ARM) concerns the values, ethics and practices which are employed to ensure the long-term protection, preservation and/or managed use of buried, standing and portable remains for the benefit of both contemporary and future generations. As such, Archaeological Resources Management and the policies espoused in its name are clearly allied to philosophies of conservation and sustainable growth. This field of activity also goes by a number of other names, including Cultural Resources Management (CRM), Cultural Heritage Management (CHM) and simply Heritage Management. Precise definition of these terms varies from country to country and from archaeologist to archaeologist — however, they all mean more or less the same thing.

The concept of managing archaeological sites, monuments and other resources started having widespread currency within archaeology initially in North America around the mid 1970s, although legislation designed to protect the archaeological heritage had been in force in a great many countries around the world for much longer. The principles of ARM/CRM have since been adopted in most other metropolitan countries, and are becoming an increasingly common component of archaeological practice in many of the least developed nations.

The adoption of policies geared towards the long-term stewardship of archaeological remains since the 1970s in Europe and America, also marks a major change in attitude within the profession toward such materials. The principle most central to this development has been the notion that the archaeological record is finite and non-renewable. As a non-renewable resource, any exploitative treatment of archaeological remains, even within the controlled context of scientific excavation, is thus perceived as at worst entirely unacceptable, and at best as a less than optimal solution.

Archaeological Heritage

The International Charter for Archaeological Heritage Management (ICOMOS 1990) defines archaeological heritage as ‘that part of the material heritage in respect of which archaeological methods provide primary information. It comprises all vestiges of human existence and consists of places relating to all manifestations of human activity, abandoned structures and remains of all kinds (including subterranean and underwater sites), together with all the portable cultural material associated with them’.

Humans and their immediate ancestors have been on earth for close to four million years and from at least 2.5 million years ago are known to have made stone tools, examples of which have survived up to the present day. As stone tool technologies became more sophisticated, so a much broader range of tool types were created and ultimately discarded, along with their associated manufacturing debris. Later, new technologies including potting, iron smelting, glass manufacture, bead-making, wood-working, basketry, and so on and so forth were developed. Building skills also became more sophisticated; crops and animals were domesticated; different ways of organising society developed; various political systems emerged; goods were exchanged and traded across increasingly greater distances; and a wide range of artistic products created. The great majority, although by no means all, of these and other human activities have left some form of physical trace which, under the right conditions have survived as archaeological records. In some cases, such traces are extremely rare, in others, they are very common. The nature of the surviving physical evidence also varies widely — the most obvious include various types of artefacts and building remains. Other traces may only be detectable, for example, through detailed chemical or physical analysis of archaeological deposits, or the recovery of DNA from fossil bones or plant remains.

I would also like to make a special plea here for consideration of the built environment. Although not strictly speaking archaeological resources, like other African countries South Sudan has a wealth of important historic buildings, dating to the era of colonial rule and before. The condition of these, the range
of variation, their date and the periods of Sudan’s history they relate to need to be assessed. At the same time, and as importantly, like other African countries there is a wide range of vernacular architecture in the Sudan. These different building styles, their spatial layout, and the social and symbolic organisation of domestic space all need to be documented for posterity, and where possible representative examples preserved.

In summary, humans and their ancestors for at least four million years have been leaving different kinds of physical traces of their activities, cultural practices and beliefs with the result that archaeological remains are widespread and can be found in virtually any part of the globe. Precisely because of this, and because such remains are non-renewable— that is they cannot be regenerated because they were produced by human activities in the past—they are also constantly prone to the threat of damage and destruction from the forces of nature and a vast array of modern human activities, including farming, road construction, mining, housebuilding, and industry. Various secondary consequences of development and industrialisation may also have an impact. Increased air pollution, for instance, can cause the erosion of stone-built structures and rock-paintings. Changes in ground-water levels can lead to the drying out of previously waterlogged deposits, and so bring about the destruction of any organic remains contained within them. The introduction of new building technologies and materials may precipitate a decline in the local knowledge and indigenous skills needed for the maintenance and renovation of traditional architecture.

Since it would be neither possible nor desirable to restrict all such activity if it had a potential impact on any archaeological remains, the biggest challenge facing archaeologists today is to decide not just how to protect and conserve archaeological resources, but also what to protect and conserve and why these resources and not others. This is typically accomplished by establishing principles of value and significance. Before examining how this is achieved, in this context it is worth asking two more fundamental questions, namely why might archaeology be of importance in a developing country and how might a developing country benefit from integrating archaeology into its national development strategies.

Archaeology and Development

There are at least as many definitions of development and views on its benefits (or otherwise) as there are of archaeology. Programmatic statements concerning their relationship, therefore, are unlikely to be very helpful. At this juncture, I should also state that I use the term “development” rather reluctantly, since far too often the concepts of development have been imposed on local communities from outside, without due consideration of their views and assessment of their needs. This being said, there are several reasons why the relationships between archaeology and development are important. Namely:

1. Archaeology's value as a means of stimulating self-awareness, cultural identity and cultural pride among local and national populations;
2. its value as a means of correcting and rewriting earlier, biased histories of a region and its peoples;
3. its value as a means of disclosing human experience of the past and our common heritage;
4. its role as a means for preserving evidence of the past for future generations to have access to, examine and learn from; and
5. the potential economic benefits which can accrue from the promotion of archaeological sites and museums as tourist attractions (after Mapunda 1991).

Despite the benefits, such as these, which the integration of archaeology into national development strategies can achieve, in the minds of many policymakers and government ministers, archaeology continues to be seen as a luxury few African nations can properly afford. Partly because of this, archaeology has been given very low priority in terms of overall expenditure by African governments. Of course, given the range of financial constraints that face most African governments and their need to allocate scarce resources to the most pressing needs, it would be hard to justify expenditure on archaeology rather than, for example, healthcare, education, or the provision of clean water and affordable housing. However, with careful planning and appropriate legislation it is possible to increase the flow of funds and other resources into African archaeology from donor agencies if it can be demonstrated that the other activities these agencies are willing to fund pose a threat to the long-term survival of a nation's archaeological sites and monuments and historic buildings. There are also a number of important precedents for precisely such a scenario. For example, since the late 1980s, in principle the potential archaeological impacts of all World Bank funded projects should be assessed at the planning stage, and funding for this and any mitigation work should be provided under the terms of the project financing agreement (World Bank...
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Unfortunately, this policy has not always been followed in practice. Several donor agencies, especially those from Scandinavian countries, have similar policies in place and because archaeological impact assessments are mandatory requirements under their own domestic legislation, commercial companies from these countries which have been awarded a development contract are often under considerable pressure to ensure that they follow similar principles when working overseas. Individual African nations are also beginning to move towards the adoption of similar policies, most notably in South Africa and Botswana, where the funding of Archaeological Impact Assessments, and if necessary rescue excavations, by commercial contractors are now mandatory requirements for any large scale project. A strong case can be made, therefore, to the effect that where a development project poses a potential threat to archaeological remains, then the funding agency should ensure that adequate archaeological investigations are carried out. To be effective, there must be a system in place which allows archaeologists, funding agencies and governments to determine which archaeological remains are of greatest value and significance and so warrant the expenditure of scarce resources on their long-term protection.

Determining Value and Significance

Since the concept of ARM began to emerge during the early 1970s, archaeologists have developed various frameworks in which to make assessments and management decisions concerning archaeological resources. Although these vary, most rely on the same set of principles. Central to these is the recognition that archaeological materials can have different kinds of value, which can be grouped into four distinct categories:

- **Scientific (or Information) Value**
- **Cultural or Social Value**
- **Economic Value**
- **Aesthetic Value**

Archaeologists place greatest store on the scientific or information value of archaeological resources. By which is meant their potential to provide evidence about the past and/or their ability to represent a class of archaeological phenomena. Since human activities varied widely at different times in the past, and the nature and range of archaeological remains associated with different time periods also varies, archaeologists typically strive toward ensuring the in situ preservation of a representative sample of all types of archaeological remains. This has the added advantage of allowing for changes in knowledge about the past, the development of new techniques for recording and studying archaeological remains, and for future shifts in research questions and agendas. Such future developments are largely unpredictable. For example, prior to the 1950s, few archaeologists anywhere in the world thought much about saving samples of charcoal recovered from their excavations, and none would have thought that these fragments had the potential to determine the date when a site was occupied or when a particular layer was deposited. However, with the development of the radiocarbon technique by Willard Libby in 1949, charcoal samples and also other organic remains) are kept as a matter of routine not just for dating but also for species identification since this can provide useful clues as to the nature of resource use and even the local environment around a particular site. Even in the last decade there have been a number of advances in methods of archaeological site detection, and physical and chemical analyses of archaeological material that rely on types of material that had never previously been considered as having archaeological significance. In order to secure the protection of as representative sample of archaeological resources as possible, archaeologists employ a variety of criteria for assessing scientific significance. These include such notions as rarity, currency (i.e. likely age and duration of a particular class of remains), diversity, survival/condition, group value (i.e. whether a particular class occurs in regular association with other classes of remains), and representivity (i.e. the extent to which a particular type of remains is typical of its period). Details vary from country to country, and there are a number of models to choose from, although most focus on the same set of core criteria.

Aside from the scientific or information value of archaeological resources, they can also have, simultaneously, other types of value either for the entire population or for certain sections of it. For instance, many archaeological sites throughout the world have important cultural or spiritual importance for local people. Across Africa, for instance, it is common to find sites associated with rain-making activity or being used as shrines for local spirits and deities. It is often because of the cultural importance of such sites that they have survived and are protected by local communities from damaging human activities. Increasing
ently, archaeological resource managers are recognising the importance of local beliefs and attitudes to particular classes of archaeological remains, and the role they have played in ensuring their protection. However, sometimes, such as when rock art sites are used for modern rites that involve adding to the art or setting fires below them, modern cultural uses of archaeological remains may be considered inappropriate by the archaeological community, and disagreements over which activities are permissible and which are not can result in conflict between the different interest groups.

Archaeological resources, under certain circumstances can have economic and/or amenity value. While the sale of archaeological materials is considered within the profession to be completely unethical, it is increasingly recognised that archaeological sites and monuments can be promoted to both local and foreign tourists as desirable destinations, and that these visitors can be charged a modest fee for visiting them. The income that this generates can then be invested to as to help cover the costs of maintaining and presenting the sites to the public. Heritage tourism is one of the fastest growing tourism sectors in many of the metropolitan countries, and increasingly also in many other parts of the world. In Africa, Zimbabwe was one of the first to develop a master plan for the development and promotion of its archaeological resources for heritage tourism, following an international donors’ conference. Until recent events had a severe impact on the number of foreign tourists visiting the country, this aspect of Zimbabwe's heritage management policies was providing a very significant income stream.

Finally, and partly related to their amenity value, many archaeological resources can be said to have an aesthetic value. Examples include various well-preserved buildings and humanly-modified landscapes, and countless exquisitely made objects which not only illustrate the powers of human creativity and artistic ability but have often inspired modern artists in their own creations.

The Legal Framework

Virtually all countries in the world have some form of legislation in place that offers at least some statutory protection to its archaeological resources. There are also many international conventions which are designed to offer protection to both the movable and immovable cultural heritage. The main piece of national legislation for the Republic of Sudan is the Antiquities Protection Ordinance of 1999. Like many similar pieces of legislation, this offers, among other things, a definition of archaeological remains, identifies those who have statutory responsibility for the implementation of the Ordinance, outlines various activities and uses that are prohibited on archaeological sites and areas, and details the proper procedures and licensing under which archaeological excavation can take place.

Typically, in most countries, archaeological and historical resources are covered by other pieces of existing legislation - such as under Town and Country Planning Acts, acts and/or ordinances which cover historic buildings, the environment, museums and research, and even such those which concern the burial, disposal and treatment of human remains, among others. As these different pieces of legislation have different primary objectives, origins and histories of implementation, in any country there is often a degree of overlap between different pieces of legislation, some duplication and frequently, also a number of contradictions. Periodic reviews and re-assessments of the legislative framework and how existing policies compare with international standards is thus highly desirable, so as to improve coordination.

It must be emphasised that the legal framework and legislative criteria of significance by themselves do not provide an adequate practical basis for protecting archaeological resources. They must be backed up by an adequately trained cadre of professionals, a suitably maintained and regularly updated database concerning the diversity of the archaeological resources being protected, and, most critically, an appropriate level of commitment and desire to see archaeological and historical resources conserved both within government and among the broader populace. This being said, two recent trends in the formulation of archaeological legislation have helped create conditions that afford archaeological sites, monuments and materials much greater protection than they were accorded in the past.

The first of these concerns the shift in thinking away from ‘site-based’ approaches to ones concerned with archaeological and historical areas and landscapes. This shift arose partly in response to the recognition that archaeological remains have more meaning and significance when they can be placed in a broader context, and partly as a result of the convergence of interests between those concerned with the protection of the natural environment and those interested in the conservation of the historic environment. Although there have been a few localised initiatives on the African continent to define and protect specific archaeological landscapes, as far as I am aware all of the existing national antiquities laws remain very much site- and monument-focused. It is clearly a very opportune time to begin to develop a different paradigm for the protection of archaeological resources on the continent.
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The second development, which has begun to be taken up on the African continent, concerns the notion of archaeological impact assessments. Increasingly, these form part of broader environmental impact assessments that are carried out in advance of major construction and extraction projects. The basic characteristics of archaeological impact assessments are reviewed in the following section.

Archaeological Impact Assessments & Mitigation

Archaeological Impact Assessments, or AIAs, typically comprise three main elements: 1) an evaluation of the archaeological and related historical resources of a specified area where some form of human activity, usually construction activity, mineral or aggregate extraction, or road building, is scheduled to be carried out; 2) an assessment of the potential impacts of this scheduled activity on the condition and survival of these resources; and 3) a set of recommendations as to how to respond to these potential impacts.

The evaluation phase, which should be conducted by properly qualified professionals who ideally should have tendered for the contract, usually involves a combination of desk-top study of existing documentary and cartographic sources, followed by archaeological survey. Limited test-excavations may be carried out during the evaluation phase, but primarily only as a means of establishing the condition and quality of preservation of the archaeological resources.

Once the nature, distribution and quality of preservation of the archaeological resources in the threatened area have been documented, and evaluated in terms of their relative significance, the range of potential threats to their survival and current condition needs to be assessed. In some cases the threat may be quite severe and potentially result in the total destruction of a particular archaeological resource. In others, the proposed development activity because of the way it has been designed may pose only a minimal threat to the resource, or even none at all. It is critical that detailed information concerning the proposed project is made available at this stage, so as to permit as comprehensive an assessment as possible.

Using the evaluation study and the assessment results, a set of recommendations regarding ways of mitigating the threats can then be drawn up for the client. These can range from no further action, through limited archaeological excavation and related detailed investigation or full-scale excavation, to project redesign so as to avoid specific archaeologically significant areas. Where the significance of a particular archaeological resource is low, it is often possible to recommend that no further action is required, even if this will result in the archaeological resource being completely destroyed. Conversely, where the archaeological significance of the resource is high, then it becomes necessary to recommend that the proposed activity which threatens the resource should be redesigned or perhaps relocated. This can be an expensive outcome, especially if left to the last minute. It is crucial therefore that an initial assessment of the potential archaeological impacts of a project is carried out from very early in the planning stages – in this way it may be possible to alert the project managers of possible major impacts that might involve expensive mitigation before the project has advanced beyond a stage when redesign is simply not practical.

Conclusions

In summary, there are well established mechanisms for integrating archaeology within broader national development strategies, and through appropriate legislation it is possible to generate revenue for archaeological surveys under the auspices of archaeological impact assessment programmes. The success of such a strategy, however, will depend upon three crucial factors. These are i) the existence of a trained cadre of local archaeologists capable of conducting archaeological assessments, ii) changes in the existing legislation that makes such assessments mandatory components of large-scale construction and engineering projects, and iii) wider support at both popular and governmental levels for the goals of archaeology. Without these components, with the best will in the world, this work will either not be undertaken, or will be carried out by foreign archaeologists, with only low level involvement of their local colleagues. An obvious first step in this direction is to improve existing levels of training and education in archaeology. In this regard, there are many possible ways in which this can be achieved – and here it is worth noting in particular the support offered over the last few decades by NORAD to the establishment of archaeology degree programmes in African universities, and that offered by SIDA-SAREC toward archaeological research throughout eastern and southern Africa. In a more modest way, the BIEA runs a graduate attachment scheme which offers recent graduates three to six months of practical research and fieldwork experience, and we would be very happy to include suitably skilled students from South Sudan on this. Parallel with this, a programme of popularisation of the region’s history and archaeological heritage through a wide variety of media should also begin as soon as practicable.
Introduction

As was laid out in initial discussion documents for this workshop, the term ‘cultural heritage’ has been used here to refer to all forms of historical, archaeological, archival, ethnographic and similar aspects of the traditions, beliefs and practices of the citizens of South Sudan. I think it will be useful to bear in mind the breadth of this definition, and that we should not unnecessarily impose boundaries between different disciplines and areas of research. After all, archaeology is still commonly assumed and perceived to be concerned primarily with tangible ‘sites and monuments’ (preferably monuments of stone!), with excavations, with the recovery of museum quality artefacts for display (‘treasures’). Popular representations of the archaeological heritage of (north) Sudan are still overwhelmingly concerned with just such stone-built monuments (typically temples and pyramids, for example at Meroe, Jebel Barkal, Musawwarat) and fine objects.

On such terms, it may not be immediately apparent to all of you – and many of you are not archaeologists – that South Sudan may have a significant archaeological heritage or what form it may take. Where are its ‘monuments’? What objects might be displayed in its museums one day? There are also of course much more fundamental issues to be addressed. Why is the study of the social and cultural histories of Sudan important? What sort of ‘Past’ do you want? What will be done with this knowledge? Within Sudan, and especially within the South, what are seen as priorities? Can (or should?) archaeological/historical research be mobilised as a resource for the support of nation-building? Who is it for? Hopefully, some of these issues will be addressed and debated in more detail by other contributors to the Workshop.

So where are we now? What do we know about the more distant past in Southern Sudan? Extraordinarily little research has ever been undertaken in the South. During the Condominium, archaeology was largely the preserve of Egyptologists, whose primary interests lay in the civilization of Egypt and its imperial ventures into Nubia. Very little interest was shown in areas which lacked the more obvious traces of contact with what was seen as ancient ‘civilization’ – the south least of all. ‘African archaeology’, as such, was still in its infancy and even the notion that there was an African ‘Past’ worthy of study did not find favour in many colonial milieu. There were occasional dissenting voices. As long ago as 1948, the British archaeologist O. G. S. Crawford was one who was questioning the priorities of archaeology (and archaeologists) in Sudan. Most unusually, for those days, he could suggest that “the excavation of a Nilotic mound-site is more suitable to be undertaken at the present moment than that of yet another Egyptian temple” (1948: 12).

In the event, to this day, no more than a few trial trenches have been excavated on the sites ancient settlements which may be found, for example, along many parts of the White Nile and Bahr al-Ghazal. Despite the transformation of African archaeology into a vibrant discipline, the development of archaeology in the hitherto neglected areas of Sudan – especially the South – has barely begun. Some pioneering work on such sites was carried out by Else Kleppe (with the University of Khartoum and University of Bergen) in Upper Nile Province (as it then was), beginning in 1976. A larger-scale, but necessarily thinly-spread multidisciplinary research project (under the aegis of the British Institute in Eastern Africa) was undertaken in South Sudan in the period 1977-81. The publications and archives of that project still remain our major depository of knowledge about the region’s archaeology. Beyond the results of these projects our knowledge of the archaeology of the region is limited to occasional chance observations (typically the amateur observations recorded in Sudan Notes & Records during the Condominium, sometimes linked with small collections of artefacts, some at least preserved in the National Museum in Khartoum).

What we know and what we might like to now?

For the purposes of this workshop, I would just like to draw your attention to some of the larger issues which we might wish to address through research in the South Sudan, as well as draw attention to some
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of the different strands of modern archaeology which could be brought to bear in such work. As will soon become evident, such archaeology is not about great 'sites' and may not produce much in the way of fine artefacts to put on display in museums – or at least more traditional museums. A little background information may also be useful for those of you less familiar with what we archaeologists are actually interested in. However, when we know so little about this vast area, we must admit that virtually any archaeological activity is likely to be valuable in developing our knowledge of the basic culture history of the region. We desperately need basic archaeological data, typically the simple artefacts of life which past peoples used – pieces of the pots they cooked in and drank beer from, their personal adornments, the bones of the animals they hunted or herded, traces of their houses or shrines. As such, information from 'rescue' archaeology, in advance of the development/reconstruction projects which we hope will soon be underway across the South, is likely to be very valuable. The value and importance of developing a local capacity for conducting archaeological impact assessments and mitigation work cannot be overstated. In much of the world, this is probably how most archaeological information is now acquired. This is another area which will be addressed separately during the Workshop.

We must of course be wary of making over-simplistic generalisations. In particular, we must bear in mind the very different histories which we may expect to encounter in regions as different as the Southern Clay Plains, the Ironstone Plateau of the southwest, and the Southern Hill Masses (e.g. Imatong, Didilinga mountains). There can be no single research agenda for Southern Sudan. As archaeologists, we are also of course dealing in long time spans, during which environments may have changed markedly over time. It seems likely that we will also be regularly reminded of the necessity to be open to wider geographical perspectives, which may often need to look beyond the confines of the modern Sudan. In the borderlands of the south and southwest, we will certainly need to look towards Uganda and the Congo Basin. Elsewhere, there will also be a need to look to the north, across the boundaries which will divide South Sudan from the north.

'Prehistoric' Archaeology

There is considerable scope for prehistoric archaeology in Southern Sudan. Before c.13,000 BC, south Sudan was a region of semi-desert and tropical grasslands while the whole of northern Sudan was desert, and essentially uninhabited. Sudan's human population would have been restricted to the south. It was only during the Early Holocene (after c.10,000 BC) that climate change created more favourable environments that permitted re-colonization of northern Sudan, extending into areas which are now the Sahara. We must assume these people were coming from the south. By c.7,000 BC, we find populations of hunter-gatherer-fishers in central Sudan. At a remarkable early date they had also 'invented' pottery, still regarded as a development of major importance in human history, which occurred a number of times in different parts of the world. At this early date, pottery-using hunter-gatherers are also found across much of Sudanic Africa and the Sahel although it seems likely that the Middle Nile is to an extent culturally distinct.

Understanding the origins and development of these Sudanese hunter-gatherer populations is of considerable importance not only for African archaeology but also for our understanding of more general issues surrounding the origins of agriculture across the world. While there is a steadily growing body of knowledge about these early hunter-gatherer populations in more arid northerly areas (then tropical grasslands and savanna), we as yet have no real idea about how far south these pottery-using hunter-gatherers of 'Early Khartoum' extended. Where did they originate? At present they have been found a little to the south of Kosti-Sinnar, but this is just the effective southern limits of archaeological work. Were they found much further south? Where were the earliest foci of these groups? It is possible the more sedentary pottery-using hunter-gatherers were restricted to more northern areas even if we can probably assume that there were also hunter-gatherer groups in the South during this period. The use of pottery may have spread southwards. We just don't know, and only field research can resolve such questions. Similar questions need to be addressed in neighbouring regions, notably Kordofan. We will also need to better understand environmental conditions in these early periods, especially in the southern clay plains. During periods of wetter conditions, flooding of the clay plains will have been of major importance in determining human exploitation of the area. There are also suggestions that the more densely forested areas of the southwest (which would have been more extensive than today) may not have been very attractive locations for human settlement. There will certainly be good possibilities for linking any palaeoenvironmental research in the region with existing international research networks working in this field.
Another key research issue, still a major research focus in archaeology worldwide, concerns the development of farming, in its broadest sense, in the South. New styles of living were developed, although of course older ways of hunting, gathering, and fishing were to survive. Our current understanding of the 'Neolithic' developments in central Sudan is that by around 5,000BC, the arrival of animal herding brought the development of new and markedly different ways of life to northern and central Sudan. The mechanisms through which these changes took place of course remain one of the major debates in prehistoric archaeology, worldwide. The exploitation of wild food sources, including plant foods doubtless continued, but the development of agriculture based on domesticated crops does not seem to have begun in most parts of the Sudan until significantly later; the development of barley/wheat agriculture (introduced Eurasian crops) in northern Sudan/Nubia was quite atypical.

Little field research has been undertaken in this area (archaeobotany). We still have very little idea when key crops like sorghum and the millets were domesticated. When did lifeways based on sorghum/ millet agriculture first develop, and where? In northern Sudan domesticated sorghum has only been traced back to the Napatan period (early 1st millennium BC), but a significantly earlier date is quite possible. Where were these Sudanic crops first domesticated? How did their use spread? Had people been cultivating wild grains for millennia before this happened? Did they continue to use some wild forms of millets/grasses? These are all issues which continue to be debated, and are important for research all over the world.

Tracing the history and development of first animal herding, and then grain cultivation in the South is an area of research which may be addressed across the whole region. Such research may also be linked with reconstructions of such developments based on linguistic evidence. Such reconstructions have developed, and been refined considerably over the last 30 years. However, we have still to confront them with a significant body of archaeological data which has the potential to both support, and contradict such hypotheses. In the Neolithic period, the southward spread of livestock herding (which had arrived in the Khartoum by c.5,000BC) may have been constrained by the boundaries of the Tsetse fly zone, then much further north than today. This will have effectively excluded pastoral lifestyles from much of the South until drier conditions developed.

How did pastoralism spread? What routes did it take? Evidence for pastoralists has been found in northern Kenya (the Lake Turkana region) by c.2,500BC. These are presumed to have reached the area through southeast Sudan or perhaps Ethiopia. Tracing this southward spread of pastoralism, and then agriculture will certainly be a priority. Work in the South by the BIEA in the 1970s was unable to throw much further light on either of these. Their few radiocarbon dates do suggest the presence of pastoralists in Western Equatoria by the late first millennium BC, but as yet we still lack earlier sites with evidence for farming.

Another related area of research which clearly has great potential, concerns the developing long-term relationship between farming and hunter-gatherer communities in the South. While such research has a high profile in many parts of Africa, the hunting-gathering traditions of Sudan have (to my knowledge) been largely ignored. While we know much about early hunter-gathering communities in the Middle Nile, our knowledge of the later history of hunter-gatherers in the Middle and Upper Nile remains very slight. Research in Ethiopian areas close to the Sudanese frontier certainly suggest there is considerable potential for ethnoarchaeological studies of people for whom plant-gathering and fishing, for example, still remain important. Research during the 1970s by the BIEA also found some evidence for hunter-gatherer groups in the area through the first millennium AD. We may well suppose that they survived in many areas, if developing new relationships with neighbouring farming groups, into much more recent times. What became of the hunter-gatherer communities of the Sudan?

Another perennial area of interest in African archaeology has of course been with iron-working technology. Again this is an area which we know very little in the region. Was iron-working, or its absence, a significant factor in the history of the South? In some areas, iron tools may have proved particularly valuable for forest-clearance, while in others they may have facilitated farming. Fishers and herders may have had less use for metals? From the little evidence we currently have, its spread is likely to have been very variable and, in some regions, iron-working may be a relatively recent arrival - a few centuries ago. The knowledge of metal-working may of course have entered the region from a number of directions.

**Postmedieval and Historical Archaeology**

The possibilities for 'prehistoric' research are clearly considerable. However, the potential for bringing archaeological approaches to bear on more recent periods is also great. Historical archaeology may also
draw us towards more familiar ground in terms of establishing more tangible links with the modern world. The early postmedieval period, for example, saw the formation of new peoples and political units which are still manifest, in their modern forms, today. It may be hoped that archaeology may contribute to broader historical studies of the dynamic cultural histories of the many ‘peoples’/‘ethnicities’/‘nationalities’ of the South. The Shilluk, to take just one example, would seem to have emerged as a population with a distinct identity, also to develop as a powerful political unit, during the 17th century. Studying the archaeological manifestations of the development of the Shilluk kingdom clearly has great potential, while also inviting comparative studies with the development of the Funj sultanate of Sinnar. During the late 1970s, some exploratory work was undertaken by Else Kleppe on a number of settlement mounds (debbas) in this area. Her work will provide a valuable basis for future research in this area. What, if any, direct links there may have been between the ancient ‘Funy’ of this area and the Funj of Sinnar remains a further question to be explored. North-south links may also be explored through tracing the archaeological manifestations of early trade. Items such as iron, cloth, grain and possibly salt were probably much in demand, although whether there was much trade out of the region (e.g. ivory?) prior to the 19th century remains unknown.

The archaeology of even more recent periods also has considerable potential. Such ‘historical archaeology’, working in close collaboration with historical and ethno-historical research has developed as a major research focus worldwide over the last few decades. With the gradual appearance of written historical accounts relating to South Sudan from the early 19th century there are several lines of research which deserve consideration. One of the theses is the growth of long-distance trade into the region during the ‘Turkiyya’. Following the collapse of the Funj state, the Turco-Egyptian government was responsible for major changes in trading relations in the region with a marked expansion of such activities into southern Sudan. As the century progressed, private trading expeditions greatly increased, in the hands of growing numbers of northern jellaba traders, as well as European adventurers, interested mainly in slaves and ivory. As has been found in other parts of Africa (and beyond) the archaeology of trading stations, the ‘zariba’, military outposts and the like may provide valuable new insights into the nature of cultural contacts in this generally troubled period.

Items such as textiles, grain, metal, and more prosaic items such as grindstones were probably major imports into the South. Trade up the White Nile was operating in a non-monetary market and beads seem to have been the primary exchange item. Cowries also seem to have acted as a form of currency in some areas, as in Kordofan. As in other parts of Africa, the appearance in the archaeological record of new ‘fashion items’ (notably beads) in the South along the Upper Nile is likely to be the most obvious indicator of the huge quantities of ivory extracted during the 19th century. Archaeology may offer one way of tracking the development of exchange networks through the region, tracing the development of new external links which may have looked not only to the north, down the White Nile, but also in other directions, towards East and perhaps Central Africa. In such areas, it may be possible to further explore how the imposition of new colonial frontiers cut through larger cultural units (effecting the Azande most obviously). There is considerable scope for studying the development of new styles of personal adornment as markers of social identities within the South linking archaeological, ethnographic and historical research.

Agricultural Histories

The long-term history of agricultural regimes in the South is also an area of great potential with the possibility for linking archaeobotanical work with other lines of research across the South and beyond. The history of agricultural regimes in different parts of the South are likely to have been complex and highly variable, especially in areas with more complex patterns of soils and vegetation (e.g. the Southern Hill Masses). Continuing processes underway further north during the medieval period there were major changes in agricultural regimes across the Middle and Upper Nile, notably with the spread of new crops coming both from the south and north, another element in the region’s increasingly global linkages. Within a wider African context, some, like maize, have become incredibly important. It may have entered Nubia during the Ottoman period, but its spread into other parts of the Sudan may be linked to other historical processes, not necessarily relating to the north. Maize first entered Ethiopia for example in the 17th century. Other routes may have been followed into more southerly parts of the Sudan where it had certainly arrived by the mid-19th century. It may well have arrived in southern Sudan, where it was certainly present in the mid-19th century via East Africa, having also become established in the garden agriculture of Ugandan kingdoms by this period. Other important crops include Okra, a major food resource in many parts of Sudan. Apparently originating in the ‘Abyssinian’ center of origin of cultivated...
plants (an area that includes present-day Ethiopia, Eritrea, and the eastern, higher part of the Sudan), very little is known about its early history and distribution.

Another significant alien introduction is tobacco, which was widely grown, and used, in northern areas by the early 19th century. By the late 19th century it was quite widely grown in central Sudan, in Darfur, Kordofan, the southern Fung and Equatoria, as well as in Nubia. However, while probably entering the region with the Ottoman army, the history of its use and development as a local crop remains unknown. As yet unrecognized in archaeobotanical research, its spread can potentially be traced through such mundane objects such as clay pipes.

Ethnoarchaeology

Another research area with massive research potential is ethnoarchaeology, exploring present-day material culture so as to better understand the material remains recovered from the past. Very little such work has been carried out in Sudan, although again some valuable work was carried out by Else Kleppe in Upper Nile Province (now State) in the 1970s and 1980s. The considerable potential for such work has been very evident in recent work in parts of Ethiopia (investigating areas such as traditional iron manufacture and leather/hide working). Expertise developed in neighbouring countries may well be fruitfully transferred to the Sudan.

Notes

1 There are of course obvious, and real dangers in the ways in which ethnic histories may be used, or misused, within modern politics.
2 Ahmed, University of Khartoum, also has research interests in such sites in the Renk area.
Protecting and Conserving the Cultural Heritage of South Sudan: Archaeological Research and Museums in Sudan

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It gives me great honour to address this very important workshop on the protection and conservation of the cultural heritage of South Sudan. I would like to express my appreciation and gratitude to the British Institute in Eastern Africa, British Council Regional office for Eastern and Western Africa, British Council in Khartoum and the British Museum for organizing this workshop, and the Kenya Government for facilitating it.

As defined by UNESCO conventions of 1970 and 1972 the protection of cultural and natural heritage is the role of the whole global community and not just the state or country in which this heritage is found. These conventions, for the first time, ensured the identification, preservation and presentation of cultural and natural heritage. They also recognize and protect cultural landscapes of outstanding universal value.

The unique geographical location of the Sudan with an immense area of one million square miles and bordering nine countries and the Red Sea, with considerable variation in climate and ethnic diversity, and successive civilizations has played a very important role in African and global history. A country as big as Sudan, should have witnessed many different answers to the challenges that have faced humankind in general, and its own populations in particular, owing to the variety of local conditions – and much of the evidence concerning these responses is only available from archaeological remains, prompting Arkell (1955), the director of the Antiquities Service from 1939-48, to remark on the need to accurately date the early Kingdoms and tribal movements in central Africa, since only then will it be possible to link the history of the Sudan to events that took place in other parts of the world. It is the scientific investigation of these remains, so as to reveal their secrets and their protection and conservation, which are the main duties of NCAM, which it seeks to fulfill in cooperation with national and international missions.

Archaeology in the Sudan

The cultural and ethnic diversity of the Sudan has attracted the attention of travellers, historians and archaeologists since the 18th century, and Antiquities Ordinances for the protection of cultural heritage in Sudan have been issued several times in the past - in 1905, 1952 and 1999. The legislative and administrative development of an Archaeology & Museums service at the beginning of the twentieth century was followed by very important archaeological work in different parts of the Sudan. In 1907, when Egypt decided to build the Aswan Dam, a salvage campaign directed by G.A. Reisner was organized to rescue the Nubian sites along the Nile in Egypt and Sudan. The results of this campaign were the study and classification of the tombs and grave materials in the area south of the first Nile Cataract and the definition of the A-, B-, and C-groups as the earliest Nubian cultures. Nordstrom (1972), states that the classic phase of both A-Group and C-Group was developed under somewhat similar conditions and in rather close contact with Egypt. Both groups belonged to the same cultural and social sphere, which were nevertheless different from the Egyptian cultures and more African in character.

Between 1912-19, a British mission from Oxford University directed by Mr. Griffith excavated at Faras, Sanam Abu Dom and Kawa. A second British mission from the University of Liverpool led by Mr. Garstang worked at the royal city, and capital of the Merotic kingdom, at El Begrawiya. Around this time the British archaeologist Sir Henry Wellcome also carried out archaeological excavations at Jebel Moya in what is now Sennar State. Also, from 1913-32, G.A. Reisner lead the Harvard University and Boston Museum of Fine Arts mission to excavate at Kerma, El Kurru, Nuri, Barkal and the Merotic
royal pyramids at Begrawwiya. These excavations and studies added very important information and revealed the richness of the Kingdoms of Kerma, Napata, and Meroe. The Kingdom of Kerma which was investigated first by Reisner and later by the Geneva mission directed by C. Bonnet, according to these excavations was an African Kingdom (the first Kingdom of Kush), that flourished around 2500-1500 BC. The Kingdom of Kerma, with its palaces and temples at Western Deffufa, besides producing beautiful pottery and copper tools, reached quite a sophisticated level of political, military and economic development and statehood. This phase of research also saw the naming of Napata and Meroe as the second kingdom of Kush. Through these archaeological excavations, Reisner also established the chronology of the Kushite kings from the 9th century B.C. to the middle of the 4th century A.D. According to Welsby (1996), the architecture of El Kuriu is the earliest evidence for the Kushite state. It is known that the ‘other worldly’ importance of El Kuriu is related to its probably having been the first capital of Kush. The Kushite Kings during the eighth and seventh centuries B.C. controlled Egypt as pharaohs of the Twenty Fifth Dynasty. The results of the archaeological fieldwork during the first Nubian Campaign and the other early field projects outlined here changed many theories concerning the history of the Sudan, and yielded important information laying the basis for subsequent archaeological work throughout the Nile Valley and adjacent areas, and this is the kind of archaeology for which Sudan is justifiably renowned (Idris 2003).

In contrast, the southern part of the country has received much less archaeological attention. This is unfortunate, not least because, as Kirwan observed, “no study of ... Sudan’s external relations would be complete without some account of the Greek and Roman expeditions, which travelled beyond the confluence of the Blue and White Nile to the Upper Nile region” (1982). The main aims of these expeditions were to resolve two problems which preoccupied Greek geographers - what caused the Nile to flood and the source of the Nile. The evidence from the classical authors gathered during these trips shows that tribes beyond the Meroitic frontier in the South had close and friendly relations with Meroe even at this stage of history. Despite this, investigation of the archaeology of southern Sudan has hardly begun.

Much of the recent archaeological work which has been carried out, was conducted under the auspices of the British Institute in Eastern Africa in collaboration with the Sudan Antiquities Service. These field studies began during the dry season of 1977-78 with a preliminary reconnaissance by David Phillipson taking in the three Southern provinces of Eastern and Western Equatoria and Bahr el Ghazal (Phillipson 1981). This led to the discovery of a number of sites of potential importance, and some initial indications of the shape of the prehistory of the region emerged for further investigation, along with related ethnographic and linguistic studies. At the end of 1980, the Institute organized a conference at the school of Oriental and African studies in which very important papers were presented which will help for the future work in the southern Sudan. (Mack and Robertshaw 1982). As stated by the former Director General of Antiquities, N.M. Sherif in his preface to this volume, the “Antiquities Service has maintained close ties with the work of the British Institute, not least by the presence of one of our antiquities officers, happily the first archaeologist (Mr Amumu Tor) from the region as a participant in each of the expeditions to the Southern region. We are also fortunate in that most of the archaeological finds and ethnographic collections from the Institute’s work will come to rest in museums within the Sudan”.

Around the same time as the BIEA’s project, a joint mission from University of Khartoum & University of Bergen (and the Antiquities Service) directed by Dr Else Kleppe, in 1981 conducted archaeological research in Upper Nile Province. The first archaeological research carried out in this area was that made by Crawford (1951) and Arkell (1961). Preliminary visits were made in 1975 and again in 1976, when surface material was collected from a number of sites in the vicinity of Malakal. Stratified material was also excavated from a site near Er Renk in 1977. According to Kleppe (1982) all the archaeological sites found are situated in areas safe from flooding, on the Shilluk or Dinka ridges. The pottery from the test excavation at Debbat Alali is much more sophisticated and shows greater variation in form, decoration and surface treatment than the surface material collected in the Malakal area. Also, one of the sites visited by Kleppe in 1975 was Debbat El Eheima and she suggested that some of the material collected by Arkell in 1947, and deposited at the National Museum, is from this site. Other than these preliminary investigations, there has been virtually no other systematic study of the South’s archaeological heritage.
The need for museums and archaeological work in South Sudan - some preliminary observations

- Museums in South Sudan need a collection management policy based on the definition of a collection as a tangible representation of the community that must be cared for and well documented, presented and stored. These archaeological, ethnographic and other collections should be presented and stored using recognized standards and systematic systems of classification. Museums with carefully stored collections need to realize that objects in storage are as important as those on display, and to have them readily available for research. In order to protect museum collections on display or storage, the factors which endanger them and the conditions which are favourable to their preservation must be known. The proper control of storage environments and security are essential, along with consideration of the layout, location and the system of storage and the required accessibility of the objects.

- Archaeological and ethnographic objects which reflect the beliefs of those who made them and the society to which they belonged, can provide information for the study of cultural contact between ancient societies. The connection between specific objects and a group of people has been the focus of ancient ethnic identity. There is a need to bring together the wide variety of information available on archaeological sites that is scattered throughout many types of secondary sources, with any new information that has been collected recently.

- The archaeological Sites and Monuments Records office for South Sudan should be equipped so as to cope with the long term storage and conservation of original material using modern technology. Computerisation should facilitate the provision of data about sites, monuments and museums with regularly updated catalogues. The advent of computer technology with its tremendous potential for manipulating and exchanging large amounts of data is the best solution for a better documentation system for archaeological sites and museums. In southern Sudan, documentation will be fundamental for museums and should be used as a basic source of information and effective management and scientific research. Competent management depends on units having the responsibility, authority and capability to manage the archaeological resources, conservation and heritage promotion.

- The management and promotion of the archaeological resources for tourism is currently a major growth area and the tourist industry is expanding considerably and the attraction is largely a cultural one. Tourism is a value-adding activity to economic activity. It is a relatively new industry and can have a low impact on the cultural landscape. The emergence of the concept of cultural landscapes has allowed and encouraged both community pride and better recognition of historic places as ethno-cultural communities. If tourism is regarded as a positive influence on the management of cultural landscapes, the income it generates can be used to support the preservation and protection for cultural and natural heritage. Tourism can provide inspiration, recognition, enjoyment, but also can destroy and threaten cultural sites and landscape if the number of visitors is not controlled.

Future Priorities

The preparation of a joint archaeological and conservation mission shared between respective parts to allow for recording and preservation of sites in South Sudan is now essential. Priority should be given to endangered sites and those to be inscribed on the World Heritage list or Endangered Sites list. Provision of assistance for the preparation of new museums and rehabilitation of museums in the Southern States must also be treated as a priority.

There is a need for implementing operational projects for the management, salvage, rehabilitation projects of Cultural Heritage Institutions in Sudan as museums, archives, research institutes, and
conservation centres. International contributions could be in the form of grants, or by providing a wide range of professional expertise. In short, the effectiveness of museums in southern Sudan can be substantially increased through bilateral, regional and international co-operation.

The study of ancient Sudan cultures in the South as well as the North, West and East, can serve as an example of how people of different ethnic groups can live in harmony, and can play a very important role in unity and in demonstrating flow and richness of human civilization. We welcome and appreciate the initiative of archaeological research, because it allows a great degree of exchange of ideas that contribute to the scientific research of the history of the Sudan.

Finally, once again, I would like to express my sincere gratitude to the British Institute in Eastern Africa, the British Council, and the British Museum for organizing this workshop and Kenyan Government for hosting the Workshop.

References

Museums
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Museums and Cultural Institutions in the Southern Sudan

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The Present Position

There is no established tradition of museums or other cultural institutions in the Southern Sudan. Because of this, discussion of issues in this area is inevitably going to be less concrete at this stage since it is not the fate of existing resources which is the point but determining the choices that need to be made regarding the kinds of initiative that would be helpful and fitting.

The collections of historical and ethnographic objects and associated documentation are either held in the Ethnographic Museum in Khartoum, or they are outside Africa. An attempt was being made in the late 1970s and early 1980s to rectify this under the auspices of the then Regional Government. Severiano Mabi (a Makerere-trained artist) was leading the process, and at least two Southern Sudanese had been trained to take a lead in establishing an appropriate institution in Juba: Cast Olema (who, I think, went to live in Canada) and Arnold Hatulang (who took an MA in Museum Studies at Leicester University with British Council support – regrettably, I have since lost contact with him). An archaeologist, Amun Tor, was also fully trained and worked for the National Museum in Khartoum (but I believe has since died). There may be others who have some experience in the field but I am so far unaware of them.

Some attempt to form appropriate ethnographic collections and archaeological material was beginning with some help from the British Institute in Eastern Africa and the British Museum. An initial question is whether those collections are still together (see Wolf and Nowotnick’s report), if so what might be added to them and what kind of institution is seen as appropriate to the current circumstances of cultural reconstruction in the Southern Sudan.

During the intervening decades there has been a certain amount of export of cultural objects from the Southern Sudan, notably the funerary statuary from the Bongo area in western Equatoria. One imperative will be to review existing legislation and assure its implementation to protect the Southern Sudanese heritage. (Objects offered by a Southern Sudanese to the National Museums of Kenya some years ago were impounded pending some resolution to such issues; others have found their way onto the international art markets).

Next Steps

The first questions concern what kind of institutions the new authorities might look to create. There is no over-riding necessity that these should follow established models especially where these have been developed in Europe and elsewhere to deal with sedentary agriculturalist populations rather than cattle pastoralists (Southern Sudan, of course, having a mix of both). The institutions should also not focus on history and archaeology at the expense of the more recent historical experience of Southern Sudanese. It may be that a programme to document the implications of the last two decades of the twentieth century would be more meaningful, and at this stage more appropriate. In that case the intangible heritage may have to take precedence of the deeper histories conveyed through tangible objects. Commissioning a full consideration of these issues with a written report would be an important step forward.

Assembling documentary footage and identifying photographic archives relating to the Southern Sudan which might be copied and made available locally would also be a simple and valuable start. (In the UK Durham University, the University of Oxford and the British Museum all have important materials).

A Southern Sudanese presence at the British Council/PMDA/British Museum conference in Mombasa in mid August this year (2005) on the future for African Museums and Cultural Institutions would be very desirable in beginning to think about such issues.

Training Options

In this field there are a variety of opportunities depending on what kind of institutions it is seen as significant to develop and what existing skills there are. Among the opportunities to be discussed are...
Protecting and Conserving the Cultural Heritage of South Sudan: Defining Priorities

- The National Museums of Kenya (with support from the British Museum and its UK partners) may be able to offer placements and mentoring. An equivalent role for the National Museum in Khartoum might be considered.
- The network being established by Africom has a potential role in this which must be considered.
- PMDA (Mombasa) has established courses in museum training and is moving into adjacent areas to do with the intangible as well as the tangible heritage.
- The British Museum runs a summer school in museum management and curatorship which has a strong African focus.
- There are UK courses in Museum and Culture Heritage Management at postgraduate level, and at least one (at the University of East Anglia) which specifically links Culture Heritage to Development issues.
- Renewed research activity by external agencies might offer in-the-field experience for Southern Sudanese.

Funding

The British Museum has a limited budget available to assist at least until April 2006 and we are willing to consider appropriate support. It is hoped that one outcome of the Nairobi meeting will be the identification of appropriate training needs and a mechanism to identify appropriate candidates who should have guaranteed employment in the sector at the end of the process.

Beyond that the British Council and other British agencies together with other international organisations have funding for specific purposes. Advice on all this can be given, and I and my colleagues are ready to assist even if the appropriate resources are not specifically from the British Museum.
Many museums in Africa were started during the colonial period by small groups of nature enthusiasts to house natural history specimens, and eventually expanded to include cultural material. But all these museums were created on the model of European or American museums. Is this still relevant in the 21st century?

African museums must take up the challenge to make themselves interesting and relevant to the communities which they now serve. As public facilities, museums should impact positively on public life and development. Museums are powerful tools for passing on messages to the community, and the role of museums in education cannot be underestimated.

If African Museums in the 21st Century should serve as Community Spaces, then Southern Sudan is no exception. Museums are spaces where the rediscovery and the redefinition of a people's traditions can take place.

The agenda for African museums today and – and for the 21st century – is therefore to take the continent's needs into account.

The International Council of African Museums (AFRICOM)

In an attempt to address the needs as outlined above, AFRICOM was established as a Pan-African organisation, with the aims to:

- Promote the development of museums and museum-related institutions in Africa
- Strengthen the collaboration and cooperation among museums and museum professionals in Africa, and develop exchanges
- Help African museums and their governments in the fight against illicit traffic in cultural material

As a new NGO, AFRICOM's mission is to contribute to the positive development of African societies by encouraging the role of Museums as generators of culture and as agents of cultural cohesion. It is achieving this through promoting the development of museums, museum professionals and museum-related institutions in Africa.

Museums in Southern Sudan: Rising to the challenge

In every country, culture plays an instrumental role in attaining a positive identity, and in instilling pride and commitment to achievement. The new Government of South Sudan can use culture as a tool for postive national development, as well as social and political cohesion. After 21 years of civil war, this has become especially relevant in the case of southern Sudan.

What kind of museum is needed in southern Sudan? The region is rich in folklore, and there is a long tradition of a warrior culture. Museums can be used not only to showcase the rich movable and immovable heritage of the region, but also to educate the communities about heritage conservation, peace and conflict resolution and intangible heritage. While there needs to be serious reflection on the type of museum to be established, certain important areas need to be looked into.

Urgent areas for attention in the development of Museums in Southern Sudan include:

1. Taking stock of the overall situation: legislation regarding museums/cultural centres, assessment of existing inventories and collections, etc. A pilot survey in the south has already begun.
3. Sensitisation of the Community on the need to protect their heritage, including against illicit traffickers.
4. Basic training of personnel on heritage issues including inventory and documentation. AFRICOM, together with the National Museums of Kenya and the Programme for Museum Development in Africa, can play a major role in this.

5. Sensitising the larger world including developers of the importance of both tangible and intangible heritage in the Sudan.

6. Lobbying the government to put in motion protective laws if they are not there, or strengthen them if they do exist.

It is important that the National Museums in Khartoum be involved in the discussions from the beginning, and any museum development strategy must ensure that it has the political goodwill of the leaders down to the local level.

What can and should AFRICOM do?

While it is not the role of AFRICOM to build museums, but it has vast resources on the continent and beyond that can be mobilised to assist in the creation of and support for museums in southern Sudan. Some activities include:

1. Organise a needs assessment of cultural resources in the sub-region. AFRICOM, through its network of professionals, could identify individuals/companies to do this, as well as work with existing or ongoing surveys. This would include:
   - the types of heritage
   - the current institutions of heritage
   - the staffing level, academic qualifications, current needs of the different segments etc.

2. Identify consultants from within the continent to advise on the above issues including setting up cultural institutions.

3. Coordinate the human capacity building in the local institutions such as NMK, PMDA, Robben Island, and other Universities in Africa.

4. Organise short attachments and internships to various museums in Africa for the Sudanese staff depending on their needs.

5. Together with other bodies, raise funds from international foundations for the development of museums in southern Sudan. This includes lobbying UNESCO to include such proposals in their new “Programme for the protection of endangered movable cultural properties and museum development”.

6. Provide direction on museum collection inventories through the AFRICOM Handbook of Standards and also involve the other partners in the establishment and maintenance of a database of southern Sudanese collections.

7. Depending on the needs of southern Sudan, develop through its professional networks and ICOM, a Sudanese problem-specific work calendar and work methods that will eliminate or reduce destruction of the heritage in the event of quick developments that may occur with the opening up of the region (e.g. planning for cultural impact assessments where needed).
Recovering the Material and Visual Cultures of the Southern Sudan: A Museological Resource

Background Paper to the Presentation by Chris Morton on Behalf of the Project Team at the Pitt Rivers Museum, University of Oxford

In 2003, Jeremy Coote and Elizabeth Edwards were awarded a grant from the Resource Enhancement Scheme of the UK's Arts and Humanities Research Board for a project to recatalogue and make available on the web the Pitt Rivers Museum's holdings from the Southern Sudan. The project began on 1 October 2003 and will be completed early in 2006 when a dedicated website will be launched. In his presentation Morton will introduce the project and outline what we plan to achieve during its lifetime. Further information about the project will be posted on the relevant pages on the Museum's website in due course (at <http://www.prm.ox.ac.uk/sudan.html>).

The cultures of Southern Sudan have been central to anthropological research and teaching—in Oxford in particular, but throughout Britain and the rest of the world as well—since the publication of Edward Evans-Pritchard's classic works on the Zande and the Nuer in the 1930s and 1940s. The Pitt Rivers Museum holds important collections of objects and photographs from Evans-Pritchard's fieldwork, as well as materials collected by such earlier travellers and explorers as John Petherick and such other anthropologists as Charles Gabriel Seligman, Godfrey Lienhardt, and Jean Buxton. The earliest collections date to the 1850s, the most recent to the 1990s. During the project, the 1200+ objects and 5000+ historic photographs in the Museum's collections from the Southern Sudan will be re-catalogued and photographed or scanned as appropriate. The materials produced will then be loaded on to a searchable database. A dedicated website will provide public access to these materials, along with supporting bibliographical, biographical, and cultural resources and links to the relevant ethnographies and other literature. Taken together, these resources will provide a springboard for further research into the material and visual aspects of the history and cultures of the Southern Sudan.

Aims and Objectives

The central aim is to make the Museum's holdings of materials from the Southern Sudan wholly available to the research community. This includes all the objects and photographs in the collections, as well as the information held in related documents (accession records, donors' lists etc.) and in departmental and central filing. The objective is to produce a fully searchable database comprising detailed and comprehensive entries on each item, with digitalized images. This will be a dynamic, multilayered resource that will both enable and enhance further research.

Outcome

The outcome will be a comprehensive, updatable, and dynamic database accessible via the web. The database will be complemented by introductory pages explaining to researchers and students how to use the site, how to find supplementary information, as well as by a database devoted to makers, collectors, donors, photographers, and identified individuals in the photographs, and a database of cultures represented in the collections. Each entry will detail what is known about the provenance, manufacture, use, cultural context, and collections' history of each artefact. The Museum's database, which has been developed through years of collections management and research experience, has been specifically conceptualized and constructed to deal with such a range of interests and information. It is thus perhaps best regarded as a core from which users can build their own research paths and generate their own data. It will be designed to be potentially usable by a wide range of researchers: a schoolteacher, museum curator, or archivist in Southern Sudan, as well as by regionally specialist historians and anthropologists. Crucially, the database will be updatable so that new and/or additional information can be added as it becomes available. In this way, researchers will not just be able to use the database, but contribute to its development over time. (Such new and additional information, as well as entries for newly provenanced objects/photographs and new accessions, will be added to the Museum's main database as a matter of course and will be added to the web-accessible database automatically.)
Methodology

The methodology will be that previously followed in the construction of the Forster Collection website (at [www prm ox ac uk forster/]), following the Museum's established collections management and curatorial practices and procedures. The primary records for the relevant collections have already been computerized as part of the museum-wide Retrospective Cataloguing Programme and are accessible online at <www prm ox ac uk databases >. These primary records—for both objects and photographs—are, however, incomplete, partial, and unillustrated. For example, the vast majority of object records comprise only a minimal description, with little or no information about materials, processes, dimensions, context, and use, while the majority of the photograph entries are at group-inventory level only.

The relevant Museum holdings will be reviewed and the primary records checked. All documentation information, for example Evans-Pritchard's own photograph lists (held by the Museum), will be checked and the information they contain collated. Each object/photograph will then be examined in detail and the relevant computer record enhanced (or created where appropriate). Project staff will record all information found with the object/photograph, including information inscribed on it, written on an attached label, or as a caption. Each object will be digitally photographed and each historic photograph scanned.

It is an assumption of the project that the scholarly literature and the material and visual collections are interconnected. Thus, as a complement to and relief from the intensive work outlined above, the project researchers will work with the applicants on indexing the main literature with references to objects and photographs in the collections. It will not be possible to index all the relevant literature, but it will be possible to 'kick-start' a process that can be continued by researchers and students. This indexing will provide a major research and teaching tool, guiding readers from the classic ethnographies to relevant and complementary material culture and photographic imagery.

Dissemination

Primary dissemination will be through the website. The site will (as suggested above) actively encourage collaborative literature research and the building of a platform for further research; this, in itself, being a form of dissemination. We hope that this may lead to the formation of an 'online community', through the use of bulletin boards and similar technology. In addition, project staff will be encouraged to publish reports on particular parts of the collections in relevant journals. To ensure that the lessons of the project are available to others, project staff will also be encouraged to publish reports on the project itself. The co-applicants plan to publish analytical papers on the project and the issues raised as contributions to museological and material culture debates. We shall also link the site to other sources on African history and ethnography, thus further enhancing the overall research resource base.
Do Museums and Heritage Institutions Matter?

Elizabeth Ouma
Project Coordinator
Interactive Programmes Project
National Museums of Kenya

For something or for somebody?

'The most fundamental change that has affected museums over the last half century...is the now almost universal conviction that they exist in order to serve the public...'- Kenneth Hudson, Museum International, UNESCO Fiftieth Anniversary

Heritage Institutions for What?

First, sustainable development is a process of improving the quality of life in the present and future, promoting a balance between the environment, economic growth, equity and cultural diversity, and requires the participation and empowerment of individuals; second, culture is the basis for sustainable development and finally museums are essential in the protection and diffusion of our cultural and natural heritage. AAM, 1998 San Jose

The Good, The Bad...

The distinction exists on two levels:
(i) The purpose for which the institutions exists and
(ii) The impact and sustainable result of their existence

The 'Bad' Museum

(i) The two words 'bad' and 'museum' are rarely used in a public setting.
(ii) There is the assumptions that if an institution is a museum (heritage institution), it is by definition 'GOOD'
(iii) This failure to discuss 'bad' museums leads to a failure to discuss the attributes of a good museum

The Good Museum

Its attributes are defined on a case on case basis... the cornerstone of which is 'to provide benefits/make a positive difference in the quality of peoples lives'

Ultimately...

If Museums (read cultural heritage institutions) are not operated with the ultimate goal of improving the quality of peoples lives, on what (other basis) might we possibly ask for public support - Steven E. Weil

Making Museums Matter

What difference?

A 'good' museum will only be judged on the basis of clearly formulated purposes, described in terms of the particular and positive outcomes that it hopes to achieve.
Protecting and Conserving the Cultural Heritage of South Sudan: Defining Priorities

What about the collections and research?

Can the continued preservation of objects and research about them provide rationale for the continued support for museums? Only to the extent that they are used in making a positive difference in people’s lives.

How to make that difference?

• Entertainment
• Education
• Experience
• Socialization

Enter Heritage Education & Public Programming...
Exist in organizations at three levels:
(i) Strategic level: deriving stature from the organization’s overall mandate.
(ii) Functional level: That cuts across the organization’s structure ensuring access of the heritage content to the public.
(iii) Operational level: encompassing all those activities specifically organized for the benefit of providing access to and sharing of heritage with the public.

Museum/heritage institutions as a resource
In as long as a dedication to public service is the driving force, a museum can be a good one in an infinite number of ways. — creativity and professional excellence

Mission Statement
Collect, preserve, research, communicate and educate the public about the cultural and natural heritage of Southern Sudan.
On our short visit to Juba during March 2005, we were able to visit the Regional Antiquities & Archives of Equatoria Region through the valuable help provided by Gamar A. Mohamed Suleiman, Minister of Culture & Social Affairs of Bahr el Gebel State.

According to the reports of the co-operators of the Ministry, there existed several buildings of the Regional Antiquities & Archives of Equatoria Region before the war. Most of these buildings, including the Ethnographic Museum (near the nowadays Mobitel station), however, had been occupied by the Sudanese Army during the war after 1984. The regional archives as well as the artefacts of the ethnographic and archaeological collection were removed from these buildings by the military. They have been partially rescued by co-operators of the Department of Antiquities & Museums and stored within the building of the Department of Antiquities & Museums Service on the main avenue, which connects the Melekia in the East with the Ministries in the West, and stores of ministerial buildings opposite Juba Hotel.

The Department of Antiquities & Museums Service two main buildings comprised originally office rooms and archives in the main building, and a public library in an attached building. Today, both buildings are in a terrible state. The zinc-sheet roofs of both seem generally to be intact, but need an overall reconstruction. Both houses lack doors and windows. There is no water, no electricity, no sanitary installations, almost no furniture and no office equipment. Under these conditions, neither safe storage of archives and artefacts is possible, nor any kind of exhibition of ethnographic objects.

The main office and archives building – an architecturally nicely planned construction – comprises some rooms which are presently used as offices and store rooms. A heap of archive material collected from other places is piled up ca. 2 metres high within the central room of this building. It contains, amongst others, handwritten and printed administrative notes, proceedings of the Court of Juba, issues of the Sudan Government Gazette, etc. It is highly endangered, since the ‘store room’ is neither save, nor can it ensure a dry storage during the summer rains. The attached library building is an empty room, lacking even most of the inner walls. Further archive material is stored within archives of the Ministries of Juba. Given the generally difficult circumstances, these archives are in a rather good condition. They contain handwritten and typed notes and reports of government assistants, concerning taxation of the southern tribes and other tribal issues.

The few remaining objects of the Ethnographic Museum and some archaeological artefacts were accumulated within store opposite Juba Hotel. The ethnographic objects comprise less than a dozen ceramic pots and other storage vessels, shields, some cloths, some household objects. In addition, there are some pieces of modern folk art. In general, it must be stated, that if there existed a richer ethnographic collection, it is more or less completely lost. However, the remaining material can be seen as a basic stock for a new ethnographic collection.

The archaeological artefacts derive from the ‘Southern Sudan Expedition / Survey’ carried out probably by the British Institute of Eastern Africa in 1977/78. Half-a-dozen sugar sacks contain lithics, pottery sherds, fragments of grinders, bones, slag, and other small finds. The artefacts, generally in a very good state of preservation, have been originally labelled and separated in find bags. However, since the find bags are broken, almost all of the artefacts are intermixed.

Suggestions

In order to revive the archives and the ethnographic/archaeological collection several steps are necessary:
- rebuilding and renovation of the main archive and office building (Department of Antiquities & Museums Service)
- (re)building of stores and archive rooms
- storage of the archive material as well as the archaeological artefacts and ethnographic objects within these stores
- conservation of the written text material and the archives
- rebuilding of an ethnographic museum
- re-collection of ethnographic objects of the southern tribes and re-arrangement of a new ethnographic collection.
Archives
Preamble

A well regulated archive is the responsibility of every modern government. It serves as a repository for official documents recording the context and reasons for past administrative decisions, the data on which different government departments base their work, information on which development projects can be constructed, and historical and cultural information of value to the general public and academic researchers alike.

The elements necessary for a well regulated archive are: legislation setting out clearly the authority for the protection, preservation, and public access of public records; internal regulations for the regular transfer and release of documents to the archive; buildings for the secure and safe storage of documents; a trained professional staff charged with the responsibility for preserving documents and making them accessible; and a suitable financial structure for maintaining the archive.

Background: the Southern Regional Records Office

Origins

The idea for an archive for the Southern Regional Government originated with late Mading de Garang, then Regional Minister for Information and Culture. His intention was to set up an archive for the papers of the Southern Sudan Liberation Movement, especially documenting the Addis Ababa negotiations. Professor Robert O. Collins recommended the setting up of a full public records office, incorporating the closed administrative files then still held in the district and province headquarters of the Southern Region. He produced a survey of such files in 1976. A department of archives was established in the Regional Ministry of Culture and Information in 1977, taking over the responsibility of the closed files in the former Equatoria Province mudiria. The department of archives was later incorporated in the department of Culture, but was detached from it as the Southern Regional Records Office (SRRO) and came directly under the director of the ministry in 1981. No systematic collection of files from the districts and provinces was undertaken until 1981-3, when Professor Collins’ 1976 survey proved invaluable.

On redivision in 1983, the Southern Regional Records Office remained in Juba, under the authority of the Equatoria Regional Government. Some of the collection, at least, was stored in a spare building. I have been told that as recently as 2002 these papers remained in the building in which they had been housed, but that the building itself was in poor repair and many of the files and papers were damaged and scattered inside it (see also Wolf and Nowotnick report).

Achievements of the SRRO

By 1983 the SRRO had managed to transfer over 5000 government files to Juba. These included closed files from the old Equatoria Province mudiria, Torit, Yambio, Ezo, Tembura, Bor, Pibor, Akobo and New Fangak, closed files up through the 1950s from the Upper Nile Province headquarters in Malakal, a small selection of closed files from Kapoeta, about a half dozen closed files from Nasir District, and one file originating from Yirol District.

The SRRO was able to send one staff member to the UK for training, and another to the National Records Office (NRO) in Khartoum for a short-term course. It negotiated a $10,000 grant from the Ford Foundation for equipment and supplies.

Failures of the SRRO

Throughout the life of the Southern Regional government the SRRO failed to be established through proper regional legislation, it never had its own building in which to store its collection, it never had a fully-funded budget, and it never succeeded in training a full complement of staff to undertake the basic tasks of document retrieval, storing and organization, the repair and conservation of documents, microfilming, or staffing a reading room for public access.
Protecting and Conserving the Cultural Heritage of South Sudan: Defining Priorities

Because there was no regional legislation for archives, the SRRO’s legal claim to be the repository of official records was often disputed. The collection of documents from provincial and district headquarters could be undertaken only with the goodwill of the local government officials involved. For the most part, that goodwill was forthcoming, but when it was not, archive collection became impossible.

Linked to this was the SRRO’s subordinate status within the Regional Ministry of Information and Culture. As a sub-department of the department of Culture, and then as an under-funded department of its own, it could not deal on equal terms with other ministries and departments of government.

The failure to employ and train a fully professional archive staff meant that the SRRO was never able to perform efficiently its prime duty of making records available for consultation to the public and to other branches of government. None of the junior staff employed in 1977-83 had basic clerical skills, nor were they fully literate in both English and Arabic. This helped to reinforce the general perception that the SRRO was chiefly an academic institution of only minor cultural interest, and not a repository of knowledge on which administrative and development plans could be based.

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The Regional Ministry of Information and Culture was never fully committed to financing the SRRO, beyond the salaries of its staff. Having no separately defined status, the SRRO was unable to seek substantial external funding on its own (which the NRO was able to do under the terms of the National Records Act, 1982). In addition to the very small Ford Foundation grant mentioned above, the Assistant Director for Archives was able to apply for, and receive, a Fulbright research grant from the US, which enabled him to pay for fuel imported from Kenya. It was because of this stockpile of fuel that collection tours of Western Equatoria, Jonglei and Upper Nile were possible. Even though this fuel was paid for personally by the Assistant Director from his research grant, it was also not possible, in the context of the time, to safeguard the fuel for the exclusive use of the SRRO.

The lack of budgetary support meant that the SRRO was never given a building in which its full collection could be stored, conservation workshops set up, and reading rooms established. At the dissolution of the Southern Regional Government in 1983 the files of the SRRO were distributed between its offices in the regional ministry building near Jebel Kujur and the basement of the old mudiria (some miles apart).

With all of these constraints, the SRRO never completed its initial collection plan. In June 1983 it still had not collected records from Yei and Maridi in Western Equatoria; Juba Town Council and Kapoeta (except for an unsystematic selection of closed files) in Eastern Equatoria; Old Fangak in Jonglei; Bentiu, Nasir, Kodok, Renk and Malakal Town Council in Upper Nile; and the whole of Lakes and Bahr al-Ghazal provinces. There were other collections scheduled for retrieval, but which were not then located or sorted: the old Ministry of Southern Affairs whose files had been transferred to Juba and were held in a storeroom somewhere in Juba; the proceedings of the Regional Assembly; the records of the High Executive Council and regional ministries at their dissolution; and the personal papers of late Mading de Garang, in the possession of his family in Khartoum, who were aware of his desire for the papers to be deposited in the SRRO and were willing to act on that desire. I have no information about any retrieval of documents the archive might have undertaken after 1983.

Lessons

It is important to learn the lessons provided by the old SRRO in order to establish a new Southern Records Office (SRO) on a secure and efficient basis. There are lessons to be applied in legislation, the appointment and training of staff, the selection or construction of a secure repository, and funding.

Recommendations

Legal Foundation

The enactment of suitable legislation is an urgent priority, in order to protect, preserve, and provide public access to regional records. The legislation should: 1) define “regional” records in the context of the southern Sudan during the interim period, 2) establish the ministry that will have ultimate responsibility for and authority over the SRO, 3) establish the legal authority of the SRO to be the repository of government and other types of “regional” records, its ability to regulate the transfer of official records, and its duty to define and implement the terms of public access to records, 4) define the administrative authority of the secretary general of the SRO, and 5) give the SRO the financial autonomy necessary to seek external funding in addition to its budget from the government.
A number of models can be considered: the National Records Act, 1982 in the Sudan, and archival legislation in neighbouring countries, such as Kenya and Uganda. Currently the NRO in Khartoum comes under the authority of the Ministry of Information and Culture, while the Kenya National Archive (KNA) comes under the authority of the Ministry of Local Government. If a copy of the National Records Act is not easily obtainable in Khartoum, I can supply a copy. The British Institute in Eastern Africa (BIEA), based in Nairobi, can assist in obtaining copies of archive legislation currently operating in Kenya, Uganda and Tanzania, and possibly also provide a summary of the strengths and weaknesses of each.

Appointment of senior staff
At the same time legislation is being drafted and enacted a senior official should be appointed to the position that will ultimately become the secretary general of the SRO. Ideally this should be a person with experience in the production and use of documents, with either a local government or planning background. The person should have enough seniority to be able to deal with other department heads on a basis of institutional and personal equality. The secretary general must be literate in English and Arabic and fluent in a southern Sudanese vernacular language. It would be an advantage if the secretary general had additional academic qualifications, but these should be seen as secondary to administrative experience.

The secretary general should be given immediate provisional authority to transfer all surviving closed documents from the old SRRO and other relevant government offices or institutions in Juba to a new, secure repository. The SG must be personally involved in all initial retrieval projects – this cannot be delegated entirely to junior staff.

Securing a building and overseeing the transfer of surviving records in Juba
A building or compound should be allocated for the use of the SRO at whatever site becomes the seat of the interim government. It should have enough storage space to accommodate the existing collection of the old SRRO as well as anticipated collections from around the southern Sudan throughout the interim period and beyond. Records that might still be in Juba, but outside the SRRO, include the records of the old Ministry of Southern Affairs, the High Executive Council, and the ministries of the former Southern Regional Government.

The building or compound should have space for archive storerooms, a conservation workshop, a microfilm studio, administrative offices, and a reading room or rooms. The archive storerooms should be constructed in such a manner as to be dry, well ventilated, with a relatively moderate temperature, and well protected from insects, rodents and bats. The archive should be situated in a location which is easy of public access, but not close to any official buildings that might become targets in case of attack (this is standard archival practice).

Securing initial funding, planning a budget, obtaining supplies
No archive can survive without a commitment to funding by its own government, but the revival of the SRO will need considerable initial capital expenditure. Potential donors have already indicated that they are now sympathetic to this project – now than they were when it was first broached mid-way through the lifetime of the old regional government. The Norwegians have already indicated their intention to support the revival of archives in some way, and USAID has also been encouraging.

To make the most effective use of donor support and avoid duplication of effort, the new authorities in the South during the interim period will have to establish their own priorities and plan a realistic schedule for the rehabilitation of archives. Donor support will be most important in the construction phase of a new SRO centre, in obtaining basic supplies, in staff training, and in facilitating the retrieval of scattered caches of documents. Donors can also offer advice on estimating costs for each of these phases.

The urgency of the project means that both the authorities and donors will have to consider not only what are the most economical sources of supplies (e.g. box-making material for files, new file covers, etc.), but who are likely to be the quickest suppliers. During the period of the old Southern Regional Government most supplies had to come via Khartoum. Today, with the stronger economic ties established with Sudan’s East African neighbours, this need no longer be the case. Donors will be able to help the new SRO reach the most cost-effective and efficient suppliers.

Survey and transfer of surviving records outside Juba
We do not yet know how many documents have survived in the old SRRO, nor how many relevant documents have survived in government offices throughout the South. A rapid survey of administrative files will have to be made in all government offices and administrative headquarters. Where possible the
survey could include actual retrieval. At the very least the survey should draw up a schedule and budget for the retrieval of outstanding caches of administrative records in the districts and provinces.

In addition to these administrative records, other institutions have produced their own documentation which ought to be considered for transfer to the SRO. The records of the SPLM and the SRRA/C, for instance, should come under separate consideration and planning for retrieval. The publications of the former Southern Regional Government (e.g., *The Nile Mirror*) should also be searched for and preserved.

**Non-official records**

The ultimate purpose of an archive is to preserve knowledge and make it accessible to those who need to use it. A government has a responsibility to preserve its own documentation, but there are other sources of information and knowledge that can benefit from an official records office. Publications such as independent magazines and newspapers, reports by NGOs, can also be collected, catalogued, and stored in the SRO. The means by which this is done can be the subject of legislation.

This latter activity does not preclude any other institution (e.g., the Institute of Statistics and Evaluation) from collecting NGO “gray literature” and making it accessible to the public. In fact, one of the principles of preservation is to copy documents to as many repositories as possible.

**Conservation, preservation and reproduction**

The principal duty of the SRO will be to preserve and protect pieces of paper. But new technology can be brought to the aid of preservation, and this, too, will be an urgent priority.

At the same time as scattered documents are collected and deposited in the new SRO, a fully equipped conservation workshop, with trained personnel, should be established, with its own chief conservator. Training can be supplied by the NRO or the KNA, but preferably by an archive with similar environmental conditions as the southern Sudan.

An additional means of preservation is reproduction, and the SRO will need to invest in cheap and easily maintained forms of photocopying and microfilming. This was seen as a luxury in the old SRRO, but the microfilming of fragile documents is one way to preserve them.

The SRO, and donors, should be creative in the use of such technology when collecting records from around the South. It does not help in the reconstruction of the country if records still needed in local administration are transferred to the SRO solely for protection. In such cases the use of mobile photocopiers might be employed to leave a copy in the originating office, transferring the original to the SRO for repair and preservation; or using a mobile film unit to make microfilms of local office archives for deposit in the SRO.

**Appointment and training of staff**

In addition to the appointment of a suitable secretary general, there is the need to appoint staff who already have some training and experience in the jobs expected of them in an archive. Experienced file clerks will be valuable in the ongoing work of sorting documents, reconstructing files, cataloguing them, and retrieving them for use by readers. A trained photographer from a magazine, newspaper, or information ministry can be recruited and retrained in techniques of microfilming. Conservation staff must be familiar with the environmental factors that contribute to the deterioration of paper, and persons with a background in printing therefore might be suitable.

Additional short-term training courses in archival techniques can also be provided in existing neighbouring archives. The NRO in Khartoum is an obvious source of expertise, but they have been disrupted by their recent move to their new premises and may not be able to provide the required training facilities in time. The KNA in Nairobi is also a possible source of training. The British Institute in Eastern Africa, who have strong relations with the KNA, is willing to facilitate short-term training course for SRO staff.

To recap: initial recruitment should look for personnel with the requisite background experience and transferable skills (e.g. administration or planning, file clerks, photographers, printing, etc.). Above all, staff should be selected who demonstrate not only competence in their skills but dedication to and enthusiasm for archival principles. Additional skills specific to archives can be acquired in short-term courses set up with neighbouring archives and relevant institutions. Further long-term training in archival management, or in related academic fields (history, anthropology, development studies) can be arranged later, but only once the SRO is established, fully functioning, and staff can be released for such long-term training.

The use of expatriate personnel can be considered, but it is not advisable to employ expatriates in classified positions as direct or seconded employees. This can be detrimental to institution-building. If
expatriates are to be used, they should be employed as consultants on fixed-term contracts, for specific projects with well-defined objectives and a fixed time period. Such projects should be externally funded, and could include the initial collection and retrieval phase, the establishment of technical departments (conservation, microreprography), specific oral history or local history research projects.

Establishing an institutional network

The SRO will benefit from being part of a wide-ranging institutional network, and every effort should be made to make contact with interested institutions and strengthen ties with them. Of primary importance is good relations with other archives, especially the NRO, KNA, and Uganda National Archive. There are academic institutions with an established track record in promoting Sudan studies and working well with Sudanese institutions, and these include the BIEA in Nairobi, the University of Bergen in Norway (both the History Department and the Department of Development Studies), and the Sudan Archive and History Department of the University of Durham in the UK. Tufts University in the US is also developing a Sudan interest, particularly in development issues (such as veterinary science). Such institutions should be encouraged to act in partnership with the SRO, following the priorities established by the SRO.

Conclusion

We can learn from past experience and past mistakes. It is up to the new authorities in the southern Sudan to establish their own priorities for the revival of a Southern Record Office, and to invite the assistance of donors, agencies, and related academic institutions to collaborate in this revival. The ability of the SRO to survive will depend on government support: it cannot survive on donor support exclusively. It is vitally important to recruit staff who already have skills that can be transferred to the running of an archive, who have demonstrated their competence, and who are dedicated to the preservation of records. The establishment of a fully functioning SRO can be achieved in a relatively short period of time, and can contribute immeasurably in a number of ways to the reconstruction and development of the southern Sudan and its research institutions.

14 April 2004

APPENDIX: Provisional Schedule for the Re-establishment of the SRO

1. Appointment of senior administrator as chief archivist/secretary general of the SRO; the secretary general is to begin given provisional powers to begin the reconstruction of the archive
2. Simultaneously draft and enact interim archives legislation
3. Choose a suitable building for re-housing the SRO, make necessary repairs and alterations (donor funding will be necessary)
4. Appoint minimum number of staff to begin retrieval of records and repair and conservation of damaged documents; staff must already have some of the necessary clerical/administrative skills and experience
5. Initial transfer of files from old SRRO building and other offices in Juba to new SRO; the chief archivist/secretary general must be personally involved in this and all other, initial retrieval projects
6. Establish conservation and microreprography departments (short-term courses for training will be necessary)
7. Survey and retrieval of other records in Juba to SRO (e.g. former Southern Regional Government files)
8. Survey and retrieval of surviving district and province records throughout the South
9. Survey and retrieval of official records of other institutions and organizations (e.g. SPLM, SRRA, etc.)
Protecting and Conserving the Cultural Heritage of South Sudan: Defining Priorities

Archives and Archive Management: The Kenyan Experience

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Kenya National Archives and Documentation Service

Historical Background

Kenya National Archives and Documentation Service (KNA&DS) was established by an act of Parliament, “The Public Archives Act Cap. 19 of 1965” amended in 1990. The Department is charged with the responsibility of care, preservation and advice on the management of public records and archives, custody of all archival records and any other materials deemed to be of archival value in the country.

Aims and Core Functions

The Department has three main core functions:

- To advise the public offices on records management best practices and related policy matters.
- To collect and preserve important public records and archives.
- To provide access to the records and archives by promoting their use by public offices, members of the public and researchers.

Additionally, being a national institution Kenya National Archives & Documentation Service is empowered by the Act establishing the service to accept and preserve private documents of national interest.

Organizational Structure

The Kenya National Archives and Documentation Service is divided into four divisions, namely:

General Administration: This Division is responsible for providing support services to the Department.

Records Management Service: This Division collects records for permanent preservation (archives) from all public offices in the Republic of Kenya and also advises all public offices on proper records management practices. This service is provided by the following records centres:

- Nairobi Records Centre: caters for Ministry Headquarters Nairobi, Central, Eastern and North Eastern Provinces
- Nakuru Records Centre: caters for the Rift Valley Province
- Kisumu Records Centre: caters for Nyanza Province
- Kakamega Records Centre: caters for Western Province
- Mombasa Records Centre: caters for the Coast Province

National Documentation and Information Retrieval Service: This Division is charged with the responsibility of collecting and preserving all Government publications, reports and research works. The service forms part of the archives reference library.

Archives Administration: This Division is responsible for storage, conservation and use of public archives. It is subdivided into five sections namely: Repository, Microfilming, Audio-visual, Conservation, Information Technology, Searchroom and Education Service.
The mandate and objective of the Archives Administration Division is to ensure the control, care and preservation of the Department’s holdings. Creation of an enabling environment for access to the archival materials for research, reference and enjoyment is a priority of this Division. The Division is also charged with the responsibility of promoting publicity of all the archival collections in our custody.

The Archives Administration Division has several Sections:

- **Searchroom and Education Service**: is responsible for facilitating access to the Department’s archival holdings. Among the activities undertaken by the Section include: Registration of researchers, requisition of documents from the relevant sections, assist researchers to look for information using various retrieval tools both manual and automated guides and offering photocopying services. Every year we register an average of about 10,000 new researchers.

- **Microfilm Section**: The Section is charged with the responsibility of enhancing preservation of paper-based materials onto a more durable media, the archival photographic film. Selected categories of records especially the heavily consulted ones are microfilmed as a way of preservation. To date, the Section has a collection of about 12,000 microfilms. Most of these films are made in the Section while the others are obtained from the National Archives (Public Records Office in the UK) as migrated archives. The Section is equipped with modern equipment like microfilm cameras, a film processor, microfilm duplicating machines, editing machines, microfilm scanner and reader printer, computers and microfilm readers.

- **Conservation and Bookbinding**: The Department of Kenya National Archives and Documentation Service has a Conservation Section which is within the larger Archives Administration Division. Some of the activities undertaken by the Section include:
  - Binding of books and documents
  - Document repair and restoration
  - Duplicating work
  - Lamination of documents.

- **Repository Management Section**: The Archives building has several records storage areas (repositories) where all the records of permanent preservation are kept. These repositories are equipped with shelving facilities. In some repositories we have even installed modern state of the art mobile shelves. The Section is charged with the main responsibility of ensuring that these records are kept under the international storage conditions. All our records are kept in acid free archival cartons. Retrieval of the records for researchers is also undertaken by this Section.

- **Information Technology Section**: The Section is charged with the responsibility of overseeing the Department’s automation programme. Since 1991, the Department has been undertaking an automation programme for all the archival holdings. At the moment all the finding aids (guides to the archival holding) have been automated using the software provided by UNESCO called CDS/ISIS. All our computers have been networked through a Local Area Network (LAN). The Department has also a website http://www.kenyarchives.go.ke. All our holdings can be accessed online which means that our researchers globally are able to glimpse at the nature of records to be found in our institution.

- **Audio Visual Section**: The Department also acquires and manages records in other formats apart from paper-based records. Some of these records include films, videotapes, photographs, cassette tapes, slides and reel-to-reel tapes among others. The Section ensures that these records are kept in specialised conditions due to their nature. Among our film collections are very good historical films which are normally
shown to visiting groups like students from primary and secondary schools as well as tertiary institutions like universities and colleges.

Records Management

The development of Records Management and Archives Service in Kenya started at a very slow pace and can be traced back to 1895 when the Sub - Commissioner Kismayu issued Circular No. 95 of November 20, 1895 on rules to be followed with regard to despatch of official correspondence. In 1910 then Governor Sir Percy Girouard issued a memorandum on behalf of the Secretary of State for the Colonies in London, emphasising the importance of preserving archives. Other circulars were issued thereafter but still most of them became ineffective. After attainment of independence in 1963, immediate steps were taken to revitalize archival services in the country. A technical expert from Britain a Mr. Derek Charman was seconded to Kenya as the Government Archivist in 1963. Mr. Charman’s contract ended in 1965 during the same year the Public Archives Act Cap. 19 was enacted which formally established the Department of the Kenya National Archives.

Up to 1974 the Department remained a relatively small department. However, towards the end of 1974 the staffing levels rose sharply from approximately 22 to nearly 200 personnel within a period of five years.

Between 1975 and 1981 the Department’s activities were expanded to include the collection of oral history and oral traditions, and data about sites and monuments. For several years, much of the Department’s financial and personnel resources were directed to these non-core functions while the normal archival and records management functions were somewhat neglected.

From 1982, the Department underwent a major reorganisation with the implementation of the recommendations made by two UNESCO consultants, Ian MacLean and John Walford in 1978 and 1982 respectively. The reorganization was implemented as follows:

(a) Concerted efforts were made to adopt a more systematic and planned approach in the implementation of archival and records management programmes.
(b) The Department’s main functions were restructured into three main divisions namely:

- Records Management
- Archives Administration
- General Administration

(c) All functions deemed to be non-core were phased out.

As a result of the reorganisation, the records management division assumed overall responsibility for the coordination of the records management programmes in the public service as a whole. This was done by the implementation of Section 4 (1) (a) and (b) of the Public Archives Act which empowers the Director and any officer of the service authorised by him to:

- Examine any public records and advise on the care, preservation, custody and control thereof,
- Require the transfer to his custody of any records which he considers should be housed in the National Archives.

The records management programmes and activities witnessed a tremendous development from 1982 especially with the decentralization of archival services to the provinces through the establishment of the records centres. Between 1980 and 1981 three records centres namely Nairobi, Mombasa and Kakamega were established. Nakuru Records Centre was established in 1983 while Kisumu was established in 1990. These records centres came under the control of the records management division and their main duty among others was to develop effective records management practices and advise records creators on the implementation of these procedures.
The records centres have played a very significant role in the management of public records. Some of the services rendered by the records centres include:

- Planning and coordination of records management programmes.
- Survey and appraisal of non-current records in all public offices in the country.
- Conducting sensitisation seminars and workshops on records management for heads of departments and officers in charge of records units in the public sector.
- Processing new records accessions.
- Provision of reference services to government officers, members of the public and the entire research fraternity.
- Facilitate disposition of non-current records.
- Advise records creating agencies on proper records management best practices.

Records and Archives: How they are Organized for Reference and Retrieval

Kenya National Archives and Documentation Service is a member of the ICA and ascribes to the recognized UNESCO standards and principles. All our archival collection is arranged according to the:

- Principal of Original Order
- Principal of Provenance
- Adherence to Accrual and Continuum principals

Accession
Records are accessioned and entered into an Accession Register with a summary description of what they entail.

Processing
Records groups are given a central code according to the principal of provenance for easy identification.
- Records are then sorted and arranged according to related subject matter groups.
- They are classified either alphabetically, numerically, alpha-numerically, chronologically or geographically.

Serialization
Each record item is allocated a distinct code number for easy retrieval then serialized.

Finding guides
These are the primary retrieval tools giving a wide range of record items such as the serial number, subject/title, reference number, covering dates and a brief description of the contents of the particular record item or accession. These guides are both in manual and automated format.

Boxing/numbering
Serialized records are systematically arranged vertically in archival boxes for transfer to the repositories. All boxes are given numbers for quantification of the contents in any given record group. The cartons must be acid free.

Shelving
Records in cartons are placed on either the static or mobile shelving unit, which are also numbered for easy retrieval of documents.
Utilization of Archives in Development Planning and Economic Progress

It is important to register from the start, that in all cases of development planning, the planners seriously rely on almost all cases on the past national economic performance for information and data. This is exactly where archives could come in as a useful resource in national development. And of all Government’s departments and institutions, it is in the Department of National Archives, the reservoir of knowledge, that one can find the most comprehensive picture of the past and present functions, both economic, social and cultural. Such information is definitely useful to planners. This explains why it is now widely accepted that the utilization of archives could be very useful in development planning.

Government functions and activities are multifarious, consequently rendering public archives to contain information pertaining to many subjects. Some of these archival documents would for example, contain scientific information from the Chief Government Chemist, the data and information pertaining to social sciences i.e. economics, law, land, political science, history etc. This information truly reflects the past and the present economic development for a particular state, and is it is extremely useful for current development planning and reconstruction.

Archives and Culture

Archives are one of the most important cultural resources that we have, and they will continue to be used in rewriting our history. There is no culture that can endure without a documented or an oral past.

Archives and National Stability

Development planning does not confine itself only to purely economic aspects. Planning has also to take into account political stability, which is closely related to economic progress. Political stability could to some extent be increased by the stimulation of natural consciousness and natural identity through the utilization of cultural information. Citizens need to feel a sense of identity in all aspects that they belong to that nation. Archives could therefore play a major role in unification of a people. The setting up of national archives in developing countries aimed among other things - to stimulate this natural consciousness for the good of the states and their citizens. As Verhoeven has put it, independent developing countries have realized that,

"A sense of national consciousness and natural identity is indispensable to the vitality and stability - perhaps in some cases, to the continued survival of such countries and this, in turn, depends very greatly upon the evolution of a national historical tradition which in so far as the modern era is concerned, is primarily derived from archival sources" - (Verhoeven, F.R.J. The role of archives in the Public Administration and National Planning Policy of Developing Countries with Particular Reference to South East Asia. UNESCO, 1972. p8)

Although the above statement was made in relation to South East Asia, it is equally applicable to all developing countries, particularly the ex-colonies and those emerging from civil conflicts such as South Sudan. It highlights the fact that archives can assist with widening and deepening the awareness and knowledge of the people's common past in all its aspects.

People in virtually all parts of the world are concerned with their social, economical and political relationship vis-à-vis the national government. Records and archives are fundamental in the protection and preservation of individual rights and privileges. This is even more important in developed countries where more often than not, governments change hands very often but the people are united because they relate to a common past and experience. Without archives, people's rights and privileges could indeed be in danger. Such a situation could adversely affect national stability and national investment climate, which in turn are closely related in economic development.

Access to information by citizens and governments

Archives, both public and private, are needed on a daily basis as the source information for decision-making and accountability.
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Registers of births and deaths, marriages and adoptions for example, help to establish identity, enhance nationalism and patriotism due to birthright. Title deeds contain evidence of individual’s rights to ownership of land and buildings and succession and ownership transition is enhanced by the available information. Charters define corporate rights and privileges. Maps and plans can also have practical uses.

Archives and the History of our Communities

At National level archives are the key to an understanding of past governmental policies and decisions which have affected every sphere of life, in both domestic and foreign policy.

But archives serve a wider cultural need. They provide a framework for our understanding of the past; how our forbears thought and behaved, what life was like for them; how they worked; the social, religious or political context of their lives.

Archives thus can hold the answer to particular puzzles of local history.

Archives as evidence

The evidential nature of archives has been recognised from the earliest times. This has led to strenuous efforts to keep safe all proofs of rights and entitlements. On the other hand it has also led adversaries throughout recorded history deliberately to attack and destroy archives which might establish their opponents’ territorial or civil rights or conversely contain evidence against the attackers themselves.

Archives have also often been demanded as evidence in courts of law, usually in civil cases to determine some right or entitlement such as an inheritance, mineral or land rights, or proof of identity.

Nowadays archives are increasingly featuring in criminal cases e.g. on corruption.

Archives as National and International Resource

The records of individual government departments, of local communities, or individual families or businesses, studied in isolation, may tell us quite a lot about their respective originators. When made available for study alongside other comparable records they achieve as it were a “critical mass” that can sustain wider research, whether of a local, national or even international character. For instance it would be quite wrong to assume that Kenyan archives are of interest only to Kenyan researchers, or indeed that any body of archives is exclusively of interest to one narrow constituency. The Researchers Register at the Kenya National Archives indicates that our archives are consulted by people from every continent. Hence the potential for archives as a whole for sustaining research is enormous.

Promoting Access and Use of Archives in Research and Education

“The value of an archive is its accessibility”. To put this in another way, we have not really appropriated our archival heritage at all until we have access to it.

Many archival institutions have long been working hard at public outreach, through lectures, group visits, publications and exhibitions, mass media, internet and other public events taking archives to the heart of the community. As a result these institutions have never had more clients than they do today, as more and more people find if not a professional then a leisure-time interest in studying the past; as the utility of archives for research in many disciplines is becoming better recognised; and as access to primary source material for the study of history is increasingly being demanded at all levels of our educational system.

More and more archive services are responding to the need for access to primary materials in education. Archives of every kind can be successfully exploited if careful preparatory work is done by both archivist and teacher.

Conclusion and Way Forward

The enormous value of records and archives to society can not be over emphasized, and especially to a region emerging from social, economic, religious, cultural and political conflict.

Therefore any piece of documented information (record or archive) relating to South Sudan would be
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of immense value in solving some of the problems associated with the reconstruction and development of the historical, social, cultural, political and economic life of the people.

Once accumulated, these archives should be harnessed and used in some the following areas:

a) Development planning and decision-making process for economic progress.
b) Fostering patriotism, national identity and stability.
c) Fostering cultural identity.
d) Enhancing research and education.
e) Conflict resolution and reconciliation.
f) Return and resettlement programmes.

Despite this critical need for records and archives on South Sudan, there is the fear that these may be scarce and unevenly distributed. Additionally they could be scattered in several other countries, Non Governmental Organisations and other Humanitarian agencies.

The challenge therefore facing South Sudan is that of immediately identifying the location of these materials, acquiring either originals or copies of the same, preserving them and utilising them for socio-economic and political development. This challenge must be prioritised as a matter of urgency since records and archives are always faced with the threat of wanton or unauthorised destruction.

Among the probable sources of information (records and archives) on South Sudan would include:

a) Various NGOs, Humanitarian Agencies carrying out work in the region e.g. Doctors without Borders, Red Cross, Norwegian Aid, Catholic Relief Services, AMREF flying Doctors, UNHCR, UNICEF, WHO, EU, OXFAM, WFP etc.
b) Governmental and Intergovernmental bodies e.g. IGAD, National Archives of Sudan, some Ministries in neighbouring countries e.g. Ministry of Regional Cooperation and Ministry of Foreign Affairs (in Kenya).
c) SPLA Liaison offices - e.g. in Nairobi.

I therefore advocate for the establishment of a fully fledged Regional Archives with a network of Record Centres that will manage the records and archives pertaining to South Sudan.
Building the Information Base in Sudan
Pilot project for the collection, indexing and archiving of records on southern Sudan and the Transitional Zone

Dan Large
SOAS & Rift Valley Institute

Background

Since the outbreak of war in 1983, there has been no systematic and uninterrupted recording of social conditions, structures of governance, political change or economic circumstances throughout the rural areas and in many towns of southern Sudan. This deficit has also affected contiguous areas of the north, those in what has become known as the “Transitional Zone” (roughly, the areas from Latitude 9° to Latitude 12°). There is, simply put, a serious information deficit, one that will adversely affect present and future social and political development.

The process of reconstruction which is expected to begin in the wake of the peace treaty, and which will involve the provision of substantial resources by the international community, will be hampered by a profound lack of basic knowledge of the recent history of administration and other social developments. There is, generally speaking, no systematic record of how justice of any kind has been administered, of the identity and positions of those who have held authority, nor is there any systematic record of property and land issues and rights. In any circumstances there would be considerable potential for conflict and confusion during the establishment of a new, peacetime administration; this potential is liable to be magnified enormously by the lack of any written records.

There is, however, a substantial - if as yet mostly inaccessible - body of written material on southern Sudan and the Transitional Zone in this period, much of which deals, directly or indirectly, with issues of governance, economics and social change. This is made up from reports of various kinds produced by or for humanitarian agencies which have been active in the area. This “grey literature” is created for a specific purpose and at a specific time, and usually quickly forgotten.

For the period since around 1990, many of these reports have been produced by bodies operating under the general umbrella of Operation Lifeline Sudan. Other agencies have also been active in southern Sudan and the Transitional Zone, and each has generated its own reports. Together, these make up a substantial, very valuable and quite irreplaceable written record. It should be stressed that the value of this material goes beyond the original purpose of the reports themselves. What may have been incidental detail to the writers of such reports - the identity of chiefs and commanders, for example, who said what at the meeting, who was using a particular piece of land - may be of very substantial significance to later readers. This is both the importance, and the challenge, of this material - the exact importance of any particular report is unknowable, as it depends on later circumstances.

The Project

The overall intention of this project is to retrieve this body of material, to index and prepare it for storage in one or more publicly accessible locations in Sudan, and to create a digital copy of the material that will be accessible in multiple locations. The intention is to create a practical and usable resource for those who will be involved in programmes of economic, political and social development in Sudan, as well as to make the material available to academic institutions in Sudan and elsewhere. Given the nature of the documents, it is entirely likely that information on a particular place, or issue, will be spread through many different documents, produced by different organizations for quite different purposes. The creation of a searchable index - going beyond a simple list of titles - must be an integral part of the process of collection and archiving.

The intention would be to archive these reports in a way which would make them accessible to the new national administration, and to international organizations and others concerned with Sudan. It is suggested that the most effective way to do this would be to create scanned electronic copies of the reports. The originals would be provided to the new government in southern Sudan for storage in a central place, copies (electronic or paper, as deemed appropriate and practicable) could be deposited.
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- in other branches of national or regional administration,
- in selected Sudanese universities, and
- in libraries with an international reputation in Sudan studies, with the index being made available on-line by the latter institutions.

There is a need for immediate action. This information is needed now, and will be needed even more in a year's time. By no means all of the organizations which produced these materials have a culture of document preservation; it is reported that some documents have already been destroyed.

It is as yet very difficult to gauge the volume of material which might be involved. That there is a substantial amount is clear, but whether this will run into thousands of reports, or just hundreds, is unclear. In order to assess the potential scale of the task, the Rift Valley Institute intends to run a pilot project, working with the advice of a panel of academics. This will involve one researcher for 30 days. The researcher will visit major potential sources of material in Nairobi, Khartoum, Lokichokio and the United Kingdom, and will correspond with organizations elsewhere which may have material.

Outputs

Through these visits and correspondence, the researcher will

- assess the likely volume of material, its location and its physical form and condition (is any of it already in electronic form? How much of the printed material is bound and in what state of preservation is it?);
- establish the degree of institutional cooperation and support which may be expected from the organizations which produced the material;
- hold preliminary negotiations with the new authorities in southern Sudan on the creation of a physical archive for this material in-country.

The researcher will also collect a trial tranche of material (in the form of scans or photocopies or duplicate hard copies) selected on the basis of initial findings on holdings. The researcher will use this tranche to test

- The feasibility of various forms of collection and deposit, i.e. whether it would be better to scan the material in situ or collect physical copies, and how difficult these would be to move;
- The amount of time needed to create a usable electronic index based on a brief reading of each document.

The pilot project will provide the information required for a more substantial funding application, and will provide sufficient information to allow potential repositories for copies of the archive—such as Durham University—to gauge the resource implications of taking responsibility for the material. It will be the responsibility of the researcher to produce for RVI a report detailing the relevant findings, and to present to RVI the sample tranche of material, suitably indexed; these will be passed on to UNICEF and made available to all interested parties. The report will be prepared with input from Luka Biong Deng, of the New Sudan Centre for Statistics and Evaluation, and from the academic advisers to the project: Professor Mark Duffield (Lancaster); Dr Douglas Johnson (Oxford); Dr Jok Madut Jok (Loyola University) and Dr Justin Willis (Durham). John Ryle of RVI and Dr Willis will have overall responsibility for the coordination of this.

The pilot could begin within three weeks of receiving approval and funding.
Participation in the Arts: A Catalyst for Change

Natalia Tapies
Director of Programmes
FilmAid International

Cultural or artistic expression is the outward reflection of that community's evolution in the face of changing social and physical realities.

Alex Mavrocordatos

Research on the social impact of participation in the arts has concluded that participation in creative activities and the arts can, among other outcomes: facilitate effective public consultation and participation; help people feel a sense of belonging and involvement; allow people to explore their values, meanings and dreams; help involve local people in the regeneration process; promote intercultural contact and cooperation; promote tolerance and contribute to conflict resolution; develop community networks and sociability; help people extend control over their own lives. These benefits lie in the participatory process itself. The arts and creative activities have great potential in facilitating and encouraging the participation that can lead to empowerment, which in turn leads or can lead to change.

Arts and Development looks at the use of the arts not as an end in itself, but as a means to an end. Its power is not in the artistic outcome but the experiences and processes that lead to that outcome.

The arts and creative activities have been very successful as research methods in communities where access is difficult, or for identifying and understanding the problems affecting marginalized groups. The use of video and drama, for example, as a group development method, has been used extensively in community work. Acting out, 'socio-drama' and 'psycho-drama' are techniques that can be used, for example, to examine issues affecting a community. In participatory video (PV), for example, participants are provided with video cameras to record and share their views, discussions and stories. PV is used as a forum to freely discuss issues of concern to the participants. It encourages reflection, critical thinking and constructive dialogue, and helps build self-esteem and confidence so that participants feel empowered to speak for themselves. The role-playing involved in the PV process (which is recorded and watched by the group) allows for further reflection and becomes an empowerment tool in itself as it allows participants to imagine a different outcome to their situation. Participants are encouraged to communicate about their experiences, and use the camera to view their problems in a new way. This individual and collaborative process involves the group in mapping a picture of their environment together. Participatory video then becomes a means for the group to communicate their needs, thoughts and perspectives to others. Jackie Shaw and Clive Robertson explain some of the benefits of participatory video:

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2 Francois Matarasso, Use or Ornament? The Social Impact of Participation in the Arts (Stroud, Gloucestershire: Comedia, 1997), v-x
3 Matarasso, Use or Ornament?
Participatory video is a catalyst for interaction and cooperation, the presence of the camera motivating people to take part. It brings them together by stimulating discussion about issues and ideas. Through expressing themselves on tape and using the camera to focus on their world, participants' awareness of their situation increases. Working cooperatively together to make tapes, group members make decisions, plan and are in charge of their own means of communication. Through this process, they develop a recognition of their capacity to achieve results, and this can be the first step towards self-help in other areas.

The work of FilmAid International in East Africa

FilmAid aims to facilitate social change by providing communication tools, information, and opportunities for people to come together to explore, debate and express ideas.

FilmAid has been working in the Kakuma refugee camp in Kenya since 2001, and has programmes in the Dadaab camps in Kenya and in three camps in the western Kibondo District of Tanzania. FilmAid programmes aim to bring multiple educational and psychological benefits to the refugees and their host populations, helping them maintain their physical and mental health, ultimately improving their quality of life.

Needs addressed

Intellectual, visual and aural stimulation are needs often considered secondary in humanitarian responses. Film and video have been documented as effective means to provide much-needed mental stimulation, to convey information and to reach difficult-to-access and illiterate populations. FilmAid programmes aim to stimulate dialogue, promote reflection and provide outlets for voices to be heard.

Programme Goals

- Educate and inform refugees and their host communities about critical social issues such as prevention and resolution of conflict, HIV/AIDS and other infectious diseases, domestic violence, gender equity, human rights, and environmental conservation;
- Engage and empower by providing knowledge, tools, vision and concrete ways to take action;
- Stimulate to alleviate trauma and restore a sense of hope;
- Rebuild healthy community life by creating shared positive experiences and outlets for communication.

An evening screening in Kakuma Refugee Camp, Kenya

A daytime screening for malnourished refugee children and their minders at the camp hospital – Kakuma, Kenya

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*Jackie Shaw and Clive Robertson, Participatory Video. A practical guide to using video creatively in group development work (New York: Routledge, 1994), 12*
Programme Activities

Evening screenings: Films are projected onto large screens, and screenings draw crowds of 30,000 in Tanzania and 14,000 and more in Kenya. The evening programme regularly consists of children’s cartoons, educational shorts, and feature films that are both educational and stimulating.

Daytime screenings: In conjunction with partner aid programmes, FilmAid screens stimulation and educational films to smaller groups. The educational screenings are always accompanied by facilitated discussion by community workers, counsellors or facilitators. This more intimate forum allows the group to concentrate on targeted messaging for specific needs, and serve as follow up to the films presented in the evening screenings.

Community Video – The Participatory Video Project (PVP): This programme teaches youth how to use video as a story telling tool. It gives refugees and locals control over a narrative process and product. Video is used to develop participants’ confidence and self-esteem, to engage critical thinking and to provide a means of communication. Examples of PVP work with Sudanese refugees include the development of a video project on the perception of the Sudanese community in Kakuma about repatriation, and the participation of the PVP members in a visual workshop “refugee voices from Kakuma”, where issues of identity and self-perception were explored. The resulting videos and materials were shown in a multimedia exhibition in Nairobi in 2004.

Targeted messaging: FilmAid works with the communities to conceptualize, produce and disseminate video messages specific to local needs and circumstances. Refugees and locals participate actively in the creation of these messages, and the resulting pieces are widely disseminated throughout the camps. Currently, FilmAid is working to develop video messages to prevent sexual exploitation and abuse.

Methodology Used

√ Local FilmAid Committees: FilmAid works with local committees in each location, representing the different ethnic and social groups. The committees are comprised of both traditional community leaders, such as tribal elders, and non-traditional voices including those of women and youth. The committees guide the programmes in the community. They pre-screen all films and videos, provide input into programmes in general, and relay the community’s reaction to and interest in FilmAid’s activities.
Protecting and Conserving the Cultural Heritage of South Sudan: Defining Priorities

√ Inclusion of host communities: FilmAid offers its programmes both to refugees and their host communities.

√ Employment of Refugees and Locals: Part of FilmAid's sustainability is achieved through employing, training, and transferring responsibility for programme implementation to refugee and host community individuals.

√ Content: FilmAid has a video library of about 300 titles in East Africa, covering a variety of issues and formats. 90% of the titles are African or covering African issues, while about 10% are European, Asian or American.

√ Partnerships: FilmAid's programmes are designed to complement and support existing programmes in the camps run by partner aid groups.

Core principles

√ A participatory, culturally respectful and inclusive approach, engaging refugees in needs assessment, management and implementation of all programmes;
√ Investment in capacity building and local sustainability;
√ Working with and supporting the work of local NGOs and refugee groups;
√ Avoiding political and religious bias;
√ Creating lasting benefits for refugee and host populations that extend beyond the scope of FilmAid’s immediate programmes.

www.filmaidinternational.org
1. Fifteen participants contributed to the discussions in this workshop. They included academics (northern and southern Sudanese, Kenyan and British) and representatives of the BIEA, the British Council, UNESCO, journalism and film-making. A consensus emerged early that research in the fields of archaeology, history, and social/cultural anthropology should not be seen as a luxury extra but as central to the rebuilding of communities and national life in the future southern Sudan. Of course there is likely to be competition for practical resources as between projects focusing on immediate human needs in the country and those projects which seek to capture knowledge about the past, or to engage the memory, wisdom, and intangible skills and culture of the present, as a way of rebuilding the future. But the workshop felt that both should go forward together, and agreed that efforts towards the launching of research could be summed up under the general title 'Old Traditions: New Communities'.

2. As a first priority, it was agreed that in all three disciplinary areas, there was a need to assess the state of existing knowledge as to the archaeology, history, and anthropology of the region.
   a) In the case of archaeology, which has scarcely begun in the south although there is a strong and continuing tradition in the north of Sudan, an initial overall survey of likely important sites would provide a baseline not only for the identification of promising research sites in the future but also for alerting those planning development projects, e.g. roads and towns, to the need to avoid sensitive sites where valuable evidence could be destroyed. A part of the assessment of existing knowledge would be to assemble copies of relevant books and articles and make them available at suitable libraries etc. in the south.
   b) In the case of history, it would also be important to assess existing sources, but as viewpoints upon the past have shifted since most of the earlier works were written, it would be appropriate to commission a critical commentary upon these and to include current Sudanese perspectives.
   c) Similarly in the case of social and cultural anthropology, the rich array of older literature could be brought together with a new critical commentary, or commentaries. Reference could also be made to the ‘grey literature’ of the UN and NGOs.

3. A further set of immediate priorities which could be put into practice emerged as follows:
   a) In archaeology, it would be possible for the BIEA to support some pilot studies of specific historic or archaeological sites which might become of interest to school curricula, tourism, etc. in the near future, and in some cases could be usefully conserved (sites to be suggested by appropriate SPLM authorities; e.g. perhaps Fashoda, Gondokoro, Gbudwe’s tomb, former Condominium buildings etc.).
   b) Buildings or rooms could be identified for the immediate gathering together of the books, historical texts and materials which still exist, to form collections which can later be added to.
   c) For all three disciplinary areas, as well as for the development process as a whole, the workshop emphasized the need for a new generation of maps of the region. These should aim at the highest quality, combining for example aerial and ground surveying, and sympathetic interviewing in local communities to establish the most appropriate names for places, rivers, etc. Mapping would be a major responsibility of government agencies, but researchers skilled in oral history or anthropological fieldworking techniques could make a contribution.

4. For the actual relaunching of research, as with the case of the archives, it will be important for there to be a clear institutional authority where decisions are made over priorities. The southern Universities, now located in Khartoum, will clearly play an important role in supporting and initiating research in the region, especially when they are relocated to the south.
   a) Especially in the case of archaeology, it will be necessary for there to be legislation in place to safeguard important sites, and also to provide for impact assessments in areas where there is planned physical development.
5. For the medium term, researchers in social history and social/cultural anthropology will be faced with a situation on the ground very different, perhaps, from the pre-war period. There has been massive displacement and loss over the last generation, and there are now likely to be large numbers of returnees from the north, from the refugee camps in neighbouring countries, and from the wider diaspora. The new communities are likely in many cases to be multilingual and multicultural in themselves. Younger returnees may not speak their parents’ mother tongue. It is important that there should be high quality regional studies, if not of the whole country then of carefully chosen contrasting localities, based on sustained field research. These should aim to give a picture not only of the basic demographic facts but of the intangible aspects of language in use, the processes of cultural creativity, memory and the way that knowledge of the past is formed, including family histories through the decades of war. Aspirations of the local communities will naturally form a part of these studies. Simple notions of ‘cultural identities’ based on the past will have to be complemented by a focus on change and process. A background to these local studies has to be the question of legal residence and who may claim it, along with rights to the use of land and other local resources. Questions of belonging to the new communities must be based on inclusive rather than exclusive principles.

6. Dissemination:
   a) The workshop endorsed the proposal that research in all three areas should aim to produce a new series of regional handbooks. These should be written in accessible form and draw on the new and ongoing research, and be helpful as a guide to planning and development. They should be accompanied by more detailed volumes providing full reports on case studies, scholarly references etc. for those who wish to follow these up or build on them.
   b) It was agreed that support should be sought for existing regional journals, for them to improve distribution and perhaps expand on their output with respect to the priorities identified above (e.g. SNR, Azania, Kush, and perhaps some magazines).

7. Funding:
   a) BEIA could support some initial surveys of the kind regarded as high priority by incoming authorities;
   b) Funding could be sought from intermediate sources for publications;
   c) Major research councils and foundations would have to be approached for main research infrastructure and surveys.
Working Group on Training Needs for Southern Sudan in Museums and Archives

Hassan Arero
Horniman Museum, London & Caesar Bita,
Malindi Museum & Programme for Museum Development in Africa, Mombasa

The issues raised during the workshop discussions about training were wide and varied. The session aimed at trying to establish the training needs for the establishment and management of archives and museums/cultural institutions in South Sudan. The group was divided on when the training should start, before or after the establishment of the said institutions. The following represent some of the feelings of the group:

- We need to start training people now before building museums or other cultural institutions.
- South Sudan does not have anyone who is specialised in the area of archaeology or anthropology. There was someone called Idrak? Who was trained in the 1970s but could now be in London.
- Archives - there are at least two people who have some form of knowledge of managing archives. They can help in the initial work but then go for further training e.g. Masters degrees or higher diplomas, with a PhD option later. One of them is Francis Ben Ataba?
- There are also other Southern Sudanese people in the Diaspora who are known to have expertise in archiving and documentation. These need to be identified.

In addition to the above, the SPLM suggested that a historian be appointed whom Military commanders would assist. An earlier meeting involving BIEA in Naivasha was also mentioned at which it was suggested that at least 15 people be identified for training. These 15 people were to come from three or more different regions of South Sudan. Nine of the candidates were to be identified by the community whilst the governors of the regions were to be given the chance to identify one candidate each.

The point was re-emphasised that training opportunities should be distributed according to regions to avoid one group taking over everything. Also the need to have a Central Coordinating Body to facilitate the training programmes and other related needs was highlighted as being very important. BIEA was proposed several times by the South Sudanese as a body they were keen on taking on such a role; although other African organisations such as AFRICOM may play some leading role in the identification and implementation of various needs towards establishing and sustaining a new South Sudan heritage sector.

Levels and types of training

From the session it was argued that we did not know the types and levels of training and that clear planning strategies ought to be put in place to establish both the short and long term planning for the training. It was pointed out that there was an urgent need to define the needs of the people and the levels of expertise required. It was also noted that a survey of Sudanese in the Diaspora could help identify the kind of expertise that could already be available, albeit outside Sudan. Such a 'Skills Audit' may help act either as a stop gap measure until training plans become clearer in the future, or may lead to establishing the existence of some key expertise that could help sustain the long term plans as well. An appeal should be made to all South Sudanese towards this idea.

Training in African and other Institutions - it was generally noted that both African and UK institutions have capacity to assist in training needs. The British Museum has scholarship opportunities that will run out by next financial year (April 2006) but could benefit post-graduate students from South Sudan once they have been identified. The Kenya National Archives, which has in the past assisted South Sudanese, have opportunities for attachments and other related training from which the South Sudanese could benefit. The Programme for Museum Development in Africa (PMDA) was also seen as another body that could provide either tailor-made or diploma training programme on heritage management. The National Museums of Kenya is also a research institution with experienced personnel and equipment that could help those seeking on the job training or other equivalent forms of attachments. Likewise, the BIEA's graduate attachment scheme provides opportunities for project-based experience and skills enhancement.
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However, it was emphasised that one has to identify the areas of training needs before these ideas are implemented so as to avoid personnel being trained in the wrong way. The training needs of South Sudanese have to be seen as strategic to the institutions they will work with. Not as just an additional undertaking. It should be reflected in the strategic plans of the institutions offering the training and that of the South Sudanese heritage sector.

Final notes

- Training is key to achieving a sustainable way of protecting and conserving the cultural heritage of South Sudan.
- Training should be at different levels of expertise and experience—both on a short and long term basis.
- A clear Training Strategy was required—this meeting was not the context in which to try to identify the training needs of the entire region. A workshop or a focus group on training should follow this meeting so that clear plans are outlined and executed thereafter.
- A mechanism for co-ordinating the training needs of the South Sudan Heritage sector is required. There is a need to identify the central body/ies or organisations that will help coordinate the training activities.
- Create/identify a Training Team to work as a group that will start the groundwork for this and other related training needs.
- The Archives section seems to already have two or more people who can start the work. These people have expertise in archiving and documentation but could benefit from other short or long term training in the future.

Working group on Archives

Douglas Johnson, Chair/rapporteur

The group made the following recommendations for short-term actions:
1. Intensive circularization of all relevant bodies, establishing regulations for the preservation and transfer of documents, pending legislation on this.
2. A public appeal to international agencies to keep their records.
3. The appointment of a senior, professional director, and any staff s/he needs.
4. The creation of an interim storage facility in Juba and in each state.
5. A rapid assessment of existing records, followed quickly by retrieval and transfer.
6. The preservation and transfer to archives of the SPLM’s own records, as a matter of urgency.
7. The allocation of budget resources for transport, and for rapid capacity building.
Most of the discussion centred on the institutional arrangements for managing heritage resources and authorizing research. There was a little discussion of the role of tertiary education institutions in research, and notably the possible role of the University of Juba. It was, however, generally felt that the uncertainty of the immediate future of the University made effective discussion of this difficult.

The group reached a consensus on a basic principle that institutional arrangements must balance the need for an environment which ensures an appropriate level of intellectual freedom on both research and resource management while at the same time establishing the degree of political commitment necessary to ensure that sufficient resources are available for these purposes from public funds. There must be both a strong ministerial advocate on heritage issues and a proper degree of autonomy from political interference.

The recommendations of the group were:

1. As already recommended by the archives group, archives should be closely linked to central government, probably at Cabinet level, as they are of central administrative as well as practical experience. Clear legislation and a director with a degree of autonomy should be a priority, as this will ensure reasonable public access which will balance the interests of governmental transparency and academic freedom with the needs of national security.

2. After some discussion, the group rejected the idea of a parastatal body for managing museums and heritage, it was agreed that museums should instead fall under a Ministry of Culture and Heritage (and not Information); and that the Government of Southern Sudan should avoid shuffling museums from one ministry to another, or locating it under an omnibus ministry with multiple tasks. This is more likely to ensure a proper level of political commitment. This clear ministerial representation should be combined with the creation of a constituted museums board, with some degree of tenure, composed of technocrats and academics, which would have a measure of autonomy in the actual running of museums.

3. It was agreed that there should be some procedure for scrutinizing and approving projects of research which involve heritage issues. It was felt that archival research should be handled separately, being a matter for the director of archives, whose task it would be to balance the requirements of transparency with the need for some proper safeguards on sensitive material. Other kinds of historical research, and archaeological, anthropological and other research, might be scrutinized by a board of academics, constituted under the ministry, which would have responsibility for authorizing research.

The group recommended the formation of an informal working group which could draw on regional experience and prepare more detailed recommendations.

4. The group agreed that the Government of Southern Sudan should move quickly to draft and pass appropriate legislation to safeguard the material cultural heritage, both movable and immovable; legislation to this end should be informed by experience and practice elsewhere in the region. Again, it was felt that an informal working group should be established to take this further.

Mr. Sankey recognized that many participants were familiar with different aspects of UNESCO’s work, but highlighted three points that all participants should be aware of.

Within UNESCO programmes that are shrinking overall, the relative importance of culture has improved. This is due to increasing recognition of the importance to development of culture, a field for which UNESCO holds the sole mandate in the UN system. The current Director-General of UNESCO, Mr. Koichiro Matsuura has given enthusiastic support to the increasing emphasis on culture. UNESCO’s principal priority in culture is “Cultural Diversity”. This covers a variety of topics, with a particular focus on the safeguarding of intangible cultural heritage including languages.

The second point is that UNESCO is responsible for international agreements in the field of culture and much of the work in culture is devoted to establishing these and supporting their implementation. Among the best known conventions are the 1972 Convention concerning the protection of the world cultural and natural heritage, the 1970 UNESCO Convention on the means of prohibiting and preventing the illicit import, export and transfer of ownership of cultural property, and the new 2003 Convention for the safeguarding of the intangible cultural heritage. There are several others, for example there is one on underwater heritage, and a new convention on the protection of artistic expressions is being prepared.

Thirdly, in the wake of a long association with the Sudanese government on the conservation of Nubian sites, UNESCO’s Culture Sector contributed to Cluster 2 of the Joint Assessment Mission, under the heading “Cultural diversity for peace building”. For Southern Sudan, several projects in collaboration with international NGOs are currently under implementation to protect the identity of over 60 ethnic communities. As a result of some of the interventions, a “house of nationalities” has been established as a pilot project to provide a meeting place for representatives of tribes to gather in a spirit of mutual respect, hence preserving diversity and building interaction throughout the ethnic groups.

Mr. Sankey noted that UNESCO had put forward several priority actions for consideration by the donors. In general these were concordant with the ideas emerging from the present workshop.
Plenary Sessions
Southern Sudan: History as a weapon, being preliminary reflections on the role of history in the protection and conservation of the cultural heritage of the region

Bethwell A. Ogot
Chancellor, Moi University

Southern Sudan has been ruled by violence for a long time—Turco-Egyptian, Mahdist, and Anglo-Egyptian up to 1956. It never experienced any meaningful political independence, because the last fifty years have been characterized by fierce civil wars, with over 3 million people dead, one million exiled and over 4 million displaced. A comprehensive Peace Agreement between the Sudanese warring parties was signed on January 9, 2005 in Nairobi. The peace deal provides for repatriation, resettlement, reintegration, rehabilitation and reconstruction of the regions that have been ravaged by the long and protracted civil war. The accord allows the SPLA/M controlled areas to have their own constitution and governance structures acceptable to its people. After six years, provision is made in the Agreement for the southern region to hold a referendum on whether to secede from the north or to merge with it. This is a heavy agenda whose implementation requires full cooperation among the various Southern Sudanese peoples and their leaders. But where does history come in? Shouldn’t we be concentrating on the enormous problems facing the country today and the aspirations of the people, rather than raking up the past by dwelling on conflicts, differences and injustices? I wish to suggest in this brief statement that history has a major role to play in the social reconstruction of Southern Sudan.

While Sudan has been engaged in a protracted civil war, another revolution, a historiographical revolution, has been taking place in Africa. In about five decades, the field of African history has emerged from a relatively obscure and marginal position among the varieties of scholarship in and on Africa. Its significance and relevance is today acknowledged in universities all over the world. Major historical studies have been produced and specialized journals have emerged that focus on the study of the African past. Specialized textbooks and course programmes have brought Africa’s history into the secondary school curriculum. Africa now has a history; and the inhabitants of the continent are no longer “a people without history.” This is a remarkable achievement.

However, this enormous production of historical knowledge in and about Africa, this African historiographical revolution, by-passed Southern Sudan which was busy making history instead of studying it.

In the 1960s - the decade of political independence in Africa - Africans were at work defining and redefining the values, attitudes, and knowledge that the good citizens should possess. The new nations of Africa struggled for cultural self-definition in a fast changing world. This decolonization of learning was an ideological project. It was also a process which included the reinvention of Africa as a distinct, but worthy subject of study, a continental cultural unity with a usable past, dynamic cultural histories, and a contribution to make in the cross fertilization of the universal. The pioneers in this enterprise pleaded for the recovery of knowledge from orality, from the spoken word, memory and performances of primary oral societies. In short, the study of oral traditions was born within this milieu. They argued that orality is a hallmark of human society. So is historical inquiry, as societies seek to identify and transmit those elements of social process considered important to preserve.

One of the pioneers, Cheikh Anta Diop and his school, reminded us that in defending the historicity of Africa, we must also introduce the theme of the universal unity of intelligence. He raised several important questions. How do we define Africa apart from specific societies and cultures? His school saw Africa as a cultural construct which is necessary in order to achieve self-expression, to reaffirm dignity, and to assert political views in a hostile environment. Above all, the school argued that the cradle of African civilization is Ancient Egypt and the Nile Valley.

The African historians also stressed the need to study social history in its broadest connotation, including social movements, social change, social conflicts. This new historiography was analytical rather than
Protecting and Conserving the Cultural Heritage of South Sudan: Defining Priorities

descriptive. It placed more emphasis on the social processes in African societies before the advent of colonialism. Behind this shift of emphasis was a desire to establish a periodization of African history based not on extrinsic events such as colonialism or concepts introduced from outside such as “Middle Ages”, or simply on the accidents of the race and religion of the ruling class, but on the evolution of African social forms.

In carrying out these analyses, the African historians experimented with foreign paradigms and ideologies such as Marxism, Dependency, post-structuralism and postmodernism. All these were later found inadequate. And the search is still on for “African perspectives” that would enable one to understand Africans on their own terms.

During these fifty years, history has been a hot topic, a weapon that scholars and African leaders have used to build the new nations. There has been much evidence across the continent of excellence in history education. Dedicated teachers have inspired their students to scrutinize primary documents, conduct their own historical investigations, debate critical turning points in African and world history, analyse thorny historical issues, and listen to authentic voices from the past. The classrooms and lecture theatres have been alive with the love of history, and out of them have come students equipped with understandings and skills to become responsible citizens. But all this excitement and historical revolution, as we have already pointed out, by-passed Southern Sudan.

Leaders of Southern Sudan should care deeply about the history their children learn. Study of the past, after all, embodies many of the most fundamental messages a nation may wish to send to young citizens. The past we choose to remember defines a larger measure of national character, transmits the values and self-images we hold dear, and preserves the events, glorious and shameful, extraordinary and mundane, that constitutes our legacy from the past and inspire our hopes for the future. What past do the people of Southern Sudan wish to remember? This is a fundamental question which cannot be ignored or swept under the historical carpet.

The human mind seems to require a usable past because historical memory is a key to self-identity, a way of comprehending one’s place in the stream of time, and a means of making some sense of human kind’s long story. The study of history, moreover, reveals the long, hard path of human striving for dignity.

The people of Southern Sudan cannot step outside of time, to cut themselves off from the past at a time when everywhere in the world, in developed as well as in developing countries - history matters, and the “history wars” being fought in those countries are over two fundamental issues: national identity and collective memory. Southern Sudan has to confront the problem of reconciling history with their national history, similar to what some of us were attempting in the 1960s and 1970s. If the racist, colonialist, religious and slavery ideologies are no longer going to own the Sudanese past, then who will? What should now be remembered that was forgotten before? Leaders and scholars in Southern Sudan must now set about rediscovering national heroes and events that had been all but eradicated from the collective memory. The signing of the Peace Agreement necessitates a major reordering of the national consciousness comparable in some ways to the South African experience following the destruction of the apartheid system and the election of Nelson Mandela to the country's presidency.

In conclusion, I am appealing to the leaders and scholars of Southern Sudan not to allow a disconnection between the people and their history to develop. The nation’s collective memory must not be allowed to be at risk, and the keepers of the past – scholars, teachers, public historians and museum heads and archivists – must work together if young people are going to graduate from high school knowing anything more than gross superficialities about the past. University and history teachers in schools must meet to collaborate as professional partners in designing new courses and programmes. They must discuss openly better ways to teach Sudanese and world history to children and university students. The children must be educated to know the grand sweep of the nation’s and world’s history - its pivotal events, long-term transformations, great landmarks, achievements, catastrophes, heroes and heroines, and villains, and to be able to think reflectively on all these things - to develop the skills to find and use historical information, follow a historical argument, expose bias, and bogus logic, grapple with the “whys” of the past, and relate the lessons of history to contemporary events and trends.
To achieve these ends the Southern Sudanese must recommit themselves enthusiastically and unreservedly to a history education that is fit for a democratic society. This means that no historical representations and explanations—even those dearest to our hearts—should be regarded as sacrosanct and indisputable. Collective memory is bound to change as the issues that matter to Southern Sudan as a nation change. Historical research will continue to yield new information and interpretations.

Secondly, they must broaden the scope of history education to ensure that the experiences of all classes, regimes and ethnic groups, as well as both genders, are included in it. The history of Southern Sudan should reflect the experiences, contributions, aspirations, and travails of all the nation’s people. In other words, we must aim for historical curriculum that embraces yet goes beyond the admirable good of representing a diverse variety of groups and cultures, a kind of multi-culturalism. I am instead advocating a curriculum that would identify the most important developments, processes, and transformations that teachers would like students to understand, formulate the historical questions they most want them to address, work out the humanistic and social scientific vocabulary they want them to be able to use, and create stimulating lessons that lead the students to explore the broader landscapes in which groups, societies, and peoples interact. If pursued honestly, such an approach, I believe, would produce unequivocally inclusive history.
Appendix 1: Programme

Protecting and Conserving the Cultural Heritage of Southern Sudan
Defining Priorities for Action

12th-13th April 2005

Tuesday am

9.00-9.15 Welcome Philip Goodwin, Regional Director, British Council

9.15-9.30 Opening Remarks – Workshop Aims & Objectives Professor Wendy James FBA, Institute of Social & Cultural Anthropology, University of Oxford & Vice-President, BIEA.

9.30-10.30 Cultural heritage in South Sudan – defining priorities for action Dr Samson Kwaje, Commissioner, Ministry of Information and Culture, SPLM

10.30-11.00 TEA / COFFEE

Session 1 History, Archaeology & Cultures of Southern Sudan Chair – Professor Gabriel Jal, Dept. of History, Kenyatta University

11.00-11.15 The importance of social history and cultural heritage in the Sudan: resources from the past, foundations for the future, with special reference to the South. Prof. Wendy James FBA, Institute of Social & Cultural Anthropology, University of Oxford.

11.15-11.30 What should historians be doing in Southern Sudan? Dr Justin Willis, Dept. of History, University of Durham

11.30-11.45 The survival of culture: a research project on indigenous authority in Southern Sudan Cherry Leonardi, Dept. of History, University of Durham

11.45-12.10 Discussion

Session 1 Cont’d Chair – Professor Yusuf Fadl, Director, Institute of African and Asian Studies, University of Khartoum

12.10-12.25 Archaeological heritage management: principles, practices and priorities. Dr Paul Lane, Director, British Institute in Eastern Africa, Nairobi

12.25-12.40 Recovering the material and visual cultures of the Southern Sudan: A museological resource. Dr Chris Morton, Pitt Rivers Museum, Oxford

12.40-12.50 The archaeology of Southern Sudan Dr Hassan Hussein, Commissioner for Antiquities, Khartoum

12.50-13.00 Discussion

13.00-14.15 LUNCH
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Wednesday am

Session 4  Contemporary Arts & Culture
Chair – Lorna Abungu, AFRICOM

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<th>Speaker</th>
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<tr>
<td>9.00-9.15</td>
<td>The Work of the Kwoto Cultural Centre &amp; Popular Theatre Group</td>
<td>Derik Alfred, Managing Director, Kwoto Cultural Centre, Khartoum</td>
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<tr>
<td>9.15-9.30</td>
<td>The British Council as a resource for cultural exchange</td>
<td>David Codling, Director, British Council, Khartoum</td>
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<td>9.30-10.00</td>
<td>Arts and Development and FilmAid International: the use of video as a communication tool</td>
<td>Natalia Tapies, Programme Director, FilmAid International, Nairobi</td>
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<tr>
<td>10.15-10.45</td>
<td>Discussion</td>
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<td>10.45-11.15</td>
<td>TEA / COFFEE</td>
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<tr>
<td>11.15-12.15</td>
<td>Working Groups: priorities</td>
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<tr>
<td>i. 9.30-10.00</td>
<td>History/anthropology/archaeology</td>
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<tr>
<td>ii. 10.15-10.45</td>
<td>Museums</td>
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<td>iii. 12.15-13.00</td>
<td>Archives</td>
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<tr>
<td>12.15-13.00</td>
<td>Report back from working groups</td>
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<tr>
<td>13.00-14.15</td>
<td>LUNCH</td>
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Wednesday pm

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<tr>
<td>14.15-15.00</td>
<td>Working Groups</td>
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<tr>
<td>i. 14.15-15.00</td>
<td>Training</td>
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<td>ii. 15.00-15.30</td>
<td>The institutional environment</td>
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<tr>
<td>15.00-15.30</td>
<td>Report back from working groups</td>
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<td>15.30-16.00</td>
<td>TEA / COFFEE</td>
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<td>16.00-17.00</td>
<td>Plenary Session</td>
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<tr>
<td>Professor Bethwell Ogot, Chancellor, Moi University</td>
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<tr>
<td>&amp; Emeritus Professor of History, Maseno University</td>
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<tr>
<td>Southern Sudan – History as a Weapon: Being preliminary reflections on the role of history in the protection and conservation of the cultural heritage of the region.</td>
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<tr>
<td>Vote of Thanks</td>
<td>Dr Paul Lane, British Institute in Eastern Africa</td>
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<tr>
<td>17.15</td>
<td>End of Workshop</td>
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# Appendix 2: List of Participants

<table>
<thead>
<tr>
<th>Names</th>
<th>Affiliation</th>
<th>Postal Address</th>
<th>Telephone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lorna Abungu</td>
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<td>Derek Alfred</td>
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<td>Philip Goodwin</td>
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# Protecting and Conserving the Cultural Heritage of South Sudan: Defining Priorities