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# WHAT'S NEWS

THE ICOMOS-EPWG AFRICA MONTHLY NEWSLETTER

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# EDITORIAL

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Alyssa K. Barry

Dear Readers,

This month of April is marked by the celebration of International Day for Monuments and Sites (IDMS), which has been held on 18 April since its establishment by ICOMOS in 1982, followed by its adoption by the UNESCO General Assembly in 1983. This day represents an opportunity to raise awareness of the diversity of the cultural heritage of humanity and the efforts needed for its protection and conservation on a global scale.

The theme chosen this year, "*Heritage in Transformation*", encourages us to question the evolution of our heritage, and what we want to do with it in the future, with a particular focus on the impacts of climate change on heritage. Above all, it invites us to think further, and to put heritage into perspective with regard to the major challenges of a changing world. Beyond climate change, what about migration, technological innovations, environmental, political and economic crises that our generation is undeniably witnessing, and above all, what place does heritage have in these?

This new issue attempts to contribute to these questions by once again giving the floor to several heritage actors and initiatives on a continental scale. From Benin to Ethiopia, through Cameroon or Kenya, from the management of protected areas to the digital world and entrepreneurship, welcome to this new page in the history of heritage that African youth has chosen to write.

Enjoy your reading!

# 5 QUESTIONS TO DODÉ M. HOUEHOUNHA

*interviewed by Avenir G. Meikengang*

**1. From protected area management specialist to head of the culture sector of UNESCO's Regional Office for Central Africa, who is Dodé Houehounha?**

Dodé Houehounha is a Beninese and Togolese specialist in heritage preservation with a decade of international experience acquired in over 15 African countries. As a convinced Pan-African, I advocate for the promotion and importance of African heritage as a driver of sustainable development. This commitment was recognised in 2020 with the International Union for the Conservation of Nature (IUCN) International Young Conservationist Award and a nomination in 2021 as one of Africa's top 100 young conservation leaders. I joined UNESCO in 2018 and its Regional Office for Central Africa as Regional Advisor for Culture in 2022.

**2. How did your career in culture, more specifically in the field of heritage, start?**

After my specialization in natural heritage management at the Senghor University in Alexandria, I joined IUCN and African Wildlife Foundation (AWF) where I worked on evaluating the effectiveness of protected area management including World Heritage sites between 2015 and 2017. This experience was completed in 2018 when I joined UNESCO where I had the opportunity to work on the World Heritage Convention which has the specificity of bringing together the notions of protection of nature and preservation of cultural properties, thus recognising the interaction between human beings and nature and the fundamental need to preserve the balance between both.

**3. As head of the Culture Sector of UNESCO's Central Africa Regional Office, what are your challenges, especially in a context where culture is very little valued?**

There are no insurmountable challenges because there are real opportunities for culture to shine in Central Africa. UNESCO works in a partnership dynamic for a better preservation of tangible heritage, the safeguarding of living heritage, the fight against illicit trafficking in cultural properties, the promotion of their return and restitution, the protection of underwater cultural heritage, the enhancement of the role of museums, the response to emergencies affecting culture, the promotion of the diversity of cultural expressions as well as the



measurement of the contribution of culture to the implementation of the Agendas 2030 and 2063.

**4. What proposals do you see as likely to reinvigorate youth interest in the heritage sector, especially in the Central African sub-region?**

With young people being the largest demographic group in Africa, and me being a result of volunteering and mentoring, it is now more than ever necessary to develop intergenerational partnerships (with research and academic institutions, the public and private sectors, civil society and others) that would raise awareness and empower young people in heritage preservation. Young people need to be further encouraged and supported to enhance their expertise, innovation and creativity in developing sustainable heritage initiatives that take into account the current challenges and aspirations of Agendas 2030 and 2063.

**5. What advice would you give to young people who aspire to a career like yours in the heritage field, or in an international organization?**

Passion gives wings - stay passionate, believe in your dreams, give yourself the means to achieve your goals and work hard to succeed. Remain humble and honest throughout your journey, surround yourself with the right people (mentor and/or coach) who believe in your potential and constantly feed you with positive vibrations and energy. Finally, whenever you think of giving up because of the drudgery of the task - always remember why you started on this path, then roll up your sleeves, move on and continue to write your story.

# DID YOU KNOW? ROCK-HEWN CHURCHES, LALIBELA

*Alyssa K. Barry*



Lalibela is a city located in the North of Ethiopia, named after Saint Gebre Mesqel Lalibela who ruled the Ethiopian Empire between the 12th and the 13th century. He is said to have visited Jerusalem and then attempted to build a new Jerusalem as his capital, in response to the capture of the old Jerusalem by the muslims in 1187. The city remained the capital of Ethiopia from the late 12th to the 13th century, years after the king's death in 1225.

Lalibela is the second holiest city of the country (after Aksoum), with a mostly Orthodox Christian population. It is internationally known for its eleven monolithic rock-hewn churches, considered to be the biggest monolithic temples in the world. According to legends, an angel came and asked the emperor to build the churches. Men and angels worked together to build them, the men working through the day and the angels working through the night.

Each church sits below ground level and was cut directly into the rocky terrain, hewn from the living rock of monolithic blocks that were further chiselled out, forming doors, windows, columns, floors, roofs, etc. This work was then completed with an extensive system of drainage ditches, trenches and ceremonial passages, some with openings to hermit caves and catacombs. The largest church, Bete Medhane Alem, stands at a height of 10 meters, and is 33 meters long and 22 meters wide.

Inscribed on the UNESCO World Heritage List since 1978, these exceptional churches have been the focus of pilgrimage for Coptic Christians since the 12th century. They are still in use (a service is made in all the churches every morning), thus making of them a true living heritage.



# SENIORS' VOICE

*interviewed by Avenir Meikengang*

*Claudine-Augée Angoué, is Gabonese, anthropologist and a lecturer at the African and Malagasy Council for Higher Education (CAMES). She is a teacher-researcher at the Faculty of Letters and Human Sciences of the Omar Bongo University in Gabon and was a technical advisor to the Ministry of Culture from 2004 to 2007. Since 2005, she has taken part in meetings of experts on the criteria for inscription on the lists established by the Convention for the Safeguarding of the Intangible Cultural Heritage. Elected as a member of the first Intergovernmental Committee for the 2003 Convention as rapporteur, she facilitated capacity-building workshops on implementation, inventorying with the participation of communities, needs analysis and the development of multi-year projects with States Parties to the Convention. As a member, facilitator and chairperson, Claudine-Augée Angoué has participated in the activities of the evaluation body for the Urgent Safeguarding List (LSU) nominations and in the Good Practices for 4 cycles. Author of several books, she has collaborated with the Gaston Berger University of Saint Louis, Senegal, for the elaboration of curricula dedicated to the section on Heritage Professions with the perspective of a Master's degree.*

1- As an expert on the Convention for the Safeguarding of the Intangible Cultural Heritage (2003 Convention), what were your motivations and orientations for intangible cultural heritage (ICH)?

When UNESCO adopted the 2003 Convention, I was a technical advisor to the Minister of Culture, Arts and Popular Education who was in place. In this capacity, I was in charge of cooperation, including conventions with UNESCO. I was particularly involved in the project to nominate the mixed site of Lopé-OKanda (inscribed on the World Heritage List in 2007 in Christchurch, New Zealand). As there is no such thing as chance in life, let alone in administration, I continued to represent my country at meetings organized by UNESCO, including the one to raise awareness of the ratification of the 2003 Convention, as well as all the others that dealt with the development of instruments for its implementation at the level of the 6 elective regions of UNESCO.



**Claudine-Augée Angoué**

Having taken part in all of this work, I realized that the Convention concerned an object of anthropology, my field of study and work. By attending UNESCO meetings, I discovered that Gabon was virtually absent from this important machine of bilateral international relations. It had to make its way among the other States Parties of Group V. For me, working on the Intangible Cultural Heritage (ICH) was like perfecting my skills in ethnological investigation. It is like a revision for me and therefore a means of personal and professional enrichment. In a word, my motivation was first of all patriotic, i.e., to help my country to take the floor in the concert of nations. Secondly, to diversify the outlets for the purpose of anthropology such as teaching at the University. Last but not least, the motivation was to continue learning through the journey offered by the possibility of assisting other Francophone worlds, in particular in Africa and the Caribbean.

**It is important to encourage local communities to become aware of their rich heritage as the basis of their ontological being and identity.** "

2- During the 4 years of your mandate as a member of the Intergovernmental Committee of the 2003 Convention, what have been the major challenges and the greatest achievements?

It is true that among the bodies of the 2003 Convention, there is the General Assembly, the Secretariat and the Intergovernmental Committee. In addition to these three main structures, there is the Bureau of the Committee, which can take decisions at any time according to the text that creates it; there is also, in its early days, the advisory body in charge of evaluating nominations to the Urgent Safeguarding List (USL), nominations to the Good Practice List and financial assistance of more than \$100,000, as well as the evaluation body that verified nominations to the Representative List. All of this was reduced to a single assessment body with a limit on the number of dossiers submitted for assessment per annual cycle. While participating in the Convention's advisory body, I was twice an ordinary member, once the secretary of the body and the last year I served as president. For the last two years, we took part in the meetings of the Intergovernmental Committee where it was held as the technical structure of the Bureau of the Committee.

It was on these occasions that we understood the sensitivity of the issues we were assessing. While during the evaluation sessions the representatives of the States Parties involved in the nomination would leave the room to avoid disturbing colleagues who were going to criticize the quality of the nomination, at the Committee all the delegations whose nominations were being examined were in the room lobbying, putting pressure on the members of the Committee Bureau when they wanted their nomination to be listed despite the weakness of the nomination. Finally, the biggest challenge of this exercise is the politicization of the applications by the experts who submit them. In addition to the challenge of technical politicization, we also had some difficulties in agreeing on the meaning of certain national cultural practices. Some debates produced nonsense and counter-nonsense from experts who were not familiar with certain notions or concepts. Among the major results that I was able to retain from this experience, I can mention the transformation of a common observation into a decision: the expert examiners had observed that on certain files, the States Parties behaved as if inscription implied the automatic granting of financial assistance for the implementation of safeguarding measures for the inscribed element. This observation led to the creation of an intermediate form on which inscription could be associated with a request for international financial assistance: ICH04 for an amount up to US\$ 100,000, which could be granted by the Bureau at any time of the year. Another most serious challenge remains in the politico-administrative instability of the States Parties to the Convention, particularly within the member nations of Group V (b): sub-Saharan Africa.

3- In your capacity as facilitator and member of the evaluation body of the nomination files for the Representative List (RL), the Urgent Safeguarding List (USL) and those of good practices, what difficulties were encountered and what measures were taken to remedy them?

It should be remembered that the evaluation body comes after the advisory body. This body essentially evaluated the USL nominations, best safeguarding practices and requests for international financial assistance of more than US\$100,000, granted by the Intergovernmental Committee of the 2003 Convention. The difficulties encountered are as numerous as the Member States of the Advisory Body. We have discussed this in question 2. It is because of these many difficulties that the ICH 04 form was adopted, that the two assessment bodies were combined into one, and that ongoing training, including for periodic reports, was established. Let us note that at each meeting of the Intergovernmental Committee, substantive decisions are taken at the suggestion of the Convention Secretariat.

Before talking about good practices, it was a question of best practices. This was a complex choice among the evaluators, considering also that it implies a great deal of subjectivity and also the possibility of applying these practices in a totally different context with priorities diverging from those of the State Party that has experimented with the practice. This difficulty has evolved into a consideration of the decision that now promotes good practice. We cannot ignore the difficulty of aligning political agendas with cultural concerns. Let us remember that the ministries in charge of culture are generally the poor cousins of the governments of our States. If we compare the budgets allocated to them and the frequency of their contribution to these conventions, including their place in the hierarchy of protocol, we no longer need another illustration.

4- The 2003 Convention gives a privileged place to local communities who are its guarantors and custodians. What is your vision as an expert of this Convention?

It is true that the Convention gives a prominent place to the communities, groups and individuals responsible for the creation, transmission and viability of the ICH elements. These entities are in a way the cornerstones, the foundation of the Convention. Without these communities, there would be no ICH. Their place is so important that it made the 1972 Convention understand the importance of their role in the management and development of cultural and natural heritage properties. It would be like a house without foundations to put them aside or not involve them in all the safeguarding operations that start with inventory and identification. It is like usurping the identity of these communities. This can result in preserving pieces that are empty of content, i.e. taking the form without the substance, its source.

5- What message do you want to give to these heritage communities to defend and safeguard their heritage?

Having noted that they are the beginning of the elements of the heritage they received from their fathers and mothers (elders in life), which constitutes their identity including in its material expression, we can only encourage them to become aware of this intangible wealth, the basis of their ontological being, which they would gain by organizing themselves into small committees for reflection and non-formal transmission as was the case during the recitals of tales and legends in the Moonlight. In Mali, we speak of “grins” during which, in front of the houses, in the courtyard or under the trees, young and old discuss the problems they face at home. These communities need to be helped to understand that a country without culture lacks soul; that it is they who maintain the soul of their community and even what makes their country different from others. In short, intangible cultural heritage is the tool we need as communities to recover from neo-colonialism and heal our ancestral wounds. It is also a way to address issues of sustainable development by becoming a potential source of income.



Boy carrying palm stems on his head, Abor Region, Volta, Ghana © King. 2019







# HIGHLIGHTS ON THE YOUTH MUSEUM FORUM "MUSEUMS & ENTREPRENEURSHIP"

Alyssa K. Barry

**WEBINAIRE**

**MUSEES ET ENTREPRENEURIAT**

**MUSEUMS AND ENTREPRENEURSHIP**

31 mars 2023 / 31st March 2023  
15h-17h / 3PM-5PM

SCAN QR CODE  
ID de réunion : 869 2532 9996  
Code secret : 02916261

**SPEAKERS/PANELISTES**

 <b>CINDY OLOHOU</b> Fondatrice de WASANI YA LEO Founder of WASANI YA LEO	 <b>ABDULRAHMAN HBEGWA</b> Fondateur de BEKAYA ARTS INITIATIVE Founder of BEKAYA ARTS INITIATIVE	 <b>WENCESLAS ADJOIGNON</b> Directeur du développement et de l'histoire à FAUPT Director of development and history of FAUPT	 <b>MILCOS BADJI</b> Fondateur de NIO FARBY MILCOS Founder of NIO FARBY MILCOS
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**YOUTH MUSEUM FORUM**

Entrepreneurship must be the ultimate ambition of African museums in this century, especially community museums. This is because the population surrounding it lives and deploys most of their activities in the territory studied by the museum. To involve the population in the process of entrepreneurial development, the museum must participate in its training, take its opinion into account and push it to action.



Uriel Ngnigupaha



Koffi Adossou

Entrepreneurs can bring skills, knowledge and resources to help museums achieve their goals. However, museums must be careful in their selection of contractors with whom they work and ensure that ethical and legal issues are taken into account.

This entrepreneurial spirit must be integrated and enliven the professionals of our African museums. They must create, invent, set goals and achieve them.



Degbello Carly Sèdjro



Djimmy Djiffa Edah

The problems faced by African museums today are becoming assets for start-ups or companies to provide solutions.

Museums should introduce new management techniques incorporating marketing skills that respond to quality services as a way out of their financial pressure.



Zuhura Mtenguzi



# PORTR'ELLES - WOMEN IN HERITAGE

Jean-Paul Lawson



It is often said that great dates require great events! If the 12th of March has been an important date in the history of humanity (1930, the beginning of Gandhi's "Salt March" ; 1938, the Anschluss or the invasion of Austria by the German army ; or 1992, when Mauritius joined the Commonwealth), it is on this day that our portrait of the month decided to give its first shout, in the town of Iringa, in the center of Tanzania. Since 2021, *Mercy E. Mbogelah* has overseen the "Ruins of Kilwa Kisiwani and Songo Mnara", one of the 7 Tanzanian sites classified on the World Heritage List. Let's go back in a few lines to her brilliant academic and professional career, which makes her one of the women managers of World Heritage sites in Africa today.

Passionate about history, discoveries, and ancient worlds, it was in 2010, after graduating from high school, that Ms. Mbogelah decided to naturally turn to the humanities. She first enrolled in the Faculty of History at the University of Dodoma where she graduated in 2013 with a bachelor's degree in history and Archaeology, followed by a postgraduate diploma in Education in 2015. Having understood early on the importance of combining theoretical knowledge gained in the classroom with practical engagement in the field, she was recruited in 2012 as a mediator in charge of all preservation and conservation missions at the Kalenga Museum in Iringa, her home region. In 2015, she passed the national competitive examination for entry into the Tanzanian civil service where she was assigned from 2015 to 2018 as Conservator of Antiquities at the Ruins of Kilwa Kisiwani and Songo Mnara, then from 2018 to 2023 to date as Site Manager under the Ministry of Natural Resources and Tourism. In parallel with her professional development, she enrolled in 2019 at the Open University of Tanzania where she graduated in 2021 with a Master's degree in Tourism Planning and Management. This last degree allows her to be confirmed as the Senior Site Manager of the Ruins of Kilwa Kisiwani and Songo Mnara and to join the African Site Managers Network as the Treasurer of the committee.

Throughout her career which continues today, Ms. Mbogelah has participated in numerous international seminars in the field of cultural heritage and has obtained several certifications including Risk Preparedness in World Heritage Properties in Namibia, the 20th International Course on Stone Conservation in Mexico, the Role of Heritage in Enhancing Global Climate Ambition and Action in London, the World Heritage Site Managers Forums in Baku, Nairobi and Porto-Novo and Vulnerability Assessment Lessons from the Culture and Heritage Worlds in Africa of COP27 in Sharm El - Sheikh, Egypt, to name a few. Also interested in scientific research, she has been involved in numerous studies including the role of local communities in heritage site conservation, the analysis of economic issues in the social practices of the Gogo tribe in Tanzania and the Application of the Climate Vulnerability Index (CVI) for the Ruins of Kilwa Kisiwani and the Ruins of Songo Mnara, Tanzania with CVI Team. As manager of the Kilwa Kisiwani and Songo Mnara Ruins Site, she is responsible for the development and implementation of the site's management and protection plan, and for supervising the conservation, mediation, and valorisation of the site through supervising development and implementation of conservation programmes, spearheading preparation of annual state of conservation report for the World Heritage site of Kilwa as well as overall monitoring and evaluation of rehabilitation projects within the site.

For Mercy Mbogelah, Africa is full of sites to be protected and conserved and it is important that the African States get together to think about collective regional and transnational mechanisms to protect, conserve and safeguard African heritage. Her ambition for the next 50 years is to see Africa more represented, and that African youth be better trained and involved in the processes of inscription of properties on the UNESCO World Heritage List as well as in the management of the sites.



# I PARTICIPATED IN THE STUDY DAY "KNOWLEDGE SHARING AND CIRCULATION OF KNOWLEDGE"

*Avenir Meikengang*

"Knowledge sharing and circulation of knowledge" is the theme chosen by the PLACES Laboratory for the study day held on 17 March 2023 at the University of Neuville in Paris. The PLACES Laboratory is a component of the doctoral school of CY Cergy Paris University and brings together a plurality of international researchers from several disciplines. The PLACES Laboratory carries out research in geography, spatial planning, urban studies and more broadly in the social sciences. It thus aims to respond to the challenges posed by the dynamics of contemporary and urban worlds, in particular public policies and territories in transition, the mutation of mobility, heritage, environmental issues, etc. To this purpose, the Laboratory organizes each year conferences, seminars, round tables and study days bringing together young researchers, lecturers and doctors in a dynamic of knowledge sharing on specific themes. For this year's encounter, 9 young international researchers, accompanied by lecturers, met to share their expertise, mainly on their research themes. Centered around the dynamics of knowledge, know-how and skills, the day gave each researcher the opportunity to share resolutions on the progress of their research. As a young researcher of the said Research Laboratory, my work focuses on the issues of identification, social representations and valorisation of intangible cultural heritage, mainly traditional costumes in the Grassfields of Cameroon.

Addressing the theme: "Knowledge and know-how related to textiles in Cameroon", my objectives aim to examine and analyze the mechanisms of preservation, safeguarding and transmission of knowledge, know-how, techniques and skills related to the production of traditional costumes. Thus, my analyses make it possible to underline that the textile industries are bearers of knowledge, know-how and innovation. Textile products are an integral part of every individual's life. In traditional Cameroonian art, natural fibers have been used and continue to be used today for the manufacture of fabrics for clothing and various costumes. The complexity of the fabrics and the plurality of materials have allowed the textile industry to diversify by adding new forms and contents.

In addition, the textile industry, especially the traditional crafts, is a source of inspiration, imagination and creativity for craftsmen and designers in search of continuous renewal in the face of the social, economic, cultural and environmental factors increasingly observed in today's societies. However, this industry is now facing new challenges in the face of the need to perpetuate, safeguard, enhance and transmit to present and future generations. Certain phenomena, notably heritage, globalization and cultural diversity, valued a form of recognition of textiles and the techniques associated with them as tools for the enhancement of identities and human development on the one hand ; as form of denaturation and destruction of local values on the other when they do not correspond to local needs and realities. It is therefore appropriate to question the sustainability of the clothing heritage in the face of the threats that are increasingly present in traditional societies, notably the disappearance of natural resources, the diversification of markets, the proliferation of products, etc.

In view of the exchanges and discussions held during the day, the conclusions showed that beyond the issues of safeguarding and transmitting knowledge and techniques related to textiles, it is essential to develop innovative and creative formats and mechanisms that protect the traditional heritage of communities. Aware that the mechanisms for the conservation and transmission of intangible cultural heritage differ from one region to another, each country must develop a policy and legislation that promotes the resilience and sustainability of intangible content, in particular knowledge, endogenous techniques, knowledge and know-how linked to tangible and intangible cultural heritage. Cultural heritage has many meanings (memorial, historical, sacred), typologies (archaeological, tangible, intangible, natural, landscape, monumental...) and dimensions (artistic, cultural), so its identification and protection are a source of economic well-being and national stability.

Thus, local and indigenous communities, as custodians and guarantors of traditional knowledge and know-how, must be involved in the protection, conservation and management of tangible and intangible resources. The protection and management of traditional heritage is not just a matter for government action. It is first and foremost a matter of traditional and local resources for which customary authorities and local communities have primary responsibility. To this end, locally elected officials and traditional authorities have a right and a duty to protect and safeguard cultural and traditional heritage. The responsibilities of traditional measures should also be legitimized to ensure better protection and safeguarding of cultural and traditional heritage. Local communities and customary authorities, through their creative imagination, are directly involved in the preservation and transmission of traditional and cultural values.





# INITIATIVE OF THE MONTH : AFRICA DIGITAL HERITAGE

ADH Team



African Digital Heritage is a Nairobi (Kenya) based, non-profit organization founded by Chao Tayiana Maina, a 2023 Dan prize Winner and a Google Anita Borg Fellow for Women in Technology. ADH works at the intersection of storytelling, culture and technology, in order to promote a holistic and knowledge-based digital practice within African cultural heritage. This, they believe, contributes to an improvement in the preservation and accessibility of African cultures and heritage, and thus cements the place of African culture in an era of rapidly changing technologies and endless frontiers. When one considers the historical modification, theft, and destruction of Africa's heritage and history, ADH's work is especially important. Not only does their work invite consumers to understand and evaluate African history and culture from a critical African lens, it also invites audiences to contribute to the re-documentation and the re-imagining of Africa as we know it.

To obtain these goals, ADH activities cover a scope of fields. It acts as an educator, partner, researcher, platform, and community builder within the areas of:

- **Digitization.** ADH aims to create sustainable, engaging digitization solutions that factor in historical legacies, digital infrastructure and the needs of African collections. As in the case of the Digitisation of Gede Ruins in the Kenyan Coast, African Digital Heritage resulted in preserving both tangible and the intangible heritage as they appeared in present times, while situating the ruins in the context of present day community life.
- **Innovation.** Their experimental attitude towards new technologies allows them to imagine alternate realities and visualize history in interactive, immersive ways. In 2018, together with their partners the Museum of British Colonialism, they began creating digital models and renderings of British concentration camp villages in Kenya. Since they began building this digital archive, the history of detention camps in Kenya has reached a wider, intergenerational audience in both academic and non-academic circles.
- **Research.** In the growing field of digital heritage, ADH embeds its practice within research and co-creation with cultural sector practitioners, communities and stakeholders. They conduct both historical research and research that explores issues at the intersection of African heritage and (emerging) digital technology.
- **Capacity Building.** ADH understands the importance of collaborating with and talking to the owners of African heritage. In Kenya, particularly, their Skills Gap survey revealed that many heritage practitioners are self-taught and lack technological knowledge and resources. This research informed their drive to show up as educators and upskill fellow practitioners, particularly around community engagement, digitization, fundraising and oral history.

African Digital Heritage in their work, proactively seeks to reach Africans that are curious about their heritage, in uncovering histories and actively engaging with memory work on the continent. To reach these audiences, ADH's productions are located within various openly accessible formats such as; podcasts, a toolkit, webinars, blog posts and reports. Their activities are furthermore shaped by physical meetings in the form of collaborations and trainings.

The team consists of Mutanu Kyany'a who supports ADH with her knowledge on program design, execution and public outreach ; Malkia Okech, who contributes to ADH as Digitization Expert ; Mwikali Ruth who is the team's Operations Associate ; and Anouk Boer, their resident Heritage and Memory Specialist. ADH projects have so far been funded by the British Council, Open Society Foundation, and individual donors. African Digital Heritage has been featured by Aljazeera and BBC news amongst others.



# DIARY OF THE MONTH

Celebration of the International Day for Monuments & Sites 2023.

ICOMOS invites the entire heritage community to celebrate IDMS 2023 under the theme: **HERITAGE IN TRANSFORMATION.**

IDMS on April 18, 2023 provides an opportunity to showcase strategies that demonstrate the full potential of heritage-related research and practices that provide climate resilient pathways, while advocating for inclusive transitions to low-carbon futures.

If you are planning to organize an event for this day, please click on the following link to inform ICOMOS of your initiative: <https://bit.ly/40I3ieE>.



## SAVOIRS TRADITIONNELS, COMMUNAUTÉS LOCALES ET RÉSILIENCE : QUELLES IDÉES-ACTIONS DANS LA LUTTE CONTRE LE CHANGEMENT CLIMATIQUE EN AFRIQUE?



**Ibrahim TCHAN**  
Directeur de l'Écomusée  
Tata Somba, Membre du  
Climate Heritage Network



**Bély Herman NIANGAO**  
Conservateur du patrimoine  
Directeur du Patrimoine  
Cultuel du Burkina-Faso



**John KAMFOER**  
Docteur en Histoire  
Président de Cameroon  
Memory & Internet

22 Avril 2023

10h-12h

<https://meet.jit.si/JIMS2023>



Association PatriMundus conference on the theme: "*Traditional knowledge, local communities and resilience: what ideas-actions in the fight against climate change in Africa?*"

Organized in the context of the International Day for Monuments and Sites 2023, this meeting will take place on Saturday, April 22 at 10am (GMT+1) via the link <https://meet.jit.si/JIMS2023>.

# LATEST OPPORTUNITIES

- 02 Doctoral fellowships at the LABRRI (Laboratory of Research in Intercultural Relations) of the University of Montreal. For more information: <https://bit.ly/40A14QV>. Deadline: April 30, 2023.
- Call for applications for ICCROM's 2023-2024 MSc Program in Cultural Heritage Conservation Management for the Arab Region. Learn more at: <https://bit.ly/3ZEvdX>. Deadline: June 10, 2023.

# MASTHEAD

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# FOLLOW US ON



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