

SUSTAINABLE CITIES PAST AND PRESENT –
LESSONS FROM PRE-COLONIAL URBAN SETTLEMENTS
IN AFRICA

Regional Workshop Southern Africa 2024

TEACHING ON SITE



Kilwa World Heritage Site,
United Republic of Tanzania
8-15 September 2024



Workshop Report



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How can pre-colonial African Knowledge
Systems inform current policy discussions
on urbanisation and related challenges in
southern and eastern Africa?

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EXECUTIVE SUMMARY

Teaching on Site is an innovative concept for a series of regional workshops in Southern Africa intended to share ideas from precolonial African urban settlements to contribute to policy and planning for sustainable cities today, and to involve students and lecturers in teaching research on-site. The first experience of this collaborative Teaching on Site took place in 2023 at Great Zimbabwe involving universities from Zimbabwe, Tanzania and South Africa, facilitated by the Southern African Research and Documentation Centre (SARDC). The second regional workshop was held from 8 – 15 September 2024, hosted by the University of Dar es Salaam history department at the Kilwa World Heritage Site in Tanzania, conducted on-site at Kilwa Kisiwani and Songo Mnara islands, and in Kilwa Masoko, an old market town at the historic port.

The initiative was part of a South-South collaboration involving Midlands State University (MSU) in Zimbabwe, the University of Dar es Salaam (UDSM) in Tanzania, and the University of Pretoria (UP) in South Africa, and SARDC. Supported by the Global Centre of Spatial Methods for Urban Sustainability (SMUS) at the Technical University of Berlin, the workshops aim to equip students with insights derived from pre-colonial urban settlements such as Great Zimbabwe, Kilwa, and Mapungubwe, applying these lessons to contemporary urban sustainability challenges.

Bringing together 23 participants, including lecturers, doctoral and masters students from MSU, UDSM, UP, as well as Humboldt University and Free University of Berlin in Germany, the workshop also included representatives from the National Museum and House of Culture, and the Tanzania Wildlife Management Authority (TAWA). This diverse participation fostered a rich exchange of ideas, insights, and perspectives.

The workshop was structured into two segments: field visits to the heritage sites on the islands of Kilwa Kisiwani and Songo Mnara, and plenary sessions at Kilwa Masoko on the mainland. This dual approach

combined practical fieldwork with in-depth academic discussions, enhancing the learning experience. Consistent with the previous workshop, this event promoted interdisciplinary understanding, enriched academic studies, and encouraged responsible research practices.

The Teaching on Site workshop facilitated discussions on improving the appreciation of precolonial societies and their technologies, and drawing relevant lessons, as well as understanding issues of resource management, the use of space, and how that technical knowledge can inform current policy discussions and related challenges. It focused on theoretical aspects as well as practical exploration of the site to address the workshop topic, *How can pre-colonial African Knowledge Systems inform current policy discussions on urbanisation and related challenges in southern and eastern Africa?*

Co-chaired by Dr Frank Edward from UDSM and Dr Terence Mashingaidze from MSU, the workshop's primary objectives were to strengthen the development of teaching and research skills; improve the appreciation of pre-colonial societies, and draw relevant lessons. The workshop also managed to deepen understanding of pre-colonial African urban systems, particularly the sophisticated physical and social structures at Kilwa Kisiwani; to identify and analyse the similarities, differences, and connections between Kilwa Kisiwani and Great Zimbabwe; and to extract lessons from the historical context that could inform modern policies addressing urban challenges faced by southern African societies.

Key observations from the workshop included:

- **Architectural Similarities.** Participants observed notable similarities in the architectural techniques of structures at Kilwa Kisiwani and Great Zimbabwe, highlighting advanced construction methods prevalent from the 9th to 19th centuries, although the stone structures at Great Zimbabwe were built without the use of mortar while a local form of mortar from termite mounds was used at Kilwa.
- **Trade Networks.** Archaeological findings confirmed that both sites functioned as prominent trade centres, attracting traders

from Africa, Asia, the Middle East, and Europe. Artifacts discovered at both locations indicate trade relationships that were well established, thus enriching the understanding of medieval economic networks in the region.

These were capital cities of extensive functioning states based on agriculture, mining and trade with appropriate crops for the environment and rainfall patterns, extensive livestock development and products, mineral resources and mining (gold, silver, iron, copper, etc), an industrial base for smelting and value addition, and agro-processing, and trade at local, regional and global levels. The trade networks and connections of the precolonial cities such as Kilwa and Great Zimbabwe show the shared history of the region and help to strengthen the current efforts for regional integration and cooperation in Southern Africa.

- **Inclusive Historical Narratives.** A significant theme emerged regarding the historical narratives of pre-colonial societies, which often underrepresent indigenous contributions. Participants emphasized the need for inclusive narratives that recognize local agency, shifting the primary focus from foreign settlers to the roles of indigenous communities.
- **Community Engagement in Heritage Preservation.** Unlike Great Zimbabwe, local communities in Tanzania have been allowed to inhabit Kilwa Kisiwani and Songo Mnara, promoting daily interactions with visitors. The Tanzanian government's initiatives, such as training local tour guides and employing youth for conservation efforts, have fostered a model of community engagement that benefits both heritage preservation and local economies.

Despite the positive examples noted, participants acknowledged ongoing challenges in fully embracing community engagement within heritage management across the region. The gap between policy intentions and actual practices raises questions about the sustainability of these relationships and the genuine empowerment of communities.

- **Contextual Language.** Workshop participants stressed the importance of using language that resonates with African contexts, advocating for terminology that reflects the realities of African societies rather than the contextual language associated with descriptions of “primitive” societies, language that does not recognize innovations and technologies, art forms, industries and sophisticated methods. This shift is essential for pursuing authentic dialogues about Africa’s past and present.
- **Indigenous Knowledge Systems.** The necessity for a comprehensive approach to studying traditional medicines among other aspects of indigenous knowledge, emerged as a critical theme. Participants highlighted the potential of Indigenous Knowledge Systems (IKS) to strengthen disease surveillance and preparedness for health emergencies, advocating for integration into formal health frameworks.
- **Collaborative Research Initiatives.** Participants called for enhanced collaboration among Southern African Development Community nations to investigate the efficacy of traditional herbs. The establishment of institutions like Tanzania’s Institute of Traditional Medicines exemplifies how regional collaboration can address health challenges. There is need to promote extensive research by Africans on this and other aspects of the precolonial urban settlements such as Kilwa in order to have proper presentation of the heritage. Some participants noted that, “the story needs to represent the local people, knowledge and creativity by the Africans from an African perspective.”
- **Institutional Gaps in IKS Education.** Despite the presence of IKS in many university curricula, participants identified a significant gap in the lack of specialized institutes dedicated to the systematic study of traditional knowledge. This deficiency hinders the recognition of IKS as a legitimate field of study and its contributions in addressing contemporary urban sustainability challenges such as public health.

- **Value of Oral History.** Participants acknowledged the importance of oral history as a tool for understanding the past, particularly in view of the absence of written accounts by Africans. Oral traditions provide insights into the lives of individuals in historical city-states, including the roles of women and the experiences of other silent groups.
- **Historiographical Contributions.** The role of UDSM in challenging colonial narratives and fostering African nationalism was highlighted. The university's emphasis on studying resistance movements and the complexities of pre-colonial societies has contributed to a historiographical shift that connects past struggles to contemporary identities.
- **Heritage Management and Urban Planning.** The workshop underscored the potential for heritage management practices to inform urban planning in Southern African cities. Successful community engagement models in heritage conservation, such as those seen in Tanzania and Zimbabwe, empower local decision-making and respect for local customs.
- **Usable Past Concept.** Participants discussed the diverse applications of the “usable past” model in addressing contemporary urban challenges, including water scarcity and healthcare. The integration of indigenous knowledge and practices offers potential solutions.

Main Recommendations from the workshop are:

- ◆ **Academia's Role in Policy-Making.** Participants noted the need for universities to develop research agendas that directly inform policy-making regarding heritage issues. Evidence-based research is crucial for providing policymakers with accurate information about diverse heritages in southern and eastern Africa.
- ◆ **Multidisciplinary Research.** A multidisciplinary approach was deemed essential for exploring heritage issues from various perspectives, facilitating deeper conversations and more effective policy recommendations.

- ◆ **Common Understanding of African Knowledge Systems.** Establishing a common understanding of African knowledge systems is vital for heritage scholars. A proposed three-dimensional framework includes:
 - *Knowledge Creation:* Academics should define and create knowledge that informs policy.
 - *Awareness Building:* Community involvement and awareness campaigns are necessary for engaging younger generations with their heritage.
 - *Policy Engagement:* Effective communication with policymakers using well-defined concepts is necessary for influencing policy.

- ◆ **Categorisation of Knowledge Systems.** There is a need to categorise African knowledge systems into thematic areas such as agricultural, cultural, environmental, medical, and scientific knowledge. This delineation will enhance understanding and application in contemporary contexts.

- ◆ **Language as a Knowledge System.** The role of language in preserving cultural narratives and local folklore is critical. These narratives serve as protective mechanisms for heritage, to transmit knowledge and values across generations.

- ◆ **Community Engagement in Heritage Management.** There is a consensus on the importance of involving local communities in heritage management and decision-making processes. Collaboration between central and local governments and communities is essential for holistic heritage preservation.

- ◆ **Flexible Policy Frameworks.** The need for flexible policy frameworks that empower site managers and heritage practitioners was noted. Policies should allow for adaptability to address the unique challenges faced in conserving and preserving heritage sites.

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INTRODUCTION

The Southern African Research and Documentation Centre (SARDC) facilitated a second *Teaching on Site* Regional Workshop Southern Africa, in 2024, at Kilwa World Heritage Site in the United Republic of Tanzania. The collaborative workshop was held in the context of the Action 2 Teaching Research Course on Sustainable Cities Past and Present – Lessons from Pre-Colonial Urban Settlements in Africa, with focus on drawing effective and appropriate comparative theories and practices to contribute to current urban development policy discussions in southern and eastern Africa.

Teaching on Site is an innovative concept for a series of regional workshops in Southern Africa intended to share ideas from pre-colonial African urban settlements to inform policy and planning for sustainable cities today. The first experience of this collaborative Teaching on Site took place in 2023 at Great Zimbabwe, involving the three partner universities from Zimbabwe, Tanzania, and South Africa, with the addition of Great Zimbabwe University. The second regional workshop was hosted by the University of Dar es Salaam history department at the Kilwa World Heritage Site in Tanzania, conducted on-site at Kilwa Kisiwani and Songo Mnara islands, and in Kilwa Masoko.

The workshops are part of a South-South collaboration involving Midlands State University (MSU) in Zimbabwe, the University of Dar es Salaam (UDSM) in Tanzania, the University of Pretoria (UP) in South Africa, and SARDC, a knowledge resource centre on regional policy, located in Zimbabwe. Supported by the Global Centre of Spatial Methods for Urban Sustainability (SMUS) at the Technical University of Berlin, this research-driven teaching initiative seeks to equip students with valuable insights from pre-colonial urban settlements such as Great Zimbabwe, Kilwa and Mapungubwe, drawing lessons applicable to contemporary urban sustainability.



The method draws on pre-colonial African systems in southern and eastern Africa, in large urban areas with well-developed physical and social structures, using the case studies of Great Zimbabwe (Zimbabwe), Mapungubwe (South Africa) and Kilwa (Tanzania), thus incorporating both inland and coastal spaces. All three are recognized as UNESCO World Heritage Sites. These were capital cities of extensive functioning states based on agriculture with appropriate crops for the environment and rainfall patterns, extensive livestock development and products, mineral resources and mining (gold, silver, iron, copper, etc), an industrial base for smelting and value addition, and agro-processing, as well as cotton, weaving and fabrics, which traded locally, regionally and globally.

Kilwa was an ancient port city on the Indian Ocean coast in what is now southern Tanzania. “Masoko” means market, it is an old market town near the historic port. The old stone city of Kilwa, including Husuni Kubwa (the big house) and the Great Mosque are on the nearby island of Kilwa Kisiwani, with other extensive structures on the island of Songo Mnara.

The *Teaching on Site* workshop brought together 23 participants, including lecturers and students from the University of Dar es Salaam, University of Pretoria, and Midlands State University in Zimbabwe, two PhD candidates from Tanzania and Laos studying in Germany, a representative from the National Museum and House of Culture Head Office in Dar es Salaam, and the Tanzania Wildlife Management Authority, as well as SARDC.

The workshop was structured into two segments: visits and discussions at heritage sites on the islands of Kilwa Kisiwani and Songo Mnara, and outdoor plenary sessions held at Kilwa Masoko. This format provided participants with a rich learning experience that combined practical fieldwork with in-depth academic discussions. Consistent with the previous workshop at Great Zimbabwe, this event fostered interdisciplinary understanding, enhanced academic studies and promoted responsible research practices among the students.

The workshop aimed to provide students with a comprehensive learning experience, to stimulate interest and research on precolonial cities in Africa for the purpose of contributing to current policy discussions with reference to various dimensions of urbanization and how to make cities and human settlements inclusive, safe, resilient and sustainable. It was also an immersive opportunity to enhance the student's studies, promote interdisciplinary understanding, and encourage responsible research practices as well as facilitate knowledge sharing among peers and strengthen their teaching skills. The project seeks to address the emerging interest in exploring indigenous knowledge systems and responses across borders and regions in Africa in the pre-colonial period, and how to draw appropriate comparative theories and practices for the purpose of contributing to current policy discussions.



SUMMARY OF WORKSHOP PROCEEDINGS

ON SITE Day One: 9 September 2024 WELCOME AND OBJECTIVES —

Workshop Co-Chairs: Dr Frank Edward and Dr Terence Mashingaidze

The opening day of the workshop was largely dedicated to travel, with participants from outside the country arriving in Dar es Salaam by air on 8 September and all participants proceeding by road from Dar es Salaam to Kilwa the following day. The workshop commenced with a brief introductory meeting on the evening of 9 September at the Kilwa Pakaya Hotel. This initial gathering was led by the co-chairs, Dr Frank Edward, Lecturer in the Department of History at UDSM and Dr Terence Mashingaidze, Senior Lecturer in the Department of History and Director of the Harare Campus at MSU.

In his capacity as host, Dr Edward warmly welcomed the participants and presented an overview of the workshop's programme. He emphasised the significance of conducting activities on-site at key locations, including Kilwa Kisiwani island and Songo Mnara island. This immersive approach was designed to enhance the participants' understanding of the historical context and archaeological significance of these sites. This provides the opportunity to both the lecturers and students for on-site discussions, interacting with the heritage sites, and providing better appreciation of the historical sites.

Dr Edward outlined the primary objectives of the workshop:

- **Enhancing appreciation:** To foster a deeper understanding of pre-colonial African urban systems, particularly those exemplified by the well-developed physical and social structures found at Kilwa Kisiwani island.
- **Comparative analysis:** To identify and analyse the similarities, differences and connections between Kilwa Kisiwani and Great Zimbabwe, two of the pivotal sites in the region's historical narrative.

- **Contemporary relevance:** To extract relevant lessons from the historical context of Kilwa Kisiwani that could inform modern policies and strategies in addressing the growing urban challenges faced by societies in Southern Africa today.

This introductory session set a collaborative tone for the workshop, encouraging participants to engage actively with the themes and objectives outlined. The focus on site-specific learning aimed to bridge the gap between theory and practical application, ultimately enriching the students' academic experiences and fostering interdisciplinary dialogue.

ON SITE Day Two: 10 September 2024 **ON SITE TEACHING TOUR**
KISIWANI _____

Facilitated by Mr Revocatus Bugumba

Day Two of the Teaching-On-Site Workshop was devoted to a comprehensive guided tour of the Kilwa Kisiwani heritage site, designed to immerse participants in the rich history and cultural significance of this pre-colonial city. Participants travelled by boat from Kilwa Masoko to Kilwa Kisiwani. The tour was expertly led by Mr. Revocatus Bugumba, the Principal Conservator of Antiquities at the National Museum and House of Culture in Dar es Salaam, who worked at Kilwa as Site Manager for 15 years, and accompanied by a local guide from the Tanzania Wildlife Management Authority (TAWA).

Kilwa Kisiwani is located just a few kilometres off the coast of Kilwa Masoko, 300 kilometres south of Dar es Salaam, and has a storied past. Originally inhabited by the Wamuri people, the island's name derives from the indigenous term "*Kerwa*," meaning a place of abundance. Over time, as



commercial traders arrived from Persia, Arabia, India, China and elsewhere in Asia, the name evolved into Kilwa, which came to signify a tranquil retreat. Some scholars argue that the name has roots in the ancient coastal city-state of Quila, a Portuguese term. “Kisiwani” translates to “island” in Kiswahili, emphasising its geographical significance.

Kilwa Kisiwani’s rich heritage is characterised by a confluence of cultures from Africa and elsewhere, having been a thriving centre of trade from the 9th to the 19th centuries. It served as a gateway for commerce between Africa and Asia, particularly during the 13th and 14th centuries, when it flourished as a key trading post for ivory, gold and other minerals and products produced in the interior. These and other resources from across the continent as far south as Great Zimbabwe were traded for the highly valued Chinese porcelain that was often used to decorate walls, as well as glass beads, perfumes, silk and other exotic materials, highlighting Kilwa’s integral role in historical trade networks.

The following are some of the key architectural landmarks at Kilwa Kisiwani:

Husuni Kubwa / Great Palace / Big House

A focal point of the tour was *Husuni Kubwa*, the Great Palace, constructed in the early 14th century during Kilwa’s peak. While no





written records exist regarding the palace's functions, it is believed to have served as a residence for the Sultan and a hub for trade. Like the Great Enclosure at Great Zimbabwe, the palace's architecture, featuring thick perimeter and interior chamber walls designed to regulate temperature, reflects a sophisticated understanding of building practices in response to the local climate. The walls for the interior chambers are believed to have been designed in such a way that they retained heat in winter and ensured that the rooms were cool during the hot summer months.

The architectural marvel of *Husuni Kubwa* exemplifies ancient Swahili design, with distinct features such as audience courts, family quarters, and bathing pools. The various spaces within the palace facilitated meetings with dignitaries, while also accommodating traders from across the globe. The rooms had niches that likely served decorative purposes or





housed lamps, further enhancing its aesthetic appeal, and also small apertures in the walls that gave unimpeded vistas of the ocean routes and arriving/departing visitors.

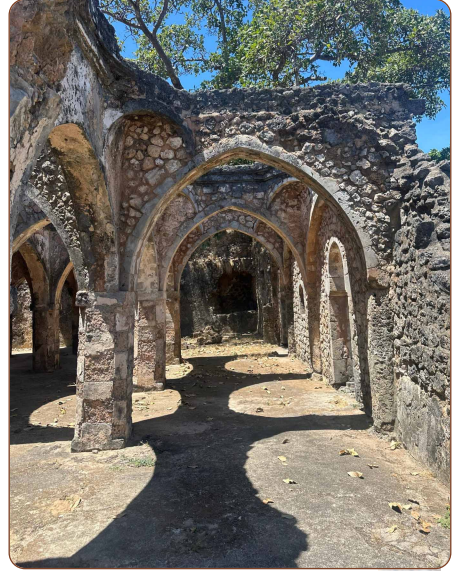
Similarities in architectural design and archaeological findings between Kilwa Kisiwani and Great Zimbabwe suggest a historical connection between the two sites. This relationship may point to shared cultural practices and trade links that existed between their respective populations.

Husuni Kubwa is believed to have been occupied for only a short period and was eventually abandoned following a decline in the gold trade in the mid-14th century. Another significant structure, the Makutani Palace, emerged in the 18th century and served residential and commercial purposes, fortified with massive walls to protect against intrusions during a brief resurgence in the slave trade.

Great Mosque of Kilwa

The tour also highlighted the Great Mosque of Kilwa, which is believed to have been the largest mosque in East Africa when it was constructed between the 11th and 17th centuries. The mosque's architecture – and

that of other buildings on the island – showcases the ingenuity of the builders who utilised local materials to create resilient structures. Like Great Zimbabwe where the builders utilised readily available granite for the structures, the Kilwa civilisation harvested coral stones from the Indian Ocean for construction of buildings on the island. For roofing material, inhabitants of the island used leaves of the *doum* palm tree (also known as *mkoma* in Kiswahili) that is found in abundance on the island. The leaves are fan-shaped and are durable thatching material. The *doum* palm fruit-dates are edible and were used as food by the islanders.



Kilwa Fort/Ngome Ya Kilwa

Participants were introduced to the Kilwa Fort, or *Ngome Ya Kilwa*, built around 1505 by the Portuguese after they had dislodged the inhabitants from the island. Initially to defend the island against invading forces, the fort later functioned as a prison or *Gereza* during German and British colonial rule, illustrating the layered history of the island.



Kilwa Kisiwani Site Museum

The Kilwa Kisiwani Site Museum, located within the refurbished Kilwa Fort, provides visitors with insights into the site's history and its connections to the nearby Songo Mnara island. A major difference between Kilwa Kisiwani and Great Zimbabwe is that the local community has been allowed to stay within the protected area, allowing



for a unique blend of historical preservation and contemporary life. In the case of Great Zimbabwe, the monument is managed by the National Museums and Monuments of Zimbabwe and villagers must seek permission to enter the monument to carry out their traditional rituals.

Ancient Well/Kisima Cha Kale

An intriguing feature of the island is the Ancient Well known as *Kisima Cha Kale*, an essential source of fresh water that has served the community for centuries. The well is the only source of fresh water on the island and has never dried up. Despite a government initiative in 2002 to modernise water access by providing piped water drawn from the well straight to households, the local community resisted the project as they value the well as a spiritual place and a social hub,



particularly the women. This resistance underscores the well's importance as a site for communal interaction and cultural practices. According to the guides, the well is also valued for its medicinal and spiritual value as community members and others from outside the island use the water for healing purposes or cleansing themselves from bad spirits.

ON-SITE PLENARY SESSION

MEDIEVAL SOUTH-SOUTH EXCHANGES IN AFRICAN SOCIETIES: THE CASE OF KILWA AND GREAT ZIMBABWE

*Dr Frank Edward, Lecturer, Department of History,
University of Dar es Salaam, Tanzania*

The final segment of Day Two featured an insightful plenary session on the island, that focused on south-south exchanges, using the case of Kilwa and Great Zimbabwe. This session examined the similarities, differences, and connections between the two historical sites, fostering a nuanced understanding of their roles in regional trade and cultural exchange during the medieval period. Key observations and discussions:

- **Architectural parallels and difference.** Participants noted that both Kilwa Kisiwani and Great Zimbabwe showcased monumental architecture that emerged around the same historical period. The impressive structures at both sites demonstrate advanced construction techniques, with thick walls designed to regulate indoor temperatures. However, a significant difference emerged in their building materials: Kilwa Kisiwani utilised coral stones, often plastered, while Great Zimbabwe was constructed from granite without the use of mortar. This divergence highlights not only the distinct environmental contexts of each site but also their unique architectural traditions.



- **Trade dynamics and material culture.** Archaeological evidence indicates that both Kilwa Kisiwani and Great Zimbabwe were prominent trade centres around the 14th century, attracting traders from Asia, Europe and other parts of Africa. Common artifacts discovered at both locations suggest possible trade relationships, enriching the understanding of medieval economic networks. However, the discussion also raised questions about the nature of Kilwa's connections with neighbouring communities, which appeared less pronounced compared to those of Great Zimbabwe and Mapungubwe in South Africa. The focus of existing historical and archaeological literature on Kilwa's trading activities – primarily in gold, ivory and slaves – left questions about whether other resources such as food were sourced locally or imported from the mainland.
- **Historical narratives and indigenous agency.** A critical theme emerged regarding the historical narratives surrounding Kilwa Kisiwani and the nearby Songo Mnara island, which often overlook the contributions of indigenous communities. Most literature tends to emphasise the roles of foreign settlers while neglecting the local Waamuli inhabitants. This Eurocentric perspective fails to adequately represent the local population's way of life and their integral contributions to Kilwa Kisiwani's civilisation. The scant mention of local people in educational materials, coupled with a tendency to depict Swahili identity as predominantly influenced by foreign elements, underscores a need for a more inclusive historical narrative that makes local agency more prominent.
- **Community engagement initiatives.** Unlike Great Zimbabwe, Kilwa Kisiwani has allowed local communities to remain within the heritage site, fostering daily interactions with visitors. The Tanzanian government's community engagement initiatives have been instrumental in ensuring that local residents benefit from and contribute to the preservation of their heritage. Key initiatives have included:
 - *Youth training programmes.* In 2002, the National Museum and House of Culture (NMHC) trained over 30 youths from Kilwa Kisiwani in conservation practices, many of whom are now employed in heritage site conservation across Tanzania.

- *Tour guide training.* A 2008 collaboration with UNESCO equipped several community members with skills to serve as tour guides, enhancing the local tourism experience. These include Samuwel and Abdala Mutemi, the latter being the guide who addressed the participants at the start of the plenary session.
- *Catering and food processing initiatives.* NMHC and UNESCO facilitated the establishment of two community groups focused on food processing and catering. They trained about 20 members in business operations. While one group faced challenges and collapsed, the other continues to thrive, providing meals during workshops and tours.
- *Microfinance services.* Initiatives to create microfinance groups faced internal conflicts, leading to their dissolution, highlighting the complexities of community organisation.
- *Employment opportunities.* A programme aimed at employing one member from each family in security and other services has been implemented, providing financial support to local households.
- *Sporting and heritage engagement.* The Heritage Challenge Camp was established to engage local communities in heritage education through sports and cultural activities, promoting awareness of their historical legacy.

The plenary session not only highlighted the historical significance of Kilwa Kisiwani and Great Zimbabwe but also underscored the imperative of integrating local voices and perspectives into the narratives of African history.

ON SITE Day Three: 11 September 2024

KNOWLEDGE SYSTEMS -- TRADE, HEALTH, HERITAGE

Sessions Chair: Dr Frank Edward

Day Three was chaired by Dr Edward and involved a plenary session that was held at Kilwa Pakaya Hotel on the mainland. There were three sessions that looked at three thematic areas:

- Connecting the Dots: Trade and Exchange Network Systems in the Greater Mapungubwe Landscape

- Indigenous Knowledge Systems: Traditional Medicines in the Development of Sustainable, Healthy Cities, Past and Present
- Reactivating Memory: Where Kilwa Past Meets the Present

CONNECTING THE DOTS: TRADE AND EXCHANGE NETWORK SYSTEMS IN THE GREATER MAPUNGUBWE LANDSCAPE



Ms Kefilwe Rammutloa, Lecturer, Department of Anthropology and Archaeology, University of Pretoria, South Africa

This presentation provided a comprehensive analysis of the Mapungubwe Cultural Landscape, highlighting its historical significance as the site of the first indigenous kingdom in Southern Africa between 900 and 1300 AD. The presentation served as a platform for discussing critical themes in archaeology, particularly concerning trade networks, material culture and the reinterpretation of historical narratives.

Rammutloa noted that the Mapungubwe cultural landscape was not only a singular site but part of a broader network of trade and exchange that spanned Southern Africa and beyond. She pointed out that existing studies often focus narrowly on individual sites, overlooking the rich connections among them. By examining ceramics and other artifacts across different locations, researchers can uncover shared cultural practices and traditions. This comparative analysis is essential for understanding the broader social and historical contexts in which these materials existed.

The strategic location of Mapungubwe at the intersection of major trade routes (including the Indian Ocean network system) facilitated the flow of commodities such as gold and ivory, which were harvested from its fertile hinterland. These resources fostered wealth and cultural exchange, evidenced by the importation of luxury goods such

as Chinese porcelain and Persian glass beads. Rammutloa urged participants to consider the interconnectedness of various archaeological sites – including those in Botswana, Zimbabwe and Mozambique – to gain a more nuanced understanding of these networks. She said material culture found at Mapungubwe and other sites already points to the existence of connections among communities that lived in these areas and beyond.

A significant theme of the presentation was the need for a decolonised approach to archaeology. Rammutloa called for a shift away from traditional Eurocentric methodologies and towards frameworks that prioritise African voices and experiences. She argued that many archaeological narratives treat people as passive subjects, neglecting their agency in shaping landscapes and cultures. Most of the existing archaeology literature and studies tend to ignore the social relationships that existed in pre-colonial landscapes, focusing only on material culture. By rethinking how they discuss past societies, archaeologists can better reflect the dynamic interactions of the people who lived in landscapes such as the Greater Mapungubwe.

She stressed the importance of a rethink in the approach towards examining material culture associated with precolonial sites such as Mapungubwe, arguing that euro-centric approaches do not necessarily apply in the African context. There is need for a shift in the manner in which African researchers approach archaeological records as various materials have different meanings in an African setting. For example, a pot found at an archaeological site in Africa can have different interpretations from one found in other parts of the world due to differences in the social values attached to that material culture in the two regions. There is, therefore, a need for archaeologists and historians to examine the personal, social and political underpinnings of any material culture found at a site in order to understand the relationships that existed.

The presentation also highlighted the need to distinguish between trade and exchange, terms often used interchangeably in archaeological discourse. Rammutloa explained that while trade

typically refers to market-based transactions, exchange encompasses a wider range of social interactions and obligations. Understanding these distinctions is crucial for interpreting the archaeological record accurately, as it allows researchers to appreciate the social dimensions of material movement and the meanings attached to different goods.

Rammutloa concluded with a call to action for workshop participants to embrace a holistic approach to archaeological research. She advocated for an examination of political organisation, settlement patterns and social relationships that influenced the rise and fall of pre-colonial cities. This would necessitate the development of a regional archaeological research project that will integrate various disciplines – archaeology, architecture, economics, history, meteorology and science – to enrich the understanding of Southern Africa’s past. She noted that such a regional project would address concerns about the tendency by archaeologists to ignore the interconnectedness of various civilisations, as well as help to understand political, social and economic dynamics that existed in these societies. Scientists would be important for material analysis, such as isotopic studies, that are crucial for a comprehensive interpretation of archaeological records.

Discussion

The presentation by Ms Rammutloa drew a lot of interest from the participants. The main discussions points were:

- **Role of Religion.** The discussion delved into the significance of religion in shaping the cultural landscape of Mapungubwe. Participants agreed that religion must have played a major role in the lives of the communities that stayed within the Greater Mapungubwe landscape. They highlighted the continuity of some religious practices across regions, particularly ancestral bonds and rain-making ceremonies, which are still practised today. They noted that examining these religious dimensions can reveal a shared “Africaness” in pre-colonial societies, connecting communities through similar practices and ceremonial traditions.
- **Importance of local agency.** A recurring theme was the necessity to focus on local agency in archaeological narratives. The

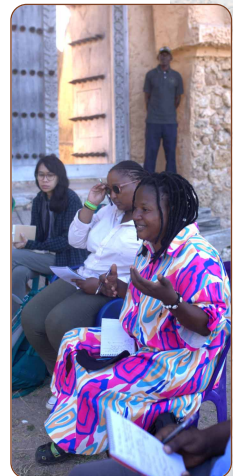
participants argued that previous research often overlooked the voices and experiences of the people who inhabited these landscapes. Acknowledging the active role of individuals in shaping their cultural identities is essential for a more accurate understanding of history.

- **Use of appropriate language.** Participants highlighted the importance of adopting language that resonates with African contexts. They called for terminology that reflects the realities and needs of African societies rather than relying on external frameworks. This shift is vital for fostering a more authentic dialogue about Africa's past.
- **Historical context and Pan-Africanism.** Participants reflected on the historical context of the 1960s and the spirit of Pan-Africanism that sought to unify African narratives. They argued that contemporary archaeological research should heed this legacy by framing Africa's past as an interconnected whole rather than a series of fragmented national histories. The work of scholars such as Felix Chami, who advocate for a unified understanding of Africa's ancient past, was highlighted as a model for future research. Chami's research looked at the interconnections among African societies from 3,000BC to around 500AD, still leaving a gap in scholarship about linkages over the past 1,500 years.

**INDIGENOUS KNOWLEDGE SYSTEMS:
TRADITIONAL MEDICINES IN THE DEVELOPMENT
OF SUSTAINABLE, HEALTHY CITIES,
PAST AND PRESENT**

*Ms Nyasha Gurira, Lecturer, Department of Archaeology,
Cultural Heritage and Museum Studies; Field School
Coordinator; Midlands State University, Zimbabwe*

Ms Gurira made a compelling presentation focusing on the potential role of Indigenous Knowledge Systems (IKS) in the creation of sustainable, healthy cities in Africa. This is



a new area of scholarship in urbanisation where a sustainable healthy city is an urban area that strives to balance economic development, environmental protection and social wellbeing for its residents. Key characteristics of a sustainable healthy city include the prioritisation of clean energy sources, green transportation and air quality improvement initiatives; provision of safe and accessible streets for pedestrians and cyclists, encouraging physical activity and reducing reliance on cars; and ensuring that all residents have access to affordable and high-quality healthcare, regardless of socioeconomic status.

Drawing from preliminary findings of a multidisciplinary research project in Zimbabwe, Ms. Gurira explored how precolonial African societies addressed common diseases and pandemics, offering valuable insights for contemporary health challenges. Noting that pandemics are not a new phenomenon, she highlighted the significant role that IKS played in helping precolonial African societies navigate health crises. Historical evidence suggests that communities utilised various plants and traditional practices to combat diseases such as malaria and smallpox. This knowledge system, rooted in generational wisdom, remains relevant today, particularly considering the COVID-19 pandemic, which has reignited interest in traditional health practices.

The COVID-19 pandemic served as a catalyst for the research, revealing vulnerabilities in urban African environments while simultaneously showcasing the effectiveness of indigenous health practices. Ms. Gurira noted that research findings have so far shown that reliance on traditional medicine and practices such as steaming contributed to better health outcomes in some African communities compared to those in Europe.

The research, which involved experts drawn from various sectors such as archaeology, history, public health and natural sciences, has flagged various forms of indigenous knowledge used in precolonial societies that have become relevant in the context of pandemics and epidemics in present-day Zimbabwe. These range from herbal

remedies and traditional dietary practices to strategies such as quarantine of the sick, and burning of infected shelters. These behaviours were augmented by diversified diets that included fruits, roots and other things that provided nutrients and strengthened the immune system. The research shows that Zimbabwe has over 5,000 plant species, with about 10 percent possessing medicinal properties.

Spirituality issues were also identified as having played a major role in precolonial societies. These include practices such as ancestral protection and interceding by spirit mediums on behalf of communities that would be asking for divine protection. Communities in some societies have special places where they go to take stones or water that they believe have healing powers. However, there is need for more scholarship on the effectiveness of such practices as responses to disease outbreaks.

Ms Gurira noted the importance of learning from past practices in managing health crises. She noted that contemporary African cities, which often face rapid disease spread due to their high population density and role as cultural melting pots, could benefit from the strategies employed by their precolonial counterparts. The research calls for modern-day town planners to make use of IKS to identify coping mechanisms that will enable them to develop sustainable healthy cities. One way of doing that is through the integration of traditional and modern healthcare systems – what Ms. Gurira referred to as a “hybrid health management system” – to enhance resilience against future pandemics.

Despite the potential benefits of traditional medicine, several challenges hinder its broader acceptance. Ms Gurira said the research has identified issues related to efficacy, safety and societal perceptions. The lack of rigorous scientific validation for many traditional remedies raises concerns over their effectiveness, while cultural scepticism and regulatory hurdles further complicate their integration into formal healthcare systems.

She highlighted ongoing efforts to protect and promote indigenous knowledge through legal frameworks and community engagement. Ms. Gurira advocated for intellectual property rights that recognize collective ownership of traditional knowledge, noting the need for communities to benefit from their contributions. Capacity-building initiatives and public education on the value of indigenous practices are also deemed essential for sustainable development.

The presentation concluded with a call for innovative approaches that incorporate indigenous knowledge into healthcare systems. Ms Gurira argued that leveraging traditional knowledge could enhance disease prevention and management strategies, particularly in resource-poor communities. In addition, fostering collaboration between traditional healers and modern medical practitioners may lead to more comprehensive healthcare solutions.

Discussion

The presentation by Ms Gurira sparked an engaging and multifaceted discussion among participants, highlighting several critical issues related to the role of traditional medicines in combating pandemics.

One of the primary themes emerging from the dialogue was the necessity for a comprehensive methodological approach to studying the impact of traditional medicines. Participants observed that any investigation into the effectiveness of these remedies in historical contexts must include a comparative analysis of analogous ecosystems between past and present urban environments. Understanding the ecological context of a specific region is vital; for instance, determining whether the flora of Ziwa or Great Zimbabwe has remained consistent over time is crucial for drawing meaningful conclusions about the continuity of medicinal plant usage. By establishing these ecological parallels, researchers can more accurately ascertain whether similar plant species existed historically, thereby validating the potential application of traditional knowledge in contemporary health practices.

Another significant point raised was the need for a nuanced differentiation between pandemics and endemic diseases. Participants noted that while IKS are frequently employed to manage endemic diseases – such as malaria, where local populations rely on herbal treatments – the response to pandemics presents unique challenges. The confusion during the COVID-19 pandemic illustrated that individuals often resorted to their understanding of endemic illnesses to address emergent health crises. Such instances underscore the complexity of applying traditional medicinal knowledge in the face of unfamiliar diseases that may manifest alongside endemic conditions.

In addition, the discussion touched on the potential for IKS to contribute to disease surveillance and forecasting. Participants advocated for further exploration of how traditional knowledge could enhance responsive health systems in Southern Africa, thereby improving preparedness for future health emergencies. This represents an important area for research and integration of IKS into formal health frameworks.

Participants stressed the critical need for collaborative research initiatives among the member states of the Southern African Development Community (SADC) to investigate the efficacy of various traditional herbs, as much of the research in this area is conducted by multinational pharmaceutical companies, often utilising plants sourced from the region. The establishment of institutions, such as Tanzania's Institute of Traditional Medicines at Muhimbili University of Health and Applied Sciences, demonstrates the potential for regional collaboration to address health challenges effectively and equitably.

Despite the presence of IKS elements in the curricula of many universities within SADC, participants pointed out a significant gap: the lack of specialised institutes dedicated to the systematic study and coherent packaging of traditional knowledge. This deficiency hampers the advancement of IKS as a legitimate field of study and undermines its potential contributions to public health.

Finally, the discussion acknowledged the various factors influencing the acceptance and uptake of traditional medicine, including the stigma associated with the intersection of spiritual healing and herbal practices. Addressing these societal perceptions is crucial for fostering a more inclusive approach to health care that recognizes and integrates traditional knowledge systems alongside biomedical methods.

REACTIVATING MEMORY: WHERE KILWA PAST MEETS THE PRESENT

Ms Khannaphaphone Phakhounthong, Humboldt University of Berlin, and Mr Ernest Moronda, Free University Berlin

The final session of Day Three, facilitated by PhD candidates Ms. Phakhounthong and Mr. Moronda, provided participants with a dynamic opportunity to reflect on their experiences from the visit to the Kilwa Kisiwani heritage site. Through a structured mental mapping exercise, participants were divided into eight groups of three, tasked with recalling key highlights from their exploration of this significant historical monument. This reflective activity culminated in presentations that analysed the challenges faced by the inhabitants of the precolonial city and the innovative solutions they devised.

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One of the key observations that emerged from the discussions was the nuanced understanding of resource access, particularly regarding water. Participants noted that the Kilwa Kisiwani community's preference for the communal well as a socialisation hub, rather than a focus on private tap water connections, highlighted the subjective nature of what

“access to water” means. This revelation underscores the importance of context in archaeological and historical research, reminding students and scholars to approach interpretations of resource accessibility with caution. The findings hold critical implications for contemporary urban planners and policymakers in Southern Africa, emphasising the need to recognize diverse community perspectives when addressing resource management.

Another significant theme was the emphasis on community ownership of resources and its implications for sustainable management. The communal well again served as a prime example of collective effort, illustrating how shared resources can be effectively utilised when community members prioritise collaborative stewardship. Participants expressed concern over the prevalent individualism in modern urban environments, which often leads to the depletion of communal resources due to the excessive extraction or commercialisation of public goods. This dialogue highlighted the necessity of fostering community-oriented approaches to resource management, particularly in sustainable urban development.

In addition, participants called for increased awareness campaigns targeting local communities, especially schoolchildren, to educate them about the importance of protecting heritage monuments. Suggestions included organising roadshows and workshops to engage community members in discussions about the sustainable use of resources in and around heritage sites. The workshop participants acknowledged the positive impact of Tanzania’s corporate social responsibility initiatives, which have effectively involved local communities in conservation efforts.



ON SITE Day Four: 12 September 2024

ON SITE TEACHING, SONGO MNARA, ORAL HISTORIES

Sessions Chair: Dr Frank Edward

Day Four of the workshop had two parts, beginning with a guided tour of the historic Songo Mnara Island, followed by an afternoon plenary discussion.

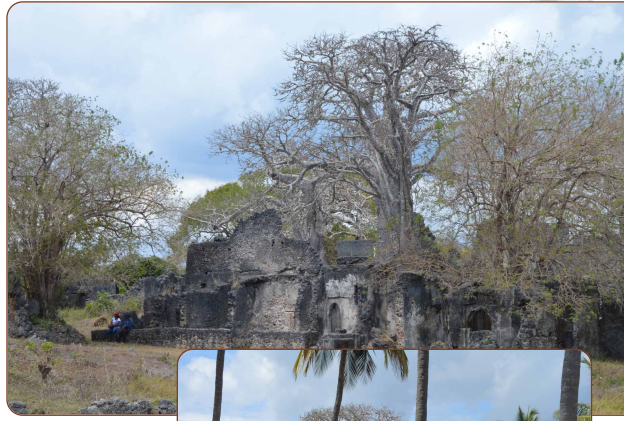
Guided Tour of Songo Mnara Island

Participants embarked on the tour aboard a chartered boat from TAWA, led by Mr Revocatus Bugumba, the Principal Conservator of Antiquities at the National Museum and House of Culture. Songo Mnara, a UNESCO World Heritage Site, is recognized for its medieval Swahili town, which thrived between the 14th and 16th centuries. Scholars suggest that Songo Mnara may have functioned as a satellite town to the nearby Kilwa Kisiwani, adding to its historical importance. Together with Kilwa Kisiwani, Songo Mnara was one of two ports that had an important position in East African trade up to the 16th century.

The tour provided participants with an enriching experience, deepening their understanding of the cultural and historical significance of the Kilwa area. The archaeological findings at Songo Mnara are substantial, with excavations revealing a wealth of material culture, including ceramics and Kilwa-type coins. The site features six mosques, four cemeteries and numerous residential blocks, alongside the notable Sultan's Palace. The palace was an expansive structure that served as the living quarters, offices and courtyard for the ruling elite, showcasing the architectural sophistication of the time.



The construction techniques employed at Songo Mnara mirror those found at Kilwa Kisiwani, utilising coral stones and mortar while encasing the town within a protective wall. However, unlike Kilwa Kisiwani, all structures at Songo Mnara are concentrated in a single area, which enhances the site's coherence and accessibility. There are well-defined pathways linking the various parts of this medieval town.



Mr Bugumba highlighted that many of the structures at Songo Mnara were initially buried underground, necessitating extensive excavation efforts. Restoration of these buildings, particularly the Sultan's Palace, took place between 2006 and 2007. Local craftsmen played a crucial role in this restoration, ensuring that traditional building techniques were preserved.

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An interesting historical feature of Songo Mnara is its former lighthouse, which once guided ships navigating the Indian Ocean. The island's name, "Mnara," translates to "tower" in Swahili, reflecting this maritime heritage. The word "Songo" derives from the name of the local ethnic group known as the Wasongo. Although the lighthouse has since collapsed, its remnants contribute to the site's archaeological narrative.



Today, Songo Mnara is home to a fishing community residing several kilometres from the ancient settlement. As Mr Bugumba noted, water scarcity poses a significant challenge for the villagers, prompting the Tanzanian government to construct a reservoir to alleviate this issue.



NAVIGATING THE UNKNOWN – ORAL HISTORY METHODOLOGIES IN LIVING HERITAGE

Ms Alma Simba, Assistant Lecturer, Department of History, University of Dar es Salaam, Tanzania

The final session of Day Four was held at Kilwa Pakaya Hotel and featured an interactive presentation by Ms. Simba, who explored the critical role of oral history in addressing the gaps in African history, particularly regarding precolonial societies. She noted that the absence of written accounts by Africans themselves has led to significant omissions in the historical narrative, making oral history an invaluable tool for understanding the past.

Ms. Simba began by discussing the importance of museums and archives, likening heritage sites like Kilwa Kisiwani and Songo Mnara to open museums or living archives. These sites serve as tangible reminders of a rich historical legacy, offering scholars and visitors



insights into the lives of people in coastal regions and the dynamics of the Swahili city-states. Viewing these heritage sites as living archives or open museums allows for a deeper appreciation of their significance as they embody the social and cultural fabric of their time.

However, Ms. Simba acknowledged the challenges inherent in interpreting these sites through the lens of archives or museums. In Tanzania, for example, museums are often perceived as curated collections that reflect colonial fantasies, rather than authentic representations of African history. This perception can lead to contradictions as archives are typically seen as sources of certainty and objectivity, yet they frequently contain gaps that obscure the complete historical picture.

This is where oral history becomes crucial. By engaging with the voices of communities through stories passed down through generations, scholars can answer pressing questions about life in historical city-states such as Kilwa Kisiwani. Topics such as the roles of women, the experiences of enslaved individuals, and the social relations that emerged from Kilwa's status as a thriving commercial centre can be better understood through oral traditions.

Ms. Simba firmly rejected the notion that Africa lacked history before the arrival of Europeans. She argued that, despite the absence of written records, Africans have preserved their history through ancestral traditions, including oral storytelling and veneration practices. She advocated for a return to this ancient wisdom, positing oral history as the key to unlocking a more nuanced understanding of African heritage.



The presentation highlighted how African scholars, particularly within the SADC region, have utilised oral history over the decades. In the post-independence era of the 1960s and 1970s, a renaissance in African historiography emerged, challenging colonial narratives that dismissed African history. Scholars began to connect historical analysis to nationalist and liberation struggles, rejecting the notion that African history was solely shaped by external influences.

In Tanzania, the University of Dar es Salaam has played a pivotal role in this historiographical shift. The Department of History, established in 1964, has blended liberal and progressive scholarship, fostering a sense of African nationalism. The department has emphasised the importance of studying resistance movements and the complexities of pre-colonial societies, thereby shaping a narrative that links past struggles to contemporary identity and statehood.

The “Dar es Salaam School” of historiography emerged from this context, integrating scholarship with activism and a commitment to African pride and dignity. Notable scholars associated with this movement, such as Dr Walter Rodney, contributed to a more inclusive understanding of African history, emphasising oral traditions and indigenous languages as vital sources of knowledge.



Ms. Simba underscored that oral history is not merely a methodological tool but a theoretical framework that allows historians to navigate the silences often found in archival materials. She cited the work of historian Isaria Kimambo, who utilised oral history to reveal how pre-colonial communities in Tanzania were part of global economic networks. This approach, she argued, is essential for constructing African-centred histories that do not prioritise written records over oral accounts.

In her concluding remarks, Ms. Simba called upon contemporary historians to embrace oral history as a means to informing current policy discussions and addressing contemporary challenges, including urbanisation. She stressed that oral history is dynamic and embedded in various cultural expressions such as songs, myths and folklore, making it a rich resource for understanding the complexities of African societies.

The session concluded with an interactive exercise, where she invited participants to reflect on the types of questions they would pose to historical figures from Kilwa Kisiwani or Songo Mnara if given the opportunity to conduct oral history interviews. This exercise underscored the value of oral history in bridging the past with the present, offering insights that can shape future narratives and policies.

ON SITE Day Five: 13 September

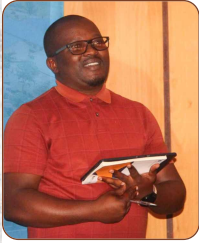
URBAN PLANNING AND A USABLE AFRICAN PAST

Session Chair: Dr Frank Edward

The morning session of the final day was chaired by Dr Frank Edward and involved a plenary session held at Kilwa Pakaya Hotel. There were two presentations that looked at the following thematic areas:

- Integrating Heritage into Urban Planning for Sustainable Development, and
- Towards a Usable African Past: Insights from History and Archaeology

INTEGRATING HERITAGE INTO URBAN PLANNING FOR SUSTAINABLE DEVELOPMENT



Mr Marlvern Mabgwe, PhD Candidate, Department of Archaeology, Cultural Heritage and Museum Studies, Midlands State University, Zimbabwe

In a thought-provoking session, Mr Mabgwe presented an outline of his ongoing PhD research, which focuses on the integration of urban heritage into urban planning to support the City of Gweru in Zimbabwe in its ambition to become a sustainable city by 2030.

His research highlights the critical link between heritage and sustainable urban development, addressing the systemic marginalisation of urban heritage within post-colonial Zimbabwe’s urban planning processes, with Gweru serving as a case study.

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Mr Mabgwe noted that most contemporary urban areas, now generally regarded as “ecosystems of chaos,” possess untapped resources in their urban heritage that can significantly contribute to their transformation into sustainable cities. He argued that every urban community has a heritage that narrates its historical journey, shaping its present and future. However, for this heritage to effectively influence urban development, it must be integrated into local development processes, planning and governance.



The research underscores the importance of reconceptualising urban planning to incorporate heritage, particularly as the concept of “sustainable cities” gains momentum. Local authorities must recognize urban heritage as a vital resource rather than sidelining it in favour of immediate development goals. Mr Mabgwe’s study is inspired by Gweru City Council’s vision of becoming a “Sustainable Prosperous City of Choice by 2030,” yet paradoxically, the city’s rich heritage is absent from its strategic planning initiatives. This exclusion raises critical questions about the feasibility of achieving sustainable development as outlined in various national, regional and global frameworks, including Zimbabwe’s National Development Strategy (NDS) I and II, SADC’s Regional Indicative Strategic Development Plan, the AU Agenda 2063, and the UN Agenda 2030.

To address this gap, Mr Mabgwe proposes a conceptual framework designed to integrate urban heritage into urban planning in Gweru. This framework aims to leverage heritage for city development and investment promotion, serving as a tool for policymakers, urban planners and heritage professionals. It also offers a potential template for other cities in Zimbabwe – and the rest of southern Africa – facing similar challenges. The goal is to establish a guiding model that fosters the integration of urban heritage into urban planning, ultimately supporting the sustainable development aspirations of Gweru and other southern African cities.

Mr Mabgwe’s research explores the intersection of urban planning, heritage, human rights and sustainable development within a developing country context. The significance of heritage in urban and human development is well-documented and has informed various global resolutions and strategic goals related to cultural heritage. For instance, Agenda 21 for Culture, adopted in 2004, emphasises the role of culture in sustainable urban development. Similarly, the UN’s Agenda 2030 and its Goal 11 aim to make cities inclusive, safe, resilient, and sustainable, although it lacks explicit directives regarding the role of cultural heritage.

Achieving these ambitious goals necessitates a comprehensive approach, starting with the connection between heritage and human development. In the research, Mr Mabgwe notes that heritage issues intersect with human rights frameworks as articulated in documents such as the Universal Declaration on Human Rights and the International Covenant on Economic, Social and Cultural Rights. These documents assert the right to access heritage and the responsibility of public authorities to respect, educate and protect heritage values.

The African Union's Agenda 2063 envisions a culturally rich and unified Africa, yet it too falls short of explicitly detailing the role of cultural heritage in sustainable development. Similarly, the SADC Vision 2050 and RISDP 2020-2030 define regional integration and development but do not clearly articulate how cultural heritage fits into these frameworks.

As a signatory to these regional and international agreements, Zimbabwe has crafted its approaches to align with the vision of developing sustainable cities, particularly through the NDS I and II and the 2023 Call to Action – No Compromise to Service Delivery: First Stage of Interventions to Modernise the Operations of Local Authorities. These initiatives aim to modernise local authority operations and contribute to the government's goal of achieving an upper middle-income economy by 2030. However, the initiatives are silent on the role of heritage as a driver for local authority development.

In conclusion, Mr Mabgwe's research underscores the urgent need for policymakers and urban planners to recognize and integrate urban heritage into development strategies. By doing so, they can harness the potential of heritage as a catalyst for socio-economic transformation and sustainable urban development, ultimately contributing to the realisation of the vision of Gweru and other cities from the region for a sustainable future.



Discussion

The workshop session led by Mr Mabgwe sparked an engaging dialogue on the management of urban heritage, highlighting the necessity of contextualising urban heritage within a historical framework. Participants noted the importance of examining precolonial heritage in Gweru rather than solely adopting contemporary perspectives influenced by colonial narratives. This approach aims to capture an authentic African heritage planning perspective, acknowledging what existed prior to colonial settlement and integrating that understanding into current practices.

A significant theme that emerged during the discussion was the need for researchers to differentiate among various community types in their studies. Participants argued for clarity in identifying whether research focuses on indigenous communities, local residents or business stakeholders as each group possesses distinct interests and perspectives on heritage. This differentiation is crucial for developing effective engagement strategies that address the unique needs and aspirations of each community type.

Another critical point of discussion centred on broadening the conceptualisation of benefits derived from heritage conservation.

Participants noted that current academic scholarship and conservation efforts often prioritise economic benefits, neglecting traditional, historical and spiritual dimensions that local communities value. This narrow focus can lead to community apathy towards heritage sites, particularly when government-led conservation efforts are perceived as top-down initiatives that overlook local interests. The risk of communities asserting ownership only after government intervention further complicates the relationship between heritage custodians and local populations.

Exchanging experiences from Tanzania, South Africa and Zimbabwe, participants highlighted successful models of community engagement in heritage conservation. In Tanzania, for instance, local committees at heritage sites like Kilwa Kisiwani and Songo Mnara empower community members to make decisions regarding conservation activities. This approach fosters respect for local customs and traditions, which has proven crucial in preserving the integrity of these sites. Similarly, in Zimbabwe, local committees at Great Zimbabwe are consulted on conservation matters, reflecting a growing recognition of the need for community involvement.

However, participants acknowledged ongoing challenges, particularly the resistance among heritage managers to fully embrace community engagement. While frameworks often advocate for community involvement, the reality on the ground reveals a gap between policy intentions and actual practices. Many engagement initiatives are spearheaded by non-state actors such as universities, which may not resonate with local realities. This disconnect raises fundamental questions about what genuine community engagement and empowerment entail, prompting participants to reflect on the sustainability of such relationships.

The analogy of good neighbourliness was invoked to illustrate the importance of fostering positive relationships between heritage managers and local communities. Instances of poaching around Matobo National Park in Zimbabwe, despite empowerment efforts, illustrated that dissatisfaction within communities stems from not

receiving direct benefits from heritage sites. This underscores the need for heritage conservation to align with community survival needs as tangible benefits must be realised for heritage to be perceived as valuable.

Participants cautioned against assuming that communities lack the knowledge to preserve their heritage. Instead, the focus should be on integrating existing community practices into broader development plans, allowing traditional preservation methods to coexist with modern approaches. Heritage sites can also add value for communities when they are positioned as vital resources that contribute to their survival. The example of the ancient well at Kilwa Kisiwani illustrates the deep connection between community needs and heritage management.

TOWARDS A USABLE AFRICAN PAST: INSIGHTS FROM HISTORY AND ARCHAEOLOGY

*Dr Terence Mashingaidze, Senior Lecturer in the
Department of History and Director of the Harare
Campus of Midlands State University, Zimbabwe*



Dr Mashingaidze's presentation introduced the concept of a "usable past," emphasising its relevance in addressing contemporary challenges through the lens of history, cultural heritage and archaeology. He emphasised that the past is not merely a series of events but a reservoir of knowledge that can inform and shape modern political and developmental aspirations. By examining historical contexts, particularly those of significant sites such as Great Zimbabwe and Kilwa Kisiwani, he took participants through a practical exploration of how historical narratives can provide insights for contemporary society.

The notion of a usable past is particularly vital in the context of African nationalism and the construction of nation-states. Dr Mashingaidze highlighted the evolution of nationalist historiography in the mid-20th century, which emerged in response to Eurocentric

narratives that dismissed Africa's rich history prior to colonial encounters. Pioneering historians such as Isaria Kimambo in Tanzania and Kenneth O. Dike in Nigeria, reshaped the narrative by illustrating African agency and initiatives in trade, governance and cultural development. This reframing not only challenged colonial perspectives but also served as a foundation for collective identity and hope within emerging African nations.

Dr Mashingaidze underscored the symbolic relationship between history and politics, demonstrating how the past plays a crucial role in nation-building. For instance, the names of countries like Ghana and Zimbabwe draw inspiration from ancient states, reinforcing the connection between historical consciousness and national identity. This relationship illustrates how history can be leveraged to foster unity and motivate contemporary societal aspirations.

He connected the concept of a usable past to sustainable urban design. He pointed out that pre-colonial cities often exhibited innovative and sustainable architectural practices, such as the use of local resources and community-oriented planning. These historical practices offer valuable lessons for modern urban development, particularly in fostering social cohesion and resilience. The sustainability demonstrated by cities such as Kilwa Kisiwani, which thrived for centuries, provides a model for contemporary urban planners seeking to address environmental challenges.

Water management emerged as another crucial area where insights from the past can inform present practices. Dr Mashingaidze highlighted innovative water conservation techniques used by pre-colonial societies, such as the dagga pits at Great Zimbabwe and the



community well at Kilwa Kisiwani. These historical systems not only ensured water availability but also exemplified the adaptability of communities in the face of environmental challenges. The enduring significance of these sites underscores the need for further research into their water management practices, which can inform modern conservation efforts.

The presentation also touched on the integration of IKS into contemporary development planning, with Dr Mashingaidze arguing that the African past contains critical information regarding sustainable agricultural and water management strategies that can be harnessed to address current issues. He noted that the significance of IKS is highlighted in James Scott's seminal work, *Seeing Like a State*. In the book, Scott argues that many modern development projects fail due to a fundamental oversight: the neglect of traditional knowledge and practices that have historically guided local communities. His critique centres on the tendency of contemporary states to adopt a modernistic approach, prioritising scientific and technological frameworks while sidelining the values, customs, and practical knowledge embedded within local cultures. This disconnect not only undermines the effectiveness of development strategies but also risks alienating the very communities they aim to benefit.

Dr Mashingaidze illustrated how modern architecture often draws inspiration from historical cultural heritage, with notable examples such as the Reserve Bank of Zimbabwe, the Robert Mugabe International Airport in Harare and the Thabo Mbeki Library in Johannesburg, which creatively reinterpret traditional forms to reflect contemporary needs.

In conclusion, Dr Mashingaidze underscored the multifaceted utility of the past in shaping modern realities. He noted that by recognizing the functional and utilitarian values of history, societies can leverage their heritage to inspire innovation, foster community resilience and create sustainable development pathways. The concept of a usable past not only enriches understanding of identity and culture but also serves as a critical resource for addressing the complexities of contemporary challenges.

Discussion

Participants engaged in a robust discussion about the diverse applications of the “usable past” model within contemporary urbanism, particularly in addressing pressing challenges faced by urban areas in Southern Africa such as water scarcity, sanitation and healthcare. They noted that the innovative practices of precolonial cities could offer practical solutions to modern issues. For instance, indigenous cosmologies and traditional healing methods can inform contemporary healthcare strategies, illustrating the potential benefits of integrating historical knowledge into present-day practices.

However, a significant point of contention arose regarding the complexities of applying the usable past concept in nations characterised by multiple ethnic groups. Participants noted that while the concept may resonate with the populace, practical implementation can be challenging. In Tanzania, for example, the presence of over 120 ethnic groups complicates the selection of a universally applicable historical narrative for national projects. This was evident in the design process for the new State House in Dodoma, which ultimately resulted in a structure that resembled the former State House in Dar es Salaam that was built during the colonial era in 1927, rather than a distinct representation of Tanzania’s diverse heritage.

The discussion also highlighted the difficulties faced in countries such as South Africa, where a lack of shared heritage poses challenges for a cohesive application of the usable past. Unlike Tanzania, where a common language (KiSwahili) fosters unity, South Africa’s fragmented heritage makes it challenging to identify a singular monument or cultural tool that embodies national identity – leading to varied interpretations of symbols. However the consideration of technical issues such as water systems and other examples, may not be hampered by a variance in ethnic interpretations, because such ideas for technical application can be drawn from all possibilities. Not all societies were building in stone, for example, but used a variety of materials, and others used hillside water catchment for agricultural purposes and to supply communities.

Participants expressed concerns about the scalability of the usable past concept; while precolonial societies operated at a local level, contemporary society functions on a national scale. The challenge also lies in determining which historical narratives to adopt for national projects, particularly as younger generations may not appreciate ancestral practices. This highlights the necessity for negotiation among stakeholders to ensure that initiatives informed by the usable past do not inadvertently exclude certain groups or perspectives.

Participants pointed out some challenges within the usable past model, particularly from an architectural perspective. While the model can effectively inform urban design, the narratives extracted should genuinely reflect the technology of the communities involved.

The link between the usable past and decoloniality was another focal point of discussion. Participants grappled with whether the usable past, as it relates to IKS, falls within the broader decoloniality movement. While there are notable overlaps – such as the recognition of indigenous practices – there are also distinct historical trajectories that complicate their intersection. The usable past concept has been articulated since the mid-20th century while decoloniality is a new area of scholarship. It was also noted that the decoloniality concept often emphasises discourse over practical application.



CONCLUSION AND CLOSING OF WORKSHOP

How Can Pre-Colonial African Knowledge Systems Inform Current Policy Discussions On Urbanisation And Related Challenges In Southern And Eastern Africa?

The closing session, chaired by Dr Mashingaidze, featured a plenary discussion centred on the theme. This dialogue aimed to extract key lessons from the Teaching On Site initiative and identify areas necessitating further action.

A lively discussion emerged, underscoring the need for universities to establish a new research agenda that directly informs the policy-making process regarding heritage issues. Participants noted the critical role of academia in producing evidence-based research that equips policymakers with accurate information about the diverse heritages present in southern and eastern Africa. Concerns were raised about the ability of policymakers, many of whom may be uninformed or misinformed about heritage matters, hindering the implementation of sustainable policies that protect these vital sites.

Mr Bugumba outlined the process that students and scholars should follow if they want to undertake research at heritage sites in Tanzania. The student or scholar needs to submit a proposal about the proposed research to NMHC. The organisation's Research Ethics Committee will assess the proposal and, if approved, the researcher will have to go to the Tanzania Commission for Science and Technology (COSTECH) for a research permit. COSTECH is the institution responsible for approving all research projects in Tanzania. After getting the permit, the researcher should return to NMHC for an excavation licence. The cost of getting the licence is 15 percent of the cost of the project. The licence will be attached to a letter to be taken to the regional authority in the area where the targeted heritage site is located. The regional administrative secretary will facilitate visits to the heritage site and introduce the researcher to the local community.

Another significant point of discussion was the necessity for multidisciplinary research programmes. It was agreed that by adopting a multifaceted approach, researchers can explore heritage from various perspectives, facilitating deeper conversations and more effective policy recommendations.

Participants highlighted that a common understanding of African knowledge systems is essential for heritage scholars to contribute meaningfully to policy discussions. There was a recognized challenge in appreciating indigenous knowledge systems, suggesting that a broader term – African knowledge systems – should be adopted to avoid semantic confusion and better encompass the richness of the continent's heritage.

Participants articulated the importance of recognizing the fusion of indigenous and foreign influences in African heritage, using the example of Kilwa to illustrate how cultural interactions shape historical narratives. They noted that the Kilwa heritage represents a dynamic interplay of various influences from local cultures and other African cultures, as well as Persian, Arab, Portuguese and others. This holistic view can facilitate an inclusive understanding of Kilwa's identity and experience as an ancient global trading port, and acknowledging the historical interactions that have shaped contemporary society.

A three-dimensional approach was proposed to effectively define and promote African knowledge systems and relevant policy considerations. This framework includes:

- **Knowledge creation:** The responsibility of academics and researchers to define and create knowledge that can inform policy.
- **Awareness building:** Community involvement and awareness campaigns are essential to disseminate knowledge and engage the younger generation with their heritage. The introduction of a compulsory course on the History of Tanzania across educational levels was highlighted as a positive development in fostering this awareness.

- **Policy engagement:** Bringing policymakers into the conversation with well-defined knowledge is crucial. Participants agreed that without tangible concepts and language, it would be challenging to influence policy effectively.

A salient topic of discussion was the need to categorise African knowledge systems into distinct thematic areas such as agricultural, cultural, environmental, medical, and science and technology knowledge. Participants argued that breaking down these systems into specific categories would facilitate a clearer understanding and application of this knowledge in contemporary contexts. By delineating these themes, scholars and practitioners can avoid the ambiguity that may arise from generalising African knowledge systems.

Key contributions to the discussion included the significance of African architectural technology. The resilience of structures like those at Great Zimbabwe and Kilwa exemplifies how indigenous knowledge of local materials and environmental conditions can inform sustainable building practices. Participants underscored the importance of recognizing these architectural techniques as part of the broader African knowledge framework, particularly in light of contemporary environmental challenges. They argued that understanding these systems is crucial for developing policies that address climate change and resource management. They suggested that traditional practices, such as the sustainable use of natural materials, can inform modern approaches to urbanisation and environmental stewardship.

Food production emerged as a critical area of focus, with participants advocating for a comprehensive understanding of both agricultural practices and food processing. Recognizing the diversity of food systems and processing methods is essential for preserving cultural heritage and promoting food security.

The role of language as a knowledge system was also recognized, noting the importance of cultural narratives and local folklore in maintaining the integrity of heritage sites. Participants noted that these narratives can serve as protective mechanisms, helping to transmit knowledge and cultural values across generations.

There was a consensus on the importance of engaging local communities in heritage management and decision-making processes. Participants stressed the need for collaboration between central and local governments, as well as the community, to create a holistic approach to heritage preservation.

The discussion further highlighted the need for flexible policy frameworks that empower site managers and heritage practitioners. Participants pointed out that rigid, top-down policy approaches often hinder effective heritage management. Instead, policies should allow for adaptability, enabling practitioners to respond to the unique challenges they face in conserving and preserving heritage sites.

On urban sustainability, discussions turned to the integration of green spaces and recycling practices within urban planning. Participants suggested that lessons from ancient cities such as Kilwa could inform modern urban design, particularly in maintaining biodiversity and managing informal settlements.

The workshop participants engaged in a robust discussion regarding the pressing challenges faced by contemporary urban areas in southern and eastern Africa. A key issue identified was the inadequacy of drainage systems, which exacerbates flooding during the rainy season. Poor town planning has left many urban areas ill-equipped to handle increased rainfall, underscoring the urgent need for comprehensive urban planning strategies.

Overpopulation emerged as another significant challenge as cities struggle to accommodate rapidly growing populations. Many urban infrastructures were designed for much smaller populations, leading to infrastructural decay and strained resources. This situation contributes to mobility issues, particularly in central business districts where existing road networks fail to support the volume of cars.

Participants highlighted the concept of clustered settlements as a potential solution to these challenges. Citing the historical example of the Naletale cluster, which included the main settlement and satellite towns, participants argued for a modern application of this

approach to disperse populations and reduce pressure on urban centres. The discussion suggested that historical models could inform current planning practices, emphasising the need to balance development with the carrying capacity of urban areas.

Concerns were raised about recent urban developments that have ignored these principles. For instance, in the Kariakoo area of Dar es Salaam, new high-rise buildings have replaced planned structures, leading to increased population density and overwhelming existing sewage systems. The resulting strain on infrastructure has caused sanitation issues, particularly during rainy seasons when sewer systems overflow.

The historical relationship between urban centres and their satellite towns was also explored. Participants discussed how transport systems were crucial to the functioning of ancient urban settlements such as Kilwa Kisiwani and Songo Mnara. They suggested that modern urban planning should consider the lessons from these historical connections, particularly in enhancing transportation networks to facilitate commuting and connectivity.

Electricity shortages were identified as a pervasive issue across the region, with participants noting experiences of load shedding in Zimbabwe, South Africa and Tanzania. The discussion shifted towards exploring alternative energy sources, particularly solar power, which is abundant in Africa. However, the affordability and accessibility of solar technology remain significant barriers. Discussions included innovative solutions such as floating solar panels on water bodies and the use of animal dung as a sustainable fuel source.

Encroachment into wetlands was another critical challenge discussed, particularly in cities of Gweru and Harare in Zimbabwe where urban development threatens these vital ecosystems. Despite existing regulations aimed at protecting wetlands, illegal developments continue, often driven by land barons. Participants suggested that traditional management practices, including cultural prohibitions and community engagement, could serve as effective strategies for safeguarding these areas.

The need for a people-centred approach in urban planning was also emphasised throughout the discussions. Furthermore, the relationship between urban development and cultural heritage was underscored. Participants argued that heritage considerations should be integrated into urban planning to respect community values and historical significance. Engaging local communities in decision-making processes was deemed crucial for developing inclusive policies that reflect the needs and desires of residents.



VOTE OF THANKS

The workshop concluded with a thoughtful Vote of Thanks delivered by Ms Gurira who expressed gratitude to the students for their active participation and engagement throughout the event. She commended them as a knowledgeable group, highlighting the value of their contributions and the discussions stimulated during the sessions.

Ms Gurira extended her appreciation to heritage practitioners from NMHC and TAWA and fellow scholars from MSU, UDSM and UP for their insightful reflections on the Kilwa civilisation. She noted that the shared knowledge and experiences painted a vivid picture of the past, which will serve as valuable learning resources for future endeavours. She noted the importance of these interactions as a continuous learning process, reinforcing the need for ongoing dialogue between practitioners and academics.

She called for sustained exchanges among participants, advocating for collaboration that transcends the boundaries of academia and practice. Ms Gurira acknowledged a common misconception that practitioners and academics cannot effectively work together. However, she argued that their partnership is essential, particularly in the realms of publishing and documenting case studies where their combined efforts can yield significant contributions to the field.

Gratitude was also extended to the co-chairs, Dr Edward and Dr Mashingaidze, for their effective leadership during the workshop. Their guidance was recognized as instrumental in steering the proceedings and ensuring a productive environment for discussion.

Finally, Ms. Gurira acknowledged the Southern African Research and Documentation Centre (SARDC) for organising the workshop and securing resources from SMUS, thereby facilitating this trailblazing South-South partnership involving scholars and heritage practitioners from southern Africa.

Mr Raymond Ndhlovu, Senior Researcher/Writer and Projects Manager at the SARDC history institute, History Today, thanked the co-chairs, Dr Frank Edward and Dr Terence Mashingaidze for their support and guidance throughout the workshop preparations.

Ms Phyllis Johnson, SARDC Founding Director and Special Projects, concluded the session by presenting Dr Edward with several publications for the history library. These included significant works such as *40 Years of SADC: Enhancing Regional Cooperation and Integration*, a multilingual dictionary produced by University of Zimbabwe that defines words in English, Swahili, Shona and Chinese, and a book on Zimbabwe's new education system, *Heritage Education 5.0*. She thanked all participants for their contributions and commitment, including the record-keepers who are: the special rapporteur, Joseph Ngwawi, responsible for this report, illustrated by Mark Maganja, the photographer who is a UDSM student in visual and creative arts, with some images from SARDC staff.

ANNEX 1 PROGRAMME

REGIONAL WORKSHOPS SOUTHERN AFRICA 2024 TEACHING ON SITE

Kilwa World Heritage Site
United Republic of Tanzania
9-15 September 2024

Programme

9 Sept Monday

Arrivals Dar es Salaam at Julius Nyerere International Airport. Overnight at Vegas Hotel near Milimani City shopping mall and University of Dar es Salaam. Dinner.

10 Sept Tuesday

Depart 0900. Travel for about 6 hours south to Kilwa Masoko town. Distance 320 kms.

With a stop about halfway, at Kibiti town in Pwani region. Arrive 1500-1600 at Kilwa Pakaya Hotel.

1800 Workshop opens with short introductory briefing by Workshop Chairs, context of South-South partnership on the Teaching Research initiative / Teaching on Site, and logistics. Dinner 1900 and early night.

Workshop Chairs

Dr Terence Mashingaidze, Senior Lecturer in the Department of History and Director of the Harare Campus of Midlands State University, Zimbabwe

Dr Frank Edward, Lecturer, Department of History, University of Dar es Salaam, Tanzania

Workshop will be conducted on-site at the Kilwa Kisiwani island, Songo Mnara island, and Kilwa Pakaya Hotel in Kilwa Masoko, an old market town nearby to port.

11 Sept Wednesday

Kilwa Kisiwani island. Prepare to depart by boat at 0800 for 20-minute trip.

Walking introduction to the site, guided by Mr. Revocatus Bugumba, Principal Conservator of Antiquities, National Museum and House of Culture Head Office, Dar es Salaam, who worked at Kilwa as Site Manager for 15 years.

Lunch on site provided by hotel

Afternoon

Presentation and discussion on site by Dr Frank Edward, Lecturer, Department of History University of Dar es Salam:

“Medieval South-South Exchanges in African Societies - The Case of Kilwa and Great Zimbabwe City States”

Return to Kilwa Pakaya Hotel by boat, 20 minutes.

Dinner at hotel

12 Sept Thursday

Seminar continues with presentations and discussions at venue, Kilwa Pakaya Hotel.

Presentation and discussion by Ms Kefilwe Rammutloa, Lecturer, Department of Anthropology and Archaeology, University of Pretoria:

“Connecting the dots: Trade and Exchange Network Systems in the Greater Mapungubwe Landscape”

Presentation and discussion by Ms Nyasha Gurira, Lecturer, Department of Archaeology, Cultural Heritage and Museum Studies, Field School Coordinator, Midlands State University, Zimbabwe:

“Indigenous Knowledge Systems: Traditional Medicines in the Development of Sustainable, Healthy Cities, Past and Present”

Lunch at hotel

Afternoon

Presentation and discussion by Ms Khannaphaphone Phakhounthong, Humboldt University of Berlin & Mr Ernest Moronda, Free University Berlin, PhD Candidates:

“Reactivating Memory: Where Kilwa Past Meets the Present”

DAAD presentation video

Dinner at hotel

13 Sept Friday

Songo Mnara island. Prepare to depart by boat at 0800. One hour 30 minutes.

Walking introduction to the site, guided by Mr. Revocatus Bugumba, Principal Conservator of Antiquities, National Museum and House of Culture Head Office, Dar es Salaam, who worked at Kilwa as Site Manager for 15 years.

Lunch at site**Afternoon**

Presentation and discussion on site by Ms Alma Simba, Assistant Lecturer, Department of History, University of Dar es Salaam:

“Navigating the Unknown - Oral History Methodologies in Museum Heritage”

Return to Kilwa Pakaya Hotel by boat. One hour 30 minutes.

Dinner at hotel

14 Sept Saturday

Seminar continues with presentations and discussions at venue, Kilwa Pakaya Hotel.

Presentation and discussion by Mr Malvern Mabgwe, PhD Candidate, Midlands State University, Zimbabwe:

“Integrating Heritage into Urban Planning for Sustainable Development”

Presentation and discussion by Dr Terence Mashingaidze, Senior Lecturer, Department of History, and Director of the Harare Campus of Midlands State University, Zimbabwe:

“Towards a Useable African Past: Insights from History and Archaeology”

Lunch at hotel

Afternoon

Conclusion

Co-Chairs Dr Terence Mashingaidze and Dr Frank Edward

We wrap up and conclude, discussing key lessons answering the main topic from both workshops at Great Zimbabwe and Kilwa:

How can pre-colonial African Knowledge Systems inform current policy discussions on urbanisation and related challenges in southern and eastern Africa?

Late Afternoon

Optional walking into the market town around us, past the town hall and the markets, look at fabrics, spice market and other markets, etc.

15 Sept Sunday

Early but leisurely departure by bus, about 0900, to arrive in Dar es Salaam in good time, based on the experience of the initial trip. Overnight at Vegas Hotel.

Dinner at hotel

Departures Dar es Salaam Monday

Morning departures, transfers from Vegas Hotel to Julius K. Nyerere International Airport

ANNEX 2 LIST OF PARTICIPANTS

Name of Participant	Title	Organisation
Dr Frank Edward	Lecturer, Department of History	UDSM
Dr Albertus Onyiego	Lecturer, Department of History	UDSM
Ms Alma Simba	Assistant Lecturer, Department of History	UDSM
Mr Revocatus Bugumba	Principal Conservator of Antiquities, National Museum and House of Culture, Dar es Salaam	National Museums
Kelvin Fela	Site Manager, Kilwa Kisiwani Cultural Heritage Sites	TAWA
Dr Terence Mashingaidze	Senior Lecturer, Department of History, and Director of the Harare Campus of MSU	MSU
Ms Nyasha Gurira	Lecturer, Dept of Archaeology, Cultural Heritage and Museum Studies, Field School Coordinator	MSU
Ms Kefilwe Rammutloa Archaeology	Lecturer, Department of Anthropology and	UP
Ms Phyllis Johnson	Founding Director and Special Projects	SARDC
Mr Raymond Ndhlovu History	Senior Researcher/Writer & Projects Manager,	SARDC
Ms Vennah Makoni	Researcher, History	SARDC
Ms Roberta Feng	Intern History	SARDC
Ms Shumirai Govo	Administrator / Logistics	SARDC
Mr Joseph Ngwawi	Special Rapporteur	SARDC
Mr Mark Maganja	Student, Visual and Creative Arts, for Photos / Videos	UDSM
Ms Khannaphaphone Phakhounthong	PhD candidate in Urban Architectural Heritage	Humboldt University, Germany
Mr Ernest Moronda	PhD Anthropology candidate Berlin, Germany	Free University of
Mr Siphesihle Kuhlase	PhD Archaeology candidate	UP
Mr Marlven Mabgwe	PhD Archaeology candidate	MSU
Ms Farida Silla	MA History student	UDSM
Mr Edwin Gamba	MA History student	UDSM
Ms Sophia Kassim	BA History and PS student	UDSM
Mr Baraka Shagembe	BA History student	UDSM

ANNEX 3 LIST OF PRESENTATIONS

- ❖ Medieval South-South Exchanges in African Societies-The Case of Kilwa and Great Zimbabwe City States
- ❖ Connecting the Dots: Trade and Exchange Network Systems in the Greater Mapungubwe Landscape
- ❖ Indigenous Knowledge Systems: Traditional Medicines in the Development of Sustainable, Health Cities, Past and Present
- ❖ Reactivating Memory: Where Kilwa Past meets the Present
- ❖ Navigating the Unknown - Oral History Methodologies in Museum Heritage
- ❖ Integrating Heritage into Urban Planning for Sustainable Development
- ❖ Towards a Useable African Past: Insights from History and Archaeology



