



What's News?

THE ICOMOS-EPWG AFRICA MONTHLY NEWSLETTER

Edito

Dear Readers,

Here we are at the end of the year 2022. A year rich in activities, which marked my debut as coordinator of the ICOMOS Emerging Professionals Working Group for the Africa region together with the members of the Bureau, but also the launch of this beautiful project which constitutes the present Newsletter. Launched in May, the Newsletter has been a new challenge for us, which we have taken up by presenting you with a new issue every month, always with the aim of highlighting the faces and achievements of young heritage professionals from our continent and of promoting the rich heritage that animates each of us on a daily basis.

I would like to once again thank the Bureau members: the coordinators of the Newsletter, Jean-Paul and Affoh, and the ones in charge for its translation, Florentine and Avenir. The Newsletter also exists thanks to all those who have agreed to contribute to it, whether it be the people interviewed or the authors of the various articles published, whom we would also like to thank here. Finally, we would like to thank you, dear readers, for giving meaning to this project.

For this last issue of the year, we have once again given a voice to several professionals from the continent who have reported on the events that have marked this month, once again testifying to an active and increasingly present youth.

The adventure continues, and it will be even more beautiful next year. In the next issue we will have the pleasure of presenting an exclusive interview with Lazare Eloundou Assomo, UNESCO's World Heritage Director.

Happy festive season to all!

Alyssa K. Barry
Coordinator



Dance - Mask Zouli (Côte d'Ivoire) © Affoh Guenneguez, 2022

5 QUESTIONS TO BELY HERMAN NIANGAO

From Ouagadougou to Alexandria, who is Bely Herman NIANGAO?

Bély Hermann Abdoul-Karim NIANGAO holds a degree in public law from the Thomas Sankara University in Ouagadougou. I was trained at the National School of Administration and Magistracy (ENAM), where I obtained a degree in museology. Just before I was admitted to the entrance exam to Senghor University, I was Director of Exhibitions and Mediation at the National Museum of Burkina Faso. I must specify that I have ten years of experience in this museum.

As an alumnus of Senghor University, you are currently writing a doctoral thesis in public law. Can you tell us in a few words, the quintessence of your work?

After my time at Senghor University, I wanted to pursue a postgraduate degree. Today, this dream has come true and I am enrolled in a doctorate in public law, specialising in cultural heritage law. This thesis is essentially oriented towards the discovery of endogenous knowledge of cultural heritage management, which has contributed enormously to the conservation of cultural heritage. It is also a question, in the light of the above-mentioned knowledge, of initiating reflection with a view to proceeding to a sort of 'decolonisation' of the positive law regulating the management of cultural heritage.

As a museum curator and specialist in intangible heritage, you were the second winner of the ICOMOS Culture-Nature Prize 2022. Can you tell us in a few words about the initiative that enabled you to win this prize?

Yes, I was the second winner of this year's ICOMOS Culture-Nature Prize. The initiative for which we received this award can be presented as an opportunity to celebrate the close link between ritual practices related to masks and the sacred forest. The release of the sacred masks takes place on a three-year cycle. On this occasion, the communities carry out various rites but also an evaluation of the state of conservation of the masks. An inventory is made. And it is at the end of this inventory that the immersion in the sacred forest takes place for a communion with the spirit of the "Gow" (the bush). And to preserve this sacred forest, the elders proceeded to delimit its perimeter by the practice of early bush fires.



You recently represented your country, Burkina-Faso, at the Intergovernmental Committee of the ICH, which was held in Rabat. What was your contribution to this important meeting?

It must be said that this is the first time that I have sat on behalf of Burkina Faso in this important body of the Convention for the Safeguarding of the Intangible Cultural Heritage. For a first participation, it was necessary to familiarise ourselves with the protocol practices that govern international circles. But our task consisted above all in the technical study of the files submitted for the attention of the Committee members. I also learned a lot from the Ambassador, Permanent Delegate of Burkina Faso to UNESCO, Mr Flavien Imah Willian Nezien.

A message to the African professional youth?

To the young professionals of Africa, I urge all youth to work seriously. Let each of us do our best to fulfil our tasks with the common good in mind, the development of the African continent. It is in this way that we will succeed in influencing events. We must dare to invent the future, which will enable us to participate actively in the civilisation of the Universal.

interviewed by Jean-Paul Lawson



Women community singers © s.n. 2017

HIGHLIGHTS FROM THE YOUTH MUSEUM FORUM - "RESTITUTION/REPATRIATION OF LOOTED ARTIFACTS"

The poster is for a webinar titled "Restitution/rapatriement des objets pillés" (Restitution/repatriation of looted artifacts). It is organized by EPA (Eurasian Partnership for Africa) in partnership with Youth Heritage Africa and ICCROM. The event is scheduled for 25 November 2022 / 25th November 2022 at 11:00 H GMT+1 / 11:00 am GMT+1. The speakers listed are Dr. Paul AKOGBI, Director of patrimoine culturel du Bénin, and Pr. Emmanuel S. DANJURA, Executive Director of Institute of Strategic and Development Studies, University of Lagos. A QR code and a secret code (65731991) are provided for access. The event is part of the Youth Museum Forum.

WEBINAR RESTITUTION/REPATRIATION OF LOOTED ARTIFACTS © EPA



Franck Kemayou

Museums are places where the cultural heritage of communities is preserved. With these various cultural objects illicitly taken away, today's populations are dispossessed of a good part of their history. And as the Appeal of the former UNESCO Director General states:

To return a work of art or a document to the country that produced it is to allow a people to recover part of its memory and identity, and to demonstrate that, in mutual respect between nations, the long dialogue of civilisations that defines the history of the world is still continuing.

For a good strategy of repatriation/restitution of these works of art, museums should work in synergy with the communities, especially the resource persons. They are the holders of this heritage and they can provide enough information on the objects taken away. Museums should also encourage research by organising study days, colloquia and other opportunities to discuss and learn about these illicitly taken cultural goods, but also about restitution strategies. I therefore emphasise research and the involvement of resource persons in the reflection on this restitution strategy.

First of all, I think that the question of the legitimacy of the restitution must be asked. Even if Emmanuel Pierrat puts the burden of proof on the Africans, it should be noted that beyond the expropriation of African objects, the colonial occupation itself is an illegal and illegitimate act. In other words, colonisation is a crime against humanity, even if some people emphasise the non-retroactivity of the Nuremberg texts. Thus, the very context of the acquisition of these objects annihilates the legality of the objects that are now part of the French public domain.

This method of acquisition is therefore in itself illegal under contemporary international law.

To prove this, a possible litigation concerning the colonial period could lead to a reversal of jurisprudence.



Mor Fall

African countries advocating for the repatriation or restitution of cultural heritage looted during a period of colonial domination should try to fulfill the following conditions:



Moustapha M. Dieye

- Have a quality human resource and economic resources that can allow a better conservation of cultural goods;
- Put in place strong legislation to ensure the security of identified property;
- Build modern museums with architectures inspired by African engineering for the conservation and valorisation of collected, restituted or loaned artefacts;
- Have a quality human resource and economic resources that can allow a better conservation of cultural goods;
- Involve the population and societies in the definition and application of cultural policies;
- Create, at the local level, eco-museums, community museums or museobanks for an inclusive management and a progressive integration of the goods in the societies that hold them;
- Create at the sub-regional level centres for the conservation and interpretation of cultural collections belonging to societies that have disappeared or been broken up by balkanisation.

To conclude, I would say that restitution is a necessity to enable Africa to reconstruct the missing links of a culture in search of identity. However, this restitution must be progressive and partial to allow African countries to better prepare themselves and perpetuate the international reputation of African art that would be presented in foreign museums to sell the tourist and cultural destination of our continent.

Museums as a bank of memories hold the responsibilities of continuing searching and negotiating for restitution/repatriation of cultural property that were taken away whether intentionally or unintentionally. I also think museums has a role to support the demand of the local community in making sure that their belonging is returned back because some of the objects were used to be kept at the family or community level so museum should also speak on behalf of them to make sure they continue to celebrate their memories.

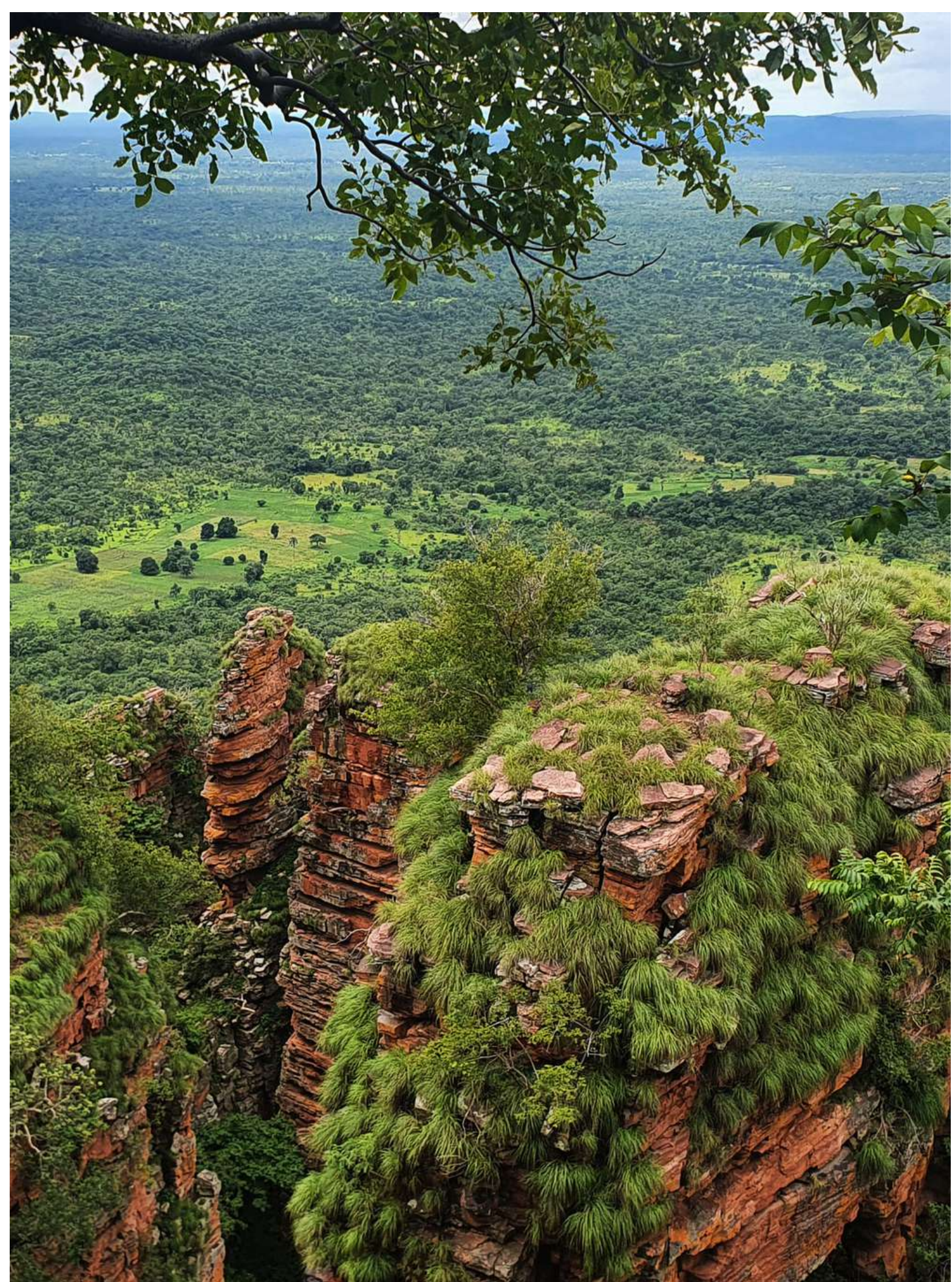


Mtenguzi Zuhura



Tscholofelo Kenathetswe

To ensure that we are ready to receive returned items, I think museum professionals together with other relevant stakeholders (with local communities at the centre) need to help the concerned governments to come up with clear guidelines outlining the terms and conditions on the restitution and repatriation of the objects so that the cooperation between the African and Western/European countries remain unaffected but rather enhanced. These guidelines need to provide clear information on how the return will be initiated/operated; what challenges may arise and ways to manage them.



Bassari Country, Dandé Teeth, Senegal © Alyssa K. Barry. 2022



Picture of the panelists: Heritage, Culture & Climate Change © s.n. 2022

The twenty-seventh international UN climate conference (COP27) was held for the first time on the African continent in Sharm-El-Sheikh, Egypt, in a particularly troubled context. Like all other COPs, COP27 brought together thousands of diplomats, ministers and negotiators from nearly 200 countries. It was also animated by representatives of civil society, business leaders, academic experts, international organisations, activists, media, artists and cultural heritage professionals. For a long time, cultural actions with a climate dimension were limited to the streets and venues associated with the COP, and are almost invisible in the "blue zone" of the COP where diplomats make policies and negotiate decisions made by national governments in the COP plenary. Cultural contributions have often been very rare in the deliberations of the subsidiary bodies, mechanisms, working groups and task forces established within the United Nations Framework Convention on Climate Change (UNFCCC) that usually meet on the margins of the COPs. For the first time, the parties to the UN Climate Convention have recognised the critical links between cultural heritage and climate change. In a series of groundbreaking decisions in Sharm el-Sheikh, national governments meeting at COP27 included cultural heritage in the statements on loss and damage and adaptation. COP27 also took the important decision to include "tangible cultural heritage" as a theme in the newly adopted framework for the Glasgow Sharm el-Sheikh work programme on the global adaptation target. The same decision also makes traditional knowledge, indigenous peoples' knowledge and local knowledge systems a cross-cutting consideration. In addition, the Sustainable Urban Resilience for the Next Generation (SURGe) initiative launched by the COP27 presidency, places culture at the centre of urban resilience. The inclusion of culture and heritage in these decisions shows that the cultural dimensions of climate change are increasingly recognised. The Climate Heritage Network welcomes the explicit attention given to cultural heritage in the COP27 cover decision, the Sharm el-Sheikh Implementation Plan (SHIP). The reference is included in a landmark agreement, three decades in the making, to establish a loss and damage fund. Taken on African soil, this is the first step in a process to rectify the systemic injustice to billions of people, particularly in the Global South, who are least responsible but on the front line of the climate crisis. This significant progress was achieved through the interventions of members of the Climate Heritage Network, an ICOMOS working group that aims to reveal the power of arts, culture and heritage to accelerate climate action.

by Ibrahim Tchan

WEST AFRICAN CELEBRATION OF THE 50TH ANNIVERSARY OF WORLD HERITAGE IN SAINT-LOUIS (SENEGAL)



Picture of the participants © UNESCO Dakar. 2022

The UNESCO Regional Office for West Africa-Sahel, in close collaboration with the UNESCO Multisectoral Regional Office for West Africa in Abuja and the UNESCO World Heritage Centre, in partnership with the Ministry of Culture and Historical Heritage of Senegal, the Ministry of Environment, Sustainable Development and Ecological Transition of Senegal and the Gaston Berger University of Saint-Louis, organised the commemoration of the fiftieth anniversary of the 1972 Convention on 9 and 10 November 2022: This special event brought together natural and cultural site managers and young people from the West African region around the theme "The next 50 years - World Heritage as a source of resilience, humanity and innovation".

Young people responded massively to the call and participated online and in person. A selection of young people from several countries in the sub-region (Burkina Faso, Cape Verde, Ghana, Mali, Nigeria) were able to go to the event thanks to the sponsorship of ICCROM (through its Youth.Heritage.Africa programme) to contribute to the exchanges on the multi-faceted issues related to heritage conservation and climate change in West Africa. The fruitful exchanges focused on three points:

- Climate change and heritage preservation;
- Digital transformation and innovation;
- Sustainable tourism and entrepreneurship.

The first day was rich in presentations and debates by senior officials of UNESCO and its advisory bodies, academics and site managers. The afternoon also featured presentations followed by two panels on climate change and tourism led by two teams of panellists made up of managers, presidents of associations, various experts and students.

The second day was devoted to a visit to the Djoudj National Bird Park, guided by the site manager, Commandant DIAGNE, and tourist guides.

In sum, this celebration allowed for capacity building of young people with various experts and managers of World Heritage sites on the issues and challenges related to conservation, the impacts of climate change, and the development of tourism. As a recommendation, a call to action was formulated to allow participants to express the current and future needs of African sites.

by Abdoulaye Cissé

WEST AFRICAN CELEBRATION OF THE 50TH ANNIVERSARY OF WORLD HERITAGE IN SAINT-LOUIS (SENEGAL)

I was extremely privileged to participate in the 50th Anniversary celebration of the World Heritage Convention in West Africa under the theme: “The next 50 years - World Heritage as a source of resilience, humanity and innovation”. As a young African Heritage Professional, I have taken keen interest in the preservation and utilization of our heritage as a driver to achieving sustainable development. This interest was ignited in 2016 when I participated in the international conference on “Safeguarding African World Heritage as a Driver of Sustainable Development” in Arusha, Tanzania organized by UNESCO. At the conference, I had the rare opportunity to present a paper on “Community Resource Management Areas (CREMAs) in Ghana; A promising framework for community-based conservation”. Since then, I have followed intensely developments along our heritage sites and participated in its conservation. With this in mind, an opportunity to meet and exchange experiences with colleagues and other professionals was invaluable.

The event which was held in the city of Saint-Louis (Senegal) threw more light on the need for deeper reflection on engaging young people in the face of existing challenges such as climate change for better protection and management of World Heritage sites. The platform also gave the space to encourage creativity and innovation of young people through the digital transformation around World Heritage. It highlighted the need for strategies to facilitate entrepreneurship and sustainable tourism on these sites.

The event brought together key stakeholders and managers, which included scientist, academia, professionals and site managers. The active participation of students from the Université Gaston Berger de Saint-Louis, was a step in the right direction to ensuring the mainstreaming of World heritage into youth systems and academia. And this further strengthens the backdrop to have a youth committed to working alongside managers of World Heritage sites in West Africa for innovative actions. Preliminary Notes on African World Heritage in the context of the celebration of the 50th anniversary of the World Heritage Convention and its implementation in Africa highlighted major strides chalked over the period such as the establishment of the African World Heritage Fund (AWHF), inscription of heritage sites, marketing and promotion, protection, etc.

The visit to the Djoudj National Bird Park revealed such a wonderful heritage we are bequeath in Africa. The site has numerous species of birds and its importance as a migratory site cannot be overemphasized. In all these, the Pelicans were most impressive, gang-fishing, in-line flying and the vast baby pelican nursery. But similar to most heritage sites in Africa, this magnificent park is laden with numerous challenges, some of which threatens its integrity: road connectivity, poaching, logistics, increasing populations, dilapidated structures, etc. are derailing conservation efforts. These notwithstanding, management is putting together efforts to ensure sustained protection.

The key take away for me, was the recognition and important role the youth has been given in safeguarding our World Heritage. It places a lot of responsibility on us to devote our time, resources, abilities and energies into proactive and innovative measures as a driver of sustainable development. The big question is: “In the next 50 years, will the next generation meet better preserved and utilized heritage sites than we met”?

I am very optimistic that the youth will take center stage to drive the agenda of inscription of more African sites, support the promotion and marketing of these sites, work with communities and adopt innovative actions towards building resilience for our cultural and natural heritage.

by Godwin Dzekoto

I PARTICIPATED IN THE INTERNATIONAL TRAINING WEEK ON THE THEME: HERITAGE, MEDIATION AND CITIZEN PARTICIPATION

Heritage, mediation and citizen participation is the theme that was chosen by the Sites&Cités Remarques Association for the international training that took place from November 14th to 18th, 2022 in Rouen in the Normandy region of France. Created in 2000, the association gathers 300 French cities and territories holding the national label "Cities and Countries of Art and History" or a Heritage Site. The Association's orientations are developed within thematic commissions, workshops, meetings and study missions. The issues of the cities and countries constitute a basis for reflection and exchange. To this purpose, the Remarkable Sites&Cités Association brings together each year professionals and cultural project leaders at the national and international level in a dynamic of promotion and protection of heritage and economic and territorial development. Through a participative methodology, centered around the identification of good practices and experimentations on the ground, the association works to imagine the tools of consultation likely to better involve citizens in the protection and enhancement of the quality of their living environment.

For the eighth edition of training and international meetings, 15 international participants, accompanied by city councilors, mayors of the municipality of Rouen and French representatives of the Ministries of Foreign Affairs and Culture met to share their expertise, particularly on the various projects implemented in their countries, municipalities and cities respectively. Centered around the dynamics of reappropriation of heritage and participation of the residents in the construction of territorial projects, the training gave the opportunity to each participant to share his experience on the projects developed in his country.

The conclusions were numerous and allowed to have a global perspective on the problems of protection and promotion of heritage in the respective countries. In accordance with the needs and realities of each country, it is essential to note that the remarkable heritage sites must be equipped with tools of mediation and citizen participation to ensure a better visibility. The training was presented as a platform for reflection, development and implementation of tools and strategies necessary for the protection and promotion of the remarkable heritage sites present in each territory. A means to support and encourage technicians and cultural professionals in the development and integration of mediation mechanisms in the strategies of heritage urbanism. During five days of exchange, discussion and sharing, the different actors presented participative projects, where mediation and citizen participation are at the forefront of municipal actions and initiatives.

In light of the exchanges and discussions held during this week of training, the conclusions showed that beyond traditional mediation (radio, television, communication media, etc.), physical and digital mediation formats and mechanisms are increasingly being developed to make works of art, historical monuments, cultural landscapes, knowledge and know-how accessible in many countries worldwide. We are witnessing the emergence of new technologies, new uses and new forms of organization as well as new cultures of thinking, communicating and acting with heritage. The notion of heritage refers to very different realities depending on the region in which it is used. The term "heritage" brings together different apprehensions, conceptions and uses in relation to dimension, typology and even function. Heritage has several meanings (memorial, historical, sacred), typologies (archaeological, tangible, intangible, natural, landscape, monuments...) and dimensions (artistic, cultural). Laws, inventory programs and other national projects are different from one country to another. In the northern countries, there are mechanisms for funding cultural projects made available to communities by the State. In contrast, in Southern countries, difficulties linked to funding, management and distribution of revenues are at the forefront of debates, thus limiting actions in support of the protection and promotion of heritages.

In addition, the notion of "heritage", understood as a legacy left by the mother, was discussed. Unknown, unvalued and unidentified by local authorities, the discussions led to the conclusion that this typology of heritage also deserves to be taken into account in national and international cultural policies. In many countries, there are various forms of "heritage" that are unfortunately called heritages. In the case of Africa, there are practices that are exclusively for the female gender. These include practices related to weaving, broderie, perlage, pottery... Some ritual practices and cultural expressions are created, preserved and transmitted by women, notably fertility rites. In many African cultures, society is matriarchal and women play a key role in the creation and transmission of cultural values. In some African and Occidental cities, several neighborhoods, monuments and even streets bear female names, a symbol of matrimonial representation of history.

The week of international training has allowed to further develop ideas and to reflect on the mechanisms of identification and recognition of this category of heritage. Although the protection and promotion of heritages and heritages constitute a major challenge for economic development and territorial management, the lack of knowledge and the adoption of adequate measures adapted to local requirements, also constitute real threats for these local and national wealths. The training has therefore allowed to address the issue of protection and promotion of heritage and matrimony in a logic of mediation and citizen participation.

For this purpose, mediation is understood as a method of sensitization whose objective is to translate, for a public in need, the deep meaning of a reality and its hidden links with the individuals. Mediation is based on mechanisms of apprehension, understanding, learning and appropriation of heritage. It is a tool for the transmission of content and its appropriation through interactive and participative methods, where individuals (visitors, inhabitants or tourists), are no longer considered as simple subjects destined to listen, but as actors in their own right.

In conclusion, heritage and mediation are intimately linked, one being the support and the other the promotion tool. Citizen participation comes as a complement to mediation, as it is linked to the principle of participatory democracy. Citizen participation is a tool that aims to involve citizens in debates and public decisions and extends to the fields of development, urban planning and major facilities, mainly to projects of general interest. In most developing countries, citizen participation takes the form of instruments and procedures governed not only by law, but also through public spaces where citizens can express their needs. Citizen participation takes place at three levels: information, consultation and dialogue. It concerns actors from the private sector, associations or individual initiatives of users and residents of a city or a town. In many countries of the world, there is a clear desire on the part of citizens to actively contribute to decisions and political orientations in favor of heritage. The issue of citizen participation in the elaboration and implementation of cultural policies should therefore have a prominent place in political debates.

It is necessary to give a voice to citizens so that they can contribute to the improvement of the quality of cultural and artistic services, so that each citizen recognizes himself and expresses himself. National and international policies for the protection and enhancement of heritage must promote the accessibility of heritage to all social classes. This collaborative work commemorates the decisive role of local authorities, citizens and associations that act alongside the State for the protection of heritage and matrimony, and the enhancement of the quality of life of citizens. Heritage, mediation and citizen participation are complementary concepts that encourage better protection, promotion, knowledge, appropriation and transmission of urban and landscape ensembles, remarkable heritage sites, classified as national or world heritage. These tools are intended to raise the awareness of the inhabitants to better understand and live their heritages and matrimonies. The local authorities must accompany and support financially and technically the projects.

by Avenir G. Meikengang

REPORT OF THE SEVENTEENTH SESSION OF THE INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE (ICH)



A traditional dancer from Rwanda © s.n. 2022

The seventeenth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage took place in Rabat, Kingdom of Morocco, from 25 November to 3 December 2022. On the agenda, the Committee, composed of 24 Member States, examined, among other things, requests for inscription on the various lists of intangible cultural heritage. Nearly forty-seven elements of the ICH received a favourable opinion from the Committee to be inscribed on the international lists of the ICH, including five in Africa:

- Kalela dance (Zambia);
- Harissa, knowledge, skills and culinary and social practices (Tunisia);
- Raï, popular folk song of Algeria (Algeria);
- Date palm, knowledge, skills, traditions and practices (United Arab Emirates, Bahrain, Egypt, Iraq, Jordan, Kuwait, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Sudan, Tunisia, Yemen);
- Festivals related to the Journey of the Holy family in Egypt (Egypt).

Requests for international assistance were processed. Several reports prepared by the governing and advisory bodies of the Convention for the Safeguarding of the Intangible Cultural Heritage were also approved.

This session was attended by 1197 ICH professionals and experts from 132 countries around the world. Side events were also organized for participants to exchange ideas on good practices in safeguarding ICH. The eighteenth session will be hosted by Botswana. It will be held in Gaborone from 4 to 9 December 2023.

by Bely Herman Niangao



Artillery gun. Cape Coast Fort. Ghana © Aurelle. 2021

DID YOU KNOW IT? BALE MOUNTAINS NATIONAL PARK, ÉTHIOPIA



Bale Mountains National Park © Melka Getachew Gebru. 2022

The Bale Mountains National Park (BMNP) is one of protected areas in Ethiopia, covers approximately 2,200 km², located 400 km southeast of Addis Ababa. It is in a tentative list of world heritage site starting from 2008. This amazing park provides a home of endemic flora and fauna (comprises about 26% of Ethiopian Endemic species) and covers largest Afro alpine habitat in Africa. The area contains the entire global population of the Giant Molerat (*Tachyoryctes macrocephalus*), the largest global populations of endangered Ethiopian Wolves (*Canis simensis*) and Mountain Nyala (*Tragelaphus buxtoni*).

The BMNP covers the largest area higher than 3000m above sea level (asl) in Africa. The highest peak in the BMNP, Tullu Dimtuu, at an altitude of 4377m asl, is the second highest peak in Ethiopia. The park includes an Afroalpine plateau over 3500m asl, which is the largest area of Afroalpine habitat on the African continent, as well as a major section of moist tropical forest, the second largest in Ethiopia.

The park comprises three zones :

- I. The Gaysay grasslands. The landscape of the northern Gaysay section extends from one mountain range to another with a central broad flat valley with an altitude ranging from 3000 and 3550m asl. The southern ridge of the Gaysay area, which is relatively dry, is mainly covered with *Juniperus procera*, a nationally protected species. The relatively wet northern ridge is largely occupied by *Hagenia abyssinica* and *Hypericum revolutum*. The flat valleys of Gaysay are dominated by species of the genera *Artemisia*, *Helichrysum*, *Ferula* and *Kniphofia*.
- II. The central part of the park, an Afroalpine plateau, lies between 2800m asl in the north and 4377m asl. to the south. The northern escarpment of the Sanetti Plateau is dominated by *Juniperus* spp. followed by *Hagenia-Hypevicum* stands at the higher altitudes (between 3350-3500 m). The area between 3550m and 4000m asl. is covered by *Erica* shrub on ridges and *Helichrysum* moorland in the valleys. The flat mountaintop is covered by *Helichrysum* moorland dotted with *Lobelia* spp. Much of the Sanetti plateau lies over 4000m asl. and there are several peaks ranging from 4050m (Worgona and Wasema) to Tullu Dimtuu at 4377m.
- III. The southern escarpment is covered by one of the most extensive and large natural forests remaining in Ethiopia, the Haremma Forest, which extends between 39°-40°E and 6°-7°N. The slope of the southern escarpment falls rapidly in altitude from the tree line at 3200m to 2000m within a distance of only 8 km, producing a rapid and spectacular change in landscape, habitat, and species composition.

Visit Ethiopia, visit [Bale Mountains National Park!](#)

by Melka G. Gebru

DIARY OF THE MONTH

Florence Conference for The Next 50

The "Next 50 Years" summit will be held in Florence, Italy, as a major conference specifically dedicated to this anniversary.

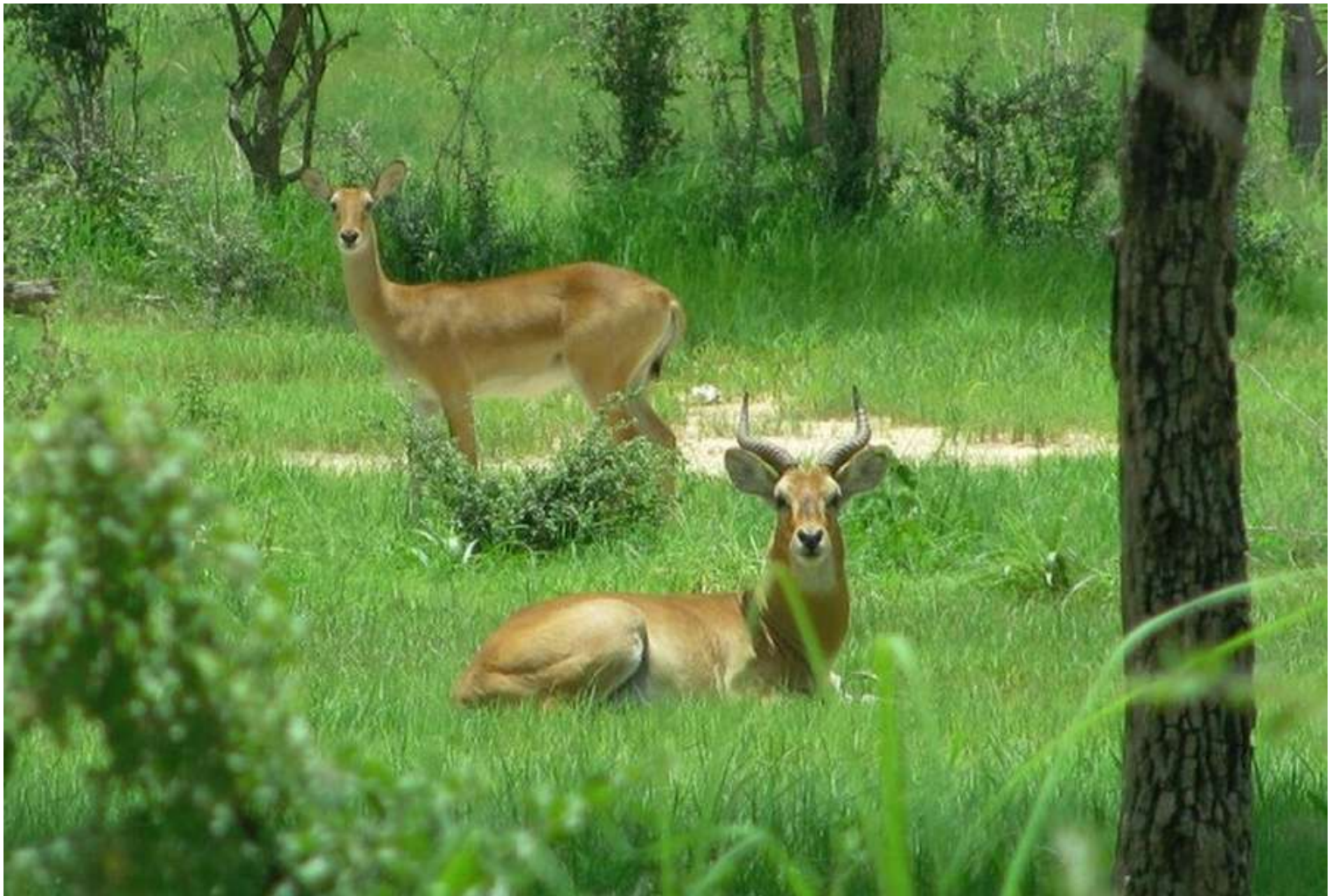
For more information, click here:
<https://tinyurl.com/4vf4arnd>.



ICOMOS Working Group "Our Common Dignity" Initiative - Rights-Based Approaches Monthly Meeting

It will take place on December 26, 2022 from 3:00 pm GMT+1. To join:

<https://tinyurl.com/4sebnew7>.



Pair of Buffon's Cob, W National Park, Niger © Hamissou Halilou Malam Garba. s.d.



Osun-Osogbo Sacred Grove, Nigeria © Affoh Guenneguez, 2019

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LASTEST OPPORTUNITIES

- **Call for entries for the Digital Storytelling Workshop**

ICCROM has launched a call for applications for the "Digital Storytelling Workshop" to be held online via Zoom from 9 to 12 January 2023. To apply, click [here](#). Deadline: **11 December 2022**.

- **Launch of the World Heritage Volunteers 2023**

To participate or renew your commitment to the World Heritage Volunteer Initiative, click [here](#). Deadline: **December 31, 2022**.

- **Museum International Call for Papers: Museums, Sustainability and Sustainable Development!**

ICOM is launching a call for contributions for a new issue of "Museum International". To learn more and submit a proposal, click [here](#). Deadline: **16 January 2023**.

