

Rethinking Cultural Heritage and the Just City: Why, What, and How?

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About the Global Challenges Research Fund

The Global Challenges Research Fund (GCRF) is a £1.5 billion fund that supports researchers seeking to address challenges faced by developing countries, and forms part of the UK's Official Development Assistance (ODA). The GCRF addresses the United Nations Sustainable Development Goals.

The British Academy runs programmes through the GCRF that are challenge-led and interdisciplinary. The Academy also has a strong emphasis through the GCRF in strengthening capacity for research and supporting equitable partnerships. This briefing comes from an award in the Academy's Sustainable Development Programme 2018.



Painting: Feni Chulumanco
Photo credit: Barry Christianson



Caption: Traditional Luo homestead in Seme Kaila
Photo credit: Beth Perry

Introduction

Urban challenges require urgent action to achieve justice, sustainability, and well-being for people and the planet.

Increasingly, culture and heritage are recognised as fundamental in addressing these challenges. Yet cities struggle to centre these concerns in practice. More attention needs to be paid to how cultural heritage fosters urban well-being and a sense of belonging, and what policies, priorities, and politics are needed to positively effect change.

This is why a team of researchers from the UK, South Africa and Kenya were funded by the British Academy's Sustainable Development Programme between 2018-2021 to investigate how cultural heritage values could be productively mobilised to support more sustainable livelihoods in Cape Town (South Africa) and Kisumu (Kenya). Through extensive co-produced research with communities, artists and policy-makers, we mapped challenges, developed heritage interventions, and mobilised ideas, networks and capacity, to support change on the ground.

The Sustainable Development Goals (SDGs) aim to 'leave no one behind'. Yet while the focus of the SDGs is extensive, cultural heritage is only explicitly mentioned twice. Moreover, the SDGs suggest linear and unproblematic relationships between fixed types of cultural heritage and the wider sustainability agenda.

Cultural heritage is often conceived in limited and narrow ways, as either tangible (e.g. built form, artefacts, and architecture) or intangible (e.g. customs, beliefs, and practices). This binary can result in artificially separating personal practices on the one hand, and material artefacts on the other, forgetting that the human and material are inextricably interconnected.

Global development objectives tend to consider cultural heritage as fixed as opposed to fluid. Framing heritage as singular and static runs the risk of commodifying heritage without taking into account lived practices. Heritage is also complex and contested. There are many different claims and interests as the priorities of different groups vary.





Not everything that people value as heritage is officially counted as heritage. What becomes 'heritage' is often designated from outside the communities that have the most at stake, for instance, through legislation or international recognition (for instance, via World Heritage Site status).

In this briefing we draw on our British Academy funded project - *Whose Heritage Matters? Mapping, making and mobilising heritage values for sustainable livelihoods in Cape Town and Kisumu (2018-2021)* - to set out two responses to these challenges.

First, we develop a decolonial framework to analyse how cultural heritage connects to the just city. We propose that the lenses of **land, livelihoods, lives, liveability and legislation** enable a more nuanced and locally responsive understanding of how to mobilise cultural heritage for more sustainable and just urban futures.

Second, this framework highlights how cultural heritage can only be understood in relation to the unsettled conditions in which marginalised and disadvantaged groups lead their lives. We argue that **processes, partnerships, policy and provocations** are needed to map, make and mobilise cultural heritage for urban justice on the ground.

Caption: Cultural Heritage and the Sustainable Development Goals
 Design: KANDS Collective

 CULTURAL HERITAGE TYPE	 ASSUMPTIONS AND RISKS	CHALLENGE FROM WHOSE HERITAGE MATTERS
 11 SUSTAINABLE CITIES AND COMMUNITIES Protect and safeguard cultural and natural heritage: Goal 11	Emphasises fixing and preserving what can be officially designated as 'heritage'. Risks reinforcing external designations of heritage and neo-colonial visions	Heritage is contested, unsettled and processual – whose heritage is protected? Who determines what heritage is?
 8 DECENT WORK AND ECONOMIC GROWTH 12 RESPONSIBLE CONSUMPTION AND PRODUCTION Promote and sell local culture/ produce/ products: Goals 8 and 12	Existence of markets for the consumption of culture. Sees cultural heritage as a product not a process. Risks favouring instrumental over intrinsic values.	The making of heritage is a process, which is integrated into everyday lives. It is not only about what is marketable for a tourist gaze. The COVID-19 pandemic has demonstrated the unsustainability of a market model of cultural heritage production, dependent on international tourism.

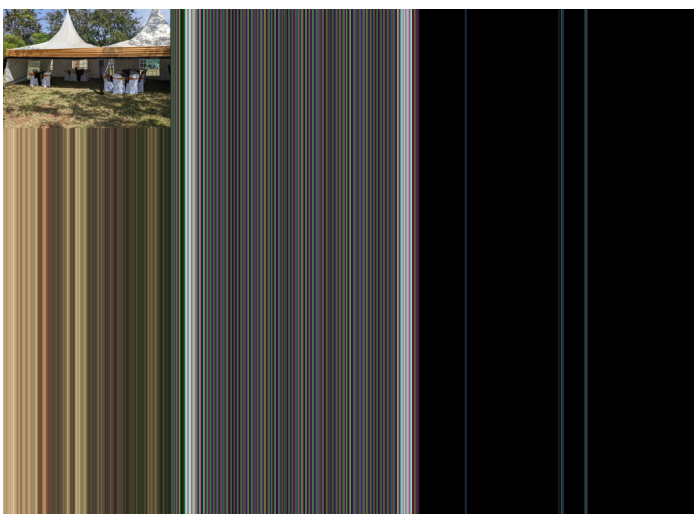
Our work highlights the need for not only economic instrumentalisation but also **political and social mobilisation of cultural heritage** for wider urban sustainability goals.



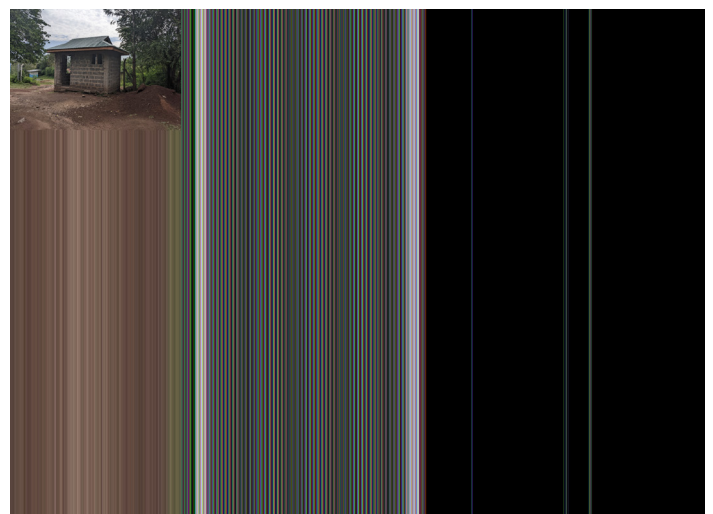
Caption: Mural art in Woodstock / Salt River (Cape Town)
 Photo credit: Barry Christianson



Caption: Greatmore Studios
 Photo credit: Barry Christianson



Caption: Workshop set up at Jaramogi Odinga Oginga University of Science and Technology.
 Photo: Beth Perry



Caption: Building a gatehouse at Kit Mikayi to secure the site.
 Photo: Beth Perry

Point 1

Rethinking cultural heritage and the just city means paying more attention to LAND

- The **language** of cultural heritage generally links heritage to the built environment, natural landscapes, and sites of cultural significance. We propose that linking cultural heritage explicitly to **land** can create a more direct pathway to urban justice and appropriate policy responses.
- Land here is understood as **emplaced and relational** – connecting people’s claims, ownership, identity and access to places and their material contexts. Claims to land involve protecting the built and natural heritage of cities through ancestral, historical, spiritual, and therapeutic connections between people, non-human life and the planet.
- The **dispossession** of land was a typical feature of the colonial project, especially in Africa. Many contemporary conflicts over cultural heritage can be linked to land dispossession, as people lobby for **redress**. Contemporary forms of displacement through urban development, sprawl, and gentrification are also linked to the dispossession of land and disproportionately impact those already marginalised in cities.
- Claims to land are also **gendered**. In many places, women are denied the opportunity to own land, exacerbating gender inequality and hampering the ability of women to access opportunities linked to land tenure. Differential **access to land tenure** and ownership is as much an issue of cultural heritage as is it of land, and needs to be addressed in actions for spatial redistribution and justice.
- Paying attention to cultural heritage and land allows for transversal approaches to policy development and implementation through connecting heritage to broader spatial and land-use planning objectives.

Below: Kit Mikayi rock formation
Photo: Whose Heritage Matters



Cultural heritage can create critical spaces for engagement between people, places, and the planet through emphasising the negotiation of politics and the plural values connected to land. This is crucial for the role of cultural heritage in spatial and environmental justice.

Kit Mikayi (Kisumu) is a rock formation of seven boulders, made of uniquely layered graphite stones, with underground bat-dwelling caves and a flat rock formation. 12km from Kisumu City, the 5-acre site is surrounded by rare medicinal trees, and, at its centre, there is a shrine used by religious groups. Kit Mikayi - known as ‘the rock of the first wife’ - is shrouded in myth and legend, long recognised by Luo elders as a sacred site. At Kit Mikayi tensions persist between different religious and spiritual groups; between these groups and tourists; and women and youth are often marginalised or relegated to menial positions. A key area of conflict is over land ownership. The formal designation of sites as cultural heritage instates a national stake in the sites, and local landowners may attach more value to activities that generate high monetary return to the detriment of the sites. Understanding how land intersects with cultural heritage is therefore vital for revealing and addressing wider issues of inequality, providing a better basis for valuing the role of cultural heritage in both sustainability and justice as opposed to only in narrow economic frames.

Point 2

LIVELIHOODS provides a lens to consider economic, social and emotional well-being

- Un/underemployment is a serious concern in African cities and jobs are crucial to development. Livelihoods therefore matter to make a decent life in cities. **Livelihoods** are not, however, only about jobs and money. They involve networks, social connections, in-kind exchanges of time and resources – and are as much about **social and emotional** as **economic wellbeing**.
- Cultural heritage is seen as an important avenue for **job creation**, particularly in the tourism sector, but the impact on sustainable livelihoods for the urban poor must not be over-stated. In many places, the tourism industry does produce significant revenue and creates some avenues for employment. However, these jobs tend to be low skilled, poorly compensated, and precarious. Whilst reliance on the tourism industry may allow some to eke out a living, it does not guarantee stable, decent, and dignified work for those already marginalised from the formal economy.
- **COVID-19** revealed the precarity and unsustainability of models of development reliant on international visitors. Excessive tourism may degrade sites of significance – particularly those connected to nature – and can essentialise culture in problematic ways.
- In many African cities, the majority of people are working in the **informal economy**, hustling in spaces less visible to authorities. These informal arrangements are often not about material exchange, but are rooted in social, cultural, economic, and spatial capital.
- Policy can provide an enabling environment for **economic justice** through relying on stronger arguments about formal-informal cultural heritage livelihoods and more equitable labour relations.

Below: Edward Thompson
and video stills

Photo: Rosca van Rooyen



Cultural heritage involves labour and can contribute to livelihoods, conceived of as decent work, social connection, strong networks and wellbeing.

Edward Thompson grew up in Hout Bay, and Woodstock. He became an activist at the age of 17 in order to make a pathway for the freedom he states he still cannot see. He was a wood collector for others, but now he collects and recycles timber to make furniture and frames for his well-known family run business, Rustic Frames in Woodstock which he opened in the 1980s. His Upliftment Project NPO seeks to feed and create a space for the hungry and the homeless in the city. He continues to scout out for opportunities to fight for those oppressed and silenced in Woodstock. Uncle Eddie unapologetically proclaims that some people's ideas of heritage dominate, and that those in power tend to put their interests first. He is deeply concerned about the impact of gentrification in Woodstock and would love to find ways to reinvigorate heritage practices such as street music, local cuisine and the social life that comes with culture in public space. He is particularly concerned about how those living on the street have little or no claim to cultural heritage rights. Uncle Eddie collaborated with Rosca van Rooyen, a doctoral student and curator from ACC on a series of videos. Viewing Uncle Eddie as a living archive, van Rooyen captured his stories about the neighbourhood, overlaying past and living heritage stories on places in the neighbourhood, in a video piece challenging the growing "White-ism" in Woodstock. As a social activist, Uncle Eddie carries the history of Woodstock in his memory, he embodies the struggles in and for the neighbourhood, and is active in the creative, economic and political life of the area.

Point 3

Urban LIVES are operationalised and managed through everyday practices

- The work that goes into making decent and dignified lives is often overlooked in the focus on tangible and intangible cultural heritage. **Agency** is therefore important for active and connected urban lives, and citizenship and solidarity are crucial. **Cultural citizenship** is not only about legal rights, but the power people have to shape the way they can lead their lives.
- Cultural heritage is not only about artefacts. Focusing solely on tangible outputs of cultural heritage neglects those people **breathing life** into objects. For example, when craft is manufactured for the market, it becomes something to be sold - distancing it from the intent, the ideas, the care and the heritage practices that produced it.
- Some claims to cultural heritage can be exclusionary, and even violent. The lives of women and those facing double or triple exclusions, for instance on grounds of race or sexuality, can be significantly curtailed by simplistic, fixed and exclusionary cultural heritage values. Viewing culture as fluid and changing over time can offer more flexible, inclusive and **diverse values**.
- With urbanisation, many natural sites run the risk of being degraded or destroyed. The **spiritual** value of many of these sites cannot be understated. Preserving places for people's spiritual heritage needs to be recognised as important in the wellbeing of urban residents and the planet.
- **Strong civil society** is important for valuing plurality and holding authorities accountable. Cultural heritage can play an important role in furthering calls for social justice, if this emphasis on lives worth living is centred rather than assumed in contemporary policy and practice.

Below: Dr Lwando Scott
Photo: Rosca van Rooyen



Cultural heritage shapes the urban lives of people; recognising and valuing everyday forms of cultural heritage can build solidarities and improve quality of life.

Dr Lwando Scott is a Next Generation Scholar at the Centre for Humanities Research at the University of the Western Cape and says: "Through the *Whose Heritage Matters* project, I wanted to engage questions about the way heritage has been conceptualised and deployed in the postapartheid period. I wanted to ask questions about the well-meaning critiques against gatekeepers of what is considered heritage, a gatekeeping that is done through a complex intersection of money, power, policy and social influence - all of which is embedded in historical racial politics. While I am supportive of the critiques towards the Eurocentric ideas of heritage, that render black lives and cultures invisible in heritage considerations, I am more interested in expansive ideas of heritage, that traverse the normative, even within the margins. My intervention desires a critical reading of heritage, where it's not only those who are normative and respectable within the margins, who get to be enveloped in heritage. How do we think of a heritage that includes the marginal within the margins? How do we think of black women and their contributions to South African heritage? How do we think of sex workers and their contributions? How do we think of transgender people and the struggles to be recognised as part of the fabric of our society? My intervention is interested in expansive ideas of heritage, where the complexities of marginality, here particularly gender (and by extension sexuality), are not a political afterthought."

Point 4

The LIVEABILITY of cities is critical in shaping access and a sense of belonging

- Liveability matters because it impacts on **how people experience cities**, and where they feel they belong. Some parts of cities are more liveable than others, and this is fundamentally shaped by urban politics and priorities.
- Liveability is experienced through adequate **access to services** such as power, water, and sanitation. Equally important is how well people's material and emotional needs are met through inviting, comfortable, and inspirational places which are not only geared towards urban élites.
- Cultural heritage is regularly instrumentalised for urban development projects in historic neighbourhoods across the globe. Culture-led gentrification has been critiqued for preserving built heritage at the expense of social heritage, as residents are priced out of neighbourhoods they may have occupied for generations. Liveability is therefore inextricably linked to the pursuit of **spatial and socio-cultural justice**.
- Ensuring **liveable urban spaces** means taking seriously urban lives – particularly those who have been marginalised in cities – in the design of development processes that foreground inclusion as opposed to displacement.
- Cities with clean air and water, safe and vibrant green spaces, ease of mobility, and access to a rich cultural life are more liveable than those that only cater to minimal needs or focus their attention on élite parts of the city. The capacity to thrive is as important as survival. Policy plays an important role in prioritising **belonging and wellbeing** alongside growth and development.

Below: Dunga Beach
Photo: Whose Heritage Matters team



Cultural heritage plays an important role in the liveability of cities, impacting on questions of movement, settlement and belonging, and enabling thriving and over surviving.

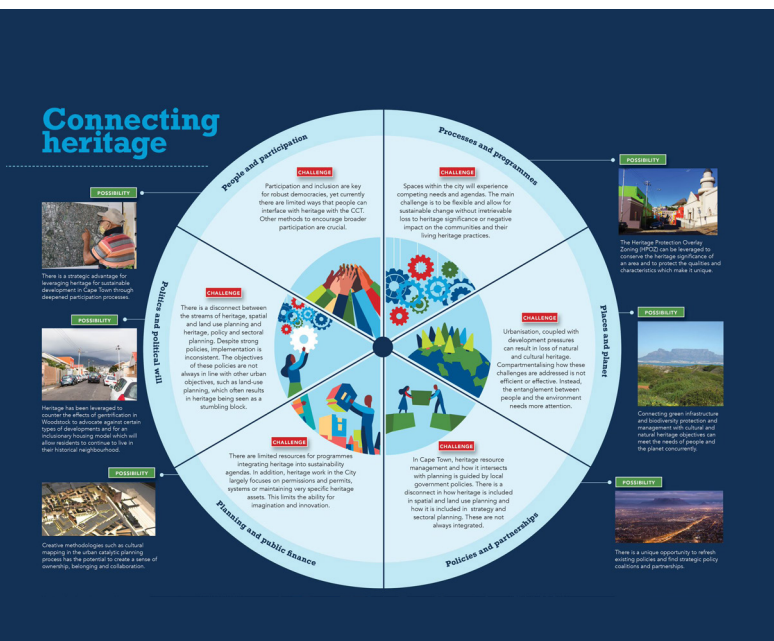
Dunga Beach is a fishing and tourism destination, 5km from the central business district of Kisumu, a peninsular on the shores of Lake Victoria, dominated by rocky surfaces, wetlands, hills, cliffs and springs. Footpaths, murrum and tarmac-covered roads lead to mud-walled houses made of stones and soil, alongside permanent houses made of bricks and blocks with iron roofs. The site consists of residential, commercial and recreation buildings, with a board-walk leading to the lake shore, made of timber with a tin roof. The pier forms a docking area for fishing boats and tour boats, which stretches into Lake Victoria. The area is a fish-breeding ground, where hippos have also roamed freely, while the lake used is for kayaking and sport fishing. *Whose Heritage Matters* focused on building COVID-19 recovery processes around the following priorities: restore; resume; and rethink. In Dunga Beach the focus was on: building independence for fishermen, through boat ownership and modernisation i.e. modern fibre boats; reducing over reliance on fishing through diversification; extending the boardwalk into the lake and installing a roof; supporting certification for tour guides; stopping poor or illegal fishing methods; enforcing laws preventing unsustainable economic practices like sand harvesting, quarrying of rocks; developing site strategic development plan including social hall, tree planting, floating house structures, nature walks and trails, parking, land for expansion of primary school.

Point 5

Urban LEGISLATION plays a critical role in enabling or constraining cultural heritage

- In Africa, policy has historically been designed at the national level, but over the last ten years there has been an increased focus on urban policy in line with the desire for relevant and efficient **devolved decision-making** to cities. Yet there are still relatively few cultural policies at the **city-scale**, which means culture is often governed and managed by other urban imperatives.
- Cultural heritage is often seen as a blockage for development and heritage approval can slow down processes for public and private developments. There are strong lobby groups that are active and who do not always agree. Residents' associations in wealthy neighbourhoods can lobby against social housing on the grounds of heritage. Heritage activists can lobby against private developments on social, cultural, and spiritual grounds. This makes cultural **heritage governance** complex without robust policies.
- In municipalities, heritage is often understood in simplistic frames, which means that it is difficult to integrate heritage in urban development beyond the built environment. This runs the risk of preserving the past instead of **planning for the future**.
- Even where there are strong policies with nuanced approaches to cultural heritage, how they are implemented varies from city to city, and depends on the resources available to effectively enact them. Most African cities are fiscally constrained, a situation exacerbated by the pandemic. **Effective policy levers** that mainstream cultural heritage objectives across municipal mandates can provide an enabling environment for recognising the transformative potential of cultural heritage in cities and funding it appropriately.

Below: Connecting heritage: framing heritage for sustainability and urban development
Design: KANDS collective



Cultural heritage is governed through laws and legislation that need to provide an enabling environment for sustainability and justice.

In order to mobilise around policy institutionalisation and implementation, we collaborated with the City of Cape Town which resulted in a policy positioning note entitled 'Heritage, sustainability, and urban development: valuing tangible and intangible heritage as drivers of placemaking in Cape Town'. The purpose of the note was to highlight the importance of valuing tangible and intangible heritage in sustainable and just place-making in Cape Town. The note was compiled by city official Maurietta Stewart, and African Centre for Cities (ACC) researcher Rike Sitas, and involved interviewing and reviewing with officials in the Heritage Branch, Environmental Management Department, Land-use Planning, and the Arts and Culture Branch.

Point 6

Mapping, making, and mobilising are PROCESSES for rethinking cultural heritage and the just city

- The framework of Land, Livelihoods, Lives, Liveability and Legislation highlights how cultural heritage can needs to be understood in relation to the unsettled conditions in which urban residents lead their lives. **Processes, partnerships, policy and provocations** are needed to map, make and mobilise cultural heritage for urban justice on the ground.
- First, *Whose Heritage Matters* centred a commitment to co-production in our research design, working with creative, community and policy partners to integrate different forms of expertise. An interconnected **process** of mapping, making, and mobilising was crucial in this regard.
- **Mapping:** This involved identifying and mapping tangible and intangible cultural heritage meanings and values. Through this process we were able to identify the conflicts and contestations; the thresholds of shared concern; and the opportunities to leverage the potential for cultural heritage beyond narrow frames. Mapping is a political act that can reveal actors and power relations on the ground. Mapping unveils complexity and the spaces of resistance and possibility that frame action.
- **Making:** This involved enabling the making of cultural heritage through active interventions. The research took an action-oriented approach and supported activities that questioned and proposed new languages and meanings for cultural heritage; engaged with policy and implementation; and interacted with civil society around specific and emplaced heritage issues.
- **Mobilising:** This involved mobilising the knowledge and partnerships developed through the project to support local actors in navigating contested values and uses for cultural heritage. This had tangible impacts and effects. Understanding that cultural heritage is polyvalent, fluid, contested and processual is key to its mobilisation for more sustainable and just urban futures.
- Mapping rendered the issues of **justice** and injustice connected to land, livelihoods, lives, liveability, and legislation visible, thereby providing the groundwork for making and mobilising innovative **policy and practice**.

CAPE TOWN	KISUMU
Mapping the terrain: paying attention to different heritage actors and values that shape their engagement with Cape Town	Mapping the terrain: paying attention to values around four cultural heritage sites in Kisumu, policy and organisational contexts, and tensions and contradictions
Experimenting with creative heritage interventions: exploring the role of heritage in researching and reckoning with the past in conflicted places, with an eye to just urban futures	Evidencing the role of community-based organisations: making heritage, through negotiations around values, uses and strategies
Leveraging knowledge, action, and networks: shaping public discourse and identify strategies to strengthen policy and implementation	Working with community researchers to visibilise the impacts of COVID-19 on the lives and livelihoods of residents around the cultural heritage sites

Point 7

PARTNERSHIPS are crucial for urban sustainability and justice

- Building **strong partnerships** requires a politics and ethics of **care** and a shared **commitment** to act collaboratively even when there may not always be consensus. It takes time to develop the kinds of relationships that are conducive to co-production and means valuing local knowledge and aligning the research with local priorities.
- To ensure that partnerships do not perpetuate problematic power relations necessitates a **decentralised** approach to **decision-making** and creating spaces for participation in the active shaping of the project.
- **Scholar-scholar** partnerships should ensure collaboration on an equal footing. Many global North funded partnerships run the risk of taking an extractive approach – where researchers in the global South are viewed as data collectors or conduits to research contexts as opposed to collaborators in conceptual work.
- **Community-based organisations** need to be supported and resourced to enable them to participate in partnerships as equals. Managing co-production partnerships can be complex, requiring intermediation between different and sometimes competing interests.
- **Scholar-civil society** and **scholar-municipal official** partnerships should be based on valuing different knowledge and skills and the added value of bringing them together to activate locally relevant responses.
- Connecting **civil society** with **municipalities** within a project can create places for encounter where ordinarily in formal political processes there may be distrust or animosity.
- Strong partnerships persist and pave the way for **future collaborations**; they are critical to leverage knowledge and expertise for a culturally-just city, but must be based on principles of equivalence and trust.

Below: Kit Mikayi
community researchers
Photo: Kit Mikayi



Whose Heritage Matters was one of the few projects that kept going during COVID-19, leading to strengthened networking between Kit Mikayi and other cultural heritage sites and the creation of a new community-based cultural heritage sites association. Kit Mikayi was recognised as a National Monument in 2003 and designated a UNESCO World Heritage Site in 2019. Kit Mikayi's trajectory to World Heritage status was in part enabled by a series of coalition-building activities, such as enrolling political support through visits from members from the County Assembly and Parliamentary Department for Culture and Heritage. This mobilisation has continued as part of the strategy of positioning Kit Mikayi on the cultural map. During COVID-19 it was hard to sustain international partnerships which reduced the ability of partners to organise and leverage influence locally.

Point 8

Leveraging POLICIES across different sectors, domains and scales can enhance the contribution of cultural heritage to urban sustainability

- While some **global policy** instruments are limited, their commitment to sustainability and justice can be leveraged for more relevant and responsive local implementation. SDG 11 locates sustainability and heritage squarely in the urban. The United Cities and Local Governments' Agenda for Culture 21 argues for culture to be recognised as the fourth pillar of sustainability. This can be strategically connected to the African Union's Agenda 2063's commitment to socio-cultural and ecological development as crucial to the pan African project.
- Policies geared specifically to cultural heritage can provide an enabling platform to recognise plural heritage values and can provide a vehicle to **institutionalise** cultural heritage within municipalities **transversally** and beyond their mandate. Connecting cultural heritage and urban development policy objectives in tactical ways in context can strengthen both the making and enacting of policy.
- In fiscally constrained cities, the state has limitations, and a broader approach to governance is necessary. Cultural heritage policy can provide the grounds for **strengthening civil society**. Municipalities need to learn where to intervene and where to step back and support others, exploring how to develop a **distributed governance arrangement** between public, civic and private actors.
- Strong policies and distributed **governance arrangements** can provide ways in which the state can incrementally implement more just ends in collaboration with broader society.

Caption: Key recommendations for heritage, sustainability and development in the City of Cape Town
Design: KANDS Collective



Based on the *Whose Heritage Matters* research, the collaboration between African Centre for Cities (ACC) and City of Cape Town (CCT) identified the above as recommendations for valuing tangible and intangible heritage in just and sustainable place-making.

Point 9

PROVOCATIONS can propose alternative ways of thinking about heritage, justice and sustainability

- Often policy-makers want to know: so what is to be done? This presupposes that researchers have the answers, however, an emphasis on solutions defined by experts misses the point: namely, that communities and marginalised groups, those within the margins of the margins, need to be centred in working out how tensions can be managed, sometimes resolved, and sometimes accommodated.
- **Provocations** are needed that challenge and unsettle existing assumptions about cultural heritage and urban development, and propose alternative ways of thinking about heritage, justice and sustainability at the local level.
- **Decolonial projects** require re-orienting perspectives, knowledge, and priorities. Re-casting cultural heritage in terms of land, livelihoods, lives, liveability and legislation enables novel evidence bases for action that foregrounds the interests of those ordinarily side-lined.
- Given multiple intersecting crises there is a need to move beyond critique and think provocatively and propositionally about **future possibilities**. Thinking about heritage not only as being in the past, but also as lived in the present, and projecting into the future, requires urban visions that value plurality in all their messiness and magic.
- Different kinds of **alliances** are required internationally and locally to make this work; for instance, identifying academic- and policy-activists committed to working towards more just urban futures.

Caption: Mobilising heritage for urban justice

Design: KANDS Collective



Mobilising heritage FOR URBAN JUSTICE



Reckoning:

facing head on complex, violent and traumatic pasts



Redressing:

tackling injustices of the past – particularly linked to the dispossession of land and fragmentation of communities



Redistributing:

restructuring and reallocation of power, agency and voice – which can also involve the redistribution of material resources



Repairing:

working to repair the socio-cultural and material fabric of the city to take plural values into account

Conclusion

In this briefing we have identified five key re-framings – **LAND, LIVELIHOODS, LIVES, LIVEABILITY and LEGISLATION** – and four approaches – **PROCESSES, PARTNERSHIPS, POLICIES and PROVOCATIONS** – which can shape how cultural heritage relates to questions of urban justice and sustainability.

These provide an intersectional, cross-cutting framework through which to problematise, politicise and mobilise cultural heritage in service of the just city.

In *Whose Heritage Matters* our methodology led to key impacts, such as providing sector support for creative, cultural and community organisations through employment and work experience thereby strengthening community-based and cultural organisations.

New networks, coalitions and community associations were established to represent marginalised voices and perspectives which increased and enriched public debate and awareness of opportunities and challenges around cultural heritage mobilisation.

Collaborating with municipal officials had tangible policy impacts through developing alternative policy discourses and approaches.

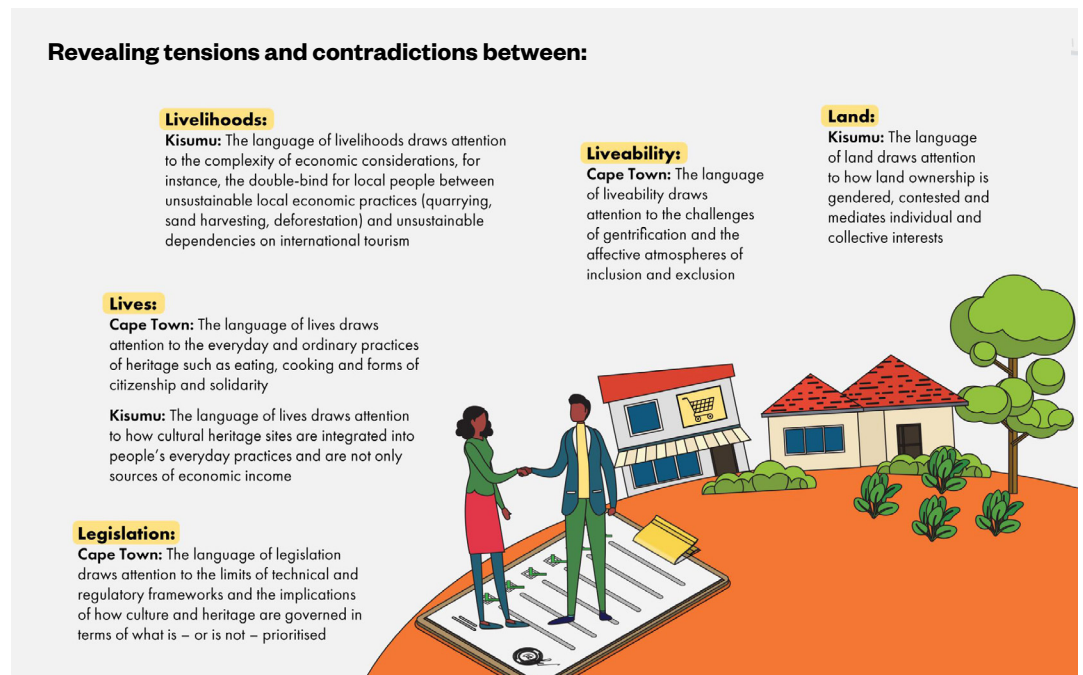
Contributing to valuing, protecting, and safeguarding a wide array of tangible and intangible cultural and natural heritage also led to site development and associated infrastructural improvements as well as increasing the volume and range of artistic and creative output from under-represented groups.

We demonstrated what hangs in the balance between cultural heritage and the just city, and how connecting cultural heritage and urban justice could contribute to the social and mental wellbeing of creative, cultural and community practitioners during and beyond the pandemic.

Urban injustice in the balance

Caption: What hangs in the balance in cultural heritage and urban justice

Design: KANDS Collective



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- Point 1** Rethinking cultural heritage and the just city means paying more attention to LAND
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- Point 2** LIVELIHOODS provides a lens to consider not only economic but also social and emotional well-being
-
- Point 3** We need to pay more attention to how urban LIVES are operationalised and managed through everyday practices
-
- Point 4** The LIVEABILITY of cities is critical in shaping a sense of belonging, relating to access, circulations, movements, and flows
-
- Point 5** Urban LEGISLATION plays a critical role in enabling or constraining the impacts of cultural heritage policies and practices
-
- Point 6** Mapping, making, and mobilising are PROCESSES for rethinking cultural heritage and the just city
-
- Point 7** PARTNERSHIPS are crucial for urban sustainability and justice
-
- Point 8** Leveraging POLICIES across different sectors, domains and scales can support the role of cultural heritage in urban sustainability
-
- Point 9** PROVOCATIONS can propose alternative ways of thinking about heritage, justice and sustainability
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Above: Feni Chulumanco painting at Greatmore Studios (Rosca van Rooyen)

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[Kisumu] **Stephen Agong, Margaret Anyango Oyange, Fredrick Owino, Tom Ochola Menya, Samwell Ojera, Barack Ochieng Odok, Faith Adhiambo, Margaret Kawala, George Nyamor, Kennedy Odhiambo, Peres Odongo.**

The illustrations in this report are the authors' own, designed by **KANDS Collective** in Cape Town.

Further Reading

Project Reports

Perry, B., Sitas, R., Odede, F., Hayombe, P., Habermehl, V., Mlandu, U. and Stewart, M. (2021) *Mapping, Making, and Mobilising Cultural Heritage in Cape Town and Kisumu. A Graphic Report from the Whose Heritage Matters Project*. Cape Town: KANDS Collective.

Perry, B., Odede, F., Hayombe, P., Sitas, R. and Habermehl, V. (2021) *Whose Heritage Matters? Mapping, making, mobilising cultural heritage in Kisumu*. Sheffield: University of Sheffield Print and Design.

Sitas, R. and Perry, B. (2021) *Whose Heritage Matters? Mapping, making and mobilising cultural heritage in Cape Town*. Sheffield: University of Sheffield Print and Design.

Supporting books and articles

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