NATIONAL MUSEUMS OF KENYA

WHERE HERITAGE LIVES ON

Potential for Applied Heritage and Time Travel Method for Social Cohesion in Kenya.

Bridging Ages International Conference
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Introduction

- Any Research or Application method must be geared towards solving a real issue in the society.

- The issue at hand for this presentation is social cohesion and integration in the Kenyan community for now and the future.

- This presentation looks at Kenya's potential for "Time travel" as an Applied Heritage method in enhancing social cohesion and integration.

Contextual Background

- In precolonial time, African communities and linguistic groups (Bantu, Cushites and Nilotes) coexisted in a state of continuous migration, intercultural trade, marriages and assimilation. None existed as a “pure ethnie” in isolation.

- Over time, these communities devised harmonious intra and inter-community coexistence and stewardship methods including dispute resolution over resource utilization and other social conflicts.

- These traditional cohesion and integration methods were in form of intangible heritage (beliefs, taboos, myths, legends, rituals, sacrifices) and tangible heritage (Objects, Shrines, landscapes)

Colonial disruption

- The advent of colonialism disrupted African traditional socio-economic structures including cohesion and integration mechanisms.

- It introduced Arbitrary Boundaries disregarding existing customs, migration routes, community shrines, cultural objects and landscapes and resource utilization plans.

- Stereotypes and divide-and-rule tactics were used to “fix” communities into antagonistic ‘ethnic blocs’ easily subjective to exploitative colonial central governments.

Post Independence

- Post colonial political elites continued to use cultural and ethnic identity (and not ideology) as a tool in divisive politics .

- Community's proximity to 'absolute-power-leadership' based on ethnicity became the prime determinant of who benefited from national resources, leading to political patronage, inequality, suppression, marginalization and corruption.

- Subsequently, ethnic animosity has built up in many African countries and manifested itself as ethnic conflict especially during electioneering periods as has been the case in Kenya since 992, and climaxing in 2007 PEV when more than 3000 lost their lives many were displaced.

Devolution

- in 2010, New Constitution with a Central Government and 47 County Governments

- Key Objects; Recognizing diversity, participation of the people and , interests and rights of the minority and the marginalized and equitable resource sharing

- The National Government to take care of Ancient and historical monument s of National importance while counties responsibilitiy includes, cultural facilities (e.g. museums), county parks, beaches and recreational facilities (e.g. casinos)

Opportunities

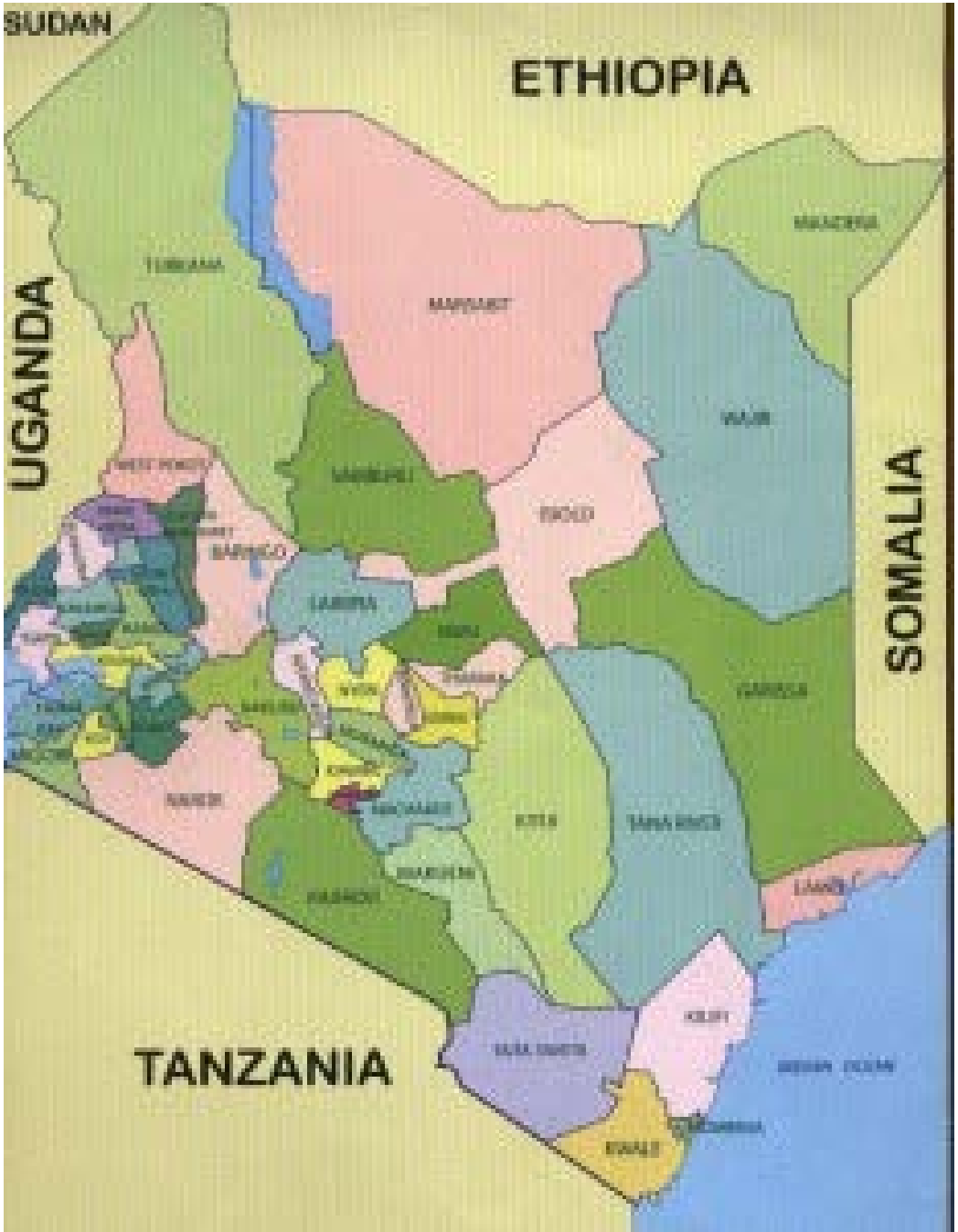
- Many communities, many sites, many stories

- Elders and communities who are willing to tell their stories

- Strategic partnership between Central Government, County Governments, Universities, Schools and the communities,

- International partners (Bridging ages; South Africa, Africa, International

Kenya Counties



Kit Mikayi Site



A site with legendary significance to the luo people and the Nyanza Region



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LET'S
HEAR
THE
VOICES
ERASE MY NAME AS
THE WOMAN WITHOUT FACE

Valorization





Mukurwe Wa Nyagthanga Site







The stories and Props

Uhuru Gardens – National Site in Nairobi



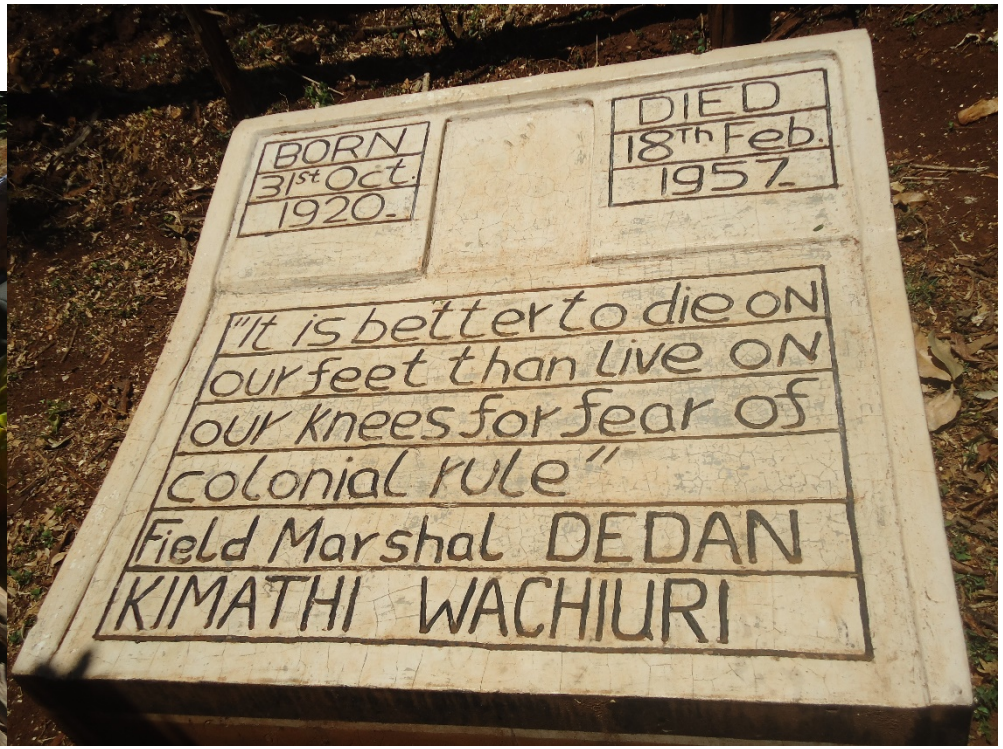



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GARDEN
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NTAINED BY
OF NAIROBI

Spontanious Time travel at Dedan Kimathis Capture site







Native Court in Nyeri







Fort Jesus



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Thank You All

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