

The background of the image is a photograph of the Temple of Isis at Philae in Egypt. The scene is dominated by several colossal, seated female statues of Isis, carved from light-colored sandstone. Each statue is adorned with a tall, tiered headdress (the Hathor head) and a long, pleated dress. The statues are positioned on either side of a central entrance to the temple. In the foreground, a group of approximately 20 people, including men, women, and children, are posing for a group photo. Some are standing, some are kneeling, and one person is sitting on the ground. The ground is a flat, paved walkway. The overall atmosphere is bright and sunny, typical of an outdoor archaeological site.

**COLOGNE ASWAN  
SUMMER SCHOOL IN  
HERITAGE STUDIES 2016:**  
WORLD HERITAGE AND NUBIAN CULTURES

Aswan and Lower Nubia first became well known when UNESCO's Nubian Salvage Campaign (1960-1980) brought together countries from five continents in an act of international solidarity to rescue the "Nubian heritage", monuments mainly of pharaonic origin.

The construction of the Aswan High Dam on the first cataract of the Nile threatened these monuments with absolute submersion in the waters of Lake Nasser.

Nowadays it is hard to imagine that anyone could not know about the famous temples of Abu Simbel, or the temple complex from the island of Philae, which was completely translocated to a neighboring island.

While the rescue campaign highly influenced the development of the World Heritage Convention, and the pharaonic monuments, being listed as a World Heritage (1979), are still much admired, the ancient and modern "Nubian" cultures of the region and their history are less known. At least 50,000 people from Egyptian Nubia had to leave their homesteads and were resettled in Upper Egypt, in a completely new environment far away from the Nile. However, the documentation of their cultures and heritage was not UNESCO's aim.

The responsibility for the "Nubian Ethnological Survey" (NES), between 1961 and 1964, was taken up by a small group of American and Egyptian anthropologists, researching aspects of the rather diverse Nubian cultures in the three main regions of Lower Nubia, in the diaspora cities of Cairo and Alexandria, and in the areas of earlier resettlement.

"World Heritage and Nubian Cultures", CASSHS



2016, a project of Aswan University, Nubia Museum, and University of Cologne, introduced students from Aswan and Cologne to the ancient and modern Nubian cultures, the history of their discovery and exploration, as well as an investigation of the value attributed to them as cultural heritage.

Starting in Cologne on August 29, the first week

concentrated on identity building through heritage among Nubian people and the impact of the NES on the creation of a more or less unified Nubian identity, as well as giving an overview of the changing cultures of Nubia and their relationship to Egypt. The questions that arose were around how the interplay of cultural diversity, heritage and human rights can be understood in the potentially conflicting field of global and local relations.

Dr. Armgard Goo-Grauer's evening lecture "Recollections of Flooded Nubia", where she presented the findings of her field research in Lower Nubia in the early 1960s, gave an insight into Old Nubia.

A visit to the Zeche Zollverein in Essen, a World Heritage coal-mining complex, showed the importance of industrial heritage and its relevance to environmental and cultural changes, which could easily be related to the situation on the first cataract.

During the second and third week of the summer school, many of the Egyptian sites dealt with in the classroom were visited: Abu Simbel, Kalabsha, Elephantine, the tombs of the governors of the southernmost district from pharaonic times on Qubbet el-Hawa.

A new approach to Nubian heritage was evident, mentally, physically and visually, in the work of photographer and artist Nour El Refai, who has recently made great documentation of Nubian life and heritage. Visiting the quite diverse communities on Sehel and Heisa Island was an extraordinary experience.

The fact that not only the lecturers, but also the students, came from different disciplines made the summer school a truly interdisciplinary event.

The presentation of the exploratory field research in Archaeology and Community, Changes in Nubian Cultural Life after Resettlement and Mission and Vision: Marketing Aspects of the Nubia Museum and Nile Museum compared by the three groups of students made it clear how successful the collaboration between Cologne and Aswan is and how important it is for this to continue.



