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Propositions accompanying the dissertation
Monument of Nature? An Ethnography of the World Heritage of Mt. Kenya
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1. Even though the World Heritage Convention awards state parties the exclusive authority to identify and conserve World Heritage Sites, World Heritage is not necessarily a vehicle for the dissemination of nationalist propaganda (as some World Heritage studies and World Heritage critics maintain).
2. It is crucial to problematize the notion of ‘World Heritage state party’ and deconstruct it into actual individuals and institutions, in order to be able to discern the political and social processes that World Heritage sustains.
3. World Heritage’s bureaucratic and natural scientific idiom reduces World Heritage to a technical affair – thus it obscures how World Heritage may foster, and is complicated by, politicking amongst the stakeholders involved.
4. The notion of global collective ownership that is associated with World Heritage status may be capitalized upon to secure individual property rights and management authority.
5. If Mt. Kenya’s World Heritage application had not focussed exclusively on the mountain’s ecological and geological features, but had instead also celebrated the area’s political and cultural histories, then Kenya’s political elite most likely would have prevented Mt. Kenya’s World Heritage designation.
6. Mt. Kenya World Heritage Site reveals a particular aspect of World Heritage’s Western-centric character that may require further scholarly attention – this is the extent to which white stakeholders have dominated, and continue to dominate, the designation and preservation of African World Heritage.
7. Mt. Kenya World Heritage Site epitomizes Kenya’s colonial past.
8. The method of ‘following around’ described by George Marcus (1995) proved itself particularly useful for studying Mt. Kenya’s World Heritage status.

9. So far anthropology largely failed to treat white residents of contemporary African societies as subjects who merit ethnographic attention in their own right, yet doing so is vital for understanding how such societies function and how racial boundaries continue to play out.
10. The success of any anthropological fieldwork undertaking depends on a certain dose of sheer good luck.
11. 'One advantage of not being perceived as useful is that one is relatively left free as an academic to do the work one wants to do' (Abrams, P. (1988). Notes on the Difficulty of Studying the State. *Journal of Historical Sociology*, 1(1), 65).
12. As Nadine Gordimer (Nobel Lecture, 7 December 1991) once suggested, fictional writing has the potential to capture the intricacies of social life in a way that factual writing never can.