

Community Participation in the Conservation of Cultural Heritage in Lamu West and Lamu East Sub-Counties, Lamu County

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Abstract:-The potential contribution of cultural heritage to community development throughout the world is evidently huge. The active participation of communities in cultural heritage identification and management is anchored in the 1972 World Heritage Convention. The convention called for general policy aimed at giving the cultural heritage a function in the life of the community. The purpose of this study therefore was to assess the extent to which the Lamu County community is involved in the conservation of cultural heritage as a resource for community development. Descriptive survey design was used to conduct the study. Proportionate random sampling was handy in the selection of households in Lamu West and Lamu East sub-counties. Systematic random sampling was then used to select the respondents fulfilling the proportionate condition of the study's sampling strategy from the sampling frame obtained at each sub-county. Data was collected using an interview schedule and a semi-structured questionnaire from Key informants and households respectively. Document analysis and observation schedule were used to complement primary data collection instruments. Descriptive statistics were used to analyse quantitative data using the Minitab software. Qualitative data was analysed thematically guided by the study objectives. The research was able to establish that, members of the community are key in the conservation of Lamu's heritage due to the input they make to such efforts. However, the study reveals that Lamu community is not actively involved in the conservation of their cultural heritage. More precisely, the government and other agencies involved in the conservation of Lamu heritage sites did not involve the local communities in the conservation of their own cultural heritage. The study recommends that the roles of the different groups in the community need to be acknowledged and harnessed in order for an attitudinal change to occur in favour of quality participation in the conservation activities, especially of the local communities. It is further, recommended that the community will effectively participate in the conservation activities within the area if they are educated and empowered. Significantly, the study recommends that the community should be actively involved in cultural heritage conservation.

Key Words: Active Participation, Community, Cultural Heritage Conservation.

I. INTRODUCTION

The potential contribution of cultural heritage to community development throughout the world is evidently huge (Baycan and Girad, 2011). More specifically,

at a global scale, it represents an estimated 7% of employment and world's Gross Domestic Product (GDP) respectively with an estimated average annual growth rate of 10%. Cultural heritage is both an engine and a catalyst of promoting diverse livelihood activities for better standards of living and can actually be a goldmine of the community (Kakiuchi, 2000). More specifically, rehabilitation of cultural heritage such as old buildings and monuments for re-use, has a large job potential since it is labor intensive activity. According to UNESCO, (2012) and Hasan et al. (2008), rehabilitation is 60% labour with the balance (40%) being materials. Hence a million dollar spent on new construction generates jobs but not as many jobs equivalent to one million spent rehabilitating historic buildings. In addition, jobs related to restoration and conservation is often highly skilled and requires rare skills, which are usually well paid.

However, it is prudent to note that conservation is one of the major debates in the modern world which is occasioned by the observed rapid deterioration of the physical and social environments. Scholars have endeavoured to tackle the problem of the destruction of the cultural environments after the realization that human beings are the chief agents of the destruction owing to their socio-economic activities such as tourism, agriculture, mining and fishing (UNESCO, 2012). The conservation of the cultural heritage has been given major attention globally through development of legal frameworks to ensure local community participation (UNESCO, 2010). The legal framework for promoting and protecting cultural heritage comprises International Covenants on Civil and Political Rights (ICCPR), Economic, Social, and Cultural Rights (ESCR), as well as the United Nations (UN) declaration on the rights of indigenous communities to local legislation such as the National Museums and Heritage Act 2006 (The Constitution of Kenya (CK), 2010).

The legal framework is in turn executed globally by institutions such as the United Nations System (UN), International Council on Monuments and Sites (ICOMOS), The World Bank (WB) Group as well as the European Union (EU); Regionally the instruments for the legal framework are regulated by the African Union (AU), East African Community (EAC) and international delegations; and locally by line ministries. In Kenya for example, the institutions

working in the area of heritage conservation in promoting and protecting heritage sites is guided by Kenya's Vision 2030, Kenya Coastal Development Project (KCDP) and County Integrated Development Plans (CIDPs) (UNESCO, 2012).

In fact, community involvement has been recognized in international charters and legal instruments, including the Lausanne Charter (1990) that encouraged local community involvement in the economic development process; the Budapest Declaration (2002) that placed greater emphasis on "the active involvement of our local communities at all levels in the identification, protection and management of our World Heritage properties"; the Intangible Heritage Convention (2003) that called for community participation in identification and safeguarding heritage sites; and the Faro Convention (2005) that aimed at a greater synergy between all public stakeholders in managing heritage. The active involvement of communities in the process of heritage identification and management which was anchored in the 1972 World Heritage Convention, which called for "a general policy aimed at giving the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programs" constitute a vital ingredient of sustainable local development (Grimwade & Carter, 2000). According to Grimwade & Carter (ibid), the World Heritage Committee has also been encouraging greater community involvement in the identification and management of heritage properties since the 1990s. However, studies around Africa has revealed that the application of participatory management in the field of cultural heritage conservation has had varied success depending on the context in which it has been applied. Most of the goals, particularly those aimed at involving local communities in decision making in heritage resources, still remain unfulfilled (Chirikure & Pwiti, 2008).

In Kenya, South Africa and Zimbabwe, where there were large populations of Europeans settlers, heritage management developed as the preserve of the few. It was pursued as a highly academic subject not meant for popular consumption. Management of archaeological sites was the responsibility of museums and universities. These institutions existed in order to research and apply scientific principles. In carrying out these studies very little was done in the way of linking up with local communities, who were themselves seen as objects of study (Ndoro, 2001). In Kenya, the rich cultural heritage which its endowed with and found in various parts of the country was majorly used for academic purposes and for

tourist destination. These cultural heritage which includes sites, monuments and intangible heritage such as folklore, traditional dances and poetry have played a major role in contributing to socio-economic development by serving as sites for tourist's destination and source of employment enshrined in the economic pillar of the country's Vision 2030 (Adam, 2012).

However, it is intriguing to note that in some parts of the country, such as Lamu County, unique for its aesthetic cultural heritage collection and the old town, an ancient town that was inhabited by the Arabs and other immigrant groups and has remained the same over the centuries. Indeed, Lamu County has not been able to utilize its assets fully to transform its economic status despite the devolvement of management of most of the services initially carried out by the central government. The dispensation of Kenyan constitution 2010, article 10 encourage community participation in cultural heritage conservation. It has devolved the management of the museums which are now under the county government although the sites and monuments are still under national government. It is expected that the level of community participation will be high since the county leadership is at the grass roots and the leaders are from the local community (CK, 2010). Moreover, article 10, 196 and 201 of the constitution provides for public participation, so that the community can be part of decision making on matter affecting them. This is reflected by the fact that management and action plans drawn by the government policy makers and donor community in the last few decades contain paragraphs on the need to involve communities. Yet, there seems to be little effort spent on translating such words into practice. It is not very clear at what level the Lamu community is participating in conservation of cultural heritage despite the call for citizen participation.

For instance, despite the rich cultural heritage in Lamu County, recognised for its tangible and intangible cultural heritage and appreciated as a World cultural Heritage Site by UNESCO in the year 2001 making it a tourist destination serves as a source of livelihood for the community (Abungu et al., 2009; UNESCO, 2012). However, The highest percentage (37%) of Lamu County residents are engaged in family agricultural holdings as their main livelihood with limited mention of engagement in cultural heritage as an alternative livelihood (Ngugi et al., 2013). Table 1 shows the summary of the residents' employment in the various areas of livelihoods in Lamu County.

Table 1 Overall Categories of Residents 'Employment in Various Sectors in Lamu County

Work For Pay	Family Business	Family Agriculture Holdings	International Volunteers	Retired Home Makers	Student	Incapacitated	No Work
20.9%	10.8%	39.4%	0.9%	13.1%	9.2%	0.4%	5.3%

Source: Ngugi et al., 2013

It is evident that there is no activity related to cultural heritage as a sector in which the community is engaged in despite Lamu county being rich in cultural heritage. This necessitated the need to establish their level of participation in cultural heritage conservation in Lamu County and find out ways for effective community participation as a livelihood.

II. METHODOLOGY

Research design

Descriptive survey research design was used in this study. The design was suitable for the study because it allows for not only the collection of descriptive data but also the use of qualitative and quantitative methods in data collection (Kothari, 2004). The design was appropriate for the study's intention as it allowed for observation of the environment in its natural setting, use of interview schedule for further probing and questionnaire to collect information. The design was also useful as it allowed for analysis of data using descriptive statistics. Randomization of sample selection was used to overcome the problem of chance differences that is found to give biased results and increase validity and reliability of collected information.

Site of the Study

The research was carried out in Lamu County. The County has a total area covering 6497.7 Km² and a population of 101,539 residents (Kenya National Bureau of Statistics (KNBS), 2009). Lamu County has been able to maintain its social and cultural fibre despite having been inhabited for over 700 years with more than five hundred stone buildings standing within its boundaries representing thirty percent of the total number of structures in the town (KNBS, 2009). In addition, Lamu Old Town is part and parcel of the community. The community in Lamu lives in the settlements as their homes (houses over one third of Lamu's population) and indigenous culture forms part of the cultural heritage as outlined in the cultural criteria of values/influences and associations. The main livelihood for the community living in Lamu is agriculture and fishing. Lamu County through the department of tourism and culture is playing a vital role in creating awareness to the community on the need to conserve cultural heritage as a resource for socio-economic development. In the 2015/2016 financial year, the County Government of Lamu (CGL) set aside 8 million for the restoration of Siyu fort (Lamu County, 2013).

Sample Size and Sampling Procedure

The sample size was selected from accessible population of 18,622 and 3,562 households from Lamu West and Lamu East Sub-county respectively whose target population were all Lamu County residents comprising of 22,184 households. A sample of 10 key informants and 100 households was used in the study. According to Roscoe (1975) a sample of 100 or more is appropriate for a survey study. The unit of analysis for the study was a household, while the unit of observation was the head of the household. The households' sample size for

the selected sub-counties was proportionately distributed to each sub-county as shown in Table 2.

Table 2 Proportionate distribution of sample size of Households

Sub county	Households	Proportionate percentage	Sample size (n)
Lamu East	3,562	0.16	16
Lamu West	18,622	0.84	84
Total	22,184	100%	100

Proportionate random sampling, systematic random and purposive samplings were used to select the sample size. First Proportionate random sampling was used to select households from Lamu West and East sub-counties. After the proportionate assignment of households, systematic random sampling was used to select the household respondents from a sample frame obtained from the Lamu County Government for the two sub-counties. The sample was obtained by picking every nth individual after a random start (Bordens and Abbot, 2011). Purposive sampling was then used to select the key informants. The latter were people with vast knowledge on cultural heritage, community participation and conservation in Lamu County.

Instrumentation

Data collection Instruments: Data collection was carried out using semi-structured questionnaires, interview and observation schedule and document analysis. One set of semi-structured questionnaire was administered to the households in Lamu East and Lamu West sub-counties. The questionnaire was used to collect information that pertain the demographic characteristics, of the respondents. An interview schedule was administered to the Key Informants who were mainly professionals in the Cultural Heritage field; employees of National Museums of Kenya, officers in the department of Tourism and Culture in Lamu County and the old men and women in Lamu County. The interview schedule allows the interviewer to probe further and gave greater freedom to ask in case of need, supplementary questions or at times omit certain questions if the situation so required and allow for change in the sequence of questions and greater freedom while recording the responses to include some aspects and exclude others (Kothari, 2004). Documentation guide was used to guide in the collection of secondary data that was used to complement primary data and to supplement information collected through social survey interviews and in-depth interviews and to learn from earlier endeavours (Cohen *et.al*, 2007). Sources of secondary data included national population census records, demographic and health surveys reports, books, theses, dissertations, journals, Web based publications as well as private records of government. Observation schedule was used to help in gaining insights and validation of information collected using inter alia other tools and methods of data collection.

Validity and Reliability: The determination of validity of the instruments in terms of content and construct which was carried out before being used for data collection in the field was done by experts in the field of social sciences. Internal consistency reliability of the questionnaire was determined prior to its administration for data collection. Cronbach Alpha Coefficient was used to measure the internal consistency of the instruments. The calculated coefficient correlation of inter item was 0.87. This coefficient was used as the acceptance threshold.

Data Analysis and Presentation

The collected qualitative data were coded according to emerging themes. The coding started from the onset of data collection since the analysis of qualitative data was a continuous process which starts while in the field (Mugenda and Mugenda, 2003). The type of data collected comprised of statements, categorical nominal and ordinal. With the help of Minitab software, the collected quantitative data were analysed using descriptive statistics which included frequency distributions with the help of Minitab software. Findings for all the objectives were presented by the use of charts, graphs, percentage frequency tables and narratives from the respondents.

III. RESULTS AND DISCUSSIONS

Demographic Characteristics of the Respondents

The study identified various demographic characteristics of the key informants and household respondents which may have some influence on the extent of their participation in conservation of cultural heritage. Presentation of findings with regard to this variable is in the subsequent subsection.

Demographic Characteristics of Key Informants

The study involved ten (10) key informants. Information about their age, gender and education level is captured in Table 3.

Table 3 Demographic Characteristics of Key Informants

Variable	Category	Frequency	Percent (%)
Age	Below 28	0	0
	28-32	0	0
	33-37	0	0
	38-42	2	20
	43-47	5	50
	48-52	2	20
	Above 52	1	10
Gender	Female	3	30
	Male	7	70
Level of education	No schooling	1	10
	Formal education	9	90

Results in Table 3 show that half (50%) of the interviewed Key Informants were aged between 43-47 years. It was necessary to identify the respondents age since the old people have a wealth of experience in history and the community heritage. The narrator of history not only recalls the past but also asserts his/her participation in the interpretation of the past (Perks & Thomson, 1998). Majority of the Key Informant (70%) were male and this indicated that majority of the professionals are male. The results also show that over four fifths (90%) had attained formal education. The implication is that most of the key informants are educated and therefore are in a position to articulate the importance of community participation in cultural heritage conservation.

Demographic Characteristics of the Households

Data on the characteristics of the household was collected using a questionnaire. The collection of data was guided by the need to know how their characteristics influence their knowledge on the status of the cultural heritage and the extent of their participation in heritage conservation. Table 4 presents the results of the study on age and gender of respondents.

Table 4 Age and gender of the primary respondents

Variable	Category	Frequency	Percent (%)
Age	18-37	55	55
	38-52	39	39
	Above 52	6	6
Gender	Female	28	28
	Male	72	72
	Total	100	100

Results in Table 4 reveal that over half (55%) of the primary respondents were aged between 18 and 37 years. The age of the respondents may have an impact on the knowledge of cultural heritage in that the old people have a lot of knowledge of history and experience. For instance the implication of the finding could be that since over one half of the respondents were middle age, they have the strength to participate in different community activities if capacity building is done (Organization for Economic Co-operation and Development (OECD), 2016). The results also shows that over three fifths (72%) of the respondents were male. The high percentage is probably explained by the fact that the study targeted household heads that are predominantly male according to the African culture. In fact, women are restricted by the Swahili culture from active engagements outside of their homesteads. Cultural impediments, especially patriarchy explain to a large extent why women in the community are relegated to domestic chores.

Level of Education of Respondents

Results of the study with regard to level of education and occupation are captured in Table 5.

Table 5 Level of Education and Occupation of the Respondents

Variable	Category	Frequency	Percent (%)
Education Level	Not gone to school	12	12
	Tertiary	9	9
	Primary education	47	47
	Secondary Education	32	32
Occupation			
	Tour guide	5	5
	Wood carvings and arts	6	6
	Boat Business	7	7
	Fisherman	11	11
	Formal sector	16	16
	Farmer	26	26
	Trader	29	29

Table 5 carries results of the study on level of education and also displays study findings on the various occupations of respondents. Evidently, it appears in the table that over one third (47%) of the respondents reported to have attained primary level of education. This low level of education is reminiscent of the low levels of education reflective of the level of education of majority residents in the Republic of Kenya (H. Shauri, personal communication, April 19, 2016). According to Chimombo (2005), education is the route to participation in social, economic and technological development. Important for this study is that, the finding on low levels of education (47%) may have implications on the community's understanding of cultural heritage conservation and participation in ensuring such heritage is conserved in Lamu County. The variable is critical for this study because education enhances people's capacity to understand and

handle development issues. In fact, level of education also influences one's occupation. Accordingly, the variables level of education and occupation were conceived to have an influence of knowledge of cultural heritage and conservation.

On the other hand, Table 5 also displays study findings on the various occupations of respondents. Of the primary sample (100), over one quarter (29%) and (26%) of the respondents were working in small-scale businesses, and farming respectively. More critical for this study is the observation that there is no mention of respondents working in the conservation of cultural heritage among the sampled residents of Lamu County. This finding is not a surprise to the study as the cultural industry has not been given prominence in Kenya and most people working in this industry are likely to wrongly identify themselves with other industries, especially tourism than cultural heritage industry per se.

Status of Existing Cultural Heritage

The study sought to find out the status of cultural heritage. Information with regard to respondents' awareness of cultural heritage, types of cultural heritage and different conservation activities was collected using an interview schedule. Results are as presented in subsequent subsections.

Awareness on Cultural Heritage

To establish awareness of the cultural heritage in Lamu County, questionnaire and interview schedule were administered to heads of household and key informants respectively. The respondents were asked questions pertaining to individual's extent of awareness of the existence of different cultural heritage, types of cultural heritage conservation methods used in the study site and findings of the survey are captured in Table 6.

Table 6 Extent of awareness on the existence of cultural heritage among the residents

Variable	Strongly Agree (%)	Agree (%)	Neutral (%)	Disagree (%)	Strongly Disagree (%)
Awareness on the existence of cultural heritage	42	50	8	0	0

From Table 6, it is clear that half (50%) of the respondents agreed with the statement that many residents of Lamu County were aware of the existence of cultural heritage. With over one third (42%) strongly agreeing to the statement. The implication of this finding is that most (92%) of the respondents were aware of the existence of cultural heritage. This overwhelming level of awareness may be attributed to the importance of cultural heritage. This is manifested by the annual cultural festival that is celebrated by community which is given much recognition by the Lamu residents; as it is during this period that they show case their rich heritage. In fact, Lamu is a world cultural heritage site and this status has made many residents to survive on promotion and sale of cultural heritage as a means of living.

Apparently, when the respondents were asked whether they knew about the status of cultural heritage in the county, the responses were appallingly favorable as shown in Figure 1

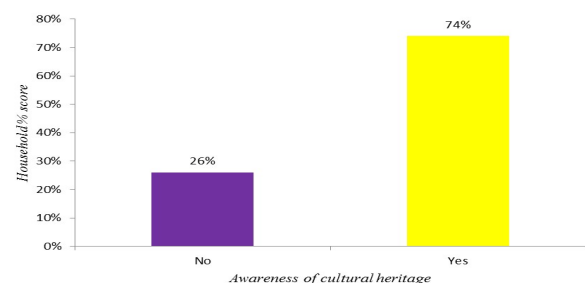


Figure 1: Awareness of existing cultural heritage

Evidently, findings in Figure 3 reveal that almost three quarters (74%) of the respondents were aware of the status of cultural heritage that exist, such as existence of old buildings and monuments, cultural dances, poetry and the unique Lamu carved doors. One of the key informants attributed to the community awareness of the existing cultural heritage to the cultural festivals and the 'Maulid' festive that are held annually. The implication of this finding is that community is well informed on the cultural heritage conservation in Lamu.

Types of Cultural Heritage in Lamu

The study also sought to establish the diversity of cultural heritage in Lamu County. From the responses given, the analysis grouped the diversity into two types of heritage in Lamu namely tangible and the intangible cultural heritage as revealed in Table 7.

Table 7 Tangible and Intangible Cultural Heritage in Lamu

Tangible	Intangible
Siyu Fort	Henna Painting Skills
Lamu Fort	Traditional dances
Lamu curved doors	Cultural festivals
Lamu Museum	Wood carvings
Tawa ruins	Art skills
Lamu Old town	Dhow making skills
Pate ruins	Calligraphy
Old Mosque	Poetry
Archaeological sites Wood carvings	Food festivals

Results in Table 7 show that the tangible heritage ranged from archaeological sites to, pathways, drainage, mangroves, Lamu carved doors, while the intangible heritage consists of decorative (*henna* art), carvings, traditional dances, poetry, and folklore food festivals. The implication of the findings indicates that the study area is rich in cultural heritage. The results are in agreement with what the UNESCO (2004) found out that Lamu town has inherent values and its almost undisturbed authenticity, made it possible for Lamu to be declared a world cultural heritage sites.

Tangible Cultural Heritage

The tangible cultural heritage as captured in Table 8 reveals that the sites are valued by the community and therefore protected from vandalism need to be conserved from the dynamism of today's development. The finding on dances and festivals are supported by those of a study carried out by Gearhart (1981) that *Kirumbizi*, *Maulidi*, *Vugo* and *Goma* are common in Lamu County. Plate 1 shows the Siyu Fort as an example of tangible cultural heritage in Lamu County.



Plate 1: Siyu Fort- an example of tangible cultural heritage

Non-tangible Cultural Heritage

Observations from the field revealed that the respondents are knowledgeable on the different types of cultural heritage. The wealth of knowledge on the types of intangible cultural heritage is not influenced by the cultural manifestation itself but rather the wealth of knowledge and skills that is transmitted through it from one generation to the next. The social and economic value of this transmission of knowledge is relevant for minority groups and for mainstream social groups within the area (UNESCO, 2011). The non-tangible cultural heritage the community participate in are the annual celebration of *Zinguo* and *Maulidi* and poetry.

Indeed, according to Lamu Forums (2013), Lamu residents mainly observes two ritual annually namely the *Zinguo* and *Maulidi*. The *Zinguo* or circulation of the bull around the town occurs to purify the Swahili settlements and *Maulidi* is celebrated annually to commemorate the birthday of Prophet Mohamed (S.A.W). It was also observed during field work that poetry is a powerful medium among the native Swahili speakers of Lamu. According to Bakari (1984) the community used poetry for public sensitization about the emerging issues such as value of education, the dangers of drug abuse and any other aspect of social and cultural importance as a strategy for cultural heritage conservation.

Different Conservation Activities

Given the high (92%) level of awareness of the respondents on Lamu cultural heritage, it was prudent for the researcher to ask whether respondents were aware of different conservation activities in Lamu. The idea here was to ascertain whether they had knowledge of cultural conservation activities taking place in Lamu. Results of the study are shown in Table 8.

Table 8 Awareness on different conservation activities in Lamu

Variable	Responses	Frequency	Percent (%)
Awareness of restored sites	No	41	41%
	Yes	59	59%
Awareness on preserved sites/monuments	Yes	49	49%
	No	51	51%
Awareness on sites that are protected	Yes	48	48%
	No	52	52%
Awareness on sites that are modified	No	12	12%
	Yes	88	88%

The results in 8 of findings on four aspects of cultural heritage conservation show that almost three fifths (59%) of community members interviewed were aware of sites that have been restored. The high number (59%) of those aware of sites that have been restored is an indication of the fact that there is actually some conservation of cultural heritage that is taking place in the county. These may be efforts by the government to ensure that Lamu retains its World heritage status or by development partners who include ensuring sustainability of the status of Lamu as per UN the convention. On probing further, the respondents revealed that the local masons are used in the restoration of the old buildings.

Responses on awareness of sites and monuments that have been preserved show that out of those interviewed (100), over half (51%) of the study subjects said they were not aware of sites and monuments that have been preserved. The lack of awareness points to the reported low levels of education among the residents as observed in the household data (Table 3). This may pose a great challenge to the efforts of cultural heritage conservation in Lamu County. The results also show that out of 100 respondents, 88 were aware of protected sites. This shows they had knowledge on protected sites. Less than half (48%) of the respondents were aware of the sites that were modified. Further probing of the specific sites that were protected, the responses for the different sites were varied as captured in Figure 2.

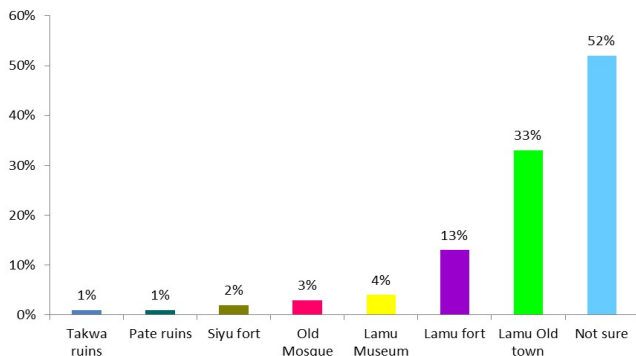


Figure 2: Protected sites known to respondents

Results show that over half (52%) of the respondents were not sure of the different sites that had been protected. Further probing revealed that there were various sites that had been protected. The respondents' awareness of various conserved sites varied from 33% to 1%. The low percentage of awareness could be attributed to the respondents' age. Most of the respondents are still in the middle age as captured in the bio data (Table 4) and may not be well conversant with cultural heritage and its history.

The study sought to establish the specific sites that had been modified from the respondents who agreed of being aware of these sites. The details are as shown in Figure 3.

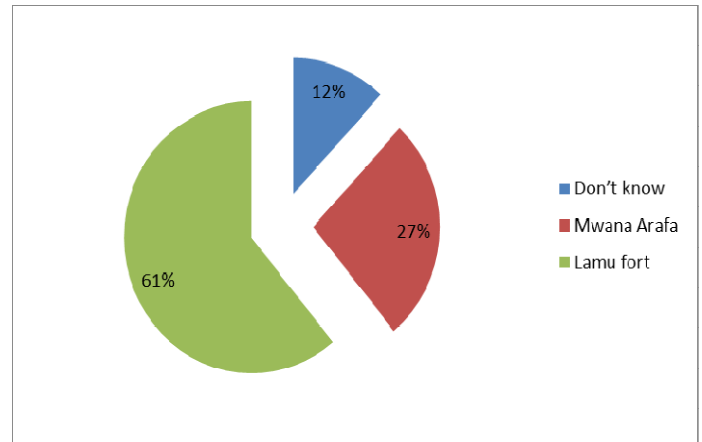


Figure 3: Modified Cultural Heritage Sites

Findings of the survey in Figure 3 show that over three fifths (61%) of the respondents interviewed indicated that Lamu Fort is the cultural site that had been modified. This finding supports available literature which shows that Lamu Fort rehabilitation project to have started in 1986. Its massive two storey structure in the central area of the town was built around 1810 with the help of Omani Arabs. From 1910 to 1984, the building was used as a prison and after being listed as a monument, it was handed over to the NMK (NMK, 1986). Field observations shows that the fort was converted into a social cultural centre, with facilities such as public library, offices and work space for the departments of conservation and archaeology. For instance, the big courtyard is now used as an open-air theatre for festivals and weddings instance, the big courtyard is now used as an open-air theatre for festivals and weddings (Balahmar, 1984). The conservation efforts therefore are geared towards the management and modification of these types of cultural heritage in Lamu.

Field observations showed that conservation mainly involved restoration, renovations and preservation which are done in compliance to certain regulations and guidelines set by UNESCO to ensure the outstanding universal value is not lost. The guidelines emphasis that those engaged in conservation of any kind should ensure that all efforts are designed to understand *cultural heritage*, know its history and meaning,

ensure its material safeguard and, as required, its presentation, restoration and utilization.

Site conservation activities involve mainly Museums management affair because the aspects of site conservation are expensive endeavors. However, the survey revealed that special experts/architects for restoration work are not easily available locally and procuring external consultancy is very costly. The findings are supported by Catsadorakis (2007), who notes that physical aspects of site conservation are central to any management role.

Extent of Community Participation in Conservation of Cultural Heritage

To determine the extent of community participation in conservation of cultural heritage, respondents were asked questions pertaining to community involvement in decision making on issues of cultural heritage conservation, whether the community's opinions are integrated in decision making, community participation in cultural conservation heritage activities and their perception of community participation in cultural heritage conservation.

a) Community Involvement in Decision Making on issues of Cultural heritage conservation

The respondents were asked on their involvement in the decision making process with regard to matters of cultural heritage conservation. The variable of community involvement was included in the study because it was assumed to be a precursor to community participation in cultural heritage conservation. Once a community is involved in decision making process, it feels valued and recognized and this elicits strong support for the development initiative. Responses to whether the Lamu County community is involved in decision making processes are summarized in Figure 4.

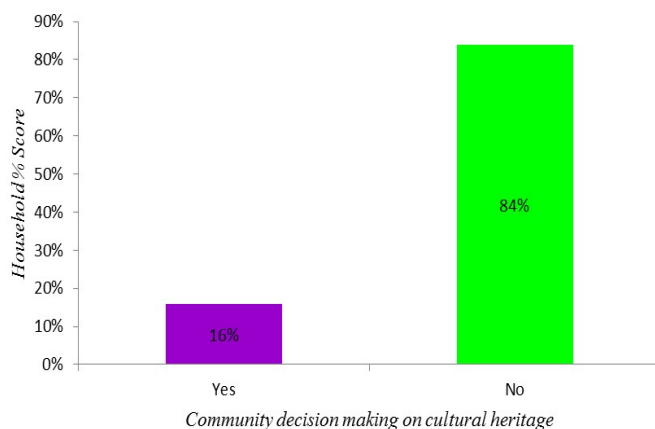


Figure 1: Community involvement in Decision making Process

From Figure 4 it is clear that over four fifths (84%) of the respondents stated that local communities are not involved in the decision making process with regard to matters of cultural heritage conservation in Lamu County. The implication of this

finding is that the community is not privy to the decisions being made and this makes ownership and implementation of such decisions difficult as the community does not feel part and parcel of it. This seems to be a trend in Africa as reported by Ndoro et al. (2008) that scheduling and management process do not often involve local and resident populations nor do they take the interests of people into consideration. Most legislative and management frameworks are top-down in approach, thus disempowering the primary owners of their heritage. Even when local stakeholders are consulted, they lack the capacity and power to manage the sites and monuments in their localities. The result of this is the neglect, looting and vandalism of monuments and sites in most parts of Africa, and a lack awareness of existing laws on heritage and of international convention and charters.

b) Integration of Community Opinions in Decision Making

The respondents were probed further to establish whether their decisions are integrated into the decision making processes on matters of cultural heritage conservation. Results of the study with regard to this variable are summarized in Figure 5 and 6.

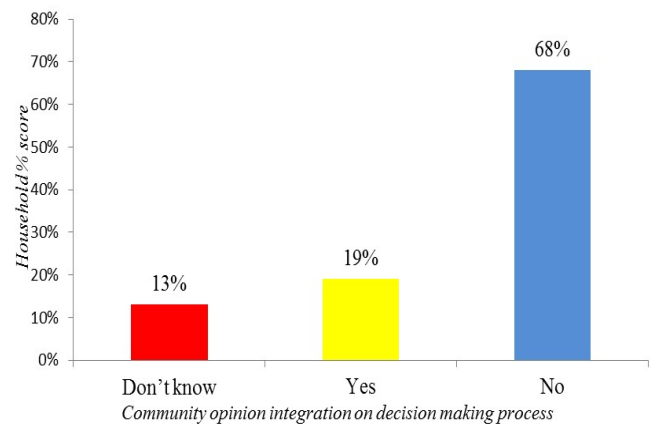


Figure 5: Community opinion integration on decision making process

It is apparent in Figure 5 that over three fifths (68%) of the local communities opinions are not integrated into the decision making process on matters of cultural conservation. The lack of integration of such decisions make the community not feels part of the conservation efforts with negative consequences to cultural heritage conservation. Community involvement and integration of community ideas into projects is key to their success. In fact, when communities are involved and their contributions taken into account, they feel valued consequently taking ownership of the project and ensures its success and sustainability (H. Shauri, personal communication, April 25, 2016). According to Shauri, the lack of integration of community decisions, ideas and views into the whole realm of cultural heritage conservation is explained to a large extent by the destructions and vandalism of such sites into the many ruins that characterize the Kenyan heritage industry. Some of the famous ones include Pate and

Ishakani ruins to mention but a few. The premise is that one may not be involved in decision making processes but his/her views and ideas may be infused into the decision making processes by the managers.

c) Community Participation in Cultural Heritage Conservation activities

The respondents were asked to state whether they participate in any of the cultural heritage conservation activities in Lamu County and their views on the participation in these activities. Results of the study with regard to community participation in the conservation of cultural heritage are as shown in Figure 6 and Table 9 respectively.

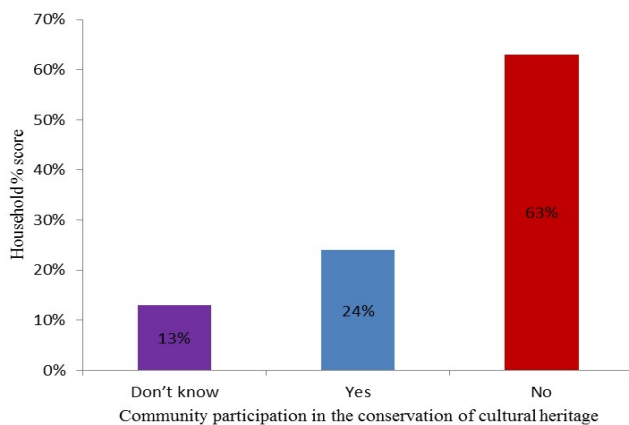


Figure 6: Community participation in the conservation of cultural heritage Activities

Table 9 Encouragement of Community participation in cultural heritage conservation

Variables	Strongly agree	agree	neutral	disagree	Strongly disagree
	<i>f (%)</i>	<i>f (%)</i>	<i>f (%)</i>	<i>f (%)</i>	<i>f (%)</i>
Community participation in conservation of cultural heritage should be encouraged.	82(82)	15(15)	0(0)	3(3)	0(0)
There is a sense of ownership of cultural heritage	36(36)	29(29)	4(4)	13(13)	18(18)
There are people in the community who are known to be spearheading the conservation of cultural heritage	14(14)	11(11)	7(7)	16(16)	52(52)
The community is consulted and partners in the major decisions regarding conservation of Lamu cultural heritage	9(9)	5(5)	10(10)	24(24)	52(52)
There are other organization that partners with the community in the heritage preservation	12(12)	6(6)	6(6)	28(28)	48(48)

It is further evident in the table (Table 9) that over four fifths (82%) of the respondents strongly agreed to the statement that “Community participation in the conservation of Lamu County cultural heritage should be encouraged by the Heritage managers”, while over one tenth (15%) and less than one tenth (3%) of the respondents either agreed with the statement or disagreed respectively. The over four fifths (82%) of the respondents saying cultural heritage conservation

The results in Figure 6 reveals that over three fifths (63%) of the respondents disagreed with the statement that community members participate in conservation of Lamu County cultural heritage, while over one tenth (13%) of the respondents neither agreed nor disagreed with statement. The results also shows that only over one fifth (24%) of the respondents agreed with the statement regarding community participation in cultural heritage conservation. Among the people who were found to be participating in Cultural Heritage Conservation is the Lamu Cultural group, which take active role in the organisation of the annual Lamu Cultural festival. The observed low participation of the community in cultural heritage activities may hinder conservation efforts done by government agencies namely NMK and other development partners who include UNESCO, Kenya Coastal Development Programme, County Government and Foreign embassies (NMK, 2014).

d) Perception on Community Participation in Cultural Heritage Conservation

The respondents were asked questions pertaining their perception on community participation in cultural heritage conservation. Likert scale was used to measure their perception

should be encouraged is an indicator of the realization of its value and community’s good will that is essential for the realization of this effort and sustainability of the cultural heritage of Lamu County.

The study also found out that most (65%) of the respondents had stated that they have a sense of ownership with their heritage. This shows that the community values their heritage but they need more empowerment on how to benefit from it.

On other hand, majority (68%) of the respondents asserts that they are no people from the community who are known to be spearheading the cultural heritage conservation efforts. This implies that there is lack of leadership to encourage community members to take active role in heritage management.

Further, majority (76%) of the community members are not consulted or partnered in the decision making process regarding conservation cultural heritage in Lamu. This implies that the community members do not own the decision made on heritage conservation. This low participation of the community in cultural heritage activities may hinder conservation efforts done by government agencies and other development partners. The findings are contrary to those reported in an International Conference in Celebrating of the 40th Anniversary of World Heritage Convention proceedings held in Norway which observed that the participation of local communities are multi-layered and multi-sectoral, consisting of people or groups of people with different abilities and access to resources. The sectors include government representation, schools, and youth groups. This is because Local communities have interests, expectations, aspirations, obligations and need benefits (Kvisteroy, 2012). The conservation project will only be successful in the long run, if it is embedded within the local community and as long as it contributes to the development of the economy and cultural identity (NMK, 1993). Community participation in any development activity is a key for its success. In fact, participation promotes ownership of development activities, which is necessary for successful implementation of any community development programme.

IV. CONCLUSION

It emerged from the study findings that members of the community are not only key in the conservation of Lamu's heritage but also keen to be involved in the whole process. This is because their input is significant and their contribution towards cultural conservation interventions especially on the emerging challenges facing the management of heritage sites was reported to be critical. More precisely, it emerges from the study findings that the community is not being engaged actively in the conservation of Lamu's cultural heritage both by the government and other agencies.

From the findings of the study, it is also concluded that acknowledgement and harnessing of the roles of the different groups in the community is crucial for attainment of an attitudinal change in favour of cultural heritage conservation. This, if successfully executed, is considered to have great impact in enhancing the quality of community participation in the conservation activities of its culture.

It is reiterated from the results of the study that the community will effectively participate in the conservation activities of their culture within the area if they are educated and empowered. The study found low levels of education among the majority of the respondents. Accordingly, the concern and

conviction derived from the study is that education and empowerment will ensure that the community appreciates the value they derive from heritage conservation. Consequently, they will be more likely to own the process of heritage conservation thereby engendering its success and sustainability.

Moreover, quality participation of the members of the community should be seen as the key measure towards mitigating the impact of challenges emerging from modern developments around Lamu. The participation of local communities in the management of the World Heritage site may be a panacea for empowering the local community and equipping it to tackle issues of extreme poverty and most importantly fostering a sense of ownership, which has a positive effect on community participation in conservation of cultural heritage.

Policy Recommendations

It is recommended from study findings that:

1. The County government should establish information dissemination structures with regards to cultural heritage conservation activities as it was found out that over half of the respondents were not aware of sites and monuments that have been preserved.
2. The heritage managers' in the community should take an active role in educating and raising awareness of community members on the importance of their participation in the conservation of Lamu County cultural heritage.
3. NMK should involve community members in the decision making process with regards to matters of cultural heritage conservation so that members of the community can own the Lamu County cultural heritage and thus take part in its conservation since ownership of such ideas makes implementation easy as the community feel part and parcel of it.
4. Lastly, NMK should enhance community participation in the management and conservation of cultural property in their overall development planning. The community must be at the centre of this new paradigm to ensure measures taken are successful and sustainable.

ACKNOWLEDGEMENT

This research was funded by Kenya Coastal Development Project (KCDP) who are acknowledged for providing financial support throughout the study.

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