

**CONSERVATION AND PRESERVATION OF IMMOVABLE ARCHAEOLOGICAL
HERITAGE AT GEDE RUINS AND SHIMONI HISTORIC SITE ALONG THE
KENYAN COAST**

**BY
BENARD MAHAGWA BUSAKA**

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DECLARATION

This thesis is my original work and has not been presented for a degree in any other university

Benard Mahagwa Busaka

PG/PhD/015/2007

Sign..... Date.....

This thesis has been submitted for examination with our approval as the University Supervisors

Dr. Jethron Ayumbah Akallah

Department of History and Archaeology

Maseno University

Sign..... Date.....

Dr. Lazarus Kinyua Ngari

Department of History, Archaeology and Political Studies

Kenyatta University

Sign..... Date.....

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DEDICATION

This thesis is dedicated to my parents, Mzee Boaz Busaka and Mama Regina Kahuga.

ABSTRACT

The management of immovable archaeological heritage at Shimoni historic site and Gede ruins along the Kenyan coast were the focus of the study. Achieving the cultural, scientific, economic, and historical values of immovable archaeological heritage requires the use of efficient conservation and preservation management techniques. The acceptance and implementation of current international treaties to ensure the validity and originality of these heritages and to extract the values from them is critical based on imminent threats, whether natural or human induced. Therefore, effective management that involves conservation and preservation takes the centre stage. In retrospect, to slow down the process of heritage degradation and decay, management strategies, national and local government commitment, local community knowledge, and sustainable utilization are crucial. However, the process of actualizing the goal of conservation and preservation is facing myriad challenges and threats that continue to devalue the immovable heritage, warranting steadfast intervention. Hence, this study investigated and evaluated the process of setting up laws, regulations, and statutes, putting them into practice and applying them to mitigate threats to immovable archaeological heritage, specifically those along the Kenyan coast. The presumption was that the country's archaeological heritage must be skillfully handled because it is integral to its cultural history. The three research objectives were to: establish the status and level of various uses of the immovable archaeological heritage at Gede and Shimoni sites; assess the level of compliance of the current management models at Shimoni and Gede for their conservation and preservation with the set International Conventions, State laws and Statutes; and to examine mitigation measures against the threats facing the immovable heritage at Gede and Shimoni historical site for their sustainable utilization. By applying a SWOT analysis model and McGregor's motivational theories X and Y, which were both developed in the 1950s and have remained relevant to date, the researcher sought to understand the current status of the two sites and account for how they are managed through the National Museums of Kenya (NMK) and the Community Based Organization respectively. The two sites were sampled purposively based on the models applied in their everyday management as juxtaposed on sustainable utilization. Interpretative research design and the phenomenological approach was applied while carrying out this study. Through in-depth interviews with key informants, on-site situational analysis, direct observation, qualitative data was collected. The data was analyzed thematically and organized into categories, patterns, themes and sub-themes in line with specific objectives. Corroboration of primary and secondary data was done alongside textual analysis to draw conclusions for the study and also to make recommendations. The study's situational analysis showed that immovable archaeological heritage along the coast has values which determine their utilization. Also, the immovable heritage is under threat from environmental and natural factors, human induced development and those resulting from heritage usage. As per the study findings, Kenya has had laws governing archaeological heritage management since 1927. Accordingly, the NMK was established in 1930 and has the sole mandate of managing all archaeological heritage in the country. Despite this institutional and legal foundations, threats to the heritage still abound. A great disconnect was found to exist between the international conventions and national laws as applied through NMK and the local communities' claims over usage of the immovable heritage. Therefore, heritage management should take a holistic approach and involve the community around it more since people have a specific connection to heritage sites either individually or collectively.

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LIST OF ABBREVIATION AND ACRONYMS

AFRICOM	:	International Council of African Museums.
AIA	:	Archaeological Impact Assessment.
COBACHREM	:	Community-Based Cultural Heritage Resource Management.
EIA	:	Environmental Impact Assessment.
EMCA	:	Environmental Management and Coordination Act.
ICAHM	:	International scientific Committee on Archaeological Heritage Management.
ICCROM	:	International Centre for the Study of the Preservation and Restoration of Cultural Property.
ICOMOS	:	International Council on Museums and Sites.
KeRRA	:	Kenya Rural Roads Authority.
KWS	:	Kenya Wildlife Service.
NACOSTI	:	National Commission for Science, Technology and Innovation.
NGO	:	Non-Governmental Organization.
NMK	:	National Museums of Kenya.
SIDA	:	Swedish International Development Cooperation Agency.
SWOT	:	Strength, Weaknesses, Opportunities and Threats.
UN	:	United Nations.
UNESCO	:	United Nations Educational Scientific and Cultural Organization

DEFINITION OF TERMS

Conservation: Saving and taking good care of the heritage so that it lasts for a long time.

Cultural heritage: Heritage that is as a result of human activity.

Heritage: Features belonging to the culture of a particular society and includes traditions, languages or buildings that have historical significance. This can be either cultural or natural heritage.

Immovable heritage: Cultural heritage that cannot be relocated such as monuments, ruins of buildings, caves and so on.

Maintenance: Keeping the heritage in good condition by minimizing decay.

Management: Control and organization of different aspects of the heritage. It includes conservation, preservation, restoration, and maintenance of the heritage.

Natural heritage: Heritage with non-human elements including sites or biological remains

Preservation: the act of keeping something the same or of preventing it from being damaged

Protection: Preventing the heritage from being damaged and/ or destroyed by

Restoration: Keeping the heritage to appear as good as it was.

various threats

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Heritage can be divided into numerous categories, including natural and cultural heritage. Cultural heritage can signify many different things. Cultural heritage is defined by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) as "monuments and sites that are works of man or the combined works of man and nature," including architectural creations, works of sculpture and painting, architectural elements or structures, inscriptions, cave dwellings, and combinations of features that have exceptional value on a global scale from the perspectives of history, art, or science (UNESCO, 2005). Cultural heritage, as defined by the International Council on Museums and Sites (ICOMOS), is a heritage of how a community has evolved and lived, comprising customs, practices, places, items, artistic expressions, and values (ICOMOS, 1990). There are two types of cultural heritage: tangible (which can be felt and touched) and intangible (which cannot be felt and touched). The tangible and intangible cultural heritages are intertwined (Cleere, 1989). Moving cultural heritage includes things like coins, paintings, sculptures, and manuscripts; immovable cultural heritage includes things like archaeological sites and monuments; and undersea cultural heritage includes things like shipwrecks and underwater ruins and cities.

The immovable archaeological heritage has diverse value derived from them which determine their different uses. Such usage must not only serve humanity now but also, future generations. Therefore, conservation and preservation of these heritages is critical. Conservation implies taking good care for the immovable heritage so that it serves its importance and benefits those using it for a longer time. Preservation of the heritage, on the other hand, ought to be carried out through different effective management activities such as routine maintenance and restoration

programmes by those on whose mandate this responsibility is bestowed. It is hoped that these and other intervention measures will ensure the heritages retain their authenticity and guarantee their continuity.

According to Feary et al. (2015), cultural heritage is our way of knowing the world and how we influence it. It is ingrained in our cultural identities and serves as a reservoir of wisdom and knowledge that can be used to promote sustainable development policies and practices. For them, the current definition of cultural heritage includes any artifacts that serve as historical records of human activity. It takes sifting through multiple layers of in-place evidence that relate to the actual built environment in an ecological setting. It also includes the intangible heritage of culture, including folklore, language, dance, music, and artisan techniques. Particular localities frequently share intangible heritage, which gives these locations meaning and significance. As a result, the community and the immovable heritage are inextricably linked.

The management of immovable archaeological heritage entails providing for it in a number of ways so that it can continue to be useful for a very long period. This include preservation, upkeep, repair, and protection of the heritage against various dangers, such as those that are either caused by human activity or by natural deterioration. In many parts of the developing world, cultural heritage resources are gradually becoming key in socio-political (e.g., communities' identity, traditional governance), economic (cultural and heritage tourism), educational (formal and informal), civic (international awareness) and international resource management (e.g., NGOs, UNESCO). This, therefore, calls for their effective management for all generations (Keitumetse, 2016).

The preservation of monuments and sites *in situ* is one of the main goals of archaeological heritage management, which entails not only the long-term conservation of the fixed historical assets but also all associated records and collections (ICOMOS, 2002). Furthermore, the management of the archaeological and historic environment has numerous socio-economic advantages. The aim of archaeological heritage management is to protect archaeological heritage as a source of collective memory and as an instrument for historical and scientific study (Ndoro, 2018).

In many ways, globalization has already facilitated the preservation of cultural heritage. In fact, the international conventions on the management of cultural heritage have been signed by all UN members. This specific component was demonstrated at the ICOMOS 13th General Assembly and International Symposium, which took place in Madrid, Spain, from December 1–5, 2002. A resolution was adopted at that meeting stating that cultural heritage, specifically monuments, sites, ensembles, and cultural landscapes, is the main conduit for cultural variety on a national and worldwide scale. It was also highlighted that any action or tool that would consider cultural diversity must involve the protection, conservation, and interpretation of cultural heritage (ICOMOS, 2002). Both the UNESCO Convention on Intangible Cultural assets, 2003 and the United Nations Educational, Scientific and Cultural Organization (UNESCO) 1972 Convention on Tangible Cultural Heritage support effective management of complementary types of cultural assets.

According to Ahmad (2005), who examines the evolution of conservation ideas, the second half of the 20th century saw the greatest international success for conservation efforts. International organizations like UNESCO and ICOMOS primarily drafted and adopted principles or guidelines with the aim of protecting cultural property, which includes historical monuments,

buildings, groups of buildings, sites, and towns around the world, against various threats. These principles or guidelines have been promulgated as charters, recommendations, resolutions, declarations, or statements.

In the years following World War II, as a result of the rapid economic development that resulted in the loss of historic sites, the first international treaties addressing the conservation of archaeological property were developed (Demoule, 2012). Jokilehto (1998) notes that the Venice Charter, 1964, also known as the International Charter for the Conservation and Restoration of Monuments and Sites, which was adopted by the Second International Congress of Architects and Technicians of Historic Monuments in Venice, Italy from May 25–31, 1964, has served as the standard for guiding principles governing architectural conservation and restoration. The Venice Charter's tenets are now accepted as the fundamental policy principles for UNESCO's (the United Nations Educational, Scientific, and Cultural Organization) classification of cultural heritage sites as World Heritage Sites. In fact, some of Kenyan cultural landmarks are listed as World Heritage Sites.

The International Council on Monuments and Sites (ICOMOS) was established in 1965 as a result of the Venice Charter. It established international standards for managing and conserving cultural resources. The first international agreement devoted solely to archaeology was the Lausanne Charter, which was created in 1990 by the International Scientific Committee on Archaeological Heritage Management (ICAHM) (Comer & Willems, 2014). The only global organization solely focused on managing archaeological heritage is ICHAM. The biggest influence on European archaeology has come from the European Convention on the Protection of the Archaeological Heritage of 1992 (Malta Convention). It is a contractual agreement that establishes guidelines for the national management of archaeological resources (Willems, 2014).

Despite their variations, all of these papers describe the conservation process as one that is governed by a strong sense of moral obligation and complete regard for the object or location's aesthetic, historic, and physical integrity (Matero, 1993).

For instance, in Iran, the dynamic social development over the last decades provided acknowledgement of the archaeological heritage on the one hand and a confrontation to the current management system of archaeology on the other. Due to the circumstances in this nation, it was important for archaeologists to develop and put into effect a systematic regulation for the management and protection of the archaeological heritage (Niknami, 2005). In Thailand, whereas the archaeological heritage is used to promote tourism, more efforts have been put in place towards conservation and restoration of historical sites (Keitumatse, 2010). Has Kenya made management of such heritages a goal of national development, notwithstanding the immovable archaeological heritage's importance to culture and history?

The Amsterdam Declaration of 1975 underlines that the architectural history will only survive if it is valued by the general public, particularly the younger generation, according to Jokilehto (2007). The International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), established by UNESCO in 1956, plays a crucial role in this regard. Importantly, the preservation of cultural heritage is more often perceived as a cultural issue since its decisions and methods are influenced by cultural policies and founded on values produced by modern society. What steps is Kenya doing to ensure the conservation and preservation of its cultural assets, especially its immovable archaeological heritage?

Maintenance and conservation are included in *Article 6* of the 1990 ICOMOS Charter for the Protection and Management of the Archaeological Heritage. Preserving monuments and sites *in*

situ, or in their original setting, should be the overarching goal of archaeological heritage management. The importance of effective upkeep, conservation, and management of the archaeological heritage is emphasized by this principle (ICOMOS, 1990). It has been noted that in Africa, progress toward achieving community buy-in to safeguard the so-called "natural environment" would be challenging to achieve without incorporating indigenous knowledge, traditional beliefs, and practices as part of an approach to conservation of a site (Keitumetse, 2016). As a result, there are numerous obstacles to managing immovable archaeological property, each of which is particular and unique to a particular region.

Conservation encompasses more than just ideas of aesthetic and technical repair of tangible artifacts. It is wisely chosen within the greater discourse of economic growth, cultural preservation, and sustainability. Past voices, current needs, and future visions can all be temporarily connected by conservation. Currently, the conservation profession is governed by professional governing bodies, a corpus of theory, ethical principles for practice, and international charters (Cody & Fog, 2007). Engelhardt (2010) questions how we may strike a compromise between the modernization-required changes and the preservation of our built environment's historical relevance. Because of this, unaddressed development and modernization threats have too often had detrimental effects, including the destruction of heritage sites resulting into loss of integrity, dilapidation and structural deterioration of the built environment of the region to the point where it can no longer adequately support human uses for which it is intended, and the substitution of original components with replica and non-indigenous technologies and materials. This eventually leads to loss of the sense of place of the region's heritage sites through inappropriate reconstruction process that homogenize their unique

characteristics and disenfranchisement of the heritage for their traditions of community use. The administration of cultural heritage must involve local communities around heritage places.

Natural degradation is one of the main obstacles to proper conservation and preservation of the immovable archaeological heritage. In reality, the detrimental effects of climate change on cultural heritage are currently receiving a lot of attention on a global scale. Cultural heritage is a complicated subject because it encompasses a wide range of elements, from local community levels to national and even international levels—with the development of the World Heritage (WH) concept—including tangible and intangible manifestations, associated values, and various meanings for different groups of people. The effects of climate change are having varying effects on cultural assets and locations in many nations, but the projected outcome is the same: the loss of priceless historical heritage (Garcia, 2019).

According to Arazi (2011), there has been a fabricated divide between culture and development in Africa, despite the fact that cultural policies have long been incorporated into development processes. International firms have made financial contributions to the restoration and renovation of historic centers and monuments. Regional Cultural Heritage Management (CHM) organizations have been established. However, aside from sites that are listed as part of the World Heritage List, archaeological sites are frequently excluded from cultural cooperation programs. Kenya, for instance, developed a cultural policy in 2009 which among other issues recognized the importance of the archaeological heritage in the country's cultural development.

A wide range of factors go into the management of the immovable archaeological heritage, including the application of pertinent laws (Togolla, 1997; Marc Laenen, 2000), the involvement of many stakeholders (Lameson, 2000). It is necessary to manage the immovable archaeological

heritage in a dynamic and comprehensive manner (Anquandah, 1997). The UNESCO Convention of 1972 states that there are new threats to cultural heritage. Kenya is a state party to this convention. In addition to the classic sources of degradation, cultural heritage is increasingly in danger of destruction due to shifting social and economic situations that make matters worse and even more terrifying manifestations of harm or annihilation. Through the adoption of appropriate management procedures for archaeological assets, these concerns should be successfully reduced. As a result, there exist guidelines for managing the archaeological heritage that is preserved in place on a global scale.

Kenya has a variety of immovable archaeological heritage including hominine sites such as Koobi Fora, where the context of the recovered remains needs to be conserved and preserved. Others include Kariandusi and Olorgesailie, Acheulian sites, rock art sites, rock shelters, caves, historical monuments, towns, buildings, spiritual places (shrines, mosques, and temples), burial places, and cultural landscapes among others. Wilson (1982) conducted a survey of 116 sites along the coast and found 34 isolated ruins, which he concluded that they likely contained possible settlements or isolated dwellings. Monumental ruins and caves make up much of the coastal landscape and bear witness to a glorious past in East Africa. Some of the settlements include Fort Jesus, Jumba la Mtwana, Gede and Shimoni caves in Kenya. By law, all these sites are managed by NMK inline with national laws and international protocols.

Given that Kenya is obligated to abide by these agreements and international standards for heritage management, a research is required to determine whether the nation upholds the current heritage laws and complies with the treaties and standards in question in order to guarantee the conservation and preservation of immovable cultural heritages. For instance, there are regulations and rules that aim to safeguard Kenya's immovable archaeological heritage. In his

study, Otieno (2013) examined the influence of the legislative framework, the practice, and policy reforms and gave recommendations on how archaeological heritage management in Kenya, specifically in the Central, Western, and Eastern regional museums, might be improved. With a focus on the role of the museum in upholding the protective legislation for both movable and immovable archaeological heritage, he examined the protective legislation based on the provisions of the National Museums and Heritage Act of 2006 and the National Policy on Culture and Heritage of 2009. He did not, however, address any concerns specific about the management of Kenya's immovable archaeological heritage, particularly along the Kenyan coast.

The nature and severity of threats to the immovable archaeological heritage vary around the globe and even within a single nation. Large-scale constructions and unmanaged development projects, along with population growth and the expansion of newly populated areas, pose a threat to extensive areas of ancient sites. The bulk of the population is impoverished, and there is no respect for the law, which contributes to an increase in looting and significant damage to the archaeological heritage (Nikmani, 2005). One of the main risks to the immovable cultural heritage is development-oriented activities in particular (Cleere, 1989).

In 2009, Kenya adopted a National Policy on Culture and Heritage. The primary goals of this policy were to establish a benchmark for mainstreaming culture and heritage, define standards, increase awareness, and build the capability needed to integrate culture and heritage into public policy and development. In light of this, the government has made a commitment to actively support the management, preservation, and conservation of the environment in accordance with culture, heritage, and development using local knowledge, contemporary techniques, and methods. The government also took on the responsibility of safeguarding, preserving, and even

retrieving significant artifacts of material culture, such as archeological discoveries that attest to the long history of Kenya's cultural expression (Kenya Government, 2009).

Effective management of the immovable archaeological heritage along the coast is severely hampered by the risks to it. For instance, the Gede ruins are particularly vulnerable to nature's dangers. The heritage of the seashore is in danger of being destroyed as a result of floods brought on by rising sea levels as a result of global warming (Kingada, 2012). Effective management of the immovable heritage faces numerous obstacles. Other difficulties are brought on by a confluence of elements including urbanization, human migration in large numbers, globalization, and climate change (Asante, 2016). The coast's immovable archaeological heritage needs to be protected against the process of radical changes, which are typically linked to economic development. Effective mitigation of the various threats to the immovable archaeological heritage is required.

1.2 Statement of the Problem

Immovable archaeological heritage has cultural, scientific, economic and historic values among others. As a result, their protection and conservation against threats is critical. Their authenticity and originality are of paramount importance in ensuring their continuity. Although the natural causes of decay are unavoidable, there must be deliberate management efforts to slow down the rate of deterioration and mitigation of the imminent threats. Despite the existence of a clear heritage law and Kenya being a signatory to International Conventions on heritage management, immovable archaeological heritages continue to face threats of destruction and deterioration. With the Kenyan coast being a major global tourist attraction, immovable heritages in the area witness high intensity touristic utilization with minimal or no efforts towards their conservation yet authenticity and originality remain central to their different values. To safeguard the values

derived from the heritages against the various threats, there must be a balance between usage and conservation. Currently, NMK is the sole body with the mandate to manage all archaeological heritages in the country. The question that lingers, however, is the effectiveness of the current management models that are applied towards protection and conservation of immovable archaeological heritage in Kenya. This study is, therefore, an analysis and assessment of the process of implementation and application of laws, regulations and statutes on the general mitigation of threats facing the authenticity of immovable archaeological heritage and values derived from them. The study, by assessing the level of compliance to existing laws through management practice purposed to establish how sustainable utilization of immovable archaeological heritage could be achieved without compromising their integrity.

1.3 Research Questions

The study was guided by the following research questions:

- i. What is the status and level of usage of the immovable archaeological heritage at Gede ruins and Shimoni historic site respectively?
- ii. What is the level of compliance to the International Conventions, State Laws and Statutes that guide the management of immovable archaeological heritages at Gede and Shimoni historic site?
- iii. What mitigation measures have been put in place against prevailing threats to the immovable heritage at Gede and Shimoni historical site?

1.4 Objectives of the Study

The aim of the intended research was to establish if there is effective management of immovable archaeological heritage in an effort to understand the practical and ethical dilemmas of

conservation movement in Kenya. To accomplish this aim, the following objectives were pursued:

- i. To establish the status and level of various uses of immovable archaeological heritage at Gede and Shimoni sites;
- ii. To assess the level of compliance of the current management models used at Shimoni and Gede for their conservation and preservation with the set International Conventions, State laws and Statutes.
- iii. To examine mitigation measures against the threats facing immovable heritage at Gede and Shimoni historical sites for their sustainable utilization.

1.5 Justification and Significance of the Study

Effective management of immovable archaeological resources was the focus of this investigation. In order to effectively conserve and preserve these heritages, it is crucial to reduce the vulnerabilities that they currently face. This is important because the immovable archaeological heritage has important educational, scientific, cultural, and historical worth. Additionally, preserving immovable archaeological heritage helps to promote archaeo-tourism, which boosts the nation's economy. It is necessary to implement and uphold the NMK Act and international accords on heritage management. Thus, this study plays a crucial role in emphasizing the issues and offering a framework for proper management of cultural and specifically immovable archaeological heritage, strict adherence to the law, and community involvement in the conservation and preservation of the built cultural heritage.

The two sites of Gede and Shimoni were justifiably selected for this study because of the two distinctive management models adopted in their conservation and preservation. Furthermore, the

shoreline locations provided an ideal set-up for understanding the imminent threats that they face respectively.

This study added to the corpus of existing scholarly work on immovable heritage conservation and preservation in the fields of archaeology and cultural resource management.

1.6 Scope and Limitations of the Study

The study focus was only on Gede ruins and Shimoni historic site along the Kenya coast. The chosen sites of Gede and Shimoni provided an opportunity for a critical examination of top-down and bottom-up management approaches for the preservation of immovable archaeological property, respectively. While Shimoni is overseen by a local community-based organization, NMK is in charge of the Gede Ruins. This study focused only on the management of the *in situ*, immovable archaeological resources along the Kenyan coast. How to balance the impacts of continued use of the heritage against a backdrop of environmental control and sustainable utilization, traditional custodianship of the heritage, international conventions on immovable archaeological heritage, and the nation's legislation on immovable archaeological heritage management is of concern. The study limited itself to management components and how they affect sustainable use of the immovable archaeological heritage.

There are many immovable archaeological sites along the vast coastline and doing a comparatively study had many logistical and financial implications. To overcome this the researcher aligned his field work and official functions within the same localities over a long stretch of time. This spreading out of data collection exercise over a long period enabled cost cutting without compromising the quality of research.

1.7 Conceptual Framework

In developing a conceptual framework, this study borrowed concepts and ideas from various theoretical perspectives. Key amongst these was Anarchy Theory as propounded by Pierre-Joseph Proudhon (1840) and developed on by other European scholars of anarchism. Anarchism is a cluster of doctrines and attitudes centered on the belief that government is both harmful and unnecessary. Anarchists thought developed in the West and spread throughout the world, principally in the early 20th century (Miller *et al* 2023).

Anarchy theory centers on the idea that governments are inherently oppressive, unnecessary and uncondusive for human society. Anarchy theorists believe that one day the government will come to take by force our rights and what is ours hence stockpiling of arms and armaments, food, petrol amongst others. The existing Cultural Resource Management (CRM) in Kenya is loosely rooted in anarchist theory. The idea that the environment and human heritage should be allowed to exist despite the capitalist drive to appropriate resources from commons is rooted in a philosophy that some things are owned by the entire society. Archaeological resources are one of these things. Historical preservation law allows local communities to determine what is not significant to their heritage and through the deployment of cultural resource managers, archeological sites and historical properties are recommended eligible for preservation at the local level. While these laws are rooted in the same government that anarchists believe should be abandoned, historical properties and archaeological sites are managed at the local level for local communities. CRM Archeology differs from the 1960s Processual Archaeology. It draws upon a wide variety of theoretical approaches to address a common cause increasing our understanding of human past. It should thus be called Processual philosophy or post-modernism. Post-processualism is a form of anarchy against the field that has deepened our understanding of the past. Anarchists try to understand human past in a more meaningful way. It is not just

conforming to established scientific methodologies. We can inject wisdom of anarchy theory in our interpretations. We must tell the people what is significant to the society and not what the government wants us to consider as significant.

Although anarchists put people at the middle of the management of resources and the decision-making processes, in this case the conservation and preservation of immovable archaeological heritage, governments are key through their various institutions like NMK as custodians based on the expert knowledge required for heritage conservation and preservation. This study, therefore, borrowed the idea of people as key stakeholders without necessarily being eliminationist of the government as propounded by anarchists. McGregor's motivational theories X and Y and the SWOT analysis model hence became ideal in capturing and filling in for the gaps noted in anarchism.

Douglas McGregor developed management and human motivation theories in the 1950s and 1960s. These two theories, known as Theory X and Theory Y, contrast two concepts of employee motivation used by managers in organizational behavior, human resource management, and organizational communication. Theory X emphasizes the significance of stringent oversight, outside rewards, and outside sanctions. In contrast, Theory Y promotes workers to approach tasks without direct supervision, it emphasizes the motivating element of job satisfaction (Hattangadi, 2015). The heritage at Gede Ruins is managed by NMK, which has a precise organizational framework for enforcing the pertinent heritage laws and regulations the country has so far produced. Thus, Theory X management style was used. At the Shimoni historic site specifically at the slave caves, on the other hand, the heritage is managed by a local Community-Based Organization, and the locals are encouraged by the income from cultural

tourism. As a result, Theory Y is used and the community assumes management of this archaeological heritage.

As expressed, theories X and Y were ideal in analyzing the human component in conservation and preservation of immovable heritage at Gede and Shimoni historic site through the current management models applied. However, they did not offer a broad framework for analysis of immovable heritage as phenomena. Hence SWOT analysis was adopted to fill this gap so as to understand the status, threats and mitigation measures currently causing and slowing down deterioration and decay of immovable heritage.

Early in the 1950s, George Albert Smith Jr. and C. Roland Christensen created the Strengths, Weaknesses, Opportunities, and Threats (SWOT) model as a management analysis tool (Gregory, 2018). One focuses on internal and external aspects that affect an enterprise's performance while utilizing SWOT to examine a scenario, in this case NMK. These elements take the shape of strengths, weaknesses, opportunities and threats. The internal analysis is a thorough assessment of the positives and negatives of the internal environment. The management strategies and initiatives being implemented at the Shimoni historic site and the Gede ruins will be evaluated using the SWOT framework. As an illustration, the Heritage Law of 2006 is a strength in heritage management, but its inability to effectively enforce its provisions is a serious flaw or weakness.

An opportunity in external analysis is the potential to release new products with the potential to produce higher profits, that is, good results. When the external world changes, opportunities can materialize. For this study, the opportunity is involvement of all stakeholders, a factor that is not expressly adopted in the management of immovable heritage. Retrospectively, the involvement of local communities in heritage places holds great potential in effectively managing immovable

heritages. The researcher created a SWOT profile following internal and external studies, which were used as a foundation for goal-setting, strategy development, and implementation. The researcher spoke to a variety of stakeholders to gather information for the SWOT profile, including curators of site museums along the coast, the Head, Department of Archaeology at NMK headquarters, Nairobi and local community members at Shimoni and Gede sites.

Strengths like the availability of financial resources from the government, NMK staff who have a general understanding of different issues about heritage management, managing the environment in which the immovable archaeological heritage exists, and various pieces of heritage laws that have been enacted over time, among other issues, were taken into consideration. The assessment pointed out flaws that can prevent the successful management of the coastal immovable archaeological assets. It is possible to conceptualize the numerous problems harming the immovable archaeological heritage as a whole. These are all management-related concerns that are interconnected. In order to raise the money required for their conservation and preservation, it is imperative to sustainably utilize immovable archaeological heritages along the coast for, among other things, commercial gains. To aid in militating against various challenges to these heritages, NMK should have competent employees. As in the rest of the world, this is dependent upon upholding current laws and creating cultural policies that would include all parties involved in heritage management, as shown in figure 1.1, which provides a conceptual framework for the different variables and how they relate to one another.

MANAGEMENT

CONSERVATION/PRESERVATION

Independent Variables

Intervening Variables

Dependent Variable

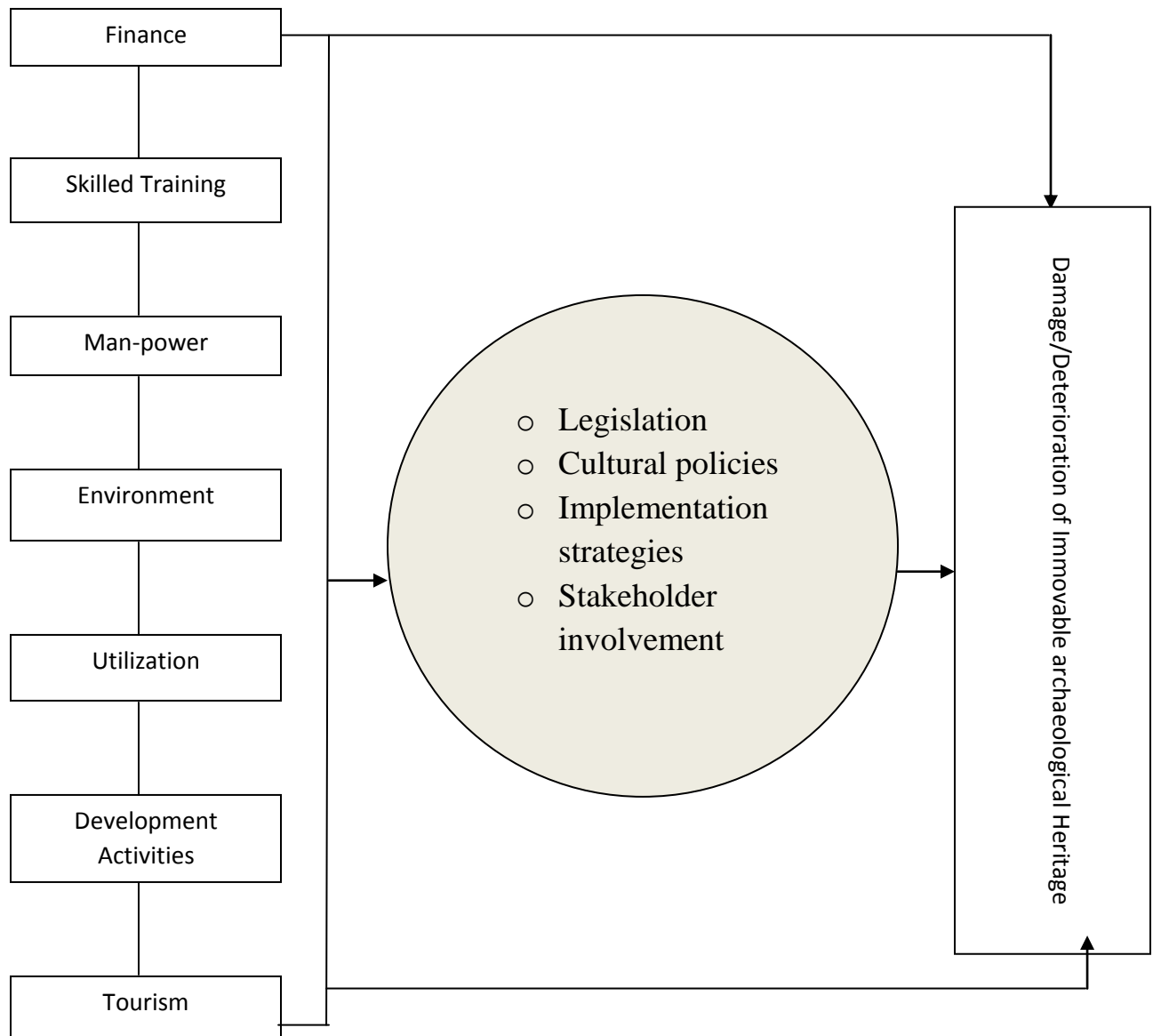


Figure 1.1: Conceptual Framework

Conceptually, the variables that emerge independently within the framework of conservation and protection of the immovable heritage include finance, skilled manpower, physical environment, utilization, development projects and tourism. Damage or deterioration to the immovable heritage is dependent upon what legislation is put in place, the cultural policy in the country, implementation strategies used and the stakeholder involvement in heritage management, all of which intervene to determine the status and success in mitigation of threats to the heritage.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents the review of related literature done to open gaps that the study endeavored to fill through its findings. The review is organized thematically reflecting the research objectives.

2.2 Sustainable Utilization of the Immovable Heritage

The importance of the archaeological heritage as a resource for cultural tourism was stressed by Busaka (2006). He pointed out that the lack of concrete provisions in the current heritage law hinders the efficient conservation of the heritage in parks as protected places, exposing them to several risks, in a study carried out in Tsavo national park. Although there are archaeological sites in the park that the NMK should oversee, the park is under the Kenya Wildlife Service (KWS), hence there is a conflict between the two organizations. The risk of deterioration and subsequent loss of cultural value is, thus increased by these grey areas in management, especially of immovable heritage. The goal of this study is to examine the development of conservation and preservation of Kenya's immovable heritage from a management viewpoint with the goal of maximizing utilization without sacrificing their authenticity and originality.

Marc Laenen (2007) highlights the significance of creating an action plan for the preservation of intangible cultural heritage, the main objective of which is to strengthen and ensure the preservation of cultural landscape through the dynamic conservation or development and unlocking of its heritage values for the local population in the first place and their visitors in the second place within regional development. According to him, by releasing heritage values, it means providing a wide range of heritage experiences in a variety of development domains, including the economy (tourist), cultural development, education, environmental protection, and planning, among others. Different environmentally friendly applications have been put to

immovable archaeological treasures along the coast. Thus, use of the heritage must ensure its continuation for the good of the public in the future. This study, therefore, made effort to incorporate sustainability of immovable heritage exploitation in line with its respective heritage values.

Munjeri (2009) describes a mutually beneficial interaction between law and intangible cultural resources. He argues that the best way to safeguard immovable archaeological heritage is through conservation. He emphasizes that deciding what should be preserved depends on the values associated with the heritage. He contends that various valuation systems have produced various approaches to cultural preservation. As cultural heritages, Gede ruins and Shimoni historic site are valued in various ways and motivated by various goals. Kenya has always had laws governing archaeological heritage, but do such laws describe the values of the heritage they are intended to safeguard, and have they succeeded in their goals? In order to determine the status of such immovable archaeological heritages and to mitigate against impending dangers for sustainable use, this study examines management by focusing on the execution of current regulations and statutes on heritage management.

The necessity to lessen dangers to archaeological heritage is emphasized by Cleere (1989). He contends that the detrimental risks posed by development and tourism to the ancient heritage must be addressed in a cogent and well-planned manner. According to him, any legislation now in existence to safeguard archaeological heritage at any given time and place is subject to change, sometimes radically, depending on the situation. Those in such roles must be more than just curators if the archaeological heritage along the shore is to be managed effectively. Instead, they should be knowledgeable about cultural preservation and protection. Are those in charge of CBO at Shimoni caves just concerned with the site's profitability at the price of its sustainability?

The current study, which examines Shimoni's bottom-up approach to management through community engagement, will take Cleere's argument on the necessity of including people who are informed in the conservation of immovable archaeological heritage as a starting point. In retrospect, the significance of historical and archaeological monuments and sites in mass tourism, a component of contemporary economic activity in the nation, will be examined. This study was motivated by the need to balance economic gains with immovable archaeological heritage conservation.

UNESCO (1998) emphasizes the significance of launching a project to enhance the preservation of Sub-Saharan Africa's immovable cultural heritage. It was noted during the 23–25 March 1998 Abidjan launch of this program that the field of study for immovable cultural heritage needed to be expanded in order to situate conservation within the broader framework of sustainable development. Instead of only being a means of maintaining built environments, conservation must be viewed as a strategy to enhance human welfare. The difficulty with such worldwide policy declarations and agreements is in implementing them in local, national or regional contexts. This study considered how the local populations ought to benefit from their cultural heritage while also promoting its preservation and protection in the areas surrounding Gede and Shimoni ancient sites.

According to Asante (2016), cultural heritage has been seen as a means of innovating and changing things, particularly in emerging economies. Cultural heritage is essential to the efforts made by African nations to create thriving economies and solidly unifying societies. These priceless heritage endowments give the nation access to enormous growth potential. In order to ensure the preservation of these heritages *in situ*, sustainable use of Kenya's immovable heritage is crucial for the country's economic development.

A widely held reverence for the past and for cultural heritage coexists with humankind's desires for development and technical improvement. Governments around the world are prioritizing the preservation of their regional or national cultural heritage and allocating funds for its maintenance and for the rehabilitation of historic sites without sacrificing history and a long-established sense of place as a result of the growing awareness of the crucial role that cultural heritage plays in the social and economic development of communities and nations. Even for the richest countries in the world, preserving and conserving cultural property is a costly endeavor that relies significantly on funding and loans from other countries. The much-needed money required to conserve and preserve heritage will be generated through sustainable use of the immovable heritage (Al-Makaleh & Al- Quraishi, 2017). Kenya is one of the not so rich countries in the global south and has a history of providing little to no funding for the conservation and preservation of immovable cultural assets. This study, which recognized the importance of heritage conservation, strove to go beyond the use of story to focus on sustainability through useful management practice.

2.3 Management Models used in Conservation

Although sometimes unduly ambitious in its goals, the discourse on community participation in archaeological heritage management is difficult to put into practice (Chirikure *et al.*, 2010). It is a contention that because professional interests and those of local communities don't always align, many professionals merely give lip service to the idea of engagement. How can community effort and expert knowledge be used most effectively to conserve and protect immovable heritage, particularly those along the coast like Gede and Shimoni?

According to the ICOMOS Charter (1990), local community engagement and involvement should be actively sought after and encouraged as a way to support the preservation of the

archaeological heritage. When dealing with the history of local cultural groups or indigenous peoples, this principle is extremely crucial. In some circumstances, as is the case at Shimoni historic site, it may be appropriate to delegate management and protection of sites and monuments to indigenous peoples. But is this strategy the best one for managing the heritage?

It is emphasized by Cody and Fong (2007) that humans are the starting and finishing point of conservation. The creators of technology, historical development, and cultural progress are embedded in our constructed history, albeit occasionally these meanings and values are forgotten. These serve as the proof of our existence. The preservation of heritage is crucial for all of these reasons. As a result, the immovable archaeological heritage is a crucial component of a people's history and cannot be taken from the society in which it is present. As a result, the community should take an active role in heritage conservation. Despite the fact that the importance of people in the conservation and preservation of particular immovable heritage is acknowledged, these individuals must be well-versed in the importance and necessity of sustainable utilization. Thus, one of the goals of this study was to evaluate the sustainability of bottom-up approaches to heritage management by focusing on the Shimoni historic site and contrasting it with the NMK, which is responsible for managing all kinds of national heritage in the country using a top-down model.

The involvement of parties with various interests and claims about the heritage, according to Sorenson & Evans (2011), is crucial. Heritage practices have put a lot of effort into figuring out ways to increase the relevance of heritage at this level over the past 20 years, becoming even more concerned with the relationship to communities, how they can be made relevant to and appreciated by different kinds of communities. This development has been supported as a

creative, even essential, means to improve management, including conservation and preservation of the immovable heritage as a goal in itself.

Cultural heritage is defined by the National Museums and Heritage Act of 2006 as, among other things, monuments, items of archaeological or paleontological importance, items of historical interest, and protected regions. A monument, according to this definition, is a location or an immovable building of any age that has historical, cultural, scientific, architectural, technological, or other human interest. Gede Ruins and Shimoni historic site are to be treated as "protected areas" in accordance with this legislation. The Act grants the National Museums of Kenya the authority to recognize, guard, preserve, and transmit Kenya's cultural and natural heritage, as well as to promote cultural resources in the context of societal and economic advancement. According to this Act, NMK must forbid or restrict any development that could endanger a monument or other piece of cultural heritage for that matter (Kenyan Government, 2006). How well does NMK ensure the actualization of the different laws and regulations pertaining to the conservation and preservation of immovable cultural heritages?

Lemasson (1997) contends that social order or relationships must be considered when defining archaeological heritage and that heritage is what one society accepts or rejects in the process of creating another. His observations in Cote d'Ivoire, for instance, show that people's decisions about what they consider to be "their heritage" are influenced by the economic, political, affective, and other considerations that social groups are exposed to when "choice" is made. Has Kenya's heritage been appropriated from its social context and transformed into a scientific system? It is crucial to redefine the roles of various stakeholders, especially research institutions and the museum based on factual knowledge in order to upscale the administration of the nation's immovable archaeological heritage, hence this study.

Togolla (1997) underlines the need for effective management and protection of the archaeological heritage for the benefit of both domestic and global communities. He believes that after the 1980s, African nations began creating legislation for the management of their archaeological assets. However, a limited cadre of experts and an urban intellectual elite continue to hold exclusive access to the findings of archaeological study. As a result, there is inequity on how archaeological research findings are disseminated and a lack of knowledge among those living adjacent to the sites, which contributes to the degradation and/or destruction of local and national heritages.

The UNESCO (1999) study places a strong emphasis on immovable cultural forms, acknowledging that cultural landscapes also represent manifestations of customs and lifestyles that should be taken into consideration when determining the best approaches to protect a community's cultural heritage. The report made note of the involvement of a variety of parties in cultural heritage preservation, including non-governmental groups, all tiers of government, and developers. Determining how the NMK addresses conservation-related concerns, research, documentation, interpretation, and teaching regarding the immovable heritage is crucial.

While highlighting the significant role played by African museums, Ekpo (2007) noted that the continent's heritage is of exceptional value and growing national significance. Museums and other similar cultural institutions are crucial tools that enable local communities to express their history, identity, values, peace, and recognition. Therefore, NMK just acts as the local community's keeper of the immovable archaeological heritage and is responsible for managing and preserving it for future generations. This research aimed to determine how the local history, including that of Shimoni historic site and Gede ruins, can enhance this guardianship.

Kenya and other African nations should learn from Southern Africa's success in involving the local community as stakeholders in the management of the archaeological heritage. In Zimbabwe, local communities and indigenous groups now have a voice in archaeology and heritage management, according to Chirikure and Pwiti (2008). Additionally, it has allowed groups who had been refused access to heritage to enter the sites. People that were once powerless have now become more powerful, especially indigenous and local populations who had their rights to their heritage taken away by colonization. From this perspective, community archaeology's significance cannot be understated. However, its effectiveness as a model, especially in situations where understanding conservation of immovable heritage is crucial, needs to be reviewed for usage that is sustainable. Shimoni's historic site, in contrast to many others along Kenya's coast, is utilized by locals to promote archaeo-tourism. Despite the benefits accrued from the management of immovable heritage by the locals, there is a chance that the heritage itself could be threatened with destruction, especially if professional understanding of preservation and conservation is lacking.

The significance of the global community in the area of cultural heritage, particularly with regard to preservation and safeguarding of the heritage. He emphasizes the significance of considering intangible heritage as a vital aspect of cultural heritage. Therefore, it's crucial to acknowledge that this has resulted in a cutting-edge methodology that acknowledges communities and groups as the primary protagonists of cultural heritage. Therefore, if effective management of the archaeological heritage is to be implemented, local inhabitants of the heritage places cannot be ignored.

According to Buhozi (2014), the majority of African states are to fault for ignoring the contributions made by local populations to the protection and conservation of cultural heritage

properties. He points out that this has led to a decline in locals' sense of morale and ability to support effective heritage management especially with reference to conservation and protection. He also noted that locals feel that heritage legislation has abandoned them by ignoring local custodians who want to advance their own cultural past. As a result, there is still mistrust between stakeholders, including local and heritage organizations.

Deisser & Wahome (2016) examined the subject of cultural heritage as a human rights issue. Participatory conservation seems to be a solution if better outcomes are to be obtained in efficiently managing these cultural resources. They claim that during periods of economic growth and strife, either through trafficking or destruction, or through rescue and preservation, the significance of the heritage is brought to light once more. Beyond just protecting the fabric, conservation should be practiced and instead, focus should be placed on the fundamental rights of the custodians, or groups who live near or around the property, with regard to access, value interpretation, and use of the heritage. This is a crucial consideration when determining which management approach is best for the conservation and protection of the coastal heritage.

The relationship between local populations' and official authorities' perceptions of heritage was highlighted by Tayi (2017). He promotes values-driven community site management and points out that just as cultural heritage's "values" evolve through time, management systems must also be flexible and adaptable. He noted that many heritage sites frequently ignore the opinions of local communities and the importance they place on heritage sites, drawing on the example of Zimbabwe. He emphasizes that legal custodians like the National Museums and Monuments of Zimbabwe (NMMZ) appear to neglect the importance of stakeholders' involvement in the process of value identification for effective heritage management. In the framework of values drawn from these cultural heritages, this study identified the driving force behind the two distinct

management models utilized in the management of immovable archaeological properties at Gede and Shimoni.

The situation of heritage preservation in Africa can be characterized as deplorable, with a few glimmering spots where local communities have worked cooperatively to raise funds, enforce greater protection, and demonstrate possibility for sustainable development in Africa. Africa is plagued by a lack of workforce and government heritage management competence. Studies like this one must be conducted in order to find a fact-based solution to this problem.

2.4 Mitigation Against Threats to the Heritage

The protection of the archaeological heritage is founded on the use of archaeological methodologies, as well as a wider base of professional and scientific knowledge and abilities, according to the ICOMOS Charter, 1990. Some architectural elements that make up the archaeological heritage must be preserved in accordance with the standards for their protection outlined in the 1964 Venice Charter on the Conservation and Restoration of Monuments and Sites. A local community's involvement is crucial for the maintenance and preservation of such monuments since other pieces of the archaeological heritage are part of the indigenous peoples' living traditions. In order to effectively manage these resources, it is crucial to ascertain whether NMK regularly trains workers and provides them with the necessary skills for conserving, maintaining, and caring for the historic heritages.

According to Matero (1993), the field of cultural property conservation is a relatively new one. Architectural conservation faces particular challenges because of the issues of context, immobility, size, scale, and complexity of use and materials, even if it falls under the general conservation framework. This is done with the knowledge that each setting poses different problems for conservation and protection, and that despite global norms, localized solutions

could be very effective in promoting sustainable use. Since the local community gives cultural artifacts significance, their participation may be crucial. The current study examines management approaches from both above through national institutions, NMK in this case, and from below through community involvement, and this becomes its main thesis.

An important point is made by Kusimba (1996) regarding the difficulties faced by African museum staff. He notes that many experts have sought jobs in the West or changed careers, entering colleges to teach. Additionally, and taking Kenya as an example, developers have systematically purchased prime beachfront estates and constructed hotels. Due to covert resistance from senior political brass, efforts by museum staff to conserve the natural and cultural surroundings are bound to fail. These dangers must be reduced in order to protect the immovable archaeological heritage present along the Kenyan coast. While the current study will rely on Kusimba to provide the basis for understanding the impending threats to the immovable heritage along the coast of Kenya, it will also explore how different stakeholders can be engaged through an all-inclusive approach, including the political class that is responsible for policy development and law enforcement, in order to achieve sustainable utilization of these immovable archaeological heritages through effective management.

African archaeological heritage, according to Kibunja (1996), are in serious need of restoration and conservation services, as well as legislation that appropriately safeguards these sites from developers. These issues vary in severity from nation to nation. For instance, a conservation facility has been established in Kenya's Fort Jesus Museum, one of the nation's UNESCO World Heritage Sites. But a number of issues with the center have been brought up. Does the center have the resources necessary to carry out conservation work, and are the appropriate research

techniques being employed in the preservation of the coastal immovable heritage? This study aims to address these challenges and similar ones by offering solutions.

Anquandah (1997) provides a Ghanaian example that Kenya could use. He highlights the value of archaeologists receiving fundamental training in museology, particularly in the areas of conservation, preservation, and restoration. He emphasizes the need for higher institutions to create comprehensive curricula that give trainees some understanding of historic and contemporary landmarks, architecture, and works of art, as well as how to maintain, preserve, and curate them. The International Council of African Museums (AFRICOM) provides training sessions on cultural heritage protection for museum workers in Mombasa every year. It is hoped that this endeavor would be successful in protecting the immovable archaeological heritage along the coast, including the Gede ruins. He cautions against hiring foreign museum professionals since they are expensive and insufficient, particularly in the area of conservation. This study aimed to determine if NMK has the manpower and knowledge necessary for the conservation and preservation of immovable archaeological assets at the two coastal sites.

Palumbo (2000) addresses the difficulties facing the archaeological heritage and makes the case that a variety of factors, most of which are connected to how contemporary societies are evolving, pose a threat to their survival. He continues by saying that often times, conservation efforts still focus on just one of these dangers—material decay—because it is the most obvious. He emphasizes that the only way to reduce the effects of the numerous variables causing decay is to evaluate the reasons of the degradation of archaeological heritage in development and management processes. Threats to Gede and Shimoni sites can therefore sometimes be reduced but not entirely removed. This study will evaluate the risks' degrees of seriousness and make recommendations for how to cut down the rate of deterioration.

According to Demas (2000), there is a need for a planning technique for the management and conservation of the world's ancient heritage given how quickly things are changing. According to him, the volume and rate of change provide a significant obstacle for those responsible for safeguarding the archaeological record. He contends that in the face of such difficulties, a planning process offers a method for controlling change and making choices regarding how an archaeological heritage will be preserved and managed going forward. The immovable archaeological treasures along the coast are currently under severe threat, some of which cannot be ruled out. These dangers may be handled, though, and negative effects can be limited.

According to Brooks (2003), there are various ways in which protecting cultural heritage is a global endeavor. The conservation industry operates rather consistently in the global, national, and regional sectors with an eye toward a shared goal. Over the past 25 years, a strikingly uniform approach to the conservation of cultural heritage has emerged due to modern communications, affordable travel, international conferences, and shared knowledge. ICOMOS, UNESCO, and other international organizations offer a global architecture for conservation that is supported by a uniform approach and philosophy that applies to the majority of the world. Kenya is, therefore, required to manage the immovable archaeological heritage in accordance with generally acknowledged international standards. Using these international rules and standards as a guide, the study, among other things, determined whether NMK complies with this duty and uses conservation data to efficiently maintain immovable heritage along the shore.

Research on the effects of development initiatives on the coastal archeological heritage was conducted by Busolo in 2003. His main points of emphasis were the harm that infrastructure development does to ancient heritage and how the environment contributes to cultural destruction. This analysis identified additional dangers that are particular to the immovable

heritage, as well as the various severity levels and mitigation strategies that should be implemented. The study went further to comprehend the importance of many stakeholders in the successful management of the heritage, keeping in mind that this necessitates planning over both time and space. One of the main threats to immovable heritage is spatial development.

According to Arazi (2011), the current infrastructure boom in Africa poses the greatest threat to the continent's archaeological heritage. However, there are other dangers as well, particularly those brought on by a lack of express law, particularly in sub-Saharan Africa. Except for South Africa (1999), Botswana (2001), Namibia (2004), and Kenya (2006), he argues that many nations have not updated older laws from the 1960s and 1970s to bring them into compliance with more recent international advancements in the legal protection of cultural resources. Indeed, Africa's archaeological record, including that discovered in Kenya, is threatened by lax laws that lack measures for the management of cultural resources in the context of infrastructure development, making it an endangered species.

The Kenyan government created a National Policy on Culture and Heritage in 2009. The difficulties of modernization and the balancing of the diversity of cultural expression with economic and sustainable growth motivated this. What's more, this Culture and National Policy prioritizes culture and history as the most vital aspects of growth. It promotes the selection of suitable knowledge and technology for national growth. It includes attainable goals and strategies for district, provincial, and federal authorities to support and promote cultural growth. The study thus sought to offer a context specific analysis of the two sites within the coastal natural and human environment.

Kareithi (2012) examined the ways in which anthropogenic changes and natural pressures endanger the archaeological record. He uses the physical deterioration of Gede ruins—caused by plants growing unfettered on the site—as an example of this. Another kind of fig tree that over the course of several decades "swallowed" an entire wall of impenetrable coral stones and limestone and colonized what was once an impossible wall symbolizes the victory of nature over man-made monuments at this old destroyed city. It is impossible to overstate how much of the wall close to the location of the mosque from the 12th century this tree has eaten. He does not, however, offer remedies to the natural hazards that threaten such immovable archaeological heritage, which is what this study aims to achieve.

Kingada (2012) notes that the erosion caused by sea waves on weaker sandy beaches poses a threat to coastal heritage along the coast in his examination of climate change and its implications on cultural heritage. These and other risks necessitate quick action. As a result, this study examined these threats and made recommendations of how to best minimize them in line with good heritage management principles. Schorlemer & Maus (2014) evaluated how climate change affects cultural heritage. They contend that both moveable and immovable cultural goods are made of more or less climate-sensitive materials, and that each of these types of cultural heritage should be treated separately and safeguarded in various ways. From a climate viewpoint, there is no one-size-fits-all answer to cultural heritage or property material. Additionally, each is to a different extent vulnerable to climate-related occurrences including drought, rain, and humidity. The many risks to the immovable archaeological heritage along the shore must be evaluated differently since they have varying effects on the heritage and range in severity.

Natural processes including aging, degradation, and weathering are the greatest hazards to archaeological materials, according to Ngoro (2018). Natural disasters like earthquakes and

floods may be destructive and happen suddenly. For instance, the tsunami that struck Southeast Asia on December 26, 2005, devastated a large number of ancient sites. Others might have a gradual, accumulative effect. Archaeological resources are impacted by climate changes as well. However, even though they cannot stop global warming, archaeologists must discover ways to mitigate or postpone its impacts. In addition, population increase and the ensuing industrial and economic development pose additional dangers in the modern world, not to mention the problems associated with the construction of dams, highways, and housing projects. Archaeological resources have been destroyed as a result of human strife. To determine their effects on the immovable archaeological heritage along the Kenyan coast, such dangers must be evaluated.

According to Garca (2019), cultural heritage is about people. The people who produced art and built monuments hundreds of years ago, as well as about the people who now identify with them. It is a place of identification for the citizens and discovery for visitors. Tourism, regional and national economy, and knowledge exchange are all influenced by cultural heritage. However, it faces a future of increased threats, such as the adverse effects of climate change, the consequences of sea level rise, an increase in storms, and drought, all of which pose an immediate threat to a number of cultural heritage treasures. The disintegration of the immovable heritage must be slowed down in order to conserve and protect the worth of these heritages.

The problems raised by this body of literature demonstrate how difficult it is to manage immovable archaeological sites along coastlines effectively. This study will identify problems including the dangers to the coast's immovable archaeological heritage, the gravity of each danger, and how it might be lessened while still adhering to acceptable international norms. This study will offer solutions that take into consideration the current circumstances at Gede ruins and

Shimoni historic site, given that every heritage is subject to various types and levels of vulnerability. The type of participation and levels of engagement required should be determined by the local circumstances at both places. This study intends to provide precise suggestions on how to manage the immovable archaeological heritage, which will help to direct the creation of a national cultural policy that is consistent with the cultural environment along the Kenyan coast.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Research Design

This study adopted an interpretive research design. Interpretive research methodologies encompass an experience-near orientation that sees human action as meaningful and historically contingent (Bevir and Kedar 2008). Under this research design, the researcher will not start with concepts determined a priori but rather will seek to allow these to emerge from encounters in the field. The ‘field’ here encompasses both actual fieldwork and textual-archival research. Under this research design, the study adopted the phenomenological research approach whereby interviews were conducted with a group of individuals who have first-hand knowledge of an event, situation or experience (Creswell 2013). The focus here was on the management of immovable archaeological heritage at Gedi and Shimoni historic sites through adoption and actualization of the requisite laws, statutes and conventions internationally set to guide the protection and conservation of the archaeological heritage. The researcher conducted enquiry and assessed available information on effective management of immovable archaeological heritage. The researcher came up with research questions on different aspects of the management of heritage. The researcher carried out a critical evaluation of data collected and made meaning from the answers obtained during the study. The researcher carried out archaeological surveys on immovable archaeological heritage at Gede ruins and Shimoni historic site. The researcher assessed and described the current management practices put in place.

3.2 Study Area

The site of Gede (also referred to as Gedi) derives its name from an Oromo word meaning “precious”. According to oral history, the name is interchangeably used to imply either the town or a name of one of the last political leaders of the Oromo people who once inhabited the area

where the site is located. The true name of the place was Kilimani (Kirkman, 1975). Gede is located to the North coast of Kenya along Mombasa-Malindi Road, one hundred and five kilometers from Mombasa and about eight kilometers from Malindi. It lies along the Indian Ocean, in Kilifi County, North of Watamu and South of Malindi. The stone town of Gede covers about 45 acres (18 hectares). Today, the site consists of ruins of a 5th Century Arab- African town. The town was founded in the late 13th or early 14th. It reached its apogee in the 15th Century. It was later abandoned but resettled in the late 16th Century but during the early 17th Century it was abandoned.

Shimoni historic site is located in Shimoni village in Kwale County, 75 kilometers south of Mombasa along the Mombasa-Lunga Lunga Road. Before Kenya became a British colony, the Imperial British East Africa Company (IBEAC) had its headquarters at Shimoni. Shimoni caverns, which means "place of the cave" in Swahili, can also be found here. The caves stretch for roughly five kilometers along what were once Kayas-shrines and hideouts for the Digo people. Later, the Arabs used the caves as cages to detain slaves awaiting the arrival of a ship to transport them to Zanzibar's then-famous slave market. As a result, it was an important slave port for the slave trade in East Africa (see map under appendix I).

3.3 Study Population

According to NMK inventory, the entire coastal region has more than 110 monuments and ruins so far identified. For purposes of this study, Gede ruins and Shimoni historic were selected purposively. The study population comprised 1 Head of Archaeology at NMK, 1 Curator at Gede Ruins, 1 Curator at Shimoni and 4 members of Shimoni CBO.

3.4 Sampling Procedure and Sample Size

This study adopted purposive sampling technique by considering the distinctive management models applied at each and prominence in utilization. The two sites, Gede ruins and Shimoni

historic site, were chosen for the study considering, among others, accessibility and “prominence” of the ruins and site, frequency of visitation, management and publicity. Also, the two sites were purposively selected to offer the opportunity to interrogate the top-down management model as applied at Gede through the NMK and bottom-up approach to management as applied at Shimoni site through community participation. The Head of Archaeology at NMK, The Head, Coastal Archaeology at Fort Jesus, The Curator at Gede ruins, The Curator at Shimoni historic site and some members including the Chairman as an executive office bearer of Shimoni CBO, constituted the key informants for the study.

3.5 Data Collection Methods and Instruments

Data was collected using primary and secondary data collection methods. Primary data was obtained by conducting face to face oral interviews. Oral interviews were used to obtain data on the role of government in the protection of the heritage and to get information from museum staff on guidelines used in the management of immovable archaeological heritage, as well as on the role of different stakeholders in this process. Observation checklists were used to assess the current status of the heritage. Photographs were taken to record various aspects of the sites. Secondary data was obtained from documentary materials in the library.

3.5.1 Oral Interview Schedules

Open-ended questionnaires were administered to the Chairman and executive members of the CBO that manages Shimoni historic site on behalf of the community. They were used to gather data on the support the community gets from government and/or NMK or any other organization(s), for example, funding and training of community members on conservation of the site. They were used to obtain data about ‘ownership’ of the site by the community and the challenges they face in the management of this heritage.

3.5.2 Key Informant Interview Guide

The researcher conducted oral interviews on the role of NMK in management of immovable archaeological heritage in the country. The Head, Department of Archaeology at NMK; Head, Coastal Archaeology; Curators at Gede ruins and Shimoni and the officials of Shimoni CBO were interviewed. Information on site management plans, sustainable utilization of these heritages, existing conservation programmes, enforcement of International Conventions and local laws and statues, Challenges encountered on conservation of immovable heritage in the country, threats to heritage destruction and mitigation, efforts by different stakeholders in the conservation sector are among the data that were gathered using this instrument. These interviews were guided by an interview schedule.

3.5.3 Observation/Observation Check List

Observation assisted the researcher to document issues relating to the management of immovable archaeological heritage. Selective observation was conducted through visual inspection to assess the current status of Gede ruins and Shimoni historic sites. Observation check list were systematically used to ascertain the current status of the sites. It was particularly used to document the different types of threats facing the heritage, the level of severity of visible threats, mitigation measures that have been put in place and whose responsibility it is to manage the site. The various uses on or around these heritages were documented besides noting the different values that were derived from the heritage. Photographs were taken to provide a record of various activities and to capture the threats to these heritages.

3.5.4 Secondary Data Sources

Secondary data was obtained by reading available literature and previous researches so far carried out on various issues surrounding the management of immovable archaeological heritage both within and without the country. This was done for purposes of corroboration and validation

of data from primary sources. It further allowed the researcher build arguments and explanation in the presentation of data.

3.6 Reliability and Validity

To test for reliability and validity of the data collection instruments, a pilot study was carried out at Jumba la Mtwana and Mnarani ruins, which are among other immovable archaeological heritage along the Kenyan coast. These sites had been purposively sampled because they are in the same geographical area, both are managed by NMK and are currently facing various threats of destruction. Mnarani has a component of community involvement and hence enabled the testing of tools envisioned for collecting data at Shimoni historic site. The pilot study was used to detect any unforeseen problems that could have arisen during the process of interacting with the respondents and research instruments so as to improve on them. The questions in research instruments not only addressed issues that were raised in the specific objectives of the study but equally addressed content validity. Similar instruments were administered to the same populations who shared experiences within similar environments to ensure consistency in results. Experts who included subject specialists and supervisors were instrumental in determining the validity and reliability of the research instruments which were improved upon after the piloting. The researcher remained keen throughout the process of research especially where observation and filling-in checklists were concerned.

3.7 Data Analysis

Data obtained from archaeological site survey was used to evaluate the threats facing the immovable archaeological heritage along Kenya's coast. This was analyzed thematically and organized into categories, patterns, themes and sub-themes in line with the specific objectives. The threats were analyzed and descriptively represented in the order of level of severity in causing deterioration of the immovable archaeological heritage. Relying on the data from the

Observation Checklist, the researcher summarized this into a severity range of 0 to 5 to indicate the degree of severity. Using this analysis, 5 represents the most severe threat and 1 the least severe, with 0 as no threat. Photographs taken were processed and developed into plates. Further, corroboration was conducted for purposes of cross-checking the information from both primary and secondary sources to build logical explanations, discussions and conclusions as methods of presenting historical data.

3.8 Ethical Considerations

The researcher told the respondents reasons for the study and its potential benefits. Persons of sound mind, whose true identity was kept anonymous using pseudo names instead, were given a consent form (Appendix II) which they signed alongside the researcher and allowed to keep a copy of the same. The informants were given the information sought voluntarily without coercion. Confidentiality was upheld and the researcher did not adversely divulge any information gathered from respondents. Data obtained was stored by use of computer and protected using password thus curtailing unauthorized access. The researcher destroyed raw data after using it once this study was successfully completed. Also, data gathered in the course of study will not be used for any other purposes other than academic. The researcher sought a research permit from the Maseno University Ethics Review Committee and the National Commission for Science, Technology and Innovation (NACOSTI) before proceeding for field work.

CHAPTER FOUR

STATUS AND VALUE OF IMMOVABLE HERITAGE: LOCATING GEDE RUINS AND SHIMONI HISTORICAL SITE

4.1 Introduction

The chapter provides a broader understanding of the history of the two study sites. It focuses on delineating their various values and provides a vivid picture of their statuses. Specifically, Gede ruins on the north and Shimoni historic site on the south coast respectively are the centre of focus. Furthermore, the two offer a double-pronged approach to protection and conservation as one is centrally managed through the NMK and the other partly managed by the local community.

4.2 Historicizing Gede and Shimoni Sites

4.2.1 Gede Ruins

According to Schofield (1955), the ruins of Gede are one of the several Medieval Swahili coastal villages that span from Mogadishu, Somalia, to the Zambezi River in Mozambique. It is a historical and archaeological site located within the Arabuko-Sokoke forest. It is known that Gede once served as a harbour. The tomb, which is a portion of the ruins, has been dated to 1399 AD (see plate 1). Its apogee occurred during the fifteenth and early sixteenth centuries, but like many other coastal towns, it began to collapse in the late sixteenth century. By the middle of the seventeenth century, it had been abandoned. With their attempts to monopolize trade and due to armed involvement, the Portuguese presence from the sixteenth century has been regarded as one of the key factors in Gede's eventual abandonment. However, additional factors in the abandonment of Gede and the majority of the mainland coastal sites north of Mombasa may have included a drop in the water table observed with the deepening of the well next to the Great Mosque, a Wazimba raid along the coast in 1589, and Galla migrations and raids from Somalia (ibid). The mosque, palace, homes, tombs, and fort at Gede are all constructed of coral stones,

earth and plaster. Two walls, an outer wall and an inner wall, separate the ancient town of Gede; these walls may not have served as fortification but rather were intended to uphold social divisions (Kirkman, 1975).

Plate 1: Dated Tomb



The dated tomb provides the history of Gede ruins and monument
Source: Photo Courtesy of Benard Busaka, 2021

Archaeology and historical writings are the two main knowledge sources used to recreate Gede's history. From available evidence, the foundation of the town seems to have been laid during the time of the maritime trade in the Indian Ocean in the sixth century. Gede's participation in trade is believed to be the contributing factor in its founding and its later development into a city supporting an estimated population of 2,500 inhabitants at its peak (Spear, 2000). Excavations have unearthed imported material culture including pottery, beads and coins all which provide evidence of the participation of Gede in the international Indian Ocean trade contributing to the rising prosperity of the city from early eleventh century before its eventual abandonment in the early seventeenth century (see plate 2).

Plate 2: Evidence of Indian Ocean trade



Gede people were active participants in the maritime international trade with other nations as can be seen from the house of the ivory box and house of cowries respectively at Gede ruins

Source: Photo Courtesy of Benard Busaka, 2021

4.2.2 Shimoni Historic Site

The historic Shimoni slave caves site is located in Shimoni, a small hamlet on Kenya's south coast. According to one of the guides, “*Shimoni*” is a Swahili phrase meaning “a place of the hole” or “inside the hole” (J. Nasoro, personal communication, 16/09/2021). The name is derived from the presence of coastal caves that were created by natural processes. Shimoni historic site is a composite site that has a number of heritages that are extremely important for comprehending Eastern Africa's earlier history. The first British colonial prison in East Africa and a British colonial soldier's graveyard are located at Shimoni site. Shimoni was a significant town for the coastal slave trade in East Africa in the 1750s, rising to prominence alongside other coastal cities and towns like Malindi and Mombasa. The village had slave holding pens that were situated in the local natural cave networks. It is also well-known for the now-ruined IBEACo colonial administration offices, which were established in 1885. The primary visitor attractions in the region are slave caves. Shimoni caves, the primary subject of this study, extend more than five kilometers inland that have served a variety of purposes over time. The history of Shimoni is

heavily influenced by these caves. Before being shipped across the Indian Ocean to Zanzibar and the Middle and Far East, slaves were kept in the caves which were utilized as a port. The existence of geographical enormous limestone stalactites hanging from the ceiling and stalagmites on the cave floor inside, provides proof that the caves are old.

Plate 3: Slave Chains



Shimoni caves served as a slave port for holding slaves who were often chained on the walls so as to restrain them from escaping before being transported across the Indian Ocean to foreign lands.

Source: Photo Courtesy of Benard Busaka, 2021

This is supported by the remnants of ancient iron chains that have been discovered inside the caves and are still fastened to the walls, which some researchers claim was used to shackle slaves to prevent them from escaping (see plate 3).

Until the 1870s, when prior efforts to eliminate this illegal human traffic began to bear some results, slaves continued to be one of the export commodities from the East coast of Africa. The treaty signed on June 5, 1873 between the then-Sultan of Zanzibar, Barghash bin Said, and John Kirk on behalf of Britain had a significant impact on the slave trade in this region. As a result, Zanzibar's slave market, a key nexus for human traffickers in East Africa, was closed down. Shimoni's significance in slave trade was consequently reduced, and the town became “irrelevant”. The British established the first senior staff residence headquarters in Shimoni during the 1880s when they first landed on the East Coast of Africa (see plate 4).

Plate 4: IBEA Co Headquarters



The British entry point into their territory in Eastern Africa was at Shimoni. Here they set up their headquarters from where they would then enter the hinterland to conquer and eventually colonize Kenya

Source: Photo Courtesy of Benard Busaka, 2021

During the study, it was observed the first colonial prison in East Africa, which now stands as ruins. has since been turned into a makeshift shop for locals to enjoy *chai* (tea) and listen to music (see plate 5).

Plate 5: Colonial Prison



*Shimoni is home to the first colonial prison in Eastern Africa
Source: Photo Courtesy of Benard Busaka, 2021*

4.3 Heritage Values

UNESCO has recognized Gede ruins as a World Heritage Site because of its immense significance and what has been deemed to be the site's high universal value. Gede is consequently included on the World Heritage List of the United Nations Educational, Scientific,

and Cultural Organization. Gede, therefore, is a site that has legal protection under a global agreement overseen by UNESCO. UNESCO names places as World Heritage Sites when they are considered to be of significant universal cultural, historical, scientific, or other value. These locations are thought to possess cultural and natural heritage that are exceptionally valuable to humanity on a global scale. Other locations in Kenya on the list are Thimlich Ohinga archeological site, Lake Turkana national park, Mount Kenya national park/ Natural forest, Lamu Old town, sacred Mijikenda Kaya forests, Fort Jesus-Mombasa, and Kenya Lake system in the rift valley. There are now 1,121 UNESCO World Heritage Sites or buildings in existence as of November 2020 (UNESCO, 2020).

According to Sorensen and Evans (2011), many African sites are preserved and inscribed on the UNESCO World Heritage List because they reflect European engagement in the history of Africa. Understanding that Africa's heritage is its own, distinct from that of the rest of the world or Europe, presents a significant challenge for African heritage practices. As a result, they must not undervalue the information sources they require or the attention and sensibilities they demand. The UNESCO designation of Gede as a World Heritage site inevitably confers strength on its conservation and protection. This is so that the established standards for management and exploitation can be met under the UNESCO framework. Retroactively, the NMK as the only legal heritage management authority in Kenya is obligated to uphold, restore, and sustain the intended criteria for conservation of this immovable asset.

Gede offers a good location for a variety of social events, such as meetings, workshops, performances of traditional dances, and occasionally weddings, in addition to having international relevance (Curator Gede ruins, personal communication, 24/09/2021). With this understanding, therefore, conservation and preservation become a fluid affair that has to balance

between usage or utilization of the heritage by the local community and NMKs national and international obligation that ensure heritage values of this site are not compromised. Although the local community and other visitors' utilization of the site might pose a potential threat and present a weakness in management on the part of NMK, flipped on the other side, it potentially represents a strength and opportunity for an all-rounded approach that promotes effective immovable heritage management through stakeholder involvement and hence a sense of ownership.

Keitumetse (2016) notes and forewarns that cultural heritage resources are progressively playing a more significant role in socio-political (such as communities' identities, traditional governance), economic (such as cultural and heritage tourism), educational (both formal and informal), civic (such as intergenerational awareness), and international resource management (such as NGOs, UNESCO) processes in many parts of the global South. However, African cultural heritage resources face the issue of being incorporated into various sectors in an unplanned, reactive, and/or haphazard manner despite all of its potential.

Currently, the Giriama, one of the Mijikenda tribes, maintain a large community around Gede ruins. These people view the site as a sacred and spiritual place. To them, Gede indigenous forest is a sacred site for traditional rituals and sacrifices for the community. Despite changes in their belief system and the prominence of Islam in the region, evil and ancestral spirits are thought by many to reside in Gede (Deadly, 2012). According to local lore, the ruins are guarded by the ghosts of the priests, the site curator claimed. The elderly are the keepers of indigenous wisdom and have the ability to call upon these spirits, he added (Curator, Gede ruins, personal communication, 20/09/2021). It is supposed that the "Old Ones" will curse anyone who mistreats the location. The site, especially the Great Mosque where they have built a shrine, is considered

sacred by other communities including the Swahilis, the Digo, and others as far away as Tanzania. The inhabitants of Gede have been persuaded over time to safeguard and conserve the entire area where Gede ruins site stands as a sacred and spiritual place due to this traditional Giriama belief system (Myers, 2001). The power and potential in involving the local populations in the management of the immovable archaeological assets along the shore is provided by the existence of such traditional knowledge systems. According to the researcher's situational analysis, the presence of a traditional religious value system among the local communities is an important factor in the management of such places. The indigenous people are very knowledgeable about the significance of Gede's immovable heritage. This is a strength that should be utilized, particularly when it comes to the conservation and long-term use of this history.

Through observation and enquiry, it was also established that many herbalists go to the Gede to look for traditional plants to treat a variety of ailments plaguing the local population. Since the forests are their traditional source for keeping the population in good condition, the community has over the years safeguarded and conserved them. The ruins in the forests are safeguarded in this way. Gede ruins are extremely important, historically. With evidence of the growth of a Swahili architectural complex consisting of mosques, palaces, and living quarters, all protected by two stone walls around it, the historical town of Gede offers a distinctive landscape in the site history from the time of its occupation during the eleventh and twelfth centuries. Before its eventual collapse in the eighteenth century, it was, thus, a reservoir of Swahili culture and one of the most prosperous Swahili city-states to date. Gede has a similar history to other Swahili settlements, and its architectural styles are reminiscent of Tanzania's ancient Kilwa Kisiwani and Songo Mnara. The evidence for this was gathered through a comparison of secondary material

and historical pictographic records of these early East African civilizations. The East African coastal Swahili people take delight in it. To learn more about the past history of the Eastern coast of Africa and the emergence, development, and effects of the early Indian Ocean trade, as well as other topics related to this, many school children, college students, scholars, and other members of the public from around the world visit the site. Since Sir John Kirkman's first visit in 1884, the location has grown in prominence, and its archaeological significance has been acknowledged. Numerous studies and excavations have been conducted on this relic site since Kirkman's first excavation, which brought the location to public attention. Out of the more than 116 sites that have been found along Africa's eastern coast, Gede has undergone the most intensive excavation (Head of Coastal Archaeology, personal communication, 23/09/2021).

Many visitors, both local and foreign, visit Gede historic site and monument throughout the year, generating additional revenue through payment of site entry fees. Through their cultural remains and spatial relationships, the ruins have largely been used to evaluate the site's role within the region in conjunction with other sites to shed light on the development of Swahili culture, the management of Indian Ocean trade, the introduction and spread of Islam, and the economic and political ties between the Swahili communities (Pradines, 2003). For the inhabitants of Eastern Africa and indeed the whole world, Gede has a great deal of historical significance.

Shimoni, on the other hand, is a port village and popular tourist attraction in southeast Kenya, close to the Tanzanian border and with a view of Wasini Island. One of the main draws for tourists are slave caves at Shimoni. The Chairman of Shimoni CBO asserts that the site's economic benefits extend not only to the Shimoni local community but also to the entire country (Mwashumbe, A. personal communication, 16/09/2021). This is a significant historical site with a wealth of information about the coast, particularly during the heyday of the famous Indian

Ocean trade and in particular the East African slave trade market. Shimoni's instructional significance can, therefore, not be overstated. The economic advantages that arise from tourists visiting the caves and other locations have various positive impacts on local income and the nation's foreign exchange. Being a community-run project, all proceeds support a number of community initiatives, such as sponsoring intelligent but underprivileged students in schools through bursaries, purchasing goods particularly drugs for the local dispensary, purchasing food for the Kichakamkwaju deaf unit, paying the salaries of school and *madrassa* (Islamic-based schools) PTA teachers, and meeting other community needs (see plates 6).

Plate 6: Shimoni slave caves as community project



*Shimoni slave caves is the most visited among other mini sites found in Shimoni area. It is run by a local community through a Community Based Organization.
Source: Photo Courtesy of Benard Busaka, 2021*

Plate 7: Shimoni cave as Community Shrine



Shimoni caves are sacred places and are utilized for traditional religious practices by local Kaya leaders to offer sacrifices on behalf of community members. It has religious importance.

Source: Photo Courtesy of Benard Busaka, 2021

Shimoni cave site has a lot of religious benefits to the community in Shimoni. One of the site guides confirmed the site's religious value. It was observed during the study that some community members still visit the place, burn candles while inside to meditate, fast and pray as well as offer sacrifices as they seek divine interventions on various issues affecting their lives and the community in general (Nasoro, J. personal communication, 16/9/2021) (see plate 7).

Historically, the colonial office and prison ruins in Shimoni area form an integral part in the reconstruction of the colonial history during the second half of the 19th century not only for Kenya but the Eastern African region in general. It was from this base at Shimoni that the British would then organize their movement from the coast in to the hinterland. Thus, it is a stark representation of the era of British conquest and eventual colonization of Kenya.

4.4 Assessing the Status of Gede Ruins and Shimoni Site

4.4.1 Gede Ruins

Situational analysis and field observations were done during the study to evaluate the two sites' present conditions. At Gede, it was noted that the area is walled, has regulated access, and one major gate that is guarded by NMK security personnel every day of the week. Therefore, it was established that the NMK is responsible for protecting these ruins and monument.

From field observations made during the study, a sizable portion of the region where excavations have been conducted and many parts of the site are covered with natural flora, an extension of the Arabuko-Sokoke forest, a small portion of the greatest indigenous coastal forest that still exists in East Africa today. In several locations of Gede remains and monument, large baobab trees, *Gyrocarpus americanus*, *Sterculia appendiculata*, *Azelia quanzesis*, *Combretum schumanii*, *Adansonia digitata*, fig trees, and other forms of vegetation grow untamed. There are prominent and obvious fig and baobab trees with buttress roots protruding through sections of the ruins. For instance, the fig tree which covers the walls and spreads its roots throughout that area is engulfing a portion of the remains near the snake park (see Plates 8).

Plate 8: Section of Ruin engulfed by the fig Tree. Tree roots and plant stems dig in to the heritage causing eventual crumbling of the ruins at Gede



Overgrown vegetation on ruin walls now posing serious threat due to physical pressure and eventual weathering of the heritage from plant stem and roots.

Source: Photo Courtesy of Benard Busaka, 2021

Also, vegetation can be seen growing on some walls of the ruins, for instance, next to *the House of the Venetian Beads* and *the House of the Ivory Box*. Occasionally, due to age and sometimes blowing winds, mature big trees fall on to the ruin walls crumbling them down. Tree leaves, branches and stems decay and decompose on top of the ruins accelerating and causing deterioration especially on the ruins located inside Gede forest posing a big threat to the heritage now and in future (see plates 9 & 10).

Plate 9: Vegetation Growing around the Ruins



Uncontrolled vegetation growth in different sections of the ruins now posing a threat to the heritage both from trees falling due to age or vegetation material falling and rotting on the top of the ruin leading to further deterioration of the immovable heritage.

Source: Photo Courtesy of Benard Busaka, 2021

Plate 10: Crumbling Ruins



Ruins crumble in to debris as a result of either physical weathering brought about by temperature fluctuations or through biological weathering caused by growing plants. These either cause physical stress to the ruins or aged trees fall on to the ruins shattering the monument further.

Source: Photo Courtesy of Benard Busaka, 2021

4.4.2 Shimoni Historical Site

During the study, it was observed that most of the site is not fenced but open and not secured. The colonial prison, the IBEACo building and the grave yard are openly accessible by the public. It was further observed that the compound where the IBEACo building rests is a popular playing ground for children of the families living in Shimoni. Some even access the building itself undeterred and do all they wished to which eventually causes damage to this historic immovable heritage (see plate 11). Shimoni caves enjoy protection as a result of existing natural barriers mainly large limestone rocks covering this site and the Indian Ocean on one side.

Plate 11: IBEACo administration building exposed to human interference



Despite IBEACo building being historic, there is unchecked human interference, among them children playing in the compound and on the top of the building despite the fact that NMK staff is present on the site to protect the immovable heritage.

Source: Photo Courtesy of Benard Busaka, 2021

According to NMK staff at Shimoni, part of the land which was initially part of the compound where the building that housed the senior staff of the Imperial British East Africa Company, has been taken over, and is currently under the Fisheries Department, Kwale County government (Yusuf, M. personal communication, 16/09/2021) (See Plate 12)

Plate 12: Kwale County government Fisheries Department



Part of what was initially NMK land and constituting part of the Shimoni groove with a lot of historical and archaeological potential was taken over by central and later county government for other uses in total disregard to the historic value of the site.

Source: Photo Courtesy of Benard Busaka, 2021

Kenya's first colonial prison which is located here now exists as ruins. During fieldwork, it was established that the building has since been converted into a makeshift food *kiosk* (stall) where such activities such as cooking and washing utensils are fully carried out. It was observed that a bigger section of the walls that were initially part of the prison have either fallen off or have crumbled down altogether. The signage of the colonial prison at Shimoni reflects neglect of this heritage by NMK. The writings are worn out and are not clearly legible, therefore not effectively

communicating to/with the public about the existence of this important heritage about Kenya's colonial history as was intended (see plate 13).

Plate 13: Colonial Prison Ruins at Shimoni Historical Site



Walls of the British colonial prison crumbling due to temperature, environmental changes and from effects of vegetation growth on the wall. The sign post is not clearly legible with letters worn out and missing out hence incomplete spellings. Lack of rehabilitation and maintenance work by NMK on the very heritage it is supposed to conserve and protect despite its presence at Shimoni historic site.

Source: Photo Courtesy of Benard Busaka, 2021

Natural vegetation grows unchecked on sections of the colonial prison walls. Plant roots penetrate through the walls exerting pressure and further physically weathering down this historic building. Plant seeding and eventual growth of vegetation on the walls is evident on immovable heritage at Shimoni (see Plate 14).

Plate 14: Threat of Vegetation forming a canopy and drilling in to the walls at Shimoni caves and colonial prison respectively



Vegetation overgrowth in Shimoni on colonial prison wall pose serious threats to these immovable heritages. Both plant stems and roots eventually weather and crack these historical buildings hence compromising heritage properties.
Source: Photo Courtesy of Benard Busaka, 2021.

It was observed that currently, many people have encroached, settled and live on what should be protected heritage land. According to one of NMK staff at Shimoni, these people refer to the settled areas as their permanent home, carrying out their domestic daily activities including cooking and washing unchecked (Katana, S. personal communication, 16/9/2021) (see plate 15).

Plate 15: Expansion of Human Settlement at Shimoni in the same compound with the historic building



IBEACo building compound is unrestricted and is accessible by members of the public while part of the land has been converted into a residential area. As these settlements continue to expand, they threaten the existence and future of immovable heritages at Shimoni.

Source: Photo Courtesy of Benard Busaka, 2021

Many business premises ranging from food kiosks, retail shops, mobile money transfer shops, tourist hotels, for example, Coral Spirit restaurant and Shimoni Reef lodge, among other social amenities have been constructed in every available space surrounding Shimoni historic site (see plate 16).

Plate 16: Businesses continue to grow and expand threatening the heritages at Shimoni



Growth of business and expansion of economic activities at Shimoni slowly encroaches into heritage areas posing threats to the immovable archaeological heritage.

Source: Photo Courtesy of Benard Busaka, 2021

It was observed and established that in the recent past, infrastructure development in Shimoni has been rampant. For instance, road construction and upgrading by the Kenya Rural Roads Authority (KERRA), a national government agency is occasionally carried out. This is meant to provide access and support for efficient transport services to the tourism sector in the area. For instance, a road leading to Kisite-Mpunguti Marine National Park and Reserve has hived off and cut into land that should ordinarily be part of the historic site in Shimoni (see plate 17). The chair, Shimoni CBO stresses that this is worsened by other spatial development projects, including families that have constructed residential houses on what should be heritage land which are not only residential places but also places where all domestic activities including cooking and washing are carried out uncontrolled (Mwashumbe, A. personal communication, 16/9/2021).

Plate 17: Road construction through Shimoni town, a project by KERRA



Spatial development including infrastructure improvement such as road construction by government agencies encroaches on heritage areas and threatens future existence and survival of the immovable heritage at Shimoni. Part of colonial prison land was hived off for this particular road.

Source: Photo Courtesy of Benard Busaka, 2021

During the study, it was observed that members of the public continue to deface and damage these immovable heritages along the coast causing irredeemable damage and compromise the value of the same. This is evidenced from Graffiti marks that appear on different sections of the walls of the historical colonial prison building at Shimoni and sections of the ruins at Gede (See Plate 18). The uncontrolled entry is a challenge to retaining heritage originality and authenticity.

Plate 18: Graffiti marks on the wall of colonial prison at Shimoni



Public interference as a result of lack of protection of the heritage at Shimoni and Gede has led to defacing of the heritage evidenced from graffiti marks on the walls of the buildings and ruins.
Source: Photo Courtesy of Benard Busaka, 2021

Plate19: IBEACo and colonial prison walls crumbling



The walls of the IBEACo administration building and colonial prison are crumbling due to environmental effects but without any rehabilitation efforts from the NMK.

Source: Photo Courtesy of Benard Busaka, 2021

Field observation revealed that inside Shimoni caves, natural vegetation grows unchecked on the cave roof, and partly covering underground tunnels which have been filled with limestone features in many sections. Pools of water were noticeable in sections of the cave floor as well

(See plate 20). According to the Chairperson of Shimoni CBO, to a greater extent Shimoni caves are inaccessible given their natural set up (Mwashumbe, A. personal communication, 16/9/2021). The tour guide employed by the CBO controls movement in to the caves. It was also observed that such natural causes of decay as limestone solution and wet environment inside the caves pose a threat to this immovable heritage. In fact, humidity in the cave has caused one of the two slave metallic slave chains that were initially tucked on to the cave walls to cut off due to rust or corrosion that has continuously acted on it over a long period of time. NMK, the legal and leading heritage institution in the country, never acted to slow down this process of decaying from happening in the first place which is a major weakness exhibited by the lead heritage institution in the country. The CBO lacks capacity to conserve and preserve such immovable archaeological heritage to prevent its loss. As the legally mandated heritage institution, the NMK ought to complement in the management of the slave caves.

Plate 20: Pool of water in the cave



Water accumulating on the floor causes humidity problems inside the cave eventually causing corrosion of the slave chains that are stuck on the walls representing evidence of past inhuman slave trade along the East African coast

Source: Photo Courtesy of Benard Busaka, 2021

Nature unstoppably destroys the immovable cultural heritage. For instance, the tsunami of 26 December 2005 in Southeast Asia destroyed many archaeological sites. Others can have a slow and cumulative impact. Even climatic changes have an impact on archaeological resources: Rising sea levels are eroding away at coastal sites. Increased rainfall is eroding mud-brick ruins, creeping desert sands are blasting the traces of ancient civilizations, and the melting of ice is causing millennia-old organic remains to rot (Curry, 2009). Archaeologists cannot stop global warming, but have to find solutions, which will prevent or delay its effects. Nevertheless, simple measures such as installing protective roofing and documenting what is present can help to preserve the sites – or at least retain a record of them before they disappear. In the modern world, population growth, together with subsequent industrial and economic development are new threats, not to mention infrastructural development such as dams, roads and housing projects (Ndoro, 2018).

It was observed that currently at Shimoni, the colonial administration building, colonial prison and the graveyard are all open and exposed to the general public (see plate 21). Situational analysis revealed that these heritages are not protected in any manner and face serious threats of complete destruction.

Plate 21: Unrestricted entry into IBEACo Building Area



The heritage at Shimoni is not gated to protect it from unnecessary interference. Members of the public freely access the heritage area anytime at will despite NMK staff presence at the historical site. This exposes these heritages to different threats of destruction and compromises heritage integrity and properties.

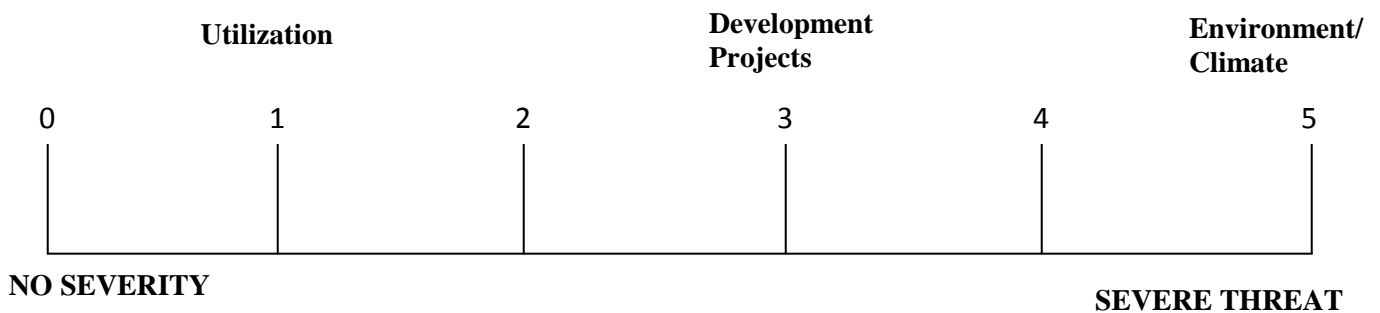
Source: Photo Courtesy of Benard Busaka, 2021

4.5 An Overview: A Situational Analysis and Threat Range

From situational analysis, field observation and oral interviews conducted, the study established that main threats to archaeological resources include environmental causes of deterioration and natural processes, such as climatic changes, weathering, ageing and decay. Natural causes

especially climate pose serious threats. Some natural processes can be immediate and devastating, for example floods and high humidity. Vegetation growth causing eventual crumbling of walls both at Gede and Shimoni are evident. Human - induced threats especially development projects manifest both at Gede and Shimoni. Threats brought about as a result of usage of the heritage, though not seriously and directly threatening the immovable heritage in the short term, accelerate the deterioration caused by other factors.

Using textual analysis and from on field interviews conducted, it emerged that current heritage law gives NMK the mandate to protect all the archeological heritage in the country. However, this is power not being utilized to the fullest as it ought to be. In fact, and in this regard, the presence of NMK is less felt especially at Shimoni historic site and this in itself is a major weakness in enforcement of the heritage law of 2006 that is currently in use. Such failure does not present the immovable heritage at Shimoni as being a protected area under the existing law. If this situation continues unchecked and if no mitigation measures are put in place, the future of these heritages is not guaranteed. From field observation, environment/climatic factors followed by human- induced development rank as the most severe threats and second most severe to the immovable heritage along the coast respectively.



Descriptive Threat Analysis Range

CHAPTER FIVE
LAWS AND CONVENTIONS ON IMMOVABLE HERITAGE MANAGEMENT:
TOWARDS DOMESTICATION AND APPLICATION FOR GEDE AND SHIMONI
SITES

5.1 Introduction

This chapter interrogates the various international conventions and local legislation governing the management of immovable archaeological heritage in the world and in Kenya respectively. In particular, it highlights the UNESCO Conventions and their application in the country, the various Kenyan heritage laws over time plus any other legislation(s) and their usefulness or relevance in so far as the conservation and protection of the immovable archaeological heritage in the country is concerned.

5.2 The International Policy Framework for Immovable Heritage Management

In different parts of the world, the process of globalization increased after the 18th century. Information flow has accelerated much more than before thanks to improvements and advancements in transportation and communication. Globalization has, therefore, made it easy and possible for people, governments, organizations and other entities to interact. Thus, the conservation, communication and celebration of cultural heritage and cultural diversity of individual societies are, therefore, major responsibilities of the international conservation community. However, management of that heritage, within a framework of internationally recognized and appropriately applied standards, is usually the responsibility of the particular community or custodian group (Brooks, 2002).

The World Heritage Convention serves as the foundation for all international agreements regarding the management of archaeological heritage worldwide. The Convention was established in 1972 and ratified by UNESCO on November 16, 1972 during a meeting in Paris,

France. It entered into force in 1975 and was founded on the idea of global cooperation. The Convention has a total of 38 Articles that address various topics related to the conservation and protection of the natural and cultural heritage found in various regions of the world. Among other things, it aims to provide for the protection of cultural and natural heritage sites around the world that are thought to be of outstanding universal value, or the heritage that is thought to significantly contribute to world history. The Convention also identifies various factors that contribute to cultural heritage's deterioration and acknowledges that this loss is irreparable. Furthermore, it emphasizes the significance of spreading awareness about the preservation and protection of natural and cultural heritages, which are of paramount importance to the populations to which they may belong. Additionally, it emphasizes the need to preserve some heritage as a component of the collective human heritage and acknowledges that collective action is necessary to protect cultural and natural heritage, but that this assistance should not replace national action but rather function as an effective complement. However, it acknowledges that protecting national heritage faces several difficulties, including lack of financial, scientific, and technological resources. The requirement that the cultural and natural assets of universal importance be protected using contemporary scientific techniques is a major concern in this convention (UNESCO, 2005). The Convention continues to be the most significant and/or vital tool for safeguarding and managing the world's cultural heritage. From a SWOT analysis perspective, this is a strength for the conservation and protection of Kenya's archaeological heritage, especially the immovable heritages found along its coast.

The immovable archaeological heritage at Gede and Shimoni is a part of nature, thus it cannot be removed from its current location or moved. The World Heritage Convention acknowledges that because of ongoing human-nature interaction, the world heritage is impacted. Additionally, it

underlines how crucial it is to maintain harmony in our interactions with both the natural and cultural heritages. All state parties to the Convention, including Kenya, are required to identify potential sites and take the lead in conserving and protecting those sites, especially those that Kenya regards as its national heritage. The UNESCO 1972 Convention ought to be used in the management of our cultural resources because Gede and Shimoni are both a part of the nation's cultural heritage. Kenya as a state party to the Convention is urged to implement measures that give cultural and natural heritage a purpose in the day-to-day activities of the community, establish staff and services at their sites, conduct scientific and technical conservation research, and implement these measures (UNESCO, 2020).

Kenya has ratified two World Heritage Conventions, notably the 1973 Convention for the Safeguarding of the Intangible Cultural Heritage and the 1972 Convention for the Protection of the World Cultural and Natural Heritage. According to UNESCO (2020), it was noted at the seventeenth session of the General Conference of the United Nations Educational, Scientific, and Cultural Organization, which took place in Paris from 17 October to 21 November 1972, that both cultural and natural heritage are increasingly in danger of being destroyed, not only by the usual causes of decay but also by shifting social and economic conditions that make the situation worse and could result in more harm.

The World Heritage Committee adopted the "Budapest Declaration on World Heritage" in 2002, marking the 30th anniversary of the UNESCO Convention, which was based on the following four major strategic goals, also referred to as the "Four Cs": Ensure Communication to raise awareness, involvement, and support for world heritage; Conservation (ensure effective conservation of world heritage properties); Capacity-building (promote development and effective capacity-building measures to ensure implementation of the World Heritage

Convention and related instruments); and Community (increase the role of communities in the implementation of world heritage (UNESCO, 2005).

In order to guarantee that the relevant provisions of the Conventions are enforced, Kenya, as a state party to these Conventions, is expected to act both individually (as a state party) and collectively like the other nations. The existence of NMK, a heritage institution, is one of the country's strengths in the framework of this research and in relation to a SWOT analytical technique. The NMK was founded on September 22nd, 1930, and so the institution has been around for a while. This is the sole organization or body with a legal obligation to safeguard and conserve all of the nation's archaeological heritage, both movable and immovable. To protect and preserve all of the nation's archeological heritage, NMK is, therefore, required to implement both local heritage laws and international accords. It is required to put in place an ongoing system of collective protection for the nation's natural and cultural assets using cutting-edge scientific techniques and standards established by UNESCO.

According to Article 4 of the World Heritage Convention, it is largely the responsibility of the state to ensure the identification, protection, conservation, presentation, and transmission to subsequent generations of the cultural and natural treasures located on the territory. Furthermore, Article 5 is even clearer and outlines a number of actions that state parties to the Convention are required to take, such as developing a comprehensive planning program that will ensure that both cultural and natural heritage serve a purpose in the life of the community and equipping each signatory nation's workforce with the necessary technical and scientific skills to combat the draught. As a result, as is the case at the Shimoni historical site, the management of archaeological assets cannot be delegated to anyone else and, therefore, this is one of the key flaws in the management of the immovable archaeological heritage at Shimoni caves on the coast

of Kenya. However, the community's participation beyond the parameters of the UNESCO treaties might be a strength if it weren't for the fact that it necessitates strict supervision and monitoring by the NMK as a required institution and as a body with the capacity or knowledge to oversee conservation measures legally and practically.

The preservation of historic monuments and places of cultural significance is the focus of charters like the International Charter for the Conservation and Restoration of Monuments and Sites (Venice Charter) of 1964, revised in 1978, and the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter), written in 1981 and revised in 1988, respectively. Despite their variations, all of these documents describe the conservation process as one that is governed by a strong sense of moral obligation and complete respect for the object or site's aesthetic, historic, and physical integrity (Matero, 1993). Therefore, both the conservation and preservation of the immovable heritage nor the values derived from the cultural heritage should be considered to be of secondary importance.

5.3 The National Heritage Laws

The fact that Kenya has a legal framework in place for the preservation of its archaeological history is one of the country's strengths in managing its immovable archaeological heritage. This is because these cultural treasures are so vitally important. Kenya has had a number of laws pertaining to heritage management for many years. Since the laws seldom address particular questions of how the management of these heritages can really be carried out, they can generally be described as restrictive restrictions. The *Ancient Monuments Preservation Ordinance of 1927* was the country's first piece of law to protect and safeguard its ancient history. It was passed during the colonial era. The Ordinance included provisions for the protection of historic structures and artifacts. Additionally, it allowed for the control of excavations in specific

locations, the safeguarding of ancient structures and antiquities, and the acquisition of objects with historical, archaeological, or artistic value (Otieno, 2013). But later in 1934, the colonial governor of the time abolished this rule. This law was in effect for a very long time. An important strength and potential in the context of this study's analysis of the changing dynamics of heritage management law is the long history of protection and conservation of the country's archaeological heritage. The fact that Kenya has had multiple pieces of legislation governing the management of archaeological heritage offers a valuable foundation upon which to base present and future conservation and preservation laws, policies, and practices.

In 1984, a new Heritage Act referred to as the *Antiquities and Monuments Act (Cap 215)* of the laws of Kenya was enacted to replace the one that existed. This law provided for the preservation of antiquities and monuments in Kenya. Also, it provided for more comprehensive apparatus for the control of antiquities and monuments that existed under the Preservation of Objects of Archaeological and Palaeontological Interest Act (Cap 251) enacted earlier in 1934. The *National Museums and Heritage Act (Cap 216)* was also later enacted. The legislation provided for the establishment, control, management and development of National Museums and any other connected purposes (Republic of Kenya, 1984). This legislation just like previous ones was limited and not explicit. A retrospective analysis of this law brings to the fore various weaknesses key of which is the fact that it confined itself to general archaeological heritage issues focusing more on the responsibilities of the NMK and the Minister under whose docket the archaeological heritage falls. All previous Acts were later revised and combined in to *The National Museums and Heritage Act, 2006 (Cap 216)* which effectively gave “authority” power to protect and preserve monuments such as Gede and of which historic buildings such as those located at Shimoni are part of it, the IBEACo administrative offices and the colonial prison. As a

result, the SWOT analysis found that the NMK, the "authority," encounters significant difficulties in carrying out some of its mandates due to a shortage of conservation experts and financial limitations for heritage protection and conservation. For instance, oral interviews with the curator of Gede ruins revealed that the location lacked a resident trained conservationist who would initiate prompt mitigation measures in the event of a threat resulting from environmental or natural factors, as well as, regular human interaction with the location. Additionally, because the law is relatively generic in nature and does not specifically address the unique characteristics of each type of asset, it lacks specific requirements for the protection and conservation of the immovable archaeological heritage (Mwarora, A, personal communication, 24/9/2021). This is due to the fact that, in the study's opinion, protection and conservation law cannot be seen from the perspective of "one size fits all." Nevertheless, even with the aforementioned weakness, it continues to be a strength because it is still used for managing all the nation's archaeological heritage.

The Act also emphasizes the different values that are generated from cultural heritage. In addition to works of mankind or the combined works of nature and humanity, cultural heritage is defined to encompass places, such as archaeological sites, that are exceptionally valuable from a historical, aesthetic, ethnographic, or anthropological perspective (Kenya Government, 2006). Additionally, it stipulates that a specific archaeological site or immovable object that is thought to be historically significant, as well as a certain amount of land adjacent to it, are regarded to be "protected areas" and should be preserved. By reducing degradation, maintenance here refers to preserving the heritage in good shape. In order to secure the conservation and protection of the archaeological heritage, especially the immovable ones in Gede and Shimoni, this law requires NMK and not any other entity or person(s) to do so.

The *National Museums and Heritage Act of 2006* has been repealed but still in force. The *Heritage and Museums Bill, 2021*, a new proposed law, has been considered and approved and is currently being finalized for enactment into law through an Act of Parliament. The bill fundamentally differs from earlier heritage legislation in key areas. For instance, it demands that the NMK does ensure that all archaeological heritage management in the nation complies with "standards," which are practices, guidelines and generally the accepted levels of proficiency for heritage management that are expected of all museums. The new law also recognizes that when managing heritage resources, each individual must consider the need to secure their survival, as well as, the participation of local communities in the management of heritage resources. Additionally, and perhaps more significantly, the bill recognizes the value of education in fostering improved management of the nation's cultural resources. This includes both new knowledge and ongoing refresher training for cultural resource managers (Kenya Government, 2021). This proposed new law intends to address a significant flaw in the 2006 heritage Act and offers a basis for conservation and preservation for the future by acknowledging the significance of community involvement in heritage management. In addition, the proposed amended law acknowledges the fact that training as a way of building capacity will also address Kenya's shortage of experts in heritage management.

5.3.1 Environmental Impact Assessment versus Archaeological Impact Assessment

The Environmental Management and Coordination (EMCA) Act, Revised Edition 2012 [1999] is found in Chapter 389 of the Kenyan laws. The framework legislation for environmental management and conservation in the nation is provided by this Act. EMCA establishes the National Environment Management Authority (NEMA), among other institutions, as the primary government instrument tasked with the duty of ensuring effective implementation of

environmental policies and to exercise general supervision and coordination over all environmental matters (Kenya Government, 1999).

NEMA was established so as to ensure the proper management and rational utilization of environmental resources on a sustainable basis for the improvement of the quality of human life in Kenya. One of its mandate is to coordinate the various environmental management activities being undertaken by the lead agencies and to promote the integration of environmental considerations into development policies, plans, programmes, and projects; [Rev. 2012, Environmental Management and Coordination, CAP. 387, E12–19, Issue 1]. According to this law, environmental management includes protecting, conserving, and utilizing the environment's diverse elements or components sustainably. Additionally, the Act calls for environmental preservation through Environmental Impact Assessments (EIA), among other things to safeguard Kenya's natural resources and encourage their conservation and use (Kenya Government, 1999). According to a review of the documents that make up this Act, there is no mention of an archeological impact assessment being a prerequisite before the implementation of any development project in the Act. The issue does not appear to be resolved by the proposed heritage bill (2021). In fact, the proposed heritage law suggests that anyone wishing to conduct mining operations in areas with protected archaeological heritage only needs to apply to the relevant Ministry, and upon payment of the necessary fees, the Cabinet Secretary will issue a license to do so. A fine of 100,000 shillings or a term of imprisonment of not more than twelve months, or both, may be imposed for illegal mining that threatens to destroy the archaeological heritage in an area. This goes against the new Bill's Part II on systems for management of national heritage resources, which acknowledges that these resources are finite, non-renewable, and irreplaceable (Kenya Government, 2021).

The Revised African Convention on the Conservation of Nature and Natural Resources, which Kenya ratified in 1969, is now known as the Maputo Convention (2003). The text is important because it integrates environmental conservation considerations with socio-economic concerns. For instance, it calls for the state parties to integrate developmental and environmental concerns by treating both as an integral part of national and/or local development plans. Furthermore, the Convention spells out that ecological, social, economic and cultural factors should be given full consideration in their development, with the overall objective of promoting sustainable development (Deisser & Wahome, 2016). The current cultural policy's inclusion of the archaeological heritage is a strength that can be built upon to create improved and explicit legislation on the effective management of the nation's immovable archaeological heritage in order to safeguard and preserve these cultural resources for posterity.

5.3.2 Devolution and Heritage Management (2010 Constitution and the County Government Act)

The Kenyan constitution was amended and approved in a national referendum in August, 2010. Also, commonly referred to as the 2010 Constitution, it enshrined a number of rights to Kenyans which had previously not been provided for. Among other issues, it created two levels of government: National Government and Devolved (County) Government. On the latter, the law allowed the creation of 47 geographical administrative units, the Counties, each headed by a Governor. All County activities are guided by the County Government Act No. 17 of 2012 in the laws of Kenya. This Act establishes six departments, among them, one for Education, Youth, Culture, Gender and Social Services. Museums fall under the Department of Culture and consequently, from a legal perspective, they became part of these devolved units. In the recent past, many County governments invested resources in cultural activities including utilizing the archaeological heritages in their jurisdictions as attractions and quite often, this is linked to

tourism and marketing, hence, archaeo-tourism. This has become another important extra source of revenue to many county governments where these cultural heritages exist. Some County governments have and are continuing to draft their own cultural legislation. Since the implementation of the 2010 Constitution, there has been flourishing engagement with culture across the nation, at both national and county level and by a wide variety of stakeholders - state and non-state. Many archaeological and other cultural heritages have since either been taken or are in the process of being taken over by most county governments under whose jurisdiction they are located. The administrative control of these archaeological treasures by the NMK is eroding gradually.

In the proposed new *Heritage and Museums Bill, 2021*, the County government through the County Executive Committee member under whose docket the department of culture falls, is permitted to set up County Museum(s) for the management of the heritage resources within the respective county. This is what has been referred to as Level II museums. Level I is meant to be the main museum in Nairobi whose main mandate is to protect and conserve what is termed as national heritage, that is, heritage defined as having national importance. Further, with regard to cultural heritage, this Bill states that the functions of the County government shall be to;

- a) conserve the tangible and intangible heritage of humanity and its environment that is of county importance for purposes of education, study and enjoyment.
- b) protect and conserve materials and objects of historical, cultural and natural importance relevant to the respective county.
- c) implement national standards on museums and heritage. (Kenya government, 2021).

An interrogation of the new proposed heritage law and the implementation of 2010 constitution opens up another gap in terms bolstering heritage management in the country especially of immovable nature. For example, in categorizing heritage, there is the so-called Level I and level II for national and county museums respectively. However, how does one determine heritage as constituting national and local importance? How does one draw the line in a multicultural society like Kenya based on either national or local heritage value? The reality is that immovable heritage is localized first and at the same time appropriated nationally and internationally within the purview of the diversity and the universality of humanity. This, therefore, constitutes a major weakness in law that needs quick redress or proper redefinition and formulation so as not to jeopardize a well-intended law.

5.4 Management Models in the Conservation and Preservation of Gede and Shimoni Sites

5.4.1 NMK and the Management of Gede

John Kirk, a Zanzibar resident, is said to have been the first British traveler to Gedi in 1884. In 1927, more than 40 years later, Gede was listed as a historic monument, and in 1929, the site was designated as a protected monument. Gedi and its surrounding woodland were designated as a national park in 1948. From 1948 through 1969, James Kirkman (1906–1989) served as the site's warden. Kirkman was an archaeologist who traveled up and down the coast clearing, cataloging, surveying, digging, and protecting and conserving the archeological sites and architectural remains. During his reign as a warden, Kirkman is credited with many achievements. For instance, in several instances, Kirkman opened up the ruins to the public. Especially celebrated is his work of excavation and restoration of Gede which, despite its unusual siting back from the shore, remains one of the most spectacular and compact ruined settlements of this Swahili “golden age” which culminated at the time of Portuguese intervention (Azania, 1990).

In 1969, Gede ruins and historic monument was taken over and placed under the National Museums of Kenya. As a result, NMK has been solely responsible for the protection and conservation of the Gede historic site and monument for well over 50 years. The Museum's Department of Coastal Archaeology, located in Fort Jesus, Mombasa, is currently in charge of managing the site. A Site Curator, a member of the NMK staff, is in charge of the day-to-day management of Gede Ruins and is responsible for overseeing all daily operations at the site, including making sure the history is protected and conserved. According to the site curator and as was revealed from the NMK organizational chart and chain of command, there are numerous staff members who report to him/her, each with distinct duties/responsibilities (Mwarora, A. personal communication, 23/9/2021). On this basis, it is evident that a top-down management approach is preferred and used exclusively, with authority cascading from the highest-ranking NMK officials at the national level to the lowest NMK employee at Gede historic site and monument.

Thus, McGregor's Theory X management approach has been used at the Gede plant for a long time. This Theory claims that a worker in an organization, such as the NMK, needs strict, close supervision, tasks that are well defined, and incentives like the threat of punishment or the prospect of higher compensation as motivating factors. The NMK employs the staff at the Gede site, and they are paid a salary each month. At the site, all NMK employees are expected to work and uphold both national heritage legislation and the norms of international treaties on the protection and conservation of archaeological heritage. Failure to successfully carry out one's duties, such as failing to ensure the preservation and protection of this immovable heritage among other obligations, should result in disciplinary action, with job loss serving as the ultimate sanction.

A site management plan is necessary for every site on the UNESCO list of world historic sites, which includes Gede ruins and monument. Gede's management has created a 5-year site management plan to meet these criteria. In addition to raising community awareness of programs and using the site to spur development by the local community, this site plan aims to ensure stabilization and rehabilitation of the physical structures (specifically to prevent and repair buildings from environmental damages). Thus, one of the main responsibilities of the NMK in Gede is to conserve the heritage.

The NMK is responsible for conducting and carrying out research on any of the sites under its control, such as Gede, and gathering information before displaying them to the public in accordance with the country's current heritage law. According to the requirements of the relevant UNESCO convention(s), the Museums and Heritage Act (2006) specifies the characteristics that heritage properties like Gede should have. The Museum, with the help of its various researchers, learns facts about the history, viewpoints, and beliefs of the locals in the area where the heritage property is located. Once this information has been determined to be important, it is refined before being published as a gazette notice to allow for discussion and public opinion. In the country, public participation is in fact a crucial and unavoidable legal requirement, particularly when the decision to be made directly or indirectly affects the lives of the people on whose behalf the government or a group or cooperative body, like the NMK, is involved and given management duties. The NMK then assumes control of the site's day-to-day management after the conclusion of this procedure.

5.4.2 Community Involvement in the Management of Shimoni Historical Site

Shimoni historical place is a composite site. There are a lot of "smaller" historic sites with different themes in this place. At Shimoni, you can see the graves of British soldiers, the first

colonial prison, the administration building and offices of the Imperial British East Africa Company (IBEACo), and the famous Shimoni slave caves. Shimoni historical place, therefore, has a lot to offer when it comes to heritage values. In fact, according to the curator Shimoni historic site, the Shimoni grove is a 14-kilometer stretch of land that is thought to hold a lot of information about Kenya's past coastal life (Mubarak, H. personal communication, 16/9/2021). However, only a small part of this land or area is currently cared for by the NMK. Most of the land that could have historical or archaeological significance has been taken over by other users, such as the central government and the business sector (Nasoro, J. personal communication, 16/9/ 2021). But for the purposes of this study, there are several mini-sites that stand out and are critical for understanding the different types of management shown in this area. In general, the Department of Coast Archaeology, which is based at Fort Jesus, Mombasa, is in charge of the whole historic site at Shimoni. The old administrative offices and building of IBEACo, the graveyard and the colonial prison are run by the National Museums of Kenya, which has staff at the site. The NMK has put a site curator in charge of Shimoni. This person is in charge of protecting and preserving this whole heritage area, as well as other management tasks. During the study, it was established that the graveyard, the IBEACo building, and the colonial prison ruins are under the top-down management model.

The Shimoni slave caves, which are right opposite and not very far from the IBEACo building, are probably the most well-known and most often mentioned place by the public. The Shimoni local community takes care of the caves through a Community-Based Organization (CBO) that was set up in 2001. During that time, according to Chairman of the CBO, the Head of Coast Archaeology then officially ceded management and control of the Shimoni caves to the people who live in that area. The CBO manages the caves through an Executive Committee made up of

the Secretary, Chairman, Vice Chairman, and Treasurer. At least once a month, this Executive group gets together to make decisions for the community about how to run the Shimoni caves site. The CBO has hired guides to welcome tourists, collect gate fees, and lead visitors on tours of the site. The revenue from gate fees is never given to NMK; instead, it is kept by the CBO. Instead, the revenue is used in different ways to help the people who live in Shimoni area (Alhaj, M. personal communication, 16/9/2021). By involving the community through the local CBO, there is a bottom-up model to managing immovable archaeological heritage at Shimoni. But it should be mentioned that the community is only in charge of the slave caves. NMK is in charge of the rest of the heritage in that area. So, if you look at how the site is managed as a whole, you could say that a mixed method is being used at Shimoni historic site. The benefit of a bottom-up method is that it fits in with the new recommended ways that the archaeological heritage ought to be managed around the world. Also, involving the local community gives people a sense of ownership, which leads to more sustainable use of that heritage. People feel like they get clear benefits from the heritage, so they do what they can to keep the money coming in for the long term. As has been mentioned earlier, Shimoni's income has been set up in a way that makes it possible to pay teachers at the local school who are paid by the PTA and help the community health center to purchase drugs, among other social support programs. So, its direct impact on society is huge, and everyone is willing to participate in the conservation and preservation of the site at the top of their list of things to do. UNESCO's "Four Cs" and the new proposed national heritage law, which hasn't been ratified yet, may have something to do with the change from the old way of doing things, in which NMK had sole authority and decision-making power over heritage management, to a more inclusive or community-focused way of site management as currently practiced at Shimoni cave site.

5.5 An Overview

Both textual analysis and oral interviews revealed that International conventions, in particular the UNESCO Convention of 1972, and International Charters, such as the Venice Charter of 1964, govern the care of the coast of Kenya's immovable archaeological heritage. These guidelines highlight the necessity of preserving cultural heritage sites like Gede and Shimoni for the sake of the ideals they represent and are aimed at protecting them around the world. Kenya is an official signatory to various conventions. Further, it was established that Kenya has had laws protecting its archaeological history since the 1920s. According to the law, NMK is solely responsible for overseeing, safeguarding, and conserving all of the country's archaeological sites. The National Government and the County Government were effectively established by the new Constitution ratified in 2010. Museums and other cultural institutions were effectively decentralized. This means that the county administration is equally responsible for overseeing any and all archaeological sites within its borders.

NEMA was established under the EMCA Act of 2012, with the goal of making EIA a prerequisite to the implementation of any development project across the country. As a result, immovable archaeological heritage is at risk of destruction, and the process of deterioration of such cultural assets can continue unchecked, because AIA is not included in the EMCA Act and the archaeological heritage is given secondary status.

The current cultural policy acknowledges the significance of the country's archeological heritage. Since Kenya is already a signatory to the World Heritage Convention, the country's cultural strategy and heritage laws should reflect this. It is essential to stress, as evidenced by both the situational analysis at Gede and Shimoni and the textual analysis of the legal framework under which management of immovable heritage is actualized, that it is only through the combination

of legal provisions to management and distinctive management styles that are inclusive of all stakeholders that the objective of conservation and preservation becomes tenable. International and national legislation designed to safeguard and conserve history are only as effective as the community in which it is located. The effective and sustainable use of immovable archaeological assets is jeopardized by a lack of coordination between the two levels of management.

CHAPTER SIX

AUGMENTING THE PRACTICE AND POLICY FOR CONSERVATION AND PRESERVATION OF GEDE AND SHIMONI SITES

6.1 Introduction

This chapter discusses various threats to immovable heritage at Gede and Shimoni historic site. By highlighting the dangers of decay and deterioration of immovable heritage, it proposes various mitigation measures for conservation and preservation.

6.2 Revisiting the Threats to the Heritage

The immovable archaeological heritage at the historic site of Gedi and Shimoni is under numerous threats. These dangers are either man-made or natural. The main dangers to immovable archaeological resources come from weathering and deterioration brought on by human activity, as well as natural processes. Therefore, it is almost impossible to stop the destruction of the immovable archaeological heritage which in most cases is irreversible. This can, however, be slowed down. Natural disasters like earthquakes and floods may be destructive and happen suddenly. The tsunami of 26th December 2005 in Southeast Asia destroyed many archaeological sites. Others can have a slow and cumulative impact. Even climatic changes have an impact on archaeological resources (Ndoro, 2018).

During the study, field observations revealed many threats which manifest on the immovable archaeological heritage along the Kenyan coast. These dangers can be broadly divided into three categories: environmental and climatic, human-induced development, and those resulting from utilization of the heritage. Uncontrolled vegetation growth and population pressures, multiple land ownership, the growth of tropical forests that create a canopy over the ruins obstructing sunlight from the ruins thus promoting humidity and the growth of microorganisms, plants that germinate on the walls and grow into trees and other vegetation, wind erosion that deposits salt on the walls that at night turns into liquid eventually flaking the plasters, and human interference,

such as drawing graffiti on the walls. These are factors that contribute to the deterioration of the immovable archaeological heritage, hence, compromising both their originality and authenticity. Environmental and climatic factors that contribute to decay of the heritage are also visible in various sections of the ruins and historic monuments at Gede and Shizioni historic site.

Vegetation that grows on some of the ruin walls and in the open spaces between the ruins poses one of the biggest threats to the preservation of the immovable heritage. For instance, a visual inspection of Gede revealed that a big fig tree and other plants that had been allowed to grow over the years now present a significant threat to portions of the monument. Additionally, tree roots next to the mosque from the twelfth century, press against the ruins, causing physical disintegration/breakages of the ruins. For instance, a large fig tree has eaten a portion of the wall, almost entirely cannibalizing it (see plate 8). Leaves, branches and stems from different types of flora fall off atop the ruins. These foliage materials decompose over time turning in to humus. During rainy seasons, the humus mixes with rain water forming humic acid, which further reacts with the ruins weakening and making them more susceptible to other causes of decay leading to the ultimate heritage loss of this historic settlement that dates back to the 11th or 12th century. In fact, parts of the ruins have crumbled and continue to do so with pieces of original ancient building material strewn across the ground. In addition, growth of tropical forest trees creates a canopy over the ruins thereby impeding sunshine from reaching the walls. This eventually causes dampness on the walls because during the rainy season, the wet conditions promote humidity and growth of micro-organisms on the ruin and building walls. Plants seeding on the walls have now grown into live vegetation whose roots and stems exert pressure on ruins eventually causing cracking of these historic buildings further hastening decay of these immovable heritages.

The immovable heritage along the coast is at risk of destruction from other causes emanating from environmental and climatic factors. For instance, the excavated area at Gede has several uncovered and open areas of ruins that are directly exposed to the sun and other elements of weather. It is such climatic factors that cause the ruins to deteriorate and eventually crack. For example, due to climatic changes' detrimental effects, the historical inscriptions on the face of the dated tomb at Gede are no longer clearly legible. The Shimoni colonial prison's signage bears a similar design as pointed out earlier. Even though this type of exposure cannot be regulated, the consequences can be reduced and frequently mitigated.

The integrity of these heritages is compromised by the absence of clearly marked walkways or trails for visitors to the sites at Gede and Shimoni. At Gede ruins, site visits are a common feature. A site survey conducted during the field investigation established that visitors were either standing or treading on the ruins. The finite ruins are often physically weathered by these visitors because they frequently trample on the heritage unrestricted. Such uncontrolled utilization of the heritage needs to be allowed in a controlled and regulated manner. Sustainable utilization will ensure that heritage properties are not, thereby securing the future of the heritage.

Another danger to the heritage is the physical location of the Shimoni and Gede historical sites along the shoreline of the Indian Ocean. The Head, Coastal Archaeology narrated that the temperatures average above 80 °F (27 °C) and there is high relative humidity all year-round in most coastal regions. Yearly, precipitation from humid Coast Ranges from 30 to 50 inches (760 to 1,270 mm) (Jambo, H. personal communication, 23/9/2021). Such a climate results in major conservation issues, such as the unchecked growth of trees, plants, and microorganisms, all of which contribute to the destruction of the heritage fabric. Particularly, the combination of the sea's moisture and the intense sun's heat stresses some walls, resulting in their eventual collapse,

as is the case with the walls of Shimoni's IBEACo building and the Gede prison. The heritage is in danger due to this natural and inescapable source of decay, and newly observed environmental changes, particularly from consequences of global warming, have put these historical assets along the coast in danger.

As noted by the curator at Gede ruins, much earlier efforts were geared towards the conservation and preservation of immovable archaeological heritage along the coast. For instance, the Kenya Public Works Department restored Gede ruins' fragile structures in 1939, which were then at risk of collapsing. Further restoration work also included cleaning the area of overgrown vegetation (Mwarora, A. personal communication, 24/9/2023). These restoration efforts, however, have not been regularly carried out over time as is expected from UNESCO set norms, a fact that was established from situational analysis and field observation of the current state of a large portion of Gede ruins. At Shimoni, earlier repair work had been done on the IBEACo building to remove all foliage that had almost fully covered and blocked the building's front stairway at the time, rendering it inaccessible. The heritages at Gede and Shimoni show evidence of neglect due to overgrown and/or foliage. The negative consequences from environmental causes of heritage deterioration and decay were observed in Shimoni caves, demonstrating a weakness and failure by NMK, whose fundamental mandate is to effectively manage the immovable archaeological heritage through regular maintenance and restoration activities.

Shimoni caves' natural and general geographic configuration results in moisture building up inside the caves, which leads to water collection in the form of water pools in the cave floors. The metallic slave chains or iron shackles that are among the tangible remnants of the Indian Ocean slave trade eventually rust due to oxidation, which also has long-term detrimental impacts on other living things. Consequently, this has led to destruction of some crucial and

corroborating historical data regarding Eastern Africa's significant coastal past. A member of Shimoni CBO argued and correctly so, that the historical significance of Shimoni historical site may further diminish if such tendencies are allowed to continue unchecked without urgent stakeholder and NMK intervention (Farouk, M., personal communication, 16/9/2021).

Shimoni historic site, like Gede historical monument, is situated on the Kenyan coast along the Indian Ocean, making it vulnerable to inescapable hazards. Curry (2009) pointed out that mud-brick ruins are being destroyed by increased rainfall, advancing desert sands are erasing the remnants of ancient civilizations, and melting ice is causing millennia-old organic remains to decompose. Rising sea levels also threaten coastal immovable archaeological materials. Gede and Shimoni sites are subjected to wind erosion, which leaves salt deposits on the walls that, at night, transform into liquid, which flake the plaster off the walls of the abandoned settlements. Thus, another threat to the future of the coastal region's immovable archaeological heritage is the site's position.

Projects of unchecked development alter the landscape of the immovable archaeological heritage. The most important threats to the immovable archaeological heritage can be identified as physical development, particularly the mushrooming of structures and road construction or upgrading. Immovable archaeological heritage is significantly impacted on by human population pressures on finite land resources, endangering both its current and future viability. For instance, in Gede, growing human populations in the neighborhoods around the monument have over time necessitated more settlement space and the corresponding demand for social facilities like schools and hospitals, among other infrastructure needs. For a long time, residents in the area have collected firewood from Gede forest as a source of energy. The curator at Gede ruins raises concerns about the 45-acre parcel of land with the scattered Gede ruins, which has been under

pressure from destructive forces above (Mwarora, A. personal communication, 24/9/2021). It was observed that human encroachment by both the public and government was a threat to Shimoni historical site which ought to be protected museum land, where archaeological and historical sites are located. This threatens to utterly obliterate the remaining/existing heritage in Shimoni area.. Within the site's vicinity, there are residential areas, commercial buildings including hotels, retail stores, and other constructions that pose threats to the site. It is vital to note that the local population has literally taken over what used to be the ancient colonial prison, while the remaining portion of the land has been completely transformed into a human settlement area with residential homes. A portion of Shimoni land is currently occupied by a temporary food kiosk. The only remaining piece of the famed rich Shimoni historic site's heritage is threatened by several more modest constructions sustaining the local population that are scattered over the surrounding areas.

Plate 22: Grave Yard



The grave yard is one of several mini historic sites in Shimoni. It is well protected with metal grill round it and wall on the shoreline to protect it from sea wave erosion. Other sites in the area appear to have been ignored illustrating a case of bias protection and conservation by the NMK

Source: Photo Courtesy of Benard Busaka, 2021

A small metal grill has been constructed around the graveyard at Shimoni (see plate 22).

The historical site of Shimoni is seriously threatened by the county or national government's acquisition of heritage land. Part of what was initially referred to as the Shimoni groove, an expansive fourteen kilometer stretch of land with archaeological and historical potential under the NMK's jurisdiction including part of the area where the offices of IBEACo offices are sited have been taken and hived off. To assist the operations of the fishing port at Shimoni, heritage land is now a component of what are currently the offices for the Fisheries Department, Kwale County government. The curator of Shimoni historic site warns that Shimoni's irreplaceable archaeological heritage is threatened by development activities in this area of the South shore (Mwashumbe, A. personal communication, 16/9/2021). Tourist hotels such as Shimoni Reef

Restaurant and Coral Reef Restaurant, the Kisite-Mpunguti Marine National Park, and Kwale County Fisheries are just a few of the amenities that have been developed in Shimoni Town. The national government, through Kenya Rural Roads Authority (KeRRA), has built and upgraded a road that runs through the Shimoni settlement and urban center in an effort to increase accessibility and service delivery in the area. As a consequence, a portion of the colonial prison—and the broader Shimoni historical site as a whole—was cut off, totally demolished, and is now lost forever. In addition to endangering the future and sustainability of these cultural resources, encroachments and other human settlement practices carried out on the heritage land have undermined the values of the heritage itself. There is literally no attempt being made by the NMK to stop the trends at Shimoni. If the threats persist unchecked alongside environmental threats, there will certainly be more damage of the heritage (Mwashumbe, A., personal communication, 16/9/2021). Development and conservation must coexist so as to realize sustainable development in the country. These two shouldn't be antagonistic to one another as is reflected at Shimoni site in as far as heritage management is concerned.

The immovable archaeological heritage of Gede and Shimoni serves the country and community in many ways depicting a variety of values. As an illustration, both heritages have an instructional purpose. College/university students, high school students, and their professors organize student to visit these locations each year to study about the history of the nation, as well as, the history of Eastern Coast of Africa and the rest of the world. Gede has scientific significance as well. For instance, archaeologists and other interested scholars from throughout the world have undertaken several excavations at Gede site over the years. Besides, the site curator revealed that Gede historical monument receives more than 6,000 visitors annually hence

generating revenue as well acting as a foreign earner (Mwarora, A. personal communication, 24/9/2021).

It is impossible to overstate the value of the money that visitors to this site contribute, some of which goes a long way toward covering the costs of the site's daily operations. One of these actions should be the preservation of this heritage. Additionally, Gede community has been collecting/extracting herbs that naturally grow in the forest. Besides, the herbs act as traditional medicines for various ailments affecting the locals for a long time. For locals, Gede woodlands act as temples for spiritual fulfillment. Many people from Gede area travel to particular localities in the forest that are perceived as sacred to get spiritual fulfillment. The locals in Shimoni seek divine intervention at the sacred site on a variety of misfortunes/challenges facing them. Once inside the caves, they light candles as they pray or meditate to supernatural forces believed to dwell in the caves.

Although the community living close to the heritage benefits from it in a variety of ways, such utilization must always be controlled. In addition, it must incorporate sustainable utilization as a prerequisite to conservation and protection of that very finite heritage. In fact, the heritage sector has increasingly become aware of other ways in which heritage can be considered fragile. In particular, it is being recognized that the perceived meaning of heritage, its usefulness, values and functionality affect the state of conservation or condition of the heritage. Therefore, without meaningful engagement, the heritage may be endangered. We have learned to be wary of the eroding effects of lack of meaning as represented by ignorance, detachment and estrangement and to recognize that the involvement of “stakeholders” hugely benefits heritage (Sorensen & Evans, 2011).

The use of the coast's immovable heritage can generally be said to be unbalanced or unmeasured. During the study, it was established, for instance, that the public is never truly kept away from the ruins through such measures as creating barriers to keep visitors at a distance away from the heritage to minimize getting in close contact with the heritage as a way of protecting them from any potential damage or form of loss. As was noted during fieldwork, walking on the ruins and floors of the IBEACo building at Gede and Shimoni sites, resulted in physical losses on those cultural landmarks, wearing them down leading to deterioration or acceleration of the processes of disintegration. This site needs to be protected by NMK since the top-down administration model applies at Gede ruins and IBEACo building at Shimoni. The NMK should be preserving the heritages in all ways, including safeguarding the heritage against vandalism or any form of destruction. One member of Kipepeo project at Gede suggested that the NMK needs to implement a hybrid management approach at Gede that includes community members, permits access to the area for the use of its natural resources, and fosters conservation of Gede's cultural heritage (Omar, R., personal communication, 24/9/2021). By so doing, community utilization of the natural heritage would ultimately bring about environmental and hence heritage conservation, which would then be achieved with minimal conflict with the people, the “real owners” of the cultural heritage resources.

Recognizing and understanding heritage values of buildings or structures in protected area's is often a challenge. The initial focus may be on the protected area status and its natural heritage values. Cultural heritage may not be a priority for identification or protection. In such cases, identifying cultural heritage might only arise with the development of holistic heritage management practices, or perhaps as a result of community pressure. Therefore, threats to the

immovable archaeological heritage along the coast are serious and require urgent intervention by various stakeholders, and the NMK must take the lead in this endeavour.

6.3 Recovery and Agency: Towards Mitigation of the Threats to Gede and Shimoni Historic Sites by Walking the Thin Line between Utilization and Conservation

Gede and Shimoni's built heritage serve as physical representations of the culture and diversity of the coastal population. The two sites act as physical memories of individuals, events, and beliefs, as well as serve as monuments, religious structures, and homes that are tangible locations where intangible cultural expressions can be articulated. Monuments, religious buildings, and houses provide a connection with earlier times, serving as physical reminders of people, events, and value as well as providing tangible spaces in which intangible forms of culture can be expressed. The conservation of local, national, and regional physical-cultural resources is prerequisite to sustaining equitable social and economic development. Our built heritage is valuable for its aesthetic beauty and symbolic qualities and for the emotions that they inspire. Yet our historic cities including the buildings and public spaces are increasingly under threat from the twenty-first century requirements for housing, commerce, transportation, and public services linked to development and modernization (Engelhardt, 2010). Making sure that world historic properties are effectively conserved is one of the goals of the World historic Committee, which is part of the "Budapest Declaration on World Heritage" (UNESCO, 2005). Thus, the various risks to Gede and Shimoni immovable heritage ought to be mitigated in various ways as the prevailing status and circumstances may demand.

There are numerous dangers to the continued existence of the immovable archaeological heritage along the coast as a result of its use. The utilization and preservation of the heritage must be balanced in order to secure and guarantee its future. Utilization of the immovable archaeological heritage along the coast should never compromise the values of the heritage. In fact, archaeo-

tourism must utilize the immovable archaeological heritage in such a way that the financial gains from visitation do not result in direct or indirect harm to such asset. Threats that emanate from utilization can be mitigated using approved and recommended ways and procedures. The protection of the cultural and natural heritage of outstanding universal values should be carried out using modern scientific methods (UNESCO, 2005). The best and most advised course of action is to protect and conserve the heritage in its natural setting, *in situ* conservation. Garcia (2020) pointed out that the immovable archaeological heritage's worth is strongly related to its form, which includes texture. The key to its protection is to maintain its originality as much as possible without jeopardizing the validity of the value derived and its heritage qualities.

From textual analyses, UNESCO recognizes that climate change is a global issue and that there is need to strengthen cultural heritage resilience by supporting national efforts and international cooperation. Towards this end, what is now referred to as The Paris Agreement and the 2030 Agenda for Sustainable Development in 2015 have been developed. This Agreement in particular recognizes the importance of understanding risk and the role of sustainable development in reducing it and addressing the potential damage and loss associated with adverse impacts of climate change. UNESCO General Assembly adopted the “Policy Document on the Impacts of Climate Change on World Heritage Properties.” Thus, UNESCO through ICOMOS, is working on the best scientific procedures to mitigate on the negative impacts of climate on the immovable archaeological heritage.

In 2017, ICOMOS established a Working Group on Climate Change and Heritage and released a resolution with three major points, one of which was the importance of emphasizing solutions based on cultural heritage for climate change mitigation and adaptation. In hindsight, this suggests that because climatic conditions vary by location and are distinctive, remedies to

counteract the risks posed by this element should be specifically tailored to each region's or nation's particular circumstances. The most serious challenges to the long-term sustainability of the immovable archaeological heritage along the shore come from environmental and climatic variables. Deisser and Wahome (2016), note that the ecology of the coastal region is also highly susceptible to anthropogenic agents of deterioration. Deterioration of the heritage caused by weather and/or climatic factors pose mitigation challenges. However, the process of natural decay can be slowed down and the negative effects brought to a minimal level.

One of the ways to conserve the immovable archaeological heritage is through carrying out regular maintenance with clear maintenance schedules which must be strictly adhered to by those charged with that responsibility. To ensure there is risk reduction of heritage properties at Gede and Shimoni, there must be evaluation and monitoring of conservation efforts put in place so as to provide guarantee that conservation staff involved in heritage conservation programme adhere to correct scientific procedures recommended by UNESCO.

Plate 23: IBEA Co building before and after rehabilitation



Previous rehabilitation efforts of the British administration building mitigated against threats of destructions. Such efforts from NMK are not clearly visible today.

Source: Photo Courtesy of: a) NMK & b) Benard Busaka, 2021

The overgrown vegetation at Gede poses a serious threat to the heritage. The tall trees should be regularly trimmed and plant roots removed to minimize weathering of the ruins especially cracking and crumbling of the walls and floors. The cracked walls and floors should be routinely rehabilitated and maintained within acceptable standards so as to retain the heritage as close to its original appearance as possible. Matero (1993) holds the view that the conservation principles of the Burra Charter aim at *in situ* heritage conservation to retain the cultural significance of the place. He further adds that conservation is based, first and foremost, on a respect for the existing fabric; it should involve the least possible physical intervention. It should not distort the material evidence especially if that evidence reveals the traces of additions and alterations of history and use. The conservation policy appropriate to a place must first be determined by an understanding of its cultural significance and its physical condition. The conservation policy should determine which uses are compatible, not the other way around. This can only be guaranteed if there are conservation experts both at Gede and Shimoni historic sites.

In terms of managing cultural resources in the nation, the EMCA Act does not cover the archaeological heritage. The goal of this piece of law was to protect natural heritage. However, both natural and cultural heritages are valued in the country's cultural policy as contributing to national development. Also noteworthy is the World Heritage Convention's support for the conservation and preservation of both natural and cultural resources. Since both archaeological and natural heritage "live" in the natural environment together and are integral parts of the nation's history, the SWOT model of analysis identifies this as a significant vulnerability of the EMCA Act. As a result, the irreplaceable archaeological heritage is vulnerable to threats of destruction, particularly those threats resulting from the constant proliferation of spatial development activities along the Kenyan coast. However, there is a chance for this environmental law to be changed, among other things to demand that both an Environmental Impact Assessment (EIA) and an Archaeological Impact Assessment (AIA) be conducted prior to the start of any development project anywhere in the country. In addition, legislation that complies with international conventions on the management of cultural assets will assist in reducing the harm that various development projects and/or activities are causing to the immovable archaeological heritage along the coast. Furthermore, the debate on the nexus between cultural heritage and sustainable development remains highly controversial and inconclusive. Some critics contend that rather than being a vehicle, cultural heritage might be a barrier to development (Asante, 2016).

NEMA has a legal obligation to ensure that EIAs are carried out before development projects are implemented, either by independent experts or by a reputable firm that has been approved by it as the body responsible for environmental conservation. Such a condition stops any harm that the anticipated project(s) might do to the nation's natural heritage. Every individual expert or

firm of experts officially permitted by NEMA to conduct or compile studies for or reports on environmental impact assessments must be made public and kept on file. The archaeological heritage, both movable and immovable, is delegated to secondary importance in this regard because no other piece of legislation mandates the completion of an Archaeological Impact Assessment (AIA) as a requirement before beginning any development project(s) anywhere in the country. In all these, there doesn't seem to be agreement on what actually constitutes the country's cultural heritage since the archaeological heritage, both movable and immovable are not catered for as is stipulated in the current cultural policy of 2009.

The concern has been that as we engage with the heritage, there should be no tension between physical conservation, engaging with different stakeholders and knowledge potential. That the archaeological heritage, if “fragile”, is in a vulnerable state due to gradual decay or increased degradation induced by changes in the environment, whether natural or human. It is further noted that decay caused by acid rain, population pressure or development are typical causes of fragility of the heritage (Sorenson and Evans, 2021). As a result, action that attempts to save, stabilize, or conserve the physical heritage at Gede and Shimoni is required. This implies that the immovable archaeological heritage along the coast is threatened which, therefore, calls for action that aims to rescue, stabilize or conserve the physical heritage both at Gede and Shimoni. For instance, it is imperative that the deteriorating walls of Gede, a site with immeasurable cultural significance, is addressed immediately and further damage slowed down or halted all together.

Shimoni, like many other archaeological and historical sites in the country, is under jurisdiction of the NMK and, therefore, the Heritage Act, 2006 comes in to force. This law must be strictly enforced so as to protect and conserve this historical site for posterity. Any person found interfering and destroying the immovable archaeological heritage henceforth must be stopped

from doing so and punished as prescribed in existing legal provisions as a deterrent for the future. As a protected area, the site must be fenced off and gated with security personnel to control and restrict unnecessary entry like is the case at Gede. During the study and as earlier noted, it was observed that the compound of the IBEACo administrative building also serves as a playground to children of families residing in Shimoni area. By so doing, these children occasionally step and stand on sections of the building and interfere with the site in the full glare of NMK staff, a situation that should be stopped immediately. All land originally owned by NMK and which is believed to have a lot of archaeological potential should be reclaimed back. All people illegally residing in the spaces where the colonial prison and other historical buildings are found at Shimoni should be talked out and relocated to alternative settlement areas. All historic buildings in Shimoni should be rehabilitated and urgent restoration programmes initiated adhering to the recommended and prescribed procedures.

Vegetation growing on the walls should be urgently removed to reduce further pressure causing crumbling of the walls. Graffiti on the walls should be removed as part of further restoration processes. But one common standard and important recommendation from Conservation Charters so far developed is the obligation to perform interventions that will allow other options and further treatment in the future. This principle recently has been redefined more accurately as "retreatability", a concept of considerable significance for architectural and outdoor monuments given their need for long term high-performance solutions often structural in nature (Matero, 1993). In addition, a perimeter wall on the entire Shimoni historic site area should be constructed to stop and prevent human encroachment, as well as minimize effects of sea wave erosion causing damage to these heritages.

6.4 The Future of Immovable Heritage Management along the Kenyan Coast

Tourists' attractions to this region and country is the immovable archaeological legacy. These sites encourage archaeo-tourism, which has grown to be a significant source of much-needed funding for initiatives like supporting the conservation and maintenance of the immovable heritage, among other things. However, it's important to use heritage in a sustainable way. In the country today, there is a wide-ranging training curriculum designed to promote general knowledge in archaeology, museology, conservation, and other fields. However, it is necessary to build locally focused and useful conservation strategies employing case studies from other places, such as the Eastern Coast of Africa, which will ultimately be more advantageous to Kenya as a nation. As many stakeholders as possible, including local communities, should be involved in skilled training, which will be crucial in capacity building in heritage management, particularly on conservation and preservation. As an example, members of Shimoni CBO, which is now managing Shimoni caves, should be included. One of the members of the CBO managing Shimoni caves observed that in order to inform the local population about the most recent suggested methods for managing the immovable heritage at Shimoni, the NMK should take the lead by organizing and paying for the training of the locals (Saidi, K. personal communication, 16/9/2021). Instead of using a conventional curriculum, training should be done on a need basis under the direction of a quality management team made up of renowned heritage management specialists who regularly review and approve the training material. The immovable archaeological in Gede and Shimoni, along the Kenyan coast, and in fact the entire nation, will benefit greatly from better management provided by skilled personnel at NMK and an informed community as essential players in heritage management. The country's current cultural strategy acknowledges that the qualities obtained from its archaeological assets contribute to its social and economic growth.

After 2012, devolution became a reality, and counties received legal authority over museums. Since then, a shortage of skilled manpower in heritage management has been the major problem. In the Department of Culture under these devolved divisions, there is a dearth of sufficient county staff trained in heritage management, particularly on issues of conservation and preservation of the immovable archaeological heritage. The Head, Archaeological Department at NMK head office is concerned that the effectiveness of efforts to successfully maintain and conserve archaeological heritage in different parts of the country is likely to be jeopardized by such a problem (Ndiema, E., personal communication, 10/8/2021). In this situation, McGregor's Theory Y has been successfully used because the local community at Shimoni is involved in preserving the slave caves because of the benefits being accrued. Given that community members are already aware of the importance of the immovable heritage, any complementary efforts from the NMK is more likely to yield even better results in heritage management at Shimoni. However, the failure by NMK to effectively protect the other sites of historical importance in the area is something that requires the institution to be cited for unjustifiable laxity. Since NMK has a clear organization structure, staff responsibility to protect and conserve the heritage is not negotiable. Therefore, Theory X ought to be applied fully. The people responsible for heritage management should be made to account and necessary action taken to prevent further loss and decay of the heritage from taking place.

Today, a bottom-up management strategy is essential, involving the community more in heritage management decision-making. Through a buy-in strategy where the community “owns” the heritage, museums require the community. For the community, who are the true "owners" of the history, NMK only holds it in trust. The people, not the NMK, are the rightful “owners” of the archaeological heritage. With such a strategy, the community becomes aware of the heritage

values. The local community members will also be aware of modern recommended methods and procedures on conservation and preservation of the immovable heritage. Long before the contemporary conservation system was created, many communities had traditional indigenous heritage management systems. Since land ownership is a crucial component that makes the people aware of and more sensitive of their rights, conservation should be considered as a rights problem. The community is home to the immovable archaeological legacy, much as many other cultural elements.

Keitumetse (2016) argues that although management of cultural and heritage resources is commonly associated with international conventions, particularly those of UNESCO 1972 and 2003 conventions, local communities have long devised strategies through which they manage cultural resources using psycho-social behaviour and relationships, as well as, local indigenous knowledge systems. However, communities are currently challenged and driven by multiple modern needs that impact negatively on their relationships with their cultural and heritage resources, prompting cultural heritage practitioners to formulate management initiatives that address threats posed by socio-economic transformation. This provides a guide to sustainable use of the cultural resources through a Community -Based Cultural Heritage Resources Management (COBACHREM). He further notes that this process provides an approach through which communities can harness and safeguard their cultural knowledge and skills through formal systems such as education. COBACHREM model represents a narrowed (micro) approach, whereby initiation of cultural and heritage conservation indicators take place. Thus, the more the involvement of community members in the management of the immovable archaeological heritage, the better the results in so far as conservation and protection of the heritage. This makes the people living near the heritage feel that they have a sense of ownership of their cultural

heritage. Thus, the community must be part and parcel of the heritage and by so doing, they cannot deliberately damage what is theirs.

A values-driven approach to decision-making and planning is crucial for preserving heritage in a way that satisfies the needs of the community, and those who want to benefit from heritage (Tayi, 2017). But rather than being on opposite extremities of the same continuum, theories X and Y are two distinct continuums in themselves. In order to achieve the most effective production, a combination of both themselves may be appropriate (Hattagandi, 2015). Therefore, it will be best to implement a hybrid management model for both Gede and Shimoni historical sites that strikes a balance between Theory X and Theory Y and one that involves all stakeholders.

People inhabit and change environments using socio-cultural and psycho-social behaviours and processes. People use their socio-cultural understanding of phenomena to interact with the environment. People are carriers of cultural heritage. These characteristics make cultural values ubiquitous in all people-accessed and people inhabited geographic spaces of the world, making people readily available assets and mediums through which environmental sustainability can be implemented. Yet, people's conservation development is rarely planned using cultural resources but rather a skewed focus on natural resources is embarked on (Keitumetse, 2016). Communities living at Gede and Shimoni are, therefore, a critical element in realizing effective management of immovable archaeological heritage along the coast. This should be a continuous process and such management frameworks should be improved upon while monitoring success over time.

According to Deisser & Wahome (2016), to many communities and individuals, the boundary between natural and cultural heritage is ambiguous. In fact, conserving natural heritage may imply to conserve cultural heritage, and vice versa. This holistic approach is often applied in

knowledge systems embedded in the cultural traditions of local communities, such as ‘traditional knowledge (TK), indigenous knowledge (IK), traditional ecological knowledge (TEK) and the new and emerging technologies. These knowledge classifications generally refer to the accumulated experience and know-how that people in a given community have developed over time. Protecting both heritages is likely to be more beneficial and yield results in conservation efforts than attempting to single out one type of the heritage. Poor management of either one is likely to affect the other and deny custodians access to their heritage, thereby militating against their human rights and peaceful co-existence as stipulated in domestic and international instruments. Many examples of violation of the rights to access culture are manifest in Kenya in the form of deliberate destruction or neglect of the archaeological heritage, both movable and immovable.

In order to ensure guarantee for sustainable heritage management, it is important that NMK considers the attitude of the local community living near the immovable archaeological heritage. In the developing world, and in Africa for that matter, many countries have relegated the critical role played by the community in the preservation and conservation of cultural heritage to secondary importance. Local people believe they have been neglected by heritage legislation that ignores local custodians who wish to enhance their own cultural history. People are willing and committed to engage in conservation and heritage practices if their interests in resource use and cultural understanding are recognized by policy makers (Bushozi, 2014). In response, heritage practices have over the last two decades become ever more focused on, and concerned with, the relationship to communities (how they can be made relevant to and appreciated by different kinds of communities) and much effort has been given to finding ways of enhancing the relevance of heritage at this level. This development has been encouraged both as an innovative,

indeed necessary, way of enhancing management, including protection, and as a goal in itself (Sorensen and Evans, 2011).

One of UNESCO's strategic goals is to encourage organizations like NMK, which is in charge of managing Kenya's cultural heritage, to use communication to raise public knowledge, participation, and support. This is because the World Heritage Committee recognizes the universality of the 1972 Convention concerning the protection of the World Cultural and Natural Heritage as an instrument for sustainable development of all societies through dialogue and mutual understanding (UNESCO, 2005). Thus, it is not the responsibility of one party, say Kenya as a state party, but all those involved directly or indirectly in heritage management.

A foundation for the development of "heritage conservation and human rights" in practice is provided by the United Nations (UN) Declaration on the Rights of Indigenous Peoples (2008). Indigenous peoples have the right to practice and preserve their cultural traditions and customs, according to Article 11. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature (Deisser & Wahome. 2016). The archaeological heritage can never be removed from the people

The nation's immovable archaeological heritage should be protected in a manner akin to how the natural heritage is shielded from the detrimental effects of spatial development. In many nations, legislation had to be put in place to minimize damage and, whenever possible, take steps to mitigate harm since it was realized that the landscape provides the framework for the management and conservation of archaeological treasures. In order to prevent potential conflicts between archaeological resources and development, the majority of nations, with the exception of Kenya, now have laws and regulations requiring the completion of Archaeological Impact

Assessment (AIA) studies before implementing a proposed development project. During this process, archaeological resources and assets are located and recorded, and the site significance is evaluated to assess the nature and extent of expected impacts. In addition, recommendations are outlined on how to manage the expected impact of property development on the site. This has led to a rapid increase in the number of salvage and contract archaeology companies, particularly in urban centers (Ndoro, 2018). Both the natural and archaeological heritages need to be valued equally and safeguarded for future generations. As a result, it is essential that the existing law be appropriately and explicitly changed to provide for this as a future guarantee for the conservation and preservation of the nation's immovable archaeological legacy.

6.4.1 Raising Stakes for Gede and Shimoni Sites

Although there are challenges to effective protection and conservation of the immovable archaeological heritage in the country, efforts must be put in place to mitigate the threats to the heritage. At a time of increasing globalization, the protection, conservation, interpretation and presentation of the heritage and cultural diversity of any particular place or region, is an important challenge for people everywhere (Brooks, 2002). The choice of appropriate conservation interventions is not an easy process. The issue is to respect all the values of the site or object. It is more complex where the resource is still in use by communities. The issue of which values to respect, or which methods to use, is not a straightforward one. Throughout the world, there are competing interests and claims to archaeological remains, with many diverse interest groups all claiming some interest and values in the archaeological resource (Ndoro, 2018). For instance, Gede historic site and monument is of critical significance because of the values derived from it.

Attempts have been made to safeguard and conserve this immovable treasure despite the risks that it faces. The site curator at Gede claims that annual maintenance plans are carried out, including clearing walkways, repairing collapsing ruin walls, replacing back coral material sliding off the walls with lime mortar, and reducing the effects of oxidation, among other things (Curator, Gede ruins, personal communication 24/9/2021). He further explains that these activities are carried out by architectural conservation staff working in NMK. One of the critical responsibilities of the curator is ensuring that the site is properly protected and conserved. There are different management practices carried out at Gede which include, *inter alia*, traditional building management systems and practices including use of traditional material for maintenance to retain originality of the heritage. However, during the study, a visit to the site of Gede ruins depicted a different status. Sections of the ruins manifest vegetation still overgrowing either on or around the heritage, a situation that still remains unchecked and even worse in some sections, ruin walls have completely crumbled and are scattered across the surface. This is evidence of lack of consistency in the conservation programme at the site. In fact, lack of a resident conservator further compounds this problem. (Mwarora, A., personal communication, 24/9/2021). A trip to Gede ruins during the study revealed a different situation, though. In certain areas of the ruins, vegetation is still out of control and overtaking the heritage. To make matters worse, portions of the ruin walls have totally collapsed and are now strewn across the ground. This demonstrates the site's conservation program's inconsistent application. In reality, the absence of a resident conservator further compounds the problem.

Gede site area is at least somewhat protected by the presence of a perimeter fence surrounding Gede remains. This acts as a strength for the site's protection and conservation from a SWOT model perspective. It prevents not only unauthorized and "unnecessary" public entry or visits but

also prevents the site's values from being compromised in a variety of ways. On the other hand, entirely enclosing the property can be counterproductive because limiting community members' access to the heritage areas can in itself be a source of conflict between the community and heritage managers when it comes to implementing appropriate management of this very cultural asset. As was already established, NMK merely acts on behalf of the people, who are the true "owners" of the heritage.

In the course of this study, one of NMK staff at Gede disclosed that NMK and the locals around Gede have strengthened their partnership, hence, currently working together to manage the site's immovable heritage. This arrangement is not formalized, though. A community-Based Organization called Friends of Gede Ruins, for instance, works to protect the area's woodlands, which are home to numerous ruins, which indirectly contributes to the management of the region's immovable archaeological heritage. Additionally, there are various community involvement initiatives for the conservation of Gede that focus on raising awareness through public and stakeholder meetings. This is best demonstrated by the NMK's establishment of a community cultural center, which provides a stage for live traditional performing artists. Other ways that NMK partners with the community are indirect through involvement of the people in realizing the value of the immovable archaeological heritage along the coast. For instance, Giriama dancers perform to visitors at Gede as well as sell works of art to visitors (Jimbi, H., personal communication, 16/09/2021).

The curator of Gede ruins adds that *Kipepeo* (Swahili for butterfly) project, is one example of how the NMK has engaged the community in Gede. The livelihoods of nearly 100,000 people who reside in 50 communities near the Arabuko Sokoke forest in the Malindi region are supported by this community-based organization. To increase their per capita income in *Kipepeo*,

they primarily engage in beekeeping and butterfly farming businesses. This, therefore, encourages the local population near Gede to take part in forest conservation and protection, advocacy, thus raising their knowledge on the advantages of nature-based businesses. The project's extensive environmental education campaign is used to accomplish awareness creation among the locals on the values of nature-based businesses (Mwarora, A., personal communication, 24/9/2021). By maintaining the forest and the surrounding environment, the archaeological heritage found in the forest is maintained and conserved over time.

Another NMK employee at Gede emphasizes and adds that the partnership between NMK and the community at Gede is out of recognition of the fact that members of the surrounding community are key stakeholders in environmental management who in turn consider Gede historic site and monument as “their” heritage. By putting a claim to their ancestral land in the area where the ruins are found, the *Kipepeo* project has helped in demonstrating the link between conservation and livelihood of the people (Masha, S., personal communication, 16/9/2021). There is need for more direct community involvement in the management of this site so as to realize more effective protection and conservation of both the natural and cultural heritage as is provided for in the World heritage conservation guidelines. Although this is a notable weakness of the current management model as applied on this site, the fact that the management of Gede ruins continues to engage community members in environmental management is a strength in itself since this is a recommended approach that is likely to yield positive results in heritage conservation in general terms.

In the last three decades, there has been a paradigm shift in the management of the archaeological heritage. Drawing from past experiences in different parts of the world, it has been realized that the eroding effects of lack of meaning of the heritage to the community is

represented by ignorance, detachment and estrangement. Thus, the involvement of “stakeholders” in management benefits heritage. If sustainable solutions regarding the conservation of built heritage are to be implemented, then it is critical to make conservation a set of activities based upon shared cultural values. Conservation is inherently a social and interpretive act, centred around the material creations of culture that reflect memory, identity, lifestyles, and the relationships that people have to places. Conservation begins and ends with people (Cody and Fong, 2007). Heritage practices have over the years become even more focused on and concerned with the relationship to communities, how they can be made relevant to and appreciated by different communities and much effort has been given to find ways of enhancing the relevance of heritage at this level. This development has been encouraged both as an innovative, indeed necessary, way of enhancing management, including protection, and as a goal in itself (Sorensen and Evans, 2011). In order to benefit the community now and in the future, it is intended that heritage places can be transformed into tourist attractions through value addition using NMK-community collaboration.

A site management plan is necessary for what are known as "active sites," or those that are deemed to be more "prominent" than others and are consequently recognized by UNESCO and hence appear on the world heritage list. Gede is one of these sites. The NMK has created a five-year site Management Plan, according to the curator at Gede ruins, to ensure that Gede is better organized and managed. The present Plan, which covers the years 2020–2025, has been approved for use and implementation (Mwarora, A., personal communication, 24/9/2021 2021). Two of the four objectives in this site management plan are pertinent to this research and are emphasized. First, it must guarantee the physical structures' stabilization and rehabilitation (protecting the buildings from environmental degradation and repairing them), and second, it

must boost community awareness programs and use the site to spur local growth. The NMK administration in Gede understands the value of preserving this intangible history and, more critically, the importance of involving the local population as a key step in this process. But in order to accomplish these goals, the management of this site must overcome obstacles, such as a lack of locally trained workers with the necessary skills, insufficient maintenance funding provided by the national treasury to the NMK, which is insufficient to match maintenance work, and vandalism from the neighborhood, where people continue to cut trees for home construction. According to the curator at the site, the efforts to adequately protect and conserve the immovable archaeological assets along the coast are hampered by these and other issues (Mwarora, A., personal communication, 24/9/2021).

From field research, the majority of NMK employees are active in the day-to-day management of Gede historic sites and make effort to adhere to the site management plan's guidelines. On the other side, as Shimoni Historical Site is not a UNESCO-listed site, it is not required to have a site management plan. Although it is not required, it is crucial that a similar document of this nature be created for other sites as well because it obligates and commits the employees to work toward predetermined goals for the period it is created for use. The NMK employees commit to this strategy, which is a crucial instrument for ensuring that staff members uphold work ethics. If that were the case, then the NMK and the CBO at the Shimoni caves would both accept liability and be held accountable for any losses or damages brought on by human error, such as the severing and falling off of a slave chain from the wall. By doing this, it will be possible to manage the immovable archaeological heritage along the coast for better accountability in the future.

The Head, Coastal Archaeology revealed that a number of initiatives by the International Centre for the study of the Preservation and Restoration of Cultural Property (ICCROM), as well as

various national and international conservation organizations and universities, including the Getty Conservation Institute, have helped to gradually improve the situation regarding training in heritage management in Africa since 1994. Such training is located in Fort Jesus in Mombasa, Kenya. This training is crucial for building capacity on effective and better heritage management by developing competent personnel for heritage management (Jambo, H., personal communication, 23/9/2021).

ICCROM is an intergovernmental organization that was founded in the years following World War II in response to the urgent need to reconstruct cultural property and the widespread destruction it had caused. It is dedicated to the preservation of cultural heritage throughout the world through training, information, research, cooperation, and advocacy programs. It aims to advance conservation-restoration techniques and raise public awareness of the value and fragility of cultural heritage (UNESCO, 2005). Since March 5, 1998, Kenya has been an ICCROM member state. Many states have worked together to promote and advance research and training outside of their own borders after gaining expertise in conservation training. The 'Africa 2009' programme (Conservation and Management of Immovable Cultural Heritage in Sub-Saharan Africa, 1999-2009), which focuses on built heritage as a follow-up to the earlier program oriented toward museums, and PREMA (Prevention in Museums in Africa, 1986-2000) are two noteworthy ICCROM initiatives (Jokilehto, 2007). In support of these initiatives, the Kenya Heritage Training Institute, situated in Fort Jesus, Mombasa, was established and put into operation in 2018. Its major goal is to provide training in heritage management and hence support national capacity building. In order to do this, some NMK staff and other interested parties have already undergone basic training in heritage management. However, as was initially expected, adds the head of coastal archaeology, the institute has not made as much progress due

to financial difficulties. Ample financial support from the government, internally generated site earnings, and outside sources are necessary to minimize damage to cultural heritage (Jambo, H., personal communication, 23/9/2021).

A multidisciplinary approach is necessary for the conservation and protection of the archaeological heritages. In actuality, there must to be a coordinated effort among the various stakeholders. According to Tayi (2017), it is wise to be aware that the "values" of cultural heritage change throughout time. Management techniques need to be flexible and evolve as culture does through time. Effective management of heritage resources is a challenge for heritage managers. He adds that the necessity for a stable source of income and changes in land use have created new difficulties for heritage maintenance. The natural flora, wildlife, and environmental elements are also impacted by human land usage, and heritage managers must be aware of these changes. The innovative route adopted is outlined together with its particular operational advantages, primarily those upholding a mixed public/private project team to launch the urgent remedial measures, as well as, sustainable conservation strategies and maintenance models (Thompson, 2006).

The archaeological heritage should never be viewed in isolation as a separate asset existing outside of society, but rather as part of a larger spectacle embedded in society and having a unique relationship and connection with its inhabitants. This is due to the fact that the tangible and intangible aspects of heritage are in many cases inseparable. Eliminating management strategies that confine natural and cultural resources to a particular area, and declaring it a protected area, like the current heritage law in the country has spelt out, is one method to do this. It is critical to continually evaluate management philosophies that support the nurture-nature gap. The segmentation has also led to a contradiction between tangible and intangible cultural

heritages in the administration of cultural and heritage resources because the majority of Africa's protected areas contain both human and natural values and attributes. (Keitumetse, 2016). Both Gede and Shimoni immovable archaeological heritages are inextricably linked to the local communities.

Al-Makaleh and Al-Quraishi (2017) stated that conserving cultural heritage is an expensive endeavor, even for the world's wealthiest nations, while assessing the difficulties of conservation in Yemen. Additionally, they pointed out that it is nearly hard for the national government of a developing country in the global south, and Kenya is one such a country, to finance such initiatives. As it stands, the government finds it difficult to provide for the population's basic needs in healthcare, education, and infrastructure development. The operating budgets designated for cultural heritage have been insufficient to cover even basic administrative requirements. Therefore, international loans and grants have been a major source of funding for conservation and preservation efforts in Yemen. In Kenya, funding for most heritage conservation activities comes from international donors such as Getty institute, European Union among others.

This fact is corroborated by Head, Archaeology Department, NMK who reiterates the fact that Kenya primarily relies on outside financing for its conservation efforts. He adds that every time this kind of outside funding is provided, it comes with very tight requirements that organizations like NMK must follow in order to get any additional support in the future. In spite of how severe the situation may be elsewhere in the nation, for example, donor conservation funds for Gede cannot be used for any conservation-related operations at any other site like Shimoni (Ndiema, E., personal communication, 23/9/2021). One of the main obstacles to the conservation and protection of the immovable archaeological heritage along the Kenyan coast is the reduced

budget allocation from the national government for various institutions, including the NMK, and the resulting insufficient financial resources towards conservation. Conservation efforts at both Gede and Shimoni sites are severely hampered by the rapidly diminishing economic resources that must still be shared with other sectors.

A Charter for the Protection and Management of the Archaeological Heritage was developed by the International Committee for the Management of Archaeological Heritage (ICAHM) at its 9th General Assembly in Lausanne, Switzerland, in 1990. Part of the Charter states that use of archaeological methods alone cannot ensure the preservation of the archaeological heritage. Rather, a broader base of professional and scientific knowledge and abilities are required. Some architectural elements that make up the archaeological heritage must, in such instances, be protected in accordance with the standards outlined in the Venice Charter on the Conservation and Restoration of Monuments and Sites, 1966. Other elements of the archaeological heritage constitute part of the living traditions of indigenous peoples, and for such sites and monuments, the participation of local cultural groups is essential in their conservation and protection. For these and other reasons, the protection of the archaeological heritage must be based upon effective collaboration between professionals from many disciplines. It also requires the cooperation of government authorities, academic researchers, private or public enterprise, and the general public (ICOMOS, 1990). Therefore, a multifaceted and multidisciplinary strategy is critical in the effective management of the immovable archaeological heritage along the coast.

There are other challenges that impede effective management of the immovable heritages at Shimoni and Gede. Contested land use and/or ownership between surrounding communities/private developers/government and the NMK is one of them. At Shimoni, for instance, many local residents have encroached, settled and are currently living in part of the land that should

otherwise be under the ownership of the NMK. Such contestation over land ownership is a big challenge because locals put a historical claim to it. That it is their ancestral land and, therefore, it belongs to them. Community members claim that they have the natural right to inhabit and settle in the very area including places where the archaeological heritage is found. On the contrary, all archaeological heritage areas are by law protected areas that should be conserved as part of our historical and therefore national heritage. It is out of this fact that some members of the community, and who are in many cases not ignorant of the heritage properties and values derived from it, end up relegating the existing heritage near or around them to secondary importance. They consider such land uses such as settlement to be more critical to their day-to-day life than preserving the heritages located within them. Glaring evidence of destruction and interference manifests both at Gede and Shimoni sites, the situation having been established through observation during the study as worse in the latter.

Impunity and land use conflicts stand on the way to achieve effective management of the immovable archaeological heritage along the coast. At Shimoni, a large tract of the land that was initially under jurisdiction of NMK, which formed part of the fourteen kilometer historically rich stretch, has been hived off and is now the Headquarters of Fisheries Department, Kwale County. Other sections within the same area have been converted in to other public spaces and are home to tourist hotels such as Shimoni Reef and Coral Spirit, among others. The tarmac road has cut through and destroyed part of Shimoni heritages with a road running through Shimoni town to serve Kisite-Mpunguti Marine National Park and Reserve and the immediate environment. Such resultant uncontrolled development poses serious protection and conservation challenges at Shimoni historic site. All these developments are initiated by the central government which contravenes the existing law since the area now existing as Shimoni historic

site is a designated protected area. All that was initially marked as NMK land must be re-surveyed, reclaimed back and fenced off to protect all the archaeological and historical properties found at Shimoni. Equal attention should be given to to all mini-sites found in Shimoni under NMK jurisdiction. At the moment, more attention seems to have been given to the British soldier's grave yard which is protected with metal grill round it but other sites especially the first colonial prison has been left to waste away unattended. The sea wall that has been constructed in a section of Shimoni site to protect the site from sea and wave erosion should be extended to cover the entire site. The inability to control causes of natural decay to the heritage has worsened the situation. For instance, adverse effects of weather and deterioration caused by moisture from the ocean breeze accelerates deterioration of the immovable archaeological heritage situated along the coast.

Due to the different values derived from the immovable heritages at Gede and Shimoni, members of communities living near or around these sites demand unlimited entry to the areas. For instance, as noted by the curator at Gede ruins, community members carry out traditional sacrifices in sacred places in these sites. In such instances, NMK cannot deny such people access when confronted by such demands lest it becomes a source of conflict between NMK and the local residents around the heritage. (Mwarora, A., personal communication, 24/9/2021). To community members, some heritage areas and places have traditionally been sacred to them, providing spaces for offering sacrifices for many years, a tradition which must continue in to the future. This unrestricted usage of the heritage may end up compromising the integrity of the heritage properties. There is need to create and increase awareness about heritage values to the community so as to balance between unlimited access to heritage areas to benefit the community and at the same time realize conservation of the very heritage.

Despite all these challenges, effective management of the immovable archaeological heritage along the coast ought to be urgently addressed. This can be realized this is by changing management models currently in use at both sites to strike a middle ground between the two approaches. The need for more community integration and involvement in heritage management at Gede and more NMK involvement at Shimoni caves are critical complementary efforts. Both the community and NMK complement each other in the protection and conservation of the immovable archaeological heritage in the study area.

When devolution will be ultimately and fully implemented in the country, most museums will be devolved to be under the jurisdiction of County governments. However, and as earlier noted, lack of capacity amongst staff working at County level in the Department of Culture under whose responsibility heritage management will be vested, paints a grim picture about the future of the devolved archaeological heritages in the country. Head of Archaeology Department at NMK emphasizes that the county staff not only need capacity building but should also be equipped with knowledge about conservation policies, conventions, requirements and procedures necessary in handling the archaeological heritage under their custody (Ndiema, E., personal communication, 10/8/20). In relation to historic urban and rural areas, there is generally a need for decision-makers and legislators at the central government level, such as the Ministries of Public Works and Planning, Culture, Environment; and at the regional or provincial levels, local authorities, city councils, mayors, city planners, various services and municipal department to work in a complementary manner towards archaeological heritage management (Jokilehto, 2007).

Today, bottom-up approach or delegated model is recommended as the ideal in heritage management. Decisions about heritage management should have community input. Museums

need the community through a buy-in approach where the community owns the heritage by empowering its members through creation of the values of heritage with awareness. It is important to emphasize the views of the curator at Gede ruins that local communities can be an asset in archeological heritage management. This is because many African communities such as those living at Gede and Shimoni areas have had indigenous heritage management systems long before the conventional management system was developed (Mwarora, A., personal communication, 24/9/2021). Management of the heritage can also be perceived as a rights issue because archaeological sites are found in the community spaces where land ownership issue is critical. At the same time, now days, the community is aware and more conscious about their rights.

As the Head, Archaeology Department at the NMK observes, lately, national government funding to state organizations, including the NMK has continued to decline, a situation that has compelled such organizations to rely on internal sources of revenue such as gate charges and in some cases external funding. from organizations and bodies such as Ford Foundation, UNESCO, European Union, Swedish International Development Cooperation Agency (SIDA), Getty Institute among others to supplement its resources and carry on its mandate. In many cases donor funding that comes in is for very specific projects (for example, the European Union has over the years been funding a specific theme about environmental conservation) and activities. In many cases, resources are hardly enough to support protection and conservation of the immovable archaeological heritage in the country (Ndiema, E., personal communication, 10/8/2021). This can be attributed to the fact that Kenya is a developing economy with many other areas which are a “priority” and equally needy. However, since the government recognizes

the value of the archaeological heritage to social and economic development, it must treat these aspects of cultural heritage just like the attention given to natural heritage.

From textual analyses, both the new proposed heritage law and the County government Act vests the responsibility of management of the archaeological heritages found in counties to County governments. The former allows counties to develop level II museums but lack of capacity to execute the mandate to effectively manage the archaeological resources in an acceptable manner poses a major challenge to effective cultural resource management in the devolved units. This is because to date, the situation hasn't changed much and devolving museums to counties with inherent existing challenges means exposing the archaeological heritage to more risks of possible mismanagement and will only expose these cultural resources to unintended accelerated causes of deterioration or decay.

Historical sites and monuments are recognized in the country's current cultural policy in terms of the values derived from them and it is on that basis that Kenya has committed to conservation and protection of those sites so as to promote a stable society and in particular recognize the cultural identities of those communities where the heritage is found. In fact, the government in its policy statement undertakes to fund institutions, and in this case NMK, to ensure conservation of the immovable heritage. The fact that Kenya is a signatory to international conventions on archaeological heritage management is proof that the archaeological heritage is recognized as part of national heritage. At the beginning of every new budget cycle, the government allocates some financial resources to the NMK which, among other uses, is to be utilized for conservation and protection of the archaeological heritage in the country.

One other way of mitigating threats to the archaeological heritage is investment in technology. However, this is a costly venture and cannot be fully realized without increased financial support

from national government. According to the Head, Department of Archaeology at NMK headquarters, Kenya is required to adhere to international standards on conservation as an aspect of management of immovable archaeological heritage as set out by the International Organizations for Standardization (ISO) (Ndiema, E., personal communication, 10/8/2021). ISO has set up acceptable international information standards for cultural heritage, among them how to preserve cultural heritage so as to bring about societal advancement.

Currently, there is an existing broad-based curriculum for training in archaeology, museology, conservation and other related aspects in the country. However, NMK lacks guidelines that are specific to training on management of the immovable archaeological heritage. This is partly because the circumstances prevailing in different parts of the world and affecting the archaeological heritage are never the same. Different situations prevail in different areas that require unique solutions specific to that situation. In addition, the 1964 Venice Charter, the benchmark of principles of conservation, applied in different parts of the world has defects. The Charter was written by Europeans and therefore there could be difficulties in its application in all cultures (Jokilehto, 19980). This is because different heritages in different regions are confronted with unique challenges and, therefore, prescribed solutions cannot be applied uniformly in all situations except for instances where the threats to the heritage are the same. Our built heritage is also valuable for its aesthetic beauty, symbolic qualities and for the emotions that they inspire. Yet our historic cities and the buildings, as well as public spaces of which they are constituted are increasingly under threat from the twenty-first century requirements for housing, commerce, transportation, and public services all linked to development and modernization. The basic question we must confront is this: How do we balance the preservation of the heritage significance of our built environment with the transformations required by modernization?

(Engelhardt, 2010). There is, therefore, the need to develop home-based and practical approaches to conservation using case studies approach from different regions, Kenya included.

6.5 An Overview

Field observations and situation analysis revealed that there are many threats to the immovable archaeological heritage at Gede and Shimoni historic site that can be broadly categorized into environmental/climatic, human induced and those resulting from utilization. For instance, environmental causes include those brought about by uncontrolled vegetation growth, wind erosion that deposits salts on heritage walls and changes in humidity levels caused by high rainfall due to the natural location of these heritages in the coastal region. Many unchecked spatial development activities such as road building and construction of other physical structures negatively impact the heritage at Gede and Shimoni. Encroachment from both human and national/county government into the heritage area proceeds without regard to heritage laws especially at Shimoni historic site. This is a threat to heritage continuity. Human utilization of the heritage, if not regulated, threatens heritage existence as well. These threats cause deterioration of immovable heritages in different degree. Retrospectively, some of these threats can be mitigated. One way of achieving this is by re-aligning local legislation and statutes with World Heritage Conventions that the country has ratified and is a signatory to. Other ways would be to develop conservation and preservation procedures that provide unique solutions to specific situations in the country rather than adopt externally prescribed solutions, investment in technology so as to document change in heritage status over time, improve on the guidelines on heritage management among others.

Immovable archaeological heritage at Gede and Shimoni serves the country and the local community in many ways depicting the many values they possess. For instance, to the local community, Shimoni slave caves promote archaeo-tourism and is one of the sources of revenue.

To the national government, this heritage is a foreign exchange earner. Also, localities within immovable heritages at Gede and Shimoni serve as community shrines possessing spiritual and religious value while the natural vegetation growing in these areas constitute a source of traditional medicine from which many herbs are extracted. Due to this benefits, traditional knowledge environmental management systems have long existed among local community members living near these sites that can benefit the conservation and preservation of immovable archaeological heritage through local community involvement.

From textual and situational analysis, the National Museums and Heritage Act 2006, confers the NMK the legal mandate to conserve and preserve the immovable heritage at Gede and Shimoni along the coast. In this respect, McGregor's Theory X is applied at Gede and in other sites at Shimoni except at Shimoni slave caves where Theory Y is expressed through community involvement in management. The community is motivated to conserve and preserve Shimoni slave caves because of the accrued benefits from this heritage. The involvement of local communities in heritage management has been acknowledged as a strength right from the World Heritage Convention to the new proposed Museums and Heritage Act, 2021 that is yet to be enacted. However, one of the key weaknesses as revealed by data from oral interviews is that there is lack of expert knowledge, both amongst some of NMK staff and local community members involved in management of Shimoni slave caves. Local community involvement, as currently constituted, should not be limited to the extraction of revenue from the heritage at the expense of sustainable utilization.

Furthermore, there are many challenges to conservation and preservation of immovable archaeological heritage at Gede and Shimoni historic site. One such challenge is lack of adequate finances to be expended on conservation. This partly hinders capacity building and as such, there

are very few qualified staff both at the national and county government level with specific knowledge about conservation policies, conventions, requirements and procedures necessary in handling the immovable archaeological heritage under their custody.

The interplay between indigenous and foreign cultural heritage management practices must be balanced. Traditional knowledge on archaeological heritage management should be integrated and infused into the western models. Community interests, both at Gede and Shimoni, are more or else same. To achieve a balance between international obligations for heritage management and national and/or local community extraction of heritage values, the curriculum to be used for training should be guided by prevailing unique situations for every site. This acknowledges the importance of domesticating international conventions and at the same time recognizing immovable heritage as not only a national property but also an asset of the local communities around heritage places.

CHAPTER SEVEN

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

7.1 Summary

The sites of Gede and Shimoni along the Kenyan coast are a critical part of the early coastal history of Eastern Africa in terms of their archaeological and historical importance. During field work and using the observation checklist, it was established that both Gede and Shimoni sites have diverse heritage values. Gede, for instance, has universal value and is listed as UNESCO World Heritage Site. Besides, the site is a source of pride to the Swahili since it is a repository of Swahili culture as one of the past prominent Swahili city-states that thrived during the Indian Ocean trade along the Eastern coast of Africa in the eleventh or early twelfth century. The site is a source of traditional medicine for the herbalists living in Gede area. Gede has scientific value, with many archaeological researches and excavations conducted at the site. Both Gede and Shimoni sites are historic, attracting many tourists-both local and international-who visit these sites because of their educational value. Consequently, the economic benefits from these sites are immense both to the local community living near the sites and the nation at large. These sites have a lot of religious and cultural significance for the residents of the respective areas where they exist.

Situational analyses of the current status of the sites reveal many threats that paint a gloomy picture of their future existence. At both Gede and Shimoni, it was observed that graffiti marks appear on sections of heritage walls hence compromising heritage properties. There are ruins right inside Gede forest almost completely covered by vegetation. Also, plant seeding on ruins has resulted in to natural vegetation growing on heritage walls at Gede engulfing parts of the ruins. Mature trees, for example, Baobab, *Gyrocarpus americanus* among others, extend their buttress roots cutting through ruins while some eventually fall on ruins destroying and crumbling

them in to debris as was observed. Cracking on the walls of the IBEACo building and colonial prison at Shimoni as a result of pressure from plant stems and roots is quite evident. In addition, growing vegetation forms a canopy over the heritage.

The compound of the IBEACo building is open and not protected by fencing and is, therefore, accessed by any member of the public undeterred. Sections of the walls on one of the rare sides of the building are crumbling. The colonial prison ruins are on the verge of complete destruction. Parts of the building have been invaded and are currently occupied by members of the public while part of its compound has been hived off for road construction carried out by a government agency, KERRA. The signage to this particular heritage is neither clear nor legible.

The wetness and high moisture levels arising from impediment of the sun rays cause by tree canopy at Gede and Shimoni cause destruction of the immovable heritage. Plant foliage falls on to the heritages eventually decomposing in to humus which later mixes with rain water forming humic acid. When this acid comes in to contact with the already fragile ruins, there is accelerated process of deterioration of the heritage at Gede and Shimoni. Thus, biological weathering of the immovable archaeological heritage along the coast due to vegetation growth is noticeable. The natural set up of Shimoni caves is a threat in itself. The two slave chains stuck on the cave walls are slowly giving in to corrosion caused by moisture inside the caves at Shimoni. In fact, one of the two metallic chains in Shimoni caves has been cut off the wall where it was initially stuck. This compromises the heritage properties of Shimoni caves. The siting of the immovable heritage at Gede and Shimoni long the Indian Ocean has equally subjected these heritages to inevitable threats caused by natural causes of decay as earlier mentioned.

The guidelines for effective management of all immovable archeological heritage in the world is provided for by international conventions and is complemented through local protective

legislation in the country. The basis for management of the archaeological heritage is the UNESCO 1972 Convention to which Kenya is a state party. In fact, this Convention, *inter alia*, provides that all state parties integrate the protection of the cultural and natural resources in to national development agenda which includes conservation of the heritage for posterity. The Venice Charter of 1964 (later revised in 1978) and the Burra Charter of 1981 address the issue of conservation of historical monuments such as the ones at Gede and Shimoni. To this effect, Kenya developed a cultural policy in 2009 that recognizes the archaeological heritage as part of the country's cultural resources.

Kenya has had legislation on the archaeological heritage in the country as far back as 1927. The current law in use is the National Museums and Heritage Act, 2006 which, among other issues, recognizes the values of the archaeological heritage in the country. In addition, this law mandates the NMK as the only body to protect all the archaeological heritage in the country. However, this local heritage legislation in its current form is too general and has never really addressed itself to other matters on effective management of the immovable archaeological heritage. Other pieces of legislation in the country include the EMCA Act, which established NEMA. This law was enacted and tailored towards general environmental conservation and particularly the protection of natural heritage, plants and animals. Whereas the archaeological heritage is considered as part and parcel of the country's cultural heritage, EMCA Act only provides for EIA as a mandatory requirement before execution of any development project is carried out so as to avoid negative impact on plant and animal life. AIA doesn't feature anywhere in this Act as is the case in some other jurisdictions in the world like in South Africa. In addition, the 2010 Constitution of Kenya saw the creation of devolved units, the County governments and with this came the devolved functions among them, establishment of the Department of Culture in Counties. Accordingly,

and as per the law, some museums should be domiciled in this department. Lack of clarity between the current national heritage law and laws on devolution raises a potential legal conflict in terms of effective management of the immovable archaeological heritage in the country. Kenya's cultural policy recognizes the importance of the archaeological heritage in national development and considers the archaeological heritage including the ones at Gede and Shimoni as part of the country's cultural resources.

The proposed "new" and yet to be enacted *Heritage and Museum Act, 2021* still falls short of curing some of the problems in the existing Antiquities and Monuments law. Whereas it attempts to provide a legal framework for the creation of Level I museum in Nairobi and Level II museums at the county level, it does not clearly define what actually constitutes national and local heritage respectively. This is because what is perceived to be local heritage is appropriated nationally as national heritage. To that extent the new law remains ambiguous. There shouldn't be any overlaps in law and clarity between NMK and the County government in terms of heritage management must be clearly spelt out and aligned to international Conventions.

Gede is managed by the NMK, a top-down management model. On the other hand, Shimoni historical site being a composite site is managed using two models; the top-down model applied at former IBEACo administration building, the colonial prison and the grave yard while the bottom-up management model is applied at Shimoni slave caves through a community CBO. NMK has not done much to protect and conserve the heritage under its jurisdiction and therefore, threats of heritage destruction are quite visible. There is lack of supervision from NMK despite its presence at Shimoni historic site. The bottom-up or delegated model at Shimoni caves, therefore, puts the immovable archaeological heritage at Shimoni at risk of deterioration.

The decay on the immovable archaeological heritage along the Kenyan coast cannot be stopped. However, the threats leading to heritage decay can be mitigated. There are several active and imminent threats to the immovable archaeological heritage along the Kenyan coast ranging from those brought about by human-induced factors especially developmental projects, environmental and/or climatic causes of deterioration and from heritage utilization. From the Threat Analysis scale, negative environmental and/or climatic effects, development activities such as road infrastructure and construction of buildings and encroachment resulting from human population pressure pose serious threats to the immovable heritage with severity of threat in that order respectively. Heritage utilization has minimal threat of heritage destruction. Despite all these, different threats to these heritages calls for different mitigation and intervention measures.

The negative impacts of climatic change have to be addressed using the correct scientific procedures as is guided by UNESCO protocols. More importantly, the process of natural decay, though unstoppable, can be slowed down and minimized through application of right procedures in checking and monitoring the decay on regular basis. This includes regular maintenance and rehabilitation of the immovable archaeological heritage, for instance, regular trimming of both growing and overgrown vegetation. As currently stipulated in the National Museums and Heritage Act, 2006, both Gede and Shimoni archaeological and historical sites ought to be protected areas. For example, the first colonial prison and IBEACo building at Shimoni historical site must be urgently fenced off and unnecessary entry and/or access stopped.

One of the best methods should be to adopt a preventive conservation approach to heritage management that is, stopping the deterioration from happening in the first place. For instance, since the immovable heritage at Gede and Shimoni is very fragile, use of these heritages should be compatible with the heritage. The NMK must play the protectionist role to the lead and only

heritage institution as mandated by Law. All land with the immovable archaeological heritage must be protected, for example, by properly fencing it while land which has illegally been acquired and settled over by individuals, private developers among others disinherited and given back to NMK. Falling historic buildings debris at Gede, IBEACo building and colonial prison at Shimoni must be restored back following recommended and acceptable scientific procedures. Overgrown vegetation posing danger to the heritage must be carefully removed and the heritage areas maintained on regular basis with clearly drawn maintenance schedules. Such procedures must be strictly supervised and adhered to by the NMK. Documentation of the historic buildings and heritage areas through photographs should be done and assessed from time to time to find out any changes or damages that could have occurred on the heritage. NMK should endeavour to develop capacity in heritage conservation both for its own staff and also for selected community members interested in heritage management such as those who form the membership of Shimoni caves CBO so as to keep pace with new trends and information on conservation and preservation of the immovable archaeological heritage in the world.

Another remedy is that traditional knowledge systems in heritage conservation should be tapped in to and exploited. There is need, therefore, for more community involvement as one of the key recommended practices in archaeological heritage management. Neither a purely top-down nor bottom-up management model is good in realizing effective management of the immovable archaeological heritage along the Kenyan coast as is currently practiced at Gede ruins and Shimoni caves respectively. A hybrid model involving both the NMK and more community participation with each party playing independent yet complementary roles towards conservation and preservation of the immovable archeological heritage is, therefore, recommended. In fact, this approach is favoured by government in the existing cultural policy which encourages the

participation of local communities in the planning and management of all sites and monuments in the country. Such efforts are likely to yield best results in the protection and conservation of the immovable archaeological heritage.

By allowing community members to be active members in the day-to-day management of the immovable archaeological heritage, they develop a deeper understanding of that heritage and the community's history and hence creating more attachment to these heritage places. A holistic approach to heritage management is more beneficial in guaranteeing the future of the immovable heritage along the coast. Involvement of all stakeholders in the management benefits the heritage. Traditional knowledge systems and modern science in the preservation and conservation of the immovable archaeological heritage must co-exist. Both NMK and the community can contribute to collective knowledge in heritage management in distinct but complementary manner. Usage of immovable heritage at Gede and Shimoni is a function of the values which the heritage possesses. Gede historic site and monument has universal values and, therefore, most researched and visited as compared to Shimoni historic site. Also, apart from the fact that these sites form a critical part of Kenya's coastal history, other socio-economic benefits derived range from the sites serving education function; spiritual/cultural and other social functions. Places where the immovable heritages are found at Gede and Shimoni caves are considered as sacred places and are of religious significance for community members. These sites also serve as important tourist attractions contributing to economic development as a source of income for the communities living near them but also as foreign exchange earner for the country. Utilization derived from the values of these heritages must be preserved and a balance struck between utilization and conservation so as not to compromise heritage properties.

A values-driven approach to decision making will be most beneficial to conservation efforts of these heritages. Increased community awareness on values of the archaeological heritage is important in this regard. This is because the heritage is found in community land and NMK merely takes care of the heritage on behalf of real “owners”, the people living there. It is important to recognize local communities as custodians of their own history. These heritages ought to be managed and sustainably utilized in respect to the values derived from them.

Through UNESCO Conventions, and which have been ratified by Kenya, authority has been ceded to Kenya to ensure effective management of the country’s cultural heritage. Consequently, NMK as an institution with legal mandate to protect all archaeological heritage should at no any one-time delegate that responsibility to local communities who many times lack training or capacity and proper knowledge on effective heritage management as is currently the case at Shimoni caves. To relegate decision-making to local communities and still expect responses that are compatible with national heritage systems as well as international volarization is often unreasonable (Smith 2006). Instead, NMK should promote long-term heritage practices that conform to set international standards as stipulated in international conventions.

The globalized approach to heritage conservation and management should not be the norm. Rather, individual situations must be assessed and solutions that constitute mitigation to different threats sought depending on the status of that heritage and the context in which the heritage exists. Restoration and maintenance procedures used to achieve protection and conservation of the immovable heritage along the Kenyan coast should not blindly adhere to universal code of ethics as articulated in universal conventions. Rather, locally developed procedures should take a centre stage in heritage management in the country.

The main aim of archeological heritage management is to preserve the archaeological heritage and the historic environment *in situ*. Thus, long term conservation efforts of immovable archaeological heritage along the coast will guarantee the future for these finite heritage assets and promote socio-economic development of the country. To achieve this, a site management plan must be developed not just as an important management tool but also as an effective means of protecting and conserving the immovable heritage both at ruins Gede and Shimoni historic site as well.

7.2 Conclusions

The study revealed that immovable heritage along the coast of Kenya is facing different threats. As purposively sampled based on the top-down and bottom-up management models adopted for Gede and Shimoni respectively, the two sites hold greater value at global, national and local levels. From analysis of the data obtained, the study concludes, first and foremost, that of the many actual and imminent threats, climatic/environmental factors pose the highest risk with severe deterioration and decay of the immovable heritage. Secondly, human induced development for instance road construction as witnessed at Shimoni and population pressure necessitating expansion of unchecked human settlement into heritage areas equally threatens heritage survival, now and in future. Last but not least, utilization of the heritages for both touristic revenue driven interests and local communities' spiritual, medicinal among other usages poses the least threat though not to be ignored. The end result is the loss of authenticity and originality of the heritage hence compromising the heritage properties.

By conducting textual analysis and field oral interviews with experts involved in the everyday management of Gede and Shimoni historic site, it was established Kenya as a signatory to the international conventions like UNESCO World Heritage Convention, 1972. By this, the country

is under obligations to develop local heritage legislations. To this end, the National Museums and Heritage Act, 2006 that is currently in use. Importantly, Kenya has had heritage legislations as early as 1927 when the Ancient Monuments Preservation Ordinance was enacted. The study therefore concludes that the problem to heritage conservation and preservation is not the absence of laws but implementation and enforcement. For instance, at Shimoni historic site, NMK as the mandated body by law has not enforced the protection of heritage land and further the lapse in conserving and preserving the heritage that is under its jurisdiction. The delegation of the management of Shimoni slave caves to the local community without NMK overseeing the process from an expert point of view is a major weakness. On the same wavelength, the study concludes that Kenya does not ensure fidelity to the international laws it is party to. For instance, the EMCA Act set up NEMA to ensure proper management and rational utilization of environmental resources on a sustainable basis. However, its implementation is biased towards conservation of the natural heritage at the expense of cultural heritage especially immovable archaeological heritage. The EIA which must be carried out before execution of any physical development project focuses only on the natural resources and is silent on archaeological resources. Retrospectively, the study established this as a major threat to immovable heritage management and concludes that this weakness in legislation exists despite the country having developed a cultural policy in 2010 whereby archaeological resources are recognized as important components of the country's cultural resources.

The damage to immovable archaeological heritage as a cultural resource is brought about by many factors. Whereas the process of decay and deterioration of such immovable archaeological heritage as Gede and Shimoni historic site is unstoppable, the core purpose for conservation and preservation is to slow it down as much as possible. A lot of the deterioration or decay to this

heritage to this respect are likely to occur if there is lack of skilled and trained manpower in heritage management and conservation, over-use of these heritages without properly balancing that usage and the values of that heritage and uncontrolled spatial development activities. In addition, if the environment where the immovable archaeological heritage is found is not well controlled, this can become a major threat to these heritages. Implementation of these strategies calls for involvement and participation of various stakeholders in heritage management with an aim of realizing sustainable development in the heritage sector and preserve this cultural heritage for future generations. This will minimize damage and help mitigate threats to the immovable archaeological heritage in the country. Towards mitigation and achievement of sustainable heritage utilization, therefore, the study concludes that there is need to attain balance between conservation and preservation and extraction of heritage values whether educational, cultural, scientific and economic.

7.3 Recommendations

The study makes the following recommendations;

1. Heritage legislation is important if it serves the purpose for which it was enacted, that is, effectively conserve and preserve all archaeological heritage in the country. As earlier noted, the problem for heritage conservation and preservation is not the absence of laws. The study therefore recommends that NMK as the sole institutions charged with the responsibility of managing all heritage in the country including immovable heritage like Gedi and Shimoni historic site should implement and enforce the available legislations in their entirety. Also, the existing laws and policies should be aligned to the prevailing unique situation in the local communities where heritage places are found. The contextual reality here is both environmental and cultural. In retrospect, the local laws must be aligned to the international conventions on archaeological heritage management which

Kenya as a state party has ratified. This will tap into the strengths available for conservation, minimize the threats, explore the opportunities and address the weaknesses, both real and anticipated in order to optimize on the conservation and preservation of immovable heritages at Gede and Shimoni historic site, and also all archaeological heritages across the country.

2. All stakeholders in heritage management should play independent but complementary roles in the conservation and preservation of the immovable archaeological heritage in the country. There should be minimal conflict between heritage managers, the NMK, and the community who are the real custodians of the heritage so as to use the heritage as a tool for sustainable development. The study hence proposes the adoption of a hybrid model of heritage management that is cognizant of the fact that NMK staff presumably possess expertise and specialized skills on heritage conservation and preservation and local communities on the hand have longstanding indigenous knowledge on sustainable heritage utilization and they only conserve heritage if and when there is tangible accrued benefits for them.
3. Heritage managers need more guidance on their day-to-day responsibilities for protecting and conserving the immovable heritage along the coast. This study further recommends that mitigation measures that aim to reduce and slow down heritage decay processes should reflect the prevailing unique socio-cultural and physical environmental contexts rather than adopt externally prescribed solutions as a 'one suit fits all'.

In terms of areas for further research, this study recommends that;

1. A future study be conducted to determine which aspects of the law require localization and re-alignment in the processes of bolstering the legal mandates of all stakeholders involved in heritage management.
2. Studies should also be conducted to determine the best rehabilitation, restoration and maintenance procedures applicable and suitable for Kenya's immovable archaeological heritage along the coast

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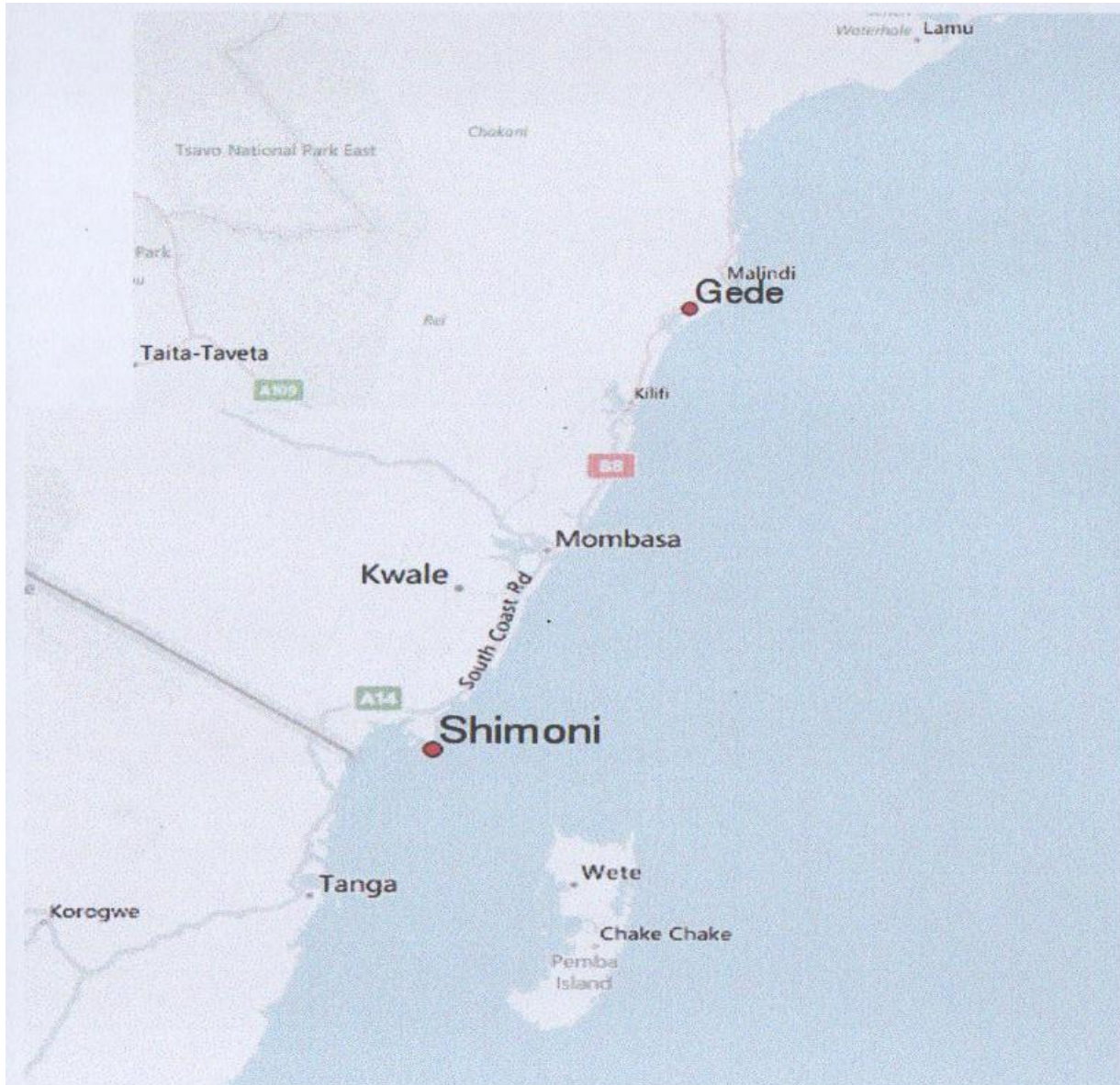
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APPENDICES

APPENDIX I: MAP OF STUDY AREA



APPENDIX II: CONSENT FORM

(To be filled in duplicate)

Title of Project: Conservation of Immovable Archaeological Heritage at Gede Ruins and Shimoni Caves along the Kenyan Coast.

Name of Researcher:

Supervisors: 1.....

2.....

I confirm that I have read and understood the Plain Language Statement/Participant Information Sheet for the above study and have had the opportunity to ask questions.

I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.

I consent / do not consent (delete as applicable) to interviews being audio-recorded.

I acknowledge that participants will be referred to by pseudonym.

- All names and other material likely to identify individuals will be anonymised.
- The material will be treated as confidential and kept in secure storage at all times.

I agree / do not agree (delete as applicable) to take part in the above study.

I agree to take part in this research study

I do not agree to take part in this research study

Name of Participant Signature Date

Name of Researcher Signature..... Date

In case of any follow up you may the researcher through the following address;
 Dean, School of Graduate Studies
 Maseno University
 P. O. Box 333.
 Maseno.
 Tel: 254-057-351620351622

APPENDIX III: KEY INFORMANT INTERVIEW SCHEDULE FOR MUSEUM STAFF

My name is Benard Mahagwa Busaka, Doctor of Philosophy student from Maseno University, Department of History and Archaeology. I am carrying out a study on Management of selected immovable Archaeological Heritage along the Kenyan coast. I have sampled you as one of the respondents and request for your participation. The information you will provide will be treated with confidentiality. I seek permission to develop some photos into plates.

Curator of the site

Site name

Job title / Position.....Date.....

PART ONE: SITE CURATOR

SECTION A: Usage of the site

1. What is the extent of the site in terms of acreage?
2. What values are derived from this site in terms of its usage?
3. What is the average number of visitors to the site per annum?
4. Are there any measures to control visitor movement on and around the site? If yes, list some of them.
5. Does NMK conduct site survey to assess the status of the site? If yes, how often?
6. Are there any measures to control visitor movement on and around the site? If yes, list some of them.
7. What are some of the maintenance procedures adopted for the site? How regular are they carried out to mitigate any damages to the site?
8. Are there NMK personnel on site with the sole responsibility to conserve and maintain the site?

SECTION B: Challenges to management of the heritage

1. Do your responsibilities include conservation of the site?
2. Is there an existing site management plan for this site?
3. Do you have any knowledge on management and conservation of the archaeological heritage?
4. Do you ever attend training on how to manage immovable archaeological heritage? If yes, do you update yourself about new trends in this field?
5. What management practices do you conduct on this site?
6. Is there an existing conservation policy specific to the immovable cultural heritage in the country?
7. When conservation is carried out, does it adhere to the principles of Heritage Management spelt by International Conventions?
8. What are the threats to the coastal ruins? Which one do you consider as most severe? How can they be mitigated?
9. What challenges do you face in the day to day management of the site? How do you mitigate them?

SECTION C: Involvement of stakeholders

1. Does NMK involve the surrounding community in the conservation of this site? If yes, how and at what level is it done?
2. Do members of the surrounding community consider this site as ‘their heritage’?
3. Is there any awareness programme to members of the surrounding community on existing immovable archaeological heritage in their area?
4. Do you conduct members of the community on management of the immovable archaeological heritage?
5. Is there any existing partnership with the community on management of immovable archaeological heritage? If yes, how is it beneficial to either party?
6. How best can members of the community be involved in management of the immovable archaeological heritage?
7. What values does the community consider to be key to this heritage?

PART TWO: HEAD, COASTAL ARCHAEOLOGY

1. Do you oversee the management of Gede and Shimoni sites among other responsibilities?
2. Under your jurisdiction, how many sites are managed by the community?
3. Are there existing site management plans for coastal sites?
4. What management practices have you put in place to effectively manage the immovable archaeological heritage in the region?
5. What are the different threats to these sites? How are they mitigated?
6. Who attends the annual conference on management of immovable heritage at Fort Jesus?
7. Do you involve members of surrounding community near sites in the day to day management activities? If so, in which way (s)?
8. What challenges do you face in management of the site? How do you mitigate them?
9. Which methods do you use in conservation of the immovable heritage?
10. Do you have a curriculum for training staff on conservation of the heritage as advocated for by the International Council of African Museums (AFRICOM)?
11. Who does the training and how regularly is it done?
12. List some of the international laws used in the management of the site.

PART THREE: HEAD OF ARCHAEOLOGY, NMK (NAIROBI)

1. Are there any site management plans for all archaeological sites in the country?
2. Do you organize training on management of immovable archaeological heritage in the country? Do you ever involve members of the communities living around the sites in the training?
3. What management practices has NMK put in place to minimize decay of immovable archaeological heritage?
4. What challenges does NMK experience inhibiting effective management of immovable archaeological heritage? How are they mitigated?
5. How does NMK enforce the Heritage Law 2006?
6. Does NMK have partnerships with communities living near immovable archaeological in the management of these heritages?
7. Is Kenya a signatory to any international Conventions on management of the immovable archaeological heritage? If yes, which ones?

8. Does Kenya adhere to international Standards on conservation as an aspect of management of immovable archaeological heritage?
9. Does NMK have guidelines on education and training on conservation of monuments?
10. Are there specialists involved in different fields of conservation:
 - a) Architects, engineers and town planners
 - b) Historians and archaeologists
 - c) Foremen in charge of restoration fieldwork
 - d) Artisans and craftsmen working under the guidance of foremen
 - e) Conservation scientists and laboratory technicians
11. How adequate is the current cultural policy in addressing issues about conservation and preservation of the archaeological heritage in general and the immovable archaeological heritage in particular?
12. How does change in land use patterns affect the immovable archaeological heritage in relation to:
 - a). Development activity
 - b) Infrastructure development
 - c) Individual encroachment/ land grabbing.
13. Does current legislation provide for community participation in heritage management?

APPENDIX IV: INTERVIEW SCHEDULE FOR SHIMONI CBO

My name is Benard Mahagwa Busaka, Doctor of Philosophy student from Maseno University, Department of History and Archaeology. I am carrying out a study on Management of selected immovable Archaeological Heritage along the Kenyan coast. I have sampled you as one of the respondents and request for your participation. The information you will provide will be treated with confidentiality.

Name of respondent.....

Site name/location

Job title / Position.....Date.....

Gender..... Age.....

1. How important is the site to the history of the community?
2. What benefit(s) does the community derive from the site?
3. Do members of the community consider the heritage as “belonging” to them?
4. Do you have an existing partnership with NMK on management of this heritage?
5. In what ways are you involved in management of the heritage?
6. Does the museum offer any training on management of the heritage? If yes, how often is it done?
7. Suggest the best way the community can be involved in the management of the immovable archaeological heritage.
8. What challenges do you face in management of the site? How do you mitigate them?

APPENDIX V: RESEARCH PERMIT



REPUBLIC OF KENYA

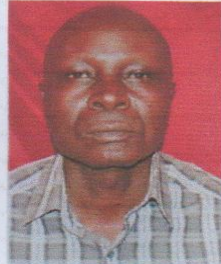


NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

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Date of Issue: 19/February/2021

RESEARCH LICENSE



This is to Certify that Mr.. BENARD BUSAKA MAHAGWA of Maseno University, has been licensed to conduct research in Mombasa on the topic: THE CONSERVATION AND PRESERVATION OF IMMOVABLE ARCHAEOLOGICAL HERITAGE AT GEDE RUINS AND SHIMONI HISTORIC SITE ALONG THE KENYAN COAST for the period ending : 19/February/2022.

License No: NACOSTI/P/21/8965

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APPENDIX VI: ETHICAL REVIEW LETTER



MASENO UNIVERSITY ETHICS REVIEW COMMITTEE

Tel: +254 057 351 622 Ext: 3050
Fax: +254 057 351 221

Private Bag – 40105, Maseno, Kenya
Email: muerc-secretariate@maseno.ac.ke

REF: MSU/DRPI/MUERC/00876/20

Date: 27th November, 2020

TO: Busaka Bernard Mahagwa
PG/PHD/00015/2007
Department of History and Archaeology
School of Arts and Social Sciences
P. O. Box, Private Bag, Maseno, Kenya

Dear Sir,

RE: Conservation and Preservation of Immovable Archaeological Heritage of Gede Ruins and Shimoni Historic Site along the Kenyan Coast

This is to inform you that **Maseno University Ethics Review Committee (MUERC)** has reviewed and approved your above research proposal. Your application approval number is MUERC/00876/20. The approval period is 27th November, 2020 – 26th November, 2021.

This approval is subject to compliance with the following requirements:

- i. Only approved documents including (informed consents, study instruments, MTA) will be used.
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by Maseno University Ethics Review Committee (MUERC).
- iii. Death and life threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to Maseno University Ethics Review Committee (MUERC) within 24 hours of notification.
- iv. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to Maseno University Ethics Review Committee (MUERC) within 24 hours.
- v. Clearance for export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days upon completion of the study to Maseno University Ethics Review Committee (MUERC).

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely

Prof. Philip O. Owuor, PhD, FAAS, FKNAS
Chairman, MUERC



MASENO UNIVERSITY IS ISO 9001:2008 CERTIFIED



APPENDIX VII: OBSERVATION CHECK LIST

Type of Threat	Level of Severity	Mitigation Effort	Who is involved?	Usage/Heritage Values
Environmental/ Climatic	i) None ii) Minimal iii) Serious iv) Very serious	i) Restoration ii) Maintenance iii) Preventive Conservation iv) Documentation v) Non-redeemable vi) Maintenance schedule	i) NMK ii) Community iii) Both	i) Cultural ii) Educational iii) Scientific iv) Aesthetic v) Historic
Developmental	i) None ii) Minimal iii) Serious iv) Very serious	i) Restoration ii) Maintenance iii) Preventive Conservation iv) Documentation v) Non-redeemable vi) Maintenance schedule	i) NMK ii) Community iii) Both	i) Cultural ii) Educational iii) Scientific iv) Aesthetic v) Historic
Utilization	i) None ii) Minimal iii) Serious iv) Very serious	i) Restoration ii) Maintenance iii) Preventive Conservation iv) Documentation v) Non-redeemable vi) Maintenance schedule	i) NMK ii) Community iii) Both	i) Cultural ii) Educational iii) Scientific iv) Aesthetic v) Historic

APPENDIX VIII: LIST OF INFORMANTS

Serial No.	Name	Designation	Date of interview	Station
1.	Mr. Hazary Jambo	Head- Coast Archaeology	23/9/2021	Mombasa
2.	Mr. Mwashumbe Ali	Chairman-Shimoni Caves CBO	16/9/2021	Shimoni
3.	Alhaj Mwinyi	Member-Shimoni CBO	16/9/2021	Shimoni
4.	Farouk Mohammed	Member-Shimoni CBO	16/9/2021	Shimoni
5.	Mubarak Hassan	Member-Shimoni CBO	16/9/2021	Shimoni
6.	Saidi Katana	Member-Shimoni CBO	16/9/2-21	Shimoni
7.	Mr. Nasoro Hillary	Member/Guide-Shimoni Caves CBO	16/9/2021	Shimoni
8.	Mr. Ali Mwarora	Curator-Gede ruins	24/9/2021	Gede
9.	Omar Rashid	Member-Kipepeo Project	24/9/2021	Gede
10.	Masha Stephen	Member-Kipepeo Project	24/9/2021	Gede
11.	Mr. Hassan Jimbi	NMK Staff	16/9/2021	Gede
12.	Mr. Andrew mwashigadi	NMK Staff	16/9/2021	Shimoni
13.	Dr. Emmanuel Ndiema	Head-Department of Archaeology, NMK	10/2/2021	Nairobi