

LOCAL COMMUNITY-BASED PARTICIPATION ON CONSERVATION OF HERITAGE BUILDINGS: EXPERIENCES FROM BAGAMOYO HISTORICAL TOWN, TANZANIA

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Abstract - Heritage buildings are of great significance to a community that owns, as it preserves a unique history to be passed to the generations ahead, preserves the origin and culture of a particular area and most importantly an attractive existence with positive input on the economy through tourism. Conservation involves up keeping of a property with the objective of keeping it into existing state, it involves all processes of repair, restoration, rehabilitation and conservation which involve participation of various stakeholders but most importantly the surrounding community. With the case study Bagamoyo historical town, the study focused on assessing the local community participation on conservation of historical buildings by studying strategies adopted. The study involved in depth-Interview, focus group discussion and observation as methods of data collection, while descriptive statistical methods using SPSS were adopted as analysis techniques. It was observed that the central government through its antiquities department was the main conservator while local community poorly participated on preservation activities. Lack of a conducive policy and legislative environment, unawareness and lack of motivation among the local indigenous members were the main challenges limiting their participation on historical buildings preservation. The study recommended measures to be implemented. Such interventions included inter alia; conservation education (exhibitions, seminar, workshops, television & radio broadcasts), joint ventures between the antiquities department and community, creating a conducive policy and legislative environment (by-laws), and encouraging local agents' associations.

Key words: Heritage buildings, conservation, participation, local community, Bagamoyo, Tanzania.

1. INTRODUCTION

Heritage buildings are the ones that commemorate the past and enlighten us with the past, provide chain of continuity between the past and the present, [26]; [3]). They have architectural, documentary, archeological, economical advancements as source that attracts social, political and even spiritual or symbolic values in any country to its national building heritage [24]; [2]. [8] stated that these buildings have survived the hazards of 100 years of usefulness and are expected to last forever, as long as they are wanted, they are the ones that the society for various

reasons have conserved. To maintain and defend these buildings against the external factors attacks and their decay, various approaches have been employed including preservation, conservation, repair and rehabilitation, reconstruction, adaptation and re-use.

Conservation, as defined by many writers, is an action taken to minimize the deterioration and damage of heritage so as to avoid major restoration [19]). Achievement of these approaches depends also on community participation as they are the ones surrounding the buildings. In Leipzig for example, local authority act as the responsible department for the protection and preservation of cultural monuments within the city¹. In the article by Washington Trust for historic preservation stated that, local residences benefit through interpretive components such as learning and recreational activities that complement historic sites². In 1996 a preliminary assessment was carried out and a preliminary document was agreed upon and further approved by the world heritage committee during the 20th session held in Merida, Mexico where participatory mechanism was identified as one of the area of weakness that challenges Africa continent to preserving historical buildings³.

In 2015, the historic preservation subcommittee from Whole Building Design Guide (WBDG) discussed Historic Preservation as one of conservation concepts of heritage management of monuments, heritage sites, buildings, artefacts, cultural landscapes and intangible heritage, and that preservation is now a growing concept to policy makers, it encompasses conservation⁴ a process of understanding, interpreting and managing the architectural heritage, protection, maintenance [19], rehabilitation and adaptation to let the buildings have original looks. [26] accounted that Richard Moe, president of the National Trust for historic preservation once stated that preservation is not just about buildings, it's about lives, it's about places, not just isolated bits of architecture and landscape, not just as lifeless

¹ Source: Leipzig International/construction and residence /buildings: Protection and preservation of monuments and historic buildings, viewed on 10th April, 2016

²Source: <http://www.heritage.gov.hk/en/online/newsletter.htm>, viewed on 12th April, 2016

³ Ibid

⁴ www.aia.org

monuments, but as environments where we can connect with the lives of generations that came before us, where we can build and maintain rich, meaningful lives for ourselves and the generations that come after us.

American Institute of Architects in 2001 affirmed that some of benefits of preservation which included environmental benefits where less energy is used are conservation programmes than in demolition and new construction. It recovers the old energy invested remarking preservation an effective method of sustainability⁵. When viewed in cost benefit terms preservation of historical buildings is one of the best investments available today [22].

In January 2012 preservation of Green Lab, National Trust for historic preservation project, released the greenest building quantifying the environmental value of building reuse and found out that in almost all cases the reuse of existing buildings results in fewer environmental impacts over their life spans compared to demolition and new construction⁶. [24] reported that economically historic preservation reveals a powerful tool in sustaining local economy, creating jobs and even generating capital. In Canada for example an estimated 3,800 to 5,300 people excluding those employed in heritage buildings are in occupations in which they undertake specialized built work⁷. A report prepared by [7] on investing in historic buildings stated that Michigan rehabilitation of historical buildings created 20,252 jobs and 1.7\$ Billions direct and indirect economic impacts⁸. Tanzania through Bagamoyo historical town alone collected from visitors grand total US (\$) 14,714 from July 2007 –July 2008⁹. Culturally the architectural appearance of the building preserve the culture, the history of a particular places to be passed to generations [10].

Non -involvement of local community to conservation of historical buildings can be one of the contributing factors to damage and further deterioration of most buildings and other cultural heritages. For example, there was one case of the church that had its statues stolen by two persons who introduced themselves as insurance inspectors and claiming that they had to inspect the church to assess the situation with regard to fire safety where in his opinion he said that, it could be noted that the theft was well planned. In another case a few persons accompanied by a person in wheel chair, stole valuable sculptures. From the cases, he argued that blaming the tourist as the actors in those cases would not make sense. It was suggested that apart from mechanical protection and security, electronic detection and alarms organization support public protection/public participation is not to be left behind as his statement “.....Our heritage is

not exclusive possession of a few; it belongs to the whole community” [4].

In a study carried out by [23] reported that five major things emerged from discussions over past three years included promoting awareness and education, where the ideas were taken by other organizations including the council of Europe with the aim of emphasizing the social, cultural, economic, aesthetical and architectural importance of cultural heritage. Some of the ideas kept forward includes the one of promoting public awareness and that the policies formulated to include the community, who are the main individuals surrounding the historical buildings.

[14] examined the extent to which local community members participate in conservation of immovable cultural heritage found in Bagamoyo historic town in terms of both taking part in conservation activities, decision making; examined attitude of local community members on immovable cultural heritage resources found in Bagamoyo historic town and lastly examined perception of local community members of immovable cultural heritage resources found in Bagamoyo historic town. It could be observed that there has been for long inactive participation of local community on preservation of historical buildings despite the fact that these buildings are around their residence and that they can be of advantage in their social cultural and economic issues. It can also be observed that there are buildings that have been abandoned with no maintenance and there are activities such as ongoing demolitions that endanger the continued existence of historic buildings, some buildings been demolished with no concert from local community. Strategies adopted and institutionalized roles of the local community have not been explored fully. This study therefore aims to address these shortcomings.

In their paper [4] aimed to review Malaysian public's perception on heritage buildings conservation besides identifying their physical accessibility to those buildings in Kuala Lumpur. They concluded that the awareness is slowly increasing; though it is rather slow. Extra efforts on conserving these buildings can bring immense benefits to the country especially for future generation.

Another study carried out by [5] aimed at examining the impacts of policies and practices on protection of old buildings in urban historical centers, Dar es Salaam being a selected case study. Main objective of his research was to examine and document historic and architectural qualities of old buildings and to study development policies and practices and their implications on the protection of these qualities and on the built environment. It could be observed that Tanzania has policies to conserve historical buildings with little influence of community engagement to historical buildings despite the fact that these buildings exist around their environment. However it was noted that, such policies do not fully address and identify the importance of local community participation including stipulating their main roles in the conservation process and strategies adopted!

⁵ <http://www.preserview.org/Washington-trust/historic>, viewed on 26th May, 2016

⁶ <http://www.preservation.org/information-center/sustainable-communities/creating>, viewed on 26th May, 2016.

⁷ Ibid.

⁸ www.mhpn.org

⁹ Source: www.lth.se/fileadmin/hdm/alumni/papers/CMHB_2008_a/TANZA_NIA_Samwel_Madahana.pdf viewed on 25th April, 2016

1.1 Statement of problem

Based on the facts of already conducted studies on community participation on conservation of heritage buildings, including other immovable heritage resources, little emphasis was put on strategies, roles and impact of local community based approach in conservation of historical building. This particular research therefore aimed at assessing the local community participation on conservation of historical buildings by highlighting and identifying strategies and roles in conservation of historical buildings, it further assessed impacts of local community participation on conservation of historical buildings, examined challenges associated with local community involvement and lastly proposed solutions that can spearhead a sustainable local community participation on conservation of historical buildings. The extent, in which local community members participate in conservation of immovable cultural heritage resources including historical buildings, cannot be realized without first identifying and putting in place strategies and roles of local community in the process. These must be formally supported by government policies. This research was thus motivated so that appropriate interventions may be proposed.

2. LITERATURE REVIEW

The review gives a clear picture of community participation in conservation of historical buildings, values that can be derived out by the local community and an overview of how other countries (developed and developing countries in the world practice and participatory mechanism (Srilanka, Nepal, Michigan and Connecticut) and efforts made by African countries and International charters to influence community engagement on conservation of historical buildings. Studies show that participatory approaches to conservation and resource management are increasingly being adopted worldwide. They range from minor involvement of local people, to increasingly sophisticated community-owned processes of conservation and resource management [29]. It has long been stated that conservation is a multi-disciplinary process involving qualified professionals, local community and other stakeholders [11]; cited in [29]. In their article, [20] studied sources of indigenous knowledge on Building elements of Historic Structures. It was revealed that the indigenous had diverse knowledge about building elements of historic structures. Therefore, preservation initiatives targeting the indigenous as potential participants and experts were an important aspect in conservation of heritage buildings. Furthermore, studies on community-based conservation are not only based in immovable heritage resources, but also the phenomenon has also been covered in forest and wild life resources [27].

2.1 Local community participation on preservation of historical buildings.

[22] in his study established that, from a South African perspectives, generally local community refers to a group of

people who constitute a community at local levels or grass root levels of government¹⁰. As a group of people living with the same geographical area sharing certain characteristics and common interests, values, customs and beliefs, community involvement as a concept is important. Community participation involves democratic decentralization of power and responsibilities where all groups are involved and responsibilities are divided to ensure engagement of special talents of citizens. The main principle being to empower people in decision making in order to perceive positive effects on their lives socially or economically, providing people with skills and confidence to analyses their situation, reach consensus, make decision and take action to improve quality of life¹¹. [25] stated that participatory mechanism makes easier for the government to understand the need of the people around a certain area, brings the community at a common platform in relation to environment as launching steps in continuous process of awareness of building and attitudinal change. Generally, the term 'community' is used widely throughout the literature, and in this context, recognising the homogenous connotation of the word. The term is used as a convenient collective expression for the variably heterogeneous nature of a group of people living in some form of locational and social proximity [29].

2.2 Participatory approach as discussed by International Charters for conservation of historical buildings.

Currently, community involvement have found expression in a number of organizations arguing that the best way to protect the heritage is not only the responsibility of responsible authorities but also the church goers, the visitors, neighbours who are the surrounding community. These charters includes; International Cultural Tourism Charter Managing Tourism at Places Of Heritage Significance (1999), adopted by ICOMOS at the 12th General assembly in Mexico, October 1999, that the cultural heritage belongs to all people and that each has the right to conserve them. Aim of conservation in this charter was stated that it is to communicate its significance and need for its conservation to its host community and to visitors. Another charter was Declaration of ICOMOS marking the 50th Anniversary of the Universal Declaration Of Human Rights meeting conducted in Stockholm during the celebration of 50th anniversary on September 11, 1998 where some of the rights included the right of the community that surround the historical buildings to participate in decision making, right to understand their heritage and that of others, the right to appropriate use the cultural heritage and the right to form associations for the protection and promotion of cultural heritage. Also Principles for the Recording of Monuments, Groups of Buildings and Sites (1996) was a charter responsible for recording the cultural heritage so as to give meaning, understanding and recognition of the values of the cultural

¹⁰Source:www.accu.or.jp/inch/en/pdf/c2006Expert-MANETSI-2.pdf viewed on 17th, June, 2016.

¹¹ Source: www.conferenceworld.in/viewd on 17th May,2016

heritage. Furthermore, Guidelines on Education and Training in the Conservation of Monuments, Ensembles and Sites (1993) with the aim of establishing standards and guidelines for educating and training in the conservation of monuments, groupings of buildings and sites were also documented in recognition of the values of the cultural heritage as defined by the World Heritage Convention of 1972. [15], discussed about the urban development that it led into destruction of some important cultural values left by forefathers. However, one part of loss is constructive that it leads into positive development and the other part of this loss is rude and meaningless and is due to ignorance of some who are around them. In some charters, conservation and urban development have been clearly stated. In the Nara Document on Authenticity (1994), which was about the historical buildings' values documented on the conservation issues and stated that efforts to ensure that values of the historical buildings is retained is determined by efforts to build a multidisciplinary and community consensus concerning these values, and he quoted from Washington Charter (1987) that stated, "peoples' involvement is always an instrument, and almost never a goal: The participation and involvement of the residents are essential for the success of the conservation program and should be encouraged. The conservation of historic towns and urban areas concerns their residents first of all". It was argued that historical buildings and the surrounding people are inseparable and if the historical environment are to be protected then the surrounding community should be involved and he further quoted from UNESCO (1976) that: "Public authorities as well as individuals must be obliged to comply with the measures for safe guiding the historical buildings".

2.3 Community participation in developed countries

Michigan Local community involvement

Michigan as one of the state in United States known to be one of the world's greatest manufacturing center derived its economic strength from natural resources since its colonial era¹². Clarion Associates article of 2002 [7] stated that property tax has been one of the major sources of revenue for the governments since the colonial era. In Michigan, people can take advantage of federal and state tax credit program to help rehabilitate the buildings¹³. This ensures that historical buildings continue to serve Michigan's neighborhood and business districts, creating jobs and income as it is reported that since 1971, rehabilitation activities of historical buildings have created 20,252 jobs and 1.7 \$billions in direct and indirect economic impact, thus solidifying the fact that Michigan's past continues to build Michigan's future.

¹² <https://www.legislature.mi.gov> > manual

¹³ www.mhpn.org

Connecticut Local community participation in preservation of historical buildings

Connecticut is one of the constitute state in United States of America located on the northern eastern corner of the country. [26] reported Connecticut to have many preservationists, government officials and members of the business community who wish a future in which historic preservation, environmental and social economic development are integrated to create quality communities. Some of the historical buildings in Connecticut include Prudence Crandall, State Heroine operated as a state museum by the commission of culture on culture and tourism, Palace Theater in Waterbury recently serves as a regional and local cultural center, east bridge port historic district. In the article she stipulated the various ways through which local community participated in preservation of historical buildings in Connecticut and these included;

- **Outreach programs** educating the public where community based initiatives are supported by being provided with technical assistance. [27] asserts that such programmes also aim at resolving conflicts between the protected areas and surrounding communities through relation-building and community development projects funded from protected area revenues.
- **Tax incentives** that fund heritage projects, this gives the chance the community to experience the chance of being directly involved in preservation and so strengthening the sense of ownership.
- **Strengthening local leadership** where certified local government program promotes partnership between the state historic preservation office and municipalities, this encourages communities to develop preservation plans. Local communities have legal tools including local preservation commission to help review exterior architectural changes. Therefore, Connecticut's new legal tools included extending more tax credit for rehabilitation, village districts certified local government programs, transportation improvement design and demolition by neglect which increases concern to the local preservationists and town officials where if the owner fails to maintain a building to the extent it becomes public health hazard requiring demolition.

2.4 Community participation in developing countries

Restoration of Dutch Fort of Jaffna Sri Lanka

Dutch fort was built by Portuguese at Jaffna, in Sri Lanka a country with Tamil and Jaffna people located off the southern coast of India¹⁴ in South Asia. In 1618 was invaded

¹⁴ Source: http://www.worldatlas.com/as/lk/where_is_sri-lanka.html viewed on 8th July, 2016

by Portuguese who took over Jaffna located near Karaiyur, due to the miracles attributed to the statue of Virgin Mary, to date it is under the siege of Sri Lankan army who renovate with Dutch findings. The buildings within include governor's residence, Queens House, Jaffna, the garrison Parade ground, policy quarters and several buildings from the Portuguese era. By involving local communities living around the area the restoration project potentially brought together the Sinhala people (the ethnic majority in Sri Lanka, but majority in Jaffna peninsula). In restoration that began in 2010 the duty had been of entire nation to restore cultural heritage of war damaged monuments the project success being contributed by active participation of local community.

Nepal's' Local community involvement system

Mateo (2014)[21] reported that Nepal have developed different methodologies concerning local community participation. Local community participate through 'guthi system' where group of people and or family members organizes and generate financial and social capital from collective land ownership through Local Governance and Community Development Programme (LGCDP).

2.4 Community participation on preservation of historical buildings in African countries.

The challenges facing heritage management in Africa include non- involvement of local communities and other stakeholders in planning and management. Currently heritage development empower the local community through integrated rural development, planning [9]. To make sure those decisions were being taken both from the community and scientific points of views, Africa Programme and participatory approach of 2009 placed a strong emphasize on participatory approaches. Stakeholders who participated included owners, traditional custodians and users, local and national institutions artisans, experts from various fields, NGOs, the various community and professionals groups, schools and training institutions visitors,tourist,guides and operators. They were invited to participate in assessment and planning exercises and in some of the conservation activities, according to their specific relationship with the site their duty or capacity¹⁵. In this programme World Heritage conservation strategic objectives adopted 4Cs from the WH committee in 2002 and these included credibility, conservation, capacity building, communication, the 5th added community-participation. National museum of Kenya protects one of the oldest historical towns Lamu and Mombasa. Lamu can be dated back in 8th Century, AD; the site is now on application to nomination to world heritage list just like Bagamoyo. Mombasa, located in the eastern part of Africa (see figures 1&2), was highly influenced by the completion of the Kenya-Uganda highway in 1901 and development of harbor. Unlike Lamu, Mombasa old towns are located alongside Indian Ocean and are wide and have accommodated motorized

¹⁵ Ibid

traffic¹⁶. Preservation of these sites uses participatory approach where local community are involved in decision making, decide in the use of resources thus accruing direct benefit from their involvement. Sustainability of the programme becomes easy as community gets power to claim for their ownership, building capacity to local people by training the community and equipping them with the skills to manage museums' programmes at the local level and creating awareness of the importance and values of their culture [22].



Fig -1:¹⁷ Location Kenya in Africa.

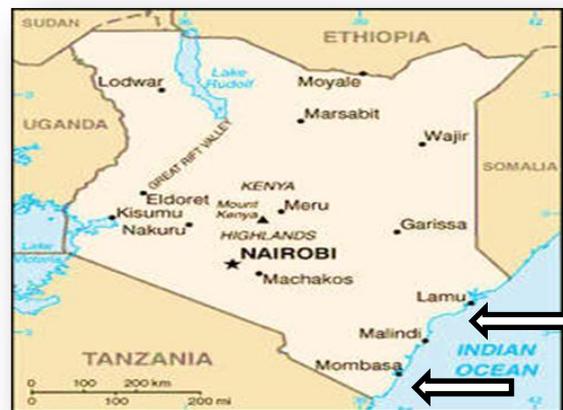


Fig -2¹⁸: Location of Lamu and Mombasa in Kenya.

2.5 Bagamoyo historical town - the case study

Bagamoyo is one of the richest town in Tanzania with a lot of historic backgrounds including buildings such as forts, temples, landscapes, objects and buildings [18]. Its cultural practices make it even more a place to provide comfort to almost all the people not only in Tanzania but the whole

¹⁶Source: whc.unesco.org/uploads/nominations/1055.pdf,viewed on 5th June, 2016.

¹⁷ Source:http://www.africaguide.com/afmap.htm viewed 8th July,2016

¹⁸ Source:http://www.expertafrica.com/Kenya/reference map viewed 8th July, 2016

world. The city is now a candidate for the UNESCO World Heritage Site list. Bagamoyo was the German headquarters of German East Africa (first under the auspices of the German East African company and then the German imperial government). Between 1886-1891, Dar es Salaam became the new capital of the colony in 1891. It was the most important trading entrepot of the east central coast of Africa in the late 19th century, Bagamoyo history have been influenced by Indian and Arab traders, by the German colonial government and by the Christian missionaries, Some of the historic buildings and sites in the historic town include¹⁹; Roman Catholic (RC) mission and museum where there is the living stone tower, the first church in East Africa, the 'baobab tree' and many more artifacts of great historical importance between 1868-1903, the old Sewa Haji hospital 1912, the old custom house 1895, The Arab coffee house (see figure 5), Ruins of German store house 1888, Second old German Boma 1897(see figure 4) as the German colony's central administrative office and the residence of Germany colonial administrator. It has been the focal point of many historical events, first German Boma Liku house 1888-1891, Caravan Serai, Old Fort built 1860 (see figure 3) and fortified in 1870-1888, the oldest surviving building in the town it was started in 1860, built as a private house by Abdallah Wahhabi. It was taken over by Sultan Baghash who fortified it after 1870, also known as the old provision house. A portion of the fort was used to hold slaves before being shipped to Zanzibar. An underground passage was used to transport slaves to the shore of Bagamoyo. Others include, the Kaole ruins 1300-1700AD, The hanging place at Badeco 1889 and a residential building built in 1880-1890. The building was built by Arabs known as Salumu and Abdul al Bissawy but nowadays owned by Ramadnan Hamisi Mavula. The building has the symbolic value because it shows the age of the city compared to other cities in Tanzania. There is a possibility that the building can be demolished soon due to its poor condition. Figures 6 & 7 are Old Posta and Bungoni Mosque respectively currently in use, and which have been maintained by owners.



Fig -4: Germany Boma (built in 1897 as the German colony's central administrative office and the residence of Germany colonial administrator).



Fig -5: Tea house (where masters would meet to have a cup of tea)



Fig -6: Old Posta



Fig -3: Old fort: built 1860 and fortified in 1870-1888, currently used as antiquities department office at Bagamoyo



Fig -7: Bungoni Mosque around stone town where Muslim would have their prayers still used as a mosque maintained by the owners.

¹⁹Source: www.lth.se/fileadmin/hdm/alumni/papers/CMHB_2008_a/TANZANIA_Samwel_Madahana.pdf, viewed on 25th April, 2016.

Historical building conservation in Bagamoyo

Buildings ownership at Bagamoyo is into two categories; some of the buildings owned by the government and some by private individuals including those owned by private organizations. Expenses of Conservation of these buildings lies on the hands of the owners but these maintenance works are done under the eye of Antiquities Department (DoA) at Bagamoyo, as every maintenance to the building must not alter any form of the building and that materials to be used for repair must be approved by the department.

The current practices of conservation of historical buildings in Tanzania operate within the legal framework. The Antiquities Act (No. 10) of 1964 and the Antiquities (Amendment) Act (No. 22) of 1979 is the principal legislation for the protection of immovable cultural heritage in Tanzania. The body is responsible for searching records and identifies the historical buildings and its items, file keeping writing and photographing materials for buildings, organizing restoration, maintenance of declared monuments, arranging adoptive reuse of suitable historical buildings and producing a series of publicity and educational programmes.

However According to DoA, local community participation in conservation activities in Tanzania is still not too effective. [5] suggests that training to create awareness to promote public participation should include creation of sense ownership so that people can have full responsibility on the issue of maintaining historical buildings as the public doesn't have the feeling that historical buildings are part of their environment and a benefit to the surroundings especially if preserved.

3. METHODOLOGY

3.1 Research design and strategy

The Methodology of this study involved various processes. A hybrid of qualitative & quantitative analysis approach was used in this study [28]. Case study strategy was used where Bagamoyo historical town was targeted site for the study to assess local community on preservation of historical building.

Generally, the main focus of qualitative research was to understand, explain, explore, discover and clarify situations feelings, perception, attitudes, values, beliefs and experiences of group of people, the study design therefore as based on deductive rather than inductive logic [17]. This research explored and discovered the roles, beliefs and experiences of group of people on the idea of local community participation on preservation of historical buildings that have not well been known.

3.2 Data collection

Case study strategy can employ six technique of gathering information that is interviews, participant observation, archival records, examined artifacts and documentation. In

this research, in-depth interviews, focus group discussions, participation observations, and document reviews were employed as main data collection techniques [8]; [17]; [16]).

▪ Interview technique

For the purpose of this research structured interview was used in gathering information from all the participants including; staff members (department of antiquities), local community and the owners of the historical buildings at Bagamoyo, The basis of selecting this type of interview was because it provided uniform information, which assured comparability of data from various respondents.

▪ Focused group discussion/focused group interview

This is a strategy in which members are given a room to express the attitudes, opinions or perceptions towards an issue, product, service or programme [17]. In this study the researcher raised questions that facilitated discussion among members of the group. The groups involved the motorcycle riders and the small business individuals who sell cultural items and some fisher men. In this case sample was obtained using snowball technique. Discussion mainly involved four (4) to five (5) people per group; mainly "bodaboda" group, and artists group until a sample of eighty (80) focus group members was exhausted.

▪ Literature review

The research process of this study began with exploring the conservation of historical buildings at Bagamoyo including the participants and then to check historical buildings conservation of historical buildings and the associated participants in Tanzania, Africa and some cases outside Africa.

In reviewing the literature it was observed that participants are only professionals like Architects, Engineers, Surveyors, Archeologists, where the individuals surrounding the historical buildings were not observed as one of the participants on preservation of historical buildings. This is supported by a study carried out [11] and [29] that focused only on how integrated team of highly qualified professional contributes in conservation process for historical buildings. The report also highlighted an authentic treatment of the said historical/heritage buildings. One of the conclusions of his study [11] outlined that in most of the developing countries-the conservation of historical buildings with its complex nature and its requirements of planning, work, large funds, and the participation of a whole team of experienced professionals constitute a real burden on the local authorities and beyond the capabilities of any developing countries. This is why this study on the other hand based of local community without attention of qualified professionals.

3.3 Scope and limitation of the study

Due to its richness in information and the opportunity that Tanzania plans to make it the region’s biggest port involving \$11 billion projects and an engine of Africa’s boom²⁰ the selected study area was Bagamoyo. Due to limited available fund and time it could not be possible to cover over 500 registered historical sites like Olduvai Gorge, Isimila, Kilwa kivinje, Ujiji, and Kondo Irangi and Mikindani etc.in Tanzania. Thus, Bagamoyo was targeted site for the study to assess the local community participation on conservation of historical buildings.

3.4 Population of the study

Based on the research aims, the assessment of local community participation on preservation of historical buildings, the targeted population involved the individuals (officials) working on the historical building sites, department of antiquities and local communities at Bagamoyo Historic site. A sample of seventy two respondents (72) was drawn from the study population through both probability and non-probability sampling procedures. In this case, the sample for the site workers and other officials who are concerned directly with preservation of historical buildings (n = 4) and Local Authority leaders (n = 2) from Kaole, and Dunda was drawn through judgmental sampling. To determine sample size according to (Israel, 1992 [12]) the formula $\text{True sample} = \frac{\text{sample size} \times \text{Population}}{\text{sample} + \text{Population} - 1}$ was used as being used in Probability sampling to draw a sample from the population found around the historical buildings area (n = 66). A sampling frame of households in Dunda Ward (n= 80) this was engaged in focus group discussions. Then through systematic sampling one individual after every 2nd household was selected for interview. Snowball sampling technique was used in focus group discussion where according to [17], a series of network is formulated, where in this study a series of network was formed where main groups that were included in the sample included motorcycle drivers commonly known as “bodaboda” small business individuals who sell cultural items (artists) near tour guide offices at Dunda. In every discussion individuals not less than three (3) and not more than six (6) were used as a sample size to collect the information as observed on Table-1

Table -1: Population under study

SN	RESPONDENT	N (Number)
1.	One from headquarters three from Bagamoyo department of antiquities.	4
2.	Local authority leaders (chair persons).	2

²⁰Source: mobile.reuters.com/article/idUSKBN08H20150315,viewed on 20th April, 2016

3.	Local community members around historical buildings	66
4.	Local community members in Dunda Ward (focus groups)	80
Total		152

3.5 Sampling

Basically sampling techniques are of two types that is probability sampling and non- probability sampling. Non-probability sampling technique was selected as the sampling technique where based on the researcher’s judgment that best information will be achieved thus among the historical sites: Olduvai Gorge, Isimila, Kaole, Bagamoyo, Kilwa kivinje and Mikindani Ujiji, and Kondo Irangi, Bagamoyo was selected as the site where assessment of its local community participation on preservation of historical buildings was carried out and among all the ministry of natural resources and tourism members, the whole community at Bagamoyo, antiquities department staff members, local community members around historical buildings at Bagamoyo was selected as the sample unit under study. Furthermore according to [17], snowball sampling is the process of selecting a sample using networks that is the researcher select a few sample of individuals from them information are collected then the individuals are asked to identify other people in the group or organization and the people selected from them become a part of the sample, the process is continued until a required number or saturation point²¹ has been reached. Due to the fact that a little is known about the local community of Bagamoyo snowball sampling method was used to obtain the sample that can provide the information that are required.

Probability sampling was used to draw a sample from the population found around the cultural heritage site (n = 72). A sampling frame all the households in the Dunda Ward (n= 80) was prepared and through systematic sampling, after every 2nd house using systematic sampling one respondent was picked to respond to the question.

Lessons learnt from data collection method

With the hospitality from the local authority leaders (chair persons) at Dunda and Kaole there were some difficulties faced and these were associated with methods that were chosen for data collection due to the fact that some target individuals were not found in their residences as they were busy with their daily works.

However, in the afternoon most of the respondents were found at their residences during lunch time and were cooperative in the process. On the other hand to interviewed artists/agents groups were available at their places of work in the afternoon would be less occupied in the morning than

²¹ Saturation point in this case is the point where a researcher is not getting new information or it is negligible, Source: Kumar (2005).

in the afternoon so proper time for data collection was in the morning. Thus, it can be observed that kind of method/cooperation from respondents depended on the time and the kind of people been interviewed and the nature of works they do.

3.6 Data analysis

According to [16], data collected through structured interview and focused group discussion that were from different respondents in this research were analyzed using SPSS (Statistical package for the social sciences) and Microsoft excel. This involved a series of procedures where first a sample of one interview guide from each group of respondent (the local community members, the staff members and the local authority leaders) was coded thereafter the variables were entered in the software but since the nature of questions had multiple response in coding process this had to be considered where in data entry every answer/choice was treated as an independent question to be responded with 'Yes/No'. In data entry 'Yes' was coded as "1" and 'No' was coded as "2". There after the data were analyzed and presented in graphs, pie charts and descriptive frequencies. Plates of historical buildings were also taken from around data collection area in Bagamoyo (Dunda & Kaole villages).

4. FINDINGS, ANALYSIS AND DISCUSSION

According to Kamamba (2014) [13]), legal protection of historical buildings are central government through department of Antiquities under Act of 1964 (Act No, 10 of 1964 or cap 333), involved in supervising historical building preservation, preparing maintenance schedule and financing preservation activities, and 42.6% of the respondents (from the first three groups indicated in Table 1) indicated to have participated in one way or another on conservation issues around Bagamoyo, while 57.4% of the respondents did not participate on preservation of historical buildings as observed on Table-3. There are global organizations that deal with protection of historical buildings and other cultural heritages under UNESCO and operationalized by the responsible organ that deals with protection of historical buildings. These include; Venice Charter (1964), The Florence Charter (1981), Washington Charter, Charter for the protection and management of the archaeological heritage (1990), Charter on the built Vernacular Heritage (1999), Principles for the preservation of Historic Timber Structure (1999), ICOMOS Charter Principles for the Analysis, Conservation and Structural Restoration of Architectural Heritage (2003), International Cultural tourism Charter managing Tourism at places of Heritage Significance (1999), Declaration of ICOMOS marking the 50th Anniversary of the Universal declaration of human rights. In Tanzania, this is operationalized through the ministry of natural resources. Thus from the findings majority of respondents showed that local community members and local community leaders were aware of the responsible actors that take control over the protection of historical

buildings and it was established that main actors were government instruments as depicted in Table 2. This too showed that they know that historical buildings around them are always under conservation though their involvement isn't enough towards those buildings.

Table -2: Main Actors to conservation of historical buildings

SN	Actors	Frequency	Percentage
1.	Central government	32	44.63
2.	Local government	30	41.6
3.	Private owners/individuals	9	13.23
4.	Local community	0	0
5.	Other actors	0	0.4
Total		71	100.0

4.1. Participation of local community on preservation of historical buildings

In this research local community meant to include the local leaders where chairpersons of two villages were included and the individuals around historical site. The result revealed that 42.6% of local community members responded with "Yes" meaning they participated on conservation of historical buildings and 57.4% said "No" meaning they didn't participate on conservation of historical buildings as observed on Table-3. It was observed that most of the local community members who said they participated on preservation of historical buildings took part in only reporting destructive actions by the indigenous. There were no by-laws governing their involved.

[1] stated that the main principle of community participation was to empower people in making decision in order to perceive positive effects on their lives socially or economically. More over a participation approach was to provide people with skills and confidence to analyses their situation, reach consensus, make decision and take action, so as to improve quality of life. This is supported by a similar study but in conservation of wildlife resources [27].

Table -3: Local community participation on Preservation of historical buildings

SN	Response	Frequency	Percent
1.	Yes	26	42.6
2.	No	35	57.4
Total		61	100.0

It was observed that local community participation was not effective as it was supposed to be, their participation was on some issues that mostly were not taken into consideration. This shows that the participation of local community on

preservation of historical buildings was not effective as the case of Connecticut people who were given a chance to participate in conservation issues as stated by [26].

4.2 Setbacks to effective local community on preservation of historical buildings

Several setbacks were identified showing why the efforts to involve local community seem to be difficult and a goal never to achieve. These included unawareness of local community on the importance of historical buildings, lack of special training on how local community can participate on preservation of historical buildings, no incentives that are provided for the local community members to effectively participate on preservation issues. Conflicts with local community, inadequate number of trainees, inadequate fund to run seminars, exhibitions and trainings, lack of interest by the local community on preservation of historical buildings and lack of lower level by-laws were also reported as observed on Table-4.

Table -4: Setbacks to effective local community on preservation of historical buildings

SN	SETBACKS	N	Percentage
1.	Non observation of responsible organs like department of antiquities on the contribution of local community on preservation of historical buildings	5	5.3
2.	Unawareness of local community on the importance of historical buildings	19	20.0
3.	Lack of special training on how local community can participate on preservation of historical buildings	30	31.6
4.	Lack of cooperation among local community members themselves	3	3.1
5.	No incentives that are provided for the local community members to effectively participate on preservation issues	23	24.2
6.	Lack of lower level by-laws	15	15.8
TOTAL		95	100%

As discussed many parts on the continent local residences were not involved in decision making and planning and their interest were not taken into consideration mainly because the legislative and management frameworks are top down in approach and thus disempowering the primary owners of the heritage thus even when consulted they lack power as a result in many parts of Africa there is neglect of heritage, looting and vandalism of monuments and sites and unawareness of existing laws, international conventions and charters on historical buildings. This problem have also affected Bagamoyo where local community contribution on preservation of historical buildings have not been observed, thus discouraging local members to engaging in preservation of historical building.

This means that the challenges experienced in Bagamoyo, Tanzania were experienced in other countries and some of them had their solutions.

4.3 Findings from focus group discussion

From focused group discussion conducted on 19th May, 2016 with five “bodaboda” drivers all having (ID: M), the discussion was for the researcher to explore information on their involvement in conservation of historical buildings, strategies adopted and the benefits they gain together with the efforts that they have shown to engage themselves on preservation of historical buildings. One of the respondents ID: M said; “...we do not see the worth of these historical buildings in our area, we only observe tourists coming in and going out”. In the discussion the other person said that “..... you can observe this road towards the area where according to the government a new port is to be constructed but it is in this condition (weathered road)”. Does this mean that the government doesn’t know that the historical site like this have poor infrastructure? In another response of ID: M to the whole issue of participation said that; “..... we do not see the government involving the residences on issues of historical buildings and other cultural heritage around the site and no new strategies coming up. If effort will be made to involve us we would like to experience the benefit (the profit to be used to improve our poor infrastructures and services system)”. Thus from this discussion it can be observed that local community members are not aware enough on preservation issues furthermore they don’t feel the worth of historical buildings around them.



Fig -8: Focus group discussion with the tour-guides/artists around Bagamoyo, just along the road to stone town

Another discussion was conducted on 20th May, 2016 with group of four artists/guides one being employed by the tourism department as a tour guide, with his ID: M, mostly known with his nick name 'Mike' whom with the other three artists ID: M, said that “..... they benefit from historical

buildings through tourism as the tourists and other visitors are the main customers of their products". In the conversation they said mostly they participate in reporting to the antiquities department of any destruction noted to the historical buildings and as tour guides. One of the prevailing challenge in issues of conservation they reported; "..... local members are not influenced enough very few understand what they are to do when it comes to protecting the buildings". Furthermore, he said the local community members do not benefit to that extent, it appears that the benefits derived are not returned to the site for it to be developed, rather it is being expended at central government, and this has been one of the main issues that the local members complain about. Thus most of them have a notion that the issue of building conservation rests in the hands of the government. From the discussion the following were identified;

- i. Local community participation is still a problem that most of them do not participate.
- ii. Local community members are willing but unaware of how they should participate on preservation of historical buildings.
- iii. The local community do not benefit from historical buildings very few especially those who have been employed as tour guide or those who have their small business around Dunda, this acting as a setback to their effective participation.

4.4 Proposed strategies to facilitate local community participation on preservation of Historical buildings

To solve the problem of non-involvement of local community on preservation of historical building that act is indeed a threat to historical buildings respondents were asked to air their views on what should be done for them to effectively participate on preservation of historical buildings, 40% of local community respondents suggested that the government should provide incentives to the local community for them to be motivated to participate on preservation of historical buildings, 39% of local community members should provide special training for them to understand what to do when involved on preservation issues, 14% said local authority to formulate strategies to involve local community members on historical buildings preservation with 6% of respondents who suggested that special groups to be formulated to preserve historical buildings (see chart -1). On checking the efforts that the department of antiquities have done to promote local community participation on preservation of historical buildings, 34% who ticked 'Yes' in segment of question one showed the efforts included seminars, 22.2% respondents ticked a question two segment indicating exhibitions would help, 33.3% responded, it's through training programmes and 11.1% respondents said it's through other programmes, that is, involving them in conservation projects (see chart -2). Thus, from the charts, the proposed efforts to be done to

influence local community to participate on conservation of historical buildings are shown in ranks. The first one was for the local community members to be provided with incentives for them to participate on preservation of historical buildings. Also they suggested provision of conservation education on how to participate on preservation of historical buildings. Results shown in Chart-2 indicate that the government through the antiquities department have made effort to provide seminars, followed by training programmes with a number of exhibitions and very little on other programmes like involving local community in maintenance projects.

One of the aim of Buyeo International Conference in celebration of the 40th Anniversary of the world heritage convention was to involve communities in world heritage conservation which includes historical buildings, stated that in the past the heritage conservation focused more on the conservation of physical heritage itself of which it is still relevant but today the ultimate goal is on the heritage conservation and aimed at paying more attention than before to the people and community who own, use, live in or on heritage. Also was stated that before 2012 Buyeo International Conference there has been a lot of discussions about community involvement topic. It gave an example of the results of 35th world heritage committee that the significance of the participation of local community was again emphasized and again the revised operational guidelines encouraged the management of world heritage through the participatory means²². This implies that there has been a series of proposals on involving local communities on preservation of historical buildings and these are to be implemented. As discussed in the previous sections, [16] documented on the efforts made so far to involve the community on preservation of historical buildings and he said that in the Stockholm declaration (1998) some rights like; the right to better understand ones heritage and that of others, the right to wise and appropriate use the heritage, the right to participate in decision affecting heritage and cultural values it embodies, the right to form associations for the protection and promotion of cultural heritage and that historical buildings and the surrounding people are inseparable.

Thus, to be able to spearhead local community participation on preservation of historical buildings in Bagamoyo, local community is to be highly considered and this should be a primary goal when focusing on protecting historical buildings the conservators should think of the surrounding community first and that they are the primary protectors who live with the buildings. Moreover, the worth of historical buildings and benefits that are to be gained from the historical buildings should be felt by the community as with this they will be motivated to participate effectively on preservation of historical building that is providing the local community with some incentives like the case of Kenya national museum as discussed in the previous section where

²² Source:UNESCO>whc>events>event-949-1,viewed on 28th June, 2016.

[22] stated that “.....butterfly farm projects initiated showed a good example of utilizing the community’s cultural heritage for the well-being of the surrounding communities”.

This implies that the antiquities department should formulate plans and strategies to motivate local community. Apart from that the community itself is take part on their heritage and enjoy the benefits that can be derived from it like the people of Lamu and Mombasa who enjoys the butterfly farm joint project.

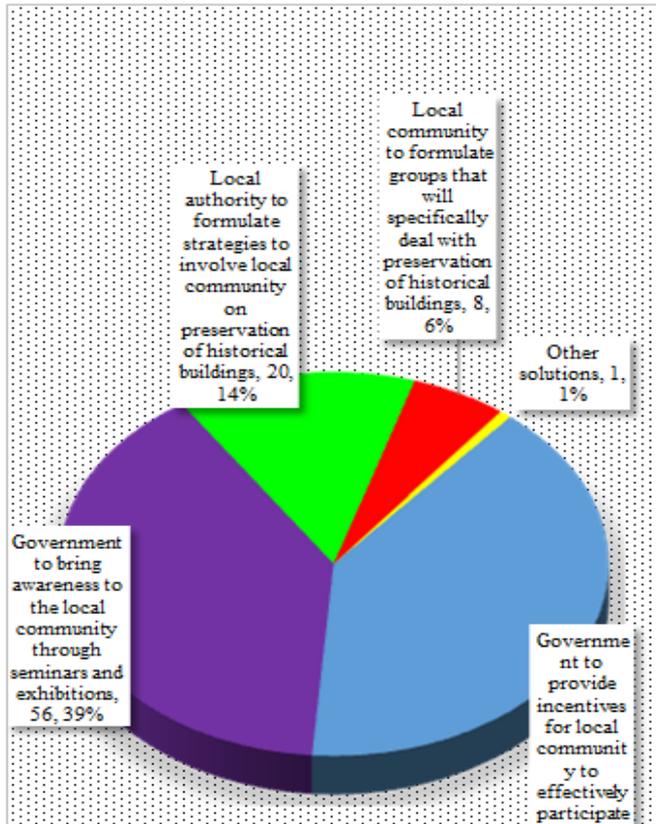


Chart -1: Proposed strategies to involve local community on preservation of Historical buildings

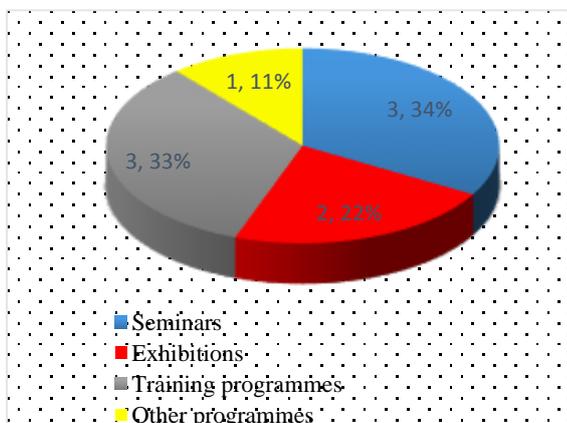


Chart -2: Efforts made by antiquities department to involve local community on preservation of historical buildings

5. Conclusion

From findings it shows that the current responsible bodies for preservation of historical buildings rests in the hands of the government that is, central government and local government, who are mainly responsible for supervising historical buildings’ conservation activities, preparing maintenance plans for historical buildings and financing historical buildings preservation projects. This implies that the local community is not involved when it comes to preserving historical buildings.

Furthermore the study reveals that there are notable positive social cultural impacts including street events that expose cultural practices, economical gains in terms of job creation to local members as some are directly employed as technicians to maintain buildings, some self-employed as artists who use tourists as their main customers. As for environmental impact, the department admits that though their participation is not that effective but there have been reported few cases of environmental destruction. Some historical buildings have been abandoned and they were no clear guidelines on how to protect the environment. Cases that were commonly related to looting of some historical properties by the visitors and some individuals, have currently decreased as compared to the past.

Also the study reveals that there were notable setbacks that hindered the effective participation. These included; unawareness of local community on how they should participate on conservation of historical buildings, non-provision of incentives which would spearhead their full participation on preservation of historical buildings. Some of the challenges that face the historical buildings conservation in Africa are that; many parts of Africa local residences are not involved in any matter related to management decision making and planning. The reason behind being top to bottom management framework that disempower local residences and as a result looting and vandalism rises as major problems that affect the issues related to conservation of historical buildings [9].

6. Recommendations

Based on the literature, the findings, analysis and discussions highlighted above, the outcome of this study recommended a number of interventions towards effective local community-based conservation management of heritage buildings on historical sites. This section therefore, describes how the following steps based on lessons/experiences learned will achieve such interventions.

6.1 Conservation education and a public awareness of existing laws

Since it has been revealed that implementation of conservation activities requires cooperation and coordination among all stakeholders, including the local community, conservation education cannot be under estimated. With The value chain associated with this

resource, it necessitates to have community members trained on how such a heritage site contributes directly or indirectly to well being of their life. Being conversant with conservation programmes, community members may be active and cooperative when they realize the impact of such benefits on their livelihoods.

Heritage sites are an attraction to tourists. Socio-economic activities are tied up in the process. Tourism on the hand attracts investment, and in so doing, employment is created. Furthermore, knowledge on how to interact with diverse socio-cultural backgrounds is inevitable. Tourists to Bagamoyo town come from various nationalities and ethnic groups. Awareness programs therefore, should also aim at ensuring that community members are aware of their rights and community by-laws to control conservation and habitat destruction.

A series of trainings, seminars and exhibitions, workshops, television & radio broadcasts (scheduled in a yearly timetable) to be conducted, will raise awareness on how various local community-based conservation activities are managed. Such training programmes should not involve the local community members, but also other stakeholders including the antiquities department and how the two are integrated in harmony.

These proposals are validated by a related experience in Lamu and Mombasa in which people were involved in issues of conservation where a series of seminars, exhibitions and sometimes the use of video clips were used as techniques to equip the local community with the knowledge on how they can participate, benefit and claim their rights of ownership and defend their environment [22]. The world heritage protection organization like ICOMOS stated issues of involving the surrounding community, responsibilities and the rights of the community when it comes to protection of historical buildings. Similarly, such outreach programs and support were used by Connecticut people [21].

6.2 Strategies formulation

Developing strategies that clearly stipulate the way local community can participate on conservation of historical buildings should be kept into implementation to make sure that the local community accept and create a sense of ownership of its policies. In implementation of this, programme like exhibitions and training should be prioritized. Nepal's government system of local community involvement for example, steered up the local community members through the program that the local community themselves have formed [21].

6.3 Creating a feeling of ownership of the resource to local community members

[22] in his study stated that creation of sense of ownership to the local community can be an effective motivation factor in involving the local community in preservation of historical buildings. [6] stated that heritage is not exclusive possession

of a few, it belongs to the whole community, alarms and other security techniques alone can endanger the historical buildings and that currently local community involvement have been brought into people's attention and that there are stipulated rights stated in the ICOMOS, where the community is having the right of ownership of heritage around the area. Historical buildings rest in the hands of the surrounding community. [6] stated that "Our heritage is not exclusive possession of a few, it belongs to the whole community. To be able to create sense of ownership the government should

6.4 Understanding the perception of local community

Learning the community lifestyle and the way they take into consideration historical buildings can help to plan and find proper ways to involve local community [25].

6.5 Involve local community in decision making

To facilitate quick implementation of decision made concerning the community involvement in historical buildings local community should directly be involved in decision making this will promote sense of ownership and so is the participation as community will be part and parcel of the plans [25]. This was also noted by local agents whereby they confirmed lack their involvement in decision making pertaining conservation programmes.

6.6 Incentives provision - bringing back to society

The government to provide incentives to the local community, where the study revealed that the community does not see the worth of the surrounding historical buildings since any services that has been improved. It was observed that there are no well-constructed infrastructures (such as roads, water and electricity services and equipping the dispensary) in this area; the services are not well developed despite the town being listed in the world heritage.

6.7 Joint ventures and generating revenue from conservation activities

Revenue generation from conservation activities (by local community) is a potential source for covering community conservation management costs and maintaining the financial viability of community conservation management investments [27]. Its realization is normally pegged in three forms; joint ventures, employment and taxes.

in Kenya for example, local community members work in joint venture with the national museum of Kenya and the butterfly farm where the local community directly benefit from the surrounding buildings since with it they are having their business expanding and assured of customers who are the tourists [22]. Protection of historical buildings by the alarms and other modern ways alone proved failure since mostly the protection of these buildings rests in the hands of the local communities.

Generally, conservation management of heritage buildings and related resources must be financially sustainable to ensure a community's continued efforts on conservation programmes[27].

6.8 Forming agency associations

It has been noted that Local agents within heritage building sites have no strong base as opposed to their counterparts in other sectors of natural resources such as wildlife, the Kilimanjaro Mountain and other tourist attraction centres. Community-based management institutions need to possess sufficient capability to manage a natural resource effectively [27]. Having these in place it's easy to extend relevant local community issue to the government as they stand to be an essential link between local community members and other stakeholders. This will only be possible given presence of strong institutional capacity at all levels - and especially at the village level.

6.9 Forming a conducive policy and legislative environment

There is a need to revisit the current policy and legislative structure in order to harmonize missing link and maximize control of conservation management of heritage buildings. By-laws should be jointly formulated at the foot level involving community leaders, conservation committees and agents' associations. A two-way collaborative approach brings mutual understanding in achieving society goals.

There are three conventional ways to manage building heritage sites: privatization, state enforcement and international regulations [27]; Zhang, 2010 cited in [20]. Thus, synchronizing those into a useful legislative environment would bring more sense.

6.10 Co-ordination and co-operation between different stakeholders and levels of administration

In managing a heritage resource, the government (and its agencies, including higher levels of administration such as district and regional authorities, the police, the judiciary and the legislature) is not independent actor but requires the support and co-operation of other stakeholders. Local & international agents, community members and investors are no exception. Developing appropriate and effective links between these institutions is necessary in order to strengthen the roles and capabilities of each strategic partner.

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