

**The State of Conservation of  
the World Heritage Site of :  
Lamu Old Town, Kenya**

**Report of the UNESCO-ICOMOS Mission to  
Lamu, Kenya**

22 March- 27 March 2004

Final draft May 2004

**Part I**



# REPORT ON THE MISSION TO LAMU OLD TOWN

From 22 – 27 March 2004

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## **PART I**

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## ACKNOWLEDGEMENTS

The mission team expresses its appreciation for the full co-operation and support it received from the national, local and regional authorities. It also expresses its gratitude to the Representative of UNESCO in Kenya for the support provided in the preparation and undertaking of the mission.

March/April 2004

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## EXECUTIVE SUMMARY

Lamu Town, along the north-eastern coast of Kenya on an island by the same name, is among the most well preserved settlements in the Swahili World. It retains intact not just its built fabric of impressive traditional mansions responsive of time and climate, but also the culture of its people who are predominantly seasoned Muslims amicably accommodating visitors and settlers even of different cultures and beliefs. The Swahili itself is a confluence of many cultural streams which have merged over thousands of years into the current entity of coastal eastern African towns and the immediate hinterland. Predominant among these influences are the Persians, Arabian, Indian, European and Chinese who have for several millennia capitalized on the trade winds to trade with the Region. Its language, the Swahili, is a fast growing Lingua Franca spoken by more than 40 million people, particularly in the Sub-Saharan Africa.

Its picturesque narrow streets aligned according to the local climate and its spectacular houses suited to both the climate and Swahili life, rate Lamu as one of the most antique yet authentic living cities in the Swahili Coast and, arguably, the world. This has been consolidated by the remoteness of Lamu in the modern air and land transport systems and the narrow streets that have made motorized traffic ineffective and unnecessary; there is basically no motorized traffic in Lamu. Judging from its topography of lowlands immediately beyond its present confines, one is but convinced into believing that no eminent city expansion is practicable, thus ensuring its current state of preservation for many years to come.

Thanks to strict traditional norms rooted basically on Islamic belief, the people of Lamu still maintain their traditional way of life which is very much compatible with the built environment. Added to its century old status as a seat of Islamic learning for the entire Eastern Africa while also the fountain of Swahili tradition and education, Lamu was considered the cradle of Swahili civilization, a status still upheld to date. Scholars from almost the entire Islamic world are attracted to Lamu to pay tribute to the many prominent Islamic clerics who at different times had lived in Lamu and whose contribution to the religion's many aspects is still revered today. Its annual Maulid – Prophet Muhammad's Birthday – celebrations draw worshippers from all corners of Eastern Africa and Arabia. There remain still very strong Islamic training institutions in Lamu, organized in the original cultural-religious setting, whose scholars come from all corners of Africa, and beyond.

These inherent values and its almost undisturbed authenticity, made it possible for Lamu to be declared a World (Cultural) Heritage Site by UNESCO in 2001. Ever since, different activities have been going on in Lamu and its environs that have had an enormous effect in its state of conservation. Arguably because foreigners – mainly Europeans – were more aware of the significance of being a World Heritage Site than the local residents, there has arisen a trend of more property being bought by foreigners than before the inclusion. This frenzy is not only for the Lamu World Heritage Site area, but also within its buffer zones and even beyond. Shela, Lamu's sister town in the island with its marvellous beaches and the amazing backdrop of vegetated sand dunes raising like the silver incarnations of hope and life they really are, is a home to many European residents. The dunes are the catchment area which is the water source for the whole Lamu Town.

Such developments that transformed the original Shela village into the holiday village of today were only possible after the demolition of some old buildings in the area. These demolished buildings were of different levels of cultural significance, though none has been officially declared a national protected monument. But the sensitivity of some of these Lamu residents to the preservation of cultural heritage so close to a World Heritage site, coupled with some developments within the World Heritage Site itself, that were considered as not strictly confirming to traditions, have made them scared of the future of Lamu as a World Heritage site. This concern has been strengthened by the earlier report to UNESCO by the National Museums of Kenya (NMK) about the impeding uncontrolled plans to construct houses and hotels on the island of Lamu that were likely to affect the authenticity and the integrity of the island.

These concerns have eventually necessitated this reactive monitoring mission, aimed at assessing the state of conservation of the World Heritage site, which will also include observations and recommendations towards arresting the situation while also improving Lamu's state of conservation as a World Heritage site.

## 1. BACKGROUND TO THE MISSION

### 1.1 Inscription history

In 2000, the National Museums of Kenya submitted the nomination of Lamu Old Town for inscription on the World Heritage List. As a justification for the inscription, the following text was included in the nomination dossier:

*‘Lamu is the oldest and the best-preserved living settlement among the Swahili towns on the East African coast. Its buildings and the applied architecture are the best preserved and carries a long history that represents the development of Swahili technology. The old town is thus a unique and rare historical living heritage with more than 700 years of continuous settlement. It was once the most important trade centre in East Africa before other towns such as Zanzibar took over.*

*Since the 19<sup>th</sup> century, Lamu has been regarded as an important religious centre in East and Central Africa due to the tarika activities introduced by Habib Swaleh, a Sharif descendant of Prophet Mohamed (P.B.A.H). There are many descendants of the Prophet in Lamu. Their presence has kept up that tradition, which continue to the present day Lamu in form of annual festivals known as ‘Maulidi’. These festivals are endemic to Lamu and draw the Muslim community from all over East and Central Africa as well as the Gulf. Lamu is an Islamic and Swahili education centre in East Africa. Researchers and scholars of Islamic religion and Swahili language come to Lamu to study this cultural heritage, which is relatively unchanged. The island town has adopted very little modern technology due to its isolation.’*

In its evaluation of the nomination, ICOMOS recommended inscription on the World Heritage List under cultural criteria:

*Criterion ii The architecture and urban structure of Lamu graphically demonstrate the cultural influences that have come together there over several hundred years from Europe, Arabia, and India, utilizing traditional Swahili techniques to produce a distinct culture.*

*Criterion iv The growth and decline of the seaports on the East African coast and interaction between the Bantu, Arabs, Persians, Indians, and Europeans represents a significant cultural and economic phase in the history of the region which finds its most outstanding expression in Lamu Old Town.*

*Criterion vi Its paramount trading role and its attraction for scholars and teachers gave Lamu an important religious function in the region. It continues to be a significant centre for education in Islamic and Swahili culture.*

Following ICOMOS recommendations, the 25<sup>th</sup> session of the World Heritage Bureau recommended to the Committee the inscription of this property on the World Heritage List on the basis of criteria (ii), (iv) and (vi): Lamu is the oldest and best-preserved

example of Swahili settlement in East Africa. It has maintained its social and cultural integrity, as well as retaining its authentic building fabric until the present day. While built using traditional Swahili techniques, the unique character of the town is reflected in the architectural forms and spatial articulation. Once the most important trade centre in East Africa, Lamu has exercised important influence in cultural as well as technical aspects. It has retained an important religious function and is a significant center for education in Islamic and Swahili culture.

The Delegate of Canada supported the nomination but noted the importance of protecting the “viewscape”. Recalling the nomination of Angkor (Cambodia) in 1992, she urged the State Party to make all efforts to ensure that development within the buffer zone would not impact the historic centre.<sup>1</sup>

At its 25<sup>th</sup> session in December 2001, the World Heritage Committee decided to inscribe Lamu Old Town on the World Heritage List on the basis of criteria C ii, iv and vi as recommended by ICOMOS.<sup>2</sup>

## **1.2 Examination of the State of Conservation by the World Heritage Committee and its Bureau**

Since the inscription on the World Heritage List, the World Heritage Committee, at its 27<sup>th</sup> session (Paris, 30 June to 5 July 2003), examined the state of conservation of Lamu Old Town.

*The Centre informed the Committee that it had ‘received information from the National Museums of Kenya of the uncontrolled plans to construct houses and hotels on the island of Lamu likely to affect the authenticity and the integrity of the island. Following discussions held between the Centre and the Kenya Delegation to UNESCO, the Delegation indicated that they were aware of the situation and that they would send a letter to Kenyan authorities concerning the issue. As a follow up to these discussions, the Centre sent a letter dated 31 March addressed to the Delegation requesting further information concerning the site. The reply to this letter has yet to be received.*

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<sup>1</sup> WHC-01/CONF.208/3, Paris 17 August 2001: Report of the Rapporteur on the twenty-fifth session of the Bureau of the World Heritage Committee (Paris, 25 – 30 June 2001), VI Information on Tentative Lists and Examination of Nominations of Cultural and Natural Properties to the list of World Heritage of the World Heritage in Danger and the World Heritage List, Nominations, Cultural Heritage, A.2 Historic Towns, p.47

<sup>2</sup> These criteria were formulated as follows:

ii exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design; or

iv be an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history; or

vi be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (the Committee considers that this criterion should justify inclusion in the List only in exceptional circumstances and in conjunction with other criteria cultural or natural);

*The Centre received a letter dated 17 March 2003 from the Senator of Indre-et-Loire, Mayor of Chinon, transmitting a file concerning Lamu sent to him for his examination concerning Lamu site. In addition to other documents the file contain a petition addressed to the Kenyan authorities which mention that:*

- *Lamu's environment and cultural heritage are endangered;*
- *The waterfront is under threat: the old Custom House is being destroyed in spite of the Lamu Museum warnings and protestations through letters dated August 2002 from the Director of National Museums and the Lamu Museum curator in which the Museums authorities requested that the site be reviewed for protection for its historical and archaeological significance; and that;*
- *Sand dunes are threatened by uncontrolled developments.*

*The petition further recommends that:*

- *UNESCO should extend the World Heritage listing to include the whole of*
- *Lamu Island;*
- *No further allotment of sand dunes should be allowed;*
- *New houses should conform in scale and style to traditional buildings;*
- *A permanent advisory committee should be set up to watch upon the island's development, with representatives from National Museums, UNESCO, architects, and Lamu residents.'*<sup>3</sup>

The main issues mentioned were lack of management mechanism (including legislation) and lack of institution coordination.

The Committee commended *the government of Kenya for its commitment to address the concerns over the physical developments on the Lamu Island and welcomes Kenya's availability to cooperate with the World Heritage Centre and ICOMOS for a mission to Lamu;*

It requested *the World Heritage Centre and ICOMOS, in cooperation with the State Party to undertake a mission to ascertain the state of conservation of Lamu;*

It further requested *the State Party to collaborate with the World Heritage Centre and ICOMOS in the development of a programme for the rehabilitation of Lamu and to identify needs for assistance from the World Heritage Fund and from other sources for the rehabilitation activities of the property.*

Finally the Committee requested *a report following the World Heritage Centre/ICOMOS mission on the state of conservation of Lamu for examination by the World Heritage Committee at its the 28th session in 2004.*<sup>4</sup>

### **1.3 Justification for the mission**

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<sup>3</sup> WHC-03/27.COM/7B, Paris, 12 June 2003 State of conservation of properties inscribed on the World Heritage List, C. Cultural Heritage, Africa 31. Lamu Old Town (Kenya), p.24 and 25.

<sup>4</sup> 27 COM 7B.31.



The UNESCO-ICOMOS mission was undertaken at the request of the World Heritage Committee as indicated above. The dates of the mission (22 March to 27 March 2004) were defined in consultation with the National Museums of Kenya. Detailed terms of reference were discussed and agreed upon at a briefing at the beginning of the mission (Annex I). The programme of the mission is provided in Annex II, and the members of the mission team are listed in Annex III.

The mission met with relevant national, regional and local authorities and institutions involved in the management of Lamu., as well as with individuals with specific knowledge of the site (see programme in Annex II).

Preliminary observations of the Mission Team were presented to representatives of the National Museums of Kenya (NMK) and the Kenya National Commission for UNESCO C At a de-briefing at the end of the mission.

## **2. NATIONAL POLICY FOR THE PRESERVATION AND MANAGEMENT OF THE WORLD HERITAGE PROPERTY**

### **2.1 Legal Framework**

Basically, the Lamu Historic Town as a conservation area is protected at national level by the Antiquities and Monuments Act of 1983. The Old Town of Lamu is declared legally as a monument by the Minister of Internal Affairs. According to the Act, the National Museums of Kenya are the overall custodians of the Old Town. The provision, however, does not prevent the owner of such a monument from the obligation of its maintenance. But when it comes to a series of structures like historic towns – which probably was not foreseen as monuments during the creation of the act – its functionality is compromised by several other acts, especially those on towns and townships. Because the existence of such towns as monuments does not prevent them from being run and managed as towns, which in many cases is equally legally provided for by the Local Authorities laws and by-laws.

Moreover, the scope of actions considered as detrimental to a monument are far much diverse to towns and settlements than it is to a single monument, which makes the protection of such towns less guarded by the act than that of isolated monuments. Nor does the Act give adequate protection to the non-tangible values of the towns, which are as important to their existence as monuments as their physical part. Thus the Act depends very much upon the mercy of the public in the protection of the heritage. One cleric openly wondered in front of the mission team as to why those physically defacing the town are relatively well-handled by the existing laws, but not those who morally associate contrary to the local values of the town.

The Act, on the other hand, defends the monuments more through disciplinary measures to culprits than preventive actions to the monuments. It stipulates more on how such culprits are punished than how to correct or pre-empt the wrongs of such culprits. This again might stem from the unconscious feeling of singles structures as monuments, rather

than whole towns or part thereof. A vandal defacing a monumental structure might be knowingly doing so. A hawkker constructing a kiosk without a permit along the seafront might equally know that he is contravening the town regulations. But the later might be a proud citizen of the town's heritage prompted, to do so for the sake of family's subsistence, only unknowing that his unauthorised construction is detrimental to the well being of the town as a monument. The existing legislation does not at once and altogether address such situation. Many developments within the town which happen to compromise the values of the town as a cultural heritage would not have been carried out had the proud Lamu people known that doing so is detrimental to their heritage. The existing legislation is wanting in that aspect.

The enforcement of the legislation is also too passive to cater for the constant possibility of development activities contravening the existing regulations. Only specified personnel under specified circumstances may take legal measures against such developments. In many cases such measures are mainly legal, enforceable only through the consent of the court. If a house owner arrogantly alters a single prominent feature of his structure without the provision of timely – even forceful – intervention until after prosecution, then the existing legislation is less than functional. Unfortunately this is the situation as it is today.

Perhaps these and many other shortfalls have been rightly noted by the Kenyan Government, now about to table the Heritage Bill in front of the Parliament. It is strongly expected by the mission team that the bill does address the stipulated bias of looking historic towns more as a sum total of the buildings within them rather than one complete ensemble with both physical and non-physical attributes. Also that the management and protection of such heritage be jointly handled as to take on board the many stakeholders. The bill should ideally give each resident and user of such historic town a role to play in the protection and management of the town.

More importantly, the bill should also incorporate the provision of the natural and cultural sites becoming World Heritage sites, so that right from their being in the National Tentative List, the sites are managed in line with other World Heritage sites within Kenya and, if possible, beyond. The possibility of management and protection of sites being readdressed every time a site is inscribed in the World Heritage List should ideally be eliminated with the enactment of the Heritage Bill.

## **2.2 Institutional Framework**

As already explained, the National Museums of Kenya are the National Custodians of Lamu Old Town as a National Monument. The Curator of Lamu Museum represents the National Museums of Kenya in the Town. He is the Manager of the World Heritage Site. So far the coordination with the Lamu District Commissioners Office is working relatively smoothly, with the later in charge of the Lamu County Council, the administrator of Lamu as a town. The building inspector is under the charge of the County Council and the National Museums of Kenya. The Clerk to the County Council is the chief administrator to the Town, while also the advisor to the Mayor.

This complex institutional arrangement's functionality mainly depends upon the goodwill of the relevant executives, and the District Commissioner's capability of forging good cooperating environment among them. Practically, it is a potential source of conflict of interests between the NMK and the Lamu County Council whose roles are basically on the different sides of the scale. Perhaps the current situation of lack of qualified professionals camouflages this potentiality. The mutual interdependence between the two institutions gives no room for such obvious conflicts. The void left by the retirement of the Senior Conservator of the Lamu Museum recently was about to ignite this conflict, the situation only to be saved by the contracting of the conservator for two more years. Before the contracting, there were sure signs of non-cooperation between the sides, as witnessed during the Regional Secretariat Meeting of the Organisation of World Heritage Cities conducted a week before the mission and attended by one member of the mission team. The Lamu Museum was hardly represented in the meeting for the sole reason that the meeting had more to do with Lamu as a town than a monument. There were retaliatory signs by the Lamu Museum personnel, muffled by the reappointment on contract of the Conservator.

In a future restructuring of the NMK, Lamu museum will become part of the Mombassa, Fort Jesus regional NMK office, of which the regional director will become an assistant Director of the central NMK, Nairobi. On national and international policy issues a direct connection with the NMK, Nairobi will remain.

The possibility of instituting a Lamu World Heritage Committee that will draw representatives from all relevant sectors is a possible solution to this latent conflict, especially if the Committee will have a legal establishment, may be in the Heritage Bill.

Institutions like the Kenya Ports Authority responsible for the Lamu Port and the seafront, the Water Department and the Kenya Electricity Board have over the years run important projects like street lighting the seafront and the rehabilitation of the power system. More plans are under way, including the installation of electric supply generators on the mainland. Current major projects include the dredging of the sea so as to ease boat transport about the Lamu archipelago.

It is somehow unfortunate that such significant projects to the fate and life of Lamu are not properly coordinated and holistically planned by one central institution, ideally the County Council. The recent innovative arrangement between the Lamu Museum and the Kenya Ports Authority speaks volumes for the practicality of such coordinated approach. Through the advice of the museum, it was arranged that all lamp posts should be aligned towards the alleys leading from the main sea front pass way. The arrangement resulted in the lighting of both the seafront and the alleys.

The practicality of such coordination reinforces the urge for integrated planning and execution of the many future projects relevant to the town, an important aspect of the management plan.

Equally important are civil institutions like NGO's, Association of Hotel Operators, the Lamu Cultural Week Committee, religious associations and so forth. These are important

because to a large extent they cover the non-tangible part of the town which are not adequately addressed by the Government institutions. Thanks to their functionality and efficiency, Lamu continues to be a strong traditional town still retaining its age old norms and virtues which, along with the physical part of it, gives Lamu its specificity and identity. Taking for granted these important yet weak institutions is but compromising the very values that gave it the World Heritage status. Though the institutions are still recognised and respected by the Government, it is so only casually. The existing legislation does not expressly recognise them.

Another important institution that is equally taken for granted despite its continued contribution to Lamu as a town and a cultural heritage is the general public. There is a need for a strong Public Relations Office within the County Council that will make the work of reaching the public to cultivate their awareness and solicit their consolidated cooperation a routine undertaking. It has to be so as the general public is the most significant source of funding for the town's rehabilitation while also the main source of the County Council's income generation.

### **2.2.1 Management of the site**

So far there is no one consolidated management plan for Lamu Town, though this does not specifically mean there is practically no management plan. Instead, the plan is only realised by combining several aspects of management of the town. As stipulated in the nomination file for Lamu, the management plan is covered by legislation already highlighted, policies and programs related to the presentation and promotion of the property, and the agreed plans related to the property.

Regarding the policies and programmes presenting and promoting the site, the Local Planning Commission of the Old Town of Lamu formed by the Old Town Conservation bye-laws is responsible on the management and maintenance of the Old Town. The resulting approved applications for maintenance and rehabilitation has greatly managed to retain the fabric of the town. These include the major rehabilitation projects by individuals and institutions. Among them are the rehabilitation of the church and social centre along the sea front, the two major private rehabilitation projects in the Old Town and numerous routine rehabilitation and maintenance activities. The only noticeable – yet reversible – setbacks are the narrowing of the main seafront road due to extension of the existing structures beyond the building line, particularly for commercial purposes. These, fortunately, are mainly small kiosks that may be eventually pulled down whenever the political forces that stand by them today abate.

Ironically, even the Lamu Old Customs Office Plan claimed to be dubiously constructed is found to be on the right procedure for its reconstruction into Treasury Building. Plans have already been received and are being reviewed by the authorities for the final decision.

The main guideline regarding Lamu conservation is the Lamu Town Conservation Plan whose main projects have already been implemented. These include the renovation of

Lamu Fort as a cultural centre, improvement of the town square and the construction of the Town Market.

The plan, however, gave general guidelines to the overall development of the town and building regulations. These are still binding and have greatly assisted in the safeguarding of the town's authenticity.

Among programs in pipeline are the covering of open drains and the improvement of the sea front beyond the current street lights. It is important, however, that the Conservation Plan be reviewed to cover more of infrastructure developments.

### **3. ASSESSMENT OF THE FOLLOW UP AFTER THE 2003 COMMITTEE'S DECISIONS**

#### **3.1 Planning and management arrangements**

##### Background

As already explained, the main blueprint for the Lamu conservation is the Lamu Conservation Plan whose building and planning regulations are still effective and functional. It needs, however, to be reviewed so as to incorporate other pertinent issues like infrastructure development, risk preparedness and a heritage management plan.

Currently such projects as drainage improvement and seafront development are handled just like any building rehabilitation plan, i.e. without regard to the overall setting of the town and its territory. This is less of a problem than the basic fact that even if it were to be so approached, both the County Council and the Lamu Museum do not have the manpower resources and capacity to do it.

##### Actions Taken

It is therefore encouraging to realise that some considerable effort has been exerted by both the National Museums of Kenya and the Lamu County Council in trying to gradually improve the staffing level of the World Heritage town management. A qualified building inspector, an architect, has been posted at Lamu to constantly supervise the daily development activities of the Town. The Mombasa Regional Office will also become even more involved in the daily management issues of the Town, after the restructuring of the NMK, where Lamu Museum will become part of this Regional NMK office. Already at present qualified personnel from Mombassa visit Lamu and act as advisors to their Lamu colleagues, a very practical way of rational utilisation of the few available resources.

International exposure following inclusion in the World Heritage List is also helping Lamu in the management of the site. Upon returning from the Organisation of World Heritage Cities General Assembly in Rhodes, the Lamu District Office was inspired into

the establishment of several Committees drawing different stakeholders to foresee the improvement of diverse aspects of Lamu conservation. The District Commissioner attended the Rhodes meeting. Other OWHC Programs are under way in which Lamu will jointly venture with other World Heritage Cities in East Africa towards common projects like simultaneous restoration of buildings of common themes. This will mutually help the towns in their management through exchange of expertise and expertism.

In the current development plans around Lamu, NMK has also gazetted large tracts of Shela beach which are already allocated to different individuals, a source of a strong public outcry as the beach is basically a public space. Although the gazetting does not revoke the titles of those offered the lots, it legally prevents any development on them – a technical way of pre-empting any personal claims of the lots by the offerees. This is an important step as Shela beach is the catchment area for Lamu and thus officially gazetted. Allotting plots anywhere near the gazetted water catchment area, especially to developers capable of massive developments is an outright threat to the fate of Lamu as a settlement. The unique sand dunes escarpment behind the beach are a delicate and sensitive natural formation likely to be effected by frequent human activities about it. Retaining the current balance of human activity and natural existence is the best way of pre-empting environmental hazards within and around Shela. Moreover, Shela beach is an area of natural scenic beauty not capable of improvement by building upon it.

#### Assessment

Given the shortage of both human and material resources facing the NMK and Lamu Town Council, a lot has been achieved in the management of the World Heritage site and its environs. Within the limit of human performance, it is safe to assume that the Kenyan Government has done much of what is in her powers in the management of Lamu.

The main obstacle of achieving full potential of Lamu's limited capacity in its management are the frequent political pressures, especially related to commercial developments in the town. It is imperative that the District Council does more to help the Lamu management team against these social pressures mostly by politically advantaged individuals, rather than institutions.

#### Recommendations, 2004 Mission

Thanks to the traditional way of life that has made the local Lamu people capable of constructing and maintaining their traditional buildings which are the only ones in the Conservation Area, the Lamu County Council is spared of the big problem facing many historic towns built on foreign architecture. Relatively, the only major technical issue related to Lamu town is documentation of its built heritage; an issue that could be gradually addressed given that majority of the buildings are in reasonably sound condition. It is the management aspect that is more of a problem.

It is therefore strongly recommended that a management plan for Lamu be initiated. Given the current staffing level, it is openly clear that both NMK and Kenya do not have

adequate human and material capacity to do it, which makes UNESCO technical assistance the main viable source for the plan.

The plan should basically seek to encourage participatory management of the site in upholding the authentic sense of place and singularity of Lamu as a World Heritage site and its environs. It should be a base for coordinated management.

The plan's main objectives should be the maintenance of Lamu's status as a World Heritage site while also guaranteeing its sustainability through the development of the archipelago's economic status.

It should also be based on the World Heritage Convention's implications and responsibilities, meaning the laws, rules and regulations governing the heritage site should be compatible to the World Heritage Convention and other universal instruments related to heritage management. The mission team is highly optimistic that the Heritage Bill about to be tabled in the Kenyan Parliament will bear such provision, or else be flexible enough to so amend it through the easiest means possible.

Whatever the situation, timing is an important factor in the success of the plan, from preparation to implementation. The earlier it is done, the more economically and rationally viable. It is thus strongly recommendable that a team of heritage experts be dispatched to Lamu at the earliest opportunity to assess the practical needs for the management plan preparation. The team should, inter alia, assess the available human and material resources NMK and Lamu can provide so as to practically advise the international input necessary for the task. It will also avail itself with the opportunity to orient with the Lamu archipelago in its entirety as the immediate territory of the World Heritage site, of which the mission team only saw one example, Takwa on Manda Island . This was further beyond the scope of this mission. Otherwise a management plan inconsiderate of the territorial aspect of the heritage site is bound to be not much of a success.

### **3.2 Potential extension of the World Heritage site**

#### Background

Among the mandates of the Reactive Monitoring mission was to probe into the possibility of extending the limits of the World Heritage site to cover the whole Lamu Town, also the sister town of Shela and her sand dunes. This follows a series of correspondences between UNESCO and the Kenyan Government, following observations and opinions of several Lamu heritage enthusiasts.

Currently there are two sets of buffer zones to the Lamu Town. The first, buffering the World Heritage site, covers much of the Lamu Town beyond the World Heritage site but not up to Shela Town. The second set of zoning is the then proposed gazetted area of sand dunes, the water catchment area for Lamu. The Lamu Water Catchment area was declared a national monument on 1 March 2002, and covers 'all that area of land measuring approximately 958.21 hectares also known as the Lamu Crescent, a strip of

land about 1,200 metres wide from the high water mark to the land running from Kizingoni along the beach to Singue in Lamu Island, Lamu District of Coast Province'.<sup>5</sup> It is somehow confusing that the Shela town, an integral – though cultural – part of the sand dunes is covered by neither of the two zones. Theoretically and graphically, it would have been much comprehensive for the Shela Town to be incorporated in either of the two zones. Practically though, control and monitoring of such large buffer stretch would not be manageable, given the NMK/ Lamu Town resource and capacity situation. However, the tract of land separating the northern extent of the World Heritage buffer zone from the southern extent of the sand dunes zone is relatively small as to exert any noticeable increase in monitoring or control work. Especially if this 'no man's land' is incorporated into the sand dunes zone which to a large extent is not to be built upon. Thus all that will be necessary on the side of Shela Town is to ensure that the built environment within Shela is regulated not necessarily as a heritage site, but sympathetic to its characteristic townscape while also considerate to the sand dunes.

Consultation with the Shela resident community revealed that they are eager – and exerting considerable efforts – to have their town, and above all its natural environments incorporated into the World Heritage site of Lamu. Shela accommodates Lamu archipelago's finest hotels and beautiful holiday residences. Extending the World Heritage status to Shela will appreciate the value of these properties and, coupled with the beauty of its unspoilt beaches, attract more international visitors. That is probably why the residents are indifferent whether Shela and its natural environments be inscribed separately as a Natural World Heritage Site or as an extension of Lamu Cultural World Heritage Site.

#### Action Taken

Many of the sand dunes have hence been gazetted, along with many of the allotted beach plots still to be developed.

#### Assessment

Lamu is among few cultural sites which draws its integrity and authenticity not just from how it looks from outside, but also from how the outside looks from Lamu. The mangrove screen opposite the Lamu seafront on the shores of the neighbouring Manda Island is as important to Lamu as Lamu is important to it. Not only as a viewscape, but the connection between the natural elements found on Manda Island, coral stone and mangrove trees, the materials of which the houses of Lamu Old Town are built, connects the two islands also from a cultural and technical point of view.

Any tempering with this unity around Lamu Island will greatly compromise the authenticity of the World Heritage site.

#### Recommendations, 2004 mission

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<sup>5</sup> The Kenya Gazette, 28 March 2002 p. 799, Gazette Notice No. 1933.



It is recommended that the State Party submits to the World Heritage Centre a detailed map of Lamu Island including the boundaries of the national gazetted Lamu Water Catchment area. It is also recommended that clarification is given in the situation of beach allotments and previously outgiven land in the complete Lamu sand dune area. Given the environmental significance of the sand dunes at Shela and its importance to the Lamu Town as the source of all its water, it is important that a thorough study should be conducted to identify the environmental sensitivity of the dunes and how they should be protected. As the phenomenon of dunes collecting water and reserving it fresh despite being so close to the sea is so rare, it is strongly advised that an IUCN team be dispatched to Lamu to find out if the dunes have the values and merits worth of inclusion into the World Heritage site. If not, the team should delve into whether they could be otherwise classified as a significant natural site worth international recognition and attention. Maybe such classification, coupled with its proximity to Lamu Town, would justify the extension of the World Heritage site up to Shela and the dunes. It is recommended that the extension of the World Heritage site will be an issue during the management plan process.

### **3.3 Overall State of Conservation**

#### Background

The overall state of conservation of Lamu Old Town appears satisfactory. However some concerns for management have been expressed by the NMK and some non governmental organizations working in Lamu.

Thorough consideration of the expressed concerns, however, renders them partly justifiable and therefore further studies will be necessary. The majority of the concerns are based on Shela Town which, as already explained, is neither within the buffer zone of the World Heritage site nor the proposed zone of the sand dunes. Even if it were part of the later, it would still be not advisabler to associate the development of Shela with the World Heritage site of Lamu.

During the nomination process, from circa 1991 to 2000 more than 20 houses have been restored with funding from different organisations as the Ford Foundation and the European Union. These restorations have been undertaken with the best of equipment and knowledge. Despite the recent restorations, the harshness of the climate is clearly visible in the present state of conservation of some of these restored houses.

#### Actions Taken

The only expressed concern forwarded by the NGO related to Lamu World Heritage Site is therefore the Old Customs Offices Building in front of the Lamu Fort. There seems to be no dispute between the World Heritage site management and the NGO that the building was gutted down by fire. The only discrepancy is whether the structure was saveable or not. In principle, any standing structure could be saved, subject to availability of expertise and resources. Needless to say, Lamu Town and/or the NMK had no such expertise or resources to maintain such a derelict building. Impliedly, they were left to

fight a lone battle as no interested party offered to help save the building. Its demolition was therefore circumstantially unavoidable.

After the demolition, the petitioners wish was that the plans for the reconstruction be submitted to the NMK prior to construction. The Lamu Museum Senior Conservation Officer assured the reactive monitoring mission team that this is exactly what has been done, thus closing any debates about the issue.

Having lengthily analysed the concerns of the petitioning NGO regarding Lamu World Heritage site mismanagement in order to show the right side of it, the grounds are now clear to presume that the World Heritage site is in a satisfactory state of conservation.

The state of conservation of Lamu Old Town is under close monitoring of the NMK and the City Council. Within the limited capacity and legal possibilities of both institutions the state of conservation of individual houses is kept on a high level, although outside factors as the climate can harm the house fronts. Through brochures and through individual advice the NMK/LCC informs house owners on how to maintain their houses. A city to city program is anticipated which will help owners with small means in the restoration/maintenance of their houses.

#### Recommendations 2004 mission

It is encouraging to see a functional NGO closely monitoring the situation within the World Heritage site. It would be better, however, if a local chapter of the NGO be established in Lamu. In such a situation, it would be easier to have a timely knowledge of issues developing within the Site while also depending more on incomplete information which results in incomplete analysis and inappropriate intervention.

Apart from the NGO's, the informal sector should also be encouraged to contribute more to the cause of heritage management. Professional private firms should be established to complement the governmental institutions in heritage management. Anyway, this will be addressed more during the preparation of the management plan.

The management planning process will include a conservation plan, in which the knowledge of old practices on how best to conserve and restore the Lamu stone buildings will be covered. An evaluation of restorations in Lamu and in comparable places connected to the Indian Ocean, where the same materials are being used, a.o. coral stone, can give some extra guidelines on best practices for future sustainable restorations.

## **4. ASSESSMENT OF ADDITIONAL ISSUES IDENTIFIED BY THE WORLD HERITAGE COMMITTEE AND/OR THE UNESCO/ICOMOS MISSION OF MARCH 2004**

### **4.1 Management**

The management of Lamu World Heritage site is basically as already explained, a loose but still functional association of the Lamu District Office, Lamu County Council and the Lamu Museum as an organ of the National Museums of Kenya. It is considered to be a loose association because each of these institutions is guided by its own legislation, without a general legislation defining their legal association. Whatever binding agreement to be reached between them, a legal agreement is necessary. Normally they act jointly in the manner prescribed, but also with the key stakeholders, particularly those related to infrastructure provision and development.

The result is satisfactory, judging from the many indicators. The town is moderately clean though there is still room for improvement. The built fabric is still as it were during the inscription in the World Heritage List three years ago. All the features enumerated in the nomination dossier are still intact; actually more has been added following the reconstruction of formerly dilapidated building. What may be a problem right now is the integration of many infrastructural development issues into one programme. Some of these are:

#### Waste management

Currently the solid waste is collected to the nearest collection points, stone block containers built along the sea front, the only street wide enough to accommodate them and the only one accessible to the two tractors which collect and tow the waste to dumping a site outside Lamu Town. This makes the collection of waste from the inner narrow streets to the main seafront collection points, making the whole process slow and tedious. If only suitably designed waste bins are provided in the inner streets for them to be routinely emptied by equally designed medium sized collection containers on ass back to the seafront collection points, the situation could be further improved.

The present state of the collection tractors have prompted Lamu Council to apply to the World Heritage Centre for a new one. Provision of a new tractor, however, is not the key solution to the problem of tractors in poor condition. The rightful solution should depend on the sustainability of the whole system, of which equipment maintenance is part.

The dumping site needs to be improved, collection process overhauled and community mobilised. The technical assistance should rather address the issue thus holistically than through the provision of a single tractor. A thorough study of the situation is needed that will lead to the proper method of solid waste management. Such study and many others related to other issues should be part of the proposed Management Plan.

#### Electricity

Currently the electricity situation is far from satisfactory. Power interruptions are a common experience. The generation plant just outside Lamu Town along the seafront is an environmental risk, emitting heavy fumes into the Lamu atmosphere. Plans are under way to install the generation plant on the mainland, but that would not be the sole solution to the problem. Power cables would need to be appropriately laid to prevent the re-emergence of the current situation of loosely hanging overhead wires.

The possibility of a project to cover the open drains with the possibility of laying all other cables under them is welcome news. The possibility should be pursued further.

#### Water Catchments

The sand dunes at Shela are the water catchment area supplying water to the whole Lamu Town. Consultation with the Water supply officers during the mission revealed that the supply is enough during the rainy season between May and August and afterwards almost up to April. Seen over the year the supply does not fully suffice the town's needs, and there is no reserve for the extra needs, which could be the result of for example an increase of tourism. To fill the gap, traditional wells and private deep wells are utilised. This needs thorough consideration so as to come up with a more reliable water supply. Perhaps additional provision of water from the mainland sources would help ease the problem.

#### Disaster Management

Risk preparedness is among the most important considerations in all World Heritage Cities. Firstly because many of the structures in them are old, thus sensitive to even the mildest of weather extremes. Secondly because most of them are either located in seismically active zones or else located in such exotic locations as islands and remote places vulnerable to flooding and other hazards rendered difficult to combat for lack of support from the neighbouring settlements. Many historic towns developed spontaneously resulting in narrow labyrinthine alleys lacking advance precautionary plans against disasters. Their traditional building materials were mostly prone to disasters like fire and flooding. The most effective way to combat such risks are therefore in the form of risk preparedness.

Of the above-mentioned disasters, Lamu affected more by fire than any of the rest. Ironically, the recent fires affected the seafront buildings where water from the sea to extinguish was nearest and accessibility most effective. As if warning that conditions would be worse should the fire erupt in the inner streets. And yet there is no fire fighting mechanism in place for Lamu town so far.

An interview with the Lamu Building inspector revealed some raw plans to establish a fire management plan employing fire hydrant system based on sea water. This is a viable possibility, although the topography of Lamu Town with the inner streets situated on higher altitude than those close to the sea will render gravity supply of the water impractical. The sustainability of such a system will depend on high energy consumption, appoint in need of thorough consideration in the planning.

#### View Scape

Whereas the issue of Lamu's dual visionary significance has already been discussed earlier in this report with the necessary measures proposed, there is another impending threat to Lamu's vision that needs to be aborted now in its early infancy. This is the issue of TV antenna and satellite dishes whose abundance in Lamu, unlike in any other town, will greatly deface the humble streetscape unique in the modern world.

One characteristic feature of Lamu is the uniformity of its buildings in terms of height. Despite its remoteness, the influx of TV antennae should not be overruled. Current plans to install a booster station for a local TV channel that would rule out the need for projecting antennae is in no way a guarantee that the current roofscape will not change. The more attached to the local channel the audience will be, the more will it be tempted to view more channels. Sooner than later, the antennae and satellite masts with their parabolic receptors become necessary and indispensable. The possibility of cable TV should attain a serious consideration. The characteristic uniformity of the town's buildings height needs to be maintained. Its radical transformation will disrupt the age old homogeneity of the town roof line, so used to almost all Lamu residents and visitors who are forced to notice it – however unconsciously – whenever they approach the town from whatever front.

#### Scientific support

It is a hitherto forgone conclusion that Lamu World Heritage town needs every support if to effectively and timely contain its many management and technical challenges. Technical/Scientific support rates among the priorities for Lamu for many practical reasons.

One is the fact that for a spontaneously developed town immediately in need of constant monitoring and controlling its development, manual methods are too slow and labour intensive. The whole town, actually the whole island, needs thorough documentation not just for record purposes, but also for its daily management. For a small town like Lamu but with complex non-geometrically precise buildings and streets, effective and time-effective management will greatly depend on Geographic Information Systems (GIS) based methods. Any support towards that objective will be a big boost to Lamu, whose few staff members will save more time to enable them deal with other equally important matters.

Lamu's intricate balance of natural heritage in the form of the unique dunes and the cultural heritage in the form of the built environment is a sensitive issue in need of expert research, if the ingenious setting of the archipelago being a self-satisfying habitat. This is where scientific support to carry out the study and establish the proper association between the two becomes desirable.

So far little has been done to associate Lamu Town and island with the territory around it, the whole archipelago. A thorough study is also wanting if to place Lamu World Heritage Town and its future plans in its true setting as an integral part of the archipelago, rather than in isolation. It is the rest of this territory that supplies the Lamu Town with most of its major material resources, from building materials to casual and other labourers. And yet, Lamu is part of the large ecosystem covering the whole archipelago. How it effects and is affected by the rest is an important input into its future planning.

#### Financial support

To carry out all recommendations of this report necessitates full financial support from all concerned parties to the World Heritage Convention. It is therefore beyond the scope of this report to identify the source of such financial support. As to the areas of such

support, this is and will be highlighted along with the issues themselves as they are deliberated in the report.

## 5. CONCLUSIONS AND RECOMMENDATIONS

Three years after inscription in the World Heritage List, Lamu's state of conservation is satisfactory. There is no marked uncontrolled development that threatens Lamu's position in the List. Nor are there serious signs of purposeful mismanagement of the heritage. Both the National Museums of Kenya and the Lamu County Council have exercised strong sense of responsibility in the management of the site. The District Commissioner's office is equally proud and cooperative in the management process. This makes Lamu as possibly the most closely cared for heritage in Kenya. The original major threat to the management of the heritage that forced NMK to seek UNESCO's assistance has shown signs of being contained altogether. The Direct, uncoordinated Central Government decision related to the site has ceased, maybe as a Government's response to the UNESCO concern over reports of planned developments threatening the integrity and authenticity of Lamu Island. It may also be the result of the Government's campaign to clear itself of any suspicious records of the past. Lamu officials have now more say in the allocation and revocation of the plots than was the case before where they were exclusively decreed from Nairobi with out their (Lamu officials) prior consent or knowledge.

The Lamu community is equally proud and responsible. Excepting the few cases of commercial greed by politicians-backed developers, ordinary Lamu residents are attentive to the wants of conservation norms and regulations. Only a pity that many of them do not necessarily know what it means to be a World Heritage site. To the ordinary citizenry this might not be a major problem as such; their sense of pride in their town which they already know of its specificity and their responsibility as custodians of the World Heritage Site do somehow coincide, albeit thinly. But when the very professionals and administrators of the town are still to be informed about what being a World Heritage site actually means, then the issue needs immediate address. This seemingly not so serious situation is most probably the source of the exaggerated concern reported to UNESCO concerning Lamu Island development.

Material and human resources are among the major problems affecting World Heritage sites. Apparently, the situation is even more so with the Cultural sites. Especially so in the developing countries; even more so when the site is a living city, which entails a myriad of daily complex sets of duties and responsibilities. Lamu is no exception. Judging from its remoteness that is a sure source of brain drain on one side and weak economic base on the other, its situation may be worse than many other cultural World Heritage sites in other developing countries. Especially so that it has only been inscribed in the List hardly four years ago.

It thus is a foregone conclusion that Lamu needs a particular attention in its management as a World Heritage site in order to direct it to thwart the many prospective threats to its identity, while also ensuring its perpetual capability of retaining its physical and spiritual identity over changing times. Whereas majority of recommended steps towards that goal have already been impliedly or expressly tabled elsewhere in this report, they are hereby briefly recaptured for easy reference:

- Lamu needs a Management Plan in order to take on board the many administrative, economic, social and physical issues related to it and mould them into one comprehensive program. Whereas the NMK and other Kenya based academic and professional institutions may have the many professionals needed for the site, the resources to coordinate and initiate the process are not necessarily locally available. The UNESCO world Heritage Centre should seriously consider the Management Plan as among the topmost priorities for Lamu World Heritage site. The advantage of Mombasa hosting such regional and universal heritage preservation programs as PMA and Africa 2009 courses may be utilised to provide the necessary logistics and some professionals for the task. Time, however, may not be in that favour as Africa 2009 courses are conducted only once every two years, the next till mid-next year.
- Fire is a constant threat to Lamu. No living generation has not witnessed the menace of an inferno gutting down a building in the town. The local building – particularly roofing – materials and the much needed fuel to power the hundreds of boats plying within, to and from the island make the eruption of fire a matter of when rather than if. Precaution can not wait for a management plan, or for a consignment of state of art fire fighting equipment. As a temporary precaution, the existing laws related to fire precaution needs to be purposely and seriously reinforced with immediate effect. The storage of fuel needs to be closely controlled as it seems the most probable cause of future fires, judging from the way it is stored now. Public buildings need to have functional fire fighting gadgets, the public should be made aware of fire as a threat so that it does not take matters for granted the way it apparently is now.
- The Mission Team could not avail itself with the proposed drainage rehabilitation plan supposedly to be funded by the Japanese Government. But from the discussion with the Senior Conservation Office of Lamu Museum, it seems as if the Project will not address the issue of sewerage. It may be because the issue of sewerage in Lamu is not considered problematic due to the traditional way of naturally dispensing it by always digging new pits when the old ones become full. In turn, the old one's contents are turned into soil over the years, making their site to be re-used after the other pit becomes full. Current international health standards, and the conversion of more residential structures into commercial use do not sympathise with such a situation. Also the fact that new buildings within the town are using conventional, affordable means, particularly soak a way pits and septic tank systems. Currently there is a tractor employed specifically at discharging the effluent outside the town. This is a serious environmental risk, which puts the issue of sewerage as significant to the town as it never before. It is strongly recommended that a comprehensive study to Lamu island's solid and liquid waste management be conducted, with particular concern to the sewerage situation and what the most viable way of dispensing it should be adapted.
- The Heritage Bill to be tabled before the Kenyan Parliament is a welcome news. It should not, however, be considered to be that much comprehensive and final as to solve all problems facing Kenyan Heritage. It is necessary that the institutional framework needed to make Heritage Cities management functional be either part of that Bill or else its immediate amendment. It is dangerous for a heritage site to depend on goodwill and/or memoranda of understanding as the binding



- mechanism for the many institutions related to its management. Whatever the case, the public should be aware of their international duties related to the World Heritage site. There is a strong possibility that all levels of the public is not fully aware of its obligations to the World Heritage site because few are aware of the World Heritage Convention their Government ratified. A marked difference will be noticed if the public, from the central Government officials to the common Lamu resident will be aware of the Convention and try to abide by it.
- Lamu and Kenya do not possess all the resources needed to warrant the proper management of the World Heritage site. It is a healthy situation that the Government is aware of the matter and is doing all within her powers to seek for resources from other sources. However, if the past record of foreign assistance to Lamu is anything to go by, both the donor and recipient communities have not yet realised the economic potential of the town. It is now time to view Lamu and its heritage in its right economic setting so that the resultant funding will be more for the stimulation of economy. That is, the town should be viewed as an asset in poor condition whose rehabilitation will appreciate the value of property thereof, which will in turn return the rehabilitation funds over time. Rightly done, this will greatly help conserve the town. Micro-loans as such have helped very much in the conservation of towns with economic situations comparable to Lamu. A study to that effect is desirable, whose funding might be in the form of Technical Assistance from the World Heritage Centre.
  - Funding for Lamu's conservation, however, is not the responsibility of Central Government and International Community alone. Interest groups working in Lamu Island, and their members or sympathizers, give the impression that NGO's and CBO's can do a lot to solicit funding from different sources for different causes of Lamu conservation, demonstrating the importance of having civil and community based associations amid settlements. They act not only as pressure groups as the petitioners have effectively done, but also as complementary partners to local and central governments in searching for resources to manage and develop such towns. Interest groups, Lamu's local community and its diaspora should act towards that effect.
  - Current demarcation of the Lamu core World Heritage Town needs rethinking. It ends abruptly in the middle of itself, leaving similarly historic and architectonically specific buildings outside. The mangrove screens of Manda and other islets of the archipelago, though nationally protected, are not part of the World Heritage site, though without them – at least visually – the Lamu town is radically changed. Then there is the unique entity of the sand dunes, nationally gazetted and described as the World Heritage buffer zone in the World Heritage nomination file. This ends up in leaving the future of Lamu's authenticity in the fate of these sites outside its own legal boundaries. Ideally they should have been merged into one. But such vast expanse of nature and culture to be effectively controlled by poorly equipped and staffed Lamu Museum and the County Council may make it practically unrealistic. One possible solution is the gradual assimilation of the whole island into the World Heritage zone. When the institutions become fully equipped and staffed, then extending the World Heritage status to the whole Lamu Island and its environs should officially take place.

Meanwhile, an IUCN team should be dispatched to Lamu to research about the sand dunes as already suggested in this report.

All in all, Lamu is in satisfactory state of conservation. And yet more could be done if all concerned parties act with full commitment, willingness and dedication. Lamu Town, like all World Heritage properties, is there to stay. Without it the world is less than complete. Despite all that has happened, Lamu still retains its authenticity. Unavoidable collapse of buildings and unimplemented development schemes, good or bad, are common phenomena in towns. It will be doing this reactive monitoring a service if all will utilise the experience so gained in preventing future collapse of buildings while ensuring only good schemes are planned and implemented.

## **ANNEXES**

- I. Terms of Reference
- II. Itinerary and programme
- III. Mission Team

### **ANNEX I**

#### **DRAFT 15 March**

#### **Reactive monitoring mission to Lamu Old Town World Heritage site, (Kenya)**

##### **Terms of Reference**

###### **Aim**

To carry out a joint UNESCO/WORLD HERITAGE CENTRE - ICOMOS reactive monitoring mission to Lamu Old Town World Heritage site (Kenya), as per the request of the 27<sup>th</sup> session of the World Heritage Committee (July 2003), to review and ascertain the state of conservation of the site and prepare a joint mission report to be presented at the 28<sup>th</sup> session of the World Heritage Committee (June/July 2004). Furthermore collaboration will be sought with the State Party to collaborate in the development of a programme for the rehabilitation of Lamu and to identify needs for assistance from the World Heritage Fund and from other sources for the rehabilitation activities of the property.

The mission will include a field visit to the World Heritage site, meetings with key institutions and stakeholders involved in the protection and management of the site, and the assessment of available documentation.

###### **International Team of Experts**

The World Heritage monitoring mission will be carried out by the following international experts:

- Mwalim Ali Mwalim, representing ICOMOS
- Flora van Regteren Altena, representing UNESCO/WHC

###### **Objectives:**

The monitoring mission will involve the assessment of:

- the preparation of the a detailed site management plan, including institutional coordination
- other legislation and policies that impact on the world heritage site and its values
- the boundaries of the World Heritage site, possible review of its core- and buffer zone
- the development of a programme for the rehabilitation of Lamu and to identify needs for assistance from the World Heritage Fund and from other sources for the rehabilitation activities of the property.

###### **The Report**

The report of the monitoring mission should include the following information:

1. Monitoring of the state of conservation as prescribed in the nomination dossier.
2. Presentation of:
  - a detailed analysis of conservation work, construction and other improvements made since its declaration as a world heritage site

- projected conservation work and other construction and proposed improvements between now and international periodic evaluation.
  - research and structural reports, etc. on which conservation projects have been based and a projection of work of this nature to be undertaken in preparation for future rehabilitation research work
  - landscape (sand dunes) and marine conservation policies and approaches, and an analysis of work undertaken since declaration as a WHS on landscape/marine issues, in particular: management planning including:
    - a. management of visitors and tourism development, and b. waste management including from external sources, c. water supply and outlet.
3. Examination of implementation of and compliance with national legislation, principally the Antiquities and Monuments Act. This should include a listing and presentation of copies of permits issued by NMK and other authorities, the listing and presentation of impact assessments conducted since declaration, their findings and levels of compliance, and an analysis of contacts, such as the relationships with NMK, national, regional, local and other compliance authorities.
  4. Examination of the integrity of the town and the townscape, including the waterfront/seawall and the boat landings and its conservational state.

## ANNEX II

### UNESCO-ICOMOS Lamu Old Town Mission

#### **SCHEDULE**

##### **Monday 22 March**

Arrival of team members in Lamu

Afternoon **Meeting:** National Museums of Kenya Staff (Ag. Assistant Director Regional Museums)\*  
Lamu Museum Staff\*  
Fort Jesus Staff, Mombassa\*  
Clerk, Lamu County Council  
Building inspector Lamu County Council/National Museums of Kenya

**Walking tour:** through Lamu Old Town to see conservation efforts.

\* were present at all meetings in Lamu

##### **Tuesday 23 March**

Morning **Meeting:** District Commissioner  
District Physical Planner  
Public Health Officer  
District Tourism Officer  
Public Works Officer  
District Warden, KWS  
Manager KPLC  
Manager Kenya Ports Authority  
Manager Kenya Airport Authority  
Manager Air Kenya

Afternoon **Meeting:** Representatives of Shela community  
- Board and members of Shella Environmental Residents Group (SERG)  
- Chief Shela /Manda  
- Councillor, Shela  
- Shela residents  
- Shela Hotel managers  
- Coastal sites and monuments  
- Building inspector LCC/NMK  
- Religious Leaders  
- Representative of House owners

**Walking Tour:** the Sand Dunes/ Lamu Water Catchments

##### **Wednesday 24 March**

Morning **Meeting:** Representative of Hotel owners  
Representative of House owners

Representative of Lamu residents  
Representative of Tour operators  
Representative of Tour guides  
Kenya Airports Authority, Lamu  
Coastal Sites and Monuments  
Representative of religious groups  
Chief, Mkomani

Afternoon Trip to Matondoni, Manda Island: another old town

### **Thursday 25 March**

UNESCO team member travel to Nairobi

- Meeting with and accompanied by T. Sankey, UNESCO Nairobi
- Courtesy call Kenya National Commission for UNESCO, Mr. Boniface Wanyama, Assistant Secretary General
- Visit the National Museums Gallery and exhibitions.

ICOMOS team member meeting conservation/heritage management team, Lamu

### **Friday 26 March**

ICOMOS team member travel to Mombassa

UNESCO team member in Nairobi

- Morning, early afternoon
- Courtesy call on Ag. Director General NMK, Dr H.A. Oyieke
  - Visit the Sites and Monuments office.
  - Meeting with NMK staff, Mr J. Mwaniki, Ministry of Home Affairs to chair discussions
  - Presentation on World Heritage and Monitoring Mission Lamu
  - Presentation of digital documentation of Lamu by Mr. Gordon Wayumba, Department of Survey, University of Nairobi

Late afternoon Visit NMK  
Preparations for travel

UNESCO team member return travel

### **Saturday 27 March**

ICOMOS team member return travel

UNESCO team member return travel –continued-

### **Sunday 28 March**

ICOMOS team member return travel –continued-

ANNEX III  
**MISSION TEAM**

**UNESCO World Heritage Centre**

Flora van Regteren Altena  
Associate expert World Heritage Centre, Africa Unit

**ICOMOS**

Mwalim Ali Mwalim (Tanzania)  
Stone Town Conservation and Development Authority, Zanzibar  
Director-General

**The State of Conservation of  
the World Heritage Site of :  
Lamu Old Town, Kenya**

**Report of the UNESCO-ICOMOS Mission to  
Lamu, Kenya**

22 March- 27 March 2004

Final draft May 2004

**Part II – Photographs**





## The entrance of Lamu Old Town



1.



2.

1. and 2. At the jetty, the main entrance to Lamu, visitors are welcomed by a sign to the Lamu Old Town World Heritage site. At the back is the community hall of the Catholic Church under construction. At the right (photo 1.) the sign of the Lamu Museum is just visible

### Lamu's main road, leading to Lamu Fort



3. The road from the Seafront leading up to the Lamu Fort. The stones on the left are the remains of the Old Custom Office, waiting to be re-used. (see 2.2.1, 3.3)



4. The open space where the Old Customs Office, gutted down by fire, stood, in a corner of the Fort's square, is now cleared for rebuilding. (see 2.2.1, 3.3)

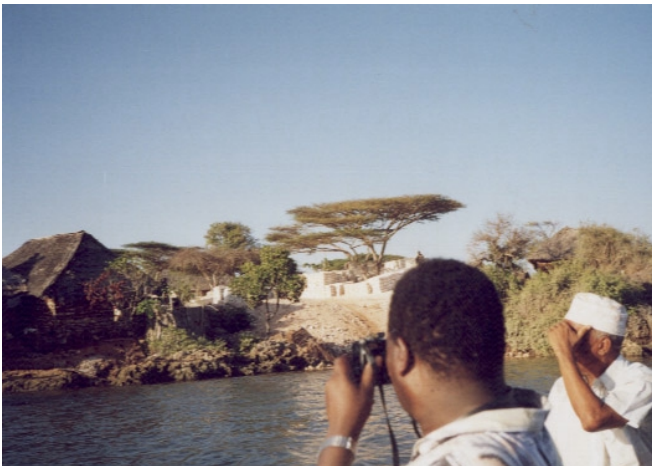


5. View, from the District Commissioners' office, on the seafront and the portal leading up to the Fort. At the right coral stones are waiting to be re-used. (see 2.2.1, 3.3)

**Lamu Old Town, Lamu building elements  
Manda island**



6. An example of the traditional method of burning coral stone, to prepare chalk or coral lime, a traditional building material, much used in Lamu..  
Below are the mangrove tree roots, on top the coral stone, both found on the Manda Island.



7. Coral stone blocks, waiting for transport on Manda Island, which will be used for the building of houses in Lamu Old Town. (see 3.2)



**Sand dunes near Shela, Lamu Island**



8. Shela sand dunes and beach, view on Manda Island. The Shela sanddunes are the water catchment area on Lamu Island for Lamu Old Town. (See 3.1, 4.1)



9. Shela beach, at the back is visible the only building that has been erected in the sanddunes, before the inscription of Lamu Old Town as a World Heritage site



10. Shela sanddunes: at the back are the antennae and radar of the Kenya Navy and Kenya Port Authority.