



Welcome to
Lamu Cultural Festival

Lamu Old Town World Heritage Site

Management Plan
2013-2017

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1. Brief overview

Strategic objectives (to guide the management for 5 years)

This plan has been prepared in order to conserve the outstanding universal value of the cultural heritage assets of the Lamu Old Town and its complimentary buffer zone areas. The plan is intended to not only ensure the physical survival of the site and the historic buildings within an accessible historic landscape, but also enhancing the visual character of their landscape setting; improving the interpretation and understanding of the cultural landscape to visitors; and social and economic regeneration. The plan identifies the main issues facing the world heritage site and sets out a range of objectives/proposals and actions to address those issues whilst ensuring that the outstanding heritage qualities and character of the World Heritage Site are protected. The Heritage Management Programme acts as a planning tool complimenting the Strategic Conservation Plan and focuses mainly on the protection and conservation of the heritage qualities .several consultative meetings with the various stakeholders, drew out the following strategic objectives which formed the guiding principles in the preparation of this plan.

1. The need to develop an integrated conservation plan that identifies all the heritage resources and values in the region so that emerging developments, which are expected to increase, are not intrusive to the historical and archaeological setting.
2. Given that an inventory and documentation has only been done for Lamu town, there is an urgent need to carry out an inventory and documentation of the proposed extended buffer zone before important natural and cultural attributes that give the archipelago its distinctive characteristic disappear due to current development pressures.
3. The need to extend the conservation area to include other parts of the Lamu archipelago such as Pate Island, Manda Island, Shela on Lamu Island and the mainland coastline because of their historical relationship with Lamu World Heritage site.

4. The need to create community awareness and involvement in the conservation and management of the heritage resources.
5. The need to develop an integrated marketing strategy for Lamu Archipelago with the view to promoting both the cultural and natural heritage resources for eco-tourism.
6. The need to develop rehabilitation program of important structures like - a) The Siyu Fort, Faza and Kiunga colonial buildings, among others. And The need to develop maintenance plans for the mainland sites of Dondo, Magogoni among others.
7. The need for a long term marketing strategy for the Lamu District resources which, are not limited to the historical towns and sites but also include natural resources such as mangrove forests, Dodori and Boni Game Reserves, Kiunga Marine Park and the birdlife at Manda Toto Island, among others.
8. That the development plans should also take into consideration the short and long-term interests of the local people, including in the area of recreation and economics, such as access to beaches for both recreation and fishing.
9. That development, particularly in the tourism sector should take into consideration the values of the local community to avoid negative intrusion into the community.
10. The need to set up a multi-sectoral management structure by the National Museums of Kenya that reflects the requirements of the heritage resources of the region.

2. Assessment of significance values e.g Arch. Religious, educational, social, historical, environmental economic (statement of significance 2000)

Brief description

Lamu Old Town is the oldest and best preserved Swahili settlement in East Africa, retaining its traditional functions. Built in coral stone and mangrove timber, the town is characterized by simplicity of structural forms enriched by features such as inner courtyards, verandahs, and elaborately carved wooden doors. Owing to the conservative character of its Muslim

community, Lamu has continued important religious celebrations from the 19th century, and has become significant for the study of Islamic and Swahili cultures.

Statement of Significance

Lamu Old Town 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 centre for education in Islamic and Swahili culture.

Specific Description

Lamu town dates back to the 12th Century. It flourished in the early 13th Century among the independent city-states on the stretch of the East African coast. Archaeological evidence shows that Lamu was once surrounded by a town wall. According to local folklore, there were two earlier settlements. To the south of the present day town, now buried under Hidabu hill and the second one is on the north of the present day Lamu town. In written records, the town is first mentioned by an Arab writer/traveler, Abu-al-Mahani who met a Qadi (Muslim Judge) from Lamu visiting Mecca in 1441. It is therefore evident that Lamu was already a large town at the time since the office of a Qadi was normally a requirement of a populous town. The Portuguese also mention the town in 1506 when de Cunha blocked it and imposed a tribute, which was paid without resistance. It was also mentioned in the records made by a Portuguese trader by the name Duarte Barbosa in 1517.

The Town Plan

The town's buildings developed first as small clusters of stone houses built in the present Pangahari and Yumbe areas at the northern end of the town. This is where the first council of elders' chamber was located and where the Friday mosque still is.

The original market area lay west of the Yumbe at the *mitaa* (ward) called the *Utuku Mkuu* (the Great market). Over time, the town spread south to the area called Mtamwini, just north of the Fort. This development represented the full extent of the town at its peak in the late eighteenth century. This is supported by the size of the houses in this area and the rich decoration found inside.

Four of the town's mosques, all dated before 1800 are well spread over the present town.

By the 15th century, Lamu was already a thriving city-state. It is an exceptional Swahili town with more than 700 years of continuous habitation and therefore it is the oldest of East Africa's living towns. Most of the other Swahili settlements along the East African coast and especially north of Lamu archipelago have either undergone modern changes or have been reduced to ruins.

At the beginning of the 19th century, two events took place which proved important to the later development of the town; the advent of Oman rule, and soon after, the influx of Indian merchants from Gujarati on the north west coast of India. These events brought about on one hand the construction of the Fort and the buildings around it, and on the other the development of the bazaar street called *Usita wa Mui*. Houses and shop buildings began to line the western side of the bazaar street. At that time this street was the shoreline and was located some thirty metres inland from its present position. There was no sea wall and the new Fort overlooked the harbour.

Lamu and Religion

Lamu became an important religious center in the 19th century as a result of the *tarika* activities introduced by Habib Swaleh, who was a Shariff (a direct descendant of Prophet Mohammed S.A.W). He left many descendants and therefore, there are many people who trace direct descent from Prophet Mohammed. They have kept up the tradition of 'Maulidi', which has remained an annual festival. These festivals are exclusively held in Lamu and have continued to be so to date. Overtime they have attracted other Muslim followers from all over East and Central Africa as well as the Gulf.

The town is also an Islamic and Swahili education centre in East Africa. Many researchers and scholars of Islamic religion and Swahili language come to Lamu to study the cultural heritage. Much of Lamu's culture is still conservative and is fundamentally based on Islam.

Social Development

Until the end of the nineteenth century the population of the town and its interland consisted of large numbers of slaves, *Watumwa* and a smaller number of free men, *Waungwana*. Majority of the former lived in the interland plantations, while domestic slaves, who were smaller in number lived in their owners houses. Freeman were divided into three groups the highest socially being land owing merchants, who lived in stone houses. The second group was that of *Sharifs*, who trace their descent from prophet Mohammed. Their function included teaching at Mosque schools, (*Madrasa*) arranging wedding and divorce formalities. Fishermen and artisan formed the last group.

The society was, as is still is, patriarchal. Polygamy was common and sex segregation strict. Women walked in the streets inside portable tents known as *shiras*; a supported on four wooden poles carried by slaves. Men were required to turn towards the wall whenever they met a *shira*, until it passed out of sight. With the British-induced abolishment of slavery in East Africa at the end of the 19th century, Lamu's source of cheap labor disappeared. Lamu, which once basked in trade glory, was consequently relegated to a minor role as a small obscure local harbor. Lamu's obscurity however served to protect and

3.

a. **Heritage components including buildings, drainage, pathways, mangroves, sand dunes, archeological layers, buffer zones, boundary, vistas and views.**

The Lamu old town is located in an island known by the same name. It is accessible both by sea and air. The town itself is located on the northeastern side of the Lamu island. It is bordered by sand dunes due south. The land on which the town is built rises from these sand dunes to the western side sloping down to the sea front on the eastern side. Entry by air is via an airstrip in Manda island about two kilometres from Lamu while entry by sea is through a mainland jetty at Mokowe some thirty minutes journey by ordinary boat. This ancient medieval city of Lamu is characterized by its unique Swahili architecture and its spatial arrangement that began to develop much earlier than 12th century AD. In 1884 an English traveller reported that the frontage part of the Lamu seafront was occupied by squalid native mud and thatch structures down to the water edge. Before the end of the century these were replaced by houses of Asian/European designs built on the land reclaimed from the seashore. The buildings are designed with open arcades on the ground floor and verandahs on the first floor overlooking the sea. The Lamu Museum, Dari ya Mvinje, former County Council Office and the Mwanaarafa or the Veterinary building are all two-storey structures in their original form with interior varandahs, crenellated parapets and grand orges arches surrounding the central courtyard. These buildings are late additions to Lamu town.

The seawall had not been constructed and the Fort over looked the harbour, and the seashore located 30 metres inland from the present position. The Seawall itself was constructed after the First World War. In the early 19th century the advent of Oman rule, and the arrival of the

Gujirati merchants from the Indian sub-continent inaugurated the development of the bazaar street called *Usita wa Mui* with houses and shop buildings. The street has on both sides two and three storey houses and shop buildings, creating a corridor of commercial activities.

Narrow winding alleys are the main features of the streetscape of the old town of Lamu. This labyrinthine street pattern has its origin in the Arab tradition of land distribution and urban development. Families and kinship groups often received plots on which they built a cluster of dwellings divided into a number of small wards *Mitaa*, (singular *Mtaa*) each being a group of buildings where a number of closely related lineages lived. The Swahili houses are concentrated in the inner town of Lamu. The stone structures, which form the residential dwellings, are roughly quadrangular in plan, with central courtyard and flat roofs surmounted by low crenellated wall or parapet. The houses appear plain externally and this brings out the introverted character of Swahili houses in the sense that aesthetic richness is given more emphasis internally than on the outside. The interior walls of the houses are elegantly decorated with wall niches and intricate plasterwork. The niches were used to display prestige goods such as imported Chinese porcelains and as backdrops to wedding ceremonies. From the exterior, the only eye-catching details in these structures are their elaborately carved doors that guard the entrance to the building and to the courtyard. The town is divided into small wards: *Mitaa*. These wards are 36 in total, which though difficult to identify on map are very well understood by the inhabitants. The age of houses in Mkomani, one of the Lamu wards, range between 13th to 15th century with later additions on the south of Mkomani which are of the 18th century. Walls of buildings and open galleries are designed in such a way that they trap and channel the cool sea breezes, which is essential in regulating the hot and humid climatic condition of this coastal town. The walls are massive constructions of thickness between 40 cm to 60 cm and are made of undressed coral in lime mortar. Houses of the Swahili traditional architecture are unique in design as compared to those of the other coastal towns and thus are endemic to Lamu. They are of rectangular shape, oriented north/south and are one or two stories high. The design of a typical Swahili house as you enter the building commences with a porch (*Daka*) through to an interior vestibule (*Tekani*). This Tekani usually have seats. From there you get to the interior courtyard (*Kiwanda*) with guest toilet adjacent to

one side of the courtyard. A number of parallel open galleries, (*Misana* singular *Msana*) follows in a sequence from the courtyard to the back of the house. The size of a Swahili house accounts between 3 to 7 galleries. A common feature of these houses is plaster frames, big niches (*Madaka*) and ceiling freezes adorned with small niches (*Zidaka*). The inner most gallery is where the intimacy part of the house is located. All food preparation is usually performed outside the living quarters as such kitchens occupy a rough shelter on the roof. A more impressive element of design among the Swahili houses is the elaborately contrived ablution and lavatory system, which forms such an important function and position in the household. Entrance to houses are one sided due to annexation of several buildings within a cluster. Often, a room over a street (*Wikio*) provides extra space to either of the houses separated between the narrow streets and the *Wikio* also provides an internal entrance between houses. Materials used for construction of houses in the old town are local. These are materials such as quick lime, coral rag, squared hard wood beams of local species of hardwood; *afzelia quanzensis*, *brachylaena hutchinsii* and *terminalia brevipes*. The latter has a durability span of more than a hundred years. The materials used are compatible to the coastal climatic condition in that they are not affected by salinity caused by the sea. On the other hand, verandah buildings at the seafront have wooden balconies covered with red tiles and in some cases corrugated iron sheets. The town's street settings are oriented in the north/south and east/ west axis. The streets act as wind tunnels and communication area, as well as meeting places and playing ground for children due to limited open public spaces in the town. Open storm water drains run west to east from the high sand dunes behind the town to the seafront along a natural gradient on the paved streets.

TOWN SQUARE

Lamu town square (*Mkunguni*) is an open space in front of the Lamu fort which the National Museums of Kenya upgraded as a result of recommendations made in earlier studies made for Lamu "A study in conservation" by Usam Ghaidan. It was originally a landing site for marine activities during the Swahili golden age before the land was reclaimed from the sea but presently, it is used as a meeting place. The Square is connected with the town entrance, which is a direction of inward/outward pedestrian traffic for travelers to and from other towns and

villages. The square and the entrance borders main public buildings; the District Commissioner's offices, Post Office, Immigration, Customs and the Lamu Fort Museums.

VETERINARY BUILDING

The Veterinary building is a 19th Century building built on a reclaimed strip of land by Mwana Esha Ahmed, a resident of Lamu. The building is one of the unique buildings along the seafront, which is documented as a significant Swahili traditional house and that of Asian/European architecture. The building was built as a nucleus family house and later in the middle of the century extended to the first floor with additions of two galleries of an Asian/European architectural designs at the seafront. The house has double entrances, one from the main street for the Swahili traditional architectural part of the house and from the seafront for the later additions.

LAMU FORT

Lamu Fort date back to about 1813, shortly after Lamu's victory over Pate and Mombasa in the battle of Shela. This major building task was reputedly undertaken a man known as Said bin Gumi with the cooperation of Seyyid Said, the Sultan of Oman who was then cultivating a promising new alliance with Lamu. Upon its completion in about 1821, the fort marked the southern corner of the traditional stone town. Its protective presence encouraged new development around it. This led to the erection of the 19th century shopfront and buildings, with beautiful verandahs overlooking the harbour activities, by confident merchants. Thus, by 1900 the fort had become the image of the community, a role it still plays to date.

This massive, multi-storied building with a central courtyard, stands in the centre of the present day Lamu town, between the historic stone town and the mud wattle section known as Langari. Built on an incline, it faces east, overlooking the town square opposite the main jetty.

The grand building constructed of coral blocks in lime mortar, measures forty metres on each side, and about twenty metres to its highest point, with great round bastions situated diagonally at the northwest and southeast corners. The outer walls are capped with crenellated parapets. Along the eastern façade is a long enclosed veranda facing the Town square that can be reached by a straight flight of 12 steps. Beyond this veranda a centrally positioned arched

doorway provides the only access to the interior. The interior central courtyard is a sheer two-story space with open verandahs, with the lower verandah having majestic ogee archways, while the upper has horizontal rectangular openings. A straight staircase runs along the northern wall of the courtyard. Lamu fort was originally a garrison for Baluchi soldiers sent by the Sultan of Oman. It later served as a prison from 1910 to 1984 to both the British colonial regime and the Kenya government, before it was handed over to the National Museums of Kenya in 1984. With its inception as a museum with Environmental Conservation as its general theme, Lamu fort is basically a community center for the people of Lamu old town. The courtyard is available for weddings, meetings and theater productions. At the ground floor there is a permanent exhibition, which is divided into three major sections, (i) Marine (ii) Freshwater (iii) Terrestrial. Each is further subdivided into its different ecosystem types. The many exhibits on display represent the material culture of the various coastal peoples in the context in which the items are used. Located upstairs are the administrative offices; laboratories, a workshop and a restaurant named Mazingira (Swahili for "Environment") at the rooftop. Lamu fort thus, has already acquired a strong identity as a social cultural center.

LAMU MUSEUM

Lamu Museum is the second largest building in Lamu Old town, second to Lamu fort. It has two-story trapezoidal plan measuring 37.5 meters in length by 17.1 meters in width. Lamu museum building, which was originally owned by a man known as Abdalla bin Hamed bin Said al-Busaid, was completed in 1892. It exemplifies the finest characteristic of verandah building style of the 19th century on the sea front, which is a radical departure from the traditional stone house of the earlier period. The verandah is a unique freestanding stone arcade on the ground floor tied to the main structure with wooden beams. Its upper level has carved teak columns and railings. At the center of the building handsome ogee arches surround a grand covered courtyard, which originally were two stories in height. While the exterior walls have large windows with ogee niches too. All ground floor exterior doors have superbly carved frames and center posts and the main door is further embellished with brass studs imported from 19th century Zanzibar.

SWAHILI HOUSE

The Swahili house is a double-story building annexed with a godown in front. It was built after reclamation of a strip of land from the sea in the early 19th century by Mrs. Mwana Madina, a Lamu resident. The building was later bought and renovated by a German Consular Mr. Gustav Denhardt an Architect/Geographer. Mr. Denhardt then named the house: Swahili house.

A carved door by a renowned famous wood carver: Bwana Kijumwa bears the name of Denhardt in Arabic writings and is still intact. During the 19th Century, the Germans who had settled on the main land at Witu established the German post office in 1888. This is the first post office in East Africa. This old building was acquired by the National Museums of Kenya, which restored it in 1995. Presently, an exhibition of the early post office occupies the ground floor of the building by the main street.

MUD AND THATCH STRUCTURES

The “mud” section of present day Lamu is larger than the stone town, covering an area of twenty-one hectares, and is spread between *Langoni*, *Tundani*, and *Gadeni*. *Langoni*, the older and more established, is located south of the Fort and the stone town. *Gadeni* in the newer *Makuti* section lying west of the old town on the far side of the sand dune edge, while *Tundani* is located farther north of the present day Mkomani. These areas are almost exclusively residential, but commercial activities are increasing in *Langoni*, especially along the extension of the old town bazaar street. *Langoni* grew considerably in the early part of the 20th century as a result of immigrants from other islands within the Lamu archipelago. *Gadeni* grew up during the last few decade as a result of immigrants from Lamu mainland running away from the Somali bandits. Both *Langoni* and *Gadeni* developed spontaneously. Over time, however, many of these houses have been transformed into permanent buildings with concrete block walls and corrugated iron roofs. Two episodes of fire disaster in *Langoni*, in 1962 and 1981, have hastened this process of transformation.

Sand Dunes and the Kitau-Mada Skyline Buffer Zone

Due to the fact that the monument is inhabited, environmental factors that may affect the population have also been considered in the buffer zone gazettement. There are sand dunes on the southern side a couple of kilometres from the monument, which are the chief source of fresh water for the town's supply. The National Museums of Kenya is in the process of

gazetting them separately to guarantee of their protection against any development that may threaten the water source in the future. As at present they are wastelands. The buffer zone is also demarcated to include the mangrove thickets growing on the side of Manda Island directly facing the Lamu old town sea front. There is a general feeling that the thickets be protected to keep the skyline of Manda as it was from the past when viewed from Lamu town. established in the same by-laws should anyone be found violating them. It is stated in the by-laws that one who contravenes these laws is guilty of an offence liable to a fine not exceeding Kenya Shillings 2000 (approximately U.S \$27) or imprisonment of not more than six months. The Antiquities and Monuments Act, Cap. 215, part (iv) states the penalties that any person who contravenes prohibition or restriction that the minister has endorsed

b. How development impacts on them.

Present state of conservation

Lamu Old Town has approximately 532 houses. About 475 of these houses are privately owned, 23 are considered as public, 13 are categorised as religious structures, while five of them are under the custody of Waqf Commission of Kenya and sixteen are classified as others. This ancient city has fairly survived a number of modern destruction, by escaping numerous developmental proposals made in the recent historical times. However, given the tropical climate, the coral walls, as well as the use of mangrove pole (boriti) roofs, the buildings need regular and constant maintenance. Restoration is an ongoing exercise in Lamu, though unfortunately, due to financial constraints only a small percentage of the building stock has been restored by the National Museums of Kenya. These minimal restorations have been carried out by individual house owners or by the N.M.K. Although the buildings are structurally sound, about 30% of them need restoration while 3.5% of them are in state of dilapidation.

Through a Memorandum of Understanding (M.O.U) the N.M.K has entered into partnership with Lamu County Council on the management and maintenance of the Old Town of Lamu. The Lamu Town Planning Office was recently established by the N.M.K to manage the affairs of the Lamu conservation project with core activities on restoration and upgrading the buildings within the conservation zone. The office also gives technical advice, prepares project proposals

for the public areas, offers in-service training on conservation to staff and offers apprenticeship to the Lamu community at large during conservation exercise. Financial assistance for pilot projects have been made available to owners of some private and public houses for restoration purposes of the building through the generous grants from Ford Foundation, NORAD, SIDA, and currently by the European Union Programme for revival and development of Swahili culture.

Buffer zones

4. Comparative analysis to other places - Zanzibar etc.

Lamu is one of the foremost pre-industrial urban settlements in Africa and falls in the class of 'antique living cities' in the world. Its historical growth compares well with other African old towns such as (Marrakech and Fez) of Morocco, Lalibela of Ethiopia and Kano of Nigeria whose origins were because of trade and their development was the effort of indigenous people.

More than three hundred independent city-states flourished along the East African coast at the height of Swahili civilization from the thirteenth through the fifteenth centuries. Most of these East African towns have either fallen into ruins or have been transformed into modern towns.

The surviving towns and ruined sites are heirs to a distinctive urban tradition that is over a thousand years old. This tradition generated a town building activity, which has left over a hundred and twenty towns on the Kenyan coast. A few of these in Kenya, **Mombasa, Malindi, Witu, Faza** and **Lamu** continue to exist, but the majority have disappeared, some hardly leaving any traces such as **Hindi** and **Famau**. Others are recognized by substantial archaeological remains of old towns in **Shanga, Ungwana** and **Pate** going back to 9th century. Swahili towns of Kilwa and Gede date to 13th and 14th Century respectively.

Towns that are Lamu's contemporaries are such as Mogadishu (in Somali), Zanzibar (in Tanzania), and Mombasa (in Kenya). These three date back to 12th Century. There are many other towns dotted along the East African coast

that fall within the 13th-15th Century time period. Most of these towns now retain their old settlements but in ruins. The overriding function of the mentioned towns was trade. Some settlements like Mombasa and Lamu were harbour entrepôts, others like Pate were

workshop towns while Gede was probably a resort town and Takaungu as well as Hindi were plantation centres. All of them retain evidence of an evolved urban culture formed by the African environment, influenced by input from trade contracts and immigration from across the Indian Ocean. In the East African coast, Lamu is among the region's most ancient Swahili settlements, some of which dates to as far back as the 8th Century AD. Manda town ruins for instance, a short distance away from Lamu has been dated by archaeologists to be a 9th Century town. Lamu however is one of the very few 'living Swahili towns' still retaining its unique and original architectural character and is probably the third oldest continuously inhabited town in the country after Pate and Mombasa. The Swahili culture thrived along the coast of East Africa and there are some similarities in the dialects spoken, the architecture, religion and many other aspects of culture in the coastal towns of this region. However, regardless of the common Swahili culture, geographical and historical circumstances have helped in the development of isolated cultural particularities in each of the coastal towns.

Zanzibar

An example we can use to draw the differences is by comparing Lamu old town to the stone town of Zanzibar, which is also a Swahili town off mainland Tanzania. The stone town has been nominated to the World Heritage List. There are several differences between Lamu and the Zanzibari architectural styles. Most of the Zanzibar's houses are made of mud, lime and stones but the Lamu inhabitants preferred using coral stones, lime and sand. To this effect, Lamu houses are more durable. The Zanzibari designers tended to highly depend on floor tiles and/or mortar screed. In the Lamu case, floor tiles are absent and screed lime mortar is used instead. The two towns have responded differently to the problem of water leakage considering that the houses of the towns were originally designed to be flat topped. To solve this problem, the Zanzibaris (residents of Zanzibar) have used corrugated iron sheets but the Lamu people have resorted to the traditional coastal adaptive way of thatching with palm fronds.

As concerns the internal spatial arrangement, the settings of the Swahili courtyard in Lamu and Zanzibar are different. In the case of Zanzibar, the courtyard is placed at the back but the Lamu courtyards appear at the front of the building.

In Lamu a major feature of many buildings has been *Wikio* (room over a street: a kind of fly over). There are 19 of these in Lamu. This unique feature enhanced the introvert nature of the local residents in that they could afford to move from one house to the other without necessarily coming down to the streets.

This feature is not highly pronounced in the Zanzibar town and is only found in one building next to the Zanzibar fort. The Zanzibari building design is extrovert in nature while the Lamu design is introvert. In regard to Zanzibaris buildings a lot of external aesthetics are placed to the outside as seen in the arched openings, which are wide. In Lamu, windows opening to the street are very small and there are no balconies as is the case with Zanzibar. The setting in Lamu was such that a person could survey the street without being seen from the outside. Lamu architecture has continued to rely heavily on the traditional industry. For instance, traditional lime production is still used. Kilns that use firewood are used to burn coral into lime, which is used for buildings. Lamu's architectural and cultural uniqueness is of great antiquity given that it represents one of the best presentation of Swahili architecture and its conservative and very inward looking society. Thus preserving most of its original characteristics. The present state of preservation is still intact compared to many other similar properties elsewhere. This is so due to the fact that Lamu's strategic location on an Island plus its narrow streets and alleys has hindered motorized traffic from reaching the town. Hence it has thus remained undisturbed. The townscape of Lamu is such that it will remain unchanged for it has in its design not considered modern amenities like tarmac roads for motorized traffic. Unlike Lamu, Zanzibar's town planning has considerably allowed infiltration of tarmac roads.

The topography of Zanzibar town allows it to expand but Lamu's relief is restrictive in that the area beyond its buffer zone lies flat and experiences floods during heavy rains and thus is not suitable for erection of buildings. The area has in history continued to be used as an agricultural reserve.

Mogadishu

Both Lamu and Mogadishu, a city in southern Somalia flourished during the same era (12th century). However compared to Lamu's built heritage, it has not been able to retain its authenticity. Mogadishu has been subjected to rapid modernization unlike Lamu.

At present, most buildings that still stand date back to the 19th century. There is no evidence of “buildings that antedate the 18th century with the exception of the mosque in Hamer Weyne,” (Chittick, N. 1982 Pg 48 In the present Lamu, there are many well-preserved buildings some Constructed more than five hundred years ago.

Mombasa

This is an old town in the Kenyan coast. Unlike Lamu, it was highly influenced by the completion of the Kenya-Uganda railway in 1901 and the development of the harbour. This subjected it to international influences unknown to Lamu and Mombasa turned into a cosmopolitan town. Unlike Lamu, the Mombasa old town streets are wide and have accommodated motorized traffic. Mombasa old town buildings have their own characteristic balconies overlooking the streets wooden brackets that support these. Lamu therefore is seen to present a distinct character in its architecture, streetscape planning, and its conservative culture. It is the only town among the ones mentioned that has managed to preserve its authenticity.

5. Legislative, institutional and Administrative f/works for protection of property OUV

The overall responsibility of managing Lamu World Heritage Site falls under National Museums of Kenya represented at the site level by the Senior Curator, Lamu Museums. However, other government bodies such as the Lamu County Council, Provincial Administration represented by the District Commissioner, Ministry of Lands and Ministry of Health are also involved. Since most of these Ministries are governed by different Acts of Parliament, inevitably conflicts always arise when such agencies are brought together to implement projects or make decisions. In order to bring these agencies together the local provincial administration has formed the District Physical Planning Liason Committee. This Committee evaluates all development proposal brought by various developers within the District. The objective is to make sure that all developments especially within the World Heritage Site adheres to planning regulations. For instance, house renovations are not supposed to use materials not compatible with the original materials, or height of buildings should not exceed three storeys. To strengthen the role of the Liason Committee the government decided to create a Local Planning Commission in September 2005 that could make decisions that are legally binding for respective government departments to implement. Whereas the Liason Committee oversees the development for

the entire Lamu District the Local Planning Commission is solely incharge of the World Heritage Site

The Local Planning Commission is essentially a statutory body established under the provisions of the local Government Act Cap 265 and is intended to provide a legal framework through which the relevant government regulatory agencies can be able to harmoniously invoke the provisions of their specific rules for the purposes of implementing or solving specific issue pertaining to the Site. Further to this, the commission is vested with the responsibility of advising the Local Authority on salient issues pertaining to the protection and preservation of Lamu as a Cultural Heritage site.

The core function of the Commission is to review proposals for the alteration, extension and construction of new buildings within the protected area of Lamu town and its buffer zone.

The Commission which comprises of experts, drawn from various government departments and local community also uses Council by-laws to make decisions when implementing development proposals. In order to enhance the conservation efforts of the gazetted and listed properties, the Kenya government has repealed the Antiquities and Monuments Act of 1983 and the National Museum Act and replaced them with the National Museums and Heritage Act 2006. This Act gives the National Museums of Kenya more powers to adequately manage heritage properties in Kenya.

The following statues cover activities with direct impact on World Heritage site:

the Land Control Act (Cap. 302); the Local Government Act (Cap 268) the Trust Lands Act (Cap 288) the Land Planning Act (Cap. 303); Governments Land Act (Cap 280); the Water Act No.8 of 2002; the Public Health Act (cap 242); the Physical Planning Act of 1996 and the Registered Land Act (Cap 300)

The purpose of the Water Act is to provide for the management, conservation, use and control of water resources and for the acquisition and regulation of rights to use water, to provide for the regulation and management of water supply and sewerage services. Except for waters that are wholly situated in a private landowner's domain, the Act vests the rights over all surface and ground water in the state. This is only subject to the rights which users may acquire under

license from time to time. The local authority uses this Act to regulate water and sewage systems in the World Heritage site.

The Public Health Act deals with sanitation and the Act borrows from the common law doctrine of nuisance which makes it an offence for any landowner or occupier to allow nuisance or any other condition liable to be injurious or dangerous to health to prevail on his property. A medical health officer, once satisfied of the danger, may issue an order requiring the owner or occupier of the property to remove the nuisance. In addition, the Minister on the advice of the Central Board of Health may make rules and confer powers and impose duties for the carrying out of environmental health matters. Such matters may include inspection of building for their sanitary condition, construction standards and ventilation for buildings, drainage of land, keeping of animals etc. Within the Lamu World Heritage site these powers have been conferred on the local Public Health officer.

Environmental health requirements are also provided for under the general powers and duties of the local authorities in the Local Government Act (Cap 265). Municipal Councils are required to provide and maintain sanitary services, sewage and drainage facilities, take measures for the control, destruction of rats, vermin, insects and pests, control or prohibit industries, factories and businesses which emit smoke, fumes, chemicals, gases, dust, smell, noise vibrations, discomfort or annoyance to the neighborhood, and to prohibit or control work or trade of disinfection or fumigation by cyanide or other means.

The Environmental Management and Co-ordination Act No. 8 of 1999 is an Act of Parliament that provides for the establishment of an appropriate legal and institutional framework for the management of the environment. As earlier said, prior to its enactment in 1999, there was no appropriate environmental legislation. Kenya's approach to environmental legislation and administration was highly sectoral and legislation with environmental management components had been formulated largely in line with natural resource sectors as aforementioned. The Act provides for the establishment of an appropriate legal and institutional framework for the management of the environment in Kenya and for matters connected therewith and incidental hereto. The Act is based on the recognition that improved legal and administrative co-ordination of the diverse sectoral initiatives is necessary in order to

improve national capacity for the management of the environment, and accepts the fundamental principle that the environment constitutes the foundation of our national, economic, social, cultural and spiritual advancement.

The National Environment Management Authority (NEMA) is established under Section 7 of the Act. NEMA is the institution with the legal authority to exercise general supervision and co-ordination over all matters relating to the environment, and is the principal instrument of the Government charged with the implementation of all policies relating to the environment. They include co-ordination of the various environmental management activities being undertaken by the lead agencies and promoting the integration of environmental consideration into development policies, plans, programs and projects and establishing and reviewing, in consultation with relevant lead agencies, land use guidelines.

There are three kinds of property ownership in the old town.

- 1) There is the private ownership where business people and groups of families have purchased or inherited buildings.
- 2) There are properties owned by religious groups where we find places of worship such as mosques and Muslim educational institutions (owned by the Wakf. This is a Muslim religious committee) as well as churches.
- 3) We also have public properties such as government administration offices and local county council.

The National Museums of Kenya, which is the overall custodian of the gazetted area of the old town, has acquired several properties such as the Fort, Swahili house, German post office and the Lamu main Museum. These are directly managed by the institution.

6. Conservation policies and principles which governs property

Master plan

The first comprehensive conservation plan for the old town of Lamu was drawn up in 1976 following resolutions of a task force that had been set up in 1972 to investigate the future development of Lamu district. This first plan (Lamu A study in conservation) drawn up by architect Usam Ghaidan intended to set up a framework for a dedicated conservation

programme for the management of the historic assets of Lamu town and the other historic settlements within the Lamu archipelago. The plan included an architectural survey of Lamu town and significant monuments within the other settlements .it also contained a section on building guidelines within the historic town which spelt out techniques of traditional building restoration, specifications for the different materials required and parameters for the design of new infill buildings. In addition the document also suggested the formulation of local by-laws to guide developments within the historic setting. The architectural survey conducted realized the first maps of classified historic buildings within the Lamu old town and a proposed zoning map for the various significant sites around the island that required to be protected. However even though the plan had been sanctioned by the department of physical planning its implementation did not materialize essentially because the plan came short of identifying the specific tasks to be accorded to the relevant actors .the conservation plan also failed to secure the necessary funding for implementation.

After years of struggling to implement the conservation plan in vain, the National Museums of Kenya secured a number of development partners in the early 80s who were willing to advance the conservation efforts of Lamu. One of the strategies adopted was to conduct a new study and develop a revised conservation plan. The result was the development of a more refined plan-Planning Lamu in 1986 by architect Francesco siravo and Anne Pulver. The new plan built up on the initial document and addressed the shortcomings that had been observed. It went into detail in providing historical background of Lamu, an in depth analysis of the different building typologies within Lamu Town and more comprehensive building guidelines. The plan also produced a greater number of maps on the different aspects of the old town and at better quality and scale. Planning Lamu paved way for the gazetement of the historic town of Lamu (1986) and the development and enactment of the Lamu old town conservation by-laws (1990) which sets up the committee that reviews all development applications.

Conservation principles provided

Planning Lamu paved way for the institution of a dedicated conservation programme for the Lamu old town. A town planning and conservation office was set up (1986) to spear head the conservation efforts of the towns built heritage.

The plan lays emphasis on classified buildings graded according to how much of the original fabric was still intact. Significant street scape features (covered streets etc) and public open spaces are also given prominence as important contributors to the character of the old town .the plan also establishes a skyline for the town (3 floors) and provides even more detailed considerations for new infill buildings (scale and volume are key parameters).the plan provided for the conversion of the Lamu fort from a prison to a museum/socio-cultural centre thereby restoring the forts image as a once forbidding structure to the towns centre of attraction.

Authenticity

The old town of Lamu and the ambience it exudes are a joint product of both her tangible and intangible heritage. The magnificent stone buildings, narrow streets, the unperturbed way of life, traditional attire (especially the bui bui clad for the women) ,the smells, sights and sounds all contribute to the towns character .the observance of age old tradition /festivities, traditional cuisine, traditional crafts and building techniques ,traditional means of transport, performance of traditional song and dance and the very essence that the town is still largely inhabited by the Swahili people affirms the authenticity of Lamus cultural heritage in all its facets. As the adage goes “you can’t have a Swahili town without Swahili people” one of the most fascinating aspects of Lamu town is how the same public spaces are used for different activities ,by different resident groups at different times of the day. Similarly the local women as an unwritten rule of self preservation choose not to use certain streets at certain times of the day. This are age old practices deeply entrenched in the social life and collectively with many other customs and social practices continues to give life to the unique character of Lamu’s Historic urban fabric.

The architecture of Lamu has employed locally available materials and techniques which are still applied to date. The people of Lamu have managed to maintain age-old traditions reinforcing a sense of belonging and social unity. This is expressed by the layout of the town which includes social spaces such as, porches (*Daka*), town squares and sea front *barazas*. The town continues to be a significant centre for education in Islamic and Swahili culture.

The authenticity of the Old town is vulnerable to development and to a lack adequate infrastructure, that could overwhelm the sensitive and comparatively fragile buildings and urban spaces that together make up the distinctive urban grain of the town.

Integrity

Fortunately for the old town of Lamu, many factors that may trigger sudden changes to the cultural heritage seem to be self regulating. The geological structure of the island renders it uneconomical and extremely tedious to construct anything above three floors hence retaining the skyline. The indigenous people of Lamu are a conservative and religious community and most of the cultural practices are influenced by the Islamic faith thus chances of grossly contaminating the local culture are very remote. The locals have since the 1960s successfully rejected government plans to link by bridge the island with the mainland and have instead opted to maintain their maritime connection to the rest of the world. However recent development plans threaten to cause irreparable damage if unchecked. The proposed Lamu Port project within a 40 Km radius from the old town must be well mitigated. Possible encroachments into water catchment areas can disrupt livelihoods on the entire island.

The property, covering 16 hectares, adequately incorporates all the tangible and intangible attributes that convey its outstanding universal value. A high percentage (65%) of the physical structures are in good condition with only 20 % being in need of minor refurbishment. The remaining 15 % may need total restoration. The majority of the town's buildings are still in use.

The town needs to maintain its relationship with the surrounding landscape. The setting of the Old town is vulnerable to encroachment and illegal development on the Shela dunes that are a

fundamental part of its setting. Development is a threat to its visual integrity as an island town closely connected to the sea and sand-dunes, and to its ultimate survival in terms of the water that the dunes supply. The setting extends to the surrounding islands, all of which need to be protected from informal settlements, and to the mangroves that shelter the port.

7. Risk management and Disaster preparedness

The Lamu old town has had its fair share of natural disasters in its history even though the Kenya disaster profile prepared by the UNDP in 2008 generally highlights Lamu as less disaster prone area within the country. In the recent past the interior of the island was in 1998 affected by floods due to El Nino rain. Livestock and wildlife died in large numbers and many coconut palms rotted away as result of the continued floods. However The landscape on which the old town is situated is such that it rises to the north where there are sand dunes and gently slopes to the sea on the southern side. This implies that all the storm water quickly drains to the sea. Therefore, unlike the interior of the island where the land is generally flat the town does not experience flooding. In spite of this the towns old buildings are susceptible to collapse as a result of being drenched by heavy rain which cause the bonding material of the coral rag walls to lose its strength. Since 2001 a number of buildings have collapsed within the old town with fatalities. This also impacts on the inventory of classified buildings within the town.

Even though The town is shielded from the open sea by the sand dunes to the south and Manda Island to the west reducing its susceptibility to ocean storms and cyclones, the town still remains highly vulnerable to several natural and manmade calamities especially fire outbreak. The town suffered a major fire outbreak in the early 80s which burnt down an entire neighborhood to the south of the stone town .in 2003 another fire threatened to raze down completely a highly populated section of the stone town. In 2006 one person was burnt alive in a house fire which demonstrated vividly to the Lamu authorities the towns inability to deal with fire outbreak making fire the biggest threat to the town. As recent as September 2009 a fire outbreak razed down 400 houses on Faza village located on pate island one of the inhabited historical towns within the Lamu archipelago. The town's vulnerability to fire has been further increased by the introduction of huge thatched roofs over the traditional flat roofs as residents

attempt to create a functional covered roof top terrace over their buildings. In Kenya the most devastating impacts of disasters are in human settlements especially those of poor disadvantaged communities, who are the majority of our society .in these areas the preparedness is least and relief is lowest-Wafula Nabutola(2006) *Risk and Disaster Management –Case Study of Nairobi*. This is also true for the informal settlements which surround the stone town of Lamu. The Langoni, Gardeni, Kashmir, and India area with their dense cluster like structure are death traps in the event of disasters with no fire fighting mechanisms or escape routes provided. Even though these areas are of little significance in terms of their tangible cultural value they have a significant impact on the intangible aspects of the Lamu culture, in addition there close proximity to the prized cultural heritage assets of the stone town increases the vulnerability of the town to disaster. Changes in social lifestyles has seen many households adopt the use of Liquid Petroleum Gas for domestic purposes without any concerted efforts from the dealers to sensitize users on the safety measures to be observed while using the methane fuelled devices. In addition, bulk storage of petroleum products within the heart of the stone town /built up areas in total disregard of the regulations is the most threatening risk against the World Heritage Site of Lamu.

Electric power was introduced into the town in the late 60s and the mode in which the power lines were laid contrary to safety guidelines now threatens the very lives and property of the people who were meant to be served. An article in the fall, 1996 issue of the Earth Island Journal reported that rising seas are about to inundate Pate and Ndau, two small islands near the Indian Ocean resort island of Lamu. in a related report entitled "Our world is changing; there is no going back," presented to a U.N. conference on climate by Tom Downing of the Stockholm Environment Institute illustrates threats to archaeological sites, coastal areas and other cultural treasures as a result of global warming. The report also underscores that rising oceans could eventually engulf ancient settlements such as the Old City on Kenya's Lamu island. The changes in climate and rise in sea levels accruing from global warming have definitely brought with it new challenges to disaster management. Spread of communicable diseases such as cholera and diarrhea due to poor sanitary infrastructure poses a great threat to the

heritage site .this has been further compounded by the ever mushrooming of unplanned informal settlements with no matching water and sanitary facilities.

Worse of all, Lamu is a cultural heritage site and this tag has turned against the very people who were meant to benefit out of this status. The price of land and houses has sky rocketed since its inscription into the universal list (*Daily Nation* January 5th 2006 page 24).many Europeans have been acquiring properties and keeping them unattended to while they are away in Europe and the Swahilis, owners of the heritage, have long since emigrated to other towns in Kenya. A cultural disaster is in the offing as the status of the site will be lost due to unavailability of the cultural custodians who have been giving the town its vibrancy since medieval times.

8. Visitor management

Lamu attracts many tourists because of a combination of attractive beaches as well as the fascinating historical town itself. In addition many more visitors come to Lamu to work or obtain services. In the process they not only cause a boost to the economy but they also put pressure on the town center, providing the impetus to turn residential buildings into offices, hotels and guest houses. Moreover many of these people often have different lifestyles which may be, 'characterized as 'extrovert', open with less emphasis on privacy' (Siravo. 1986). Therefore, an increase in population density and differences in life-style are some of the main reasons as to why private life is getting more exposed in the streets, thus creating social conflicts within the neighborhood. As can be seen from the statistics overleaf, it is evident that the town can accommodate more visitors as it was in the early 1990's.

9. Key issues affecting site and management of site

- SWOT

STRENGTHS	WEAKNESSES
<ul style="list-style-type: none"> ● Lamu has managed to retain its integrity, despite modern pressures of development. ● The Old Town of Lamu was declared a conservation area thus shielding it 	<ul style="list-style-type: none"> ● Unreliable communication networks ● Poor road network and lack of accessibility between the islands ● Inadequate and unstable power supplies

<p>from uncontrolled development</p> <ul style="list-style-type: none"> • Potential of tourism due to the abundance of both cultural and natural heritage resources • Accessibility by land, sea and air transport • Ample land for expansion at the adjoining mainland • All the historic sites in the archipelago have been gazetted as national monuments • Permanent exhibition displaying all the elements of the conservation project are mounted permanently in Lamu museum. • The landscape of the old town rises to the north where there are sand dunes and gently slopes to the sea on the southern side. This implies that all the storm water quickly drains to the sea. Therefore, unlike the interior of the island where the land is generally flat the town does not experience flooding. The town stands on sandy soil and this coupled with the fact that the gradient is very gentle means that it is unlikely to experience landslides. • The threat of unusual high tides is checked by erection of a high sea wall that runs along the entire seafront of town • There are privately managed schemes which collect refuse twice a week which work perfectly well based on small scale collection of garbage. 	<ul style="list-style-type: none"> • Poor garbage collection and disposal management • Poor liquid waste management • Lack of cold storage facilities leading to low production of fish and hence low incomes • About 35% of the towns buildings need urgent restoration but the owners do not have the means to do it • Lack of capacity, expertise and funds within the Lamu County Council to adequately manage the historic town • Lack of a management plan to guide the developments of the town • no plans to have a fire station • inadequate trained personnel to manage tourist facilities • skewed tourism benefits between the locals and foreign investors due to lack of trained manpower and capital • lack of a visitor management plan • Lax enforcement of building by-laws • Poor or inadequate community participation • Lack of public land within the World Heritage site to locate transfer stations or ash pits or bins for collection and movement of waste • Uncoordinated issuance of public land by government departments • Ineffective Local Planning Commission • An archaeological constraint map is not deposited with other government departments • Uncoordinated approach in the approval of building plans by various government depts. • Overhanging power cables that spoils the presentation of the historic town
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| | <ul style="list-style-type: none">• inadequate harnessing of the potential of the World Heritage status of Lamu• Laxity of the District Physical Planning Liaison Committee in overseeing development activities within the World Heritage site.• TV aerials attached to buildings appear to be steadily growing. TV aerials interfere with the landscape while defective or poorly secured electric cables disfigure walls.• Due to increased tourism, the demand for guesthouses has risen and this consequently caused the conversion of some private houses into hotels and lodges and this has put pressure on existing pit latrine system.• Lack of a risk preparedness against floods, fires, tsunami, earthquakes and typhoons. The settlement areas in the mainland are prone to fire outbreaks during the dry season• Many human activities take place close to the shoreline. This has resulted in siltation along the coast, which has in turn affected the fish habitat.• Due to increased human settlement, conflicts over resources occur among wildlife, agriculture, fisheries and forestry activities. In the newly settled areas, there is a tendency to clear parcels of land causing localized fuel wood shortages apart from causing soil exposure and erosion• Lack of awareness among local communities on environmental conservation and management. |
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Threats

- Proposed Lamu Port
- Insecurity
- Rural urban migration (dilute cultural aspects including languages)
- Mass tourism
- Changes of life style due to globalization
- Delocalization of county headquarter will result in loss of earnings from rent.
- Loss of status symbol as seat of Government
- Encroachment into protected areas e.g Lamu sand dunes.
- Location of foreign military installations.
- Lack of an integrated urban spatial plan
- Lack of E.I.A (including social /heritage impact assessment)
- Infiltration of Western culture through tourism / media
- Influx of people from the Mpeketoni settlement scheme with a different culture
- The upcoming of the port project might bring different cultures
- Threat of the local economy – lime, fishing, agriculture

Opportunities

- Existence of modern technology can be used to propagate religion.
- Use of modern technology to make research on Islamic education
- Wakf for madrassas to support the institutions.
- The madrassas should be recognized in country Government as formal institution]
- Relocation of county headquarters to Mokowe will relieve pressure on the old town.
- Tourism as an industry (will attract tourist)
- Listing as UNESCO World Heritage Site
- Proposed Lamu Port
 - a) Employment opportunities
 - b) Entrenchment of a conservation plan and funds into the port development plan.
- New housing policy / building regulations.
- Review of legislation under the dispensation of the new constitution.
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10. Action Plan

Detailed plan of action including resources needed to address issues.

The vision and the objectives must lead to action if this management plan is to succeed.

This section sets out the ways in which the objectives for safeguarding and enhancing the outstanding universal values and significance of the WHS can be realized. The implementation plan begins with initiatives to ensure that the management plan itself is adopted, implemented and reviewed as appropriate.

The actions are set out under the same headings as the objectives. These actions may be implemented by a single partner or by multiple partners. The partners listed against each action are a suggestion of possible key organizations. There will be many more partners involved in implementation than is impossible to identify at this stage. Some of the actions are already being carried out. The actions have all been given a timescale as a guideline for when they should be carried out. These are:

- a) Short term, up to 2 years (i.e. immediate action needed)
- b) Medium term, up to 5 years
- c) Long term, up to ten years or more
- d) Ongoing, continuous work

The programme is intended to be as comprehensive as possible but is not definitive as it is expected that new projects will arise and existing ones will be revised according to changes in circumstances. The actions are not prioritized except in terms of short / medium / long term.

There are nine major objectives that when addressed will help mitigate the present situation and improve the management of the world heritage sites and the welfare of the communities of Lamu. It will further impact positively on the economy of Kenya as a country and when implemented, the result will act as a stimulus for the development of such management plans elsewhere in Kenya with or without similar resources.

Objective 1	To review the existing conservation plan and incorporate all the heritage resources and values in the region by the June 2014			
Activities	<p><i>a) Drawing up a cultural and natural heritage constraint map</i></p> <p>In order to draw this map an inventory and documentation exercise should be carried out in the proposed extended buffer zone. In the process, the survey will be able to determine the limits of the sites and what they contain. For the archaeological sites, test pits might be necessary to understand their limits and this will help in deciding on the extensions of the buffer zone, among others.</p> <p><i>b) Distributing the use of the cultural and natural heritage constraint map to leading government departments</i></p> <p>The Physical planning and Survey Departments and others need to be aware of where the heritage resources are located and their limits, so that when preparing plans for development the archaeological and natural values are taken on board for conservation. The same map can also be used by tour operators as marketing tools to market the region as a package of diverse heritage resources for tourist destination.</p> <p>The same inventory documentations report can be used to determine the current situation of the sites and assess the necessary measures and resources needed to stabilize the historical structures and rehabilitate them.</p> <p>The report can further be used to present a case to UNESCO World Heritage Committee to extend not only the buffer zone but the listing to include the ancient towns of Pate, Shanga, Siyu, Manda, Takwa and the Shela sand dunes.</p>			
	Time frame	Actor	Resources	Remarks
	May 2013- July 2014	1)National Museums of Kenya 2)County Government of Lamu 3)Lamu Port coordination office (LAPSSET) 4) ministry of lands 5)technical experts from development partners to be solicited by the National museums of Kenya	Kshs 5 million USD 60,975	Funding opportunities from the new devolved fund and from the Lamu port development kitty. The exercise ought to be funded as part of the heritage impact assessment

Objective 2	Urgently carry out a comprehensive infrastructural development both in Lamu, the greater archipelago and adjoining mainland coastline*			
Activities	<p>a) Bring to bitumen standard the road from Gamba to Mokowe by December 2015</p> <p>b) Upgrade Hindi- Kiunga road to all weather standards by December 2015</p> <p>c) Upgrade Mtangawanda –Pate- Siyu-Faza-Kizingitini road to all weather standards by December 2014</p> <p>d) Improve jetties at Mokowe, Lamu, Manda and Mtangawanda by December 2013.</p> <p>e) Upgrade Lamu Town sewage system and construct Pate sewage system by December 2014</p> <p>f) Pave Lamu and Pate towns streets and see fronts by June 2012</p> <p>g) Rehabilitate and upgrade the entire Lamu archipelago water supply system by 2013</p> <p>h) Re-locate to the mainland and upgrade the Lamu power plant by June 2013</p> <p>i) Rationalise and strengthen the existing power supply system in Pate island by June 2013</p> <p>j) Build fish cold storage facilities in the main landing areas of the archipelago by December 2013</p> <p>k) Upgrade and extend the existing airport at Manda by 2013</p> <p>l) Re-planning and provision of services to the informal settlements mushrooming in Lamu Island by 2012</p> <p>*This object is premised on the fact the central government carries out these infrastructural development as proposed in the 2003-2012 Lamu development plan.</p>			
	Time frame	Actor	Resources	Remarks
	2013- 2017	1)Ministry of public works 2)County Government of Lamu 3)Lamu Port coordination office (LAPSSET) 4) ministry of lands 5)Kenya airports authority Kenya 6)Kenya rural electrification authority	Government of Kenya (Funds from the consolidated fund have already been allocated to this projects)	some of these projects have already commenced while the others are at an advanced stage of preparation awaiting commencement

Objective 3	To urgently carry out a condition survey of the proposed extended buffer zone by June 2009, for purposes of rehabilitating historical buildings in these areas.			
Activities	<p><i>a) Drawing up a rehabilitation and stabilization plan of Pate and Siyu June 2014</i></p> <p>In order to draw up a plan to rehabilitate and stabilize the historical structures at Pate and Siyu a detailed physical inspection on the condition of each building should be carried out. This inspection will determine the causes of deterioration, their effects and assist to develop appropriate measures for conservation.</p> <p>The survey should go beyond rehabilitation and include a revitalization of the buildings so as to integrate them into a larger community based eco-tourism enterprise. These could include turning spaces into social halls, exhibition centres, a fishing storage facility and establishment of guest houses.</p> <p><i>b) Preparing budget estimates for stabilization, rehabilitation and revitalization work of Pate and Siyu by December 2014</i></p> <p>Having drawn the plans for stabilization, rehabilitation and revitalization work of the historical structure, a detailed budget to carry out the exercise will have to be prepared. This budget should take into account both the human and material resources required to implement and achieve the desired objectives.</p> <p><i>c) Fundraising ventures to carry out the stabilization, rehabilitation and revitalization work June 2014</i></p> <p>Because of limited budgetary allocation, the National Museums of Kenya cannot be able to carry out this work on its own. To achieve this goal therefore, project proposals have to be written and submitted for consideration by donor funding agencies such as World Monument Fund, The Getty Trust, The Ford Foundation, GTZ of Germany, Norad, UNESCO and the Lamu business community among others.</p> <p><i>d) Implementing the stabilization, rehabilitation and revitalization works 2012 to 2015</i> Once the financial resources have been secured, the works can begin. This stage will involve the use of local talents but with close supervision from the National Museums of Kenya Conservation office.</p>			
	Time frame	Actor	Resources	Remarks
	May 2013- July 2017	1)National Museums of Kenya 2)County Government of Lamu 3) Ministry of Culture (GOK) 4) development partners	Kshs 120 million (USD 1,463,414 to be sourced from the Government of Kenya and development partners	The new constitution elevates prominence of national monuments giving numerous funding opportunities

Objective 4	Extension of the World Heritage list to include the greater Lamu archipelago and the adjoining mainland coastline			
Activities	<p><i>a) Drawing up an extension of the World Heritage Site to include Pate and Manda Islands, Shela and the adjoining mainland coastline December 2014</i></p> <p>Drawing up the extension of World Heritage Sites to include the above sites because their historical development was contemporary with that of Lamu and their destruction will make the Lamu archipelago and the world in general lose an important chapter in the early development of globalisation.</p>			
	Time frame	Actor	Resources	Remarks
	2013- 2014	1)National Museums of Kenya 2)County Government of Lamu 3) Ministry of Culture (GOK) 4)Ministry of Lands	Project underway through National Museums of Kenya Resources and development partners	The extension plan is to be ratified upon inauguration of the new county government in march 2013
Objective 5	Re-view the resource management coordination mechanism at the regional level			
Activities	<p><i>a) Review of the coordination structure at the regional level</i></p> <p>Currently there is no coordinated approach to the management of the cultural and natural resources by the various agencies at the local level. Cognizance should be taken of the fact that conservation of the built up environment cannot be carried out single handedly nor can it be carried out in isolation. It borrows from a number of other disciplines - archaeology, history, town planning, art, architect restoration, museology and conservation.</p> <p>At the moment there is one person who is the Curator of the Museum/Manager of the World Heritage site. It is imperative that these two functions are separated and there be a Manager of the World Heritage site who would be charged with responsibilities of the management and coordination of all the conservation and development activities of the World Heritage property.</p>			
	Time frame	Actor	Resources	Remarks
	2013- 2014	1)National Museums of Kenya 2)County Government of Lamu 3) Ministry of Culture (GOK)	Funding through the consolidated fund .the mainstreaming the dispensation of the new constitution gives the resolve	To be refined upon inauguration of the new county government in march 2013

Objective 6	Create a community awareness education program by 2013			
Activities	<p><i>a) Creating a community awareness education program and community involvement and benefits</i></p> <p>For the community to be aware of the social and economic values of their heritage seminars at both the local and national level needs to be organized. At least three (3) seminars per year will be necessary to discuss about the sustainable use of both the cultural and natural heritage resources as a way of wealth creation. The demolition of monumental buildings to vandalize the coral stones for new constructions prevalent in Pate is another example that can be used to enlighten people against such destruction. The community needs to be aware that a country without its past is a country without a future.</p> <p>In the medium term it will be necessary to employ a full time Community Education Officer to be a link between what goes on in the conservation of the heritage resources in the region and the community. There is need to set up committees from the local to the district levels to organise and oversee the operations of the seminars for awareness creation. This activity should begin immediately taking the renewed good will and enthusiasm from the community on their heritage resources.</p>			
	Time frame	Actor	Resources	Remarks
	2013- 2017	1)National Museums of Kenya 2)County Government of Lamu 3) UNESCO Kenya ,Regional office	1)NMK resources 2) The National Museums of Kenya is also working with the UNESCO regional office to develop a project proposal for assisting the implementation of the world heritage convention which includes an entire component on sensitization.	The community education officer has been deployed since 2011 and plans are underway to find more resources for increased awareness activity

Objective 7	Develop an integrated marketing strategy for Lamu archipelago by 2014			
Activities	<p><i>a) Drawing up a Marketing plan that takes into cognisance the rich and diversified resources in Lamu District</i></p> <p>There is currently no official marketing strategy for Lamu District, this is despite the fact that Lamu is a World Heritage site and has such important natural resources such as the Kiunga Marine National Reserve and Dodori-Boni National Reserve. Promotional materials that are available have been made by private hoteliers to promote their businesses and hardly have anything on the cultural aspect of the heritage.</p> <p>There is therefore a need to develop an integrated marketing strategy that would market Lamu as a package highlighting the different heritage resources in the region and the kind of services and accommodation that are available in the region. This approach has to be strengthened by the production of brochures, fliers, postcards, t-shirts and be distributed to all tour operators, hotels, the airlines and partners in heritage conservation.</p>			
	Time frame	Actor	Resources	Remarks
	2013- 2017	1)Kenya Tourism Board 2)National Museums of Kenya 3)County Government of Lamu 4)Ministry of Tourism 5)Kenya Wildlife Services 6)Coast Tourism Association	Kshs 10million (USD 121,951) to be sourced from the Kenya government through the Kenya Tourism Board	The Kenya Tourism Board is already very interested and active within the Lamu archipelago and currently a major sponsor of the annual Lamu Cultural Festival

Objective 8	Legal: The need for review of the existing building by-laws to be in conformity with the new legislation, the National Museums and Heritage Act 2006, so as to strengthen the protection and management of the heritage resources.			
Activities				
	Time frame	Actor	Resources	Remarks
	2013- 2014	1)National Museums of Kenya 2)County Government of Lamu	Activity has been incorporated into the ongoing realignment of the NMK to the provisions of the new constitution and new county government structure.	Major faces of the exercise will be undertaken once the new county government is inaugurated in march 2013
Objective 9	To put in place a proper site display, presentation and interpretation plan for Lamu and other historic centres in the archipelago by December 2014.			
Activities	<p>a) Institute a proper garbage management system in all the historic sites by December 2014.</p> <p>b) Interpret the various historic towns through the mounting and erection of interpretation panels on specific buildings, historic spaces, mosques and streets, print brochures, postcards, T-shirts, maps, postcards and establish a website June 2014</p> <p>c) <i>Prepare a visitor management plan for the historic towns by December 2014.</i></p> <p>They should indicate the location of the historical structures and other areas of interest including the natural environment.</p> <p>a) Restore and adopt Siyu fort building to provide accommodation and interpretation center for the Island's history January 2014</p> <p>b) Establish a revolving fund accessible to the house owners for use in the maintenance of buildings in the historic towns by December 2015.</p>			
	Time frame	Actor	Resources	Remarks
	2013- 2014	1)National Museums of Kenya 2)County Government of Lamu 3)local NGOs and environmental groups 4)development partners	Kshs 75 million to be solicited from the Lamu county Government ,the Kenya government and development partners	Major faces of the exercise will be undertaken once the new county government is inaugurated in march 2013

Objective 10	Prepare a New Comprehensive Heritage Development Master Plan and Disaster Management Plan by June 2014			
Activities	<ul style="list-style-type: none"> a) Strengthen the existing District Disaster Management committee by incorporating disaster management experts by June 2014 b) Relocate all fuel depots from residential and business places to areas outside towns with immediate effect. c) Establish proper fire fighting mechanisms by January 2014 d) Establish a search and rescue centre by 2012. e) Survey and synthesis of new master plan June 2014 			
	Time frame	Actor	Resources	Remarks
	2013- 2017	<ul style="list-style-type: none"> 1)National Environment Management Authority 2)National Museums of Kenya 3)County Government of Lamu 4)special programmes secretariat-National Disaster Coordination Office 5)Kenya Wildlife Services 6)Coast Tourism Association 7)Kenya Tourism Board 8) Lamu port development -LAPSSET 	<p>Kshs 30 million (USD 365,853)</p> <p>To be sourced from the Kenya government .candid discussions to be instituted by march 2013 on compelling the Lamu port development - LAPSSET to provide part finance for implementation of the two plans as part of mitigation measures.</p>	<p>The new heritage master plan to be implemented simultaneously with the port development. This item has since been highly prioritized and awaits inauguration of the new county government to move forward.</p>

11. Summary / conclusion and key issues.

The Lamu Old town world heritage site is a unique urban ensemble even among her peers of the stone cities of the east African coast. Unfortunately she has been lost in time even after being designated as a protected area by the Kenyan government .Her unique character among the Kenyan urban settlements have for years isolated her from many urban development initiatives because she could not fit into any established criteria. Funds for implementation of the conservation plan had to be sourced mostly from development partners. Since 2001 the site has struggled to develop a management working plan. To ensure that a comprehensive management plan was developed, consultative workshops were carried out with a diverse range of stakeholders. Through this exercise, a number of key issues were identified and realistic and achievable objectives and goals were developed to address these issues on a priority basis. These key issues and the goals and objectives, are reflected throughout the document and in a comprehensive Action Plan at the end of the document.

During the process of consultation a SWOT analysis was carried out and the following key issues were identified.

- Extension of the buffer zone
- Management Plan: Interpretation and Signage
- New Lamu Port Development
- Water Supply
- Improvement of sanitation
- Water Catchment included in the core zone
- Changes in Architectural Heritage
- Changes in Ownership
- Waste Management Issues
- Sustainable Development
- Extension of the World Heritage Boundary
- In collaboration with other Ministries: Planning mechanisms and robust structures to provide protection of properties: NMK to be part of the highest Decision Making Organ in Lamu
- NMK to be involved in the planning for the proposed port(Heritage Impact Assessment)
- Uncontrolled informal settlements
- Risk Preparedness and Disaster Management
- Awareness Creation and Sensitization: Continuous Dialogue and discussion among key players
- Identification of Revenue Streams: Conservation fund created by the Government

- Approval of building plans
- Mapping and Inventory of Properties
- Adoption of Heritage(Young people in Schools)/Heritage clubs/Master craftsmen
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As a management plan this document may not be able to address all the challenges facing all the layers of the site at once; and therefore the current long-term conservation issues have been identified that may be addressed in subsequent management plans.