

**TRANSFORMATION IN HERITAGE MANAGEMENT: THE CASE OF GEDI
HISTORICAL SITE, 1927- 2013**

**By
ALI HASSAN MWARORA
C50/CE/26099/2011**

**A THESIS SUBMITTED TO THE SCHOOL OF HUMANITIES AND SOCIAL
SCIENCES IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR
THE AWARD OF A MASTER OF ARTS DEGREE IN HISTORY OF KENYATTA
UNIVERSITY**

JUNE, 2025

DECLARATION

This thesis is my original work, and to the best of my knowledge, it has not been presented for a degree in any university or higher institution of learning.

Signature..... Date.....
Ali Hassan Mwarora,
C50/CE/26099/2011
Department of History, Archaeology and Political Studies
Kenyatta University

This work has been presented with our approval as university supervisors:

Signature..... Date.....
Dr. Washington Ndiiri
Senior Lecturer,
Department of History, Archaeology and Political Studies

Signature..... Date.....
Dr. Susan Mwangi
Lecturer,
Department of History, Archaeology and Political Studies

DEDICATION

I dedicate this work to my wife and parents for their unconditional love and encouragement, and to my children, for whom I wish them a world of possibilities.

ACKNOWLEDGMENTS

My appreciation goes first to Almighty Allah for his gift of life, supplies, and stability to complete this thesis. Many people devoted their time to make the study a reality; although I may not cite them all, I will select a few. I thank my supervisors, Dr. Washington Ndiiri and Dr. Susan Mwangi, for their scholarly advice, direction, discussions, criticism, and immeasurable help while in the field and during the writing of this work. Dr. Ndiiri and Dr. Susan Mwangi sacrificed their precious time and energy to help me complete this thesis successfully. Their positive critiques and keen interest in my work greatly assisted in addressing pertinent issues regarding the successful completion of this research.

I am also grateful to all other lecturers in the Department of History, especially Dr. Edwin Gimode, the Chairperson of Department, for according me informed guidance and inspiration throughout my time at Kenyatta University. Dr. Wafula Wekesa, Dr. Pius Kakai, Professor Edward Kisiang'ani, and Professor Henry Mwanzi. I have no better way of showing my gratitude.

I also express my thanks for the financial assistance and encouragement from Professor Gloria I. López, Geologist, Ph.D. P.Geo, Research Scientist University of Haifa. I do not have enough words to thank you for your financial as well as logistical support for and during this research; my research would have been impossible without you. I am also indebted to the Research Council of Fjellhaug International University College, Norway, for financial support during my research. This research would also not have been realized without the unquestionable support of Richard Hughes, Malcolm, and Nell Crawford. Many thanks for all your moral and financial assistance.

On the family front, I am deeply indebted to my father, Mr. Hassan Silaha, and my mother, Mariam Mohammed, both of whom I sincerely acknowledge for nurturing me and shaping my character. The inspirational advice I received from all of you is tremendous. This work is a product of your investment. I also convey my heartfelt praise to my father-in-law, the late Salim Mutta, who gave me encouraging words and moral support, which inspired me immensely. I thank my beloved wife, Siti, who created an inspirational and spiritual atmosphere while I was undertaking my studies, which enabled me to face academic challenges. I consider you and the rest of the family to be equal partners in the successful completion of this thesis.

I thank my colleagues at Kenyatta University: Johnstone Nyamboga, Elvis Karani, Ann Mukiri, Amisi Alex, Mbae Evans Muthoni, and Godfrey Banda; as well as my other friends Philip Wanyama, Rita Magash, Henry Broadbent, Juma Mbaya and Idris Dakota, for their active and exceptional support as I wrote this thesis.

I thank my respondents for their co-operation and willingness to divulge information. It would not have been easy to conduct my fieldwork in the expansive Gedi without logistical support.

Lastly, I am grateful to the National Museums of Kenya, which allowed me unlimited entry into the historical site. I am indebted to the librarians of Coastal Resource Centre Fort Jesus Heritage Site and Webb Library (Malindi Museum). While it is impossible to mention everyone involved in this study, to all of you: God bless.

ABSTRACT

This thesis examines the transformation in heritage management using Gedi ruins as a case study. Gedi historical site is an important site of archaeological research and a tourist attraction center. Despite this central role, there has been little discussion or exploration of the actual needs of local people or the development of the existing participation process into a Cultural Heritage Management (CHM) framework at the Gedi Site. Therefore, this study sought to achieve three objectives: to examine the cultural significance of the Gedi heritage site to the community, to investigate the management of the Gedi historical site from 1927 to 1962, and to evaluate the extent to which the community was involved in the management of the Gedi historical site from independence to 2013. Data for this study was gathered from both primary and secondary sources. Field research involved self-administered questionnaires and oral interviews. The target population was selected using purposive and snowball sampling. An intensive survey was conducted of the entire forty-five-acre site with the assistance of museum staff. The condition of the site was assessed to ascertain threats. Observation of the ruins and the biodiversity was thoroughly surveyed to assess different forms of threats to the historical site. This study was guided by two theories, thus the Conflict Theory and The Tragedy of the Commons Theory. The findings revealed that the site contains several archaeological remains of medieval period dating back to the 12th Century. There is much the historical site of Gedi can teach us about African history. Gedi not only bears witness to a glorious African past but also reminds us about the important interaction spheres that developed in antiquity, which involved technology transfers and immigration that have become so common place today. The town's superstructure preserves a capsule in time of what was the precolonial urban landscape in Eastern Africa. The study also established that the upstanding built-structures, mainly stone walls, are deteriorating rapidly due to vagaries of tropical climate and the growth of vegetation. Local communities contribute significantly to the destruction and loss of archaeological materials and historical sites. The research further reveals that Gedi communities feel that although they are involved in the site's tasks, the administrators have failed to diligently involve them in the site conservation, specifically in making their own choices. This has created a rift between the communities and state officials involved in resource management, and is by extension responsible for the destruction and loss of archaeological materials. There is also mistrust between the management of the National Museums of Kenya (NMK) in the region and the community at the Gedi site. Therefore, the study recommends that NMK should devise ways of incorporating the communities in the routine management of the site and future project development. This is because to get community support in the course of protection and preservation of cultural sites, there should be a clear involvement of the communities and a shared understanding of their benefits.

TABLE OF CONTENTS

DECLARATION	i
DEDICATION.....	ii
ACKNOWLEDGMENTS	iii
ABSTRACT.....	v
LIST OF FIGURES	ix
LIST OF PLATES	xii
ABBREVIATIONS AND ACRONYMS	xv
OPERATIONAL DEFINITION OF TERMS.....	xvi
CHAPTER ONE: INTRODUCTION	1
1.0 Background to the Study.....	1
1.1 Statement of the Problem.....	12
1.2 Research Questions	13
1.3 Research Objectives.....	13
1.4 Research Premises	14
1.5 Significance and Justification of the Study.....	14
1.6 Scope and Limitations of the Study	15
1.7 Review of Related Literature	17
1.8 Theoretical Framework	24
1.9 Research Methodology	27
1.9.0 Research Design.....	27
1.9.1 Data Collection	28
1.9.2 Location of Study.....	29
1.9.3 Target Population.....	30
1.9.4 Sample and Sample Size	30
1.9.5 Research Instruments	33
1.9.6 Data Analysis	33
1.9.7 Ethical Considerations	34
1.9.8 Chapter Summary	34

CHAPTER TWO: CULTURAL SIGNIFICANCE OF GEDI HERITAGE SITE.....	36
2.0 Introduction.....	36
2.1 The Emergence of the Gedi Historical Site	37
2.2 Significance of the Gedi Historical Site.....	41
2.3 The Swahili People	44
2.4 Biodiversity of Gedi Site	45
2.4.1 Plants.....	45
2.4.2 Birds of Gedi.....	47
2.4.3 Mammals.....	49
2.5 Economic Significance of the Gedi Site	50
2.6 Cultural Significance of the Gedi Site to the Outlying Communities.....	52
2.7 Significance of Conservation of Sites Globally	54
2.8 History of Conservation and Management of the Historic Site of Gedi	57
2.9 Conservation	58
2.10 Possible Interventions and Solutions	63
2.11 Chapter Summary	67
CHAPTER THREE: THE MANAGEMENT OF GEDI HISTORICAL SITE: 1927-1962 .	68
3.1 Introduction.....	68
3.2 Community Perception of Historical Site of Gedi	71
3.3 Planning Strategies for Community Perception of Cultural Identity	73
3.4 Challenges of Preservation and Conservation of Gedi Site	77
3.4.1 Natural Deterioration	77
3.4.2 Physical Threats to Heritage Site.....	87
3.4.3 Graffiti at Gedi Site.....	90
3.5 Chapter Summary	95
CHAPTER FOUR: COMMUNITY INVOLVEMENT IN MANAGING GEDI HERITAGE	
SITE: 1963 TO 2013	96
4.1 Introduction.....	96
4.2 Community Engagement in the Management of Gedi in the Jomo Kenyatta Era: 1963-1978	96
4.3 The Moi Era: 1978-2002.....	97

4.4 The Kibaki Era 2003-2013.....	101
4.5 Museums and Community Engagement	102
4.6 The Role of Communities in the Management of Gedi Heritage Site	105
4.7 Chapter Summary	108
CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS	110
5.0 Introduction.....	110
5.1 Summary.....	110
5.2 Conclusion	118
5.3 Recommendations.....	119
REFERENCES	122
APPENDICES	130
Appendix 1: Interview Schedule.....	130
Appendix 2: List of Informants – Museum Professional and Administrators	132
Appendix 3: Letter of Introduction to the Respondents.....	138
Appendix 4: Approval of the Research Proposal by the Graduate School, Kenyatta University.....	139
Appendix 5: NACOSTI Research Authorization Letter	140
Appendix 6: Research Permit	141
Appendix 7: Research Authorization Letter from the Ministry of Education Science and Technology, Kilifi County	142
Appendix 8: Research Authorization Letter from the Ministry of Interior and Coordination of National Government, Malindi Sub-County.....	143
Appendix 9: Consent Letter from Gedi Historical Site.....	144

LIST OF FIGURES

DECLARATION	i
DEDICATION	ii
ACKNOWLEDGMENTS	iii
ABSTRACT.....	v
LIST OF FIGURES	ix
LIST OF PLATES	xii
ABBREVIATIONS AND ACRONYMS	xv
OPERATIONAL DEFINITION OF TERMS.....	xvi
CHAPTER ONE: INTRODUCTION	1
1.0 Background to the Study.....	1
1.1 Statement of the Problem.....	12
1.2 Research Questions	13
1.3 Research Objectives.....	13
1.4 Research Premises	14
1.5 Significance and Justification of the Study.....	14
1.6 Scope and Limitations of the Study	15
1.7 Review of Related Literature	17
1.8 Theoretical Framework.....	24
1.9 Research Methodology	27
1.9.0 Research Design.....	27
1.9.1 Data Collection	28
1.9.2 Location of Study.....	29
1.9.3 Target Population.....	30
1.9.4 Sample and Sample Size	30
1.9.5 Research Instruments	33
1.9.6 Data Analysis	33
1.9.7 Ethical Considerations	34
1.9.8 Chapter Summary	34
CHAPTER TWO: CULTURAL SIGNIFICANCE OF GEDI HERITAGE SITE.....	36

2.0 Introduction.....	36
2.1 The Emergence of the Gedi Historical Site	37
2.2 Significance of the Gedi Historical Site.....	41
2.3 The Swahili People	44
2.4 Biodiversity of Gedi Site	45
2.4.1 Plants.....	45
2.4.2 Birds of Gedi.....	47
2.4.3 Mammals.....	49
2.5 Economic Significance of the Gedi Site	50
2.6 Cultural Significance of the Gedi Site to the Outlying Communities.....	52
2.7 Significance of Conservation of Sites Globally	54
2.8 History of Conservation and Management of the Historic Site of Gedi	57
2.9 Conservation	58
2.10 Possible Interventions and Solutions	63
2.11 Chapter Summary	67
CHAPTER THREE: THE MANAGEMENT OF GEDI HISTORICAL SITE: 1927-1962 .	68
3.1 Introduction.....	68
3.2 Community Perception of Historical Site of Gedi	71
3.3 Planning Strategies for Community Perception of Cultural Identity	73
3.4 Challenges of Preservation and Conservation of Gedi Site	77
3.4.1 Natural Deterioration	77
3.4.2 Physical Threats to Heritage Site	87
3.4.3 Graffiti at Gedi Site.....	90
3.5 Chapter Summary	95
CHAPTER FOUR: COMMUNITY INVOLVEMENT IN MANAGING GEDI HERITAGE	
SITE: 1963 TO 2013	96
4.1 Introduction.....	96
4.2 Community Engagement in the Management of Gedi in the Jomo Kenyatta Era: 1963-1978	96
4.3 The Moi Era: 1978-2002.....	97
4.4 The Kibaki Era 2003-2013.....	101
4.5 Museums and Community Engagement	102

4.6 The Role of Communities in the Management of Gedi Heritage Site	105
4.7 Chapter Summary	108
CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS	110
5.0 Introduction.....	110
5.1 Summary.....	110
5.2 Conclusion	118
5.3 Recommendations.....	119
REFERENCES	122
APPENDICES	130
Appendix 1: Interview Schedule.....	130
Appendix 2: List of Informants – Museum Professional and Administrators	132
Appendix 3: Letter of Introduction to the Respondents.....	138
Appendix 4: Approval of the Research Proposal by the Graduate School, Kenyatta University.....	139
Appendix 5: NACOSTI Research Authorization Letter	140
Appendix 6: Research Permit	141
Appendix 7: Research Authorization Letter from the Ministry of Education Science and Technology, Kilifi County	142
Appendix 8: Research Authorization Letter from the Ministry of Interior and Coordination of National Government, Malindi Sub-County.....	143
Appendix 9: Consent Letter from Gedi Historical Site.....	144

LIST OF PLATES

DECLARATION	i
DEDICATION	ii
ACKNOWLEDGMENTS	iii
ABSTRACT.....	v
LIST OF FIGURES	ix
LIST OF PLATES	xii
ABBREVIATIONS AND ACRONYMS	xv
OPERATIONAL DEFINITION OF TERMS.....	xvi
CHAPTER ONE: INTRODUCTION	1
1.0 Background to the Study.....	1
1.1 Statement of the Problem.....	12
1.2 Research Questions	13
1.3 Research Objectives.....	13
1.4 Research Premises	14
1.5 Significance and Justification of the Study.....	14
1.6 Scope and Limitations of the Study	15
1.7 Review of Related Literature	17
1.8 Theoretical Framework.....	24
1.9 Research Methodology	27
1.9.0 Research Design.....	27
1.9.1 Data Collection	28
1.9.2 Location of Study.....	29
1.9.3 Target Population.....	30
1.9.4 Sample and Sample Size	30
1.9.5 Research Instruments	33
1.9.6 Data Analysis	33
1.9.7 Ethical Considerations	34
1.9.8 Chapter Summary	34
CHAPTER TWO: CULTURAL SIGNIFICANCE OF GEDI HERITAGE SITE.....	36

2.0 Introduction.....	36
2.1 The Emergence of the Gedi Historical Site	37
2.2 Significance of the Gedi Historical Site.....	41
2.3 The Swahili People	44
2.4 Biodiversity of Gedi Site	45
2.4.1 Plants.....	45
2.4.2 Birds of Gedi.....	47
2.4.3 Mammals.....	49
2.5 Economic Significance of the Gedi Site	50
2.6 Cultural Significance of the Gedi Site to the Outlying Communities.....	52
2.7 Significance of Conservation of Sites Globally	54
2.8 History of Conservation and Management of the Historic Site of Gedi	57
2.9 Conservation	58
2.10 Possible Interventions and Solutions	63
2.11 Chapter Summary	67
CHAPTER THREE: THE MANAGEMENT OF GEDI HISTORICAL SITE: 1927-1962 .	68
3.1 Introduction.....	68
3.2 Community Perception of Historical Site of Gedi	71
3.3 Planning Strategies for Community Perception of Cultural Identity	73
3.4 Challenges of Preservation and Conservation of Gedi Site	77
3.4.1 Natural Deterioration	77
3.4.2 Physical Threats to Heritage Site	87
3.4.3 Graffiti at Gedi Site.....	90
3.5 Chapter Summary	95
CHAPTER FOUR: COMMUNITY INVOLVEMENT IN MANAGING GEDI HERITAGE	
SITE: 1963 TO 2013	96
4.1 Introduction.....	96
4.2 Community Engagement in the Management of Gedi in the Jomo Kenyatta Era: 1963-1978	96
4.3 The Moi Era: 1978-2002.....	97
4.4 The Kibaki Era 2003-2013.....	101
4.5 Museums and Community Engagement	102

4.6 The Role of Communities in the Management of Gedi Heritage Site	105
4.7 Chapter Summary	108
CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS	110
5.0 Introduction.....	110
5.1 Summary.....	110
5.2 Conclusion	118
5.3 Recommendations.....	119
REFERENCES	122
APPENDICES	130
Appendix 1: Interview Schedule.....	130
Appendix 2: List of Informants – Museum Professional and Administrators	132
Appendix 3: Letter of Introduction to the Respondents.....	138
Appendix 4: Approval of the Research Proposal by the Graduate School, Kenyatta University.....	139
Appendix 5: NACOSTI Research Authorization Letter	140
Appendix 6: Research Permit	141
Appendix 7: Research Authorization Letter from the Ministry of Education Science and Technology, Kilifi County	142
Appendix 8: Research Authorization Letter from the Ministry of Interior and Coordination of National Government, Malindi Sub-County.....	143
Appendix 9: Consent Letter from Gedi Historical Site.....	144

ABBREVIATIONS AND ACRONYMS

AHD	–	Authorized Heritage Discourse
AHM	–	Archaeological Heritage Management
ARK	–	A Rocha Kenya
ASF	–	Arabuko Sokoke Forest
ASFADA	–	Arabuko Sokoke Forest Adjacent Dwellers Association
CFCU	–	Coastal Forest Conservation Unit
CHM	–	Cultural Heritage Management
CRM	–	Cultural Resource Management
DASM	–	Director of Antiquities Sites and Monuments
FGD	–	Focus Group Discussion
FoG	–	Friends of Gedi
GHS	–	Gedi Historical Site
H.M	–	Heritage Management
HQ	–	Headquarters
IBA	–	Important Bird Area
ICOMOS	–	International Council on Monuments and Sites
IUCN	–	International Union for Conservation of Nature
KATO	–	Kenya Association of Tour Operators
KFS	–	Kenya Forest Service
KWS	–	Kenya Wildlife Service
MOTCO	–	Mombasa Old Town Conservation
NCAM	–	National Corporation for Antiquities and Museum
NMK	–	National Museums of Kenya
NMMZ	–	National Museums and Monuments of Zimbabwe
PWD	–	Public Works Department
SBSI	–	Special Biological and Scientific Interests
SMCI	–	Sites and Monuments of Cultural Interests
SSCMC	–	Shimoni Slave Cave Management Committee
UNESCO	–	United Nations Educational, Scientific and Cultural Organization
WHS	–	World Heritage Site

OPERATIONAL DEFINITION OF TERMS

Archaeological Site: A spatial arrangement containing archaeological remains in the form of artefacts, features, structures and ecofacts.

Artefacts: Material remains of past human activity.

Communities' Involvement: Refers to empowering the communities to participate effectively in taking care of and promoting their cultural heritage and respective heritage sites.

Conservation: Is the science of taking care of the heritage; in most cases it involves specialised treatment and preservation of resources concerned.

Culture: A Complete way of life of human beings involving their beliefs, dietary habits, attire, aesthetic, and applied science.

Cultural Heritage: Is any architectural works, works of monumental sculpture and painting, elements or buildings of an archaeological nature, inscriptions, cave dwellings and amalgamation of features, that are of universal value from the point of view of history, art or science.

Heritage: Inheritance from the past, what we live in the present, and what we pass on to the coming generations to study from, wonder at, and appreciate.

Heritage Management: The care or management of both the inherited or man- made (cultural) and natural resources valuable to mankind.

Management: All actions taken to ensure conservation of heritage.

Monument: An area or immovable building of a given period that, being important in history, traditional, technological, architectural, or other human interest, has been and remains announced as a memorial by the cabinet secretary responsible for cultural heritage.

Museum: A non-profit making, permanent institution working for the community and its growth and open to the people that collects, preserves, investigates, conducts, and displays, for research, learning, as well as entertainment material evidence of society and its environment.

CHAPTER ONE: INTRODUCTION

This is an introductory chapter that focuses on how the local community around the Gedi ruins is engaged in heritage management of the site. The chapter and gives the background to the entire study and reviews other relevant research already conducted.

1.0 Background to the Study

This thesis examines the transformation in heritage management using Gedi Historical Site (GHS) as a case study. *The Concise Oxford Dictionary of Current English* (p. 1296) describes transformation as a spontaneous change of one element into another. On their part, scholars generally define heritage as objects that are of significant to the community, such as tangible items, the landscape and intangible ones like folk tale, folklore and songs that are connected by the tangible items (Smith & Akagawa 2009; Blake 2009; Harison et al. 2008; Munjeri 2004; UNESCO,2003) as quoted by Herman Kiriama (2009). Although heritage is passed on from the past to the present and gives community recognition, it is not fixed, rather it is repeatedly being negotiated and renegotiated to meet the demands of the present. Local people use their heritage (their past) to survive in the present (Harrison et al. 2008). Heritage, therefore, results from a process of using the past to meet present needs (Harvey 2008:19). Therefore, the past is not important because it is the past but because it gives meaning to present survival. It can also be based on a sense of shared goals, interests and common aims, built on heritage and cultural values and shared among society members. This usage comes closest to a common-sense usage and does not automatically suggest the presence of a local geographical area or neighborhood (Jary & Jary, 2000).

Generally, a community is described by both scientists and geographers as any set of social relationships operating within specific borders, locations or areas. On their part, Appiah (2006) and Johnson (2000) variously define a community as a group of people living in the same locality. Such a society can be insular or metropolitan; insular community residents are normally tied by common ancestors, heritage and culture (Wenger, 1998), while diversity is a feature of a metropolitan community. A community operates at various levels: local, national, regional and global. Indigenous people live closer to archaeological and cultural resources in geographical terms while national, regional and global society live distant from them (Johnson, 2000). The idea of a combination of global and local, called glocal, is becoming increasingly influential in archaeology (Damm, 2005).

Community formation entails the involvement of its members. *The Oxford English Dictionary* (1983) defines involvement as the act or instance of engaging someone. It can also mean measures or act of engaging an individual or anyone; the act or condition of being engaged; concerned and caring. Community participation, therefore, refers to empowering the people so that they can successfully participate in taking care of and promoting their heritage sites (Chiwaura, 2003). Community participation also has to do with measures that the people take to ensure the long-term preservation of the heritage. The term preservation or conservation is used to mean all steps which are taken to make sure that the heritage is conserved. These include management policies, renovations, community needs, voluntary services, and other related actions (Ndoro, 1997; Chiwaura, 2003).

A fundamental aspect of community involvement or participation is the empowerment of the community in order to make their choice, to perceive positive effects on their lives socially or economically. Additionally, the engagement approach imparts the community with the ability and confidence to examine their situation, reach an agreement, make decisions and take actions to improve their quality of life. As Sandoval (2001) indicates, the impact of the involvement process is part of human growth in terms of self-confidence, satisfaction, initiative, responsibility and cooperation. Against this background, the current study asserts that the impact of human growth is through the people's sense of belonging to a particular area.

Across the world and for many years, different people have left traces of their activities. Sometimes the traces are in the form of great buildings such as the pyramids of Egypt, the Greek-Roman architectural buildings of Europe, and the temples and gardens of India. Amongst the signs of human growth and achievements, they exist today as defaced buildings or buried cultural objects. These ancient remains have aroused the attention of contemporary people (Ndoro, 2001). Wherever old buildings are located, they consistently arouse a feeling of admiration and the desire to know and examine more about the societies and cultures which created cultural work on such an impressive scale.

Almost everywhere in the world, the dilapidated buildings and cultural objects have been conserved and exhibited to the people as evidence of the past. Laws have also been passed to safeguard old monuments from vandalism and to support their conservation. The old buildings that survived in various places display high levels of people's skills. The way

the monuments have survived for thousands of years is also clear evidence of the skills and ability of the people who constructed them (Ndoro, 2001).

According to Kristiansen (1998) and Ndoro (2001), cultural heritage management in Europe developed in three stages. The first stage was before the 19th Century when the most effort was placed on cultural study, artifacts and the preservation of excavated materials. It also directed its attention on museum objects, division and excavation of tombs. Cultural materials were then taken from their existing places for display through galleries to the people in towns. The second stage began in the 19th Century, with the main emphasis on conserving historic buildings. It was primarily a reaction to developers' demolition of the buildings during industrialization and land clearance for cultivation. During this time, the working-class people in Europe started to pay visits to the historical sites and this promoted conservation and rehabilitation of some of the dilapidated buildings. The final stage was in the 1970s when the emphasis was on expanding the conservation zone with efforts made on the area surrounding the historical sites. This was due to the fact that many people had realized the connection between the ancient buildings and the environment (Ndoro, 2001).

The cultural sites provided significant scope for realizing and experiencing the larger context. The most critical fact to note here is that the transformation in cultural management in Europe was connected to transformations in the new popular interest and conduct of the people. Partly, it was a philosophical transformation which advanced collectively with changes in cultural study and popular perceptions of both the landscape and historical buildings. Management of cultural sites was part of a wider transformation

in the community. What the museum experts and scholars were doing was to satisfy ordinary peoples' needs (Ndoro, 2001).

Archaeological heritage management in Africa had mostly been involved in the conservation and presenting of historical sites mainly from a scientific perspective. For instance, in Zimbabwe, the effort had been to conserve striking historical sites such as the Great Zimbabwe. Most attempts to conserve and present the cultural sites in Southern Africa experiences lack of understanding of the cultural heritage's importance to the indigenous people (Ndoro, 2001).

After independence, many of the Southern African countries saw the importance of the past in nation-building and the demand to bring back their cultural dignity which had been destroyed by colonialism (Ndoro, 2001). However, African people's concerns were ignored in international regulations and fairness of processes. Even after independence, heritage management in Southern Africa overlooked Africans' wishes as if they were not relevant to a research-based approach to taking care of their cultural sites.

In Southern Africa, the practice has been to think that management of cultural sites began with the coming of Europeans in Africa, even though the colonisers found most of the cultural sites in good condition. This means that there was some form of management (Ndoro, 2001). It is understood that areas linked with spiritual practices and day-to-day use were culturally given greater care than those left unattended. In Zimbabwe, it was no surprise that many cultural sites were areas meant for rainmaking, for instance, Khami, the Great Zimbabwe, Domboshava, and Silozwane. These sites were considered as sacred places and were conserved by several rules and regulations. For example, King Lobengula

of the Matabele Kingdom protected Khami during the pre-colonial period as a site for rainmaking and had an organized army deployed at the cultural site full time to guard it (Summers, 1967; Ndoro, 2001).

During the pre-colonial period, the Shona spiritual leaders in the Matopo area were permitted to perform religious ceremonies in most shrines. Mzilikazi and King Lobengula were said to have supported some of the cultural rituals performed at the site. But immediately after, the site was taken over by the government and the area officially announced as a conservation area, the community were forbidden from performing the ceremonies (Ranger, 1999; 2001).

At Domboshava, the community kept on performing their religious ceremonies but they were regarded as unlawful by the National Monuments Act. The site chosen for conservation was not more than a square kilometer, but the entire area and the adjacent forest were considered to be a spiritual site. A similar scenario was also observed at Silozwane in the Matopo and Makwe in Wedza. In Mozambique, the area of Manyikeni was controlled by Shona customary protection up to 1975, when the power was given to Eduardo Mondlane University. In Botswana, there was proof that the Khami type-site Majojo was being used for religious functions (Ndoro, 2001).

Before colonialism, most of the sites of religious importance enjoyed conservation since no one was allowed to go near them without permission from their spiritual leaders. But with the coming of colonialism, the cultural areas became important scientific places. Scientific research inhibits the reach and use of these places by many people, which has led them to lose their cultural values (Ndoro, 2001).

According to Ndoro, the management of cultural places imbued with religious values has led to differences between indigenous people and heritage management institutions. A well-known incident at the Domboshava rock art shelter in Zimbabwe is a good example. The area was a sacred site for rain control under traditional management systems for the community and it offered an important setting for cultural activities. But for the NMMZ, the most significant cultural asset at that particular place was the rock paintings. Since the rituals held by the indigenous people involved in making fire below the panels of the art paintings, an activity which was harmful for conservation of the cultural site, the government deemed it illegal. However, the community kept on conducting the rituals in secret. The relationship between the museum and the local people fractured. This was in spite of the museum's efforts to begin a constructive dialogue with community elders after 1994, when the angry community vandalized the museum gift shops they had put up at the site (Ndoro, 2001).

The authority mandated to conserve and present the historical sites were the National Museums in Southern Africa. Besides this, institutions of higher learning were also tasked with controlling the heritage sites. For instance, the University of the Witwatersrand (oversees sites in the Johannesburg area) and Pretoria University were answerable for Mapungubwe, the ancient town site on the Limpopo (Ndoro, 2001).

For countries like Uganda, Ethiopia, Malawi and Tanzania, the mandate over heritage sites was collectively owned amongst the departments of Antiquities and Museums. This sometimes led to disagreement over the mandate on particular resources, for instance, the possession of archaeological materials and their consequent exhibition to

the people (Nodoro, 2001). Sometimes, archaeological objects collected were shared even between various countries. For example, at the pre-historic site of Omo, archaeological artifacts from Ethiopia were shared by California University, France, and Ethiopia. However, the artifacts can be returned to the country of origin if need arises.

The same case occurs at the Olduvai Gorge, where archaeological materials are shared among Kenya and Tanzania (Mzalendo,1996; Nodoro, 2001). The archaeological collection from Tanzania can be in Kenya on loan and may be returned in future. In Botswana, portions of the artifacts from the Domboshava cultural area is currently at Texas University (USA). At times, the double or multiple possession of cultural material is a great force in preventing uniformity and is a more comprehensive and efficient control system.

In Kenya and other African nations, where there was a white settler community, heritage management started as an exclusive activity for certain people. Because of this, it was viewed as an extremely complicated subject. Heritage institutions and institutions of higher learning were given the mandate for managing the heritage areas. Their main duty was to study and to apply scientific guidelines. The research usually concentrated on creating classification, analysis and chronology. Minimal effort was made to connect the research with the indigenous people, who were also viewed as research materials (Nodoro, 2001).

During the colonial period, African people and their traditions were also examined and classified as traditional and geographical entities (Kifle, 1994; Nodoro, 2001). Further, the alleged lack of interest that the majority of the local people appeared to have in heritage was based on the social and political fabric of the region. In most communities, especially

in countries that were settler colonies, local people were prevented from accessing their religious sites for use and conservation. In learning institutions and churches, people were taught to despise their traditions. There was a belief that only white people would show interest for African cultures as material for study. Although the local people did not leave their traditions completely, it was not easy for them to express themselves with full confidence (Ndoro, 2001).

According to Athman (O.1, 2016), who writes on legislation of protected places and buildings, Kenya has magnificent wealth of immovable cultural heritage resources of remarkable value. These are ancient objects such as monuments of great significance to the awareness of historical communities. These monuments comprise the cultural heritage of a nation and human kind. Consecutive pieces of heritage laws, beginning with the Ancient Monuments Act (1927), have ensured that a system of continuity of legal conservation for cultural sites in the country exists. The Ancient Monuments Act created the power to announce the conservation of historical places by declaration in the Kenya Gazette. The government was also authorized to manage all conservation areas through various ways, including mandatory possession of the protected sites, concessions with land owners or assumption of custodianship of the owned areas. The Act also empowered authorities to arrest and put in custody any person who damages any conserved buildings.

The Act was then revised in 1934 after the guidance and authority of the General Assembly. The Ordinance dealt with protecting old buildings and archaeological artifacts. It also dealt with the task of managing excavation at particular areas, conservation, and possession of old buildings and objects of historical, cultural, or aesthetic importance.

However, it did not authorise the NMK to preserve, administer and protect buildings and antiquities. Rather, it dealt with single-based conservation, supervision and protection of buildings and antiquities. By notification in a Gazette Notice, the then governor was allowed to declare old buildings or artifacts as reserved monuments. But this provided a leeway through which preserved buildings could easily be transferred from the state to individual individuals unlawfully. This is the mistake that Europeans adopted in the act to utilize cultural and heritage assets associated with the local people because they enjoyed free entry to the sites (Athman O.1, 2016).

Later on, The Antiquities and Monuments Act (Cap 215) of 1984, Laws of Kenya, was constituted mainly to supervise the running of the organization and ensure that suitable principles of managing cultural sites are put in place. But The Antiquities and Monuments Act was then criticised for its deficiency in handling heritage management matters and fell within the impediments of inherited laws, which Ndoro (2009:7-10) describes as adopted from the British. In essence, the Act was also a replica of the Ordinances of 1927 and 1934, which had been enacted at a time of little risk to the cultural heritage in Kenya.

The descriptions of heritage are narrow and exclude most of the heritage which is assumed to be guarded by the same Act. In such legislation, was as Ndoro (2009:7-10) notes, the perception, traditions and lifestyle of indigenous people have generally been neglected. In certain sections of the Act, specifically those covering conservation of immovable heritage, there are provisions for dealings with movable heritage. All the same, the heritage management of Kenya was not made to reflect the perceived separation

between movable and immovable heritage. As stated by Ngoro and Pwiti, this disparity needs the passing of separate legislations to handle cultural heritage.

The announcement process in Cap 215 of the Act was noticeably silent on duties of the organization in heritage management. It also empowers the responsible cabinet secretary seemingly meaningless authority to gazette heritage sites as protected sites. The declaration of the cultural assets seems to be easily done all along and mostly, residents of the areas where such objects are located can choose not to cooperate with the state. A critical look at the Protective Act, Section 4 (2) for example, shows that one needs notification to be displayed adjacent to the immovable items then given to an individual when the item is portable. There was no law providing for adequate explanation to the landlord why the item should be moved. Nor is there a clear explanation of what amounts to notification. Similarly, the government is not obliged to explain its interest in the movable asset. This could be why many such notifications were disregarded. The law did not provide for taking disciplinary action to people who refuse to cooperate with the state the moment the asset which is privately owned had been declared a protected site. The institution does not have legitimate support to compel a person to give up assets to the state the moment it was publicly announced as a national heritage.

Currently, NMK is the only recognized institution by the state to protect, preserve and manage the use of Cultural Heritage in Kenya. It works under the National Museums and Heritage Act of 2006. The Act was approved by the parliament to revoke the Antiquities and Monuments Act Cap 215 and the National Museums and Heritage Act Cap 216. It aimed at consolidating the law related to national museums and heritage. It was

expected to strengthen the law pertaining to organization and heritage. It has a duty to establish, manage, administer and expand national museums and identify, protect as well as conserve both natural and cultural heritage in the republic.

According to Caesar, (O.I, 2016), there are 255 historical monuments of exceptional value that have been registered for conservation of the community's interests. Because of this, the NMK has a department of antiquities sites and monuments that has been given the responsibility to control, document, and collect data on all the historical monuments, archaeological, paleontological, and pre-historical together with natural heritage sites in the republic. However, the effectiveness of these institutions in the prevailing legal and policy framework remains uncertain, hence the need for this study.

1.1 Statement of the Problem

There has been a lot of cultural research at the heritage site of Gedi, with a major archaeological excavation which commenced in 1948 under the supervision of James Kirkman. This can be justified by the great cultural materials and information in existence that have led to the site's listing as a tentative world heritage by UNESCO. However, little attempt in the previous studies has been made to investigate the changes in how communities were involved in the management of Gedi. More so, the legal component in managing heritage in Kenya as seen through the National Museums and Heritage Act of 2006, plays little in involving the communities. This is because the terms of reference for involvement are not spelt out in the strategic plan (2020-2023) apart from nominating a community representative at the local boards.

In the beginning, Gedi has been used by the spirit mediums as sacred area to connect with mystical powers (gods) by giving of offerings to please the gods in the event of drought or other disasters. However, this has changed when the heritage site was gazetted as a historical monument in 1927 and became essential site for research. Empirical study makes an area approachable to a greater number of people, making the site to lose its cultural values. This study therefore, examines these changes and their implications in the administration of the cultural site of Gedi.

1.2 Research Questions

This study sought to answer the following questions:

- (i) What is the cultural heritage significance of the Gedi Heritage Site to the communities?
- (ii) What are the changes in the management of the Gedi Heritage Site during the period 1927-1962?
- (iii) To what extent were the Gedi communities engaged in managing the heritage site after independence 1963-2013?

1.3 Research Objectives

The objectives of this study were to:

- (i) Examine the cultural significance of the Gedi Heritage Site by the community
- (ii) Investigate management of Gedi Historical Site during the period 1927-1962; and,

- (iii) Evaluate the extent to which the communities were involved in the management of the Gedi Historical Site, 1963-2013.

1.4 Research Premises

The following premises guided this study:

- (i) The communities living around the Gedi Heritage Site regard it as sacred and have established a shrine at the site
- (ii) Gedi communities played a vital role in managing the heritage site during the colonial era through conservation and preservation
- (iii) The communities were involved through employment as tour guides, allowing them to sell curios to the visitors at the cultural site and by holding annual cultural festivals.

1.5 Significance and Justification of the Study

This research was carried out at Gedi Historical Site in Kilifi County. The option of choosing the site was based on the fact that earlier research had focused on investigating the origin of urbanism in relation to Gedi by excavating through the rubble of the ancient ruins of Gedi in the 1948 up to 1958. Despite all their archaeological work and documentation on the significance of the heritage site of Gedi, the historical perspective of the transformation in heritage management has not been articulated. The research focused mainly on the period from 1927 to 2013 because this was the period when the country made the first serious heritage conservation effort by enacting the Ancient Monuments Preservation Ordinance of 1927. The date has remained important in the AHM calendar in the country.

The work on transformation in heritage was viewed as special and a forgotten area of study hence it can yield good results and be beneficial as a study area. The period from 1927 to 2013 is long period to investigate progress in changes in management from a historical context. Also, 1927 was the year that saw the first heritage management law being passed in Kenya to protect coastal sites and monuments, particularly the ruined towns that were believed to have been built by Swahili people.

This study is of great significance in many ways to the NMK and Gedi communities that live adjacent to the heritage site. First, the study gives an insight into the background history of Gedi in general and also highlights the importance of the heritage site in Kilifi County. Second, the communities generally shall be enlightened on the importance of preserving and conserving the heritage site and its biodiversity.

1.6 Scope and Limitations of the Study

The time scope of analysis for the study stretched from 1927 to about 2013, a period of nearly ninety years. The analytical focus was on the involvement of the communities in the management of the historical site of Gedi. The year 2013 is taken as a convenient date to end the research since most of the challenges facing heritage administration in Kenya are as a result of the present socio-economic activities.

In geographical scope, the research is focused on the community living adjacent to the historical site of Gedi. It is in the Malindi Constituency and lies in the North-Eastern part of the greater Malindi County, approximately a hundred kilometers from Mombasa. The site is in Mbarakachembe Sub-Location, Watamu Location, Malindi Sub-County, in Kilifi County. Most of the residents around are Giriama and 90% of the residents use the

site either as the source of their income through employment as guides, for rituals, to collect herbs, for recreation and education.

A Map of Kenya Showing the Location of Gedi Historical Site

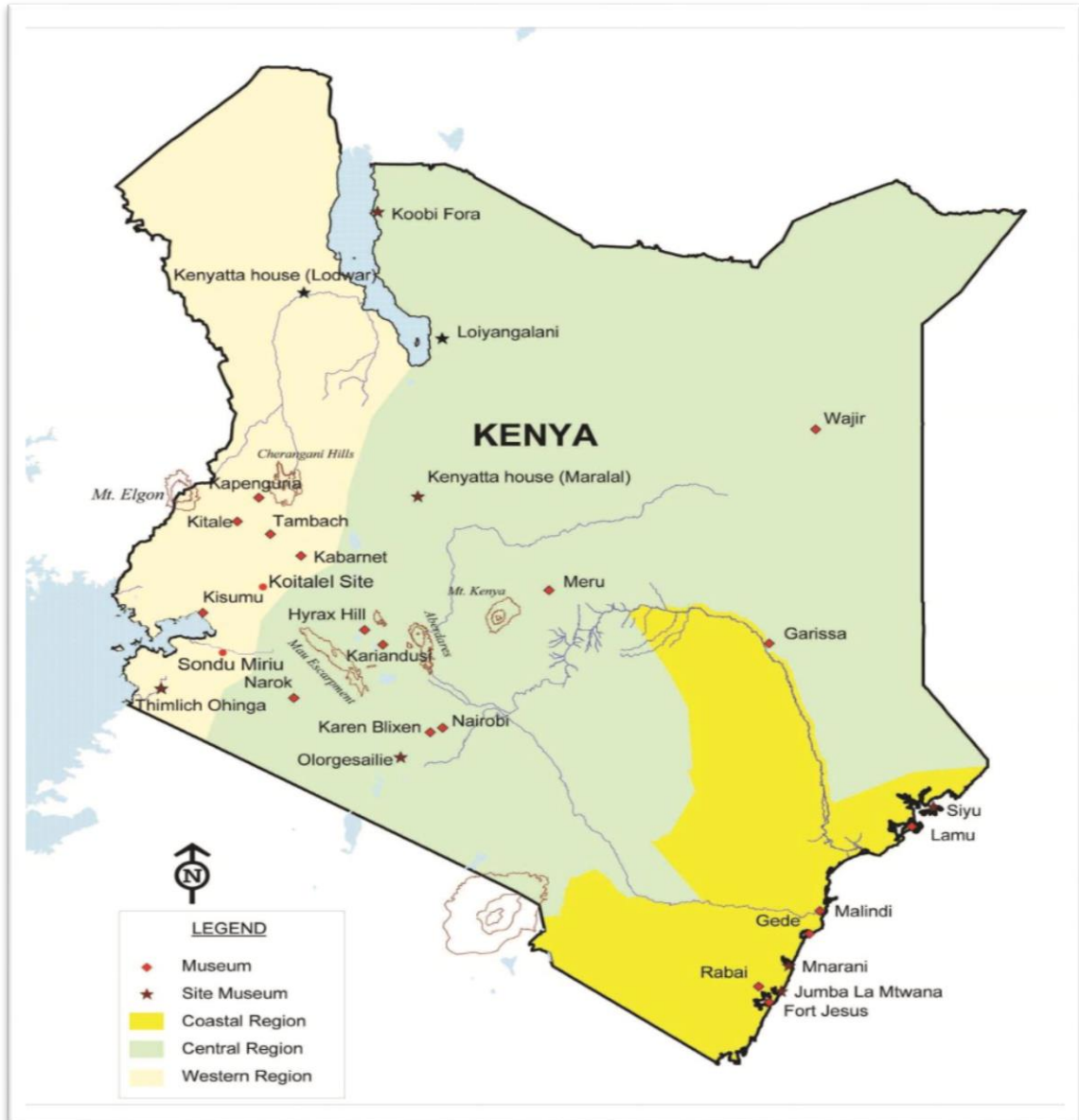


Figure 1.1: A Map of Kenya showing Gedi Ruins

Source: NMK, 2025

1.7 Review of Related Literature

This section contains a review of literature related to aspects of conservation of heritage sites generally, and the Gedi Heritage Site specifically. So far, there are so many studies on community participation in cultural heritage sites that heritage. However, managers are concerned about living peacefully with local people near the cultural areas because in some instances, the manner of community participation is in conflict with current professional heritage management practices. Sometimes, the governing principles of heritage management are that community must not be turned away from their past (Pwiti, 1996). To this end, heritage managers develop projects that to a large extent, try to empower the local people economically. Despite this, it is noteworthy that community involvement in conservation is not usually sought because of the presumption that conservation of heritage sites is an extremely scientific field best left to experts who know better (Ngoro, 2001b).

The expected results of community participation should be twofold: one, to benefit its people and, two, the heritage site itself. Community needs usually comprise the intended activities, especially generating revenue or benefiting financially from heritage sites. To this end, some heritage scholars in Africa argue that the whole community owns the cultural heritage, yet it needs individuals to actively take part in its preservation. Because of this reality where sites are communally owned but require individual efforts to safeguard, many historical monuments in Africa have been destroyed. This tragedy can only end if heritage awareness is improved and the community engaged in preserving the heritage sites (Mvenge, 1996). Access to heritage sites by locals is crucial since it helps restore damaged self-confidence and for development programs to succeed, the community

concerned must be self-confident (Ndoro, 2001b). This can only be realized when the people reacquire a feeling of ownership of their cultural sites and start to be proud of their history.

In the context of Zimbabwe, Chiwaura (2003) argues that through a combined venture program between the community and the NMMZ, the problem of cultural heritage site preservation is beginning to attract attention. Some local people have asked the NMMZ to support them in establishing community empowerment schemes at their cultural sites, while others have asked to take responsibility of running the affairs of their cultural sites. Although neither group has any skills in these fields, the joint effort has the potential to be highly successful for all interested groups.

Busaka (2006), while examining the protection of the cultural sites in Kenya, notes that communities living adjacent to cultural sites should "own their heritage." While Ayensu (1982) posits that there is a need for analytical research on the problems facing the management of resources and development for the wellbeing of Africa. His position is that protection has to be combined with economic development and that both decision-makers and researchers have crucial obligations concerning conservation areas in Africa. On his part, Busaka (2006) argues that heritage managers and development-oriented people should not trade accusations; rather, they should start projects which will make environmental resources more useful from the perspective of both protection and development.

In the past, cultural heritage preservation was a regular activity for locals who had a holistic approach to life. This holistic approach was splintered by economic pressure and colonialism, which separated the community from their cultural sites, particularly where

this area was special. But now, the holistic approach needs to be reinstated (Mvenge, 1996). Now, in the face of subsistence living, locals rate archaeological heritage preservation very low on their list of priorities. Although the local people have a great regard for these heritage places, they are too consumed by economic pressure to meet instant basic needs and most of the time cannot redirect their energy towards preparing for a future protection catastrophe. The history and culture of a nation should be conserved if the community is to view cultural areas as a resource that will practically benefit them. This can happen through empowerment programs that emphasize the community's instant needs and depends on their effort and enthusiasm.

According to Okelo (2015), preserving the cultural site needs manpower, resources, and dedication from the government, entrepreneurs, and civil society. All must be encouraged and brought together to develop aspiration for better projects in the sector. Okelo notes that the preservation and marketing of heritage demands to be well organized through good policy and statutory dedication by central as well as county governments.

The democratizing forces in the community have also affected heritage institutions. Once considered closed circles of authority, some of these institutions now seek to work with their people in more meaningful ways, apply innovative technologies and educate site curators by methods that reflect the increasingly dispersed authority and power within many countries in general and Kenya in particular. Therefore, it is important to carry out a community needs assessment before involving them in managing the cultural sites as this helps to iron out the most likely areas of discord. On that account, there is a need to break the 'culture of silence.' Society needs to acquire a sense of self-confidence and know what

they think is important if community participation is to be achieved (Hope & Timmel, 1984).

Okelo (2015) further argues that a nation's heritage should be properly managed, interpreted and made accessible to all the people. He says that all this work should be performed in a knowledgeable way by heritage professionals to create an enduring contribution to nation-building, unified environmental protection and physical planning. That way, conservation of both natural and cultural resources for the future will be achieved.

Effective involvement by the community should form part of proposed ideas for the conservation of cultural sites. Community engagement is important, particularly where the people's heritage is concerned. Article 6 of the ICOMOS Charter of 1990 notes that community dedication and involvement is important, especially when the questions being acted upon involve the heritage of the local communities. This may not work, however, when one believes that it is more suitable to trust the authority to control and conserve heritage places to the indigenous people (Okelo, 2015).

One of the best examples of a community-based program in conserving of the cultural site is the Shimoni Sacred Grove at the South Coast of Kenya. According to Patrick (2010), the cultural landscape found at Shimoni is mainly cultural, historical, natural, tangible, and intangible in form. The heritage site covers an area of about 14.4 hectares of land marked with various cultural resources and gazetted as a conservation site under the National Museums and Heritage Act of 2012, laws of Kenya. The process of gazettement the heritage site started in 2001 under the NMK (Patrick, 2010). 'Shimoni' is a Kiswahili word

for an area which is hollow or the 'interior of a hole.' The site is so named because of the presence of caves by the seashore created by natural forces and covers about five kilometers and has underground passages. The precise date of the site's habitation is still a mystery, but at present, it is a cosmopolitan village with people from all walks of life. The village was said to have been at Changai, about a kilometer South of the current village. Some scholars argue that the present Shimoni was named Kaoni because of the dark caves that, when inside, people hiding there could not be seen by the enemy (Patrick, 2010).

Based on claims that locals used the caves as a hiding place from hostile communities before colonization, Kaoni may be borrowed from the Kiswahili word, *haoni*, which means 'one cannot see.' According to Kiriyama (2005; Patrick, 2010), it may be derived from another Kiswahili word, *makao*, which means 'a dwelling place.' The caves were formed as a result of natural forces. For many centuries, the coastline had been forced upwards by the movement of tectonic plates. Due to cumulative siltation, the underground channels had been blocked, leaving the hole at the cave's roof as the sole entry. However geological assessment using electrical resistivity imaging will have to be conducted so as to generate knowledge about not only the underlying nature of cave chambers and inter-connecting tunnels, but also the geology (structural) integrity of the caves (Pers.Comms, 2015). According to Patrick (2010), the caves are open to visitors as a site of slavery and slave trade memory under the SSCMC. The committee oversees the cultural site on behalf of the Shimoni people, while the NMK acts as an advisor. The caves, which stretch over five kilometers inland from the seashore, have complicated passages used at different phases in the past for various uses, making it a multi-layered cultural site. Patrick (2010)

argues that the caves were a multilayered cultural landscape due to their use for many years as a hiding place by the locals from hostile tribes, a slave pen, a spiritual area, and a protected site by the government of Kenya.

Currently, the site is used by the locals as a tourist area. Oral tradition holds that at the peak of the slave trade in the late 18th to the beginning of 19th centuries, the caves were used as detention sites for the captives before being taken to the slave market in Zanzibar. While there are different views on the previous use of the caves by the local community, archaeological research inside the cave found iron chains in one of the chambers, suggesting that the caves could have been used as a slave pen (Kiriama, 2005).

According to Kiriama, the caves were used to keep the captured slaves before their being transferred to other destinations, hence playing a prominent role in the slave trade and slavery history. The metal rings evidence this claim on the walls in one of the chambers in the caves. The metal rings were used to support the enslaved people to the cave walls to prevent them from escaping (Elizabeth, 2013). Inside the caves, there is a well with water which is evidence that the enslaved people might have used the water to quench their thirst. Some local people use some of the chambers for cultural use since the site is sacred, hence of religious importance to the community. Some parts of the chambers have been used and are still actively in use for cultural activities. Rituals are carried out at the caves by a witch doctor, and they range from asking the gods for a cure for an individual's illness to community needs. The activities involve offering sacrifices to please the gods, asking for rains and a good harvest, to counter the effects of a dry spell or disease outbreak. Within

parts of the caves are objects that include red and black pieces of cloth plus bottles of rosewater, and incense (Kiriama, 2009b; Patrick, 2010).

The historical site of Gedi is among twenty-seven regional sites and museums in Kenya under the central museum in Nairobi. The NMK's main duties and obligations are defined under the National Museum's Act, Cap 216, and the Antiquities and Monuments Act, Cap 215 of 1983. The National Museums Act provides for a board of governors with the Director General of the Museums as secretary to the board. Its mandate is to undertake exhibitions, research, and collections at central and regional levels. It has also a duty to conserve and manage various sites and monuments around the country that are of great significance. The broad mandate of NMK includes the protection of world heritage sites and promotion of national cohesion, integration and cultivation of Kenya's national identity through heritage collections from all the forty-seven counties of the republic displayed at NMK headquarters in Nairobi. Nairobi's heritage collections are the nation's unifying factor representing Kenya's past, present and future generations. It comprises, among others, those artifacts that reflect Kenya's struggle for independence and identity across the different cultures in all counties, plus Kenya's renowned pre-history collection that has been used to reconstruct human origins. All these suggest scientific evidence that Kenya is the Cradle of Mankind.

Gedi site is legally protected by the Antiquities and Monuments Act, 1983 and vested in the custody of the NMK, which has a duty of site conservation and management. It is under an administrative Principal Curator who deals with the day-to-day management activities.

According to Innocent Pikirayi (2001), while referencing Ndoro (2001), cultural heritage management concerns caring for and the continuous development of an area, so that its cultural importance is preserved, revealed and its future secured. This is in addition to archaeology's primary objective of reconstructing past community, protection and conservation of the historical sites. It also entails community involvement in the conservation and preservation exercise of their cultural heritage sites. Pikirayi (2001) further acknowledges that heritage management on the continent did not only come from European colonialism, since it had its own native cultural forms, where the community members were engaged in the preservation and conservation of familiar places or areas that they conserved as sacred.

This literature review shows that there are debates on the need to involve communities in conservation of historical sites. At the same time, government efforts seem inadequate in meeting the obligations, partly because government efforts tend to be disjointed from cultural and social aspects that inform the involvement of local communities. With this reference, there was need to critically study the management and community involvement in cultural heritage management at Gedi Historical Site to encourage the preservation of these local values enshrined at the site.

1.8 Theoretical Framework

This study employed two theories: The Conflict Theory and The Tragedy of the Commons Theory. Conflict can be defined as a circumstance in which the society or nations are engaged in serious arguments. Such arguments can either be political, religious or cultural. It can as well be described as a condition of disagreement brought about by a

real or recognized resistance of the needs, morals and interests. Kisilu and Tromp (2006) posit that Karl Marx's arguments on Conflict Theory stressed the existence of opposing forces in the life of a person, a group of people, social structures and community as a whole. The theory perceives the community as a group of conflicting interest groups and specific people, each one having their reasons and beliefs. The idea of feelings behind this theory is that all community members do not have equal values, feelings or beliefs. They differ in accordance with an individual post, status, capability, rank and fortune. Agreements tend to emerge between those who have the same status in life. This presumably motivates unequal allocation of unlimited but precious assets and prospects. This eventually leads to division in the community resulting in unfriendliness and opposition.

The theory is based on the argument that life is a struggle and that each individual, community, or country succeeds from what they can get. Sometimes, the struggle may involve collaborating with other people or starting some unions, but in the end they all fight for control over limited resources (Lindsey, 1997). Some communities compete with each other, and are ready to break into open conflict. Moreover, the guiding principle of social life is disequilibria and change. The community is disadvantaged because they do not have the power to run the cultural areas. Those communities that live next to the Gedi cultural sites compete with site curator for limited resources, this being revenue from tourists.

In most cases, it is the Gedi curator who wins at the cost of the indigenous people. The Gedi communities and the curator are involved in a fight that endangers the conservation of the heritage site. A management problem develops from this inherent disagreement between the indigenous people and the site curator. As the community reacts

to site manager, other problems such as vandalism, deforestation and poaching of small game emerge. The conflict has a positive feature as it brings the community together. The Conflict Theory stresses that power, honor and other resources are limited and that they are distributed unfairly among different communities.

This theory guides our reasoning and thinking concerning the engagement of the community at Gedi Historical Site. To eliminate conflict, the people could be allocated space to sell curios at the cultural sites. Finally, change brings problems, change in the way cultural sites were organized traditionally and how they are run today from borrowed euro-centric ideas, also known as the 'scientific' approach (Ndoro, 2001a). Marx and Engels point out that ordinary people were naturally egalitarian since there was no surplus generated and therefore no private property (Lindsey, 1997). The moment the concept of private property began, capitalistic institutions were created and power came to be integrated in the hands of private property owners. When capitalism arrived, heritage became the asset of the state and state power could not be questioned. The continued productive existence of the museums and their sustainability is closely connected to the people's welfare. In this case one part prospers while the rest struggle. Decisions and actions that lead to responsible asset use will also result in a society that is mindful of the common good, shared aims and mutual commitment.

The idea of Tragedy of the Commons was posited in 1833 by William Forster to indicate a circumstance where individuals acting independently and reasonably according to each other's self-interest, act opposite to the best interests of the community by reducing some common resource, so that there is none of the resource left. The theory was later

popularized by Garrett Hardin who argued that any resource which is not restricted will eventually be ruined due to over-utilization. Hardin (1833) further explains that the right to do as one wishes sometimes accounts for the calamity of commoners. This theory guided the discussion and thinking that when the society acknowledges resources as belonging to the public, hence accepting that they needed appropriate care, then the resource could be conserved for present and future generations.

This theory also founded the suggestion that how the common heritage principle shall be managed relies on the necessity of considering the wants, needs, and interests of rich and poor nations. Rich nations interpret the CHM principle narrowly, as allowing the common use of gazetted sites. According to Arvid, developing countries interpret the CHM principle broadly, seeking direct involvement in the management of resource extraction. This is not an argument for environmental protection, only representative exploitation.

Therefore, various strands of Conflict Theory and Tragedy of the Commons Theory were useful in interpreting the contestations involving administrators of the Gedi Historical Site and the locals on the one hand, and the seeming adverse attitudes of the community towards the site as a source of individual livelihoods, on the other hand.

1.9 Research Methodology

1.9.0 Research Design

I employed the historical method to obtain information on the transformation in heritage management of Gedi site by the community. Historical research identifies the past through the interpretation of primary and secondary sources. Against other research

designs, this fit well for this study given that it helped describes the chronology and politics of managing the site of Gedi. It answered questions about why, when and how the colonial government managed the heritage site. This design, therefore, sought to answer the questions that surrounded the involvement of the communities in the management of the site of Gedi in Kilifi County. The design was also suitable in acquiring appropriate data regarding involvement of the community living adjacent to the ruins. Under this design, the cross-sectional examination method, which involved collecting information at sampled out villages surrounding Gedi Heritage Site was used.

1.9.1 Data Collection

This study used different methods to collect data. First, primary data was obtained through oral interviews. The technique offered a wide awareness of the people's understanding of cultural heritage and the society's approach concerning cultural resource management (continual use and preservation). The interviews were utilized to collect data from the community members, NMK employees and government administrators. The instrument employed was an interview guide comprising of open-ended questions (see Appendix A). Open-ended questions are those that require informants to give feedback, providing responses in their own words. The data on evolution and growth in heritage management of Gedi was collected using such interviews. Key informants are the people who possess exceptional knowledge on a topic. The museum professionals such curators, archaeologists, conservationists, museum education officers and local people comprised the group. They furnished pertinent information on the manner in which society could be engaged in taking care of their heritage sites.

Direct observation and recording was executed to record the architectural destruction of the historical site of Gedi and its biodiversity, drawings, refuse and other visitors' conduct on the site they visit. The data produced from direct survey was recorded photographically by automated camera and noted in a notebook. Pictures were then categorized and transferred from the automated camera and presented as photographs. Secondly, the secondary data gathered included critiques of publications and non-published information from libraries of public universities, including Kenyatta University, Webb Memorial Library Malindi, Coastal Resource Centre (Fort Jesus Mombasa), and online sources.

1.9.2 Location of Study

The study was conducted at Gedi (3° 19'S,40° 2E elevation-20m) in coastal Kenya. Gedi Historical Site is located eighteen kilometers south of Malindi Town and about 100 kilometers North of Mombasa; two of the coastal resort towns in the region. It is about two kilometers off the Malindi-Mombasa Highway, turning at Gedi main stage to Watamu Beach. It is in Watamu Location, in Malindi Constituency of Kilifi County. The site is located in an area that is densely populated as demonstrated by the number of settlements in the surroundings. Among the crops grown in the region are: coconut, mangoes, cassava and maize. Some families in the region also keep cattle, sheep, goats, and poultry. The area around Gede is also well serviced by access roads and paths some of which lead to Gede historical site as well as other neighbouring settlements.

The monsoon winds of the Indian Ocean influence the climate of the entire coastal region. From the month of November/ December to early March, the coastal weather is dominated by the Northeast Monsoon, which is relatively dry. During the month of March

and April the wind blows in an east to southeasterly direction with strong incursions of maritime air from the Indian Ocean causing heavy rains. During the months of May, June, July and August, the southeasterly Monsoon influence gradually sets in and the weather becomes more stable with the Northeast Monsoon gradually re-establishing itself and by December the northern influence is dominant once again (Busolo, 2003).

1.9.3 Target Population

The target population of this study comprised men and women who live in Malindi. Since the study is concerned with the heritage of Gedi, the target population also included people living around the heritage site, local administration, schools and the authority charged with management of the site. The study paid more attention to the people aged fifty years and above because they arguably recognize and value Gedi as a heritage site more than the younger generation. The use of older people as vital respondents conforms with present day procedures in heritage research, which is to target community members who are considered to have a lot of information (Keitumetse, 2009). Such people are recognized by continuous recommendations made by other members of the society (Jopela, 2010). However, crucial and pertinent information was also gathered from the younger generation regarding their perception of the heritage site.

1.9.4 Sample and Sample Size

This study adopted both purposive and snowball sampling techniques. According to Mugenda and Mugenda (1999), purposive sampling is a sampling technique that allows a researcher to use cases that have the required information with respect to the objectives of his or her study. Therefore, subjects are handpicked because they are informative or they possess the required characteristics. Snowball sampling on the other hand is a sampling

technique where the few identified subjects under purposive sampling name others that have the required characteristics.

That being the case, therefore, a total of twenty (20) informants were handpicked from the target population due to their vast knowledge richness in our area of study using purposive sampling. These initial respondents then recommended to the researcher other twenty-one (21) informants who were further consulted and interviewed to provide relevant information to our study. A manageable sample size was determined from the target population. Being a qualitative type of research however, the study lacked a definite sample size hence the choice of purposive and snowball sampling which are judgmental in nature were necessary to objectively collect relevant historical information from the respondents. With this in mind, therefore, there was no specific quantitative formula that was used to derive the seventy-two informants who were interviewed during field work.

Additionally, structured questions were utilized, including in Focus Group Discussions (FGDs). The study purposively selected informants from youth, men, women, administrative officials, teachers, researchers and museum professionals. All the groups known to use the historical site of Gedi were approached for interviews. Although people were willing to give their opinions, I selected the older members for comprehensive details. The use of such people as lead respondents is in line with the current tendency in heritage study, to give particular recognition to the members of the community who are considered as 'knowledge stores' (Keitumetse, 2009). Such people are discovered by consistent recommendations made by different members of the community (Jopela, 2010).

The majority of these ‘knowledge stores’ are aged individuals (both male and female) and are seen to play a significant role in the community as they not only invent and protect society’s ethics and perceptions, but are key in drafting such opinions and making sure the continual restoring of information after a while (Keitumetse, 2009). They are fundamental assets in the study on historical background at which community interacted with the heritage sites. Older people would speak with confidence either with first-hand information, or with original traditional knowledge inherited from ancestors. Acquiring the method of knowledge sharing is advantageous in examining the development of historical conservation, considering that indigenous administrations are able to compare different features which affects the use and management of heritage sites.

A: Focused Group Discussion (FGDs)

Using the questionnaire, the researcher and research assistants conducted FGDs from men, women, youth, tour guides. The researcher ensured that a group discussion consisted of enough persons for effectual deliberations.

B: Active and Passive Participant Observations

The researcher undertook active and passive participative observations. For instance, he contributed to some issues in the discussion in a manner appropriate within the discussion. This helped in the response to the issue under research. As a result, the interview became more conducive and welcoming especially when discussing with youths. In other situations, the researcher applied passive participant observation. In this study, the researcher conducted three FGDs: one with youth aged from 19 to 35 years; another with elderly men; and, third, one comprising women aged above 70 years.

1.9.5 Research Instruments

The main research instrument used in this study was the application of the interview schedules. The researcher interviewed various respondents and informants who were familiar with the historical site of Gedi. Teachers who take students for educational tour were interviewed. The researcher also interviewed Gedi village elders, traditional medicine men, local administration authority, men, women, youth, researchers and museum professionals (see Interview Schedule in Appendix 2, and the List of Informants in Appendix 3). However, questionnaires became relevant when some informants declined to be interviewed due to their own personal reasons.

1.9.6 Data Analysis

Ultimately, there was enough data collected from the oral interviews, FGDs and library research. Data was investigated by adopting qualitative techniques such as narratives, explanations and discussions. To come up with a dependable, correct and reasonable examination of historical study, all the information was divided in accordance with the subject matter and definite historical period within which events and developments occurred. The research being a historical interrogation, it needed the creation of the historical particularity of cultural occurrence concerning the connection linking these components after sometime. The examined information was then placed under historical investigation and assessment to determine the subject and designs in the involvement of the community in heritage management of Gedi site under study. The carefully, reasoning and important outcome were used by the student in writing this work.

1.9.7 Ethical Considerations

The researcher notified all participants about the research through a cover letter. The questionnaires notified the respondents that their revealing their identity was voluntary, hence, they were at liberty to either give their names or refuse. Only those willing participated in the research. Permission was sought to mention the identity of oral respondent and to utilize their photographs. This conforms with regulations for carrying out social study (Saunders, 2003).

The researcher also sought and received an introduction letter from the Graduate School at Kenyatta University in 2016 and later got the research authority from the National Commission for Science, Technology and Innovation (NACOSTI). The two official documents provided the study and entry of various sources of primary and secondary data between the years 2016 and 2025. Both national and official languages were applied during FGDs to ensure informed permission of the respondents. They were thoroughly educated on the motive of the study and its course of action.

Confidentiality and the privacy of informants was given to those needed it. The mandate of the researcher involved efficiency, presenting and reporting of research results. Kenyatta University Graduate School requirements, as well as the GoK research rules and recommendations were complied with. (See copies in appendices 6 a& 7 respectively).

1.9.8 Chapter Summary

This chapter contains four main components of the preliminary comments preceding the whole research. These are the introduction, literature review, theoretical framework, and the research methodology. Under the introduction sub-section, the chapter stated the topic in focus and specified the aims which directed this work. The aims

produced three chapters addressed below. Under the literature review, exhaustive review of other research carried out previously and that are connected to the research were cited.

Crucially, the researcher demonstrated how such research varies from our work therefore producing knowledge gap which our study strived to bridge. Further, the researcher also talked about the research methodology which was used in the course of the collection, inquiry, and presenting of information. The focus was again on illustrative research design, sampling procedure and sources of data. The next chapter engages with the cultural significance of Gedi Historical Site to the outlying communities.

CHAPTER TWO: CULTURAL SIGNIFICANCE OF GEDI HERITAGE SITE

2.0 Introduction

The Gedi Historical Monument (GHM) is a unique site and a resource for understanding the origins of urbanism and urban cultures of Sub-Saharan Africa. Few sites in East Africa are well placed to tell the history of the role of the Indian Ocean and African interior interactions than Gedi. The better-known sites like Kilwa, Takwa, Mnarani, Jumba La Mtwana, and Mombasa have already been preserved. Gedi still remains the most intensively surveyed, mapped and investigated and has one of the most powerful and enduring links to the history of the urban, hinterland and overseas relationships. Today the monument and forest are sacred to the community consisting of the Giriama and Swahili people.

In this chapter, we assess the state of the cultural heritage at the historical site Gedi. Among the core issues discussed are the emergency of the ancient town of Gedi. The chapter argues that Gedi was established in the 12th Century and was the first site to be studied intensively along the coast of East Africa. This chapter also gives an overview of the historical site of Gedi. It begins by describing how Gedi emerged as an urban town along the East African Coast, its founders and reasons for demise of the town. It then

proceeds to explain the site's significance to the community and the historical conservation of the monument.

2.1 The Emergence of the Gedi Historical Site

From the works of Kirkman (1956; 1957; 1964;1975), Gedi is an important historical site and was the first thoroughly investigated site on the Coast of East Africa. It is also a well reported site for its architecture (Abungu, 1986). This medieval Swahili town is thought to have been founded in the 12th Century. Using the dated tomb with Arabic writings of the Alhijra year 802AH, Kirkman translated this year to 1399 AD and the two years were running concurrently.

Kirkman (1970:) notes that the ancient town is thought to have reached its peak of wealth in the 15th Century and was finally thought to have been abandoned in the early 17th Century. Kirkman argues that in the 16th Century it was abandoned temporarily. He further observes that the ancient town was destroyed at this time by Mombasa people as a revenge against Malindi after the destruction of Mombasa by Nuno da Cunha in April 1529, in which the people of Malindi had co-operated (Kirkman, 1975). But there was a re-occupation until its final abandonment in the 17th Century due to the southward advancement of the hostile Ormo people from Ethiopia who drove the Arabs from most of their mainland settlements (Kirkman, 1963), or due to lack of sufficient drinking water (Kirkman, 1975). The exact reasons for desertion all the same remains a mystery and therefore further investigation on the subject is needed (Pers.Comms, 2015). Although Gedi was of no political importance, the quantity and occasional fine quality of the wares found during excavation shows that it was in regular contact through Malindi with the great

world outside and that its people were able to buy the refinements they appreciated (Kirkman, 1963).

Abungu (1986) contends that Gedi which is a Galla or Orma word meaning 'precious' was a well-planned and well executed town covering an area of about forty-five (45) acres. The excavated buildings included a Great (Jamia) mosque, six smaller mosques, a palace, various houses, pillar tombs, wells, a well laid and planned streets and rain water sumps as shown in Figure 2.1 below.

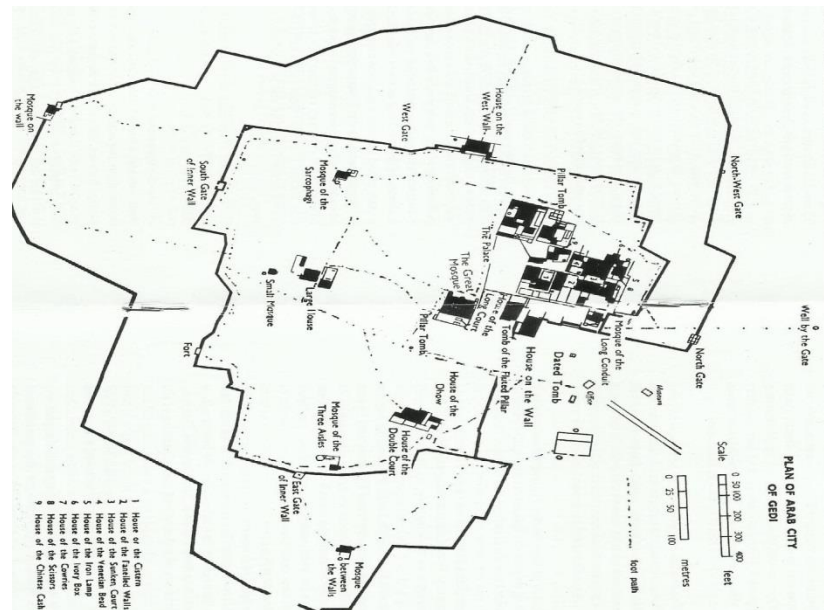


Figure 2.1: Plan of Arab City of Gedi

Source: NMK Gedi

Abungu (1986) also observes that the whole historical site was surrounded by a town wall just over three meters high with three or more gates. The materials used for the construction comprised of coral stones, red soil and limestone, all available within easy reach. He further posits that the original town probably covered a much wider area with

town and the outskirts of the town. This can go further to explain the large number of dry wells and mosques which could have been unnecessary if the only people around were those living in the stone buildings.

From the account of Martin (1973), the ancient town of Gedi had a feeling of mystery about it because it was never mentioned by any of the Portuguese or contemporary Arab writer. Martin also wonders why Gedi was built eight kilometers away from the ocean and three kilometers from navigable Mida creek. The Principal Curator of Gedi (Haro O.I, 2016) lamented that while many coastal towns like Mombasa and Lamu were built near the sea, Gedi was unfortunately built far away from the sea probably for security reasons or maybe to propagate Islam.

It is also worthy to note that Mida creek and Gedi are points at the focus of an area or areas through which economic activities were performed. This is also echoed by Abungu (1986) who observed that the location of Gedi far away from the sea can only point to the middle man's role it played by co-coordinating the exchange between the interior of Kenyan products on the one hand and those of other coastal towns and overseas regions.

The notion that the coastal towns set their backs to the interior settlements is thus not true (Abungu 1986). The picture that emerges at Gedi is of a successful walled town, occupied by rich merchants in both local and foreign trade in agricultural produce and other imported goods. The outskirts of the town occupied by the majority of people engaged in agricultural and animal rearing and using the facilities in the town like wells, mosques built by the townsmen. The society was well knit together, 'ruled' according to Islamic laws with even trade being carried out according to these laws (Abungu, 1986).

2.2 Significance of the Gedi Historical Site

According to Gandhi (O.I, 2016), Gedi historical site is among the few sites in East Africa that is well placed to tell the story of the role of Indian Ocean and African interior interactions. Gandhi argues that the medieval site remains the most thoroughly surveyed, mapped and investigated and has one of the most powerful and enduring links to the history of urban, hinterland and overseas relationships. Today, the ruins and the forest are sacred to the local community consisting of the Giriama and the Swahili people (Saadu, C. O. I., 2016). On a similar discussion the museum officer (Caesar, O. I., 2016) points out that, the ancient town of Gedi contains several remnants of domestic houses, eight mosques, one almost complete with entire washing areas, different varieties of tombs, town walls and an incredible palace complex which has a perfect composition in the floor design that cannot be compared with any other palace along the East African Coast.

Kirkman (1975) states that the palace is the largest building whose ground is about 30 square meters and is entered through a stone archway over 6.5 meters high. Kirkman further observes that there was nothing to show for whom the palace was constructed, but it would seem reasonable to regard it as a possession of the sheikh of Malindi. The fact that Gedi did not attract the notice of the Portuguese indicates that it was not an independent political entity. It is however, remembered in the tribal traditions of the Giriama, the Duruma and the Pokomo, which indicates that it was a local center of some importance. Its sphere of influence would have embraced the adjacent coastal villages of Watamu, Mida and perhaps Roka (Kirkman, 1963).



Plate 2.1: Archaeological value

Source: NMK

During excavation, Kirkman discovered tombs near the palace, one with a hexagonal shafting over ten meters above the ground as shown in Plate No. 2.2 below. The tombs have no Arabic writings and Kirkman (1963) thought that they belonged to the leading family of Gedi, perhaps the ruling family of Malindi. The Museum education officer (Mohamed, O. I., 2016) states that the historical site also has four other tombs; one of which is different in terms of its design and is found near the house of the dhow. It has no pillar but a tombstone with incised weather-beaten remains of an Arabic Date 1011 AH which is equivalent to 1601 AD and has a drawing of a ship. The senior administrator at Gedi also narrates that there were other important stone works that have defied the ravages of time like the wide and deep wells, sanitary pit latrines and water channels. The wells are lined with dressed coral and at the top are stone water tanks with channels to carry water to nearby buildings (Kassim, O. I., 2016).



Plate 2.2: Hexagonal pillar tomb at the palace

Source: NMK Gedi

According to Mohamed (O. I., 2016) most of the ruined structures seem to have been built during the same period and by the same highly skilled workmen. He further says that the buildings were constructed of dressed stone, coral rag and lime mortar. Additionally, some archaeological artifacts were unearthed during excavation work and significant finds are on display at the site museum for the public to see.

A foreman from Gedi historical site (Kiraga, O. I., 2016) argues that after the abandonment of the town, the roots of giant trees embraced the ruins, holding them firmly only to pull them down when they succumbed to old age and decay. This is supported by the museum officer who stated that when Gedi was deserted in the early 17th Century, nature took over the site. Athman (O.1., 2016) also posits that the growth of the trees in

between the ruined houses has given the site mixed characteristics hence leading to its identification by UNESCO for nomination as a world heritage site.

2.3 The Swahili People

The people who have been associated with this ancient town of Gedi and with the trade are the Waswahili. The term Waswahili is used in this study to cover all Islamized coastal people in East Africa whose first language is Kiswahili and who have evolved a homogeneous culture among them (Allen, 1974). The word Swahili comes from the Arabic Sahil or coast, but often Arab geographers used it in the alternative sense of ‘a port used for island trade’ (Allen, 1974; Horton, 1982). It seems the Arabs used the word to refer to the people living along the East African Coast.

The language they speak has become known as Kiswahili, which is basically a Bantu language with loan words from Arabic. The grammatical structure of Kiswahili is Bantu and closely related to the Sabaki languages now found in coastal Kenya. The vocabulary has been strongly influenced by Arabic and Persian borrowings, especially in maritime activities, urban craft and religion. In all it is worth noting that this is a linguistic group.

Like many other Bantu groups, most of the Swahili talk of their origin home as having been a place known as Shungwaya. Many scholars, do agree that the so called Shungwaya could have been a dispersal point in southern Somalia and that by the 11th or 12th centuries the Swahili people were well established in their coastal settlements which spread out along the coast from the Somalia coast in the North to Sofala in the South (Allen,

1976, 1981, 1982); Chittick, 1970, 1973, 1984; Kirkman, 1964; Prins, 1967, 1974; Spear, 1978, 1981).

Among the unique aspects of the Swahili architecture are the tombs. The tombs found along the East African Coast indicates the traditional African burial rites continued to exist even when the Swahili had adopted Islam, since the tombs and especially not such elaborated ones are not found in the rest of the Islamic world. The existing tombs date from 13th Century and are very diverse: some dome shaped and others have pillars.

2.4 Biodiversity of Gedi Site

2.4.1 Plants

A researcher from CFCU (Matano O.I., 2016) explains that Gedi site comprises a historical monument of a 12th Century Swahili settlement and is overgrown with beautiful indigenous forest trees. On his part, Kirkman (1964) argues that the city of Gedi was abandoned to bush and became a small forest into which only honey gatherers penetrated. The senior security guard at Gedi says that when Gedi was completely deserted, the local people believed that the town was haunted. They feared the empty town and as a result, nature took over the site (Grace, O.I., 2016).

A botanist based at Gedi (Mathias O.I, 2016) narrated that in the 1980s, researchers from Upssala University in Sweden, Karin Gerhardt and Mariette Steiner, visited Gedi and conducted research on the forest. He explains that their work was useful to NMK since they classified Gedi ruins forest as a *Combretum schumannii-Gyrocarpus americanus* lowland semi-deciduous forest on coral rag. He further says that Gedi Forest bears little resemblance to the nearby Arabuko Sokoke Forest. Karin (1996) argued that Gedi Forest

was probably part of the continuous coral soil vegetation along the coast. She further explains that the forest has 211 species of indigenous trees that have been recorded some of them with high medicinal value.



Plate 2.3: Medicinal Value

Source: NMK Gedi

According to Karin (1996) the most endemic and significant species of trees found at Gedi ruins forest includes: *Gyrocarpus americanus*, *Sterculia appendiculata*, *Antiaris toxicaria* (False Mvule), *Ficus SPP*, *Azelia quanzensis* (*Mbambakofi*), *Combretum schumanii*, and *Adansonia digitata* (Baobab). One of the officers from the Kipepeo Project explains that Gedi Ruins Forest (GRF) has shrouded the ruins sheltering them for over 500 years. He further narrates that Gedi ruins forest is the best preserved fragment in the region of this type of habitat (Coral Rag Forest) with over 211 plant species that have been documented so far, some of them with high medicinal value (Mathias, O. I., 2016). The forest attracts herbalists who harvest herbs for medicinal purposes, such as the

Zanthoxylum Chalybeum species which cures malaria, sore throat and boils and the *Synaptolepsis Kirkii*, which cures asthma (Arafa, O. I., 2016).

2.4.2 Birds of Gedi

The National Director A Rocha Kenya (Collins O.I., 2016) states that Gedi historical site is an important bird area as it is known to be a good shelter for spotted ground thrush (see Plate No. 2.4). The director further explains that the diversity of birds, the endemism of various species of birds and rare mammals including the little known and endangered elephant shrew has warranted the listing of Gedi Historical Site as a critical International Bird Area (IBA), hence a vital conservation site in the region. This is echoed by Korir (O.I., 2016) who observed that IBAs are places that are globally significant for bird conservation. Sites may be listed as IBAs because they shelter:

- i. Globally threatened bird species (Birds at risk on a world scale)
- ii. Limited-series of birds which are located in an extremely limited scope
- iii. Many varieties of birds that reside in specific kinds of vegetation
- iv. Extremely large numbers of particular birds

A guide at the Arabuko Sokoke Forest (Andrew, O. I., 2016) explains that, the forest at the historical site of Gedi is home to over 150 Avifauna and is internationally recognised as an important Bird Area (IBA) site. This fact is also strengthened and reinforced by the Warden ASF stationed at Gedi Forest (Korir, O. I., 2016). The officer explains that the forest being a shelter for the ruined settlement has become, over the years, a sanctuary for a number of globally threatened bird and mammal species. This is also

echoed by the manager Kipepeo Project (Hussein O.I., 2016) who said that the globally recognised birds deemed to be under threat and having found refuge at Gedi ruins forest include the *Anthrepetes Reichewoni* (Plain Backed Sunbird), *Circaetus Fasciolatus* (Southern Banded snake Eagle), *Geokichla Guttata* (Spotted Ground Thrush), and *Fischers Turaco*.



Plate 2.4: Endangered Spotted Ground Thrush
Source: A Rocha

Finally, the principal curator (Haro O.I., 2016) explains that A Rocha Kenya (ARK) is a Christian conservation organization with its main operation center in Watamu in coastal Kenya. ARK seeks to promote and support its partners, focusing on conserving threatened species and habitats. Through a long-standing relationship with the NMK, it has already carried out several projects at the Gedi Ruins National Monument. The National Director of ARK was once employed as a research scientist in the ornithology section (1994-1998) and has maintained a strong relationship as a research associate with NMK. The ARK implemented projects in Gedi ruins include monitoring the globally threatened spotted ground thrush and other forest birds, forest regeneration, and regrowth study and the

ecotourism project including constructing a tree platform overlooking the palace in the heart of the ruins.

2.4.3 Mammals

As Rebecca (O. I., 2016) stated, the ruins of Gedi are home to the Golden-rumped Elephant Shrew, which is classified as threatened by IUCN and is also rare to Kenya's coastal forests. She further narrates that the elephant shrew which is rear in the northern East African coast, appears at Gedi Forest, formerly in high numbers. She added that there was a need to evaluate the current status of the elephant shrew in the forest.

FitzGibbon (1994) has observed a group of guard dogs seen roaming the ruins at night, feeding on the Golden-rumped Elephant Shrew population. A retired curator of Gedi (Alaussy, O. I., 2016) explains that the historical site has also attracted primate research of Sykes monkeys. A botanist and senior research scientist (Anthony O.I., 2016) has reported sighting the suni, antelope and the endangered golden-rumped elephant shrew. The researcher also stated that there is a need to document the latest position of known mammals and carry out more inventories on the existence of other mammalian species in the Gedi historical site.



Plate 2.5: Endangered Elephant Shrew

Source: NMK Gedi

2.5 Economic Significance of the Gedi Site

One of the archaeologists at Fort Jesus Heritage Site (Philip, O. I., 2016) stated that along the Kenyan coast, there are over 120 archaeological sites, the majority being abandoned Swahili settlements. Some have ruins of one or two stone structures, while sites such as Gedi contain numerous standing stone structures and occupy as much as forty-five acres. He argued that although Mombasa, Lamu, Pate, Mogadishu and Zanzibar are examples of vibrant living towns in East Africa, the vast majority of this splendid civilization lies in ruins.

Commenting on the heritage site, the museum administrator from Gedi Historical Site Kassim (O.I., 2016) states that the heritage site is the fourth Museum in Kenya, after Fort Jesus Heritage site, Karen Blixen Museum and Nairobi Museum that attracts high number of visitors especially school children who visit the site to learn about the history of East African Coast and to view many of the artifacts from James Kirkman's excavations. He further says that the site is located at a strategic location within the Mombasa, Malindi and Watamu tourist circuit and is the only one of its kind in terms of size and mixed characteristics that appeals to most of the tourists coming to the region.

The conservator at Fort Jesus Museum says that the cultural site of Gedi is also a vital educational tool for scientific fields such as anthropology, archaeology, architecture, ecology, urban planning, cartography, conservation as well as tourism. The site is visited by all levels of educational institutions and it receives a good number of students and scholars from all over the world (Aisha, O. I., 2016).



Plate 2.6: Educational Value

Source: NMK Gedi

In a similar discussion, the Curator of Rabai Museum noted that Gedi Historic Site is the only medieval town in the Malindi area with still-standing architecture. He says that its location on the northern Kenyan coast boasts for its several tourist hotels. Apart from the Mnarani ruins in Kilifi and Jumba la Mtwana at Mtwapa, there is no other cultural heritage site in Kilifi County that can be compared with Gedi Monument (Mambo, O. I., 2016).

2.6 Cultural Significance of the Gedi Site to the Outlying Communities

An interview with an elderly man (Randu O.I., 2016) revealed that the communities that live around the historical site regards it (Gedi), especially the congregational mosque, as sacred and utilized it for cultural practices and have introduced a shrine in it. He further says that, rituals are conducted at the mosque. This was reinforced by an elderly woman (Kisura, O. I., 2016) during an FGD, who contended that traditional priests would bring their patients to the great mosque for prayers and when healed would offer sacrifices like goats, chicken and rice to appease the spirits.



Plate 2.7: Spiritual Value

Source: NMK Gedi

A village elder at Gedi (Hare O. I., 2017) stated that the ruins of Gedi were said to be haunted. Before the British government turned it into a national park, none of the local people would venture anywhere near it after dark and not by choice at any other time. He

further claimed that stories were told of screams at night or strange disappearances and misfortune in one form or another to all who went near the ruins.

One of the support staffers at the Gedi site (Karisa, O.I.2016) also explains that the spirits or ghosts at Gedi ruins are not superstition but real in the sense that, before the monument received protection from the government and opened to the public, none of the locals would go near it. Similarly, a foreman at the Gedi Museum explains that when he was newly employed in the 1980s, a security guard at the station went for his normal patrol at the site. He passed by a great mosque and saw a bottle of rose water that was left by a visitor who had gone to seek divine help at the sacred mosque (Kiraga, O.I.2017). He narrated that the security man took the bottle, and later, could hardly sleep at night. While asleep, he dreamt of men waking him up and asking him to return the bottle of rose water to the mosque. He stayed awake the whole night and, in the morning, he went to the Gedi Curator's office and narrated what had transpired. The Curator asked him to return the bottle to the mosque and cautioned him not to carry anything from the mosque again, since it is sacred.

According to Kirkman (1964), Gedi acquired a bad reputation for ghosts and spirits. Kirkman (1964) writes that:

when I began to excavate at the monument, I had a belief that someone or a person was gazing out from behind the walls, either aggressive or generous, but anticipate to what I knew was going to come out.” He further says that “some of the houses at Gedi have a thick as opposed to a thin, empty or meaningless atmosphere. The

something or somebody behind the walls has gone, but some houses still retain for me their peculiar aura (1964: 116).

Kirkman (1964) also revealed that the coastal people do not only believe in ghosts but also in spirits as creatures in their own right. He notes that “one of the most unpleasant is monstrous that follows you wherever you go. One can sympathize with the unpleasantness of always having as a companion the symbol of the essential oneness of the human race” (116-117).

2.7 Significance of Conservation of Sites Globally

According to Kiriamama (2009) archaeological heritage management in Africa was mainly involved with the conservation and interpretation of the ancient buildings. He says that in Kenya and particularly inland Kenya, the focus has been on the preservation of prehistorical sites, whilst at the coast, the main effort has been on the conservation of the old monuments at the entire coast region.

Kiriamama (2009) argues that a problem with most of the conservation efforts has been lack of awareness of the importance of heritage sites to indigenous people. Indeed, some indigenous people have been separated from local “monuments” since the heritage managers have told them that the historical sites are so old they do not belong to the present society. In most ancient scripts, the present people are seen as visitors who came to live adjacent to the heritage sites (Phillipson, 1993; Chittick 1984; Kirkman, 1964). This is despite the logics of the oral narratives of these community they still have a religious attachment in that they still carry out their cultural rituals in these sites. Such popular

attachment is however, disregarded by heritage managers as a product of later influences hence not original (Kiriama 2009:11).

The same is also seen in the official management of Kenya heritage, where the government constituted the Ministry of Sports Culture and Arts. In recent years, the ministry has been involved in constructing mausoleums for the freedom fighters who were detained by the colonial regime during the height of the Mau Mau war of liberation in the 1950s and the construction of a statue at the centre of the city of Field Marshall Dedan Kimathi. But as is the case elsewhere on the continent, the ministry through the NMK, has side-lined the indigenous people from participating in taking care of the monuments. Under the reason of genuine preservation and appropriate management, once a site is declared a national monument by the government, the indigenous people are completely prevented from the use of that particular area. The local people are seen as trespassers who may destroy the heritage and yet the same people are the ones who have taken care of the heritage for decades (Kiriama 2009:12).

Kiriama further posits that the same scenario appears to have changed, particularly in southern Africa where, since independence, the government of different countries have now known the importance of the past in nation-building and have therefore aimed to bring back heritage satisfaction in those cultural sites (Ngoro, 2005). In South Africa and Mozambique, both countries that have experienced conflicts, are using heritage as the main factor of not only defining the indigenous people, but also constructing national identity and unity. These countries are using cultural places and historical monuments as vehicle for the construction of their national identities since the heritage allows them to look into

their past to do what Marschall (2004: 95) calls 'introspection' and then establish the best way to represent themselves in the present. As Marschall (2004:95) continues:

Memorials, mausoleum and cultural areas are a way of taking a metaphorical expedition between time and space. They display an approved, institutionalised interpretation of history; they are a community acknowledgement of loss, distress and achievement; identification and approval of cultural identity.

This kind of introspection and re-presentation can also be seen in post-conflict Southern Sudan where a lot of energy has been put to re-evaluate the country's heritage. It is said that heritage is not only important for nation-building and telling the other side of conflict story but it can be used to articulate the values of the new dispensation as well as contributing to cultural empowerment of formerly disadvantaged society (Marschall 2004:95). This shows then that a post-colonial or in the case of Southern Sudan, a post conflict nation, can use heritage not only to 'deconstruct' the coloniser's (oppressor's) discourses', but also as a strategy of appropriating the visual language of the oppressor in order to write back, to respond to and "describe" the discourse of the coloniser (Marschall 2004:102). In other words, when the oppressed are set free, they will use heritage to hit back at their former oppressors (Kiriam, 2009:12-13).

In many parts of the world and especially in Africa, states and community have now begun to use cultural places for revenue, with a reason that the tourists who visit the heritage sites spend money that directly contributes to the economic survival or improvement of the local people living adjacent to them. In cases where indigenous people have started their cultural sites for tourism, it is done using local resources with or without

discussing with the heritage managers. Robertson (2008) calls this heritage from below and sees it as a form of memorialism in the sense that the indigenous community are trying not only to make their own culture but also to maintain it. Robertson sees the possibility of this type of heritage offering an alternative construction of the past to that of the hegemonic and thereby both galvanizes and cohere local community around alternative construction of identity and narratives of place. Hence community are enabled to celebrate from within. Smith (2006:35), on the other hand calls this a subaltern discourse or a rebellion by the community against the country's view of heritage which she calls the Authorized Heritage Discourse (AHD): a discourse in which professionals such as anthropologists and heritage managers assist in maintaining the nation hegemonic construction of heritage (Kiriamu 2009:14).

2.8 History of Conservation and Management of the Historic Site of Gedi

According to a former Senior Curator (Alaussy O.I., 2016), Gedi is among the museums in Kenya with its headquarters in Nairobi. An interview with the Keeper, Antiquities Sites and Monument (Athman O. I., 2016) revealed that the NMK's main functions and responsibilities are defined in the heritage act. This fact is also echoed by Haro (O.I, 2016), who posits that the Act sets out a board of governors with the Director General of the NMK as secretary. Its mandate is to undertake exhibitions, research and collections at both the central and regional levels. It is also accountable for the conservation and controlling of various cultural areas and monuments around the country that are considered significant to the country. Gedi historical site is therefore among the hundreds of related places under the NMK with its headquarters in Nairobi (Galgalo, O. I., 2016).

Under the Director General is the DASM who is in charge of all museums, sites and monuments in the country. Under the DASM there are four (4) heritage keepers antiquities sites and monuments representing the 3 regions in the country. The three regions are: the central region with its headquarters in Nairobi, western region with headquarters in Kisumu and the coastal region with headquarters in Mombasa (Doris, O. I, 2016).

The offices of the heritage keeper antiquities sites and monuments in those regions are responsible to identify, gazette, conserve and manage SMCI as well as sites of special biological and scientific interests (SBSI). Most of the coastal sites and monuments have been protected as National monuments and a lot of them opened to the public but the most outstanding ones are Fort Jesus and Gedi. As a public institution the NMK is constituted under the State Corporation Act of (1987 Amended). This arrangement gives the NMK a certain degree of autonomy from the rest of the civil service where it is expected to have reached financial self-sufficiency to manage its activities independently and sustainably. However, due to the considerable decline in the tourist-dependent revenue, the NMK still depends on grants from either the government which have been experiencing severe cuts over the years or from donor organizations to carry out restoration and preservation of the cultural heritage (Katana, O.I., 2016).

2.9 Conservation

According to the former Principal Curator of Gedi (Haro O. I., 2016) the historical site has no proper conservation guidelines. Any defect at the site particularly on the ruins once noticed by the support staff or any other staff are reported to the principal curator and fixed by masons hired from the community. The principal curator sometimes does

inspection of the historical monument and when he detects any damage to the ruins, he assigns a mason to repair the affected parts of the monument. The use of improper material for restoration of the monument and several incorrect methods of conservation of the ruins are easily seen at the site (Kamango, O. I., 2016).

A community guide at Gedi site, Andrew (O. I., 2016) points out that the interpretation center that was built and opened to the public on the 20th August 2000 by the former President, H.E Daniel Toroitich Arab Moi, is yet to achieve the proposed objective. This is echoed by the museum attendant at Gedi who argues that the two galleries are not housing the intended exhibits; instead, one is housing a Swahili ethnographic collection and not the archaeology of Gedi and the other is turning up to be more of an auditorium instead of housing collection on the biodiversity of the site (Daniel, O. I., 2016).

The museum accountant (Emmanuel, O. I., 2016) also says that the cafeteria that is attached to the interpretation center is not performing as was anticipated to accommodate about 100 to 120 people. The officer revealed that the Museum had leased it out three times but the turnover had been minimal not even enough to pay the agreed monthly rent. Since the center and in particular the cafeteria had been abandoned, all the kitchen equipment is affected by oxidation. A *makuti* thatched roof covering an extension of a food court has completely decayed and the columns supporting the circular walkway has oxidized and threatening to collapse (Deche, O. I., 2016).



Plate 2.8: Showing pillars that have decayed

Source: NMK Gedi

The Chairman of Gedi Guides Association Group (Nzaro, O. I., 2017) observed that the new complex (actually an interpretation center) that houses the ethnographic materials is in a bad state of repair. The ceiling boards along the circular walkway have water stains and most of the boards have detached from the ceiling structure due to constant wetting and drying caused by rain water overflows from the gutters. The gutters also lack adequate slopes and the foliage that falls into the gutters are not removed regularly and therefore clogs the flow of the rain water into the pipes hence the overflow onto the ceiling boards staining, dampening and eventually leading to collapse due to the weight of sagging (Abdallah, O. I., 2016).

A member of Friends of Gedi argues that the wooden balustrade along the circular walkway is disintegrating due to the effects of wet and dry (Kalama, O.I, 2016). The disintegration is compounded by the fading of the wooden timbers that lack periodic treatment with oil and most of them have now started to collapse. The walls of the walkway have started to show signs of structural failures. The reinforcement in the walls has started to oxidize shattering the wall plaster in some places (Lawrence, O. 1.2016).



Pate 2.9: The wooden balustrade along the circular walkway is disintegrated due to the effects of wet and dry

Source: NMK Gedi

According to a teacher at Gede Primary School (Kanundu, O. I., 2016) a visit to the historical site can be greatly promoted by professional guides. However, there are identified community guides at the site known as Community Guide Association Group. The chairman of the group (Nzaro, O. I., 2017) explains that there are ten official guides at

Gedi Ruins. The group has organized themselves as an association, which forbids people who are not members from handling visitors around the historical site. They have a duty roster for handling visitors around the site, nature trail and the museum. However, the former Principal Curator of Gedi (Haro, O. I., 2016) observed that the official guides at Gedi have no formal training because the museum does not have clear guidelines governing local tour guides. Some guides from tour companies provide incorrect information to the tourists. The principal curator further reveals that the majority of them take visitors to Gedi ruins for only thirty minutes and yet the tour can cover more than three hours. The guides are usually on a tight schedule so they take visitors on the town trail for twenty of their thirty minutes while giving the visitors a brief history of Gedi. The information given to them is shallow and the visitors are then given a few minutes to see the galleries or use the museum shop for drinks or to visit the washrooms (Joseph, O.I, 2016).

The tour guides normally brief their visitors in the respective hotels on the best curio shops where they will be taken for shopping in Malindi town or Watamu and these are places where the guides receive a commission (Hillary, O. I., 2016). The visitors are not taken to other trails like the nature and monumental trails. They are denied the full tour of Gedi historical site. One of the teachers of history at Mijomboni School (Mwaringa, O. I., 2017) says that there is much that could be done at Gedi. To ensure that there is quality guiding, there is need for the guides to be retrained, or the management can recruit youths from the community and train them. The aim of the training should be to spread awareness and to educate them on the heritage value of Gedi ruins. The NMK public programs and heritage management personnel will have to be engaged in the training.

Commenting on the status of conservation of the site, the conservator at Gedi historical site argues that the museum does not have a conservation laboratory for storing excavated artifacts. Most of the excavated materials are displayed in the main gallery, at Fort Jesus and others at the conservation laboratory in Mombasa. During my survey at Gedi site, I observed some archaeological artifacts being laid on the floor. The support staffers at the site have tried to arrange other artifacts on the shelves but some of them are made of soft boards hence they are not firm enough and bend downwards under heavy weight of broken artifacts. Plate 2.10 shows this dilemma with archaeological objects facing the danger of being destroyed by moisture.



Plate 2.9.0: Excavated Materials

Source: NMK Gedi

2.10 Possible Interventions and Solutions

In order for Gedi Historical Site to become a resourceful site for learning about the Swahili culture and contribute towards increase in the number of tourists, it is necessary to expand its abilities as an independent museum and not as a section of Nairobi National

Museum. In line with its international level and its uniqueness when compared to other similar sites in the region, Gedi which is on the tentative list as a UNESCO world heritage site, should lay out an opening to the great cultural identity of Swahili civilization at the coast. Important areas to consider so as to enhance protection and preservation of Gedi are that, it is necessary for NMK to come up with a suitable management plan for its site so as to improve preservation of the area. Right now, there is no preservation plan that exists for Gedi historical site.

Secondly, to put in place a base for a good successful protection and management system for Gedi, a conditional survey of the area should be executed by experts and accepted. A prolonged management plan formulated on weekly and regular monitoring should be organized and money allocated for regular maintenance that evidently is not there at the moment. The heritage manager of Gedi should be held accountable for day today preservation, including interpretation of the ruins.

Any tourist who visits the historical monument and might wish to be assisted through the ruins by a museum facilitator and the choice of picking a community guide should be free. For any tourist who would like to understand and enjoy the history of Gedi better, the education department should make prior arrangements for the visitors. Any lecture given should include topics established using explanation panels placed at various positions of attraction alongside the paths. Each should have a map of the site with the location clearly noted on it and should form part of an explanation panel that connects the tourist to the next position. The key subject can cover a lot of sub-topics that incorporate attractive scenery together with the museum gallery. There is need for Gedi site to train

highly qualified youth as guides who would have the ability of facilitating visitors with special and factual information about the heritage site and its biodiversity. A three-month training session and update workshops for tour guides including a practical exam should be organized in order to qualify as guides. The ones who pass could be absorbed by the organization as gallery staff or official guides and should be required to wear identification badges. The chosen would need to take part in regular training, so as to comply with the required standards of handling tourists.

Much remains unknown about key biodiversity aspects of Gedi Ruins Forest. Areas that require investigation are invertebrates (such as butterflies), reptiles, amphibians, microbial, ecosystem services and indigenous knowledge profile relating to the cultural and natural value of Gedi ruins forest. The community living adjacent to the heritage site's forest possesses undocumented valuable knowledge passed on over many generations concerning its cultural and natural value. There is need to rescue what remains of the over 400 years knowledge about the site.

There is also a need for researchers from the head office in Nairobi to undertake biodiversity assessment of Gedi National Monuments Forest. The assessment output shall form part of the required materials for nomination of the area. Based on the known and unknown biological information, there is a need for fresh inventories in various biological groups for the purpose of preparing a current biological profile of the site. Such a profile is needed, considering that Gedi has been identified for nomination by UNESCO for world heritage status as a place of traditional as well as natural values.

To increase the number of domestic tourists to the cultural site and build good

mutual relationships with the community, the management of Gedi site should organize special events such as festivals featuring popular coastal music like Chakacha, Taarab and Bango during school holidays when domestic tourists presumably have time with their families to visit the site. There is also a need to create mutual understanding with tour companies and tourism organizations in the region. Gedi should organize special tours of the historical monuments and promote them through the travel operators and organizations such as Kenya Association of Tour Operators (KATO). The tours would have to be conducted by the principal curator himself, so as to provide quality standard tours and may incorporate visits to all the trails, thus the town, monument and the nature trail ending with the museums. Such official Gedi tours should take a minimum of two hours so as to give the visitors ample time to visit washrooms, buy soft drinks, souvenirs and have time to relax.

For Gedi site to perform well, it should work hand in hand with tourism promoting corporations such as Watamu Tourist Association and the National Tourism Board, so as to participate effectively in assisting the museum to market more cultural sites in the region. An area where the museum can help could be in the publishing of booklets, fliers and tourism-oriented books. Gaining the advantage of promotions and with more organized connections with the hospitality sector, Gedi should immediately come up with a marketing plan and involve people with knowledge in advertising and public relations to the management programs. Different marketing materials like the latest colored guide books, and other material ought to be made available for the benefit of raising money and advertising what Gedi and other cultural sites along the coast have to offer.

Besides having better guides, the principal curator can reorganize his museum shop to sell books, postcards, posters, maps, videos, compact discs and audiotapes. There is an opportunity at hand at Gedi ruins for income generation. This involves working together with hoteliers and giving them concessions whenever they bring visitors to the site. The two parties need to agree on the proper modalities to maximize on the benefits to the local people and also the NMK.

2.11 Chapter Summary

This chapter sought to assess the state of the cultural heritage at the historical site of Gedi. The core issue discussed was the emergence of the medieval town of Gedi. The chapter has shown that Gedi dates back to the 12th Century and was the first site to be studied intensively along the coast of East Africa. It also described the uniqueness of the heritage site as a resource for understanding the origins of urbanism and urban cultures of sub-Saharan Africa. The site appears to be rich in flora and fauna with over 211 species of indigenous trees that have been recorded, some of them with high medicinal value. The next chapter extends this task to investigate the management of the Gedi Historical Site for the period 1927 to 1962.

CHAPTER THREE: THE MANAGEMENT OF GEDI HISTORICAL SITE: 1927-1962

3.1 Introduction

This chapter sets the background to the opening of Gedi Site as a tourist attraction at the coast. The term management means all measures which are taken to make sure that heritage is preserved. According to one of the senior researchers at the CFCU (Lawrence, O.I., 2017), the first heritage management law to be passed in Kenya was the Ancient Monuments Preservation Ordinance of 1927 which was passed in order to protect coastal sites and monuments, particularly the ruined towns which were built by the Swahili people. We note that the perception that the ancient settlement along the coast were built by Arabs has now changed after extensive research in the area showed that these towns had been established by local people and that their Arabic architecture was introduced in the later periods, especially after the tenth century when these towns started trading with the Arab world.

The retired Curator of Gedi (Alaussy, O. I., 2016) explains that, when the site was gazetted as a historical monument in 1927, James Kirkman took charge of all the coastal sites and monuments at the Kenyan Coast. During his period as the warden of Gedi, the site received maximum protection from the British government in the form of grants and manpower. In 1939 when the Second World War was going on, the public works department was assigned to carry out survey work at Gedi site including a feasibility study. However, due to the war, they could not proceed with the work. In 1948 James Kirkman was appointed by the colonial government as a warden of the then Gedi Royal National Park and excavations were started which continued until 1958. The officer further says that

excavations at Gedi involved clearing of the bushes which had covered the ruined monuments and digging at various houses, the palace, tombs and mosques. This is also supported by the archaeologist based in Mombasa, who posits that the reasons for the research was to unearth archaeological materials and artifacts buried in the ground which would enable them understand the past culture, traditions and also date the period the site was occupied and the time it was abandoned (Phillip, O. I., 2016).

According to a senior research scientist (Jimbi, O. I., 2016), Gedi community played an important part in the maintenance and safeguarding of the monuments by offering unskilled labor for restoration work of the ruined structures, vegetation clearance and by providing the general security at the site. Gilbert (O. I., 2017) narrates that local people were also involved in the excavations at the ruins at Gedi site. He further says that one of his neighbors, was among the African pioneers who made important contributions to African history. They were involved in excavations at Gedi historical site. The local diggers would mostly dig out trenches and excavate different layers by following different levels. The local people were knowledgeable about the old ruins, and of the geology of the area, history and oral narratives. This experience was extremely valued by the British scientists, who hardly participated in the excavations themselves (Kitito, O. I., 2016). But this was colonial practice, to intentionally “forget” the contributions of Africans to their history (Pers. Comms, 2015).

George Abungu states that in the colonial days, one or two British scholars would typically work on each trench with a group of about thirty (30) to forty (40) African Kenyans. The British would then publish books taking all the credit for the team’s

discoveries: “without those Africans, there would have been no excavations,” he said. The local people who produced this knowledge to the British were never recognized by the colonialists. In addition to this there are no records in the NMK to show the list of Kenyan Africans who tirelessly worked with the British scholars whose sweat and blood went into these discoveries.

An elderly man living at Jimba Village near Gedi (Raymond, O. I., 2016) explains that during the colonial period, Katana Ndurya was made a caretaker of Gedi by James Kirkman. He was appointed because he was familiar with the ruins, having earlier supervised the excavations and participated on the site for over ten years. He was made in charge of the heritage site and he ensured that it was well maintained. Shomi (O. I., 2016) states that after the excavation work, it was found that most walls of the ruined buildings had weakened and coral rag was falling off the walls, leaving deep cavities that required consolidation and capping. The locals were fully engaged in the consolidation and in the restoration work at the site.

An interview with Jimbi (O. I., 2016) revealed that the Ancient Monuments Preservation Ordinance of 1927 was immediately replaced in 1934 by the Preservation of Objects of Archaeological and Paleontological Interest Ordinance, which was meant to protect all demarcated and gazetted sites. It dealt with the conservation of old buildings and artifacts. It also allowed for the application of managing of investigation in some areas and safeguarding, possession of old buildings and antiquities and objects of archival, cultural or aesthetic importance.

3.2 Community Perception of Historical Site of Gedi

Although Gedi remained unknown to the British colonialists until the 1920s, the historical site was known by the local Mijikenda people. Currently, the Giriama, one of the Mijikenda tribes, maintain a large community around the Gedi ruins who view the site as a sacred and spiritual place. Despite changes in their belief system and the prominence of Islam in the region, evil and ancestral spirits are thought by many to reside at Gedi. According to local tradition, the ruins are protected by the spirits of its priests. These "Old Ones" are said to curse anyone who harms the site.

According to Kiriamu (2017), some scholars have rejected the use of oral traditions arguing that they are open to bias and distortion. But then one can argue that all sources have the potential of being unreliable and what should be borne in mind when using oral traditions is that we are not necessarily concerned about what happened or how things were, but about how the past has been recollected by the society. Douglas et. al. (2008:24) observe that

one of the main attractions of oral testimony is that it can provide more ‘subjective’ information about the past; it is very useful for descriptions of experience and feelings, for insights into personalities or for discovering what really lay behind the words and manoeuvres of the past.

Allen and Montell further state that oral history is not only a method of acquiring information but is also a body of knowledge about the past that is uniquely different from the information contained in written records.

According to oral traditions, Gedi community perceives the historical site as an ancient settlement. This is supported by oral narrative which shows that the mosques found at the site were built by Arab traders but Archaeological evidence from later studies

however point to the inhabitants of Gedi as Swahili people and African but not Arab. Other oral narratives attest that the coral wall constructed around the site operated as a barricade and was also for protection from human hostility and incursions by wild animals as denoted by the existence of spy holes to spot any approaching attackers and manage any raids launched on the wall. However, the architect based at Mombasa old town conservation unit argues that the walls found in most of the ancient Swahili settlements expressed social relationships while dividing the towns into classes. He further says that the existence of an inner wall signifies the more elite ‘Arab’ town while the outer wall marked the ‘Africans’ area (Mwamba, O. I., 2016).

Africans were thought to be impure since they could not speak Arabic and did not understand the Islamic religion well therefore, they had to be kept out of the inner part of the town (Ramadhan, O. I., 2016). The walls were also a major device used for the marking of boundaries, perhaps more so than for defensive purposes. Furthermore, the archaeological material remains found on the surface indicate that Gedi might have had a considerable number of wealthy people. The remains of animals and charcoal are a testimony of earlier human occupation at the historical site (Phillip, O. I., 2016).

According to Randu (O. I., 2016) “before colonialism, Gedi historical Site was managed using traditional management systems to preserve their sacredness and spirituality. Oral traditions revealed that local community had earlier established a shrine at the Great Mosque .” Most of the interviewed men (Amiri, O. I., 2016) argued that the Gedi site has been used by the spirit mediums as a sacred place to meet and communicate with mystical powers (gods) by the presenting of libations to appease the gods in the event

of drought and disaster. Oral narratives indicated that there was a huge tree next to Gedi ruins where people were accustomed to give offerings to their forefathers (Rachel, O. I., 2016). Gedi was used for community rituals especially at the Great Mosque (Jamia) and this shows the levels of attachment to both of them. This is supported in focused group discussions that defined different practices conducted as part of the rites and offerings at Gedi (Kafedha, O. I., 2016).

The indigenous people have been providing libation to the forefathers and gods through their priests and witch doctors at times of calamities and disasters like sudden death, prolonged dry spell and famine (Mariam, O. I., 2016). During such occurrences the people, headed by the witch doctor or priest, would meet at the great mosque to worship and give sacrifices to their supreme being. Herbalists also harvest herbs from the forest of Gedi to administer and treat different types of human diseases (Rose, O. I., 2016). The high level of spiritual connection to the site has motivated indigenous people to take part in the preservation of the site. During the ceremony, a witch doctor would guide in the sacrificing of a cow or sheep that would be cooked and be feasted on by the people at the site, but nobody was allowed to carry the meat home (Bahati, O. I., 2016). After the feast if there are leftovers, it is left to the spirits.

3.3 Planning Strategies for Community Perception of Cultural Identity

There is need for capacity building and awareness to be created for the people of Gedi on the cultural identity of their heritage site. Awareness programs must be initiated by people who have knowledge on culture in collaboration with the elders, so that the people begin to appreciate their association with Gedi ruins and to realize its cultural

identity. This shall enable them take part in the protection and safeguarding of the area. Those people living adjacent to the cultural site of Gedi should realize this natural and cultural resource so that they increase their recognition and perception on the cultural identity of the heritage site. A good method or system of continuing to create awareness among the people should be set up.

It is also possible to work with the local people and to link up with other stakeholders while creating a feeling of ownership between them. The people can be engaged right from design up to execution phases of any project. Local people living adjacent to the cultural site should be trained on customer care, good governance, project management and business skills to help them in managing their heritage areas. The museum should make use of elders who have background information of Gedi site, so that they can pass rules on religious customs, morals and sacred areas to the youth.

Even though the heritage site is meant for all the people to see, it is necessary to put up a tourist office from which both domestic and international tourists can be given a tour of the historical site. Important information regarding the site can also be kept here for perusal by visitors before starting the tour. Such an initiative will improve the tourists understanding of the ruins and make their tour memorable. It is good that the site is surrounded by mostly indigenous forest which gives it a natural look. The conservation and recognition of Gedi as a cultural place should be the main priority in the management plan. Such realization and conservation shall also increase the value of the cultural site and make it more beautiful. An electric fence around the cultural site of Gedi would help stop the poachers from interfering with the site. For this reason, erecting a fence is an exercise

which must be a priority for the management of NMK. Several management activities should be undertaken at Gedi site considering its condition and the dangers posed. Measures shall be needed to avail senior officers at the head office to have adequate manpower.

The NMK should set up a conservation monitoring office with facilities for collecting and analyzing information. However, this will require more staff who are experts in the relevant fields to carry out evaluation of any damage to the ruins and take immediate action. To have successful management and preservation of Gedi historical monuments and its surroundings, there is need to set up a united staff for a people driven management board system, marked by precise and competent ranking in which to execute frequent preservation, management and progress plans. A community management formation must be put in place so as to set up an appropriate composition that shall encompass: (i) a management team with a manager being the head; (ii) a board of trustees; and, (iii) a patron. The bearers of the ranks must be competitively chosen so as to achieve the required outcome. The heritage manager must put up an office for the management programs. Such an establishment shall need a relevant work force to assist high ranking personnel in the administration procedure. For instance, there shall be need for local guides, ticket clerks and public relations officers. In addition to that, there shall be need for permanent personnel to track the status of preservation, environment and to conduct accurate preservation tasks.

There is also need for more study to be undertaken at the area to amalgamate knowledge on cultural identity so as to make the site livelier and more pleasurable for domestic and international visitors. Such study shall also bring out the importance of the

site leading to more consideration from appropriate administration departments and even sponsors. Various scholars should be helped to conduct studies at the cultural site of Gedi. The outcome of the study shall form part of the data provided at the area in the form of fliers, books, brochures and information panels. Several information shall have to be collected from the cultural center to push the program towards its logical end. The data from the study will also assist in creating publicity and increase public programs that will be conducted at the site. Such data will also be needed in other marketing operations like seminars, conferences, community gatherings, films, promotions, and folk media such as fetes, plays and musical events.

To make the museum more valuable and financially relevant, there is need to seek assistance from all partners in promotion and image creation of the area. Promotion must be carried out by opening up and making a trail network, and setting up directional signages on different trails within Gedi site. Long term activities could be put in place for tourist services like an interpretation *Journal of Tourism*, a camp site, curio shops and picnic areas. More tourists and revenue will also be achieved when more energy is put towards promoting and advertising the site as the best place for tourists to visit. Developing of promotional materials should be put in mind to assist in the promoting and advertising strategy. The site manager should work with other government departments like KFS, KWS, and the Ministry of Tourism to market Gedi to more people. A well-designed promotional web-site should also be created towards this aim.

3.4 Challenges of Preservation and Conservation of Gedi Site

From the data collected through oral interviews and desktop research, there are many challenges that undermine the preservation and conservation of the Gedi Heritage Site. These challenges are many and varied. In the following sections, we discuss some of the more fundamental ones.

3.4.1 Natural Deterioration

According to Busolo (2003) the medieval city of Gedi has been known to attract intellectuals due to its impressive preserved buildings referred to as the 'Lost City'. It is probably so called because many scholars know that it did not attract the notice of the Portuguese while in Malindi. This is also echoed by the museum officer based in Malindi (Bitu, O.I., 2017) who posits that during Gedi's peak in the 15th Century, the Portuguese had already established their base in Malindi town which is 18 kilometres from the historical site. He further narrates that the Portuguese stayed in Malindi for a period of about a hundred years before they transferred their headquarters to Mombasa, after the completion of Fort Jesus in 1596, but unfortunately Gedi never attracted their notice.

The area chief (Ngala, O. I., 2017) asserts that the heritage site is situated in an environment that is densely populated as shown by the number of houses adjacent to the ruins. The area around the cultural site is also well serviced by access murrum roads and foot paths, some of which lead to Gedi National Monument, various institutions and also other neighbouring areas. The area around Gedi ruins appears to be densely populated due to the agricultural potential of the region. According to Anthony (O. I., 2016), the mystique of Gedi ruins is partly derived from the forest which shrouds the monuments and has

‘sheltered’ them for hundreds of years. Gedi National Monument is inseparable from the forest.

This is the best-preserved fragment in the region of this type of habitat (Coral Rag Forest) which is rapidly disappearing due to encroachment plus infrastructure and resort development. Karin Gerhardt and Mariette Steiner (1986) classified the forest at Gedi site as a *Combretum schumannii-Gyrocarpus americanus* lowland, a semi-deciduous forest on coral rag. It bears little resemblance to the nearby Arabuko Sokoke Forest that is graded as the second most significant forest for protection of types of birds in the continent. Nearly 230 types of birds have been recorded, including six types that are internationally endangered (Ann, O. I., 2016).

The researcher at the CFCU (Githitho, O. I., 2016) claims that Gedi ruins forest is thought to have probably been part of the continuous coral soil vegetation all along the coast. The tree species of Gedi are typical of a site which is being ‘taken back’ by the forest after clearance and habitation as would have been the case in the historic town. He further says that such a restoration process occurred in significant phases at Gedi, although deserted for hundreds of years, it is still regarded as being in the relatively ‘young’ phase, dominated by fast growing ‘pioneer’ species. Such trees gradually create a suitable environment for slower growing tall emergent species. Maganga (O. I., 2016) posits that over two hundred and eighty types of trees have been documented at Gedi historical monument but the prominent ones include: *Gyrocarpus americanus*, *Sterculia appendiculata*, *Antiaris toxicaria* (False Mvule), *Ficus spp*, *Afzelia quanzensis*

(*Mbambakofi*), *Julbernardia mangnistipulata*, *Manilkara sulcata*, *Combretum schumanii*, *Lannaea stuhlmanii*, *Bombax rhodognaphalon*, and *Adansonia digitata* (Baobab).

A botanist based at Kipepeo Project (Mathias, O. I., 2016) explains that about 70% of the species of trees found at Gedi are natural and the remaining 30% had been planted. This is clearly seen except for the thick shrubs and climbers in some areas. He further argues that the vegetation cover varies in density within the site. A careful study reveals that the southern part of the site where we have the small mosque and near the fort is covered with thick bushes and most of the monuments had fallen due to the humid tropical climate, storms and high temperatures as shown in Plate No. 3.1. A former principal curator in charge of the site (Haro, O. I., 2017) posits that the roots of certain trees like the fig tree and climber also contributed to the weakening of the structures through biological weathering. In the northern parts of the site, most buildings appear to be in good standing position. This is where most of the excavations done by James Kirkman took place. The vegetation found in this area is mostly light with tall trees and the buildings are also large, for instance at the mosque of the long conduit, the house of the panelled wall, the house of cistern and the pillar tombs.



Plate 3.1: Some of the collapsed wall structures in the forest
Source: NMK Gedi

A public program officer from Gedi ruins (Kassim, O. I., 2016) states that a lot of research work was undertaken at Gedi Historic Site since James Kirkman excavated it from 1948 up to 1958. He explains that archaeological work was done both outside and inside the town wall by Stephen Pradines in 1999. His work uncovered some interesting structures that had been covered by the forest and partially buried under the ground. The also discovered a great mosque of the 14th Century outside the town wall which means that the ancient town had two great mosques and an urban center older than was thought earlier. The archaeologist from the museum who participated in the research claims that in 2001, Pradines and a team of archaeologists from NMK excavated the Great Mosque and discovered a second mosque. The first mosque was of the 12th Century and the other one of the 13th Century. The officer further claims that such a pattern was seen at Shanga in Lamu archipelago during excavation. This was a major discovery for him because it pushes

back to the 12th Century Islamisation of this part of the coast and gives the NMK new historical buildings of great importance (Bita, O. I., 2016).

A museum education assistant at Gedi (Lugogo, O. I., 2016) narrates that several burials sites of children were discovered near the fort by the researcher (Pradines) that dates back to the beginning of the 17th Century. It made him wonder whether there was a pandemic that killed young ones at the end of the occupation of Gedi site or that maybe they were killed during a war. In 2001 Lynn Koplin (at the time a graduate research student at the University of Virginia) conducted research to examine the social differentiation in areas of mud-and-thatch domestic architecture at the Swahili town. Her research compared frequency and spatial organization of craft production, diet and wealth between stone, mud and thatch components of Gedi site with a view to elucidating social differentiation within mud and thatch areas. Unfortunately, her research work has not been published.

Most of the excavated artifacts are in the two galleries at Gedi with others taken to Fort Jesus heritage site in Mombasa for display. However, during the survey it was found that some archaeological materials were visible above the ground, like broken earthenware pots and Islamic shards near the dated tomb, great mosque and near the north gate. Other broken pieces were also spotted near the large house. Although the organization has a rule which prohibits illegal researchers from excavating at the historical monument or carrying any artifacts from the cultural site, there was no information on any of the visible archaeological areas and objects. The information could serve as educational or as a protective measure. It was also observed that much of the cultural site of Gedi was under the forest cover since abandonment in the 17th Century. However, the vegetation and micro-

organism growth on the walls of buildings was in most cases a cause of the deterioration of the monuments.

A conservator who is stationed at Jumba National Monument (Hashim, O. I., 2017) argues that the tropical rains in the area brings about the growth of thick foliage cover that hinders the drying of wall foundations. Consequently, the high humidity in the walls encourages growth of microorganisms that softens and crumbles the plastered surfaces exposing the substratum of the walls to harsh climatic conditions. His views were echoed by the Curatorial assistant at Mnarani ruins (Tsaka, O. I., 2016) who noted that the tropical rains in the region cause movement of wall foundations; the wetting and drying causes movement and some walls have tilted as shown in Plate 3.2 and Plate 3.3.



Plate 3.2: Vegetation Growth on Walls of monuments



Plate 3.3: Tilted wall at Gedi ruins
Source: NMK Gedi

The head of the conservation department based in Mombasa (Aisha, O. I., 2016) notes that, all the buildings at the historical site of Gedi are roofless and some walls have

partially collapsed. The majority of the walls are about one meter above the ground. A toilet and bath at the house of the cistern still has a traditional masonry roof slab suspended on dressed wooden beams. The traditional roof was a reconstruction for purposes of interpretation for visitors to learn about traditional building technique. According to the conservator the reconstruction of the house of the cistern was done in the early 1950s and has since been maintained (See Plate 3.4).



Plate 3.4: House of Cistern – A Partial Restoration of the Bath Done in the 1950s
Source: Photo, Courtesy of NMK Gedi

The architect based at the MOTCO (Kassim O. I., 2016) also argues that most of the structures and buildings that were excavated by Kirkman and Pradines are in good condition. However, the plaster rendering in some of the buildings had collapsed due to the effects of microorganism growth. The majority of the buildings that were still entangled in

the dense forest were seen to have either collapsed or weakened due to root girths of trees pushing or burrowing through the walls. Also observed to cause damage to the ruins were the buttress roots of trees that are characteristics of the bushes within the ruined structures. As these roots grow and enlarge in size, they penetrate into and expand the cracks on the walls, which eventually crumbles them. There were a number of monuments that were seen to be bending at an angle relative to the horizontal. It was also evident that less entangled structures tend to have a longer life than those located in thicker forest cover. (See Plate 3.5 and Plate 3.6).



Plate 3.5: Buttress roots of trees at Gedi
Source: NMK Gedi



Plate 3.6: Part of the inner wall that is disintegrating due to the effect of tree roots burrowing into the wall
Source: NMK Gedi

A museum staff member based at Fort Jesus Mombasa (Bita, O. I., 2017) argues that at Gedi some structures are in thick forest and appear to be in a poor state of preservation. This is because the undergrowth, including rotten trees, wet and damp

foliage, branches and leaves are excellent habitats for algae and moss, which react with the lime and plaster, leading to the rapid deterioration and disintegration of the once strong walls. The southern part of the site is covered with thick bushes and most of the buildings have collapsed owing to the effect of rainfall and high temperatures. However, one could see the remains of both the outer and inner wall of the ancient town.

Further observation revealed that, plants like climbers and vines were seen to contribute to the destruction of the monuments as they loosen the mortar on the buildings as they expand. When the roots of these trees enlarge, they break the walls of the monuments. As the roots continue to enlarge, they cause more structural damage to the monuments, eventually leading to the collapse of the ancient structures. In the northern and northwestern parts of the site, most structures remain standing and are in a stable condition.

According to Busolo (2003) monuments that are situated in areas of thick forest cover tend to decay faster than those that are not protected from the light. He also viewed that, thick forest cover enhances the deteriorating process especially at the coast which experiences high temperatures as well as medium rainfall. Biological weathering has equally contributed to the disintegration of monuments as buttress roots of trees penetrate the buildings and enlarge the cracks. Other natural factors that were observed were that the plants that grow near the walls tend to push aside the limestone on the monuments as the roots grow bigger. Tree branches also lean on the monument applying force that sometimes gives rise to disintegration. Strong winds are prevalent at the coast especially in the months of June and July. Any tree branches leaning over the monuments are a great threat to the firmness of the ruins.



Plate 3.7: A huge tree that fell crushing the outer town wall
Source: NMK Gedi

The former principal curator (Haro, O. I., 2016) also gave a different interrogation on the deteriorating of the structures at Gedi. He points out that the coast province is characterized by a humid environment which creates the best conditions for the crumbling of the coral stones. Water from the atmosphere has been noted to gather on the stones gradually breaking the grains of coral stone, creating crevices that enlarge hence destroying the walls of the monument.

These diverse observations show that vegetation cover, rainfall, high temperatures and to some extent wind was found to have their share in the destruction of the historical site of Gedi. While it is necessary to preserve natural vegetation within the monument, this should not be at the expense of the archaeological site and its materials. From the study,

significant proportions of the site have not been maintained properly. This has rendered the historical monument vulnerable to deterioration and natural decay (See Plate 3.8).



Plate 3.8: Structures at Collapsed Gedi
Source: Photo, Courtesy of NMK Gedi

3.4.2 Physical Threats to Heritage Site

According to Idd (O. I., 2016) there has been persistent destruction of the ruins' forest by the community, which is a threat to the historical site. He said that vandals sneak into the forest at night or during the day to lay snares to catch animals or to cut trees for house construction, degrading some of the rare indigenous trees (See Plate 3.9, and Plate 3.10).



Plate 3.9: Wire laid along a suni's/duiker's track
Source: NMK Gedi



Plate 3.10: A stump of an indigenous tree cut by poachers
Source: NMK Gedi

According to the chairman of the Friends of Gedi ruins (Nzaro, O. I., 2017) the poachers use wire which is coiled to make a circular loop and is then laid along the animal track. The loop is tied to a stem and supported with split sticks so that it can remain firm. Such kinds of snares are specifically meant for animals in the family of antelopes which in the forest of Gedi are sunnis/duikers (small antelopes) and bushbucks, relatively large antelopes. He also contends that the vandalism has continued despite a number of interventions made by the principal curator. The museum officer at Gedi (Lugogo, O. I., 2016) posits that the increased threat of vandalism to the site's cultural heritage is the major management concern.



Plate 3.11: Museum staff removing a snare from Sunni (antelope)
Source: NMK Gedi

From the above accounts it is very clear that the Gedi community have not accepted the historical site as their own heritage, an argument that is echoed by a village elder who posits that the community has been neglected in the general management of the cultural site (Garama, O. I., 2016).

According to Katana (O. I., 2016) the barbed wire fence that was put around the historical site about twenty years ago had been cut by the neighboring community in most places, to provide access to the only remaining indigenous forest in the area. He claims that the concrete pillars that are holding the wire fence are broken, exposing the endangered mammal and bird species to extinction. (See Plate 3.12). According to the above observations, it is very clear that human activity, natural factors coupled with human

negligence, were seen to play a great part in the deterioration of the conditions of the site and materials found in them.



Plate 3.12: Part of the fence at the site with broken concrete pillars

Source: NMK Gedi

3.4.3 Graffiti at Gedi Site

According to Idd (O. I., 2016) the heritage site of Gedi faces many problems associated with visitation, including graffiti (Plate 3.14 and Plate 3.15) and litter. At the Gedi monuments, garbage that included paper sacks and empty bottles was discovered in the ancient wells. At the site, there was no litter bin however, at the entrance, there were instructions regarding the disposal of litter at the historical site. The litter bins are only found at the entrance where the offices are located. They are not kept at the site probably because the management wanted to retain the authenticity of the site. The graffiti appears on the walls of the monuments and barks of trees. Hamisi (O. I., 2016), argues that the graffiti is done by primary and secondary school pupils.



Plate 3.13: Graffiti on the wall of the monuments at Gedi Site

Source: NMK Gedi



Plate 3.14: Graffiti on tree trunk

Source: NMK Gedi

The site manager at Lamu Museum (Galgalo, O. I., 2016) argues that graffiti to him is one of the most common forms of destruction and it appears in the form of sketchy marks and writings made on the walls of the monuments, barks of trees and other areas that are frequently visited by tourists. According to him, the graffiti made by the students takes various shapes; that sometimes includes the identity of the writer, dates and social wish expressions like affection.

The collection manager at CFCU (Abdulrahman, O. I., 2016) explains that, most students who make the drawings seem to seek recognition with a specific area. He argues that organized groups, mostly primary, secondary and tertiary institutions are the ones who usually make these drawings. This appears to be supported by Wall and Praddle's (1979, cited in Brown 1998: 165) who argue that the youth are the ones who cause the most destruction and their behaviour varies from not understanding what the tour guide tells them, lack of interest, to the motive of striking back at the institution. However, there were no ironic drawings that were seen at the historical site of Gedi.

Site curators have faced many problems regarding the writings (Brown 1998: 166) as reported by Philemon (2008:51). Although some drawings are thought to be destructive to the heritage there are others that are valued and presented as part of the related cultural heritage. The drawings that are greatly disliked are those that were recently made and show certain levels of destruction. Destruction, as stated by Christen and Davis (in Brown 1998), is any act which reduces the value and beauty of the surrounding and lessens the entertaining experience in an entertainment area or site, for example, by littering, graffiti,

collecting archaeological artifacts for remembrance, tree carving, logging, and noise pollution (Brown 1998: 165; Philemon 2008:51).

From the works of Philemon (2008), although some drawings at the site have been given formal acknowledgement, mainly the extremely ancient ones and maybe essential ones, that are eventually conserved for the present and future generations to see. A good example of the recognized drawing is that of a boat on the wall of one of the monuments at the House of the Dhow at Gedi Historical Site (Plate 3.15).



Plate 3.15: Official Graffiti on house of the dhow

Source: NMK Gedi

In 1940s the graffiti was covered with a glass panel to protect it from direct sunlight and rains, but the glass got broken and now the dhow drawing is left to the ravages of nature.

One of the officers from CFCU (Lawrence, O. I., 2017) reported that the marks made by the learners are drawn using various devices such as sharp objects like sticks, stones, nails, and biro pens. The major challenge the drawings pose to the heritage site is

that they destroy both the ancient walls and also barks of old trees. As it was observed, the graffiti not only interfere with the aesthetic value in the cultural site but also create conditions necessary for agents of deterioration to attack and damage the monuments. The principal curator also argues that the narrow cut made by the design taken by the drawing as marked out by either a nail or stick aids other forces of decay to attack the ancient buildings and other surfaces.

The conservator based in Kilifi (Tsaka, O. I., 2016) also asserts that nearly all the drawing designs are a severe breach to the heritage and are unpleasant to behold. The management at Gedi has taken the steps of removing some of the drawings and also caution tourists not to make such drawings because of their damaging effect. This is done through sensitizing the community guides and student interns who facilitate tours by the school groups to the historical site. Despite such measures from the management and verbal notice, graffiti continues to be made.

From the above accounts, it is very clear that the historical site faces many challenges ranging from illegal poaching of the rare animals, degrading of the forest by the cutting down the indigenous trees, making of the graffiti on the walls of the monument and also on the backs of indigenous trees. The experience of tourists at the ruins leaves out the forest and its wildlife and is often not as interesting and stimulating as it might be. The tree platform which greatly adds to a visitor's experience has been non-functional for some time. There are no clearly demarcated paths for visitors to follow and thus many climb, on the walls of the ruins leading to damage that potentially could decrease the historical value of the site.

3.5 Chapter Summary

This chapter has evaluated the management of the Gedi Historical Site from 1927 when it was gazetted as a historical monument. The chapter has described the heritage management laws passed in Kenya during the colonial period and after independence. It has also shown the challenges of preserving and conserving the Gedi Historical Site, mainly vandalism is the natural deterioration of the monuments, destruction of the forest by the community, poaching of the animals in the forest and graffiti drawn by the primary and secondary school pupils.

As this chapter shows, high society perception of the cultural identity of Gedi is a manifestation of the people's engagement in the management and preservation of the ruins. Indeed, there is a critical link between community awareness of the cultural identity of the site and the extent to which people are involved in the management and preservation of Gedi Historical Site. The communities around Gedi are aware of the cultural identity of the area, therefore demonstrating the people's attachment and appreciation of its cultural identity, which impacts greatly on community involvement in the preservation of the monument.

CHAPTER FOUR: COMMUNITY INVOLVEMENT IN MANAGING GEDI HERITAGE SITE: 1963 TO 2013

4.1 Introduction

This chapter discusses different aspect of community involvement in the management of Gedi heritage site during the colonial period and after independence. The chapter begins by focusing on the Jomo Kenyatta regime (1963-1978), before moving on to the Daniel Moi era (1978-2002) and finally the Mwai era of 2003-2013. The chapter further highlights the roles of various institutions across the three regimes, and shows how shifting policies at national government level impacted the practical aspects of community involvement in the managing of the Gedi Heritage Site.

4.2 Community Engagement in the Management of Gedi in the Jomo Kenyatta Era: 1963-1978

A heritage warden and former curator Alaussy states that (O. I., 2016) there have been changes in the management of Gedi after independence. In 1969, a museum board of trustees was formed to take over the administration of all the historical sites and monuments in the republic. The Board of Trustees then established a management structure with a designated clerk taking charge of the site, who dealt with the day-to-day management activities, , also responsible for the dissemination of information to the public, as well as serving as an accountant. A small number of people from Gedi area were employed as security guards and support staffers. This way, some members of the Gedi communities were involved in the management of Gedi during independence in providing security to the historical site, maintaining the monument by clearing the site for visitors to see the ruins, and providing information or guided tours to visitors.

4.3 The Moi Era: 1978-2002

A communication media manager at Fort Jesus Museum, a Mr Kirigha points out (O.I., 2016) that in 1983 the National Museums Act and the Antiquities and Monuments Act were passed to replace the 1934 Ordinance. The National Museums Act defined the organization and administration of the NMK to take responsibility for the administration of the national heritage. In 2006 the National Museums Act and the Antiquities and Monuments Act was repealed by the National Museums and Heritage Act. The new Act outlined the authorities of the NMK and conferred on it the authority to manage both the natural and cultural heritage in Kenya, save the wildlife under the auspices of the Kenya Wildlife Services (KWS), and those forests under the Forest Department, which local communities did not ascribe any significance to. The Act empowered the NMK to regulate the establishment of museums, both public and private in the country. The Act also empowered the cabinet secretary in charge of heritage in consultation with the NMK to declare sites as national monuments if he considers them to be of historical, traditional or scientific importance. Further, Section 34 of the Act gives the concerned cabinet secretary other powers:

The Cabinet Secretary may, in respect of a gazetted site, from time to time –

- a) by notification in the gazette, forbid or limit entrance connected or some expansion related ,or usage related to farming or animal, or hobby directly that in the Cabinet Secretary’s judgment is responsible

to destroy a building or materials of cultural or Paleontological interest in that respect;

- b) place the gazetted sites under the management of NMK, on such terms and with and subject to such ability and responsibilities as he might direct;
- c) acquire or the NMK to seize, such steps as are in the Minister's belief mandatory or advisable for the conservation thereby;
- d) create or approve the NMK to create by-laws for managing entry to it, alongside or without remittance and the behaviour in that matter of guests to that.

This means that the concerned cabinet secretary (and hence the NMK) can restrict the use of cultural site by all people. This is part of heritage management practice that has for a long time been carried out in most African nations that alienates people from a site or monument that they have used and conserved for many years.

A conservationist based in Shimoni Museum (Ramadhan, O.I., 2016) contends that during the regime of President Daniel Arap Moi, the management system of the NMK improved. The Gedi Heritage Site, under the NMK, was also affected when the position of a clerk's position as the officer in charge of a site was scrapped. Instead, the curator became the head of the station and dealt with the running and management activities of the site. Other functions include the physical expansion of the museum, initiating development projects, conservation of heritage sites, managing, coordinating, directing, controlling museum activities, exhibit development and resource mobilization.

As Kitito (O.I., 2016) reveals, the curator was assisted by an administrative officer whose role was to look after the staff affairs. A museum education officer was also employed to take up the role of dissemination of information to the general public and to develop tailor-made museum programs for schools and the community. A finance department was also incorporated in the management structure and an accounts clerk was employed to look after the books of accounts for purposes of transparency and accountability. More people from the local inhabitants were employed as security guards and support staffers.

As Ngonyo (O. I., 2016) states, during President Moi's era, more researchers became interested in doing research at the Gedi Historical Site. Ngonyo says that in 1986, Karin Gerhardt and Mariette Steiner, two botanists from Upssala University in Sweden, came to study the forest. Their aim was to evaluate the conservation status of Gedi as a Kenyan coastal forest, to document and preserve knowledge about indigenous medicinal plants species held by traditional medicine men (healers), as well as to contribute to the botanical research. When they came to Gedi, they were assisted by the local medicine men to identify plant species that had medicinal value. Amina (O. I., 2016) also said that the late medicine man who lived adjacent to the heritage site became the most resourceful person for his knowledge on traditional medicine.

Stephane Pralines carried out archaeological work in 1999. According to the conservator, Pradine's work uncovered some interesting structures that had completely been covered by the forest and partially buried under the ground. He argues that Pradine's work uncovered a great mosque of the 14th Century that was discovered outside the town

wall. This meant that the town of Gedi had two great mosques and an urban center older than had been thought earlier (Alphas, O. I., 2017).

Haro, a former station curator (O. I., 2016) said that Pradine found his work fruitful and because of that, he came back in 2001 to continue with the research. He again excavated at the Gedi Great Mosque and discovered two other mosques. The first mosque dates back to the 12th Century and the other to the 13th Century. This was a pattern that he had earlier discovered at Shanga in Lamu archipelago during his research work. The discovery of the great mosque outside the town wall was a major step for him because it pushed back to the 12th Century the Islamisation of this part of the coast and gives the NMK new discoveries of great importance to visitors. Some of the local youth were recruited and trained to work with the researchers in the carrying out of their archaeological work

In 1999, the NMK received a generous grant from the European Union to construct an Interpretation Centre. A traditional dancing troupe that lived within the site, in a Giriama village set-up, were asked to move out to give way for the construction. It was officially opened on the 29th August 2000 by the then President Moi. The center has two galleries – one was intended to exhibit the archaeology and the other to exhibit the biodiversity of Gedi. However, due to time and resources, the intended usage of the two galleries was not achieved (Alaussy, O. I., 2016).

A museum officer based in Malindi (Bita, O. I., 2016) who is also the curator, explains that in 2001 he was among the team who assisted Lynn Koplin, an American student from the University of Virginia, who conducted research for her doctoral dissertation at Gedi Historical Site. Bita says that Koplin's project sought to examine the

social differentiation in areas of mud-and-thatch domestic architecture at Gedi site. Her research compared frequency and spatial organization of craft production, diet and wealth between stone, mud and thatch components of Gedi town with a view to explain social differentiation within mud and thatch areas.

4.4 The Kibaki Era 2003-2013

According to Kalama, (O. I., 2016), during President Kibaki's era, the Gedi Sykes monkeys field study began. The primary task involved the habituation of wild population of Sykes monkeys to provide ground work for various research projects. Over the years, various research has been executed at Gedi. Among them are Foerster (2009), *Feeding Ecology, Social Behavior and Physiological Responses to Stressors in Blue and Sykes Monkeys (Cercopithecus mitis stuhlmanni and c. m. albogularis)* and L.K Mureu's (2009) *Frugivory in Sykes Monkeys (C. m. albogularis) at Gedi Forest: Implications for Forest Regeneration*. The project has also been providing internships to students from both local and international institutions of higher learning. Moreover, the project continues to work in collaboration with local universities to offer students opportunities for job training and industrial attachment in wildlife management and other related fields.

During the Kibaki era as well, organizations such as Friends of Gedi (FoG) were formed, whose members are actors in conservation and management of natural resources within Gedi Heritage Site and its environs. It is a nature-based organization whose mission is to protect the biodiversity within Gedi Ruins Forest, while soliciting community participation and education, thereby improving the living standards around Gedi Ruins through community-based conservation. The group takes part in monthly de-snaring

exercise at Gedi Ruins Forest. The exercise is voluntary and open to the wider community and stakeholders from within and outside Gedi. It is conducted jointly by FoG, NMK, KWS, KFS and local community enthusiasts. Due to the increase in the number of snares, the monthly anti-snaring exercise was deemed inadequate in controlling the poaching menace. Therefore, there was a need for more patrols and as a result, FoG partnered with Primate Global to organize weekly patrols. This required the hiring of two individuals from the local community to assist in the patrols. Their unpredictable presence in the forest has greatly contributed to a reduction in poaching and logging activities. Other organizations such as the Gedi Community Guide Association were also initiated, which has seen many members of the community joining the group.

4.5 Museums and Community Engagement

According to Jacob Mhando (2006), the NMK is a lawful organization authorized by the National Museums Act Cap 216 and the Antiquities and Monuments Act Cap 215 of the Constitution of Kenya to supervise every cultural place in Kenya (1983). The constitution gives power to the institution to conserve cultural areas of both local and global importance. In administering of this law, the organization has on different occasions been caught in serious disagreement with the community it is meant to be in service of.

The NMK has attempted to engage the community in different programs ranging from employment in various sites and monuments to engagement of the indigenous people in archaeological investigation, restoration, to community programs targeted at eliminating hunger (Abungu, 1998, cited in Jacob, 2006). The NMK has since its commencement been asking the people to take part in its programs. But because of the shifting responsibility of

the institution, the approach has been reversed and the institution is currently making visits to people through different activities at the grassroots level. To actively engage the people in its projects, NMK developed the Public Programmes as well as Research Divisions. Under the Department of Public Programme, there is the education, exhibition, public relations, marketing departments and the Directorate of Antiquities Sites and Monuments. These are the support departments of the NMK and they promote and market the organization's activities to the community (Jacob, 2006).

Jacob further observes that the research departments comprise of the natural and social science research departments that are responsible for carrying out study and acquisition management. Through these departments, the NMK has initiated several activities which engage the people. The NMK, through its public programs is also able to visit the community and various schools. This is accomplished through NMK's outdoor programs, whereby the institution is taken to the locals. The activities are intended to help indigenous people to advance and maintain dignity in their various historical, cultural and natural heritage beginning with the common people. In this way, the public program department conducts several lectures, video shows, tours and training at the museums and institutions of learning. The outdoor program involves a participatory method where learners are engaged in cultural dances, drama and poems (Jacob, 2006).

The organization plays a big part in the development of school syllabus and providing public programs to those people who call at different museums. Various institutions make tours of museums annually for talks and first-hand encounters with a variety of activities. For instance, the museums' public program in its interactive project,

is engaged with pupils in making science subjects easy through interactive education using museum specimens. This project is meant for pupils aged from eight to thirteen years, who visit the museum monthly to work with scientists behind the scenes in various sections and science labs.

By performing these activities, the NMK has noticed the shortcomings in the learning sector in our institutions, mainly at junior level where learners are considered as perceivers. The problem is now being looked into through forums for junior school instructors to expand their abilities and encourage a logical method of learning. This furnished the learners with the potential to be logical in their attitude to education. For that reason, the interactive method is quite useful to different people (Jacob, 2006).

The NMK has also expanded its programs to the less fortunate members of the community where various activities concerning homeless youth in Nairobi were being conducted. They involved captivating them in drawing, sculpture, picture taking and eventually exhibiting their work at the gallery. The Department of Public Programmes has successfully involved different institutions of learning in art contest and composition writing, cultural dance, singing and recitation of poems. All these activities are carried out so that the museums can communicate with their audience.

In the month of May every year, the NMK celebrates the International Museum Day, and since the day is important to the institution, there is free entrance to all the museums countrywide. The aim of this is to motivate the people and the community to engage in education programs. This has brought the institution closer to the community through participatory learning in various public programs. For instance, every year, Lamu

heritage site organizes a dhow race, painting contest and calligraphy. Such events are meant to communicate to people the programs the institution is offering (Jacob, 2006).

4.6 The Role of Communities in the Management of Gedi Heritage Site

The researcher observed that Gedi Heritage Site is surrounded by human settlements; their presence around the site is an opportunity to develop sustainable activities and share the site management. Heritage management calls for involvement of local communities so that they appreciate and help in conservation. The community should benefit in different ways from their heritage and making the site useful to them ensures that they will take care of it.

According to the then foreman based at Gedi (Kiraga, O. I., 2016) about 80% of the site's human resource employed by the NMK comes from the local communities. He contends that there are young community craftsmen who produce and sell their merchandise at the main entrance to Gedi ruins. The youth have registered a group known as the "Gedi Community Guides" who take visitors to the historical site, museum and nature trail (Pili, O. I., 2016). Due to security concerns, it has become more of a policy that community guides should at all times accompany all visitors to the site. These are direct and indirect benefits the local community of Gedi gets from the heritage site.

However, the then area chief (Ngala, O. I., 2017) noted that there are more sustainable activities that the community and the NMK at Gedi can engage in to enliven the heritage site that eventually could attract more visitors. The interpretation center that was funded by the European Union in 2000 is yet to achieve its proposed objective. He claimed that the cafeteria which is attached to the interpretation center is not performing as

was anticipated. He thinks that if the cafeteria could be fully operational the community would benefit from the site through employment. This is also echoed by the accountant at Gedi (Emanuel, O. I., 2016) who posits that the museum had leased the cafeteria several times, but the turnover has been minimal with not even enough to pay the agreed monthly rent and the overheads.

The Coordinator, Kenya Heritage Training Institute, based in Mombasa (Kitito, O. I., 2016) states that the NMK realized that the local inhabitants are not empowered to understand the value of their heritage. Therefore, they need to be helped to appreciate and recognize the value of it, because both are determining factors for the verification of their own cultural identity and a potential economic resource. This fact was also strengthened and reinforced by the Chairman, Malindi Museum Society (Hans Goosens O. I., 2016) who insisted that there is potential to build capacity with respect to heritage. He stated that by establishing a cultural resource center, Gedi will bring in an added freshness of experiences to the visitor different from that of the Kipepeo Project, the snake park and the archeological remains of Gedi ancient settlement that is shrouded in a unique natural setting of both flora and fauna.

The chairman ASFDA (Abbas, O. I., 2016) has argued that one of the successful sustainable projects at Gedi Historical Site is the butterfly farm that provides income to the community. The project was founded in 1993 by Dr. Ian Gordon who sought to conserve the ASF. The forest is the largest and most intact coastal forest in East Africa, with 20% of Kenya's bird types, 30% of butterflies and at least 24 limited and rare birds, animals and butterfly categories. Gordon started the project to give farmers around the ASF a small

legitimate income from the forest. This was to compensate the community from the damage to their crops caused by elephants and other primates. Butterflies are reared from the egg to pupae stage by the community living adjacent to the forest and are sold through the project to live exhibits in the U.S, UK, Canada and Turkey. By linking income generating with the forest, it is hoped to gain support of the community for forest conservation.

The study established that there was a traditional dance troupe that was already operational. This group used to be housed within the Historical site. When the museum received a grant from the European Union to construct an interpretation center, they were moved outside the museum premises. Currently, the Giriama dancers perform outside the site and are operating independently of the museum. The leader of the group (Betty, O. I., 2017) argues that they used to perform for the visitors almost every day but since they were forced to move outside, they can stay even a week without getting any visitor. As reported by informant:

Here at Gedi, we have a group of traditional dancers known as Mzee Randu Dance. The troupe has been there since the 1980s and used to be housed inside the Historical site. We used to perform our dances inside the ruins but we were forced by Gedi management to relocate outside the site when the museum constructed a new museum in 1998. Since then we hardly get visitors from the site and the management does not market our traditional dance. But since it has been there for long when visitors ask for the traditional dance, it is then the visitors are directed to our village or given direction to reach us. It is through their visitation that we are able to sustain ourselves.

The study found that the same troupe of dancers was involved by the management during the official opening of the new site museum in 2000 by the then President Moi. As ne of the respondents said:

During the official opening of the interpretation centre the traditional dancers were invited to entertain invited guests and the public who went for the event. The dancers accepted the offer because of the money that they were promised. The dancing group was expecting such activities to continue at Gedi Historical site so that they earn their living but that was not the case.

The researcher conducted a FGD comprising of the youth. Erastus (O. I., 2016) argues that if they had mutual cooperation with NMK through Gedi Historical Site, both parties could benefit more than in the present scenario where they are outside the cultural site selling curios. They claim that when tourists come, they start the tour of the monument before they visit their curio stalls. By the time they are through with both the site and museum, they are exhausted and therefore end up leaving without visiting their curio shops. The vendors feel that if they were accommodated inside the monument, the tourists would easily access their curios.

4.7 Chapter Summary

This chapter has generally focused on the ways the NMK has involved members of communities outlying the Gedi Historical Site in various activities at the headquarters regionally. Special attention has been paid to Gedi Historical Site in terms of general involvement. Soon after independence, the Museum Board of Trustees was formed and took over the management of the sites countrywide. This led to many people living around

the heritage sites being involved directly or indirectly. The next and final chapter contains the summary of the study, the conclusions drawn, and the recommendations made.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This study was set out to examine the transformation of heritage management with particular reference to Gedi Historical Site from 1927 to 2013. The study sought to achieve three objectives: first, to examine the cultural significance of the Gedi Heritage Site to the community; second, to investigate the management of the Gedi Heritage Site over the same period, ; and, third, to evaluate the extent to which the community involvement in the management of the Gedi Heritage Site during the period 1963-2013. The study was accordingly based on the three premises. These were, first, the communities that live around the Gedi Heritage Site regard it as sacred and has established a shrine at the site; second, members of the communities around the Gedi Historical Site have over the years played a vital role in managing the heritage site, from the precolonial period to the the colonial era through conservation and preservation. The members have also been impacted through employment as tour guides, allowing them to sell curios to the visitors at the cultural site and by holding annual cultural festivals.

5.1 Summary

This work is a brief synopsis of the transformation in heritage management; the case of Gedi Historical Site. Chapter One furnished the basis of the research, conceptual framework and research methodology which were applied. The researcher employed historical method for the research. This was because most of the information gathered was historical and needed a narration form to convey the message. Although purposive sampling and snowballing approach were utilized to obtain data, it was supplemented by

other sources, including oral data from anybody who could provide information and was ready to talk about the topic. Such responses were verified through proof of details. Both old and young respondents had information regarding the Gedi Historical Site.

Among the key findings was that the Gedi Historical Site has rich archaeological remains of the medieval period. There is much that the site of can teach us about African history. The ancient town not only bears witness to a glorious African past but also reminds us about the important interaction spheres that developed in the past, which involved technology transfers and immigration that have become so common place today. Gedi's uniqueness when compared to other similar towns in the East African Coast was abandoned in the 17th Century. Its superstructure preserves a capsule in time of what was the precolonial urban landscape in the Eastern Africa Coast.

Chapter Three investigated the management of the heritage site during the colonial period 1927-1962. The study established that the year 1927 was when the site was gazetted as a historical monument and started to receive a few visitors. During this period, the first heritage management law was passed, whose main objective was to protect coastal sites and monuments. During the same period, James Kirkman who was the pioneer of East African coastal archaeology, was put in charge of all the heritage sites along the coast. During his time, the site received maximum protection from the colonial government in the form of grants and manpower. In 1948, James Kirkman was appointed by the colonial government as a warden of the then Gedi Royal National Park and led the excavation work which ended in 1958. During this period, the community who lived adjacent to the heritage area played an important role in the protection and conservation of the area by offering

unskilled labor for restoration work of the ruined structures, vegetation clearance and the general security of the historical site. The community was also involved in the excavation of the site, which involved clearing the bushes and digging. After realizing that most of the walls of the ruined buildings had weakened and coral rags were falling off the walls leaving deep cavities that required consolidation and capping, the community was involved in the consolidation work of the monuments. It also again during the colonial period that a local man from Gedi was made a caretaker by James Kirkman, to oversee the cultural site and that was a great achievement for the people of Gedi.

In 1934, the Ancient Monuments Preservation Ordinance of 1927 was quickly revoked by the Preservation of Objects of Archaeological and Paleontological Interest Ordinance, which was meant to protect all demarcated and gazetted sites. The Ordinance dealt with the conservation of old buildings as well as artifacts. It was further devoted in the exercise of management over investigations in heritage areas as well as preservation, possession of old buildings, artifacts and objects of historical, cultural and aesthetic importance.

The study has also shown that the upstanding built-structures, mainly stone walls are deteriorating rapidly due to vagaries of tropical climate and the growth of vegetation. For instance, most of the masonry walls in the forest have already been lost due to the weight and impact of overgrown trees roots. Trees growing on the walls and the girth of the roots burrowing through the walls of the monuments are among the most serious threat facing the site. The forest canopy protects the ruins from direct sun, rainstorms, and hurricanes. But the leaves, roots, branches, and other foliage, dead and diseased

trees leave behind mosses and algae which accelerate the disintegration of the masonry.

The study also shows that some structures at the ruins of Gedi are in thick forest and appear to be in a poor state of preservation. This is because the undergrowth, including rotten trees, wet and damp foliage, branches and leaves are excellent habitats for algae and moss which react with the lime and plaster, leading to the rapid deterioration and disintegration of the once stable walls. The southern part of the site is covered with thick bushes and most of the buildings have collapsed, owing to the effect of rainfall and high temperatures. However, one could see the remnant of both the outer and inner wall of the ancient town.

Further observation revealed that plants like creepers and vines were seen to contribute to the destruction of the ruins as they weaken the mortar of the buildings as they enlarge. Their roots increase in size over time and create cracks; these cracks widen progressively loosening the monument. Enlarging tree roots beneath the walls lead to cracks which eventually cause damage to the structures.

The study further revealed that monuments that are exposed to the sun tend to be more stable than those that received little light. Biological weathering has also contributed to the collapse of the ruins as buttress roots of trees penetrate the walls and expand the cracks. Other natural factors that were observed involve trees growing near the ruins, which push apart the corals on the walls as the roots enlarge in size. Tree branches also lean on the buildings applying force which sometimes contributes to crumbling. Strong winds are common in the region, especially in the months of June and July. Any bending tree branches above the building presents a great danger to the strength of the monument.

Further still, the heritage site faces another challenge of vandalism by the community. It was seen that poachers sneak into the forest to place snares to catch animals or to cut trees for house construction, degrading some of the rare indigenous trees. We noted that the poachers use wire which is coiled to make a circular loop and is then laid along the animal track. The loop is tied to a stem and supported with split sticks so that it can remain firm. Such snare are specifically meant for animals in the family of antelopes. Sometimes, such snares can also be used to trap monkeys that are common in the forest.

We also observed that the barbed wire fence that was put to protect the site from intruders had been vandalized. The concrete pillars that are holding the wire fence were seen to have broken, exposing the endangered mammal and bird species to extinction. It was further observed that the site faced many problems associated with visitation, including graffiti and litter. Unfortunately, there was no litter bin at the cultural site although instructions against littering were placed at the entrance. The graffiti that occurs on the walls of the monuments and barks of trees are said to have been drawn by students. The marks shaped by the form taken by the drawings as sketched by the sharp materials used normally produce paths for more factors of degradation to attack the buildings.

Chapter Four addresses objective three which focuses on the changes and continuity in the management of Gedi heritage from 1963 to 2013. The study revealed that there has been a change in the management of Gedi after independence. In 1969, Kenya set up the Museum Board of Trustees, whose main objective was to take over the management of all the sites and monuments in the republic. The board then set up a management structure

with the position of a clerk to be in charge of the museum. A few people from Gedi area were employed as security guards and support staff.

Later in 1983 the National Museums Act and the Antiquities and Monuments Act were passed to replace the Ordinance of 1934. The National Museums Act defined the organization and administration of the NMK to take responsibility for the administration of the national heritage. Currently, the NMK is a state corporation under the National Museums and Heritage Act 2006, whose mandate is to gather, conserve, research and document Kenya's present and past traditional and natural heritage.

In 2006 the National Museums Act and the Antiquities and Monuments Act were superseded by the National Museums and Heritage Act. Just like its predecessors, this new Act defines the powers of the NMK. The Act also empowers the organization to regulate the establishment of museums both public and private in the country. The Act further empowers the cabinet secretary in charge of sports and culture in consultation with the NMK to declare a site as a national monument if the cabinet secretary deems it to be of historical, cultural or scientific importance.

During the regime of President Daniel Arap Moi, the management system of the NMK was improved, in the sense that the position of the clerk was scrapped and replaced by a full curator. The curator is assisted by an administrative officer whose role is to oversee staff affairs. A museum education officer was also employed to take up the role of dissemination of information to the general public and to develop tailor-made museum programs for schools and the community. A finance department was incorporated in the management structure and an accounts clerk was employed to look after the books of

accounts. More people from the local community were employed as security guards and auxiliary staff.

During President Moi's term, the Gedi Historical Site attracted more researchers for their studies. A good example was in 1986 when Karin Gerhardt and Mariette Steiner came to Gedi to study the forest. Their main objective was to evaluate the conservation status of Gedi as a Kenyan coastal forest, to document and preserve knowledge about indigenous medicinal plants species held by traditional medicine men as well as to contribute to the botanical research. They were assisted by the local medicine men to identify plant species that have medicinal value.

In 1999 Dr. Stephen Pradine conducted archaeological work at the Gedi Heritage Site. His work uncovered some interesting structures that had been covered by the forest and partially buried under the ground. His work uncovered a great mosque from the 14th Century which was discovered outside the town wall, which means that the town of Gedi had two great mosques and an urban center older than earlier thought. In 2001 he further excavated under the Gedi Great Mosque and discovered a second mosque. The first mosque was from the 12th Century and the other one from the 13th Century. This was a major discovery because it pushes back to the 12th Century the Islamization of this part of the coast and gives the NMK new historical buildings of great importance to the public.

In the same year, Lynn Koplin examined the social differentiation in areas of earth-and-thatch domestic architecture at Gedi site. Her research compared frequency and spatial organization of craft production, diet and wealth between stone and earth and thatch

components of Gedi town with a view to clarify social differentiation within earth and thatch areas.

In 1999 NMK received a generous grant from the European Union to construct an Interpretation Centre. The center has two galleries. One was intended to exhibit the archaeology and the other to exhibit the biodiversity of Gede. However, due to time and resources, the intended usages of the two galleries were not achieved. Instead, one of the galleries is houses a Swahili ethnographic collection and the other one has become more of a conference hall. A cafeteria attached to the Interpretation Centre was anticipated to bring more revenue to the site. However, since inception the objective of the cafeteria bringing added value to the heritage site has not been achieved.

In 2003, during the term of President Mwai Kibaki, the Gedi Sykes monkeys study field was started, whose primary task involved the habituation of wild population of Sykes monkeys. The project has also been providing internships to students. Moreover, the project continues to work in collaboration with local universities to offer students opportunities for job training and industrial attachment in wildlife management and other related fields.

During the same period the FoG was formed, whose members are actors in conservation and management of natural resources within Gedi Heritage Site and its environs. Its task is to protect the biodiversity within Gedi Ruins Forest, while soliciting community participation and education, thereby improving the living standards around Gedi Ruins through community-based conservation. The group takes part in monthly de-snaring exercises at Gedi Ruins Forest. The exercise is voluntary and open to the wider

community and stakeholders within and outside Gedi. It is conducted jointly by FoG, NMK, KWS and local community enthusiasts. Due to an increase in the number of snares, the monthly anti-snaring exercise was deemed inadequate in controlling the poaching menace. There was need for more patrols and as a result, FoG partnered with Primate Global to organize weekly patrols. This required the hiring of two individuals from the local inhabitants to assist in the patrols. Their unpredictable presence in the forest has greatly contributed to the reduction of poaching and logging activities. Another organization, the Gedi Community Guides Association was formed, which has seen many members of the community wanting to join the group.

5.2 Conclusion

The study has shown that there is much that the Gedi Historical Site can teach us about African history. The site not only bears witness to a glorious African past but also reminds us about the important interaction spheres that developed in antiquity, which involved technology transfers and immigration that have become so common place today. Gedi's uniqueness when compared to other similar towns in the East African coast was abandoned about 400 years ago. The town's superstructure preserves a capsule in time of what was the precolonial urban landscape in Eastern Africa.

The success of any heritage preservation approach mainly rests on the stability of its strong connection to the domestic economy. This stability will be paramount for continuing sustainability of the heritage plan and for the resource itself. For that reason, it is essential that other sources of earnings be improved but most significantly heritage should be changed to a profit-making assets to limit excessive hunger. The involvement of

Gedi community in the management of cultural site is perceived as a way of giving them powers as well as furnishing them to deal with matters of severe poverty with their own people and most importantly promote a feeling of possession of heritage, which has a useful effect on preservation.

Finally, there are various partners in heritage management and their concern should be balanced without benefiting one group over the other. Therefore, it is necessary to have agreements which permit management of development to exist together with heritage preservation. The state must also provide money to heritage institutions for heritage protection. The state and specialized cooperation must impose high level of exercise and work with other collaborators to make sure that the common asset which is heritage is continuously conserved for posterity. Most essentially the people involvement should be the core of interest in all the operations and actions towards prolonged heritage preservation.

5.3 Recommendations

In order for the community to support the cause of preservation of the historical monuments, there should be a clear sign that the heritage shall improve their lives. Heritage managers as well as stakeholders should not only involve people because of their educational level. They should instead assist them appreciate and see tangible value in their own history. Local people whose heritage we might be longing to conserve has economic and social needs as well as commitment. It will be difficult to expect their backing when their basic needs are not addressed. This strategy will ensure that local people get their share of income from their cultural site. Therefore, heritage institutions must involve

themselves in programs that positively affect the local people directly. As a cultural institution the NMK is supposed to be a reflection of the community in all aspects of life.

The outcome of the research could possibly arouse future study in this area. The researcher recommends that the current study be publicized in other heritage sites like Fort Jesus World Heritage site. Secondly, the researcher recommends a comparative study of similar or different heritage settings so as to further investigate the involvement of people in the management of heritage sites. Thirdly, the researcher recommends that the NMK considers the following:

- i. Relevant state agencies should make efforts to create community-based systems of preservation to make sure that local people are effective partners in conservation;
- ii. Gedi Historical Site should have a community education officer well trained in community programs and education;
- iii. Locals around the Gedi Historical Site should be engaged at all phases starting from the beginning of project design through assessment;
- iv. The government and site curators must institute suitable preservation and conservation actions to enhance community awareness and assure civilized usage of the nation's heritage. This might be attained by proper promotion strategies inclusive of producing copies of brochures and travel guides alongside important information on the rules of the site to be given to all tourists and posted on the website.

- v. The NMK should collaborate with research institutions to conduct periodical studies on the impact of tourism on such the Gedi Historical Site, for example, to start monitoring the gravity and rate of destruction of the cultural areas by tourists.
- vi. The government should set aside special restoration funds to support all the cultural sites in the country to repair the monuments from environmental damage.

REFERENCES

Published Books

- Allen J.de V. 1974. Swahili Culture Reconsidered: Some Historical Implications of the Material Culture of the Northern Kenyan Coast in the Eighteenth and Nineteenth Centuries. *A ZANIA* Vol. IX
- Appiah, K. 2006. *Cosmopolitanism: Ethics in a World of Strangers*. New York/London: W. W. Norton & Company.
- A. S. Hornby 2011. *Oxford English Dictionary*. Oxford University Press.
- Ayensu, E. (1982): *The "Afro tropical Realm" in J.A. McNeely and K. R. Miller (eds.) National parks, Conservation and Development: The role of Protected Areas in Sustaining Society*. Pp 80=81. Bali Smithsonian Institute Press.
- Blake, J. 2009. UNESCO's 2003. *Convention on Intangible Cultural Heritage: The implications of community involvement in 'safeguarding'*. In L. Smith and N. Akagawa (eds.), *Intangible Heritage*. London, Routledge: 45-73.
- Brown, F. 1998 *Tourism Reassessed: Blight or Blessing?* Oxford: Butterworth-Heinemann.
- Chittick, H.N. Manda: *Excavations at an Island Port on the Kenya Coast*. Memoir No.9. British Institute in Eastern Africa Memoir No. 9.Nairobi: British Institute in Eastern Africa,1984.
- Chittick, H. N. 1970. *The Shirazi Colonization of East Africa*. Cambridge University Press.
- Donald and Delno L.A.2006.*Proposal and Thesis Writing*. Paulines Publications Africa, Nairobi.

- FitzGibbon C.D. 1994. *The distribution and abundance of the Golden-rumped Elephant shrew *Rhynchocyon chrysophygus* in Kenya coastal forest*. Biological Conservation 67: 153-160.
- Garlake, P. S. 1966. *The Early Islamic Architecture of the East African Coast*. Oxford University Press, Nairobi.
- Harvey, D. C. 2008. *The history of heritage*. In B. Graham and P. Howard (eds.), *The Ashgate Research Companion to Heritage and Identity*. Aldershot, Ashgate: 19-36.
- Hope, A and Timmel, S. 1984, *Training for Transformation: A Handbook for Community Workers*. Mambo Press, Gweru.
- H. W. Fowler and F. G. Fowler. 1983. *The Concise Oxford Dictionary of Current English*. Clarendon Press. Oxford.
- Jary, D. & Jary, J. (2000). *Collins Dictionary, Sociology*. London: HarperCollins.
- Pikirayi, I, (2001). *The Zimbabwe Culture: Origins and Decline of Southern the Zambian States*. Oxford: Altamira Press.
- Keitumetse, S. O. 2009. Methods for investigating locals' perceptions of cultural heritage product for tourism: Lessons from Botswana. In: Sørensen, M. Carman, J. (eds) *Heritage Studies: Methods and Approaches*: 201-216. London/New York: Routledge.
- Kirkman, J. (1964). *Men and Monuments on the East African coast*. Lutterworth Press, London.
- Kirkma, J. (1963). *Gedi the palace*, Mouton and Co. The Hague.

- Kirkman, J, (1970). *Gedi, Seventh edition*
- Kirkman, J, (1975). *Gedi Guidebook, 8th English Edition*. Museum of Trustees of Kenya. Mombasa: Rodwell Press.
- Kristiansen, K. (1998). Between Rationalism and Romanticism. *Current Swedish Archaeology* Vol 6., 7-21.
- Lindsey, L. 1997. *Gender roles: A Sociological Perspective*. Upper Saddle River, NJ: Prentice Hall.
- Mariette and Karin (1986). *An Inventory of a Coastal Forest in Kenya*. Arbetsrapport 36 Working Paper. Uppsala 1986.
- Mariette and Karin (1986). *The Nature Trail in Gedi*. Arbetsrapport 36 Working Paper. Uppsala 1986.
- Marschall, S. 2004. Commodifying Heritage: Post-Apartheid Monuments and Cultural Tourism in South Africa. In M. C. Hall and H. Tucker (eds). *Tourism and Post colonialism: Contested Discourses, Identities and Representations*. London, Routledge : 95-112
- Martin, E. B 1973, *The History of Malindi: A Geographical Analysis of an East African Coastal Town from the Portuguese Period to the Present*. East African Literature Bureau, Nairobi.
- Mugenda, O. M. & Mugenda, A. G, (1999), *Research Methods: Quantitative and Qualitative Approaches*, Nairobi: Acts Press.
- Ndoro, W. 1997, The Evolution of a Management Policy at Great Zimbabwe. In Caves,

- Monuments and Text: *Zimbabwe Archaeology Today*. Edited by G. Pwiti.
Uppsalla University, Press.
- Ndoro, W. 2001. *Your Monument Our Shrine: The Preservation of Great Zimbabwe*.
Tryck & Medier, Uppsala.
- Ndoro, W. 2001b. *Heritage Management in Africa*. Conservation: The Getty Institute
Newsletter, 16 (3):20-23
- Phillipson, D., 1993. *African Archaeology*. Cambridge, Cambridge University
Press.
- Prins , A. H. J. 1967. *The Swahili Speaking People of Zanzibar and the South African
Coast*. 2nd Edition, London.
- Pwiti, G. & G. Mvenge. 1996. Archaeologists, Tourists, and Rainmakers: Problems
in the management of rock art sites in Zimbabwe, a case study of Domboshava
national monument. *In Aspects of African archaeology: Papers from the 10th
Congress of the Pan-African Association for Prehistory and Related Studies*, ed. G.
Pwiti and R. Soper, 817–24. Harare: University of Zimbabwe Publications
- Ranger, T. 1999. *Voices from the Rocks*. Bloomington: Indiana University Press.
- Robertson, I. J. M. 2008. Heritage from Below: class, social protest and resistance. In B.
Graham and P. Howard (eds.), *The Ashgate Research Companion to Heritage and
Identity*. Aldershot, Ashgate: 143- 158.
- Smith, L and Akagawa, N. 2009. Introduction. In L. Smith and N. Akagawa (eds.),
Intangible Heritage. London, Routledge: 1-9.
- Wilson, T. H. 1980. *The Monumental Architecture and Archaeology o f the Central and
Southern Kenya Coast* Nairobi: National Museums of Kenya.

Journals

Allen, B. & Montell, L. 1981. *From Memory to History: Using Oral Sources in Local History*. Cambridge: Cambridge University Press.

Damm, C. 2005. Archaeology, ethnohistory, and oral traditions: Approaches to the indigenous past. *Norwegian Archaeological Review* 38(2):73–87.

Douglas, L., Roberts, A. and Thompson, R. 1988. *Oral History: A Handbook*.

Allen & Historical Research. American Association for State and Local History, Nashville in *Southeastern Africa*. Maputo. Filsom Entertainment Lda, pp. 157 – 169.- 2009a.

Johnson, N. 2000. Historical Geographies of the Present. In *Modern Historical Geographies*, ed. B. J. Graham and C. Nash, 251–72. Harlow: Prentice Hall.

Journal 37: 16-29. Juristforlaget.

Kifle, J. 1994. *International Legal Protection of Cultural Heritage*. Stockholm,

Kiriama, H. O., (2005). “*Archaeological Investigations of Shimoni Slave Caves*” in B. Zimba, E. Alpers & A. Isaacman (eds), *Slave Routes and Oral Traditions*

Kirkman, J., (1956). The House of the Dhow. *Journal of the Kenya Natural History Society*.

Kirkman, J., (1957). Historical Archaeology in Kenya 1948-1956. *The Antiquaries*

- Mathew, G. (1956). "The Culture of the East African coast in the Eighteenth and Nineteenth Centuries in the Light of Recent Archaeological Discoveries." In *Man*. 56: 6568.
- Munjeri, D. 2004. Tangible and Intangible Heritage: from Difference to Convergence. *Museum International*, 56 (1-2): 12-20.
- Mvenge, G. 1996. *Open Air Museums in Zimbabwe in Samp Conference on Open Air Museums*, Tanzania.
- Mzalendo, K. (1996). *The Status of Archaeological Collections and Resources in Africa*. In: *Aspects of African Archaeology*, Pwiti, G. & R. Soper (eds), 783-6. Harare: University of Zimbabwe.
- Pwiti, G. (1996) Let Ancestors Rest in Peace, *Conservation, and Management of Archaeological Sites*. Vol. 1 No. 3. Edited by J.M. Tecutonico and N.S. Price, pp. 151-60.
- Summers, R. 1967. *Khami ruins*. Oxford, UK, Oxford University Press. Unwin, Sydney.
- Wenger, E. 1998. *Communities of Practice: Learning, Meaning, and Identity*.

Theses and Dissertations

- Albino Pereira de Jesus Jopela (2010), Traditional Custodianship of Rock Art site in Southern Africa: A case study from Central Mozambique.
- Bernard Mahagwa Busaka (2006), Conservation of the Archaeological Heritage in Kenya's National Parks: A Critique of Policy and Practice in the Tsavo.

Busolo Namunaba (2003), *The Impact of Development Projects on Archaeological Heritage: A Case Study of Selected Coastal Sites and Monuments*. University of Nairobi 2003.

Chiwaura. H. 2003. *Community Involvement in Management of the Cultural Heritage: A Case Study of Gede Heritage Site in Kenya PGD Project (IAS)*, University of Nairobi.

David Okelo, (2015). *A Protective Legislation, Policy and Practice of Archaeological Heritage Management in Kenya*. Universite De Pau et Des Pays I Adour DES (UPPA), France.

George, H, A, (1986). *Islam on the Kenya Coast: An Archaeological Study of Mosques*, Masters of Philosophy, Cambridge University.

Herman O. Kiriamu (2009). *Memory and Heritage: The Shimoni Slave Caves in Southern Kenya*. Deakin University.

Horton MC 1982. *The Early Settlement of the Northern Swahili Coast*.

Philemon Ochieng (2008). *The impact of tourism on the conservation of the cultural heritage in the Kenyan Coast*. University of Nairobi.

Unpublished, Published Seminar and Conference Papers

Jacob, M. (2006). *Museums and Community Involvement: A Case Study of Community Collaborative Initiatives – National Museums of Kenya*.

Electronic Material

Abungu, P. O. (2010). *The Power of Memorial Culture: The Case of Shimoni Historical Slave Cave in Kenya*. <http://framerframed.nl/wp-content/uploads/2011/08/>

A Rocha Kenya, 2012. *Gede Ruins Forest regeneration*. <http://arochakenya.wildlifedirect.org/tag/gede-ruins/>

Elizabeth A. Odhiambo (2013). *History, Culture and Orature: A Study of Shimoni Slave Caves* <https://citeseerx.ist.psu.edu>.

Lynn Koplin https://www.nsf.gov/awardsearch/showAward?AWD_ID=0118465

NMK, 2015. National Museums of Kenya website:

<http://www.museums.or.ke/content/blogcategory/22/28/>

NMK, 2020-2023 Revised Strategic Plan

<http://whc.UNESCO.org/document>

http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1407332

<http://www.theguardian.com>

APPENDICES

Appendix 1: Interview Schedule

PART ONE: GENERAL INFORMARTION

NAME OF THE INFORMANT (Optional).....

PLACE OF BIRTH.....

OCCUPATION.....

GENDER.....AGE.....

Interview Guide for Local Elders

1. What do you know about Gedi Historical Site and what value do you attach to it?
2. What cultural events were performed in this area in the past and have there been any changes in these events? If so, why?
3. How much do you utilize Gedi Historical site?
4. How do you want the Historical site to be managed?
5. Who do you think should be responsible for Management?
6. In which way do you benefit from the Gedi Historical site?
7. Did you learn culture in your school?
8. Do you interact with Heritage managers at Gedi?
9. Do you contribute to the management of Gedi’s cultural area if yes how if not why?
10. What concerns you most about the current management of Gedi Historical Site?
11. Have you ever been involved in conservation activities by NMK?
12. Do you have any conflict with the NMK over Gedi Site?

13. How can the communities be involved in the conservation of the cultural site of Gedi?

Interview Guide for Teachers

1. What do you know about Gedi Historical Site and what value do you attach to it?
2. Did you learn culture in your School?
3. What in your opinion destroys archaeological and cultural heritage?
4. What do you think should be done to involve the communities in the conservation of Gedi Historical site?
5. What are the cultural/traditional values of the site as known and passed over to subsequent generations by the communities.
6. How can the communities be involved in the conservation of the cultural site of Gedi?

Interview Guide for Museum Staff

1. What are the local people's perception of Gedi's Heritage Site and its preservation?
2. What are the main issues that manifest conflicts in the management of Gedi site?
3. What should be done to address these conflicts and the increasing vandalism of natural / cultural heritage at Gedi?
4. Who do you think should be responsible for Management of Gedi Heritage Site?
5. What concerns you most about the current management of Gedi Historical Site?
6. How can the communities be involved in the conservation of the cultural site of Gede?

Appendix 2: List of Informants – Museum Professional and Administrators

No.	Name	Gender	Designation and Location	Locale	Dates of Interview
1.	Abdalla Alaussy	M	Former Curator Gedi	Malindi	14-07-2016
2.	Abdalla Chai	M	TSC officer	Gede	07-06-2016
3.	Abdulrahman Matano	M	Collection Manager	Ukunda	07-10-2016
4.	Aisha Fathil Ali	F	Conservator	Mombasa	13-08-2016
5.	Ann Robertson	F	Malindi Museum Society	Malindi	07-06-2016
6.	Antony Githitho	M	Research Scientist	Kilifi	12-11-2016
7.	Arafa Salim	F	Nominated MCA	Gede	14-11-2016
8.	Athman Hussein	M	Keeper Coast	Mombasa	12-08-2016
9.	Caesar Bita	M	Curator	Malindi	12-06-2016
10.	Charo Ngumbao	M	Chairman ASFDA	Gede	16-07-2016
11.	Collins Jackson		AROCHA	Watamu	21-08-2016
12.	Daniel Fondo	M	Snake Handler at Gedi	Gede	21-07-2016
13.	Doris Kamuye	F	Librarian Malidi	Malindi	08-06-2016
14.	Emmanuel Chengo	M	Accountant at Gedi	Gede	14-06-2016
15.	Galgalo Hussein	M	Curator Lamu Museum	Lamu	04-08- 2016

16.	Garama Baya	M	Village elder	Gede	07-11-2016
17.	George Gandhi	M	Laboratory Technologist	Mombasa	12-08-2016
18.	Gona Thoya	M	Headteacher Mbaraka	Gede	14-07-2016
19.	Hillary Ngoa	M	Headteacher Mida	Mida	26-09-2016
20.	Joseph Fondo	M	Headteacher St Francis	Gede	29-07-2016
21.	Julius Kirigha	M	Comm. Media Manager	Mombasa	12-08-2016
22.	Haro Jambo	M	Principal Curator	Gede	14-06-2016
23.	Hashim Mudzomba	M	Curator Jumba Ruins	Kilifi	12-11-2016
24.	Hussein Aden	M	Manager Kipepeo Project	Gede	15-06-2016
25.	Herold Deche	M	Ticket clerk	Gede	15-06-2016
26.	Jimbi Katana	M	Researcher NMK	Gede	07-07-2016
27.	Julius Mambo Banju	M	Curator Rabai	Rabai	20-10-2016
28.	Kanundu Joseph	M	Headteacher Gede	Gede	20-09-2016
29.	Kalama John	M	Chairperson FoG	Gede	20-07-2016

30.	Karisa Kitsao	M	Auxiliary Staff	Gede	15-06-2016
31.	Kiraga Hare	M	Auxiliary Staff	Gede	14-06-2016
32.	Kamango David	M	Headteacher Gede Sec	Gede	20-09- 2016.
33.	Kassim Mohamed	M	Museum Officer	Gede	14-06- 2016.
34.	Kassim Mwamba	M	MOTCO	Mombasa	13-08-2016
35.	Khalid Kitito	M	Coordinator KETHI	Mombasa	14-08-2016
36.	Korir Dickson	M	Senior warden ASF	Gede	16-11- 2016.
37.	Lawrence Chiro	M	Research Technologist	Kilifi	12-11-2016
38.	Maganga John	M	Forester ASF	Gede	14-9-2016.
39.	Mambo Banju	M	Rabai Museum	Rabai	15-09-2016
40.	Mathias Ngonyo	M	Botanist	Gede	16-06-2016
41.	Mwarabada Idd	M	Security Gede	Gede	15-06-2016
42.	Ngala Sirya	M	Area Chief Gede	Gede	20-10-2016
43.	Philip Wanyama	M	Ass. Research Scientist	Mombasa	12-08-2016

44.	Ramadhan Diyo	M	Shimoni Slave Caves	Shimoni	17-11-2016
45.	Saadu Hashim	F	Curator Fort Jesus	Mombasa	13-08-2016
46.	Safari Shomi	M	Mason at Gedi Site	Gede	14-06-2016
47.	William Tsaka	M	Curator Mnarani	Kilifi	13-07-2016

II: Focus Group Discussion – Youth

No.	Name	Gender	Designation	Locale	FGD Date
1.	Alphus Randu	M	Tour guide	Gede	20-09-2016
2.	Amir Ali	M	Tour Guide	Gede	20-09-2016
3.	Andrew Warra	M	Tour Guide	Gede	20-09-2016
4.	Erastus Nyiro	M	Tour guide	Gede	20-09-2016
5.	Hamisi Badi	M	Tour guide	Gede	20-09-2016
6.	Lawrence Kasena	M	Tour guide	Gede	20-09-2016
7.	Nzaro Chai	M	Tour guide	Gede	20-09-2016
8.	Pili Said	F	Tour guide	Gede	20-09-2016
9.	Rebecca Mativo	F	Tour guide	Gede	20-09-2016

III: Focus Group Discussion – Women

No.	Name	Gender	Designation	Locale	FGD Date
1.	Amina Hussein	F	Mida Women Group	Gede	21-09-2016
2.	Betty Chopetta	F	Kudzacha Women	Gede	21-09-2016
3.	Grace Mjambili	F	Maendeleo Women	Gede	21-09-2016
4.	Rachel Kahindi	F	Magangani Butterfly	Gede	21-09-2016
5.	Kafedha Mwarandu	F	Penda Women Group	Gede	21-09-2016
6.	Kisura Randu	F	Msitu Women Group	Gede	21-09-2016
7.	Mariam Suleiman	F	Pambazuko Women	Gede	21-09-2016
8.	Rose Mwandoto	F	Mabuwani Women	Gede	21-09-2016

IV: Focus Group Discussion – Men

No.	Name	Gender	Designation	Locale	FGD Date
1.	Abbass Shariff	M	Farmer	Gede	22-09-2016
2.	Raymond Kahindi	M	Farmer	Gede	22-09-2016
3.	Amiri Mkongo	M	Farmer	Gede	22-09-2016
4.	Bahati Mwambegu	M	Farmer	Gede	22-09-2016
5.	Gilbert Kahindi	M	Farmer	Gede	22-09-2016
6.	Hare Mwatseka	M	Farmer	Gede	22-09-2016
7.	Randu Mwatseka	M	Giriama Dancer	Gede	22-09-2016

Appendix 3: Letter of Introduction to the Respondents

Dear Sir/Madam

Re: PERMISSION TO CONDUCT A RESEARCH

I am a postgraduate student at Kenyatta University carrying out aresearch on
**“TRANSFORMATION IN HERITAGE MANAGEMENT: THE CASE OF GEDI
HISTORICAL SITE: 1927- 2013”**

Your participation in this study will be highly appreciated. The information you will
provide in this study will be treated with confidentiality.

Thank you for your cooperation.

Yours faithfully,

Ali Hassan Mwarora,

Researcher

Appendix 4: Approval of the Research Proposal by the Graduate School, Kenyatta University



KENYATTA UNIVERSITY
GRADUATE SCHOOL

E-mail: kubps@yahoo.com
dean-graduate@ku.ac.ke
Website: www.ku.ac.ke

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 0208704150

Internal Memo

FROM: Dean, Graduate School

DATE: 2nd June, 2016

TO: Mr. Ali Hassan Mwarora
C/o Department of History, Archaeology & Political Studies
KENYATTA UNIVERSITY

REF: C50/CE/26099/11

SUBJECT: APPROVAL OF RESEARCH PROPOSAL

This is to inform you that the Graduate School Board at its meeting of 25th May, 2016 approved your M.A. Research Proposal Entitled "Communities Involvement in Heritage Management of Gedi Historical Site; 1927-2013".

You may now proceed with your Data collection, subject to clearance with the Director General, National Commission for Science, Technology & Innovation.

As you embark on your data collection, please note that you will be required to submit to Graduate School completed supervision Tracking Forms per semester. The form has been developed to replace the progress Report Forms. The Supervision Tracking Forms are available at the University's Website under Graduate School webpage downloads.

Thank you


REUBEN MURIUKI
FOR: DEAN, GRADUATE SCHOOL


c.c. Chairman, Department of History, Archaeology & Political Studies

Supervisors

1. Dr. Washington Ndiiri
C/o Department of History, Archaeology & Political Studies
Kenyatta University
2. Dr. Susan Mwangi
C/o Department of History, Archaeology & Political Studies
Kenyatta University

RM/cao

Appendix 5: NACOSTI Research Authorization Letter



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

<p>Telephone: +254-20-2213471, 2241349, 3310571, 2219420 Fax: +254-20-318245, 318249 Email: dg@nacosti.go.ke Website: www.nacosti.go.ke when replying please quote</p>	<p>9th Floor, Utalii House Uhuru Highway P.O. Box 30623-00100 NAIROBI-KENYA</p>
--	--

Ref. No. **NACOSTI/P/16/72049/15078** Date: **8th December, 2016**


Ali Hassan Mwarora
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Communities involvement in heritage management of Gedi Historical Site; 1927- 2013,”* I am pleased to inform you that you have been authorized to undertake research in **Kilifi County** for the period ending **7th December, 2017.**

You are advised to report to **the County Commissioner and the County Director of Education, Kilifi County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


**BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Kilifi County.

The County Director of Education
Kilifi County.

National Commission for Science, Technology and Innovation is ISO 9001:2008 Certified

Appendix 6: Research Permit

THIS IS TO CERTIFY THAT: **Permit No : NACOSTI/P/16/72049/15078**
MR. ALI HASSAN MWARORA **Date Of Issue : 8th December,2016**
of KENYATTA UNIVERSITY, 5067-80200 **Fee Received :Ksh 1000**
malindi, has been permitted to conduct
research in Kilifi County

on the topic: COMMUNITIES
INVOLVEMENT IN HERITAGE
MANAGEMENT OF GEDI HISTORICAL
SITE; 1927- 2013
for the period ending:
7th December,2017



[Signature]
Director General
National Commission for Science,
Technology & Innovation


Applicant's
Signature

CONDITIONS

- 1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.**
- 2. Government Officer will not be interviewed without prior appointment.**
- 3. No questionnaire will be used unless it has been approved.**
- 4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.**
- 5. You are required to submit at least two(2) hard copies and one (1) soft copy of your final report.**
- 6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice**



REPUBLIC OF KENYA



National Commission for Science,
Technology and Innovation

RESEACH CLEARANCE
PERMIT
Serial No.A 12239

CONDITIONS: see back page

Appendix 7: Research Authorization Letter from the Ministry of Education Science and Technology, Kilifi County

**MINISTRY OF EDUCATION
(STATE DEPARTMENT OF BASIC EDUCATION)
KILIFI COUNTY**

Telephone 041-7522432
EMAIL: cdekillifcounty@yahoo.com
Fax no. 7522432
When replying/telephoning quote



County Education Office
P O Box 42 -80108
KILIFI

Ref: KLF/CDE/R4/1/197

22nd March, 2017

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION - ALI HASSAN MWARORA

The above named is a student from Kenyatta University. He has been authorized to conduct a research on "Communities involvement in heritage management of Gedi Historical Site; 1927-2013" in Kilifi County for period ending 7th December, 2017.

Any assistance accorded to him will be highly appreciated.

A handwritten signature in blue ink, appearing to read "KARATI MOSES N.", written over a horizontal line.

KARATI MOSES N.
COUNTY DIRECTOR OF EDUCATION
KILIFI

**Appendix 8: Research Authorization Letter from the Ministry of Interior and
Coordination of National Government, Malindi Sub-County**



THE PRESIDENCY

MINISTRY OF INTERIOR AND CO-ORDINATION OF NATIONAL GOVERNMENT

Telephone: (041)7522103
Fax: (041) 7522474
Email cckilificoordination@gmail.com
When replying please quote
Ref: EDUC.12/7 VOL.1/146

County Commissioner's Office
Kilifi County
P. O. Box 29 - 80108
KILIFI

And date: 14th December, 2017

Deputy County Commissioner
MALINDI SUB COUNTY

**RESEARCH AUTHORIZATION
ALI HASSAN MWARORA**

The above named student of Kenyatta University has been authorized to carry out research on *'Community Involvement in Heritage Management of Gedi historical site; 1927 – 2013'* in Kilifi County for a period ending 7th December, 2017.

Kindly accord him any assistance he may require.

Thank you.

A handwritten signature in blue ink, appearing to read 'YUSUF M. MOHAMED'.

**YUSUF M. MOHAMED
FOR: COUNTY COMMISSIONER
KILIFI COUNTY**

Appendix 9: Consent Letter from Gedi Historical Site

