

**AN ANALYSIS OF CULTURAL HERITAGE  
CONSERVATION IN KANO, NIGERIA**

**A THESIS SUBMITTED TO THE GRADUATE  
SCHOOL OF APPLIED SCIENCES  
OF  
NEAR EAST UNIVERSITY**

**BY  
HAFIZ SANI ADAMU**

**In Partial Fulfillment of the Requirements for  
the Degree of Master of Science  
in  
Architecture**

**NICOSIA, 2020**

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IN KANO, NIGERIA**

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**To my parents...**

## **ABSTRACT**

Cultural Heritage is a method for the ways of living created by a community and passed on from age to age, including traditions, places, objects, artistic expressions and qualities. Cultural heritage can be classified in two main types as tangible and intangible cultural heritage. As the fast urbanization is an ongoing process in present times, the features that form the whole humanity's cultural heritage from past to future, have risks of decay or extinction. Thus, the conservation of cultural heritage is a significant issue worldwide. Kano in Nigeria is prominent with regards to a cultural heritage inheritance. It has remarkable historic architectural sites in particular. But the city is gradually changing with regards to contemporary trends causing an undeniable pressure on these cultural heritage features.

Within this framework after explaining the research objectives in the first chapter, the study discusses cultural heritage and conservation in the second chapter. Then, an international analysis of cultural heritage conservation is evaluated in the third chapter. In the fourth chapter the methodology of the questionnaire conducted with the Kano residents is explained and findings are displayed. According to the findings, a remarkable portion of the respondents strongly agree that cultural heritage or historical sites are very significant for a city and that the cultural sites in Kano attracts tourists. Finally, in the fifth chapter, conclusion is derived based on both qualitative and quantitative data. As the concluding remarks, the study suggests that the cultural heritage is significant and can be achieved by an effective conservation process.

**Keywords:** Cultural heritage; conservation; Nigeria, Kano; questionnaire

## ÖZET

Kültürel Miras, bir topluluk tarafından yaratılan ve gelenekler, mekanlar, nesnelere, sanatsal ifadeler ve nitelikler dahil olmak üzere, nesilden nesile aktarılan, yaşam biçimleri için bir yöntemdir. Kültürel miras, maddi ve maddi olmayan kültürel miras olarak iki ana tipte sınıflandırılabilir. Hızlı kentleşme günümüzde devam etmekte olan bir süreç olduğundan, insanlığın kültürel mirasını teşkil eden ve geçmişten geleceğe taşıyan unsurlar, bozulma veya yok olma riski taşımaktadır. Bu nedenle kültürel mirasın korunması, dünya çapında önemli bir konudur. Nijerya'da bulunan Kano, kültürel mirasa ilişkin olarak önemli değerler barındıran bir kenttir; özellikle dikkat çekici tarihi mimari alanlara sahiptir. Ancak kent, bu kültürel miras unsurları üzerinde yadsınamaz bir baskı yaratan çağdaş eğilimlerle giderek değişmektedir.

Bu kapsamda birinci bölümde araştırma hedefleri açıklandıktan sonra, ikinci bölümde kültürel miras ve koruma tartışılmaktadır. Daha sonra, üçüncü bölümde kültürel mirasın korunmasına ilişkin uluslararası bir değerlendirme yapılmıştır. Dördüncü bölümde, Kano sakinleri ile yapılan anketin metodolojisi açıklanmış ve bulgular gösterilmiştir. Bulgulara göre, katılımcıların dikkat çekici bir kısmı, kültürel mirasın veya tarihi alanların bir kent için çok önemli olduğu ve Kano'daki kültürel alanların turistleri cezbediği konusunda hemfikirdir. Son olarak, beşinci bölümde, hem nitel hem de nicel verilere dayanarak sonuç çıkarılmıştır. Sonuç olarak bu çalışma, kültürel mirasın önemli olduğunu ve etkili bir koruma süreci ile elde edilebileceğini vurgulamaktadır.

**Anahtar Kelimeler:** Kültürel miras; koruma, Nijerya, Kano; anket

## TABLE OF CONTENTS

<b>ACKNOWLEDGMENTS</b> .....	ii
<b>ABSTRACT</b> .....	iv
<b>ÖZET</b> .....	v
<b>TABLE OF CONTENTS</b> .....	vi
<b>LIST OF TABLES</b> .....	viii
<b>LIST OF FIGURES</b> .....	ix
<b>LIST OF ABBREVIATIONS</b> .....	xi
<b>CHAPTER 1: INTRODUCTION</b>	
1.1 Background of the Study .....	1
1.2 Statement of Problem.....	4
1.3 Objectives of the Study.....	5
1.4 Research Questions .....	5
1.5 Significance of the Study .....	6
1.6 Structure of Thesis .....	7
<b>CHAPTER 2: CULTURAL HERITAGE AND CONSERVATION</b>	
2.1 Cultural Heritage .....	8
2.1.1 Elements of Cultural Heritage .....	11
2.1.2 Factors Affecting Cultural Heritage .....	14
2.2 Cultural Heritage conservation .....	16
2.3 Contribution, Benefits and Challenges of Cultural Heritage Conservation .....	20
2.3.1 Benefits of Cultural Heritage Conservation .....	21
2.3.2 Challenges of Conservation of Cultural Heritage .....	24
2.4 Historic Building Conservation .....	25
2.5 Cultural Policies, Cultural Values and Standards in Nigeria .....	28



**CHAPTER 3: AN ANALYSIS OVERVIEW OF CULTURAL HERITAGE  
CONSERVATION**

3.1 International Analysis of Cultural Heritage Practices and Policies ..... 32  
3.2 Potential Ways to Deepen Heritage administration ..... 50  
3.3 Studies from Kano, Nigeria ..... 50  
    3.3.1 Architecture of the Hausas in Kano, Nigeria ..... 57  
    3.3.2 Protecting Cultural Sites in Kano, Nigeria ..... 59

**CHAPTER 4: METHODOLOGY**

4.1 Research Context ..... 63  
4.2 Research Design and Sampling Approach ..... 64  
4.3 Findings ..... 66  
    4.3.1 Findings About Section 1 ..... 66  
    4.3.2 Findings About Section 2 ..... 69  
4.4 Evaluation of the Findings ..... 74

**CHAPTER 5: CONCLUSION AND RECOMMENDATION**

**REFERENCES**..... 77

**APPENDICES**

Appendix 1: Questionnaire ..... 83

## LIST OF TABLES

<b>Table 1.1:</b> Thesis outline .....	7
<b>Table 2.1:</b> Tangible and intangible cultural heritage comparison .....	10
<b>Table 3.1:</b> 1931 Athens Conference's general conclusions .....	34
<b>Table 3.2:</b> Main guidelines of the Venice Charter, 1964 ( <a href="http://icomos.org">http://icomos.org</a> ).....	37
<b>Table 3.3:</b> Shangai Charter articles.....	45

## LIST OF FIGURES

<b>Figure 1.1:</b> Rituals and practices associated with Kit Mikayi shrine which is involved in UNESCO intangible heritage list ( <a href="https://ich.unesco.org">https://ich.unesco.org</a> ) .....	2
<b>Figure 1.2:</b> Historic centre of Krakow in Poland as one of the UNESCO .....	3
<b>Figure 2.1:</b> Classification of cultural heritage according to UNESCO (Kurniawan et al, 2011).....	9
<b>Figure 2.2:</b> Festival in northern Nigeria (Enwonwu 2006).....	11
<b>Figure 2.3:</b> Great pyramid of Giza (Anton Belo/Shutterstock, 2019).....	12
<b>Figure 2.4:</b> Tradional cloths worn for Durbur in Kano, Nigeria .....	13
<b>Figure 2.5:</b> Kano wall city gate (Maikatanga, 2018).....	14
<b>Figure 2.6:</b> UNESCO’s Wachau cultural landscape in Danube Valley, Austria .....	18
<b>Figure 2.7:</b> Toyota Commemorative Museum of Industry and Technology in Japan as an industrial heritage item.....	19
<b>Figure 2.8:</b> Traditional house in Kano, Nigeria .....	22
<b>Figure 2.9:</b> Kano Durbar festival, 2018 .....	23
<b>Figure 2.10:</b> Gidan Makama Museum in Kano, Nigeria .....	24
<b>Figure 2.11:</b> Adaptive reuse with a glass atrium, Canadian Museum of Nature in Ontario ( <a href="http://pinterest.com">http://pinterest.com</a> ).....	27
<b>Figure 2.12:</b> Gashaka-Gumti national park ( <a href="https://commons.wikimedia.org">https://commons.wikimedia.org</a> ).....	31
<b>Figure 2.13:</b> A view of Lake Chad ( <a href="https://en.unesco.org/biopalt/landscapes">https://en.unesco.org/biopalt/landscapes</a> ).....	31
<b>Figure 3.1:</b> UNESCO’s world cultural heritage sites ( <a href="http://www.europarl.europa.eu">www.europarl.europa.eu</a> ).....	32
<b>Figure 3.2:</b> City of Verona, Italy (Marchesini, 2000).....	42
<b>Figure 3.3:</b> Taj Mahal, India .....	44
<b>Figure 3.4:</b> Pingyau, north China Shinxi Province (Xinhua, 2019) .....	46
<b>Figure 3.5:</b> Singapore botanic gardens (Unesco, 2015).....	47
<b>Figure 3.6:</b> Borobudur temple compounds (Unesco, 2012).....	48
<b>Figure 3.7:</b> The Nigerian map showing the major ethnic groups (Iamn, 2011) .....	51
<b>Figure 3.8:</b> The Kano wall (Maikatanga, 2018).....	52
<b>Figure 3.9:</b> Map of Kano wall showing emirs palace.....	53

<b>Figure 3.10:</b> Sabuwar Kofa which is one of the gates in Kano wall.....	54
<b>Figure 3.11:</b> Map of the ancient city of Kano and Emir’s Palace within the city wall..	55
<b>Figure 3.12:</b> Front entrance of Emir Palace in Kano, Nigeria.....	56
<b>Figure 3.13:</b> Typical exterior of Hausa architecture.....	58
<b>Figure 3.14:</b> Picture showing the interior of a typical traditional Hausa house entrance and plan built with mud and local materials (Kolo, 2015).....	58
<b>Figure 4.1:</b> Map of Kano .....	64
<b>Figure 4.2:</b> User survey structure .....	65
<b>Figure 4.3:</b> Participants gender status .....	66
<b>Figure 4.4:</b> Participants age status .....	66
<b>Figure 4.5:</b> Participants place of birth status .....	67
<b>Figure 4.6:</b> Participants marital status .....	67
<b>Figure 4.7:</b> Participants Occupation status .....	68
<b>Figure 4.8:</b> Participants Education Level .....	68
<b>Figure 4.9:</b> Responses of I frequently visited a cultural or historical site in Kano .....	69
<b>Figure 4.10:</b> Responses about cultural sites in Kano should be conserve .....	69
<b>Figure 4.11:</b> Responses about cultural sites in Kano attracts tourists .....	70
<b>Figure 4.12:</b> Responses about people participate in the destruction of cultural sites ...	70
<b>Figure 4.13:</b> Responses about kano has lots of cultural sites that should be evaluated.	71
<b>Figure 4.14:</b> Responses about the people of Kano are abusing the cultural sites .....	71
<b>Figure 4.15:</b> In Kano there are more important things than conservation .....	72
<b>Figure 4.16:</b> Cultural heritage historical sites are very significant for a city .....	72
<b>Figure 4.17:</b> Cultural heritage sites can help to boost the value and urban identity.....	73
<b>Figure 4.18:</b> Fiscal share from the official budget should be raised .....	73

## **LIST OF ABBREVIATION**

<b>UN:</b>	United Nation
<b>UNESCO:</b>	United Nation Educational, Scientific and Cultural Organization
<b>ICCROM:</b>	International Centre for the Study of Preservation and Cultural Property
<b>TICCIH:</b>	International Committee for the Conservation of The Industrial Heritage
<b>ICOMOS:</b>	International Council on Monuments
<b>WHS:</b>	World Heritage Site
<b>UUV:</b>	Outstanding Universal Value
<b>WMF:</b>	World Monument Fund
<b>BC:</b>	Before Christ
<b>AD:</b>	After Christ

# CHAPTER 1

## INTRODUCTION

### 1.1 Background to the Study

Urbanization is one of the challenges of modern times both in developed and developing countries. As the cities enlarge in a fast manner, human being needs to protect our natural and cultural entities in order to prevent them from vanishing. Therefore, sustainable urban development has been a significant concept. It helps to conserve our values from past to future. Within the sustainability concept, cultural heritage has a significant place of focus. Because cultural heritage involves humanities' whole cultural richness that must be conserved for future generations.

Cultural heritage in the world has been a process that dictates the impact due to changes in natural state of a place and by impacts from human beings. It may involve disparate moveable and immovable features. Such that cultural heritage sites might be a country's tradition or an architectural historic site etc.

In general, cultural heritage is classified as built environment, natural environment or artefacts. Built environment may contain buildings, townscapes and archaeological sites. Natural environment involves rural landscapes, coasts and shores and agricultural landscapes. In addition, artefacts mean books, documents, artworks and so forth.

There are several other classifications of cultural heritage. According to another classification, cultural heritage has two types; tangible heritage and intangible heritage. Tangible heritage includes books, works of art, buildings, archaeological landscapes, monuments, landscapes, and artefacts. In addition, intangible heritage may contain traditions, traditional music, lifestyles, language, folklore etc. Cultural heritage may achieve symbolic, historic, informational, aesthetic and economic values (Costin, 1991). Regarding the symbolic value, cultural heritage can help

to provide awareness of cultural identity. In relation to historic value, cultural heritage can achieve opportunities for communities to have connection with their past and this may help them for the continuation of traditional lifestyles. See Figure 1.1 Rituals and practices associated with Kit Mikayi shrine which is involved in UNESCO intangible heritage list.



**Figure 1.1:** Rituals and practices associated with Kit Mikayi shrine which is involved in UNESCO intangible heritage list (<https://ich.unesco.org>)

For informational values it can be said that it is beneficial for both public education and scholarly research. Such that the search of other cultures can lead to new intellectual perspectives as informational value comes in knowledge of cultural dimensions within its original texture. With regards to aesthetic values it can be argued that, an aesthetic inspiration also leading to creativity can be achieved with the help of the buildings, monuments, landmarks, landscapes, artworks, archaeological sites, monuments and artifacts as the items of cultural heritage. In addition, cultural heritage may boost economic values as these features are great attraction points for city branding and tourism facilities of the countries.

As the world is facing a mass globalization, cultural heritage features that carry the past's values to the future should be protected and enhanced. Because of this fast globalization's influences, humankind's rich dynamics are deteriorated. Different cultures' unique traditions, languages, lifestyles and historical built textures all around the world, have an undeniable pressure of decay. See Figure 1.2 as historic center of Krakow in Poland, one of the UNESCO cultural heritage sites.



**Figure 1.2:** Historic center of Krakow in Poland as one of the UNESCO cultural heritage sites

Within this framework, this research will explore the cultural sites in Kano, perception and views of people living in Kano, Nigeria. There should be a define understanding on cultural and historical areas in Kano and to know how important it is to the people there whether tourist or people in the construction industry. The cultural sites are destroying due to ageing, natural disasters and no adequate maintenance. The cultural sites in Kano have a lot of cultural values which defines the identity of the people from a long time ago. This research using the user survey as a methodology will identify the problems and solutions of cultural heritage conservation in Kano and to find solution to the destruction of the sites, spaces and landscapes. Natural and human factors are the main elements responsible for the problems in conservation



of the sites while poor maintenance, slow development and transformation, conservation not being done on time and lack of adequate funding.

The World Bank (2006) additionally perceives that physical cultural assets are significant as wellsprings of profitable logical and chronicled data, as resources for financial and cultural advancement, and as indispensable pieces of a people's cultural character and practices. Cultural structures and cultural foundations exist in cultural orders to meet or perform mental and natural requirements for the individuals. It gives union in the cultural request by advancing a feeling of having a place and aggregate cognizance, a point intensely contends by Emile Durkheim 1897. Conservation of Nigerian cultural heritage sites are equipped for advancing aggregate cognizance as far as solidarity, unity, patriotism among Nigerians. For example, cultural heritage can be sorted into two to be specific material and non-material/immaterial cultural heritages. This is because the culture in itself is "both physical and non-physical in character". "Antiquities as a wide idea are objects or potentially highlights made as well as utilized by man/people trying to adapt to the difficulties and issues of cultural and characteristic conditions. It is in this way imperative to express that man can't make do without the development and utilization of ancient state (Onyima, 2016).

## **1.2 Statement of Problem**

Kano is prominent with regards to a cultural heritage inheritance. Right now, the indigenous homes surround the Kano Emir Palace, for over 500 years, showing the credibility of culture in the area. The Kano Emirates is looked by the difficulties of the contemporary design pattern. A pattern, for example, the way that Kano city is gradually changing to contemporary engineering advancement along the heritage sites gradually blurring endlessly from the verifiable exterior. The change is quick getting to be unavoidable, including other neighboring old urban areas in Nigeria. The impact of Nigerian conservational engineering is ending up progressively helpless against the worldwide style overlooking the cultural heritage. If the compositional heritage of the cultural sites isn't saved, thus, a serious damage in the culture can be caused, and this will keep happening until the end of time. At the end of the day, the predecessors are not immortals

to continue portraying the history to consequent ages, while the future stays lost in their cultural presence.

### **1.3 Objectives of the Study**

*Research Aim:* Essentially the study is geared towards analyzing and evaluating cultural heritage and its conservation, starting with the general overview and then Kano state of Nigeria. However, the specific objectives of the study include;

- a. To analyze cultural heritage and its conservation in general
- b. To evaluate cultural heritage conservation in an international perspective
- c. To ascertain the specific factors of the cultural heritage process in Kano
- d. To examine the future challenges facing cultural heritage and its conservation in Kano
- e. To achieve suggestions, concerns and views of people living in Kano on conservation of cultural heritage in the city using user survey.

*Research Methodology:* The study has used both qualitative and quantitative methods for the discussion of cultural heritage conservation in Kano, Nigeria. The qualitative part includes a literature review achieved with the help of related books, articles, internet sources and other several publications etc. Later a questionnaire is prepared as the quantitative method for measuring the residents' opinions about cultural heritage conservation in Kano.

### **1.4 Research Questions**

For the accomplishment of the research aim, the following questions were addressed in the course of the study;

- a. What are the main characteristics of cultural heritage in general?
- b. What are the dynamics of cultural heritage conservation?
- c. What are the current specific factors that impact on the cultural process in Kano?
- d. What are the dimensions of cultural heritage conservation in Kano?

- e. What are the user perception and suggestions about cultural heritage conservation in Kano?
- f. What can be outputs of this study for related policies about cultural heritage in Kano?

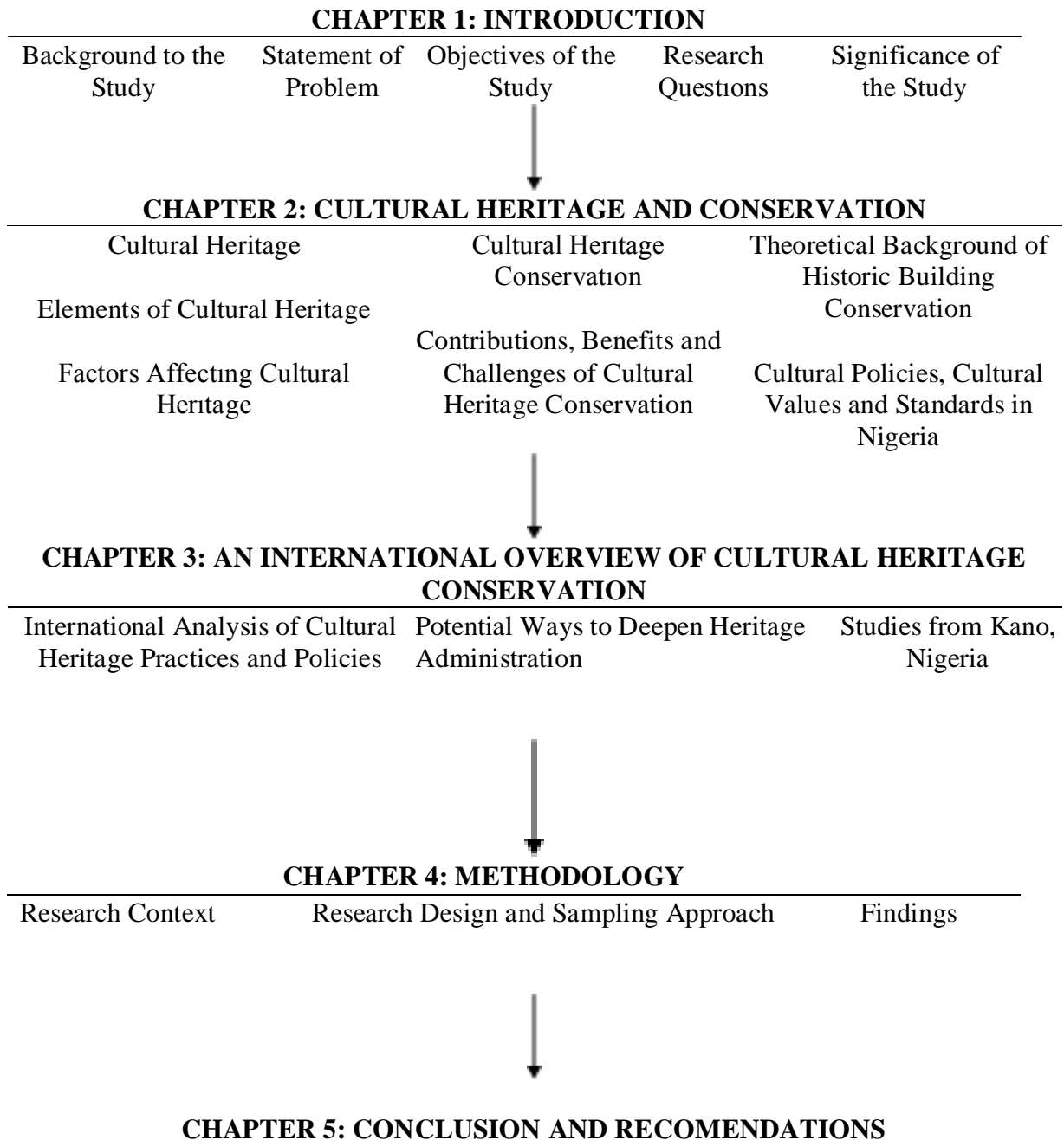
### **1.5 Significance of the Study**

The research will analyze the conservation of cultural heritage in Kano, Nigeria. The research will likewise involve significant obscure data during the examination and contextual analysis of the historical sites, by uncovering and investigating increasingly obscure about the cultural heritage in Kano, Nigeria. Thus, this will vent out the cultural estimation of the convention. Subsequently, conserving the heritage cycle of the way of life, describing how the past was made in reference for what's to come. At contemporary improvement, old urban areas are generally helpless against the weight of development and modernization. The model will manage the present professionals in conserving cultural heritage parameters in the advanced style improvement in the interim saving the conventional cultural heritage. Further, as an assemblage of learning, it is trusted that this research will add to the customary cultural heritage conservation practice in Kano, Nigeria. It can also fill in like sets of rules in saving conventional castles, holding their cultural personality and coherence. At long last, it will widen the psyche and information of individuals and substances like arrangement producers, partners, Researchers and other people who are intrigued the conservation of cultural heritage. The research will concentrate on breaking down different conservation of cultural heritage, advantages, uses, and effects. This will be as an experimental study that lays more accentuation on the conservation of cultural heritage in Kano city. The study assesses the connection between cultural heritage and its protection. The information utilized is sourced from global and nearby organizations who are associated with cultural heritage.

## 1.6 Structure of the Thesis

The chart below shows the structure of the entire thesis. In this chart chapters as main subjects and related sub-subjects are given in a systematic way. See Table 1.1 that shows the structure of the thesis.

**Table 1.1:** Thesis outline



## **CHAPTER 2**

### **CULTURAL HERITAGE AND CONSERVATION**

#### **2.1 Cultural Heritage**

Cultural Heritage is a method for living created by a community and passed on from age to age, including traditions, places, objects, artistic expressions and qualities. Cultural Heritage is regularly communicated as either Intangible or Tangible Cultural Heritage (ICOMOS, 2008).

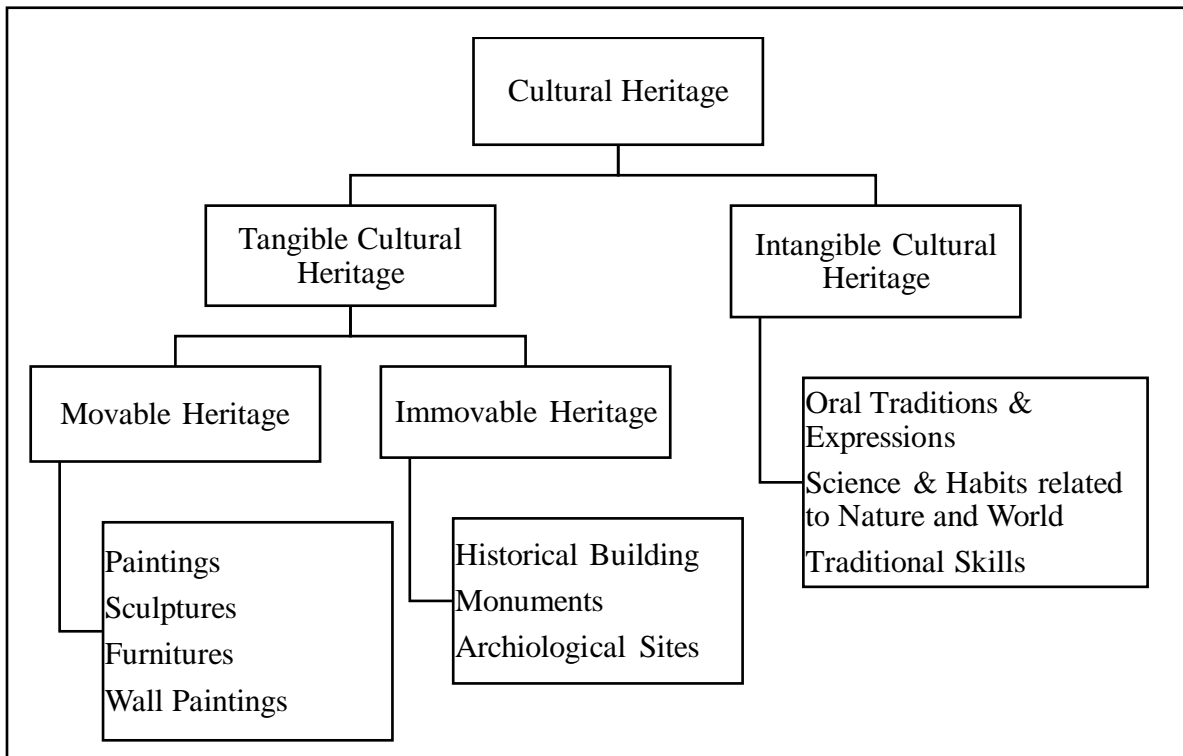
As a major aspect of human action Cultural Heritage produces unmistakable portrayals of the worth frameworks, convictions, conventions and ways of life. Cultural Heritage, contains these unmistakable and substantial structure. We like to focus on the similarities between the different cultural sectors, rather than on their differences.

In general, the characteristics and knowledge of a particular group of people can be defined as culture; this characteristics and knowledge can be music, cuisine, arts, religion, language, and lifestyle. Culture has a strong relation with our beliefs, choices, behaviors, preferences, encompassing language, marriage, religion, dress, food etc.

Heritage is the full scope of our inherited tradition, landmarks, objects, and culture. Most significant, it is the scope of contemporary exercises, definitions, and practices that we draw from them. However, heritage is considerably more than conserving, excavating, showing, or reestablishing a gathering of old things. It is both substantial as in thoughts and recollections plans, language and numerous different components of what our identity is and how we distinguish ourselves, as significant as authentic structures and archeological destinations. Heritage is a contemporary movement with broad impacts. It may be a component of far-located urban and local arranging. Heritage can also be the stage for political acknowledgment, a mechanism for intercultural discourse, methods for moral reflection, and the potential reason

for neighborhood monetary improvement. It is at the same time neighborhood and specific, worldwide and shared.

According to UNESCO Cultural heritage can also be classified in two main types, tangible and intangible cultural heritage. Tangible cultural heritage are the visible and physical structures created, maintained and passed to a group. Examples are buildings, monuments, artifacts, historical site. People conserve tangible cultural heritage because it is important to the study, as they provide original ideas. Figure 2.1 below that shows the chart of tangible and intangible cultural heritage.



**Figure 2.1:** Classification of cultural heritage according to UNESCO (Kurniawan et al., 2011)

Intangible cultural heritage is the untouchable and cannot be seen. Tangible cultural heritages are man’s physical quick items which can also be contacted and considered to be design/structures, walls and trench, creates, apparatuses, ivory, cowries, artworks, materials, pestles, mortars, iron heaters, nourishment, wooden objects, tombs and grave merchandise, sanctuaries, dresses, earthenware and potsherd asphalts, landmarks, 9oks, gems, and among

different curios. Antiquities as an expansive idea are objects or potentially includes made or potentially utilized by man/people trying to adapt to the difficulties and issues of social and normal conditions. It is along these lines essential to express that man can't get by without the development and utilization of ancient cities. This further gives a more profound clarification to the capacity of cultural heritage to society. Then again, non-material or ideological social heritage incorporate all impalpable and imperceptible parts of a people groups' lifestyles, for example, ideas, history, family relationship, standards, values, perspectives, ways of thinking of life, strict convictions and practices, dance, move, celebrations, and language (Ogundele, 2000). See Table 2.1 below for difference between tangible and intangible cultural heritage.

**Table 2.1:** Tangible and intangible cultural heritage comparison (Gigler and Sapra, (2012).

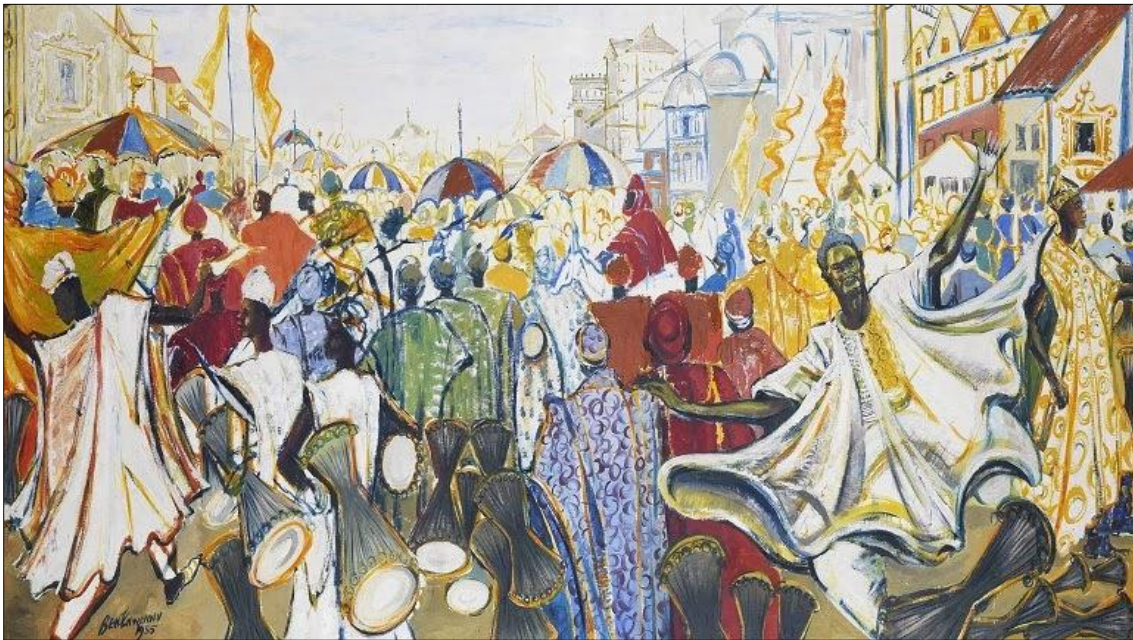
<b>Tangible Cultural Heritage</b>	<b>Intangible Cultural Heritage</b>
These are cultural heritages that are considered physical in nature.	These are nonphysical, unseen, but existing cultural heritages.
Tangible cultural heritage is considered worthy of preservation.	There is unfinished debate on how to preserve intangible cultural heritage.
They are easily understandable and record.	They are very hard to record or understand.
It is seen as more transparent, as report is published frequently and information is open to public.	It is less transparent, as report is published annually and public needs to wait a year to get informed.
It might encourage improved corporate governance.	It can discourage improved corporate governance.
It has an increased compliance cost.	A lesser compliance cost.

### 2.1.1 Elements of Cultural Heritage

There are different components by which cultural heritage is shaped. All types of cultural heritage are viewed as cultural resource. The most significant components of cultural heritage are given below:

#### *a. Fine art piece*

A fine art piece in visual expressions is essentially two or different proportionate article, which is known to fulfill a fundamental random imaginative capacity. Craftsmanship's are a gem, bit of workmanship object with tasteful physical creation. Fine arts can likewise be alluded to as a thing inside the craftsman's "assemblage of work". Fine art is a term that is generally utilized by cultural heritage keepers, caretakers, workmanship supporters, and authority, just as network and people. Below Figure 2.2 is an art piece showing festival in northern Nigeria.



**Figure 2.2:** Festival in northern Nigeria (Enwonwu, 2006)

#### *b. Compositional Piece*

This term is comprehensively used to clarify building, fabricated condition and other physical structures. Design is the science and specialty of planning structures, now and again non-building physical structures. Art is the procedure, just as the result of arranging, structuring, and



developing the constructed condition. It can likewise be alluded to as a style of structure or strategy utilized in the development of structures. Art is as material thing, which are most occasions seen as a cultural resource, image, and heritage.

***c. Historic and Landmark Sites***

A landmark that is important to the general population in its conservation is a cultural heritage, Monuments are locales corresponding structures, which can be legitimately or in a roundabout way settled to respect an individual, occasions and basic applicable cultural or weight bunch exercises as a dedicatory of such exercises in cultural heritage improvement. due to its masterful, authentic, political, specialized or structural significance. Verifiable structures, archeological destinations, statue, are gathered and curated in a field known as Museum. Figure 2.3 is the great pyramid of Giza which is a historic and landmark site.



**Figure 2.3:** Great pyramid of Giza (Anton Belo/Shutterstock, 2019)

***d. Books and Documents***

A book is a physical item, a pile rectangular papers divided with an edge stapled together and after that bound to the flex an all-around monitored front of much weighted and resolute material. Codex us what this course of action and stapling is called, the records and books under cultural heritage are those consented to arrangements, bargains, letter, war papers, and information-based materials.

### *e. Clothing*

This is a general term for things been worn on the human body. Apparel is produced using cotton material, animal skin, hide, and different sheets of materials. Wearing the dress is restricted to human and is normal for the human condition. Clothing worn on the body is fluctuating dependent on geology, economic wellbeing. Likewise, apparel can be sexual orientation base. A Durbar celebration is a yearly celebration celebrated in a few urban communities of Nigeria. This celebration denotes the finish of Ramadan and is likewise imparted to Eid el Kabir and Eid el Fitri, Muslim occasions. Figure 2.4 is showing the Emir of Kano on a horse wearing cultural Hausa cloths during annual Durbar.



**Figure 2.4:** Traditional cloths worn for Durbar in Kano, Nigeria

### **2.1.2 Factors Affecting Cultural Heritage**

Different factors are affecting the cultural heritage scene. These factors are anyway characterized into two general classifications, which are characteristic and human variables. (Ilyasu, 2015). Below are some of the factors affecting cultural heritage.

***a. Erosion***

As indicated by atmosphere specialists as downpour drops hit the buildings with the power of dynamic, there is separation, tear and moves soil particles on surface along these lines expanding its base width. These estimations can be off base now, because of the impact of the ravaging precipitation drops that prompts erosion. Figure 2.5 displays a part of Kano wall affected by water erosion.



**Figure 2.5:** Kano wall city gate (Maikatanga,2018)

***b. Wind Effect***

Impact of wind can be alluded to as being random data, as assumed precipitation. Overwhelming breeze adjusts the structures, by extraordinarily decreasing the components of the buildings.

***c. Physical weathering via Heating and Cooling Process***

Once a day, sun sparkle causing heat during the day, which is immersed by the buildings and around evening time, the temperature is decreased. This happens such huge numbers of time, focusing on the buildings and in the end harmed.

#### *d. Bushes and Trees*

Grasses, plants, and trees cause freedom of building from their present area as the roots develop, in that capacity makes the destruction of the structures prompting possible breakdown of the building. However, the tree makes some defensive measures by covering the buildings from quarrying, heat, just as from precipitation impact. Kofar Famfo which is one of the Gates of kano city wall is one such case of this.

#### *e. Private individuals*

The human impacts likewise have an incredible effect and without a doubt the most dangerous factor on conservation of the cultural heritage. Maybe a couple of human exercises that impacts affect cultural heritage incorporates. People exercises make extraordinary danger to the cultural scene. In Kano, private individuals assemble asylums and house to near the antiquated sites, a demonstration that has a high probability of making populace weight inside the site. The expanded populace is the thing that comes about into requirement for increasingly landed property and unlawful offers of property close to the sites.

#### *f. Government Agencies*

Each choice made by Lawmakers has a lot on the cultural heritage conservation. At the point when approaches are not made for advancement, conservation, and checking of cultural heritage, there will be a significant issue. Notwithstanding realizing the fundamental activities, organizations of government still neglected to make laws that are important to saving the destinations fascination. At the point when organizations of government unlawfully issue a permit for contractual workers to work close to the Kano historic sites.

## **2.2 Cultural Heritage Conservation**

Conservation can be referred to as a wisdom act and prime decision to prolong the existence of our culture and valuable heritage belongings in our cultural sites. Furthermore, it is the process of keeping historical monuments to the present for the recognition and admiring of incidences and historical pieces of evidence of the past. In brief, conservation prevents decay as an activity.

This includes all actions that prolong the life of our cultural and natural heritage, the object to be viewed, to those who use and look at historical buildings with wonder at the artistic and human meanings these buildings have (Feilden, 1994).

Conservation is also the method of preserving and maintaining architectural, cultural, and archaeological and artefact works from historical times. Nevertheless, architectural conservation includes the mechanism undertaken by using other techniques in the prolonging-built heritage. It's usually done by a conservator of architecture (Bullen and Love, 2006). Below are the international bodies related to conservation of cultural heritage in the World (Kolo, 2015).

*UNESCO (United Nations Educational, Scientific and Cultural Organization)*

UNESCO as the United Nations Educational, Scientific and Cultural Organization, is an agency of United Nations which was established in 16<sup>th</sup> November 1945 with a main objective of bringing peace and security to the world in culture, science and communication under human rights and fundamental freedoms. "To guarantee that viable and dynamic measures are taken for the security, protection, and introduction of the cultural and characteristic heritage arranged on its domain, each state gathering to this show will attempt, to the extent that conceivable, and as proper for every nation:

- (a) To receive a general arrangement which expects to give the cultural and regular heritage capacity in the life of the network and to incorporate the security of that heritage into far-reaching arranging programs.
- (b) To set up inside its regions, where such administrations don't exist, at least one administration for the security, protection, and introduction of cultural and normal heritage with proper staff and having the way to release their capacities.
- (c) To create logical and specialized studies and explore and to work out such working techniques as will make the state fit for balancing the risks that compromise its cultural or common heritage.

(d) To take proper legitimate, logical, specialized, managerial and budgetary estimates essential for the distinguishing proof, assurance, protection, introduction, and recovery of this heritage.

(e) To cultivate the foundation or advancement of national or territorial habitats for preparing in the insurance, conservation, and introduction of the cultural and common heritage and to empower logical research in this field.

In 1972 the UNESCO General Conference received the Convention Concerning the conservation of the World's Cultural and Natural Heritage, also called the World Heritage Convention. Method of reasoning of the show was that there are spots of 'extraordinary all-inclusive worth', that these are a piece of the heritage of all mankind and that their insurance is consequently a common duty. The most outstanding result of this was the ID of cultural and normal properties and their engraving as World Heritage Sites that successfully sit at the zenith of global heritage status. Destinations were and still are, considered based on selections set forward by national governments. Locales are engraved based on their 'extraordinary all-inclusive worth', 'cultural as well as characteristic criticalness which is considered so outstanding as to rise above national limits and to be of regular significance for present and future ages of all humankind. To be considered to have extraordinary all-inclusive worth a site must meet in any event one of ten criteria and must meet trial of credibility and the related idea of honesty just as showing a satisfactory assurance and the executive's framework.

In the same convention, which is the 1972 UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage (World Heritage Convention), the development of the cultural landscape categories has been achieved. See Figure 2.6 displaying UNESCO's Wachau cultural landscape in Danube Valley, Austria. See Figure 2.6 showing UNESCO's Wachau cultural landscape in Danube Valley,



**Figure 2.6:** UNESCO's Wachau cultural landscape in Danube Valley, Austria (unesco.org)

*ICCROM (International Centre for the Study of the Preservation and Restoration of Cultural Property)*

ICCROM as International Centre for the Study of the Preservation and Restoration of Cultural Property, is an intergovernmental association whose sole point is to monitor cultural heritage, existing around all regions of the world. It has a universal place that is in charge of safeguarding and reclamation of cultural sites. ICCROM is the main body of its sort which is accused of the undertaking of advancing the protection of various types of cultural heritage, both moveable and immovable ones giving mindfulness on the importance of safeguarding for these cultural legacies (Kolo, 2015). ICCROM develops innovative educational programmes, tools and materials for conservation and restoration, and organizes professional training activities around the world. The organization has also been concentrated in delivering state of the art training around the world for generations of conservators since 1956 (<https://www.iccrom.org/about/overview>).

*TICCIH (International Committee for the Conservation of the Industrial Heritage)*

TICCIH as International Committee for the Conservation of the Industrial Heritage, is one of the significant international organizations that has a focus on the protection of industrial heritage. It bargains mostly with the security, advancement, and understanding of industrial heritage. The organization was established in England at the main global gathering for the protection of the modern heritage (Kolo, 2015). This wide focus of the organization contains the material remains of industry – industrial sites, buildings and architecture, plant, machinery and equipment – as well as housing, industrial settlements, industrial landscapes, products and processes, and documentation of the industrial society (<https://ticcih.org>). See Figure 2.7.



**Figure 2.7:** Toyota Commemorative Museum of Industry and Technology in Japan as an industrial heritage item

*ICOMOS (International Council on Monuments and Sites)*

ICOMOS as International Council on Monuments and Sites, is a nongovernmental organization whose real objective is to moderate landmarks and locales everywhere throughout the world. The association was setup because of the Venice Charter in Warsaw. Since its foundation, ICOMOS has concentrated on the worldwide conservation practice in every aspect of humanities heritage (Kolo, 2015). ICOMOS as a network of experts benefits from the



interdisciplinary effort and collaboration of its members. Among these members, there are town planners, art historians, architects, archaeologists, geographers, historians, anthropologists and engineers. ICOMOS has a focus on contributing for improvement of the protection of heritage including the standards and the techniques for each sort of cultural heritage property: buildings, historic cities, cultural landscapes and archaeological sites (<https://www.icomos.org>).

### **2.3 Contributions, Benefits and Challenges of Cultural Heritage Conservation**

The significance of heritage to countries and even in developing nations such as Nigeria cannot be undermined internationally. This is due to its importance for culture, history, tourism, architecture, education, and science. Just like some social phenomenon, cultural heritage can be a financial resource, a vacation spot and a psychological factor, and it can likewise add to social cooperation. Several multinational and regional organizations have been seeking for situations, setting up gatherings and have been mobilizing funds to protect and advance all types of social as well as cultural legacy. Reviewing a report published in 2015, on Getting cultural heritage to work for Europe, it can be deduced that cultural heritage doesn't involve, as is regularly perceived as solely costly, nor is it just constrained to angles identified with psychological factors, yet that it has different beneficial outcomes which are monetary, social and environmental. The economic benefit includes the fact that cultural heritage can be a financial generation model that has a positive financial effect on work creation, incorporating into different segments. Similarly, the social effect shows that cultural heritage favors mix, comprehensiveness, union and interest. In the same vein the ecological effects reflect where cultural heritage empowers the feasible improvement of scenes.

An empirical review of studies on cultural heritage identifies the useful impacts of cultural heritage, which helps to raises the engaging quality of both urban and country zones and adds to their advancement. Cultural heritage also adds to the personal satisfaction of the occupants and to improving the environment in neighborhoods. Similarly, cultural heritage upgrades the uniqueness of such places and gives accounts to social the travel industry; adds to work creation legitimately in the legacy establishments and by implication in related segments, by a proportion

of 1 to more than 26. It further supports innovativeness and development through digitization and its inventive employments and creates incomes from ticket deals, vacationer exercises and increments in property estimation because of social legacy protection and support. Cultural heritage is a key component in the economic recovery of notable territories as well as provides medium for animates training and learning, and the comprehension of history. Similarly, cultural heritage helps fabricate social capital and the sentiment of having a place, and adds to social union. It also helps in sustaining nature by helping battle environmental change and frequently happens that redesigned pre-1890 structures have prevalent vitality proficiency gauges.

As a financial phenomenon, cultural heritage can add to the Europe 2020 technique for brilliant, maintainable and comprehensive development. Be that as it may, it is jeopardized by different human-initiated dangers, (for example, urban advancement or over the top vacationer intrigue) and dangers coming about because of cataclysmic events, atmosphere conditions and change. Nonetheless, different types of cultural legacy, for example, drama or artful dance, have very low scores in the review, indicating the multifaceted nature of frames of mind towards what cultural heritage is and how it is seen. Museums may lead to the enjoyment of esthetics, relaxation, and recreation by Nigerians, which could go a long way to douse stresses and high blood pressure. Reorientation of Nigerians from materialism to accept suitable moral right activities and efforts via some non-material cultural heritage, such as ideals of loyalty, honesty, and work dignity. A better Nigeria can be accomplished with all these efforts.

### **2.3.1 Benefits of Cultural Heritage Conservation**

Agreeing Rypkema (1999), observations, the conservation of Cultural Heritage dependent on financial advancement system has various favorable circumstances. He brought up the accompanying (Adeyemi, Bappah. 2011):

#### ***a. Job creation, training and skills passing***

Cultural heritage conservation creates jobs for people in the city, by also training the younger generation and passing them skills. For example, the local craftsmanship of building skills has been passed on from one generation to another through conservation. Figure 2.7 is a traditional

house in the Kano, the design of this houses is unique which makes the building technique pass across the tribe. See Figure 2.8.



**Figure 2.8:** Traditional House in Kano, Nigeria

***b. Tourism***

Conservation of cultural heritage likewise makes cultural attractions destinations inside the network. The brisk assurance and distinguishing proof, heritage materials are significant for a superior travel industry approach. Thousands of people from different place travel to Kano to witness annual Durban in Kano, Nigeria. Figure 2.8 is showing the annual Durban in kano which attracts tourist from different places to come and witness. A Durbar celebration is a yearly celebration celebrated in a few urban communities of Nigeria. This celebration denotes the finish of Ramadan and is likewise imparted to Eid el Kabir and Eid el Fitri, Muslim occasions. See Figure 2.9.



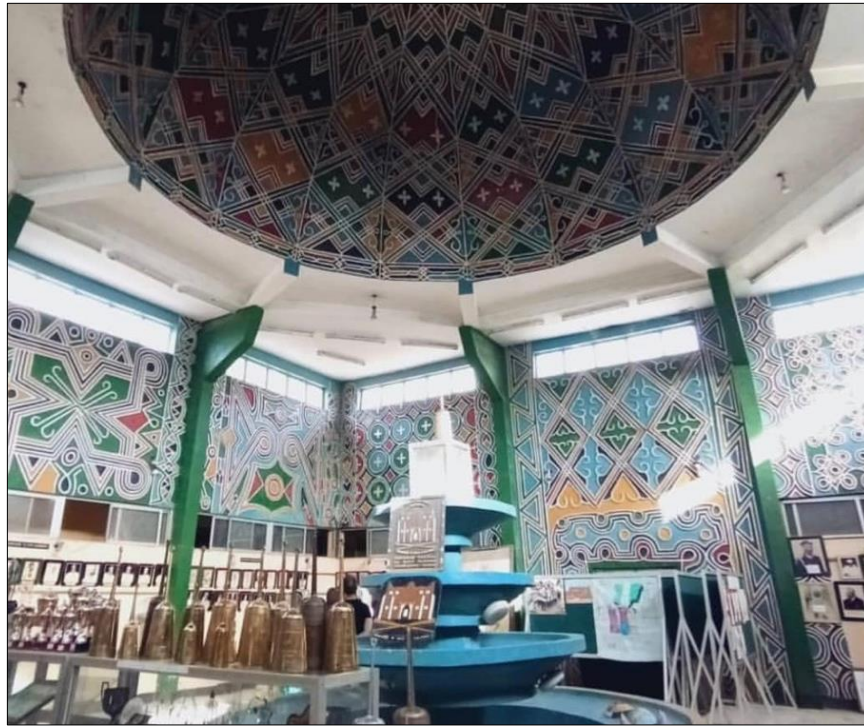
**Figure 2.9:** Kano Durbar, annual festival, 2018

*c. Compatibility with modernization*

The sign that viable cultural heritage conservation isn't simply exhibition halls or idea in the way that heritage like structures has demonstrated their value in reacting to the need of believable scope of value.

*d. Site of cultural exhibition*

A city with bunches of cultural materials and artworks items can without much of a stretch make a show of their products around heritage and make deals, just as acquire. This makes a feeling of genuine cultural resources. The figure below (Figure 2.9) is Gidan Makama museum which is one of the oldest museums in Kano.



**Figure 2.10:** Gidan Makama Museum in Kano, Nigeria

### **2.3.2 Challenges of conservation of Cultural Heritage**

The difficulties that impact conservation of cultural heritage are gigantic. This study clarified a few of these difficulties below (Ilyasu, 2015).

#### ***a. Lack of knowledge***

From the data collated, many encroachers claim either ignorance of the law or significance of the wall and gates. They assumed that the little portion they individually encroached upon or destroyed does not amount to much harm to the facility.

#### ***b. Trade***

Most of the occupants see the cultural heritage site, as a misuse of assets that could produce a monetary bit of revenue just as income. Shockingly a portion of these occupants are compelling in the general public, in that capacity hard to challenge.

*c. Absence of Laws Protection of Monuments*

The laws protecting landmarks for instance in Nigeria is looking for a prompt survey, as it identifies with punishment for the infringement of laws and the implementation.

*d. Urbanization Trend*

A bigger piece of the cultural heritage in Kano rationed Barrow and dye pits, open spaces, have been destroyed and washed away to take into account the construction of houses, streets and different foundations, which are viewed as a great deal fundamental luxury than the cultural resources.

*e. Pitiabale Community Participation*

The nearby networks occupants are either confused less illuminated to take an interest in the conservation procedure of the cultural heritage. All things considered, they tend to associate with mutilating and decimating the heritage as opposed to preserving it.

*f. Blemished Physical Planning*

The absence of conservation ground breaking strategy to arrange and oversee advancements that can influence the as of now developed cultural heritage of the antiquated city of Kano, therefore making the physical planning specialists and organization less amazing towards effective protection.

*g. Absence of Funds*

Lack of funds is additionally a challenge in cultural heritage conservation. An undertaking of cultural heritage, for example, the walls and gates of Kano city is an example, which need supports.

## **2.4 Historic Building Conservation**

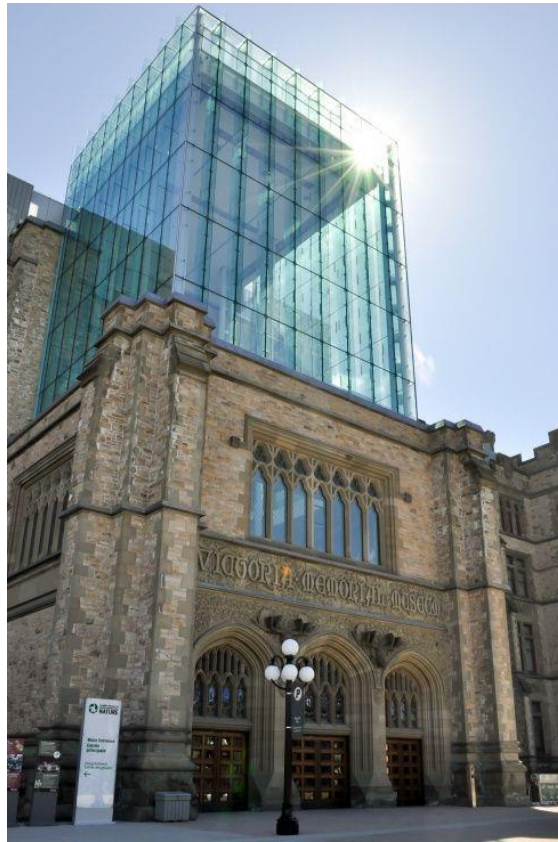
Historic building conservation is a core issue within the cultural heritage conservation. It is the way toward reestablishing and ensuring works of architecture, craftsmanship, history and

antiquities from noteworthy occasions. Architectural conservation includes the procedure utilized in dragging out constructed heritage by the utilization of specific intercessions. It is typically done by a building conservator. This will demonstrate the significance of authentic structures and the requirement for monitoring them with the rules utilized in embraced such an errand.

It can be argued that ‘adaptive reuse’ is the earliest form of building preservation (Bullen and Love, 2006). But in general, there are many other types of approach for the protection of historic buildings. Rehabilitation, Restoration, Renovation, Repair and Remediation are among these approaches beside Adaptive Reuse (Kolo, 2015). Preservation can also be added as one of the historic building conservation approaches. The preservation requires maintenance and retention of historic building’s components and form.

*Adaptive reuse:*

Adaptive re-use is one of the most effective strategies to preserve the historic building and it extends the life of the building through using it with alternative function or with the same function. It prevents the buildings to be demolished (Bullen and Love, 2006).



**Figure 2.11:** Adaptive reuse with a glass atrium, Canadian Museum of Nature in Ontario  
(<http://pinterest.com>)

There are many economic, social and/or environmental benefits of applying adaptive reuse for the historic buildings. With regards to environmental benefits, it can be argued that new buildings have higher embodied energy costs than adaptively reused buildings. Therefore their embodied energy is preserved by reuse, rendering the project much more environmentally sustainable than completely new construction. With regards to social benefits, it is apparent that adaptive reuse of historical buildings with new functions leads directly to growth of the community. In addition, the reuse of heritage buildings in existing residential areas can provide new housing and commercial real estate opportunities for the community. Also as a significant economic benefit, it can be argued that new buildings have much higher embodied energy costs than buildings that are adaptively reused. So by reusing buildings, their embodied energy is



retained, making the project much more environmentally sustainable than entirely new construction.

## **2.5 Cultural Policies, Cultural Values and Standards in Nigeria**

The rights and various attempts of the people of Nigeria to develop their culture have been supported by both the civilian and military governments and have been given consideration in the Nigerian constitution. Neither in the sphere of economics, nor in the sphere of politics, Nigerian authorities and Nigerian intellectuals has never denied culture a very important role. The need to integrate cultural activities and values in all spheres of life has been very loudly pronounced in the post-independence development of Nigeria. General ideas on Nigerian development have been linked to the authentic cultural values of the Nation. A draft copy of the final document became available in 1972 and by August, 1989, cultural policy documents were received by various Councils for Arts and Culture and nationwide. The obviously set goals of the social strategy incorporate serving to assemble and inspire the individuals by scattering and proliferating thoughts which advance national pride, solidarity and cognizance.

The strategy will serve additionally to develop from our majority, a national culture, the stamp of which will be reflected in African and World Affairs and advance an instructive framework that persuades and animates inventiveness and draws to a great extent on our custom and qualities, to be specific: regard for humankind and human pride, for authentic power and the nobility of work, and regard for positive Nigerian good and strict qualities. The approach will advance innovativeness in the fields of expressions, science and innovation, guarantee the congruity of customary abilities and sports and their dynamic refreshing to serve present day improvement needs as our commitment to world development of culture and thoughts, and afterward build up a code of conduct good with our convention of humanism and a trained good society. The approach will support natural and social conditions which upgrade the personal satisfaction, produce capable citizenship and an arranged society. Likewise look to improve the effective administration of national assets through the change of the indigenous innovation,

structure assets and abilities and upgrade national independence and independence that reflect social legacy and national yearning during the time spent industrialization.

The cultural policies are in place to project national culture, pride, solidarity and consciousness. Cultural values and standards are important parts of history; therefore, the cultural policy incorporates them into our general national development process. This incorporation is achieved through the involvement of all agencies and individuals both traditional and contemporary in cultural activities which remain bedrock of national identity. The cultural policies with the set of rules, requirements and priorities, set out to retrieve and restore history and heritage, cultural values and standards by protecting and projecting them for posterity. It is noteworthy that traditional standard and processes are not in any way tampered with and no attempt has been made to change them or do away with them in the entire write up of both cultural policies. The policies are proposed to give direction and pave way, for the promotion of culture in nation building.

It is important also to note that the cultural policies provide for the awareness of the traditional values and generate respect and appreciation for each nation's heritage. Besides, the fact that our culture gives us our distinct identity as peoples of various places, it is the values and standards which are practiced in cultural activities and are also observed in day to day activities that provide for sustenance and maintenance of what is referred to as culture. The performing arts, visual arts, mass media, educational institutions, government and non-governmental agencies, traditional ruler's inter-alia have been taken up as vehicles for the promotion, protection, preservation, and projection of cultural standards and values in both the Nigerian societies. Culture in terms of food, clothing, language, economic activities, rites of passage activities amongst others.

Finally, the cultural policies serve as a platform and elevation for culture. These policies put the spotlight on the very important foundation of every nation, its culture alongside the standards and values that guide it. The result of this is a never-ending acknowledgement of the relevance of culture for sustainable growth and development of Nigeria, Africa and the world at large.

The preservation of culture as provided for in the cultural policies of Nigeria relates to the promotion of cultural property whether of concrete or non-concrete nature, past or present, written or oral in so far as it relates to the values and facts of history. The objective of cultural preservation is to ensure harmony with contemporary realities and the demands of change and development and to prevent a mindless sweeping away of the cultural heritage, as if this is allowed to happen, the situation will only result in disorderly change, societal instability and a people completely cut off from its cultural roots.

In Nigeria, there are two items listed as UNESCO World Heritage List. These are *Osun-Osogbo Sacred Grove (2005)* and *Sukur Cultural Landscape (1999)*. In addition, there is a UNESCO Tentative List as an inventory including the items considered for nomination (<https://en.unesco.org>) as below.

- 1) Benin Iya / Sungbo' s Eredo (1995)
- 2) Old Oyo (1995)
- 3) Kwiambana and/or Ningi (1995)
- 4) Oban Hills / Korup (1995)
- 5) Niger Delta Mangroves (1995)
- 6) Gashaka-Gumpti National Park (1995)



**Figure 2.12:** Gashaka-Gumti national park (<https://commons.wikimedia.org>)

- 7) Oke Idanre (Idanre Hill) (2007)
- 8) Arochkwu Long Juju Slave Route (Cave Temple Complex) (2007)
- 9) Ancient Kano City Walls and Associated Sties (2007)
- 10) Surame Cultural Landscape (2007)
- 11) Alok Ikom Stone Monoliths (2007)
- 12) Ogbunike Caves (2007)
- 13) Lake Chad Cultural Landscape (2018)



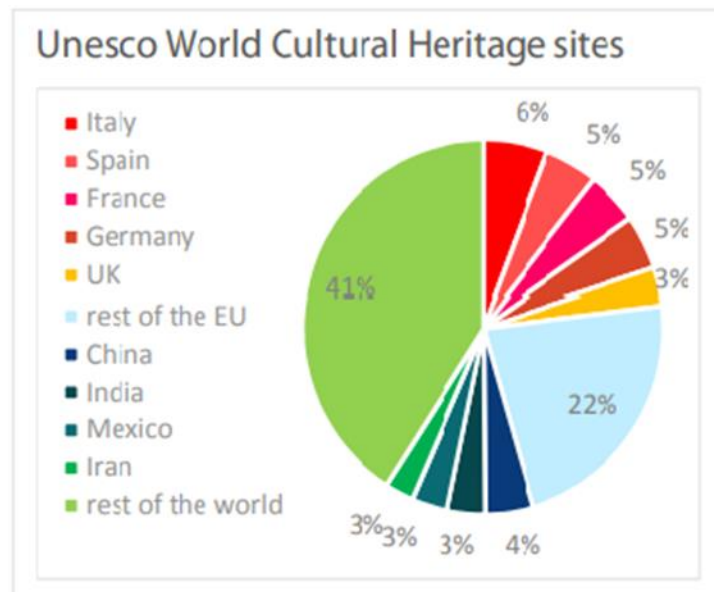
**Figure 2.13:** A view of Lake Chad (<https://en.unesco.org/biopalt/landscapes>)

## CHAPTER 3

### AN INTERNATIONAL OVERVIEW OF CULTURAL HERITAGE CONSERVATION

#### 3.1 International Analysis of Cultural Heritage Practices and Policies

Because of the sustainability concerns worldwide, especially with regards to cultural sustainability issues, cultural heritage practices and policies have been much better acknowledged in the last decades all around the world. See Figure 3.1 displaying UNESCO's world cultural heritage sites.



**Figure 3.1:** UNESCO's world cultural heritage sites ([www.europarl.europa.eu](http://www.europarl.europa.eu))

Many activities have just been taken at worldwide, European and national level to manufacture a more grounded organization among nature and culture and to energize their better incorporation into other land use arrangement zones. As mentioned in section 2.2, there are several significant and worldwide known international organizations such as ICOMOS, UNESCO, TICCIH and ICCROM which operate the issues related to cultural heritage conservation in all regions of the world. UNESCO's rundown of World Heritage Sites, for example, contains both common and social destinations of extraordinary worth, just as blended locales and social scenes.

### *European Countries*

It can be argued that modern conservation movement in Europe emerged in the 18th and 19<sup>th</sup> centuries (Glendinning, 2013). Charters of 1931 Athens (see Table 3.1) and 1964 Venice (see Table 3.2) are two landmarks of international conservation policy in Europe, both of which had a focus towards the preservation of stone and brick.

### *The Athens Charter for the Restoration of Historic Monuments – 1931*

At the Congress in Athens seven items were proposed as following and called "Carta del Restauro" (<https://www.icomos.org>):

1. International restoration organizations are to be established at operational and advisory levels.
2. Proposed restoration projects are to be subjected to intelligent scrutiny to prevent mistakes that will cause the buildings to lose integrity and historical values.
3. Problems of preserving historic sites are to be resolved for all countries through legislation at national level.
4. Excavated sites which are not immediately restored for protection should be re-buried.
5. New methods and materials can be employed for restoration work.
6. Historical sites are to be granted strict custodial care.
7. The protection of areas surrounding historic sites should be given care.

General Concerns of the Athens Conference are listed below as seven headlines in Table 3.1.

**Table 3.1:** 1931 Athens Conference’s general conclusions

General Conclusion	Explanation
I. DOCTRINES. GENERAL PRINCIPLES	<p>The Conference noted that there predominates in the different countries represented a general tendency to abandon restorations in to and to avoid the attendant dangers by initiating a system of regular and permanent maintenance calculated to ensure the preservation of the buildings.</p> <p>The Conference recommends that the occupation of buildings, which ensures the continuity of their life, should be maintained but that they should be used for a purpose which respects their historic or artistic character.</p>
II. ADMINISTRATIVE AND LEGISLATIVE MEASURES REGARDING HISTORICAL MONUMENTS	<p>The Conference approved the general tendency which, in this connection, recognises a certain right of the community in regard to private ownership.</p> <p>It noted that the differences existing between these legislative measures were due to the difficulty of reconciling public law with the rights of individuals.</p> <p>It recommends that the public authorities in each country be empowered to take conservatory measures in cases of emergency.</p>
III. AESTHETIC ENHANCEMENT OF ANCIENT MONUMENTS.	<p>The Conference recommends that, in the construction of buildings, the character and external aspect of the cities in which they are to be erected should be respected, especially in the neighbourhood of ancient monuments, where the surroundings should be given special consideration. Even certain groupings and certain particularly picturesque perspective treatment should be preserved.</p> <p>It specially recommends the suppression of all forms of publicity, of the erection of unsightly telegraph poles and the exclusion of all noisy factories and even of tall shafts in the neighbourhood of artistic and historic monuments.</p>
IV. RESTORATION OF MONUMENTS.	<p>The experts approved the judicious use of all the resources at the disposal of modern technique and more especially of reinforced concrete for the consolidation of ancient monuments</p> <p>They specified that this work of consolidation should whenever possible be concealed in order that the aspect and character of the restored monument may be preserved.</p>
V. THE DETERIORATION OF ANCIENT MONUMENTS.	<p>The Conference noted that, in the conditions of <u>present day</u> life, monuments throughout the world were being threatened to an ever-increasing degree by atmospheric agents. Apart from the customary precautions and the methods successfully applied in the preservation of monumental statuary in current practice, it was impossible, in view of the</p>

complexity of cases and with the knowledge at present available, to formulate any general rules.

The Conference recommends:

1. That, in each country, the architects and curators of monuments should collaborate with specialists in the physical, chemical, and natural sciences with a view to determining the methods to be adopted in specific cases;
2. That the International Museums Office should keep itself informed of the work being done in each country in this field and that mention should be made thereof in the publications of the Office.

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VI. -- THE TECHNIQUE of CONSERVATION.	The technical work undertaken in connection with the excavation and preservation of ancient monuments calls for close collaboration between the archaeologist and the architect.  Before any consolidation or partial restoration is undertaken, a thorough analysis should be made of the defects and the nature of the decay of these monuments. They recognized that each case needed to be treated individually.
VII. THE CONSERVATION OF MONUMENTS AND INTERNATIONAL COLLABORATION	a) Technical and moral co-operation. b) The role of education in the respect of monuments. c) Value of international documentation.

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The Conference expresses that (<https://www.icomos.org/en/167-the-athens-charter-for-the-restoration-of-historic-monuments>):

1. An inventory of ancient monuments with photographs and explanatory notes is published by each country or the institutions established or recognized as qualified for this purpose;
2. Each country shall constitute official records containing all the documents relating to its historical monuments;
3. Copies of their publications on artistic and historical monuments are deposited with the International Museums Office by each country;
4. The Office devotes part of its publications to research on the general processes and approaches used to protect historical monuments;
5. The Office is researching the best way to utilizing the centralized information.



Later, in the year 1957, after Athens Conference, *First International Congress of Architects and Specialists of Historic Buildings* was held. Architectural experts arranged this congress in Paris. The congress published seven suggestions at its conclusion. And in the year 1964, the second congress was held as Venice Charter.

In 1964, the *Second International Congress of Architects and Specialists of Historic Buildings* was held with 13 principles constructed. The first was the Venice Charter and the second was creation of ICOMOS.

#### *1964 Venice Charter*

A team of conservation professionals in Venice prepared a set of rules in the year 1964 as the Venice Charter for the Conservation and Restoration of Monuments and Sites. It is also known as *Second International Congress of Architects and Specialists of Historic Buildings*. ICOMOS adopted this charter in 1965. This charter achieves an international framework for the historic buildings' conservation and restoration.

The Venice Charter codifies internationally accepted standards of conservation practice relating to architecture and sites. Based on the concept of authenticity and the significance of maintaining the site or building's historical and physical texture, the charter suggested principles of conservation. The Venice Charter continues to be one of the most influential international conservation document. As a remarkable document it aimed at defining the common responsibility of nations to protect cultural heritage for the future. The Venice Charter proposes that monuments have to be conserved not only as works of art but also as historical item.

However, according to several views, the document is outdated as it supports Modernist perspective rejecting reconstruction. Such that UNESCO now cautiously accepted reconstruction by in exceptional circumstances if it seeks to reflect a pattern of use or cultural practice achieving cultural value, and is based on complete documentation without reliance on conjecture. The reconstruction in 2015 of the Sufi mausoleums at the Timbuktu World Heritage

Site in Mali after their destruction in 2012, can be marked as the change in attitude (<http://wikipedia.com>).

**Table 3.2:** Main guidelines of the Venice Charter, 1964 (<http://icomos.org>)

Article 1	The concept of a historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time.
Article 2	The concept of a historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time.
Article 3	The intention in conserving and restoring monuments is to safeguard them no less as works of art than as historical evidence.
Conservation	
Article 4	It is essential to the conservation of monuments that they be maintained on a permanent basis.
Article 5	The conservation of monuments is always facilitated by making use of them for some socially useful purpose. Such use is therefore desirable but it must not change the lay-out or decoration of the building. It is within these limits only that modifications demanded by a change of function should be envisaged and may be permitted.
Article 6	The conservation of a monument implies preserving a setting which is not out of scale. Wherever the traditional setting exists, it must be kept. No new construction, demolition or modification which would alter the relations of mass and colour must be allowed.
Article 7	A monument is inseparable from the history to which it bears witness and from the setting in which it occurs. The moving of all or part of a monument

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cannot be allowed except where the safeguarding of that monument demands it or where it is justified by national or international interest of paramount importance.

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Article 8 Items of sculpture, painting or decoration which form an integral part of a monument may only be removed from it if this is the sole means of ensuring their preservation.

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Restoration

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Article 9 The process of restoration is a highly specialized operation. Its aim is to preserve and reveal the aesthetic and historic value of the monument and is based on respect for original material and authentic documents. It must stop at the point where conjecture begins, and in this case moreover any extra work which is indispensable must be distinct from the architectural composition and must bear a contemporary stamp. The restoration in any case must be preceded and followed by an archaeological and historical study of the monument.

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Article 10 Where traditional techniques prove inadequate, the consolidation of a monument can be achieved by the use of any modern technique for conservation and construction, the efficacy of which has been shown by scientific data and proved by experience.

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Article 11 The valid contributions of all periods to the building of a monument must be respected, since unity of style is not the aim of a restoration. When a building includes the superimposed work of different periods, the revealing of the underlying state can only be justified in exceptional circumstances and when what is removed is of little interest and the material which is brought to light is of great historical, archaeological or aesthetic value, and its state of preservation good enough to justify the action. Evaluation of the importance of the elements involved and the decision as to what may be destroyed cannot rest solely on the individual in charge of the work.

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Article 12 Replacements of missing parts must integrate harmoniously with the whole, but at the same time must be distinguishable from the original so that restoration does not falsify the artistic or historic evidence.

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Article 13 Additions cannot be allowed except in so far as they do not detract from the interesting parts of the building, its traditional setting, the balance of its composition and its relation with its surroundings.

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#### Historical Sites

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Article 14 The sites of monuments must be the object of special care in order to safeguard their integrity and ensure that they are cleared and presented in a seemly manner. The work of conservation and restoration carried out in such places should be inspired by the principles set forth in the foregoing articles.

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#### Excavation

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Article 15 Excavations should be carried out in accordance with scientific standards and the recommendation defining international principles to be applied in the case of archaeological excavation adopted by UNESCO in 1956.

Ruins must be maintained and measures necessary for the permanent conservation and protection of architectural features and of objects discovered must be taken. Furthermore, every means must be taken to facilitate the understanding of the monument and to reveal it without ever distorting its meaning.

All reconstruction work should however be ruled out "*a priori*". Only anastylosis, that is to say, the reassembling of existing but dismembered parts can be permitted. The material used for integration should always be recognizable and its use should be the least that will ensure the conservation of a monument and the reinstatement of its form.

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#### Publication

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Article 16 In all works of preservation, restoration or excavation, there should always be precise documentation in the form of analytical and critical reports, illustrated with drawings and photographs.

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With the help of these remarkable policies based on the conferences and charters, Europe has become a significant region for the cultural heritage conservation efforts in the meantime. Beside international organizations, there are also many other organizations having a focus of cultural heritage conservation in a national level within European countries. Such that European Union (EU) countries have progressed very successfully about establishing committees and organizations dealing with the cultural heritage issues. EU itself is a hub for the efforts of cultural heritage protection within both national and international level.

The European Union programmes and actions aim at ensuring balanced development while respecting the variety and uniqueness of national and regional cultures. The cultural heritage sector receives assistance from many EU policies and actions beyond the cultural ones, such as those related to regional development, social cohesion, agriculture, urban, maritime affairs, environment, tourism, education, disaster risk management, the digital agenda, research and innovation (European Commission, 2017). Furthermore, the EU is an international expert in the field via EU funding programmes, allowing member countries to action for their national or local heritage, traditions and crafts, and to develop their cultural tourism.

In European nations, a nearly wide scope of interests is distinguished for building heritage. For example, in spite of the previously mentioned interests, Bavaria (German state) likewise underscores urban plan or folkloristic intrigue and Italy gives additional consideration regarding ethno-anthropological intrigue. As per these principle laws, usually the assigned building heritage of each nation ought to be classified in a rundown. In any case, there are various methodologies for heritage.

Among these European countries Italy has a remarkable place. Such that almost the whole country is an open air museum of cultural heritage. The Italian convention of heritage protection can be followed to the *Cum aliam nostram urbem*. (*Cum aliam nostram urbem* is a papal definition issued by Pope Pius II on 28 April 1462 prohibiting the destruction or removal of the ancient ruins in Rome and Campagna and the burning of ancient marble for lime). From that point forward, Italy took a generally significant time-frame before more profound intrigue was

appeared in the insurance and preservation of medieval or later structures. During the time of Italian political and social unification the Kingdom of Italy consistently tended to open enthusiasm for Italian legacy conservation. After unification, the realm tried to shake off its old status as a play area of northern European curators, and suitable its own legacy, it started combining applicable building protection hypothesis from France and Britain from the 1870s and adjusting it to its very own trademark states of urban multi-layering.

In the Italian Ministry of Education declared a pronouncement concerning the reclamation of landmarks and grand structures, which was drafted as per Viollet-le-Duc's hypothesis. In the early piece of twentieth century, Italy went under Benito Mussolini's Fascist Regime. Some preservation laws passed by the extremist government assumed a significant job in the field of Italian legacy, particularly two primary laws concerning the insurance of fabricated legacy and scene that were given in 1939.

Since numerous Italian urban areas were decimated during the war, in its repercussions there was a solid interest for urban remaking and there likewise emerged a well-known energy about the country's engineering legacy. In that period, preservation rehearses adhered to two primary laws. During the 1960s, the after war financial marvel of Italy finished. The resulting two decades were battled with financial emergency and the national government proposed to sanction a few changes in its state oversaw instrument for legacy protection.

During the 1990s, protection obligations and capacities accumulated at the focal level started to be assigned to the local and regional governments through a progression of measures and pronouncements. In 2000, based on incorporating past preservation laws, the national government sanctioned the Consolidated Law, which was another far-reaching protection law and enveloped the insurance standards of recorded old landmarks, notable structures, and archeological locales just as historical centers and files. During this equivalent year, Italy got and marked the European Landscape Convention. Affected by this show, the Code of the Cultural and Landscape Heritage was passed in 2004.

The advancement of Italian preservation laws depends on the improvement of protection hypothesis some protection laws are appeared in The predominant hypothesis of the twentieth century generally accentuated that safeguarding and rebuilding of legacy ought to be executed in a state oversaw system, yet the hypothesis promoted in the 21st century fixates on a thought that conservation and reclamation ought to be overseen agreeably by various pertinent specialists. In this way, the Code of the Cultural and Landscape Heritage of 2004 somewhat subverted the standards gave by the previously mentioned Consolidated Law. The Code of 2004 established the framework for preservation laws, and today it is the foremost law for Italian heritage protection. See Figure 3.2 as City of Verona in Italy.



**Figure 3.2:** City of Verona, Italy (Marchesini, 2000)

It can be said that these nations have various guidelines of heritage protection, however for the most part there are some comparable angles. In any case, it is critical that a couple of nations have some select guidelines of heritage conservation. This additionally gives guidelines identified with the examples of promoting and sponsorship, the center of which is that publicizing will be perfect with the appearance, correct angle or open pleasure in the property. There is a potential connection between such guidelines and the support of different backhanded monetary sources. The managerial structure and formative propensities legacy insurance in

### *Asian Countries*

Asia as a continent is also very rich about cultural heritage. In other words, Asia as a continent is home to dozens of cultural heritage sites. In East Asian nations, architectural heritage inclinations that are ensured by laws are relatively basic, for example, Japan and China just put accentuation on verifiable, aesthetic or logical intrigue.

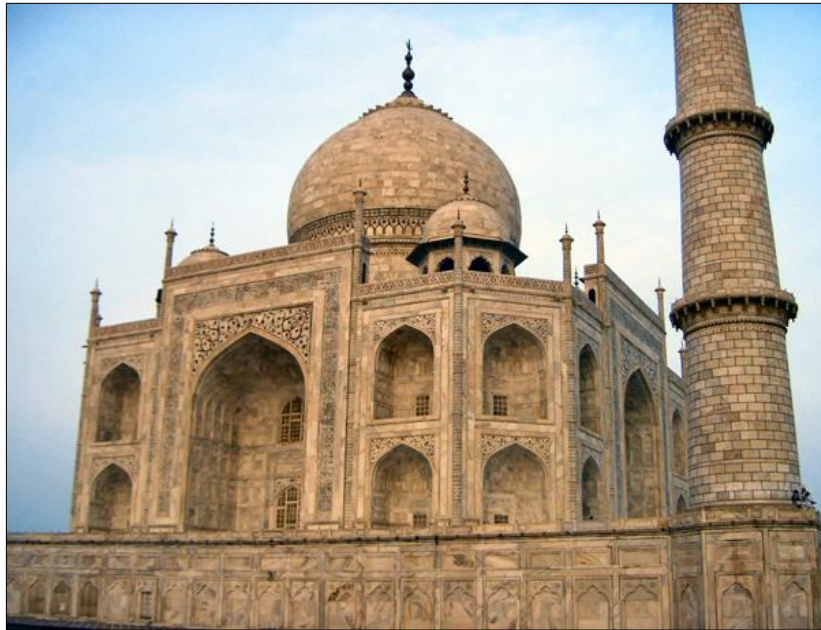
Amongst the high-profile examples that might be cited, the stupas at the archaeological site of Pagan in Myanmar have witnessed largescale restoration since the early 1990s, a trend that has drawn widespread condemnation from preservationists and art historians in the west (Stadtner, 2005).

The 'preservation' of 'hanok' or traditional homes, has also achieved much critical attention due to the high levels of restoration and modification in Seoul, Korea. Likewise, across many of China's cities, global scrutiny and criticism has been directed at the demolition and reconstruction of hutongs, or traditional neighborhoods. The wholesale transformation of the Qianmen neighborhood in Beijing, ostensibly framed as conservation of cultural heritage, has become a famous cause for many outside of China. The 'rebuilding' of the Yongdingmen gate was equally controversial, in preparation for the 2008 Olympics. Originally built in 1552, the gate was demolished in the 1950s, but then relocated to comply with the modern road layout of the city in its reconstruction.

In Cambodia, India's Archeological Survey was the center of intense debate within the international conservation community over their treatment and large-scale reconstruction of Ta Prohm's partially ruined temple at Angkor (Winter 2007). Further north, in Luang Prabang, Laos, UNESCO has found local approaches to maintaining temples and domestic buildings to be 'well-intentioned but uninformed attempts to beautify' (UNESCO, 2004).

And beyond these examples, elsewhere in Asia – in India, Sri Lanka, Thailand, Indonesia and Japan – the topic of material heritage conservation and preservation continues to be a theme of discussion and consternation. (Winter, 2014). See Figure 3.3 showing Taj Mahal in India.





**Figure 3.3:** Taj Mahal, India

As Kwanda (2009) argued, for those working in the arena of conservation governance and international professional practice, the 1994 Nara Report on Authenticity was a seminal moment, laying the foundations for several subsequent charters and declarations throughout the Asian region. Indeed, since Nara the China Principles (1998), Shanghai Charter (2002), Indonesia Charter (2003), Declaration of Yamato (2004), Declaration of Okinawa (2004), Declaration of Xi'an (2005), Declaration of Seoul (2007) and Protocols of Hoi An. See Table 3.3 as Shangai Charter Articles.

**Table 3.3:** Shangai Charter articles

Article 1	Affirm the rich cultural diversity of the Asia Pacific, including the concerns of race, ethnicity, color, gender, age, class, faith, language, sexual orientation and regional identities
Article 2	Establish interdisciplinary and cross sectorial approaches that bring together movable and immovable, tangible and intangible, natural and cultural heritage
Article 3	Address the challenges and threats posed by globalization and develop approaches to maximize on the opportunities provided by cultural, technological and economic globalization
Article 4	Develop documentation tools and standards in establishing holistic museum and heritage practices
Article 5	Initiate pilot projects that demonstrate methodologies for making inventories of intangible heritage resources through community participation
Article 6	Ensure efforts towards the conservation, presentation and interpretation of intangible heritage in an authentic manner that is consistent with the local character
Article 7	Develop public programs and visitor management strategies that comply with the laws, conventions and regulations dealing with the conservation of heritage resources of significance, and respect for the rules and protocols of the community groups as custodians of intangible heritage
Article 8	Encourage cross cultural understanding and meaningful exchanges for the promotion of peace and harmonious societies
Article 9	Make use of all media formats such as print, audio visuals, film and video, digital and telecommunication technologies
Article 10	Assess and address training needs and capacity building for integration of tangible and intangible heritage management
Article 11	Offer inclusive interpretation in appropriate languages where possible employing local custodians of intangible heritage resources
Article 12	Promote the active participation of public and private sectors to maximize the use of local expertise, resources and opportunities and diversify the resource base for the effective safeguarding of all heritage resources
Article 13	Establish criteria and methodologies for the integration of tangible and intangible heritage in museums and other heritage institutions
Article 14	Support UNESCO's efforts for the safeguarding and promotion of intangible heritage through its various programs and stress the importance of the inputs of professional bodies in the preparation of an international convention for safeguarding intangible cultural heritage.

In addition for different nations, the heritage ought to be classified at various levels as done in Japan and China. The two nations passed enactment that assigned design heritage to be classified at various levels and to indicate the applicable assurance and preservation guidelines dependent on the degrees of heritage (Ashworth & Howard, 1999). See Figure 3.4.



**Figure 3.4:** Pingyao, north China Shanxi Province. (Xinhua, 2019)

If a structure is assigned as an ensured working by the significant specialists, the proprietor or occupier ought to be required to convey out conservation measures for the structure. Except if there is an approval from important specialists, nobody can do destruction, change, or reclamation to an ensured structure. It can be said that approved conservation is commonly received as a compelling instrument of security. In any case, the specialists answerable for approval in East Asian and European nations have various attributes, which somewhat might be connected with the previously mentioned extraordinary order. In Japan and China, the approval for take a shot at legacy being classified at various levels ought to be allowed by various experts on relating stages, i.e., if heritage is arranged at more elevated stages, specialists answerable for giving authorization/agree likewise need to originate from a more significant level.

As indicated by the Indonesia Heritage Act, the enrollment of cultural heritage prerequisites speaking to certain qualities like history, age, science, instruction, national personality, and culture. These prerequisites are following all-inclusive advanced shows. The Burra Charter defines the basic principles and procedures to be followed in the conservation of Australian heritage places Burra Charter, for instance, expresses that, necessities like qualities are history, science, cultural and stylish. The stylish and cultural estimation of the Burra Charter is in course with the cultural, instructive, religious estimation of Indonesian heritage act; the socio-cultural estimation of Getty Research Institute stretches out to all qualities and include economy in shifting ways.

Worldwide viewpoint records that heritage items ought to be associated with important chronicled meaning. Not forsaking this point of view, the Indonesian culture should be comprehended locally. In this manner, it is fundamental to keep on investigating the idea of cultural heritage in the Indonesia. Culture is alluded to as 'budaya' in Indonesia. Budaya compares to a scholarly endeavor to shape a decent society as indicated by profound quality. The last shapes individuals' mindfulness, just as builds up their insight base. This information impacts how local people build up their locale in harmony among humankind and universe. See Figure 3.3 showing Singapore botanic gardens. See Figure 3.5.



**Figure 3.5:** Singapore botanic gardens (Unesco, 2015)

Architectural qualities of the idea are implanted in structural plan symbolizing status and cultural class building development, which speaks to ecological maintainability. It is important to reflect worldwide and nearby thought in the real circumstance of Indonesian heritage. In the meantime, Borobudur sanctuary and city of Yogyakarta are tended to be investigating this subject (Xu. 2017).

The highlights of Indonesia heritage are a complex of "significant worth framework, custom, and convictions", which is versatile to cultural change. Thusly, culture is the development of a lot of esteems partook in ordinary practices. Borobudur sanctuary is the best case of this. A sanctuary seen as a world cultural heritage, situated in Central Java Province, at the South West of Semarang. The sanctuary was worked in during the ninth century and is an incredible accomplishment of Indonesian culture. It is likewise observed as a chronicled clear of the job of focal Java district - the focal point of Buddhism action in the Asian area. Another is in the city of Yogyakarta. This city is the capital of Yogyakarta uncommon district. This city, which is established in the eighteenth century, exhibits the capacity of neighborhood individuals in structuring a city with conventional images. Alongside customary heritage, this city additionally has pilgrim contact. See Figure 3.6 showing Borobudur Temple Compounds.



**Figure 3.6:** Borobudur Temple Compounds (Unesco, 2012)

A heritage speaking to the recorded recollections, for example, chivalrous wars and colonization. With frontier heritage, individuals can follow the impact of the western thought on Indonesian culture. Immaterial heritage is a blend of perfect and cultural angles. Conservation of cultural heritage was first acquainted with Indonesia in 1778, during the frontier government as a push to defend ancient pieces in the archipelago of Indonesia. The security concentrated on artifacts speaking to the division in Indonesian culture. During 1931 pilgrim standard made lawful a heritage demonstration ". This order was planned for averting control Indonesian relics and offering access to European researcher into the way of life. There was another declaration of Indonesia opportunity after World War II. In 1972, a show of the World Cultural and Natural Heritage announced the term "cultural heritage". Indonesian country embraced the show with a Presidential Decree number 26/1989. Reacting to the announcement, in 1992 Indonesia managed its first heritage act. Another show was in 2007 when Indonesia embraced the UNESCO Convention for the conservation of Intangible Cultural Heritage. An endorsement that was later legalized the Heritage Act number 11/2010. Under this demonstration, heritage article was extended, just as otherworldly worth and national character. The awareness of the protection of heritage, set up by provincial principle displays the infiltration of new idea and idea (Duke, 2008).

### **3.2 Potential Ways to Deepen Heritage Administration**

As a matter of fact, there is no denying that centralization has numerous favorable circumstances, for example, plainly visible control and supervision of across the country heritage preservation ventures. Furthermore, the investigation fights that the outcomes of a decentralized association can't be all positive. Without a doubt, in the field of building safeguarding, positive and negative outcomes of decentralized association exist together: positive outcomes fuse the nearby specialists commonly closer to neighborhood legacy goals and the local people, the neighborhood specialists should choose decisions that preferred position the system.

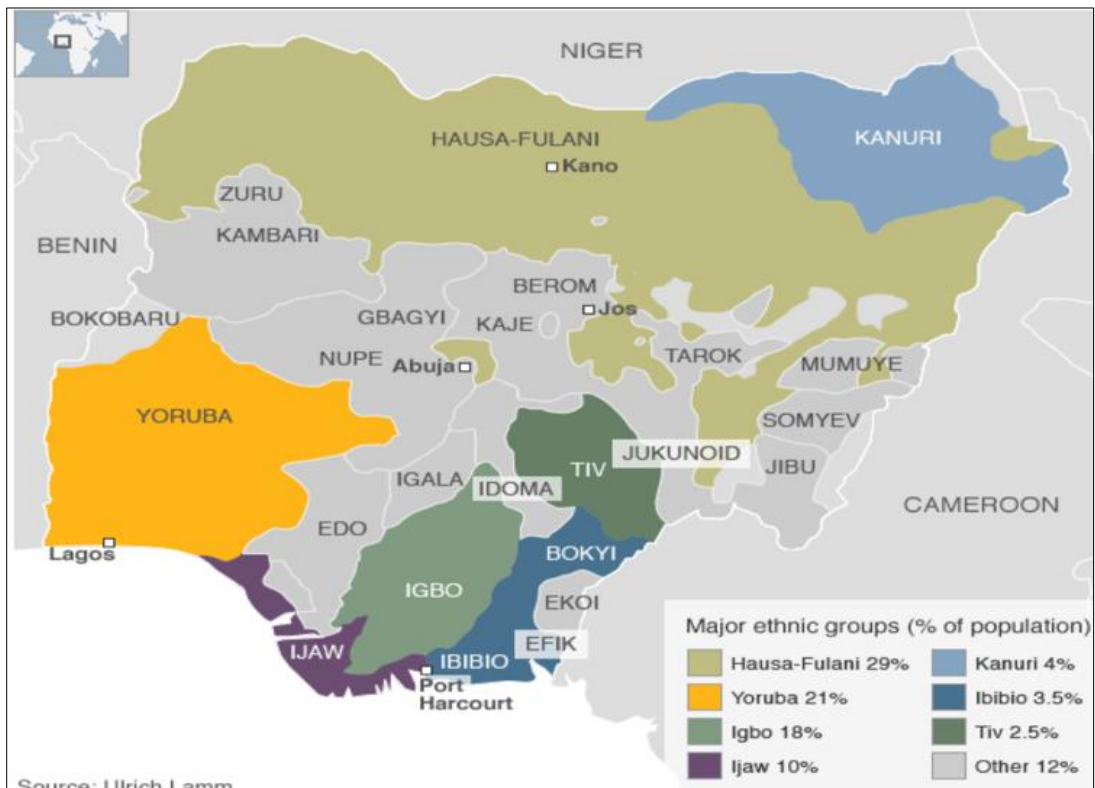
Additionally, the nearby designer and conservators feel progressively responsible for nearby inheritance goals, and the local specialists like to place logically significant resources in close

by protection. Overall, the nearby specialists need to grasp some piece of conservation utilizes, which serves to quite a bit of the central government's cash related issue; negative outcomes. As for this issue, the going with arrangement may incorporate building up a free national trust: in some making countries of East Asia, a free national trust could be set up on the national level like the English legacy Trust. Such financing affiliations can collect budgetary help for the protection of basic inheritance rather than depending exclusively on national cash related assistance. They can self-governing work tied down important structures to raise saves. In extension, a national trust would work together with the central and close by authorities. (Fitch, 2001)

Working up a national trust can similarly reinforce the masters obligated for security of national inheritance by bracing their organization and fundamental initiative forces. More information about such financing affiliations will be discussed in the accompanying area for record of compositional heritage protection (Gibbon, 2005).

### **3.3 Studies from Kano, Nigeria**

In Kano, the cultural heritage is observable with the way that old city is encased by the city wall, which is under three Local Government Areas knowns as the Kano Municipal, Dala, and Gwale nearby governments in the southeast, northeast and southwestern individually. During the eleventh century, Kano Emirates was a fundamental piece of world Economy specific Africa assembling of different cotton materials, iron, cowhide, to specify yet few. Due to the blast in the Nigeria economy and sporadic increment in the populace, Kano city couldn't suit the foreigners, all things considered, they need to cover in close-by condition. A demonstration that prompted walls to shield the inhabitants from assaults. Figure 3.7 below is a map of Nigeria showing major ethnic group and their population.



**Figure 3.7:** The Nigerian map showing the major ethnic groups (Lamm, 2011)

The old Kano cultural scenes got compositional design and the lucky story that pulls in global enthusiasm to the city. Kano is the greatest enduring fortress in West of Africa. The Kano walls were manufactured dependent on the vitality of winning wars. The erection of these walls started in 1100AD under the initiative of Sarki Gijimasu with a continuation by Sarki Mahamadu Rumfa, 1463-1499; Sarki Mahamadu Nazaki 1618-1623; and in 1834-1937 there was another expansion to oblige development. In 1959, these walls were pronounced national landmarks, with the National Commission for historical centers and landmark being in control. Figure 3.8 below is showing part of the Kano wall built using clay.

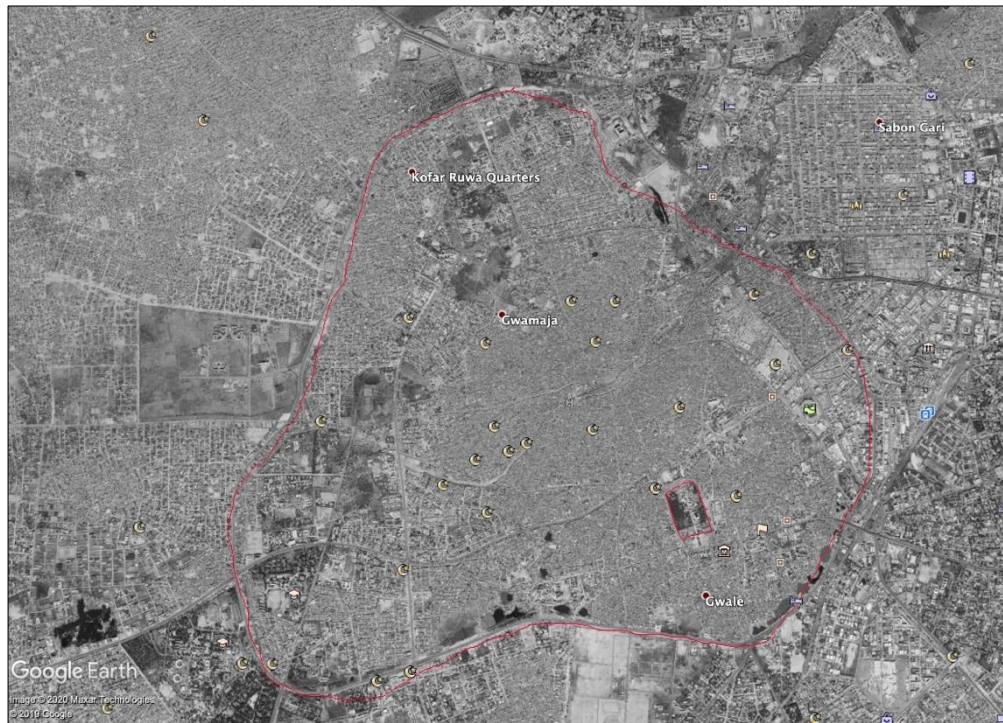




**Figure 3.8:** The Kano wall (Maikatanga, 2018)

The UNESCO has recorded the Kano City cultural site among world heritage area in its tentative list. In 2007, the National Commission of Museums and Monuments, answerable for safeguarding the Emir of Kano's royal residence, mentioned the UNESCO World Heritage order of the city's invigorated walls, royal residence and other notable destinations. After 11 years, the solicitation has still not been conceded and history specialists dread that the unending harm to the strongholds could additionally imperil conceivable acknowledgment by UNESCO. The remaining parts of the invigorated walls of Kano, the biggest city in northern Nigeria, are more compromised than any time in recent memory with devastation, because of neighborhood strategies that give little consideration to heritage conservation. An interesting heritage, these eleventh century red earth walls once made Kano a protected and prosperous city-state, at the intersection of a few trans-Saharan procession courses. Below are some of the historic sites in Kano;

a. *Wall of Kano and gates* which has sum of fifteen doors were reviewed, these incorporate; eight customary entryways (those worked with mud like in the antiquated occasions), six modernized doors (those reconstructed in concrete) and one present day door (worked in ongoing time with concrete). See Figure 3.9 showing map of Kano wall and the Emir Palace.



**Figure: 3.9:** Map of Kano wall showing Emir's palace

The length, width and tallness of the customary doors (that is, those still built with mud as indicated by how they were in old occasions) were estimated; Kofar Kansakali was not estimated in light of the fact that it has been demolished. Six of the conventional entryways studied, that is, Kofar Dan Agundi, Na'isa, Gadon Kaya, Dukawuya, Kabuga and Sabuwar Kofa were restored, and the restoration was financed by the 2004 Germany award. Kofar Ruwa still exists yet it has no rooftop and it is in extraordinary need of restoration. None of the old metal entryways is still appended to the doors however around three of them are in the care of the Gidan Makama Museum, Kano. By and by Kofar Nasarawa has been totally destroyed to clear path for urban advancement (Iliyasu, 2015). See Figure 3.10 showing Sabuwar Kofa as one of the gates in Kano wall.

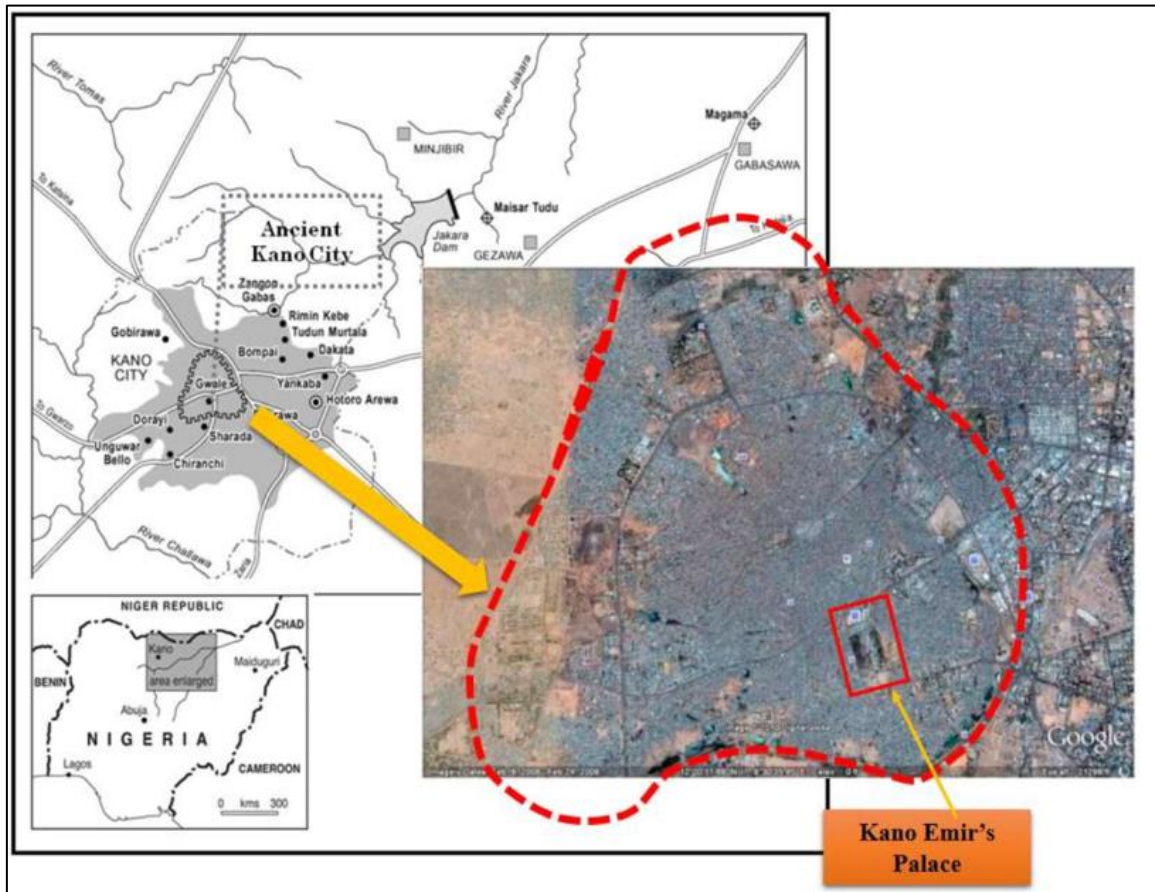


**Figure 3.10:** Sabuwar Kofa which is one of the gates in Kano wall

b. *The Open space (Dandali)* in the old city give grounds to an assortment of gathering social exercises, for example, social show, social connection and network notoriety. These spaces are of two classes to be specific; Open space at the downtown area for example focal square before the emir’s royal residence utilized for Durbar during Eid festivities and other social celebrations. Furthermore, the littler pockets of open spaces at the areas and wards utilized for network gathering and as youngsters play grounds. The investigation built up that the previous have not been appropriately protected their infringements were distinguished, while the later was found totally cleared out (Iliyasu, 2015).

c. *Kurmi Market* was the first and most established market which has been in presence as long as the old city. Its Architecture was staggering and speaks to the then innovation and engineering development in the plan of market spaces and shopping zone association. The investigation set up that the market was rarely conserved; rather it has under gone a few changes to the degree that it lost its chronicled signature too essentialness to modernization (Iliyasu, 2015).

d. *Kano Emir's Palace* was worked by Muhammadu Rumfa who managed Kano from 1463 to 1499. The castle has 3 doors to be specific Kofar Kwaru, Kofar Fatalawa and Kofar Kudu. The castle is separated into 3 segments. See Figure 3.11 showing map of the ancient city of Kano and Emir's Palace within the city wall.



**Figure 3.11:** Map of the ancient city of Kano and Emir's Palace within the city wall

At the south are the Administrative structures with rooms (Soran Zauna Lafiya, Soron Giwa and Soron Bello and Rumfar Kasa). The focal part houses individuals from the Emir's family and at the northern parts are the stables and the workers' rooms.

The National Commission for Museums and Monuments operates more than 60 memorable destinations in Nigeria including the Kano City wall and doors. Aliya Abdu, from the National Commission for Museums and Monuments, revealed that the Kano state government is "the

primary guilty party" in the corruption of the city dividers and in enabling inhabitants to manufacture new development where they once stood.

*"The legislature is giving out land around the city divider to political supporters to repay them for their help"* he said and furthermore called attention to that this makes it hard for the Kano state government to uphold the security of the wall from other infringement and demolition. Ibrahim Muazu, the state's official secretary of the history and culture agency thinks differently (Aremu, 2017).

Two entryways out of the thirteen have been fixed and repainted in earlier endeavors at reclamation, yet rebuilding endeavors are not a need for the administration as of now. Some have said that lone grassroots neighborhood endeavors will secure the wall. See Figure 3.12.



**Figure 3.12:** Front entrance of Emir Palace in Kano, Nigeria

Progressives accept that instructing youngsters about Kano's walls memorable worth is the most significant advance to take to safeguard them from misfortune because of government inaction. In a network survey of the Ancient Kano City Walls and Associated Sites on the World Heritage

site Aliya Abdu safeguards the conservation of the antiquated dividers. However truly infringed, Kano city wall remains a charming declaration of African indigenous utilization of its engineering to characterize political space, protection and security framework, work association and the executives, and so on.

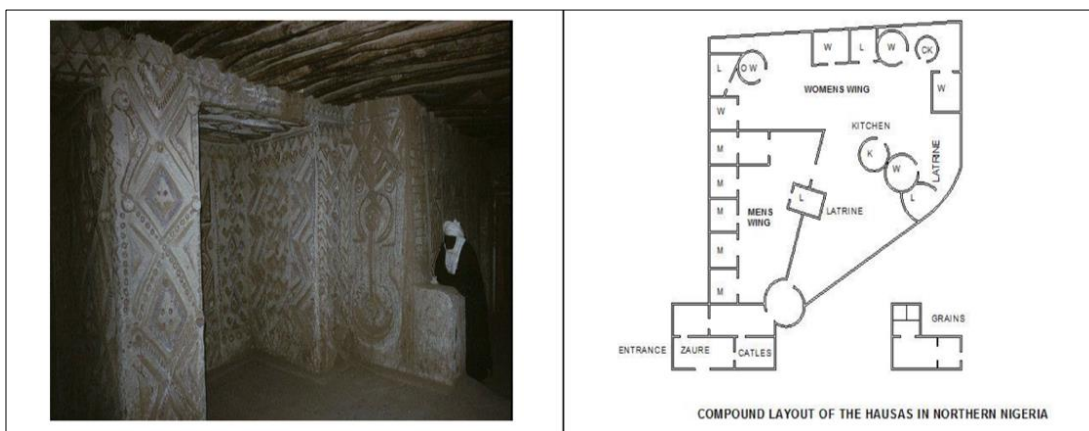
### **3.3.1 Architecture of the Hausas in Kano, Nigeria**

The Hausas are situated in the Northern piece of Nigeria making up the biggest ethnic gathering in the nation. They are dominantly ranchers and dealers. The Hausas are principally Muslims; therefore, religion influences their conventional engineering structure. A run of the mill customary place of the Hausa individuals includes round and rectangular units. A residence of the Hausa customary design is comprised of the Zaure, which is typically a multipurpose space and is the primary indicate each guest the compound goes through. The oldest male which they allude to as the Maigida is ordinarily discovered situated, he gets and engages his guests there. The impact of Islam on the conventional engineering is seen thinking about the spatial game plan of their units, the act of Purdah i.e. the isolation among genders which is agreeing 51 to Islamic lessons makes it a need that every single female individual from the family is protected away from general society. By so doing their hovels are situated far inside the compound, away from the primary passageway. Figure 3.13 below is a picture taken inside the Emir Palace in Kano, Nigeria showing the architecture of the Hausas.



**Figure 3.13:** Typical exterior of Hausa architecture

The customary structures were planned to utilize enhancements of various sizes on the mud wall, for the most part, the rooftops in the houses were made utilizing mud subsequently bringing about the rooftops requiring steady fixes because of the idea of material utilized The earth was burrowed from deliberately picked acquire pits, the blocks mortar and mortar were additionally produced using a similar source. The mud to be utilized to develop the house is spread on the ground and been ventured after utilizing foot until it gets to a steady-state. The trampled earth is then blended with grass (datsi) to improve the nature of the block to be delivered. See Figure 3.14 showing picture showing the interior of a typical traditional Hausa house entrance and plan built with mud and local materials.



**Figure 3.14:** Picture showing the interior of a typical traditional Hausa house entrance and plan built with mud and local materials (Kolo, 2015)

Today, Kano is the second biggest city in Nigeria, a country where most of the populace lives in extraordinary destitution, notwithstanding the nation being the 6th biggest oil maker on the planet. The antiquated earthen divider encompassing the old city of Kano is extraordinary compared to other realized world heritage destinations in sub-Saharan Africa. It was once depicted by attacking British powers as "the most noteworthy landmark in West Africa." Inside the banquet hall, Palace of the Emir of Kano. In any case, heritage authorities gauge that solitary 20% of the wall presently stays flawless. The Kano wall is bitten by bit being ingested into different structures or obliterated because of a developing populace's requirement for land. Bits of the divider are additionally hacked out for structure materials, and once debilitated, the antiquated structure disintegrates. The Nigerian government has not given subsidizing to verify the staying antiquated dividers, and it isn't evident that even liberal financing for safeguarding would turn around past disregard for the divider or other Nigerian cultural heritage destinations. In spite of the divider's consideration on the speculative rundown of UNESCO World Heritage destinations, and endeavors by nearby traditionalists and history specialists to carry its predicament to the consideration of the Nigerian government, different issues take need. While the rich develop a lot more extravagant on oil and global business, most of Nigerians must endeavor to save themselves from desperation, and political clash and psychological militant savagery keep on destabilizing the country. Nigeria had the most astounding number of individuals living in outrageous neediness on the planet – northern Nigeria is as of now encountering a resurgence of fear-based oppressor movement by the Islamic radical gathering Boko Haram.

### **3.3.2 Protecting Cultural Sites in Kano, Nigeria**

The circumstance in Kano is only one case of the unpredictability of saving noteworthy and cultural landmarks in Nigeria. Other than the Kano divider, there are different destinations on UNESCO's Nigerian provisional rundown of World Heritage locales that are compromised by disregard or are not privately refreshing for their association with the country's cultural heritage. One of the most fascinating models is the Alok Ikom Stone Monoliths, an accumulation of more than 300 oval cut stone figures orchestrated in circles in more than thirty distinct networks in



Nigeria. They are as of now on the World Monuments Fund's (WMF) rundown of destinations in danger because of dangers from "disintegration, presentation to substantial precipitation and outrageous warmth and sun, natural assault brought about by high mugginess, harm from falling trees, burglary, and vandalism. Additionally, neighborhood agrarian practices, for example, brush consuming likewise undermine the stones. The WMF states that "While numerous individuals from the nearby, territorial, and governments perceive the significance of monitoring the stone monuments, endeavors to safeguard them have been ruined by constrained assets. Other sources propose that the encompassing networks don't regularly consider there to be as vacation destinations. Nigerian site conservation hence faces extra difficulties since essential monetary needs overshadow work for the future that could adapt cultural heritage through the travel industry. Nigeria's UNESCO World Heritage Sites and those on the Tentative List, since World Heritage destinations join normal or human-made conditions, or a mix of both, a part of the speculative rundown catches the Nigerian indigenous habitat of rainforests, mangroves, and savannahs just as shake and cavern arrangements.

To be assigned on the UNESCO World Heritage list a site should initially be put together by the nation to the speculative rundown. At that point, as indicated by the UNESCO site, "to be incorporated in the World Heritage List, destinations must be of exceptional all-inclusive worth and meet at any rate one out of ten choice criteria." The initial six criteria are identified with human achievement and culture while the last six are identified with the marvels of the characteristic world. Huge interrelationships among people and the regular world have been perceived since 1992 as cultural scenes. Choice criteria:

- (I) To speak to an artful culmination of a human imaginative virtuoso.
- (ii) To display a significant exchange of human qualities, over a range of time or inside a cultural region of the world, on advancements in engineering or innovation, great expressions, town-arranging or scene structure.

(iii) To hold up under an interesting or if nothing else excellent declaration to a cultural custom or to a human advancement which is living or which has vanished.

(iv) To be an exceptional case of a kind of structure, engineering or mechanical troupe or scene which delineates (a) critical stage(s) in mankind's history.

(v) To be an exceptional case of a customary human settlement, land-use, or ocean utilize which is illustrative of a culture (or societies), or human connection with the earth particularly when it has turned out to be defenseless under the effect of irreversible change. The Osun-Osogbo Grove is among the remainder of the sacrosanct woodlands which generally bordered the edges of most Yoruba urban communities before broad urbanization. In acknowledgment of its worldwide centrality and its cultural worth, the Sacred Grove was recorded as a UNESCO World Heritage Site in 2005.

(vi) To be straightforwardly or substantially connected with occasions or living conventions, with thoughts, or with convictions, with masterful and abstract works of remarkable general hugeness. (The Committee thinks about that this standard ought to ideally be utilized related to other criteria).

(vii) To contain superlative common marvels or zones of extraordinary regular excellence and stylish significance.

(viii) To be extraordinary models speaking to real phases of earth's history, including the record of life, huge on-going topographical procedures in the advancement of landforms, or huge geomorphic or physiographic highlights.

(ix) To be exceptional models speaking to huge on-going natural and organic procedures in the advancement and improvement of earthbound, new water, seaside and marine biological systems and networks of plants and creatures

(x) To contain the most significant and critical common territories for in-situ protection of natural assorted variety, including those containing compromised types of remarkable all-inclusive incentive from the perspective of science or conservation.

## **CHAPTER 4**

### **METHODOLOGY**

#### **4.1 Research Context**

Kano is the state capital of Kano State in North West, Nigeria. It is arranged in the Sahelian geographic district, south of the Sahara. Kano is the business operational hub of Northern Nigeria and is the second biggest city in Nigeria. The Kano city at first secured 137 square kilometers (53 square miles), and contained six neighborhood government zones (LGAs) — Kano Municipal, Fagge, Dala, Gwale, Tarauni and Nasarawa; However, it currently covers two extra LGAs -Ungogo and Kumbotso.

The absolute region of Metropolitan Kano is currently 499 square kilometers (193 square miles), with a populace of 2,828,861 as of the 2006 Nigerian evaluation; the most recent authority gauge (for 2016) is 3,931,300. The primary occupants of the city are the Hausa individuals. Be that as it may, there are numerous who communicate in Fulani language. As in many pieces of northern Nigeria, the Hausa language is generally spoken in Kano. The city is the capital of the Kano Emirate. The present Emir, Muhammadu Sanusi II, was enthroned on 8 June 2014 after the passing of Alhaji Ado Bayero, the thirteenth emir of Kano Emirate, on Friday, 6 June 2014. The city's Mallam Aminu Kano International Airport, the fundamental air terminal serving northern Nigeria, was named after legislator Aminu Kano. See Figure 4.1 showing map of Kano, Nigeria.



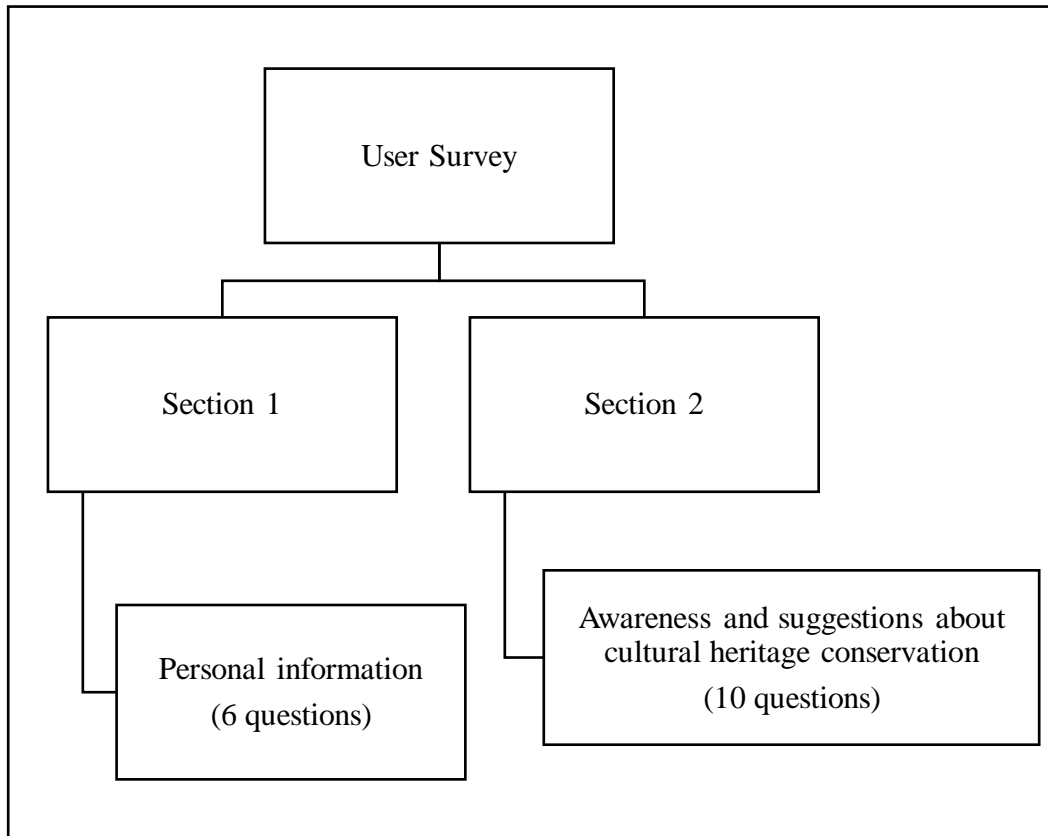
**Figure 4.1:** Map of Kano

## 4.2 Research Design and Sampling Approach

This research was undertaken to obtain data via a user survey having two sections about the residents' awareness and opinions regarding cultural heritage conservation in Kano, Nigeria. A questionnaire was conducted face to face with randomly chosen Kano residents in Nigeria.

The user survey was applied on 92 participants in total; 100 individuals had seen the form and 92 of them have fully completed the survey. Questionnaire has two sections. In the first section socio-demographic data such as age, marital status etc was obtained with six items having

options. In the second section, eleven Likert type items were used for obtaining data about issues such as importance of cultural heritage, frequency of visiting a cultural heritage site etc. urban spaces will be used to find participants randomly. The answers of the respondents were directly recorded to the questionnaire as hand written by the master degree student. The survey was carried out between 23 September and 04 October 2019. See 4.2 as survey structure.



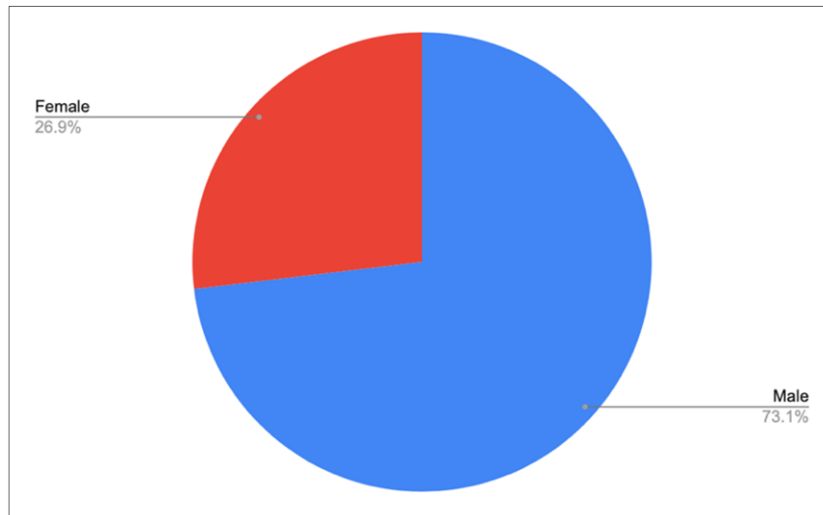
**Figure 4.2:** User Survey structure

## 4.3 Findings

### 4.3.1 Findings about Section 1

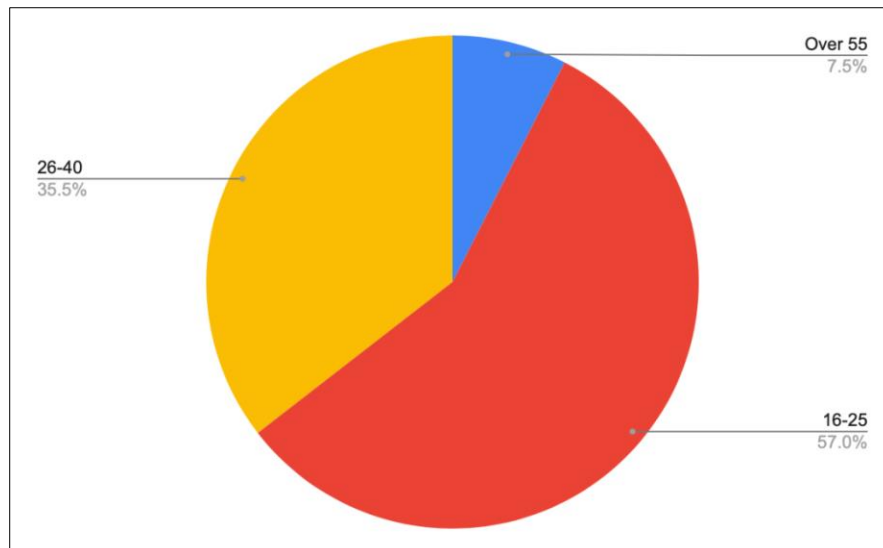
The following summarizes the findings of the questionnaire's first section collected from 92 participants in total.

**Gender:** 73.1% male and 26.9% female fully completed the questionnaire. See Figure 4.3.



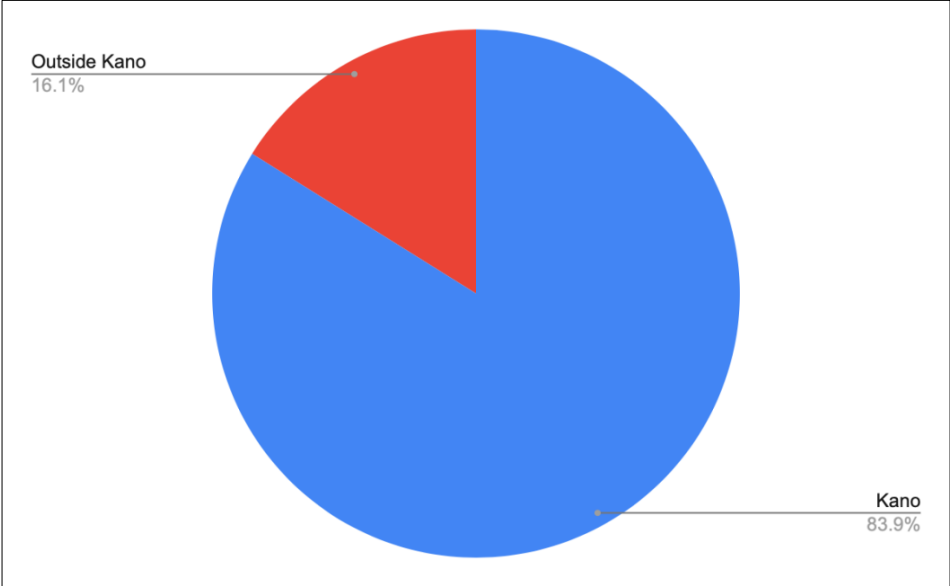
**Figure 4.3:** Participants gender status

**Age:** 35.5% of the participants are within the age of 26-40, 57.0% are within the age of 16-25 while 7.5% of the participants are over 55 years old. See Figure 4.4.



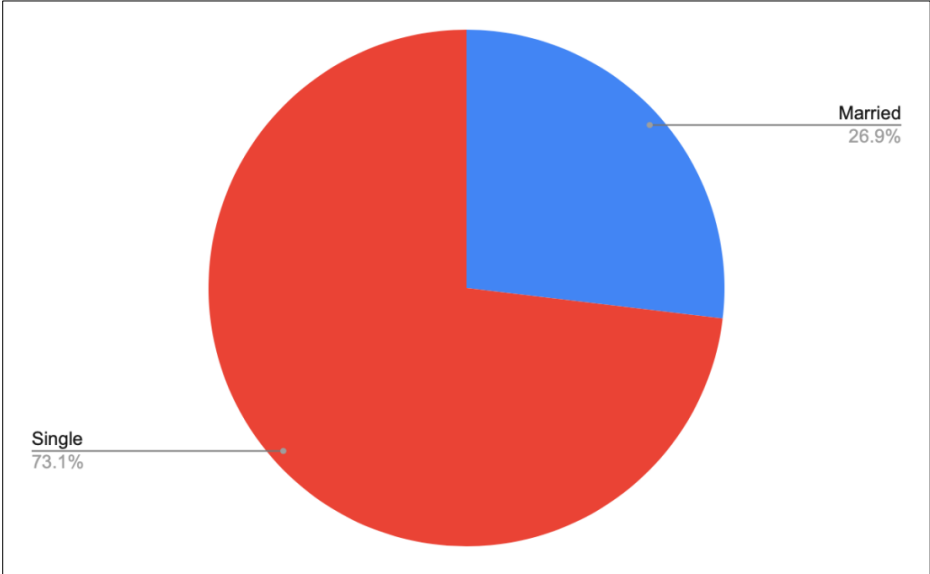
**Figure 4.4:** Participants age status

**Place of Birth:** 83.9% of the questionnaire participants were born in Kano while 16.1% were born outside Kano. See Figure 4.5.



**Figure 4.5:** Participants place of birth status

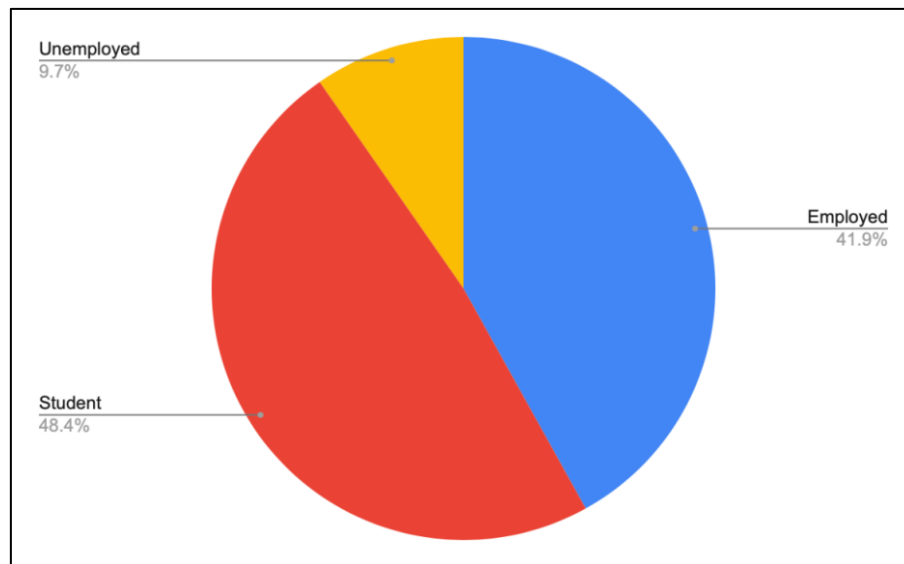
**Marital Status:** 73.1% of the questionnaire participants are single while 26.9% are married. See Figure 4.6.



**Figure 4.6:** Participants marital status

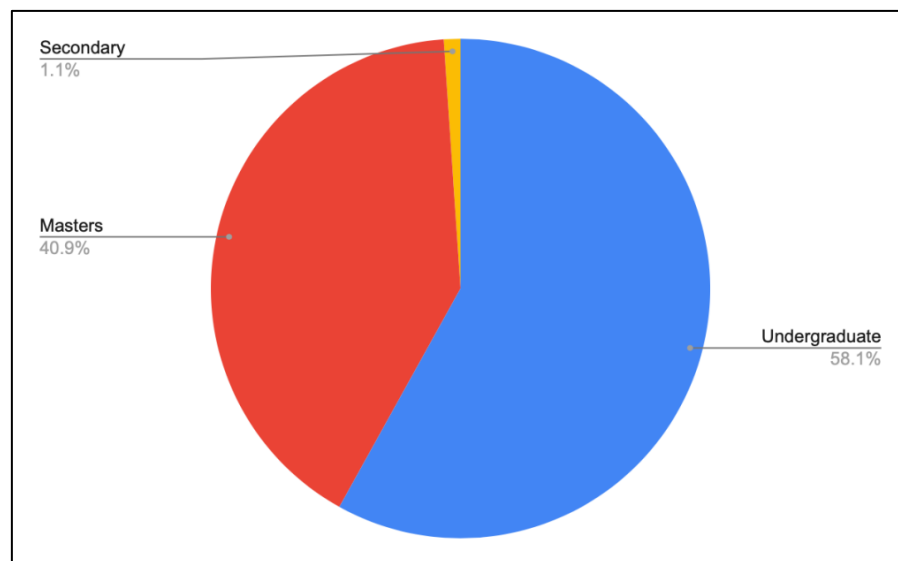


**Occupation:** 47.8% of the participants are students, 42.4% are employed and 9.8% are unemployed. See Figure 4.7.



**Figure 4.7:** Participants occupation status

**Education Level:** 58.1% of the participants do have an undergraduate degree, 40.9% master's degree and 1.1% with only secondary school degree. See Figure 4.8.

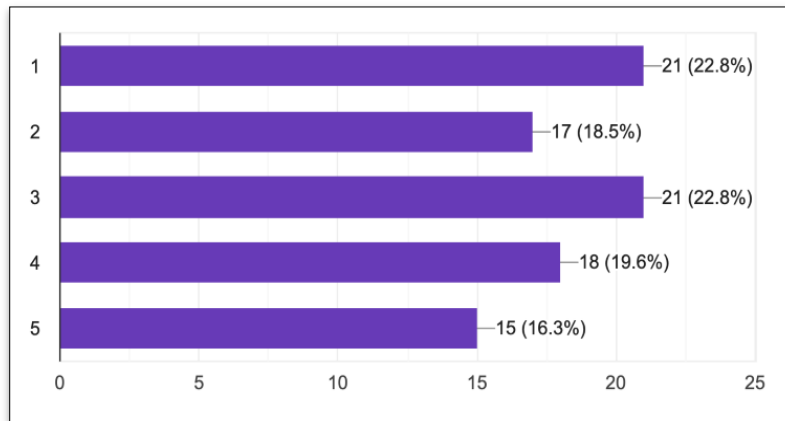


**Figure 4.8:** Participants education level

### 4.3.2 Findings about Section 2

#### *I frequently visited a cultural or historical site in Kano.*

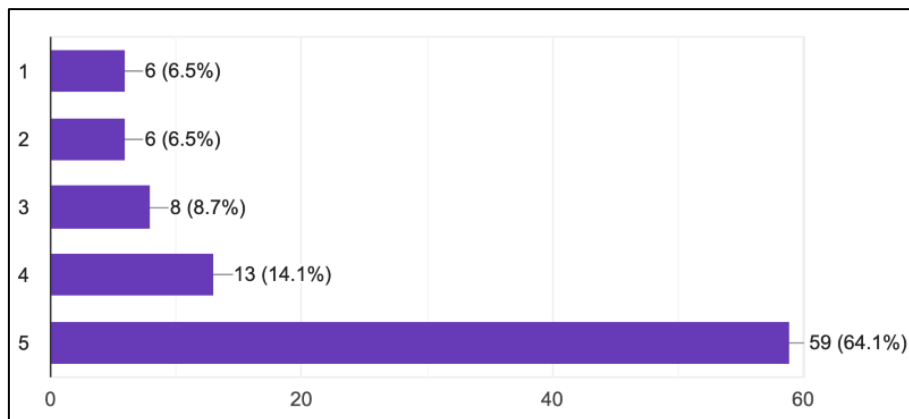
16.3% of participants strongly agree they have frequently visited a cultural or historical site in Kano while 19.6% agree, 22.8% neutral, 18.5% disagree and 22.8% strongly disagree. See Figure 4.9.



**Figure 4.9:** Participants responses of I frequently visited a cultural or historical site in Kano %

#### *Cultural sites in Kano should be conserved and revitalized.*

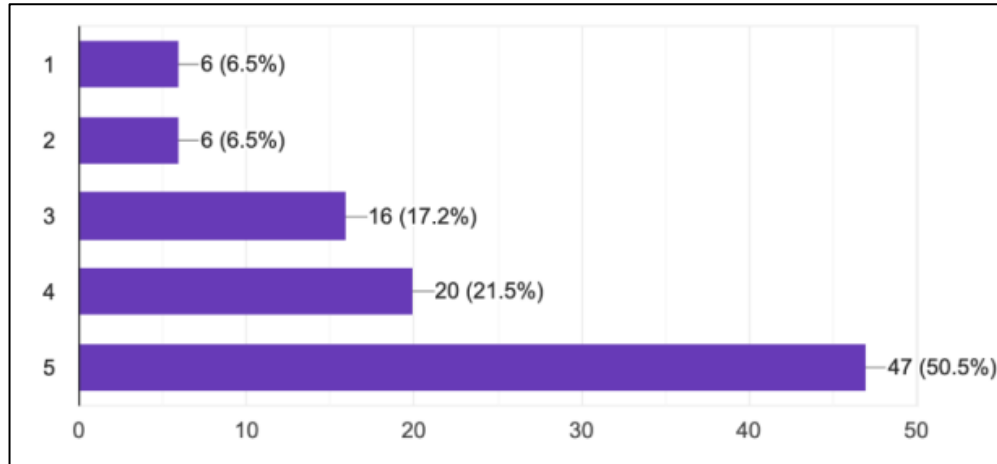
64.1% strongly agree that cultural sites should be conserved and revitalized while 14.1% agree, 8.7% neutral, 6.5% disagree and 6.58% strongly disagree. See Figure 4.10.



**Figure 4.10:** Participants responses about cultural sites in Kano should be conserved and revitalized (%)

***Cultural sites in Kano attracts tourists which is good for the state economy.***

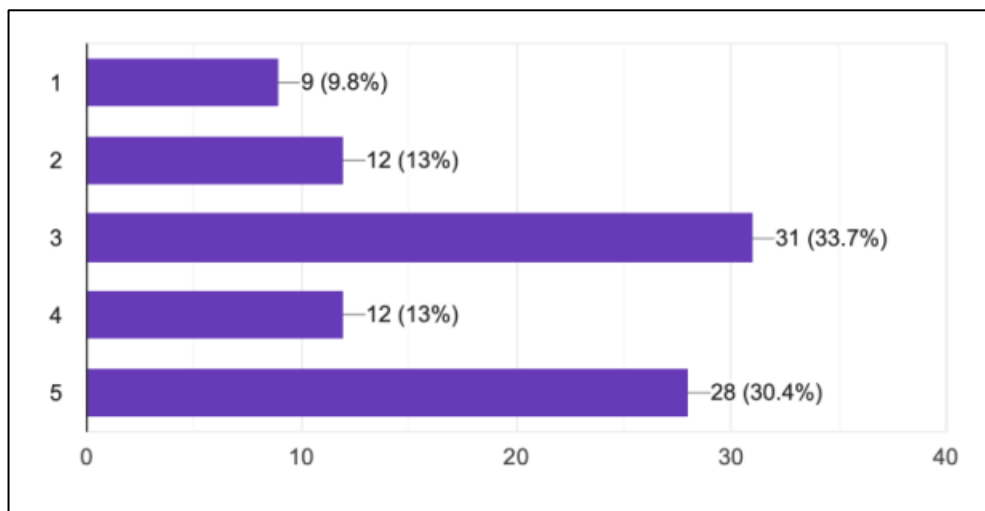
50,5% of the participants strongly agree that the cultural sites in Kano attracts tourists which is good for the state economy while 21.5% agree, 17.2% neutral, 6.5% disagree and 6.58% strongly disagree. See Figure 4.11.



**Figure 4.11:** Participants responses about cultural sites in Kano attracts tourists which is good for the state economy %

***People participate in the destruction of cultural sites in Kano.***

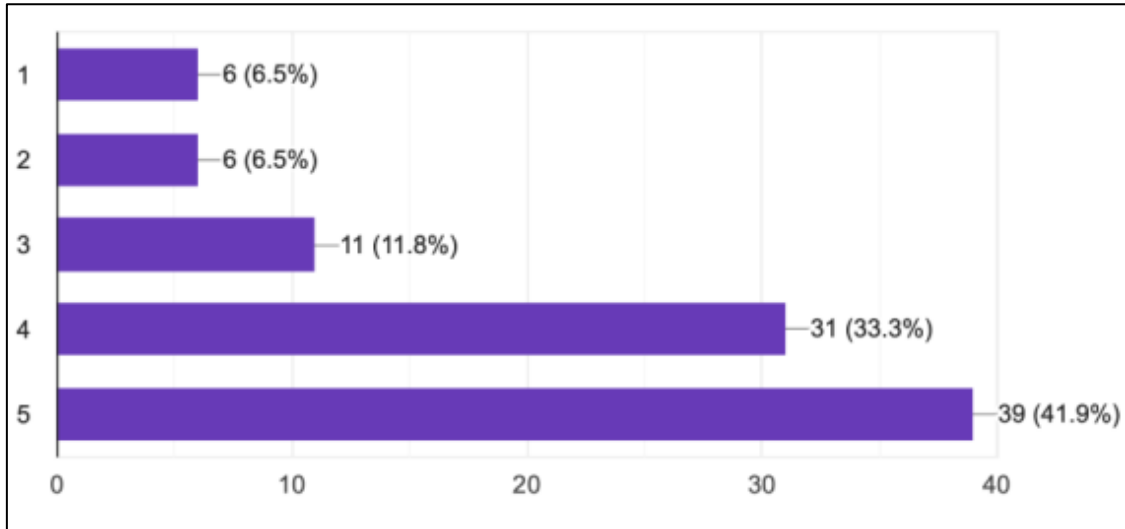
30.4% of the participants strongly agree that people participate in the destruction of cultural sites in Kano, 33.7% unsure and 9.8% strongly disagreeing. See Figure 4.12.



**Figure 4.12:** Participants responses about people participate in the destruction of cultural sites in Kano

***Kano has lots of cultural sites that should be evaluated.***

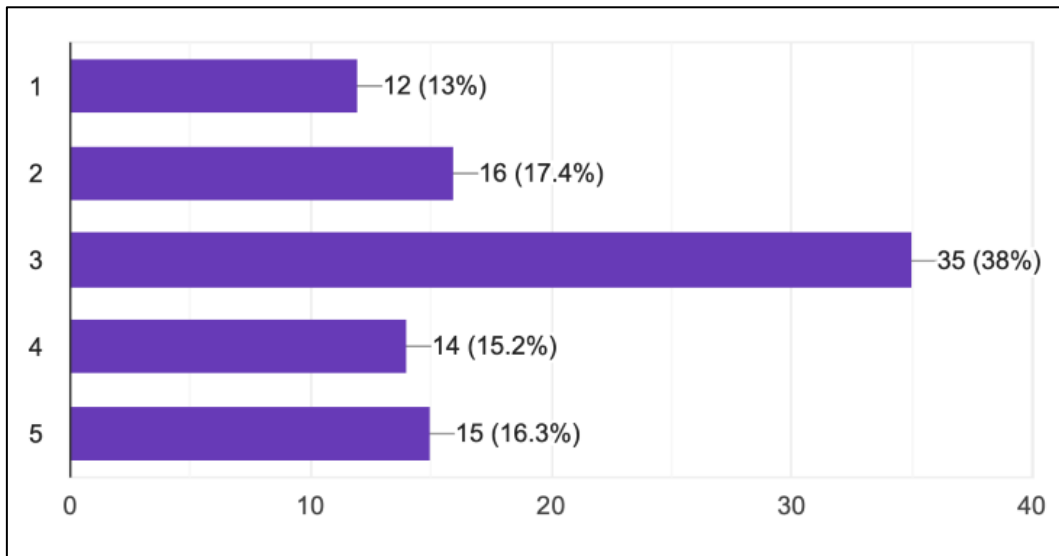
41.9% of the participants strongly agree that Kano has lots of cultural sites that should be evaluated while 31.5% agree, 11.8% neutral, 6.5% disagree and 6.5% strongly disagree. See Figure 4.13.



**Figure 4.13:** Participants responses about kano has lots of cultural sites that should be evaluated%

***The people of Kano are abusing the cultural sites.***

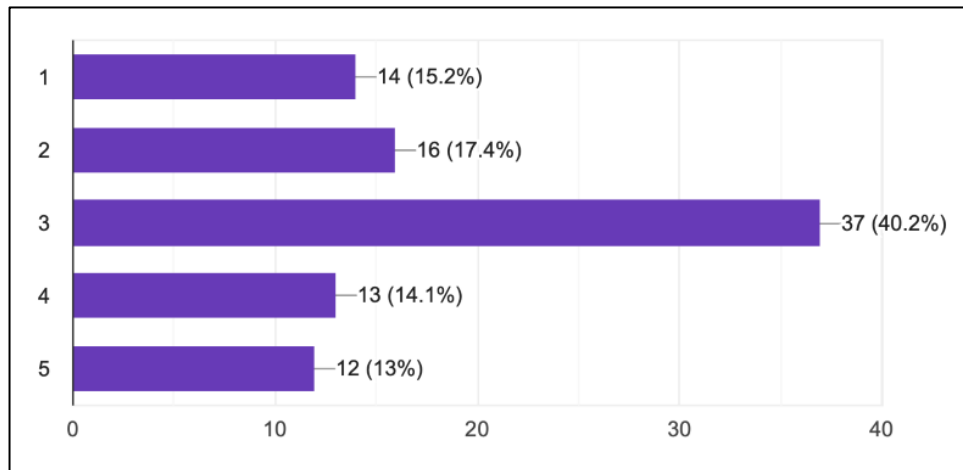
16.3% of the participants strongly agree that the people of Kano are abusing the cultural sites while 15.2% agree, 38% neutral, 17.4% disagree and 13% strongly disagree. See Figure 4.14.



**Figure 4.14:** Participants responses about the people of Kano are abusing the cultural sites %

***In Kano there are more important things than conservation of cultural heritage and historical sites.***

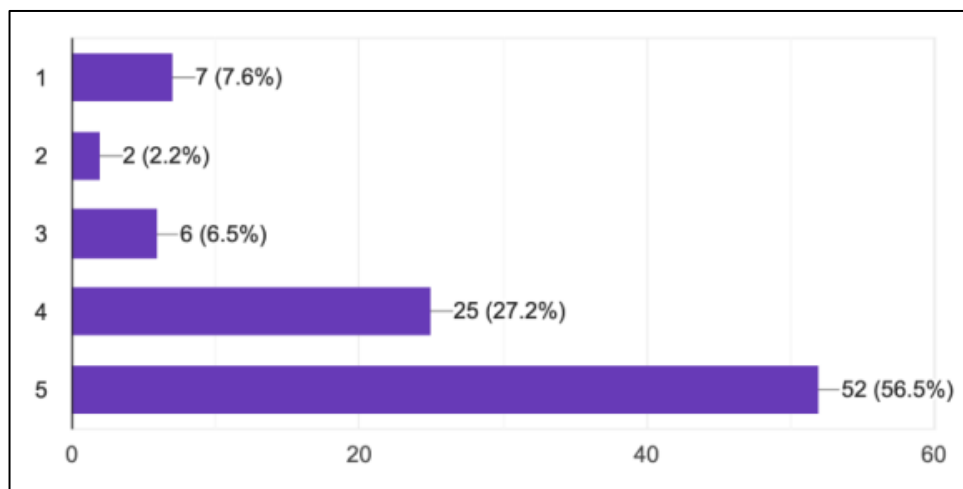
13% of the participants strongly agree that in Kano there are more important things than conservation of cultural heritage and historical sites while 14.1% agree, 40.2% neutral, 17.4% disagree and 15.2% strongly disagree. See Figure 4.15.



**Figure 4.15:** Participants responses about “In Kano there are more important things than conservation of cultural heritage and historical sites %”

***Cultural heritage and/or historical sites are very significant for a city.***

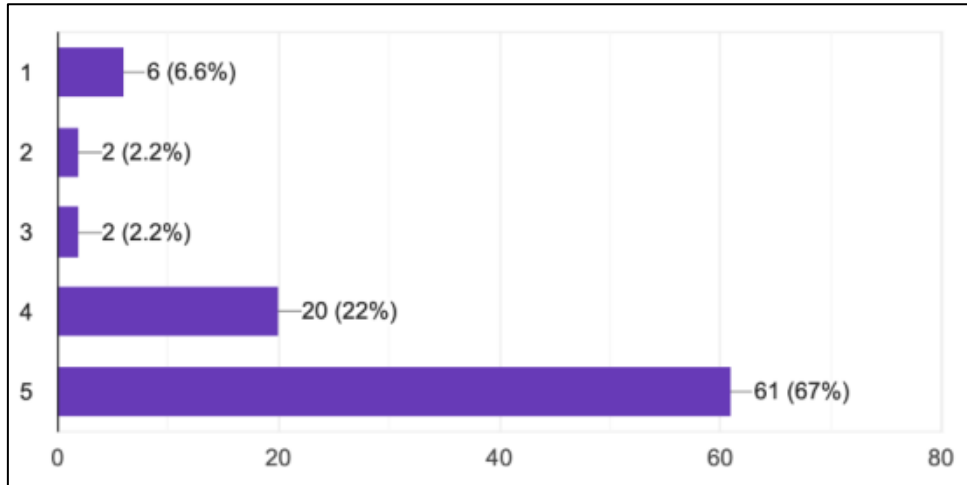
56.5% of the participants strongly agree that cultural heritage or historical sites are very significant for a city while 27.2% agree, 6.5% neutral, 2.24% disagree and 7.6% strongly disagree. See Figure 4.16.



**Figure 4.16:** Participants responses about cultural heritage and/or historical sites are very significant for a city %

***Cultural heritage sites can help to boost the value and urban identity of Kano.***

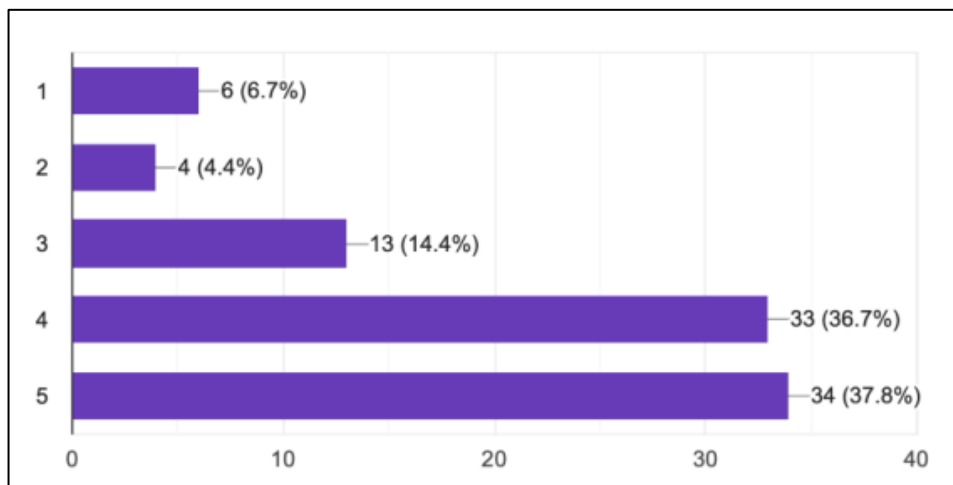
67% of the participants strongly agree that cultural heritage sites can help to boost the value and urban identity of Kano while 22% agree, 2.2% neutral, 2.2% disagree and 6.6% strongly disagree. See Figure 4.17.



**Figure 4.17:** Participants responses about cultural heritage sites can help to boost the value and urban identity of Kano %

***The fiscal share from the official budget should be raised for the cultural heritage sites.***

37.8% of the participants strongly agree that the fiscal share from the official budget should be raised for the cultural site while 36.7% agree, 14.4% neutral, 4.4% disagree and 6.7% strongly disagree. See Figure 4.18.



**Figure 4.18:** Participants responses about the fiscal share from the official budget should be raised for the cultural heritage sites %

#### **4.4 Evaluation of the Findings**

When the findings of the user survey about cultural heritage conservation in Kano, Nigeria that was carried out with 92 participants of the residents are evaluated, several suggestions can be made.

- 64.1% of the respondents strongly agreed that cultural sites should be conserved and revitalized.
- 50,5% of the participants strongly agreed, while 21.5% agreed that the cultural sites in Kano attracts tourists which is good for the state economy.
- In addition, 41.9% of the participants strongly agree while 31.5% agree that Kano has lots of cultural sites that should be evaluated.
- 40.2% were unsure, 17.4% disagreed and 15.2% strongly disagreed that in Kano there are more important things than conservation of cultural heritage and historical sites.
- 56.5% of the participants strongly agreed, while 27.2% agreed that cultural heritage or historical sites are very significant for a city.
- 38% were neutral, 17.4% disagreed and 13% strongly disagreed that the people of Kano are abusing the cultural sites.
- 22.8% neutral, 18.5% disagree and 22.8% strongly disagree that they have frequently visited a cultural or historical site in Kano.

## **CHAPTER 5**

### **CONCLUSION AND RECOMMENDATIONS**

This chapter summarizes the study according to the theoretical work and questionnaire findings and involves conclusion and recommendations. In this thesis there were five chapters. Chapter 1 was the introduction including the research background, problem statement, research objectives and the significance of the study. Definition of cultural heritage, cultural heritage conservation, international bodies responsible for conservation of historical sites, elements of cultural heritage and factors affecting cultural heritage landscapes were explained in Chapter 2 as part of the literature review. In addition, Chapter 3 was about studies from developing countries; issues such as Nigerian architecture of the Hausas and how to protect the cultural sites in Kano, Nigeria were also discussed and evaluated. While Chapter 4 was the methodology explaining the research context, research design, sampling approach and findings from the user survey carried out to the residence of Kano, Nigeria.

Based on the research and user survey in Kano, the city's cultural sites are slowing by different factors and the only way to save the cultural heritage is by effective conservation. Preservation includes individuals overseeing change in maintenance and support to fortify its social and characteristic qualities. Change in the earth or anyplace is unavoidable, if just because of time, yet it may be nonpartisan or gainful in its impact on legacy esteems. It is just unsafe if essentialness and estimation of the value of the historical sites is disintegrated. So according to the literature review existing in this study and the questionnaire findings, the accompanying proposal is made as follows:

Government at the National, State, and Local levels ought to empower protection of heritage structures by giving the essential motivators and backing for accomplishing it. For instance, on account of Nigeria, government should expand its money related designation to the National Commission for Museums & Monuments (NCMM).



Exacting punishments, for example, detainment and gigantic fines ought to be forced and authorized on violators of the conservation laws.

Efforts for raising awareness about the significance of cultural heritage itself and cultural heritage conservation both in local and international level must be increased for the community via education.

Local authorities, for example, the Emirate must be overseers of conventional culture and landmarks of the country with a commitment; they can utilize their impact and position to arrange activities and actions intermittently for cultural heritage conservation.

Governments in Nigeria must have an aim to raise the attractiveness of the country in the international arena with the help of its cultural heritage features for boosting tourism.

Immediate and proportionate conservation efforts should be made to save noteworthy historic architectural sites, in order to continue and save their unique state, decrease cost and sustain their construction materials.

New generations must learn the craftsman and knowledge of cultural heritage construction techniques. For example on account of the antiquated doors of Kano, the conventional developers should encourage youth about the customary materials and ways or systems utilized in the development of these walls and other divider and entryways.

Protection spread ought to be taken on heritage structures for the danger of annihilation, so they can be recreated or reestablished on the off chance that they are decimated.

Governments ought to energize visitors, particularly outsiders, to visit notable destinations in order to produce income for the upkeep of such landmarks.

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## **APPENDICES**

**APPENDIX 1**  
**QUESTIONNAIRE**

**An Analysis of Conservation of Cultural Heritage in Kano, Nigeria**

Section 1: Personal information

**Q 1: Gender**

Male

Female

**Q2: Age**

16-25

26-40

41-55

Over 55

**Q3: Place of birth**

Kano

Out of Kano

**Q4: Marital status**

Single

Married

**Q5: Occupation**

Employed

Student

Retired

Unemployed

**Q6: Education level**

Uneducated

Primary

Secondary

University

Master+



## Section 2: Awareness and Suggestions about Cultural Heritage Conservation

Please indicate the degree to which you agree with each item. Choose the number of your response for each statement using the following scale. The scale is from 1 to 5.

Please tick  one box to response from scale 1 to 5 as

**5= STRONGLY AGREE, 4= AGREE, 3= UNSURE, 2= DISAGREE, OR  
1= STRONGLY DISAGREE**

1. **Cultural sites in Kano should be conserved and revitalized.**  
 1  2  3  4  5
2. **Cultural sites in Kano attracts tourists which is good for the state economy.**  
 1  2  3  4  5
3. **People participate in the destruction of cultural sites in Kano**  
 1  2  3  4  5
4. **Kano has lots of cultural sites that should be evaluated.**  
 1  2  3  4  5
5. **The people of Kano are abusing the cultural sites.**  
 1  2  3  4  5
6. **In Kano, there are more important things than conservation of cultural heritage and historical sites.**  
 1  2  3  4  5
7. **Cultural heritage and/or historical sites are very significant for a city.**  
 1  2  3  4  5

**8. Cultural heritage sites can help to boost the value and urban identity of Kano.**

1  2  3  4  5

**9. I frequently visit a cultural or historical site in Kano.**

1  2  3  4  5

**10. The fiscal share from the official budget should be raised for the cultural heritage sites.**

1  2  3  4  5