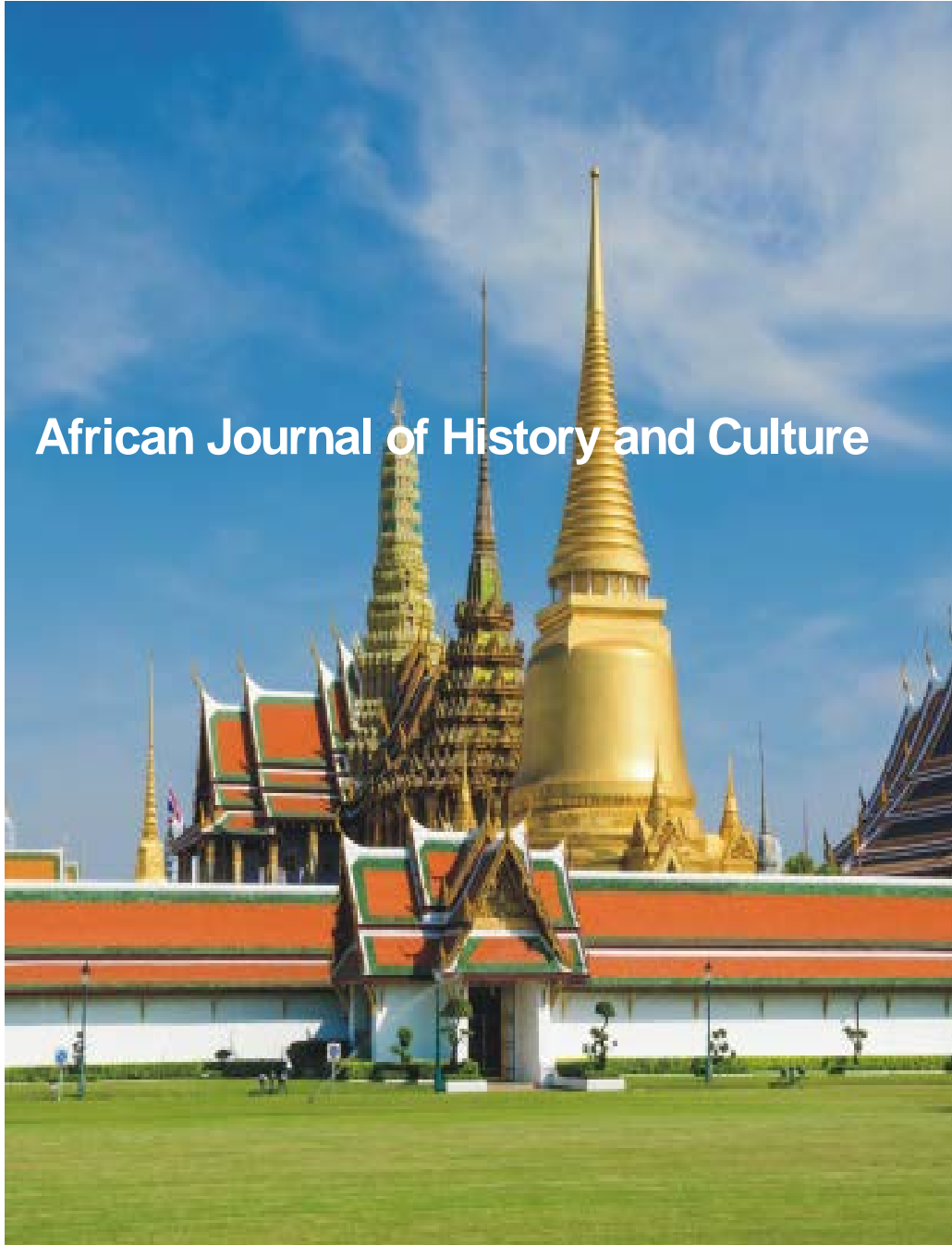


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Full Length Research Paper

Sociocultural bound illnesses or syndromes: Voices from the traditional medicine markets

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The culture of the people is central to the traditional medicine knowledge, uses and trade. This indigenous knowledge is orally passed from one generation to the next and is shared through efficacious communication with the ancestral spirits, dreams and oral narratives. This traditional medicine knowledge is invaluable in the treatment of sociocultural illnesses or syndromes, for instance, bad luck, bad dreams, cultural curses, and are resourceful in the administration of significant cultural rites and ceremonies. The traditional medicine sold in the medicine markets of Kenya is a true reflection of the cultural norms, beliefs and interactions among various cultures in a particular area. Cultural evolution phenomenon often takes place as a result of immigration, assimilation, interaction and acculturation. As a result these cultural changes affect; the autochthonous culture of their newly adopted homes and provides a sense of belonging to the people.

Key words: Culture, traditional medicine knowledge, cultural evolution, changes.

INTRODUCTION

Traditional medicine in African continent has been linked more to the culture of the indigenous people with regard to their social life, tribal set up, cultural beliefs and more so their daily activities (Fajinmi et al., 2017). The broader concept of traditional medicine is clearly defined as the cumulative knowledge, skills and practices that is cultural specific and important in the maintenance of both physical and mental health, and often exploited in the prevention, diagnosis, and treatment of diseases (Gakuya et al., 2020). In Kenya, the development of Traditional Medicine (TM) has grown over the years and has been regulated by health laws and policies. This has enabled the formalization of a largely informal industry. The most conspicuous distraction was the colonial Witchcraft Law of 1925 which criminalized some aspects of Traditional Medicine, for instance, in the possession of charms and amulets. The practice of TM was considered

a threat to the Colonial Government and crackdown on active practitioners by the imperial administration slowed the growth of TM, many TM practitioners were scared from TM practice. Traditional hallucinogenic substances have been prescribed for ceremony related conditions, and others dispensed for cleansing ceremonies using holy water, perfumes or even flower bath; some patients are however given protective herbal amulets or charms.

TM markets in Kenya

There exists little information about medicinal plants trade in Kenya with respect to the nature and volume of trade. However, it is reported that frequently traded medicinal plant species do account for a high annual volume per kg translating in a higher annual retail value. Only seven out

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of thirty recorded species in Moyale and Marsabit medicine markets accounted for an annual volume of 5500 kg and an annual retail value of US\$ 25,900.00. Most TM traders decry little income from TM and thus have learnt to diversify into other goods, for instance, candy, tobacco, beads and jewelry, foodstuffs, and even clothes. Few ethnobotanical studies in Kenya have reported massive number of medicinal plant species used in the treatment of various diseases. Most of the species are traded within counties and some are area specific as dictated by varying cultural and societal beliefs. Just like many other Kenyan TM markets, Kajiado, Narok and Nairobi medicine markets have revealed that TM markets are dominated by older practitioners, female traders, and most of the traders demonstrated low literacy levels. Area plant use specificity is influenced by varying ethnic compositions, cultural beliefs and norms (Delbanco et al., 2017; Mwaura et al., 2020). However, heightened trade in TM particularly in urban medicine markets may pose a serious biodiversity threat in the respective plant sources, mainly those sourced from the wild (Muriuki et al., 2012). The main pool of customers for urban and peri-urban TM markets is the passers-by mostly comprised of the local inhabitants. Therefore, the TM markets present the frequently traded and harvested species, plant parts utilized and enable conservationists to draw botanical checklists for conservation and sustainability of the TM trade and indigenous knowledge.

Sociocultural illnesses

It has been documented that most rural communities, for instance, the indigenous *Samburu* people of Kenya believe that sociocultural illnesses are mainly caused by sorcery attacks and can be addressed by community approved diviners who have the capacity and blessings to administer ritual protective medicines. These cultural-bound illnesses are largely thought to be unusual occurrences and are often triggered by mystical or mythical causes like curses from kinsmen.

Traditional medicine is culturally believed to eliminate the effects of witchcraft and help appease the spirits not to cause unforeseen harm or bad luck (Tabuti et al., 2003). Up to 70% of the infamous ethnic Maasai of Kenya approve the use of ethnomedicine (Kiringe, 2006). Most cleansing ceremonies are performed by sprinkling or spraying of mixtures of several traditional medicine or medicinal plants solutions onto their patient's body to exorcise or purge evil spirits in order to obliterate societal or cultural inflicted curses. Rituals and ceremonies often mark important life events of the indigenous, local, tribal or cultural bound communities (Fajinmi et al., 2017).

Current regulatory environment for TM

The TM industry in Kenya was a vibrant and acceptable

enterprise before colonialism then it entered a stationary phase during the colonial period. This was necessitated by the illusion that the TM practitioners were averse to the colonial administration and that the freedom fighters used charms and amulets as weapons of productive resistance. Before a TM practitioner commences practice, he or she must first comply with the cultural norms, taboos and beliefs of the community in what can be termed as the silent and informal rules of the game. Currently, with the new constitutional dispensation, TM is governed by parliamentary bills and acts, government policies and county by-laws. The respective counties regulate the practice in both designated locations or non-designated market sites like shop front spaces or town avenues and streets. The assigned county staff charge daily market levies which varies from KES 30 to KES 50 per day.

Lack of compliance on the part of TM traders may signal arrests or market expulsion by county authorities. The progressive Constitution of Kenya 2010 sets the stage for a sustainable exploitation, utilization, management and conservation of natural resources and biodiversity, equitable sharing of the accruing benefits, and calls for protection of the indigenous knowledge of biodiversity and genetic resources of the communities (Constitution of Kenya, 2010). Generally speaking, the CoK 2010 under the Bill of Rights guarantees the right to health care for every Kenyan citizen. The history of law and policy formulation for TM practice is impressive, Kenya has several good laws governing TM and the only thing left is their improvement and enforcement as summarized by Chebii et al., 2020. Given a bad start by the punitive Witchcraft Act of 1925, great legislations and policies have been passed and formulated respectively. The *Ama Ata* Declaration of 1978 set the agenda for provision of primary health care to all and challenged governments to formulate efficacious health policies, strategies and plans of action. Quite significant was the Development Plan (1989-1993), which was a boost to TM practitioners by recognizing the TM practice, TM practitioners' social welfare, good working environment and registration of all practitioners. The Kenya National Drug Policy of 1994 acknowledged TM as a key component of our culture. Huge strides were realized with the Sessional paper of 2009 where it fosters TM regulation, set up relevant robust institutions, emphasized on the contribution of TM in health care delivery, safety and drug efficacy. Lastly, the Sessional paper of 2009 propagates both *ex situ* and *in situ* conservation of threatened medicinal plants. The Health Act No. 21 of 2017 empowers the Department of Health to provide policies and regulatory institutions that properly guides the TM practice. Like the Kenya's National Drug Policy (1994), the Health Laws Act, No. 5 of 2019 also recognized TM as a health product. Currently, improvements are being made on the past bills particularly the Health Act, No. 21 of 2017 under the

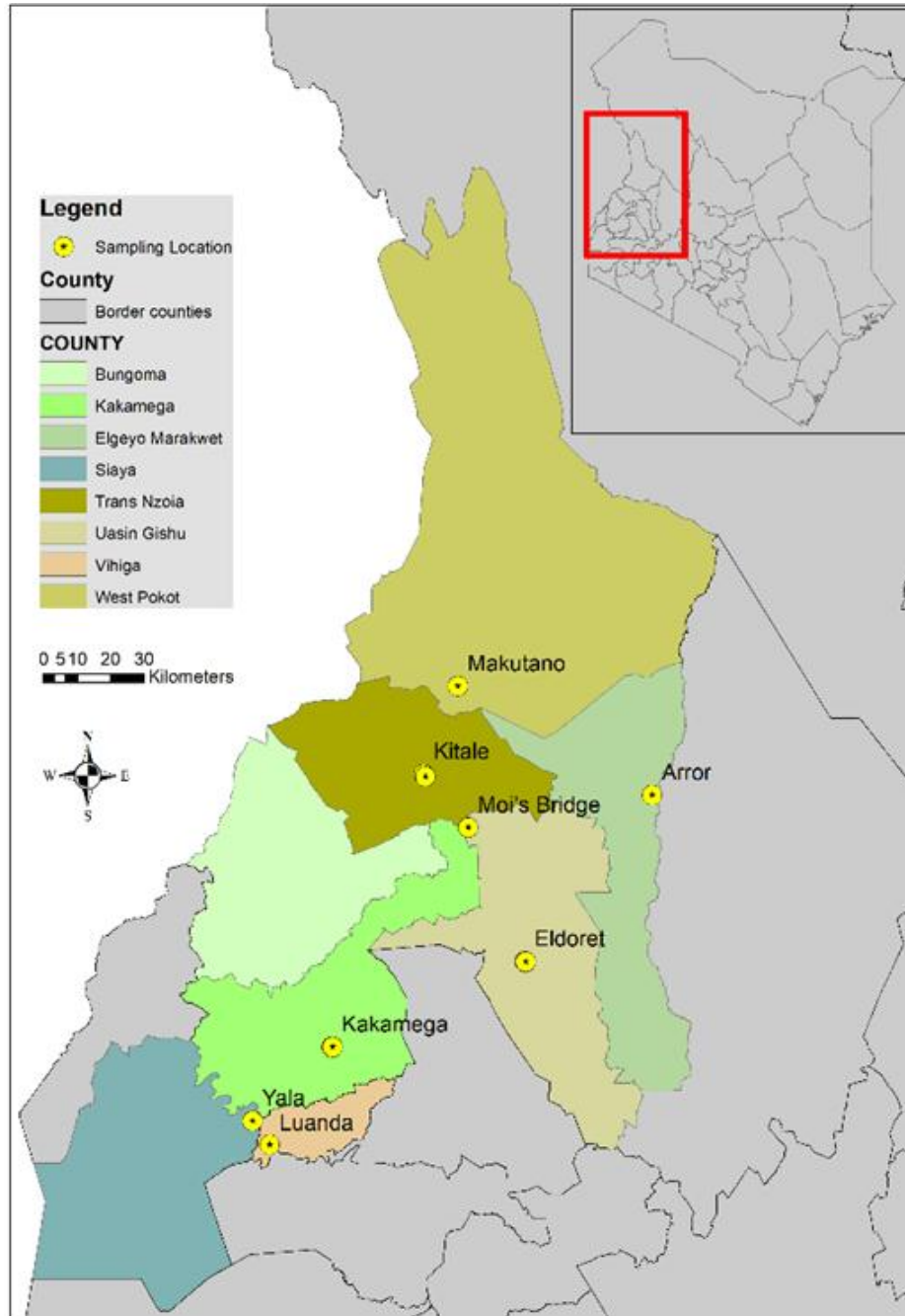


Figure 1. Surveyed medicine markets of the Western Kenya.

parliamentary amendment bill dubbed the Health Laws (Amendment) Bill of 2021.

METHODOLOGY

The field survey was conducted in the TM markets of Western Kenya in the purposively selected counties of Uasin Gishu (Eldoret market), Trans Nzoia county (Moi's Bridge and Kitale markets), West Pokot county (Makutano market), Elgeyo Marakwet county (Arror and Kaptabuk markets), Kakamega county (Kakamega market), Vihiga county (Luanda market), and Siaya county (Yala

market). The traditional medicine traders were interviewed with the aid of a pre-tested semi-structured questionnaire using purposive sampling with elements of snow ball sampling. The purposively, knowledgeable and willing TM traders were allowed to recruit other knowledgeable traders practicing in the sampled medicine markets. Overall, thirty (30) practicing TM traders were interviewed (February to September 2019) after obtaining oral prior informed consents and educated on the purpose of the interviews. The GPS coordinates were recorded and sampled locations shown in Figure 1.

In a nut shell, the TM traders were asked to provide information on the importance of TM in tackling sociocultural illnesses and

syndromes, the medicinal plants used and their respective plant parts. Mixed methodologies employed in the study included consented sound recordings, and photography, direct observations.

RESULTS

From the field sociocultural survey, the informal trade and practice of TM showcased the treatment of largely non-empirical sociocultural bound illnesses or syndromes, for instance, bad luck, bad dreams, tracing of lost items or person and in fighting imaginary enemies. A high number of medicinal plant species were mentioned to cure a wide range of sociocultural ills or syndromes namely bad air, bad wind, fright, evil eyes or returning a lost or stolen property. The TM traders emphasized the use of pure TM in the treatment of these sociocultural syndromes and discouraged the use of allopathic medicine in this regard. Quite intriguing was the mention of fatalities due to injections on patients possessed or inflicted with sociocultural illnesses. Culturally sensitized customers often buy these traditional medicines from the traders supported by simple verbal or oral medical prescriptions on their safe use. The TM traders intentionally display scanty morphological, vegetative or floral characters that make identification of these frequently traded traditional medicines cumbersome for clients. This helped the traders in protecting their hard earned indigenous medical knowledge, which remain largely undocumented, unregistered and lack intellectual property rights (IPR). Other means used by the TM traders in safeguarding their wealth of indigenous medical knowledge include revealing scanty details about their practice, medicinal plants, drug administration and exact plant location or habitat. On extreme cases, the TM collection mostly from the wild are conducted in the dawn, dusk or in the dead of night to preclude exposing the medicinal plants habitat to uncontrolled exploitation. Other traders source their TM from a small group of trusted TM collectors. The TM traders also mostly used vernacular plant names extracted from the dominant ethnic languages in the respective medicine markets. The established traders passed this rich knowledge to close relatives via competent apprenticeship, attachment and local patient referrals. The exchange of traditional medicine knowledge and the associated cultures is also manifested in the local medicine markets of Western Kenya as demonstrated by the Yala and Luanda medicine markets where predominantly Luo vernacular plant names are trade names in the Luhya-ethnic dominated medicine markets. For instance, the Yala and Luanda medicine market traders share vernacular plant names as exemplified by Ochuoga (*Carissa spinarum* L.), Abaki (*Warburgia ugandensis* Sprague), Tido (*Ekebergia capensis* Sparrm) and Ajua (*Toddalia asiatica* (L.) Lam). *Cadaba farinosa* Forssk. was frequently traded as a blending drug for all medicine, and surprisingly, the seeds were prescribed as an herbal remedy to confuse and

scatter enemies. *Chasmanthera dependens* Hochst. was sold as a blending drug for all female patients. Finally, *Dicliptera laxata* C.B Clarke, *Hypoestes* spp. and the rutaceous *Toddalia asiatica* (L.) Lam was sold as an herbal remedy for cultural and societal inflicted curses.

Leadership at the medicine markets often follow a patriarchal pattern where traditional medicine traders mostly nominate, appoint or elect men TM traders as their preferred market representative even in women dominated markets.

DISCUSSION

Traditional medicines are extremely significant in the broader context of cultural systems and are significant in addressing spiritual fitness and matters divine that involve clarity of thoughts and dreams (Sobiecki, 2014). Rituals involving the use of traditional medicine have been practiced for years by indigenous cultures but have now found their way to the local medicine markets and also used by immigrants outside their ancestral areas. Several ritual cures have been documented; the indigenous Kenyan *Samburu* tribal diviners are known to dispense several medicinal plants to treat various sociocultural illnesses or syndromes. For instance, the root barks of *Toddalia asiatica* (L.) Lam (*I-paramunyo*) and *Rhamnus staddo* A. Rich. (*I-kukulai*) are normally grounded and mixed to cure madness, fits and epileptic seizures, whereas *Ficus wakefieldii* Hutch. is dispensed to treat women barrenness or long term infertility (Fratkin 1996). The concept of cultural export in traditional medicine by immigrants worldwide is therefore a harsh reality. The new migrants import traditional medicine from their former home country and therefore contribute in shaping the autochthonous culture of their newly adopted home. Indigenous cultures are often vulnerable to change due to emigration and integration forces over a period of time (Bussmann and Sharon, 2006; Volpato et al., 2009). In the course of acculturation, the immigrants tend to modify beliefs toward their autochthonous indigenous cultures and slowly adapt to their host culture (Barimah and van Teijlingen, 2008).

A broad-based ethnobotanical survey in the cultural-rich Tharaka-Nithi County in Kenya revealed some vital cultural medicinal plants that were exploited for rituals and sacred ceremonies. *Abrus precatorius* L. legume producing elegant mixed black-red colouration was found useful in male initiation ceremonies. Other cultural plant species include *Ricinus communis* L, *Solanum incanum* L, *Podocarpus latifolius* (Thunb). R.Br. ex Mirb. and *Senna didymobotrya* (Fresen) H. S. Irwin and Barneby (Kathambi et al., 2020). Leading cultural factors that are significantly valued in traditional medicine realm include the language used, social networks created and the true meaning response of the medicinal plants which serves to express diverse traditional plant uses (Menendez-Baceta et al., 2015).

Similar to the study findings, ethno-taxa are widely used in these informal medicine markets and are normally derived from the dominant ethnic languages in the urban or peri-urban areas (Otieno et al., 2015). As much as most TM traders learnt TM from their close relatives, others claimed to have learnt their TM knowledge through communication with their ancestral spirits, nature spirits or even dreams (Tabuti et al., 2003). Quite remarkable is the transmission of these cultural medicine knowledge through folklore songs and narratives, some of which are gender specific (Kathambi et al., 2020). Medicinal plants form a huge component of traditional medicine and are largely maintained by local customs and indigenous knowledge. Most of these cultural and traditional therapies are culturally intertwined and are prone to erosion courtesy of the ever changing lifestyles, societal perceptions, social transformations and acculturation (Kunwar et al., 2013). Cultural erosion is also exacerbated by many factors including spread of western religion, western education and promotion of allopathic medicine (Kiringe, 2006). The trade in traditional medicine, particularly those directly attached to the market value chain retains immense wealth of knowledge on medicinal plant uses (Salim et al., 2019).

The major drawback of ethno-taxa or indigenous nomenclature as compared to the globally accepted botanical nomenclature is their non-specific nature and lack of universality in application where one common name may refer to multiple plant species (Bussmann and Sharon, 2006). Cultural based medicine knowledge and informal trade is formally regulated at the medicine markets through a systematic vetting process where traditional medicine traders are issued with a certificate of practice by the Department of Culture. Furthermore, the local county governments charge market levies. Licensing of cultural practice can be partly construed as a validation of the traditional medicine knowledge, although this is a contestable proposition. Nationally, the TM industry is regulated by a myriad laws and policies (Chebii et al., 2020). However, the traditional medicine traders suffer societal prejudices by some people classifying them as witchdoctors. This erratic condemnation of cultural practices contributes to the slowing of the TM industry in the developing nations.

The administration of these somewhat informal traditional medicine markets is culturally guided by traditional governance practices, where in some African cultures, menstruating women are considered impure and thus barred from active practice. In addition, medicine administered to different gender have unique blending medicine, and more punitive is barring men from conjugal activities as they proceed to conduct traditional healing in an embodiment of purity (Chebii et al., 2020). Ethnomedicinal uses have been established to be culturally intertwined and therefore traditional plant uses vary among communities. Cultural taboos and social restrictions have positively contributed to the informal

regulation of medicinal plants harvesting and preclude over-exploitation, whereas gifted traditional healers are basically the principal custodians of the rich traditional medicine knowledge, most of which remains undocumented (Augustino and Gillah, 2005; Mathibela et al., 2015). Regarding its quintessential socio-demographic traits and pattern, the principal holders of the key sociocultural values and taboos are mainly the elderly people, most commonly the indigenous rural folk (Plieninger et al., 2020). Biopiracy and bio-prospecting missions targeting local plant resources for profit making or patent rights threatens traditional knowledge systems and cultural innovations of the local communities (Ageh and Lall, 2019). This heightens suspicion and exacerbates decline in indigenous or traditional medicine knowledge, decreased cultural practices and negatively influence the transfer to future generations (Ens et al., 2016).

Conclusion

TM is ideal in the treatment of most sociocultural illnesses or syndromes since it fits the requirements and expectation of cultural and societal inflicted problems like curses, bad luck, bad spells, countering enemies or adversity, tracing lost items or persons, evil eyes and a host of sociocultural bound issues. This is because these illnesses are mostly spiritual and psychological and cannot be effectively addressed using allopathic medicine. Societal and cultural beliefs are significant in the performance of rituals and sacred ceremonies. Therefore, there is need for closer emphasis on this under-researched area since most researchers focus on the uses of TM in the treatment of general diseases. TM should be integrated with allopathic medicine and explored in the treatment of mental and psychosocial illnesses. Immigrants also utilize medicinal plants exports and this has had an effect on coexistence and blending of both autochthonous and allochthonous cultures. Medicinal plants used as a whole or in parts have proved efficacious in the treatment of these sociocultural bound illnesses and have been used for ages. They should therefore be professionally determined and prioritized for conservation and protection. Voices from the TM markets should not be ignored or muted but amplified with continuous research to bolster the TM industry.

CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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Full Length Research Paper

Assessing the state (physical and functional) of the heritage buildings in Lagos State

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Heritage buildings form a critical part of the cultural heritage of any people or group, recognized by the United Nations with several international charters formed to promote, protect, and preserve them. This study assessed the physical and functional state of heritage buildings within Lagos State and determined their preferred state. The study was conducted through questionnaires and case study/observation method. The data collected through the questionnaire were processed and analyzed using SPSS (statistical programming for social sciences) software and Microsoft excel. Descriptive analysis and Relative Importance Index (RII) were used for the analysis, such as the measure of central tendency for some parts of the questionnaires. Case study/observation method was also used to assess the heritage buildings. The research findings show that the heritage buildings should be in good physical, functional, and socioeconomic states but they are not. The study recommends that all heritage buildings should have an active management board that oversees their physical, functional, and socio-economic state. A partnership model between the management board and external consultants/ contractors should be in place to ensure optimum maintenance levels.

Key words: Heritage buildings, conservation, cultural heritage, maintenance management, preservation.

INTRODUCTION

From the early ages of humanity, mankind has lived in clusters of people and groups bound by norms, belief systems, and traditions which become their way of life, culture, or cultural history. As older generations give way to newer ones, the cultural history becomes the cultural heritage of the people group and the values they will strive to uphold (Osasona, 2017). In 1945, in response to the widespread disaster occasioned by World War II, the United Nations Educational, Scientific and Cultural Organization (UNESCO) was formed with a mandate to prevent another world war by building peace fostering international Cooperation in Education, the Sciences and

Culture (UNESCO, 2019b).

At the core of the activities of UNESCO is the protection and preservation of the World's Cultural History and Heritage (UNESCO, 2017). Available research has shown that cultural history plays a vital role in the sustainable development of nations aiding entire communities in deriving a sense of identity and meaning (Emerson, 2013). In September 2015, the United Nations adopted a global agenda that would drive universal sustainable development; this agenda includes the 17 Sustainable Development Goals (SDGs) and 169 associated targets with an implementation target of 15 years, which would

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end by the year 2030 (United Nations, 2015).

Goal 11 and target 4 of the agenda 2030 explicitly outline the importance of cultural heritage to the overall sustainable development of any nation as it is outlined as follows: "Strengthen efforts to protect and safeguard the world's cultural and natural heritage" (United Nations, 2015). UNESCO (2008) classifies cultural heritage into two, tangible cultural heritage and intangible cultural heritage. Historical buildings are classified under Tangible Cultural Heritage and form a critical part of the cultural heritage of a society. According to Idrus et al. (2010), heritage buildings incite a feeling of awe and inquisitiveness about the culture and people who designed and constructed them; they are buildings with generally agreed historical, architectural, archaeological, religious, political, and economic values. They are defining buildings that have become icons for the modern society and include relics of a relatively distant past. They are buildings that have become monuments and, by the consensus of the society, should be conserved and preserved for future generations (Idrus et al., 2010).

In 1979, Nigeria created the National Commission for Museums and Monuments (NCMM), replacing its former Antiquities Commission set up by the British Colonial Rulers. The NCMM is tasked with researching and discovering national monuments, antiquities, and historical sites, preserving and conserving the same whilst creating awareness among Nigerians of the country's diverse Cultural Heritage. The Commission maintains a register of listed and intending listing heritage sites and buildings (NCMM, 2019). Lagos State, the commercial capital of Nigeria and one of the surviving earliest kingdoms of old west Africa, a city-state that was a seat bed for the trans-Atlantic slave trade, has the highest number of nationally listed Heritage buildings by the NCMM. This is attributed to skilled returnee slaves who, in settling in the Lagos island region (initial boundary of the City) built most of the surviving heritage buildings in the state (Danmole, 2017).

Statement of problem

The human population has been rapidly growing since 1950 with a current growth rate of 1.2% annually, with some areas in sub-Saharan Africa projected to double their present population by 2050 (United Nations, 2019). This spike in population has various effects, including rural-urban migrations and rapid urbanization, with over 50% of the world's population currently living in urban areas, and this trend is projected to increase by over 20% by 2030 (Habitat, 2018). This population growth spurt and its subsequent urbanization and rural-urban migration trends typically amount to the abandonment of Historical Buildings and Heritage Buildings (Onyima, 2016).

Nigeria, a multi-cultural, multi-ethnic, and multi-linguistic country, is awash with cultural heritage and efforts to ensure that Nigerian cultural heritage are identified,

preserved, and conserved have been in place since 1948 with the establishment of the National Museum in Jos and later on the NCMM in 1979 (Osasona, 2015). However, the research effort by Osasona (2015) identified a gross lack of commitment to heritage building conservation, preservation, and restoration by the Nigerian government despite the institutionalized provisions. It further suggested that available evidence showed that private organizations seem to be making more contributions to the conservation and preservation of Heritage Buildings/sites in Nigeria than the government.

There is a dearth of available information on the current state of heritage buildings in Lagos. Osasona (2017) highlighted the gross neglect and lack of concern for these buildings, further stating the erroneous belief among practitioners that heritage buildings were old and belonged to the past. This perspective was shared by Zubairu et al. (2012), who highlighted the urgent need to create a database of all heritage buildings and structures in Nigeria whilst encouraging the NCMM to provide the listing requirements for buildings/structures adjudged to have historical or cultural value. Available research has concentrated on the neglect and abandonment of heritage buildings in Lagos; there is a need to discover, document and highlight the present state of these buildings and improve/optimize their operations.

There is thus a gap in research in the documentation of these heritage buildings, the factors contributing to their continued neglect, abandonment, and the income-earning potentials of these buildings that reverse the ugly cycle of neglect, abandonment, and destruction. The analysis of previous research has also identified the need for improved efforts in the conservation, preservation, and economic optimization of Nigeria's cultural heritage. This research seeks to study these gaps in present research knowledge by asking the question: What is the current state (physical and functional) of the heritage buildings and the preferred state for Heritage buildings within the study area?

Objective of study

To assess the physical and functional state of heritage buildings within Lagos State, and determine the preferred state for heritage buildings within Lagos State.

Research question

What is the physical and functional condition of various heritage buildings in Lagos State, and what is the preferred condition of these buildings in Lagos State?

Research hypothesis

H0: There is no significant difference in the conditions of

the various heritage buildings in Lagos State.

Scope of the study

The focus of the study is on heritage buildings within the geographical study area which is Lagos State.

LITERATURE REVIEW

Heritage buildings

Every building has a life cycle from conception to decommissioning; every heritage building begins like every other building. It is often after the passage of time and significant events that heritage attachments are then placed on certain buildings. Osasona (2017) asserts that heritage buildings are historical buildings with cultural significance to a people, place, or period. A building achieves heritage status when it becomes widely accepted by members of a particular community (large or small, local or international) begin to accord historical, cultural, religious, economic, scientific, and other significant values to it. Vicente et al. (2018), Umar and Said (2019), and Olufemi (2017) all agree with the argument that a building becomes a cultural heritage when the majority of a society or people group begin to attach historical importance, artistic appeal, scientific value and/or communal sense of belonging to it. This attachment drives the need to protect, conserve and restore the building as a legacy to be handed to subsequent generations. In a research effort, Illiyasu (2014) identified and listed several international and national agencies/charters, including the United Nations Educational Scientific and Cultural Organization (UNESCO) tasked with the protection and conservation of Cultural Heritage, again underscoring the importance of Cultural Heritage to their host communities, nations and the world at large.

The United Nations, after extensive deliberations in September 2015, adopted a global agenda aimed to drive worldwide sustainable development, which would be implemented by member states which would enact policies geared at the actualization of this agenda. To track the overall picture whilst keeping all the separate parts working, the UN agenda proposed seventeen (17) sustainable development goals (SDGs) and a hundred and sixty-nine (169) targets as implementation markers for the goals. The SDGs have an implementation timeline of fifteen (15) years ending in 2030. In the charter document guiding the actualization of the SDGs, the Goal 11 of the SDGs expressly deals with human habitations and settlements with a drive to make all human settlements safe, sustainable, and resilient. Specifically, the fourth target of the eleventh goal deals expressly with safeguarding the world's cultural heritage (United Nations, 2015). Available research all agree that identifying,

classifying, and documenting historical buildings are key primary factors in preserving and conserving them.

Classification of historical buildings as heritage buildings

While existing research has shown that a building achieves a heritage status when members of its host community or nation attach various "sentimental" values to it, not every old, unique, or interesting building becomes a heritage building. There are certain procedures and criteria for buildings to attain before they join the list of legally protected buildings, also known as Listed Buildings.

The United Nations Education Scientific and Cultural Organisation (UNESCO) in 1977 established a World Heritage List from pre-set criteria to identify and protect buildings adjudged to have "outstanding universal value". Some of these criteria are "represent a masterpiece of human creative genius", and "is an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history" (UNESCO, 2019a).

In Nigeria, the NCMM is tasked with identifying and designating buildings as heritage buildings after certifying them to be of special architectural and/or historical interest (Zubairu et al., 2012). The study further identified factors used in Nigeria to identify and list buildings, including the building's importance, historical significance, and contribution/sense of place within its host community. In Lagos State, the Ministry of Tourism, Arts and Culture is mandated to identify, list and protect Heritage Buildings not yet listed at the National level by the NCMM. Specifically, there is a department in charge of monuments in which heritage buildings and listed buildings fall under and the ministry is tasked with identifying, protecting, and promoting these cultural Heritages (LSMOTAC, 2019).

Heritage buildings in Lagos state

In 2010, NCMM compiled and released a list of Heritage Buildings and Monuments, including thirty (30) buildings and two World Heritage sites. Five (5) of these nationally listed Heritage buildings are in Lagos State (Nduka, 2013). The Lagos State Ministry of Tourism, Arts and Culture listed three (3) Heritage buildings. The eight (8) listed heritage buildings and their listing bodies are presented in Table 1.

Factors affecting the physical and functional states of heritage buildings

Heritage buildings are historical buildings, and historic buildings tend to be neglected over time and become

Table 1. Heritage buildings within the study area.

Heritage building	Listing body
The Ilojo Bar (Casa De Fernandez)	NCMM
Old Iga Building in Iga Idunganran (Oba's Palace)	NCMM
The Water House	NCMM
Old Secretariat Building Lagos,	NCMM
The Elephant House	NCMM
Tafawa Balewa Square (TBS) Lagos	LSMOTAC
National Arts Theatre Lagos	LSMOTAC
Jaekel House	LSMOTAC

Source: Author 2022.

Table 2. Factors affecting the physical and functional states of heritage buildings.

S/N	Factor affecting preservation of heritage buildings	Authors
1	Inadequate Maintenance	Akinbamijo and Alakinde (2013), Illiyasu (2014)
2	Inadequate funding	Akinbamijo and Alakinde (2013), Illiyasu (2014), Onyima (2016)
3	Inadequate legislation	Illiyasu (2015), Onyima (2016)
4	Inadequate enforcement	Akinbamijo and Alakinde (2013), Illiyasu (2014), Onyima (2016)
5	Poor physical planning mechanism	Illiyasu (2014)
6	Poor Community Participation	Illiyasu (2014)
7	Commerce	Illiyasu (2014), Onyima (2016)
8	Urbanization trend	Illiyasu (2014), Onyima (2016)
9	Vandalism	Onyima (2016), CNN (2017)
10	Christianity and Iconoclasm	Onyima (2016)

Sources: Akinbamijo and Alakinde (2013), CNN (2017), Illiyasu (2014) and Onyima (2016).

dilapidated, which in turn affects the functional performance and condition of the buildings (Aksah et al., 2016).

This view was supported by Vicente et al. (2018), whose research efforts focused on the conservation and structural retrofitting of historical buildings. The research paper identified three main factors contributing to deteriorating conditions of heritage buildings; "material deterioration", "urbanization is driven by people", and "environmental and climatic changes".

Preservation and conservation in an optimal working state remain the goal of Maintenance Management in Heritage buildings (Idrus et al., 2010). Akinbamijo and Alakinde (2013), in a study on conservation challenges and prospects of 18th Century Buildings in Calabar, Nigeria, found the following among the factors affecting the preservation of heritage buildings: "lack of adequate maintenance" and "inadequate government funding of agencies tasked with preserving heritage buildings".

Other factors and challenges affecting the physical and functional states of Heritage buildings include "Inadequate

and unenforced Laws", "Neglect and Lack of Maintenance", and "Outright Demolition" (Bamert et al., 2016; Onyima, 2016; Osman, 2018, Darmawan and Woro (2017) and Ribera et al. (2019), Efthimiadou et al. (2017) and Olufemi (2017).

These factors were also alluded to by Illiyasu (2014), who, in a study conducted on preservation challenges of Ancient Kano city walls, added the following to the list of factors affecting the preservation of Heritage Sites and Buildings: "poor physical planning mechanism", "poor communal participation" and "ignorance of these cultural heritages". Onyima (2016) identified other factors affecting preservation efforts, including "Vandalism", "commerce", and "Christianity". Ten (10) factors that affect the state of preservation in Heritage buildings are identified in Table 2.

Further review of the literature identified two distinct classes of action to be undertaken in preserving heritage buildings; "preventive" and "proactive". Preventive measures are analytic studies of the current state of the buildings with a view of documenting their current state

and recommending actions to be taken, while proactive measures encompass all restorative efforts aimed to keep the heritage buildings in an optimal performing state (Eken et al., 2019; Prompayuk and Chairattananon, 2016; Vicente et al., 2018). This study is an analytic study of the current and preferred states of heritage buildings in Lagos State.

METHODOLOGY

The study area for this research is Lagos State, the economic capital of Nigeria, located in the South West region of the country. The choice of Lagos State as a study area is hinged on several multifaceted reasons; it is the most populous state in the country, it is rich in cultural built heritage and relevant historical buildings worthy of study, and it forms a good nucleus to obtain relevant data for the study within available time frame and resources.

Two main data collection methods are employed. In accessing the current state of the identified Heritage Buildings, Case Study/Observation Method was used on the Building, while in accessing the preferred states of the Heritage buildings; a structured questionnaire was developed and administered to Facility Managers of the Heritage buildings, Construction Professionals, and some members of the host community.

A total of 150 questionnaires were administered, out of which 120 were retrieved, achieving an 80% response rate. The data collected were analyzed and processed using Statistical Package for the Social Sciences (SPSS) version 23.0.

Case study/observations were undertaken on selected Heritage Buildings to determine their current physical and functional state and their current use/patronage levels in terms of observed human and vehicular traffic. All these methods were carried out simultaneously.

RESULTS AND DISCUSSION

This part of the study entails the presentation of the research findings on the physical and functional state of heritage buildings in Lagos State.

Preliminary analysis

The analysis of respondents' demographic data is presented in Table 3. In the table, 75.8% were males, while 24.2% were females. This implies that the majority of the respondents were males. The results also indicate that 65.8% were Construction Industry Professionals, while 34.2% were not. In addition, 40.8% of the respondents were Architects, 26.7% were Engineers, 12.5% were Builders, 8.3% were Estate Valuers, 4.2% were Surveyors (Land or Quantity), 0.8% were Town Planner, while 6.7% belonged to other professions. Also, from the table, 68.3% practice in the Construction Industry, while 31.7% do not.

Study area and heritage buildings

The study area for the research is Lagos State, South

western Nigeria, one of the earliest kingdoms of Old West Africa Coast. The city was a major trans-Atlantic port for European slave traders in the early 18th century and received lots of escaped slaves and returnees who mostly settled around the epicentre of the ancient city, Lagos Island (Danmole, 2017).

Figure 1 shows a map of the study area; the areas marked in grey are where the ancient city expanded to make up the current metropolis of Lagos State while the areas marked in green (light and deep) show the original footprint of the ancient city of Lagos.

Of the 9 heritage buildings in Lagos State; 7 representing 77.78% of them are in Lagos Island local government, which according to Danmole (2017) was the focal point of the ancient Lagos City; while Surulere Local government and Lagos Mainland both each have 1 heritage building representing 11.1% each. Table 4 presents the location analysis of the heritage buildings in the study area.

Presentation of results

This part of the study presents the results of the study from the analysis of the respondents' data and the observation study. They are presented in Tables 4 to 6 and Figures 1 to 6.

Physical and functional states of the heritage buildings

Table 5 shows the current functional states of the Heritage Buildings in Lagos State, while Figures 2 to 6 present the result of the observation study in pictorial formats.

Table 6 presents the result of the analysis of the preferred physical and functional states of heritage buildings in Lagos. In the table, the top three (3) preferred physical and functional states based on the relative importance are Preserved (kept in their functional original state) (0.803), Maintained/Renovated (0.792), and Adaptive Re-use (modified to fit a new/modern function) (0.742). The least include Neglected/Ignored (accessible to the public but with no oversight/monitoring body) (0.507) and Abandoned (Secured under lock and key, inaccessible to the public) (0.452). From this result, it can be concluded that Heritage Buildings within Lagos State are preferred to be kept in good physical and functional states, preserved, maintained, and renovated and where necessary modified to fit a modern function whilst preserving its heritage features.

Factors affecting preservation

Table 7 presents the factors affecting the preservation of Heritage Buildings in Lagos State. Ranking the relative

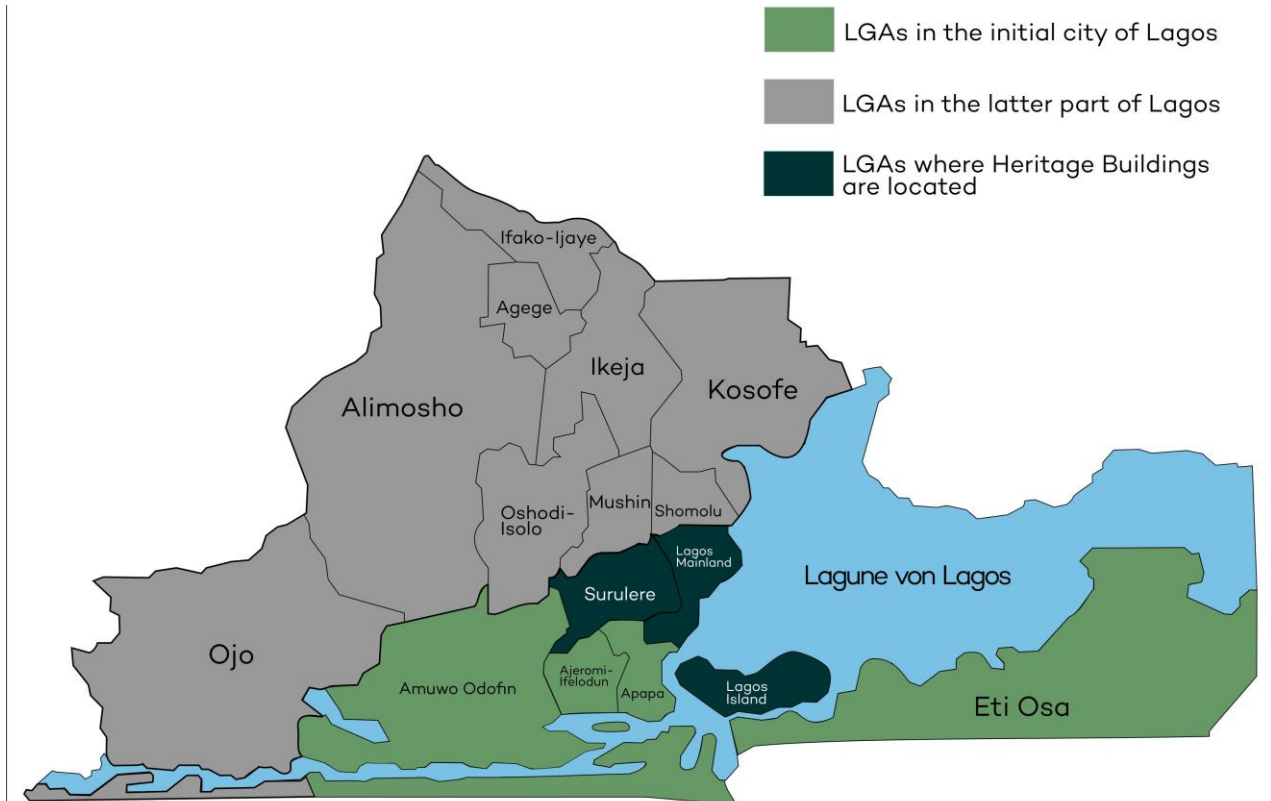


Figure 1. Map of Lagos State showing the Local Government Areas.
Source: Author 2022.



Figure 2. Front view of the Heritage Building with its distinctive architectural elements preserved in their natural state.
Source: Author 2022.

Table 3. Demographic data of respondents.

Variable	Frequency	(%)
Gender		
Male	91	75.8
Female	29	24.2
Total	120	100.0
CIP		
Yes	79	65.8
No	41	34.2
Total	120	100.0
Profession		
Architect	49	40.8
Builder	15	12.5
Engineer	32	26.7
Surveyor (land or quantity)	5	4.2
Estate Valuer	10	8.3
Town planner	1	0.8
Others	8	6.7
Total	120	100.0
PCI		
Yes	82	68.3
No	38	31.7
Total	120	100.0

CIP- Construction Industry Professionals, PCI- Practice in the Construction Industry.
Source: Author 2022.

Table 4. Heritage buildings within the study area and their Local Government Area (LGA).

Heritage building	LGA
The Ilojo Bar (Casa De Fernandez)	Lagos Island
Old Iga Building in Iga Idunganran (Oba's Palace)	Lagos Island
The Water House	Lagos Island
Old Secretariat Building Lagos,	Lagos Island
The Elephant House	Lagos Island
Tafawa Balewa Square (TBS) Lagos	Lagos Island LSMOTAC
Cathedral Church of Christ Lagos	Lagos Island
National Arts Theatre	Surulere
Jaekel House	Lagos Mainland

Source: Author 2022.

importance, the top five (5) factors are lack or inadequate maintenance (0.873), lack or inadequate funding (0.873), inadequate enforcement of legislation (0.848), poor physical planning mechanism (0.835) and unavailability of skilled workmen (0.825). The least of the factors include religion (tendency to consider heritage as idolatry) (0.742), poor government willpower (0.722) and activities of developers (0.699). It can be concluded that the factors affecting preservation are deficiencies in

maintenance, funding and enforcement of legislation.

Observation study in pictures building name: Jaekel House

Figure 2 shows the front view of the Heritage Building with its distinctive architectural elements preserved in their natural state. Figure 3 shows the suspended floorboards

Table 5. Functional state of heritage buildings in Lagos State.

Heritagebuilding	Functionalstate	Remarks
The Ilojo Bar (Casa De Fernandez)	Demolished	Heritage Building lost
Iga Idunganran (Oba's Palace)	Damaged, Not accessible to the public	Looted during the 2020, End Sars Protests in Lagos, Nigeria
Old Secretariat Building	Abandoned, under lock and key	Security men stationed to keep trespassers from accessing a neglected Cultural Heritage Building
The Elephant House	Not traceable	All public records of this building are either out-dated or incorrect, research to find the building proved abortive
Tafawa Balewa Square (TBS)	Functional and In use	The building is fairly well maintained and serves as a commercial and institutional building
National Arts Theatre	Under Lock and Key	The building is currently been renovated by the Central Bank of Nigeria
Cathedral Church of Christ	Functional and In use	The Building is very well maintained and still serves its original purpose as a Church
The Jaekel House	Functional and In use	The building is very well maintained and currently serves as a Museum for the Nigeria Railway Corporation

Source: Author 2022.

Table 6. The preferred physical and functional states of Heritage Buildings in Lagos.

Preferred states (physical and functional) of Heritage Buildings	N	1	2	3	4	5	Sum	RII	Rank
Abandoned (Secured under lock and key, in accessible to the public)	120	51	24	16	21	8	271	0.452	6
Neglected /Ignored (accessible to the public but with no oversight/ monitoring body)	120	31	40	16	20	13	304	0.507	5
Demolished (land becomes available for other uses)	120	27	41	20	20	12	309	0.515	4
Maintained/Renovated	120	2	7	27	42	42	475	0.792	2
Preserved (kept in their functional original state)	120	2	9	27	29	53	482	0.803	1
Adaptive Re-use (modified to fit a new/ modern function)	120	9	11	28	30	42	445	0.742	3

Source: Author 2022.

which have received repairs/restoration works in such a way that follows the existing construction method. This causes minimal disruptions to the character of the heritage building and was deliberately left unpainted to aid easy identification and appreciation of restorative efforts.

Building name: Tafawa Balewa Square (TBS)

Figure 4 shows the portion of the independence entrance with the concrete roof cover in place; signs of wear and tear were noticed. The structure was recently painted. Figure 5 shows the exterior view of the building cordoned off for the on-going renovation.

Building Name: National Theatre, Iganmu

Figure 6 shows the exterior view of the building cordoned off for the on-going renovation.

General Comments: During the authors' visit, the building had been concessioned in 2020 by the Central Bank of Nigeria and the Bankers Committee and was under renovations. No access was granted to the

premises for new internal pictures to be taken.

Building name: Old Iga Idunganran Building (Oba's Palace)

General Comments: Our observation study was undertaken in the aftermath of the ENDSARS protest in Lagos, during which the Heritage Building was partly burnt and looted by hoodlums. Security was heightened in the building and the research team was not granted access to the building.

DISCUSSION

This study has examined the physical and functional condition of various heritage buildings in Lagos State and determined the preferred condition of these buildings.

The results of this study revealed that there is a wide margin between the preferred state of heritage buildings in Lagos State and their current physical and functional state. More specifically, the authors found that the Heritage Buildings were preferred to be preserved, well maintained, and, where necessary, modified to fit a modern function. Explaining further, five (5) of out the



Figure 3. Show the suspended floorboards which have received repairs/restoration works in such a way that follows the existing construction method. This causes minimal disruptions to the character of the heritage building and was deliberately left unpainted to aid easy identification and appreciation of restorative efforts.
Source: Author 2022.

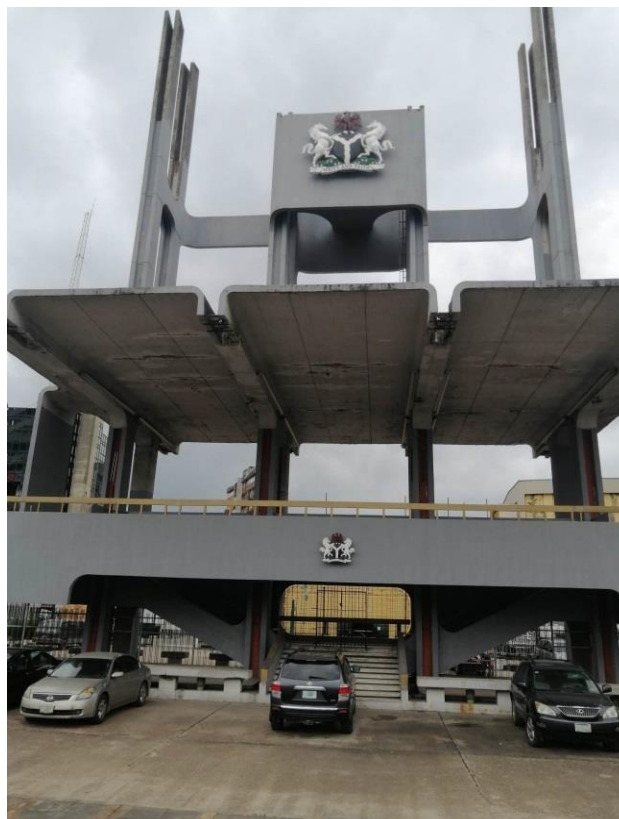


Figure 4. Picture showing portion of the independence entrance with the concrete roof cover in place, signs of wear and tear were noticed. The structure was recently painted.
Source: Author 2022.



Figure 5. Exterior view of the Building cordoned off for the on-going renovation. General Comments: During the authors visit, the Building had been concessioned in 2020 by the Central Bank of Nigeria and the Bankers Committee and was under renovations. No access was granted to the premises for new internal pictures to be taken. Source: Author 2022.



Figure 6. Pictures showing some of the damage to the building during the ENDSARS protests. Source: (Unini, 2020).

Table 7. Factors affecting preservation of heritage buildings in Lagos State.

Factor affecting preservation of heritage buildings	Weight	RII	Rank
Lack or Inadequate maintenance	345	0.873	1
Lack or Inadequate funding	345	0.873	1
Inadequate legislation	324	0.820	6
Inadequate enforcement of legislation	335	0.848	3
Poor physical planning mechanism	330	0.835	4
Poor community participation	320	0.810	8
Commerce	298	0.754	11
Urbanization trend	321	0.813	7
Vandalism	296	0.749	13
Religion (tendency to consider heritage as idolatry)	293	0.742	14
Activities of Developers	276	0.699	16
Unavailability of Skilled workmen	326	0.825	5
Poor Government Willpower	285	0.722	15
Unavailability of Parts to be replaced	312	0.790	9
Lack or inadequate awareness of the heritage buildings	307	0.777	10
Non-involvement of host communities in heritage buildings preservation efforts	298	0.754	11

Source: Author 2022.

eight (8) Heritage buildings representing 62.5% were found not to be in good physical and functional condition with one of them (the Ilojo Bar) suffering the worst possible condition (demolished). This result aligns with the findings of Akinbamijo and Alakinde (2013) and Illiyasu (2014) who in separate studies show that Heritage Buildings are often neglected and abandoned, coupled with a weak enforcement policy for their protection, the buildings from Heritage Buildings into communal ruins.

The results of the research indicate that the top five (5) factors affecting the state of Heritage Buildings in Lagos State are lack or inadequate maintenance, lack or inadequate funding, inadequate enforcement of legislation, poor physical planning mechanism, and unavailability of skilled workmen. This finding aligns with Osasona, (2017), Idrus et al. (2010) and Umar and Said (2019) who attest to the critical role Government and Regulatory Agencies play in the provision of right, legislation, funding and necessary willpower to enforce the legislation as needed. The results however differ from the findings of Onyima (2016) who attributes the key factors affecting the state of Heritage Buildings to be Christianity and Vandalism.

Furthermore, the results of the study indicate that the major common factor between the three (3) Heritage Buildings assessed to be in a fairly good physical and functional condition is the availability of a direct management board. This result also aligns with Illiyasu (2014) and Onyima (2016) who both recommend several levels of engagement and community participation in the preservation and conservation of Heritage Buildings for upcoming generations.

Conclusion

Consequent to the result of the study, the study concludes as follows:

Heritage buildings in Lagos State have not gained much attention, even though it is target four of goal eleven on the sustainable development goals of the United Nations. The study reveals that the overall physical and functional states of Heritage Buildings in Lagos State are not in good condition when compared to the preferred physical and functional states. The study further revealed that Heritage Buildings with a Management Board are in better physical and functional states than those without an oversight management board.

Recommendation

The study recommends that all heritage buildings should have an active management board that oversees their physical, functional, and socioeconomic state. A partnership model between the management board and external consultants/contractors should be in place to ensure optimum maintenance levels. Where the management board makes requisitions and provides supervision, while the contractors/consultants carry out maintenance operations. Similarly, a funding proposal is recommended to be received from government agencies, public-private partnerships (concessionaire arrangements), and grants/donor agencies. Adaptive re-use techniques should be performed on every heritage building to modernize its use while preserving its current state and

adapting its use to maximum economic benefit.

CONFLICT OF INTERESTS

The author has not declared any conflicts of interests.

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