

ACKNOWLEDGEMENT

My thesis journey resembled solving a puzzle, enjoying the process while constantly searching for missing pieces. Along this road, I learned and discovered new knowledge, which helped to shape both myself and my thesis into a harmonious whole. This journey of exploration and discovery wouldn't have been possible without the invaluable support of the team behind me, who stood by me from the beginning to the end of my thesis.

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ABSTRACT

Historical records indicate that during the 19th century under German colonial rule, the caravanserai in Bagamoyo in Tanzania was erected on the East African coast as a structure designed to accommodate and provide camping facilities for large groups of merchants, porters and arguably slaves travelling by caravan (Fabian, 2013; Greiner, 2021). Upon recognizing the significant impact of the caravan trade route on the city and port of Bagamoyo, colonial authorities sought to streamline and manage merchant activity by bringing them together in one central location. This ultimately led to the construction of the caravanserai of Bagamoyo in the 1890s.

The caravan trade and the caravanserai played a vital role in enriching the social and economic fabric of the local community. However, misinterpretation of the building's historical significance as a centre of slave trade during its application to UNESCO in 2006 made the memories associated with it today lack clarity and authenticity (Fabian, 2013). This misinformation has the potential to mislead both the locals and visitors of the city of Bagamoyo and the broader East African region.

"The site is indeed a place of significance for the town's history, as much as for the history of East Africa; however, not in the way the proposed UNESCO entry had framed it." (Greiner, 2021)

The Bagamoyo Caravanserai remains intact and has served as a museum since 2003, it intends to offer visitors a glimpse into the city's rich history, but it displays an incomplete and according to some even incorrect story. Though the building retains its original form, it has suffered some deterioration, and certain areas are underutilized. This has contributed to the site's overall sense of abandonment and disconnection from the surrounding urban environment, lending it a more imposing and monumental appearance.

It's clear that the Bagamoyo caravanserai is currently not living up to its potential as a symbol of cultural significance in the city and its community. This research is dedicated to finding effective ways of rejuvenating the caravanserai and reintegrating it into the city's fabric. It's time to take action and ensure that the Bagamoyo caravanserai becomes the meaningful landmark it deserves to be.

The study will involve an investigation of the historical significance of the Bagamoyo caravanserai, an analysis of the current condition of the building and its surrounding environment, an examination of the evolution of caravanserais worldwide, and a review of literature, policies and case studies related to the preservation of heritage structures. Additionally, in the study we will explore how local communities can proactively engage with their cultural and socio-economic past, thus boosting tourism and attracting visitors. Finally, based on this information the caravanserai site will be proposed as a case for adaptive reuse and we will propose some architectural interventions to revitalize this site for the benefit of the community of Bagamoyo and beyond.

KEYWORDS: Bagamoyo, Caravanserai, Colonial Heritage, Heritage revitalization, local Community building.

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CHAPTER 1:

1:1 Introduction

Heritage is an all-encompassing term that highlights the immense significance of history, memories, and ways of life experienced by past generations to our present-day toward future generations. It comprises both tangible and intangible aspects of human experience(Iwoga, 2016). However, the value and status of historical structures vary depending on their contribution, participation, connection, and influence within a specific place. Their impact is unique to each community, and the true significance of a building can only be appreciated through direct memory of its importance in a particular area (Othman & Elsaay, 2018).

In Tanzania, certain areas have historical buildings that may not immediately demonstrate their impact and connection to the city. However, these structures played a significant role in the growth and development of the city during a particular period. Many cities that boast a rich history from pre-colonial and colonial times such as Kilwa, Pangani, Mikindani and Bagamoyo were influenced greatly by trade activity, but have since been overshadowed by more well-known cities such as Dar es Salaam, Arusha and others. What remains are only memories and the stories of buildings which served various eras and purposes, but are no longer relevant to current needs. Consequently, the importance of these historical buildings may seem to lack relevance to modern-day inhabitants, reducing them to mere monuments. Moreover, the conditions made by the Tanzania Antiquity Act of 1964 to 1979 by turning historical buildings into monuments (Watson, 1982), make redeveloping these buildings through conservation only to be a challenging task for developers.

1.1.1 Bagamoyo

Bagamoyo is a well-known coastal town in Tanzania at the Indian ocean due to its colonial history during the middle of the 19th century and early 20th century. The city became famous for its trade activities and caravan trade routes in which ivory and slaves were the main commodities(Fabian, 2013; Salyers, 2009; Shemhilu, n.d.; Watson, 1982). The caravan and presence of a good entry port led to an increase in population and a different mixture of people from the interior mainland such as Nyamwezi, Sukuma, and Manyema. From overseas were Arabs, Indians, Muslims and Europeans.

However, at the turn of the century, new towns developed by German colonizer such as Dar es salaam made the economy of Bagamoyo and its urban change(Othman & Elsaay, 2018, p. 1707). Chapter two will have a further discussion of Bagamoyo and its urban change. Ultimately, in recent times, the city seems to have lost its luster, despite having a lot of historical landmarks. Sadly, many of these structures are now ruins or have been abandoned, while others continue to deteriorate(Watson, 1982, p. 33). This has created a gap in understanding the importance of these structures in the development and growth of the city.

The local community of Bagamoyo was also a victim of these shifts in the economy. The trading activities through caravans and other traders from overseas provided a great platform for their economic growth as they were assured of their local markets. This led to a new focus of locals on agriculture, small business and fishing(Watson, 1982, p. 34). Although the city still has plenty of heritage buildings, the local community doesn't see the direct value to their economic growth other than monuments with no benefit apart from the history they carry (Lello & Mwasanyila, 2018). This can change through adaptive reuse.

Indeed, the concept of adaptive reuse is truly powerful, as it breathes new life into historical structures and unlocks their hidden potential (Othman & Elsaay, 2018, p. 1707). Adaptive reuse is more advantageous because it supports the community, government and developers in social, economic and urban growth. By studying and understanding historical buildings, we can translate their authentic character into something new and exciting. However, while adaptive reuse has been embraced in many parts of the world, it has yet to gain traction in developing countries like Tanzania. I strongly believe that preserving our heritage buildings is crucial, but we must also look to the future and consider the importance of redevelopment through adaptive reuse to ensure their longevity and continued growth.

1.1.2 Research Objective;

I have decided to focus my studies on the caravanserai of Bagamoyo, one of the heritage buildings in the area. This building holds a special place in East African history as it was the first caravanserai ever constructed in the region at the end of the 19th century. Originally used to host porters along the caravan trade route, the Caravanserai of Bagamoyo played a significant role in shaping the economic and social landscape of the city. Despite being transformed into a museum, the building no longer carries the same weight it once did and has fallen into disrepair. Its disconnection from the local community and the city's fabric has only added to its diminished significance.

This research study endeavours to discover methods of revitalizing the caravanserai of Bagamoyo within the city's fabric. To this end, it explores how the historical significance of the caravanserai can promote social engagement, inspiration and empowerment within the community. Ultimately, the study seeks to identify measures for preserving and celebrating the caravanserai's rich history as a valuable asset and attraction within the city.

This research aims to influence the awareness of the local community on the importance and significance of this historical building and build a social place for interaction which will reactivate the building and site by bringing a new life. Furthermore, this study will provide different opportunities to the local government, the private sector and the main government in general for the present use and future reuse of Bagamoyo caravanserai by presenting ideas of different approaches to reintegrate and reactivate the historical building.

1.1.2 Methodology

The methodology of this study will consist of different steps. These steps are guided by the need to retrieve information from different sources such as articles, journals, books, previous dissertations, government documents, public posters and reference adaptive reuse cases to get a comprehensive understanding of what will contribute to the revitalization of heritage buildings through adaptive reuse.

Step 1: General background history

First, the study of the general history of the caravanserai of Bagamoyo will be studied. Through this, a description of the original purpose, function, material and relation to the city of Bagamoyo will be established. The contribution and the main stakeholders of the building will be identified, which will help to understand and link the rich history to the current needs of the city of Bagamoyo.

Step 2: Literature and policy document retrieval

Secondly, the research will entail a review of Tanzania's heritage policy and legislation, including the 'Act of Antiquity,' alongside other relevant policy documents and established guidelines for heritage building conservation. This review will encompass an overview of Bagamoyo and its vision for heritage buildings. Additionally, it will investigate revitalization conditions by conducting an urban analysis of Bagamoyo and its architectural features, documenting the typology of caravanserais and their historical transformations. Subsequently, supportive research will examine the origins of caravanserais and their adaptation to contemporary needs, drawing from examples such as Safavid caravanserais. The study will also explore economic activities and gender divisions of labor in Bagamoyo, along with the local community's participation in heritage conservation efforts. This literature review aims to identify current community needs, favorable conditions for economic growth support, and the optimal approach to integrating the revitalized building into the community while harmonizing with the city's fabric.

Step 3: Data analysis

An analysis of different relevant building related to adaptive reuse and community involvement will show an overview of approaches of how local needs can be addressed via adaptive reuse. The selected cases reflect different aspects of the ambition to reactivate the caravanserai in Bagamoyo through adaptive reuse and are intended to inspire the design phase in the next step: the narrative, programmatic, typological and architectural concept.

Step 4: Design

Finally, the design part will propose the revitalization of the caravanserai in Bagamoyo, by redefining the site's spatial layout, by adding spaces and incorporating the community needs. The adaptive reuse project will provide a proper spatial layout, emphasizing the spatial quality of the site and adding a new meaning and life to the building, linked with the fabric of the city. The design will be supported by an analysis, by different visual illustrations in 2D and 3D and other technical drawings. Hence the new design will help the local community, developer and government to see new opportunities for social and economic growth of Bagamoyo through adaptive reuse.

1.1.4 Structure of the Thesis

Therefore, this study is divided into five chapters. The initial chapter provides an introduction and an overview of the historical background of the Bagamoyo caravanserai. The second chapter examines heritage conservation policies and guidelines, analyzes revitalization conditions, and gathers general knowledge through supportive research. Chapter three scrutinizes and evaluates reference cases. Chapter four explores design concepts and approaches. Finally, chapter five presents a general summary of findings, conclusions, and recommendations.

1.2: General History

1.2.1: Historical background

The East African Indian Ocean coast had been granted different port terminals, which were being used to conduct different trade, especially during the colonial periods in the middle 19th and early 20th centuries. Some of these terminals are still working until now and some are not. The most famous trade conducted during this period was Slave and ivory, which connected areas like Mombasa, Tanga, Bagamoyo, Kilwa and Zanzibar. Most of these terminals were well known for the slave trade but only the Bagamoyo conducted ivory and slave which distinguished it from the rest of the terminal (Fabian, 2013).

“Bagamoyo has an important place in East African history, but less for its role in slave trading than for its significance as a centre of precolonial caravan commerce.” (Greiner, 2021, p. 3)

The city of Bagamoyo has a rich history that has contributed to its growth and popularity since the pre-colonial era. Kaole, a nearby town, was more famous for its salt products, but its favourable entry port of Bagamoyo and good fertility attracted the business class. “Shomvi diwans” were the wealthy ruling class of businessmen in the late 18th century and mid-19th century and facilitated Bagamoyo begging (Watson, 1982).

Its importance was observed at first by connecting the trade from the interior part of Tanzania to the Zanzibar archipelago, which was the central area of the slavery trade in East Africa and then as a source of bull ivory which is its most valuable product. The trail of this trade started in the 12th century between Arabia and Africa followed by the Portuguese in the 16th century and then the Germany (Fabian, 2013).

In 1540 AD, the Portuguese took over East Africa's coast trade and initiated trade routes. All these routes ended at one of the terminal's ports along the coast. The route grew until 1750 AD when the Arabs under the Sultan of Oman earned back their power in the East African coast trade (Salyers, 2009). These trade routes kept growing but the major route was in Bagamoyo terminal port, which accommodated the major caravan porters and a small number of slaves (Fabian, 2013).

The number of caravan ‘porters’ (people who were paid or employed to carry goods and commodities), increased due to the main trade route which was connecting the western and central parts of Tanzania like Ujiji and Tabora. These large numbers of porters were contributing to the population increase and the growth of Bagamoyo and they enabled the import and export of raw materials and products with Arabian via Zanzibar (Fabian, 2013; Salyers, 2009). When the caravan arrived in Bagamoyo, they were praised and they glorified the Bagamoyo as the end of their burden. They camped to rest and celebrate their victory because not all the caravans succeeded in making it to the end of the journey (Salyers, 2009). This is where the original meaning of Bagamoyo come from. “Bwaga Moyo” means: “lay down your heart” or “leave your burden as you have reached the land of leisure”.

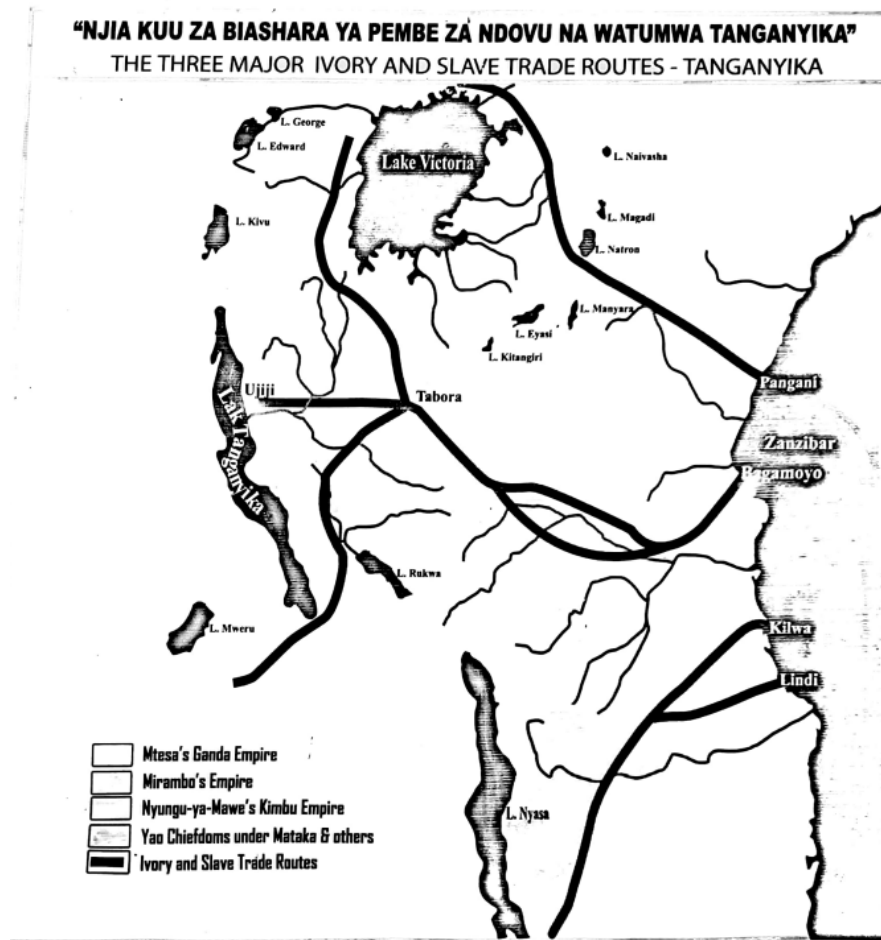


Figure 1: Map of Caravan trade route (source: Bagamoyo Caravanserai Museum, 2023)

The presence of the active port and the caravan routes created an interest in the colonizers. Germans saw it as an opportunity to expand their territory and trade activity (Greiner, 2021). The Bagamoyo was selected as the headquarters for the German colonial administration due to its important trading port in East Africa during the 19th century. The trade was via an exchange mode of commodities such as ivory, crops and slaves from the mainland and weapons, gunpowder and fabrics from Arab, Indian and European.

Through the German colonial agent, the Deutsch Ost-Africa Gesellschaft (DOAG), they started to reinforce their power along the coastal area, by demanding an establishment of a division and ownership of land as well as engaging themselves directly in the interior of the mainland to procure ivory. This led to the rise of political problems (Watson, 1982).

During 1888-1889 a war happened between Abushiri (a wealthy merchant and slave-owning plantation owner of Omani Arab parentage) and its people against the German agent DOAG. The war was known as the 'Abushir War' or 'Coastal Uprising' and occurred in response to the Germans' demands and harsh treatment. The people saw this as a strategy for stealing their land. This war caused a major impact on the city of Bagamoyo and the caravan trade (Deutsche Welle, 2018). In 1889, the German government stepped in to defend Bagamoyo and successfully defeated Abushiri.

On 17 October 1890, the coastal zone and mainland became the crown colony of Germany after being sold out by the Sultani of Zanzibar (Watson, 1982). All economic activities were resumed including the caravan and several buildings were erected including a custom house, the boma (headquarters) and the caravanserai. Bagamoyo continued to prosper. All buildings are equally important, but the caravanserai has a special link with the caravan traders which contributed largely to the economy of Bagamoyo in the early 19th and early 20th century.

1.2.2: Caravanserai of Bagamoyo

The caravanserai of Bagamoyo is a building structure proposed and built to control the caravans, upon arrival in Bagamoyo. According to Fabian (2013), the structure was constructed in mid-1890 by the construction supervisor known as the Danish planter Christian Lautherborn on behalf of the German chartered company (DOAG) in a plot assigned by the colonial authority (Fabian, 2013; Greiner, 2021).

However, according to the archaeological research done by Felix Chami (2001-2002), it is believed that the building was being built by one of the famous Arab trades who owned a large plantation of coconut in Bagamoyo around the year 1860s. The site was known as Shamba Gonera owned by Maghram (Greiner, 2021). However, Adrian Greiner (2021) argued that this was not true. Instead the ground was used for camping in the 1870s, also the same time was mentioned in the record of archaeologist Prof. Felix Chami (2001-2002) (Fabian, 2013).

".... Located 400 metres off the harbour front and thus outside of the town core, the DOAG caravanserai's structure consisted of a central courtyard, in the centre of which stood a two-storey stone building (still standing today at the historical site). Around it, ten sheds were arranged in a circle, each of them 50 × 12 metres long with the capacity to accommodate five hundred porters. An additional eleventh shed was built as a lavatory. All in all, the complex spanned about twelve hectares, being enclosed by barbed wire fences. It was designed to house 5,000 porters." (Greiner, 2021).

"..... The caravanserai. This is a massive square courtyard framed by four longs, adjoining rectangular wings housing rooms and storage space. In the centre of the courtyard stands a two-storey structure that served the function of administrative offices and observation tower." (Fabian, 2013)

According to the information described, the structure of the caravanserai as mentioned by Fabian is more like the current building of the caravanserai. However, the way Greiner illustrates the site by identifying its location it seems more like the structure was built on the land, which was owned by the Arab trade Maghram, when comparing the size. But until now no record is found when and how the size of the caravanserai was been transformed into its current state. The most reliable historical map showing the caravanserai to the best of my knowledge, is the Lund Survey of 1976 (see further in Figure 5)

The caravans when arriving from the interior part of the mainland in Bagamoyo came with a large number of people, who camped for six months before going back. During this time a large number of porters engaged with the local community. They enjoyed their time and celebrated at the same time, some found jobs in coconut plantations or depots. This led to a population increase that contributed to the economic growth of the town. But the habitat was also in danger in terms of security and imported diseases. The caravanserai was built a bit away from the city centre at that time, to isolate

the caravan traders and porters from the people of the city to prevent misbehaviours and the spread of diseases which they carried along the caravan trade route.



Figure 2: The Bagamoyo Caravanserai 1897, Frankfurt University Library, image collection of the German Colonia Society, 012-1135-01 (source: (Greiner, 2022))



Figure 3: The picture of traders and porters in front of the caravanserai of Bagamoyo (source: www.istockphoto.com 2020)

When the caravanserai was established in 1890, the German authority under the colonial government announced to the public that no porters were allowed to go camping outside the caravanserai. Hence the building became the main accommodation for porters in the town. After the long-distance trade resumed after the Abushiri uprising, about 100,000 porters were estimated to arrive in the city yearly, and the caravanserai became a valuable place to rest and relax (Fabian, 2013). This was also perceived as a 'spatial segregation' of the population, in order to control groups of the trade and exclude other 'middlemen' who were recruiting porters for the caravans.



Figure 4: The map of the original location and transformation of the caravanserai of Bagamoyo (source: Lund survey map of 1976)

1.2.3: The decline of caravanserai Bagamoyo

In April 1891, the German government decided to shift its capital to the nearby small town Dar es Salaam located 60 km south of Bagamoyo, because of the presence of its deep harbour which was more favourable to deep water shipping(Watson, 1982). This facilitated the establishment of colonial plantation industries in other parts of the interior mainland as the main sector.

Moreover, led to the construction of railways. Which were linked from the mainland to Dar es Salaam in 1905. This was a turning point for many porters from the interior part of the mainland. Instead of joining caravans, they joined the plantations, and fewer numbers of traders and porters arrived in Bagamoyo. Unfortunately, the city of Bagamoyo was being ignored in the infrastructure planning, which led to the decline of its commercial activities when railways started to work in 1907(Fabian, 2013).

Nine years later in 1899, after the establishment of the caravanserai at Bagamoyo a new caravanserai was built in Dar es Salaam located near the current Dar es Salaam Institute of Technology (DIT)(Greiner, 2021). This caravanserai was being introduced because the number of porters increased, and one structure couldn't provide a place for everyone. However, this caravanserai is no longer existing anymore.

CARAVANSERAI TIME LINE

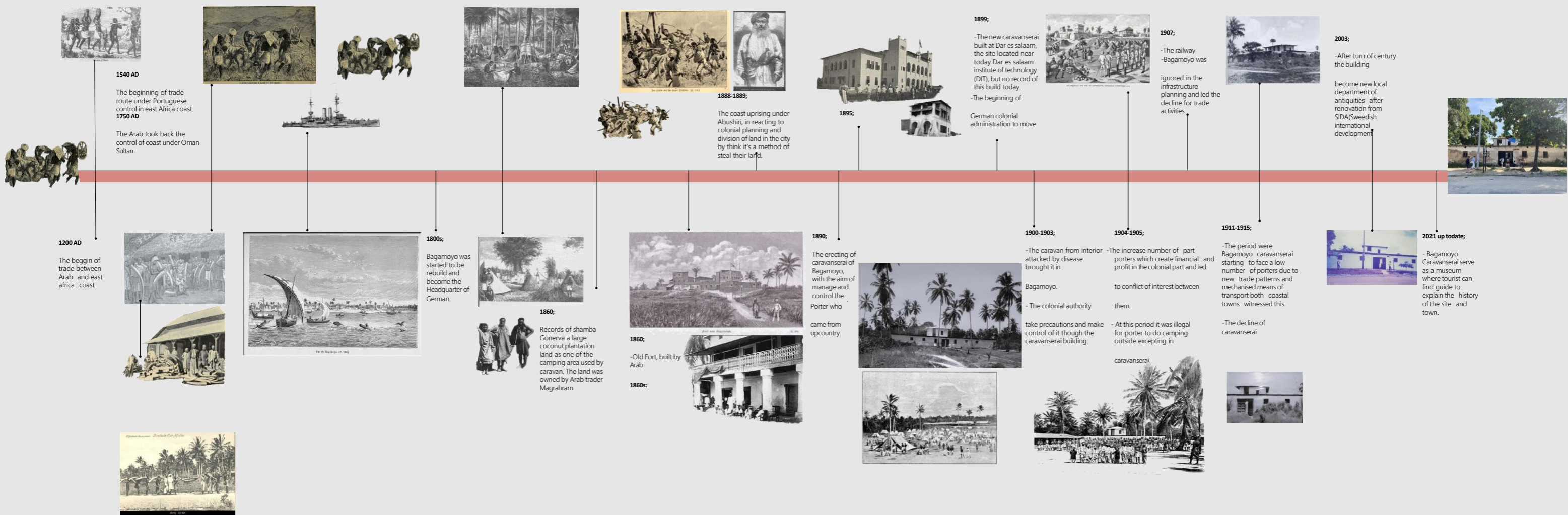


Figure 5: The timeline of the caravan trade route and the caravanserai of Bagamoyo (source: Sketch by Author, 2024)

1.3: Analysis of Caravanserai Bagamoyo Historical Layer

1.3.1 Colonial heritage

The coloniser saw that they could establish their power by simply undermining the African structure. They considered camping more disorderly and uncivilised. Therefore, transforming the local structure in their colony, such as by starting a caravanserai, was one of the well-known spatial tools used to manage and control mobile groups during the colonial period.

The same strategy was also observed by Allan Mabina in urban South Africa and most of its coastal towns. The structure is designed to create a separation between what happens outside the wall and what happens inside the wall (Greiner, 2022). The structure of the Bagamoyo caravanserai is characterised by a surrounding boundary fence, and in the middle a two-storey structure is present which is used as a watching tower. This is reminiscent of the typology of a traditional Ducpétiaux-model prison, such as in Hasselt in Belgium (which is now part of the university).

1.3.2 Architecture and Material Culture

The main characteristic of the architecture in the city of Bagamoyo is most influenced by the Swahili Islamic culture. Their buildings were normally two storeys high. In the exterior part, the decoration was done in doorways and fascia (flat board material covers the end of the rafter) only, while in the interior often used elements such as 'ogee-arched' (serpentine shape) openings and some form of false or blank arches over windows and doors. Additionally, there are curved doorways in between the rooms. However, during the colonial period, buildings were designed with a blend of Swahili-Islamic type ornaments and some recognizable 'teutonic' (German element with modern quality) elements in innovative and sophisticated ways. The caravanserai building of Bagamoyo is one example (Watson, 1982).

The building elements were constructed with different materials. Walls were built with coral rag and finished with lime plaster, the ground floor was finished with plaster on coral hardcore, the first floor used mangrove poles, coral rag and lime screed and the roofing part was flat and pitched with corrugated iron sheets (Watson, 1982).



Figure 6: the architecture of Swahili-islamic culture, around 1906-15, from Bundesarchiv, Koblenz, Federal Republic of Germany (source: T. N. Watson 1982)

However, in the beginning, the caravanseraï of Bagamoyo was a two-story building structure, which was used as a storage and authority office, while surrounded by barbed wire spanning a large compound. Later, the size of the compound was reduced to a walled area of approximately 40 by 40 meters surrounding the central building. The wall was built in coral stone.



Figure 7: The Bagamoyo Caravanseraï, around 1906-15, from Bundesarchiv, Koblenz, Federal Republic of Germany (source: T. N. Watson 1982)

CHAPTER 2: LITERATURE AND POLICY REVIEWS

The previous chapter has shown the rich historical background of the Bagamoyo Caravanserai, by identifying the main purpose, the stakeholders of the building and its link to urban growth within the local community. Furthermore, the architecture and material culture of a colonial heritage building in general were analysed, as well as the caravanserai.

In this chapter, the study will seek to find different ways to redevelop the Bagamoyo caravanserai by linking its historical layer to the current needs of urban development. Specifically, we will look for ways to make adaptive reuse influence the economic growth of the local community by attracting and empowering them and by making them participate in the conservation of this heritage building.

Hence the chapter will focus on reviewing policy and guidelines, seeking conditions for revitalisation and analysing other supportive studies. This will contribute to the future transformation of the caravanserai of Bagamoyo.

2.1: Policy Review

The policy assessment seeks to evaluate the current treatment of cultural heritage and its implications for future development. It begins by examining the heritage development planning in Bagamoyo, proceeds to assess Tanzania's 2008 heritage policy, and concludes by examining the guidelines for heritage conservation in Zanzibar Stone Town. Therefore the caravanserai of Bagamoyo will be able to participate in the development growth of Bagamoyo through adaptive reuse.

2.1.1: Bagamoyo urbanisation and development planning and needs

Bagamoyo is located 75km northwest of Zanzibar and 60km north of Dar es Salaam. Across the Indian Ocean, Bagamoyo has the shortest link with Zanzibar known as the capital of the slave trade in previous centuries. Bagamoyo is currently known as a historical city but it is also one of the districts and capital towns of the Pwani region in Tanzania.

Besides a small port, the presence of historical buildings and other cultural heritage in Bagamoyo is another potential economic asset which is not well utilised by the government or local community. Nowadays there is an increase in leisure areas such as hotels and lodging areas for the tourism industry. This is due to the wealth of heritage which is present in Bagamoyo. However, most historical buildings are in a bad state and totally in danger of disappearing due to ageing and deterioration.

In 2002 the city of Bagamoyo saw a possibility for development by improving its infrastructure. At this time, they had a meeting with different parties to see if there were any possibilities to develop the city in a sustainable way and at the same time safeguard the cultural heritage. The idea was that decisions made today would have a great impact on how the future inhabitants and visitors would perceive and experience Bagamoyo. Furthermore, the government of Tanzania allowed the historical building of Bagamoyo to be reused to create sustainability for the community (Kenneth & Lucian, 2019a). This shows that adaptive reuse is needed and allows for sustainable continuity.



Figure 8: Poster for safeguarding and sustaining the Bagamoyo Heritage Building (source: Bagamoyo Caravanserai Museum, 2023)

2.1.2: Tanzania policy for heritage building

The Tanzania National Heritage Policy was created by considering the Tanzanian Cultural Policy of 1997 and the Tourism Policy of 1999. These policies formulated and indicated in different ways their role in the preservation of cultural heritage and the care of the local community. Related to conservation, the policies state that the sector of cultural heritage is fully responsible for conserving and developing the cultural heritage of the country (Tanzania Republic Heritage policy, 2008).

Moreover, the policies state the engagement of the private sector and companies in the conservation and development of cultural heritage by insisting on the inclusion of the local community in several ways, by providing different technical trainings and seminars, to promote gender roles and empower communities, by developing cultural heritage tourism to provide employment and by producing and searching the markets for cultural products. The policies try to show and highlight the needs of these heritage buildings as well as the surrounding community for future development.

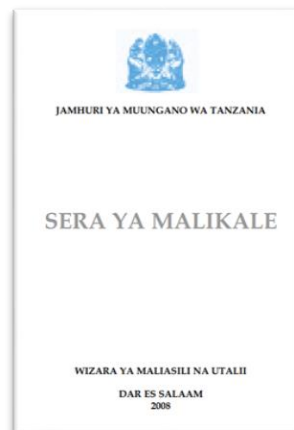


Figure 9: The Tanzania policy cultural heritage (Sources; Department of Antiquities Bagamoyo 2023)

2.1.3: Conservation and Design Guidelines for Historical Buildings.

So far, no record has been found of guidelines for safeguarding and conserving the historical sites of Bagamoyo. This shows that the future of this historical site is not well planned and can hinder the development of this urban through its cultural heritage. Therefore, we compared it with Zanzibar, one of the registered heritage cities by UNESCO, where some guidelines have been established for conservation and design (by the Aga Khan Trust for Culture 2001). However, even in this guideline, possible reuse programs for the future development of heritage buildings are not stated.

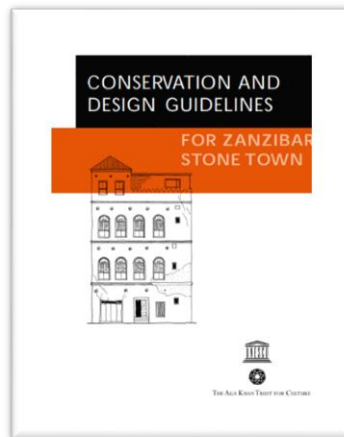


Figure 10: The Zanzibar conservation and design guidelines. (Source; Aga Khan Trust for Culture 2001)

Some of the guidelines for conservation and design for Zanzibar Stone Town can be useful for and applied in the city of Bagamoyo, especially in the historical buildings (Battle, Stephen and Tony Steel, 2001). All these guidelines were developed in the framework of the official laws mentioned here below,

Part IV, 33(1),(3) « Changes to protected architectural features are not allowed except to preserve and/or restore the original design. »

Based on this law, the guidelines show and identify all the architectural features to be protected such as original doors, covered passageways ('wikios' in swahili), decorative plaster, decorative tilework, entry porches, fascia boards on roofs and canopies, original windows, niches and arches, balconies and teahouses, timber stairs, etc (shown in Figure 11)

Part V, 38 (2) « Details and fittings for new buildings and additions shall be compatible, in appearance and proportion, with the traditional character of the Stone Town. »

The guidelines show some good practices which can be adopted for future development, like respect for the special character of Stone Town, the use of traditional fixtures and fittings, where possible, the use of traditional methods of construction, and the use of appropriate colours. These practices can be adapted to the new use of these historical buildings.

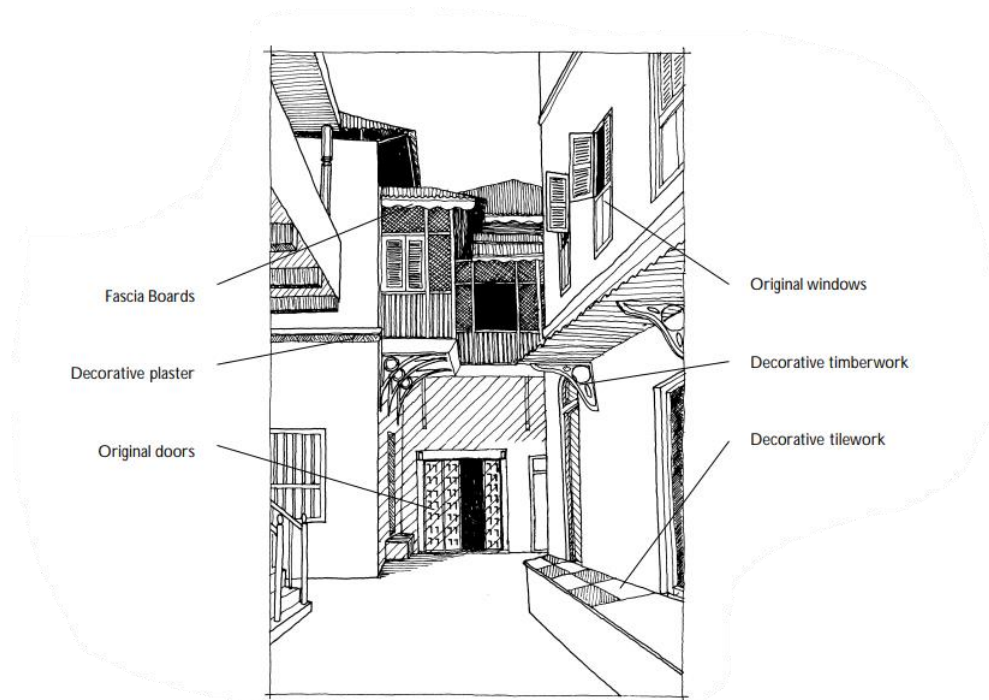


Figure 11: The architectural features to be preserved (source; Zanzibar conservation and design guidelines by Aga Khan Trust for Culture, 2001)

2.1.4 Sub summary

The overview of the policy highlights the need for the conservation and development of cultural heritage, which will help the future growth of the city through the tourist industry. It also indicates the importance of inclusion of the local community in the development of cultural heritage by highlighting key needs such as skills training, gender role empowerment, employment and the market for the local product. Furthermore, the guidelines for Zanzibar stone town conservation show the need to protect the city's special characters (shown in Figure 13). Hence, this will contribute to the revitalisation of Bagamoyo Caravanserai

2.2: Conditions for Revitalisation

The aim of revitalisation is to reintegrate the building into the city's structure. The focus is on identifying factors that will allow the Bagamoyo caravanserai to be reactivated, develop, expand, and reconnect with its rich history. Thus, this section will explore the urban context of the Bagamoyo caravanserai and its transformation, which will inform the development of adaptive reuse programs.

2.2.1: Bagamoyo Urban Analysis of Bagamoyo

The current Bagamoyo is a blend of different architectural styles which can be categorised into different layers. The first is a historical layer, which comprises the architectural influence of the period from the pre-colonial to the colonial era (Ichumbaki, 2016; Watson, 1982). Their architecture had elements from Swahili-Islamic culture, as well as German, Portuguese and French elements which were used by mission churches.

The second layer is the modern layer, which has mixed features of Swahili and Western culture. Most of these buildings were constructed in the 21st century, after the improvement of road infrastructure in Bagamoyo. This type of architecture is dominated by commercial buildings, some government buildings, banks, hotels and lodges as well as residential buildings.

Despite, the new adaptation of modern style, the city of Bagamoyo still suffers from poor housing conditions, historical buildings in a bad state, and several ruins. This causes Bagamoyo to look more dormant in terms of growth. However, according to the National Bureau of Statistics of Tanzania (2023-06-26), an increase of population of 7.7% is shown in the period of the year 2012 to 2022, which indicates a population growth that is contributing to its urbanisation. Furthermore, urban development is not only defined by an increase in population but also by the growth of its economic facilities.

It has been noted that there is a significant number of heritage buildings in the Bagamoyo area. Therefore, by creatively repurposing this historical architecture, the existing heritage sites will be safeguarded and revitalised to meet present-day requirements. This will boost tourism and foster socio-economic growth in Bagamoyo. Furthermore, the caravanserai of Bagamoyo stands alone, distanced from the surrounding historical structures. This unique positioning offers an ideal opportunity to highlight its historical importance amidst the urban landscape of Bagamoyo.

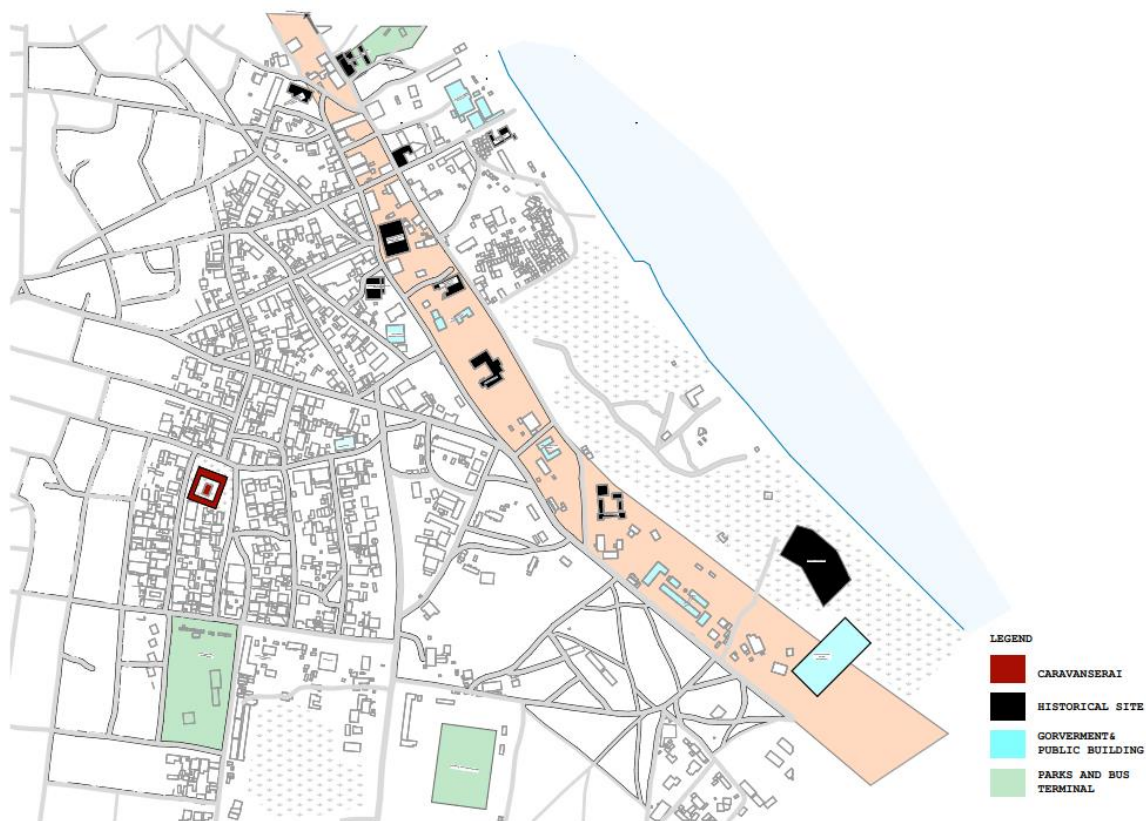


Figure 12: Current urban map of Bagamoyo about the historical layer (source: Author 2024)

2.2.2: General typology and transformation of Bagamoyo caravanserai

The current Bagamoyo caravanserai maintains its original exterior appearance, yet significant changes have occurred in the size of its premises and the arrangement of interior living spaces. This transformation is evident from the Lund survey map of Bagamoyo from 1967, which reveals remnants of previous boundaries and rooms that have since disappeared.

Additionally, the map illustrates the former larger scale of the caravanserai, which encompassed twelve hectares and included ten barracks measuring 12 x 50 meters each, encircling a central two-story structure bordered by barbed wire (Greiner, 2021).

Consequently, the architectural configuration has shifted from a larger compound surrounded by barbed wire to a smaller enclosure approximately 40 x 40 meters in size, enclosed by stone walls on all sides. Despite the consistent dimensions, the number of rooms has been reduced to only those located along the front side of the Bagamoyo caravanserai.

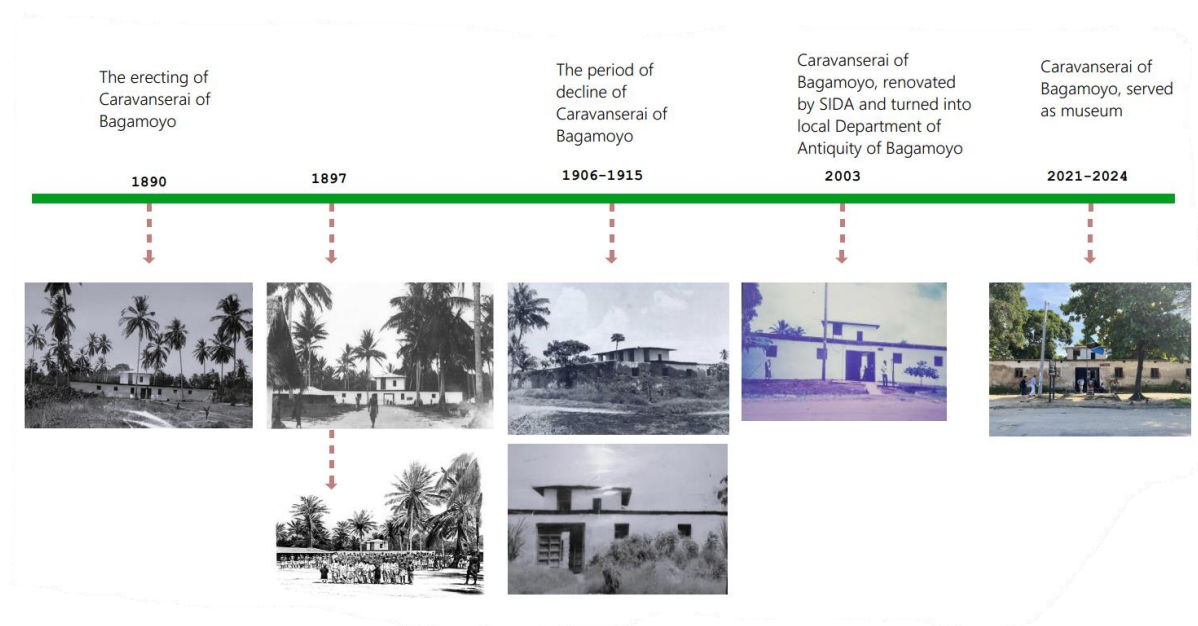


Figure 13: Caravanserai of Bagamoyo timeline (source: Sketch by Author 2024)



Figure 14: Trace of barbed wire binding, around caravanserai (source: Lund survey map 1996)



Figure 15: Caravanserai of Bagamoyo front view and trace of old foundation (source: Field photo by Dr. Els Hannes Feb,2024)



Figure 16: Caravanserai of Bagamoyo courtyard views (source Field photo by Dr. Els Hannes Feb,2024)

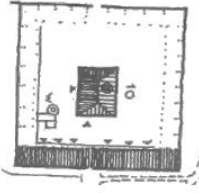
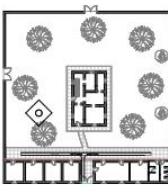
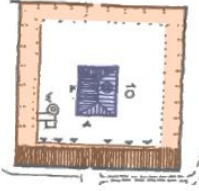
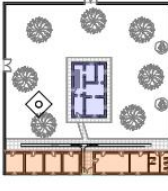
	OLD PLAN	CURRENT PLAN
TPOLOGY		
Structural plan	 Courtyard Central structure as storage and watching tower Surounded rooms/logding	 Courtyard Central structure as museum Series of front rooms as administration area
Materials	Uses: Coral stone Wood (magrovel) floor (sand screed)	Coral stone Wood (magrovel) floor (sand screed & tiles)
Constructions techniques	Low Ceiling height Uses of magrovel in slab and ceiling surface	Low Ceiling height Uses of magrovel in slab and ceiling surface

Table 1: Caravanserai of Bagamoyo typology analysis (source Sketch by Author 2024)

2.2.3 Sub summary

Studying the urban evolution of Bagamoyo and the transformation of its caravanserai offers an opportunity to rejuvenate this historical landmark by actively involving it in the town's development. This requires implementing a program that encourages local community engagement while preserving its historical importance in Bagamoyo's scenery. Therefore, analysing the community's requirements within the social context will assist in recognising and incorporating them into a flexible reuse strategy, promoting community bonds within Bagamoyo's urban landscape.

2.3: Supportive Research Study

This section comprises various research aimed at gaining a deeper understanding of the needs of Bagamoyo, particularly focusing on local involvement in preserving heritage buildings, economic activities, and gender roles in the labour division. These insights are crucial for involving the community in conserving Bagamoyo's caravanserai. Additionally, the study will analyse the originality of caravanserais and explore adaptive reuse through Safavid examples, providing valuable contributions to the analysis of adaptive reuse programs for Bagamoyo's caravanserai.

2.3.1: Participation of the local community in the conservation of heritage buildings

The study of the participation of local communities in the city of Bagamoyo in the conservation of heritage buildings was done in 2018, by Didas S. Lello and shows how Bagamoyo still struggles to make local inhabitants take part in the conservation of cultural heritage. Few inhabitants participate, but only by reporting the damage and destruction which is happening to the buildings. Based on the data gathered from the study's interviews we get an idea regarding the reasons for insufficient participation and we summarise the formulated suggestions and recommendations here below.

SN	Actors	Frequency	Percentage
1.	Central government	32	44.63
2.	Local government	30	41.6
3.	Private owners/individuals	9	13.23
4.	Local community	0	0
5.	Other actors	0	0.4
Total		71	100.0

Table 2: List of main actors in the conservation of historical building (source: (Lello & Mwasanyila, 2018))

The data in Table 2 show, that the local community is not participating in the conservation of historical buildings. This is said to be because the local community doesn't have an idea of how they participate, although they are willing to do so. Furthermore, most of the local community doesn't feel the benefit of heritage buildings. Only a few people like tour guide and those who have small businesses near the buildings have direct benefit (Lello & Mwasanyila, 2018). Table 3 shows the number of setbacks for community participation:

SN	SETBACKS	N	Percentage
1.	Non observation of responsible organs like department of antiquities on the contribution of local community on preservation of historical buildings	5	5.3
2.	Unawareness of local community on the importance of historical buildings	19	20.0
3.	Lack of special training on how local community can participate on preservation of historical buildings	30	31.6
4.	Lack of cooperation among local community members themselves	3	3.1
5.	No incentives that are provided for the local community members to effectively participate on preservation issues	23	24.2
6.	Lack of lower level by-laws	15	15.8
TOTAL		95	100%

Table 3: Setbacks for the local community to participate in the preservation of historical buildings (source: (Lello & Mwasanyila, 2018))

Setbacks highlighted major problems such as unawareness of the importance of the historical building, lack of special training on how local people can participate in the preservation of historical buildings and no incentives that are provided for the local community members to effectively participate in the preservation. Recommendations were set to promote awareness in a series of trainings, seminars, exhibitions and workshops. Meanwhile, understanding the community's lifestyle and their appreciation of historical buildings can help to plan and find proper ways to involve the local community.

Furthermore, it is advised to adopt a joint venture method which will link the local community to heritage buildings through employment and taxes. The author used the case of the Kenya National Museum and the Butterfly Farm project as a reference for the joint venture method.

This study helps to understand the current challenges faced by Bagamoyo's local community related to heritage buildings. It also helps to understand the local community's needs which are not addressed through their urban historical layer. This knowledge will inform the strategies to transform their needs into design solutions.

2.3.2: Economic activities in Bagamoyo

According to UN-HABITAT, 90% of the people of Bagamoyo rely on agriculture and livestock keeping, while the other percentages go to activities like fishing, hunting, commerce, industrial development, informal and artisan activities, and tourism (Kithakye, Mutashubirwa, Kayani, 2009). This shows that heritage buildings have less contribution to the local community's economy as compared to other developed countries which have made use of it through adaptive reuse and benefit from it (Deisser & Njuguna, 2016; Kenneth & Lucian, 2019b).

Tourism and cultural heritage can go hand in hand in uplifting the social value of place as well as cultural values through promoting economic, social and cultural benefits to the local community,(Kenneth & Lucian, 2019). Some of the intangible cultural heritage skills nowadays have nearly disappeared (e.g. traditional weaving and woodcarving). If these skills are preserved, they can be used as a source of income in the tourism industry.

Most of the East African coast settlements, including the city of Bagamoyo have had plenty of people practicing traditional hand and craft skills which can be considered part of the cultural heritage to be preserved too. According to history, most of the women of Bagamoyo were involved in the home industry and practised activities such as basket making, makuti making(woven palm fronds for roofing) and brewing togwa (a local drink) (Watson, 1982, p. 34).

Crafts are part of the immaterial heritage. Weaving with natural materials is such a traditional skill. Traditionally, it is mostly done by women, but the number of women practising this skill is reducing fast and the ones who still know how to do it are ageing. Local people do not appreciate the value of these old skills and products, but tourists may value such authentic craftsmanship.

In coastal areas, the weaving is mostly done with palm leaves because of its availability but it can be done with different materials like sea grass, sisal, bamboo and rattan. Products like baskets, bamboo chairs, rugs, bags, etc. are produced locally with different techniques. Such skills have the

potential to boost the individual economy and attract the tourism industry. This was also seen in other settlements like Iringa, where the practising of weaving by women is preserved and used to nurture their social development (e.g. weaving product in Figure 7).



Figure 17: Traditional basket weaving (source: slave trade museum, stone town Zanzibar, 2023)



Figure 18: Woven basket from Iringa (source: internet)

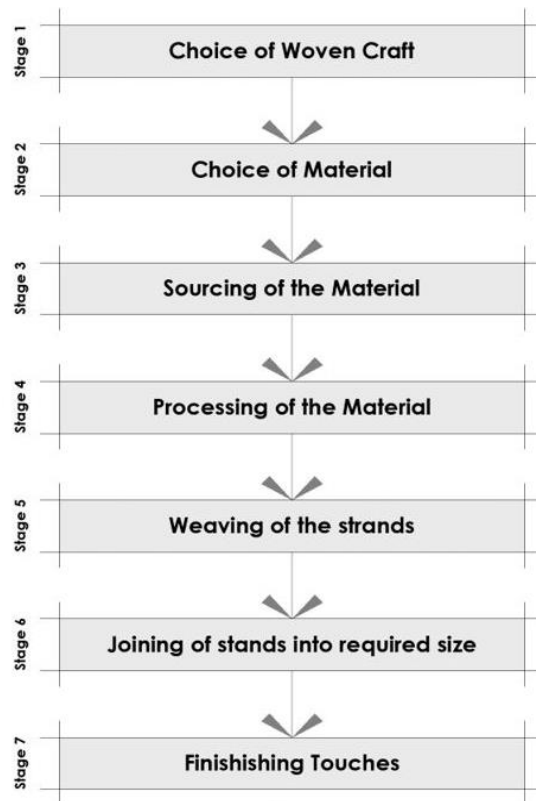


Figure 19: Weaving operation stage (source: Sketch by Alponce Behitsa, 2024)



Figure 20: Bagamoyo women weaving demonstration (source: field photo by Dr. Els Hannes Feb,2024)

The study highlights the significance of immaterial heritage culture, particularly in income generation. It focuses on craft skills such as weaving, which have been declining in Bagamoyo despite being widely practised by women in the home industry. Hence, by reviving weaving skills through training, communities can not only create new income opportunities but also leverage their cultural heritage to attract tourists and stimulate economic growth.

2.3.3: The impact of culture on the gender labour division in Bagamoyo

The city of Bagamoyo has a diversity of cultures due to trading activities, colonisation and the introduction of the catholic church. The trade activities involved Nyamwezi porters, slaves, Arabs, Indians and Europeans. But the original people of Bagamoyo are Wazaramo, Wakwere and Wazigua. However nowadays, despite having cultural diversity, the city is dominated by the Islamic religion which covers a large part of the East African coast.

In Bagamoyo, there are still problems when it comes to the participation in economic activities by men and women within the society. Most young women in Bagamoyo still are faced with the issue of dropping out of school at an early age due to the culture of the local community. The traditional role of women is to take care of the kids and husband. This makes most of them have a low or no income generated to contribute to their family (Ombakah, 2014). I believe that empowering these women through encouragement and training skills can contribute to their social value and economic well-being.

2.3.4: Study of Safavid caravanserais and transformations

This part of the study aims to understand the originality of caravanserai and its function and to identify and analyse their existing typology. Furthermore, it shows the transformation of different caravanserais through adaptive reuse. Through the cases study of Safavid caravanserais in Iran, a general understanding of caravanserais will be created. This will help to compare and analyse the caravanserais of Bagamoyo.

1.3.4.1 General history and typology of Safavid caravanserais

A Caravanserai is a building that originated in Islamic architecture. Its main function is to provide accommodation and a safe place for travellers and trade caravans (Sangari & Shahamipour, 2014). Most caravanserais were built in the Safavid era (1501-1736) in Iran, with approximately 1000 caravanserais. It's been recorded that every 30 to 40 miles these structures were built and most are located around the border of Iran, and some are in the central part. These buildings aimed at attracting travellers along the silk trade route which started in China and ended in Turkey (Sabeti et al., 2016).

The Safavid caravanserais have been classified based on different factors like structure organisation, geographical location and climatic conditions. For most of these caravanserais, climatic conditions were a primary factor for the design, to accommodate the comfort needs of travellers. Different variables were established to differentiate them according to their change in climate such as material, construction techniques, spatial layout considerations, the building volume and proportions (further details are elaborated in Table 3) (Sabeti et al., 2016).

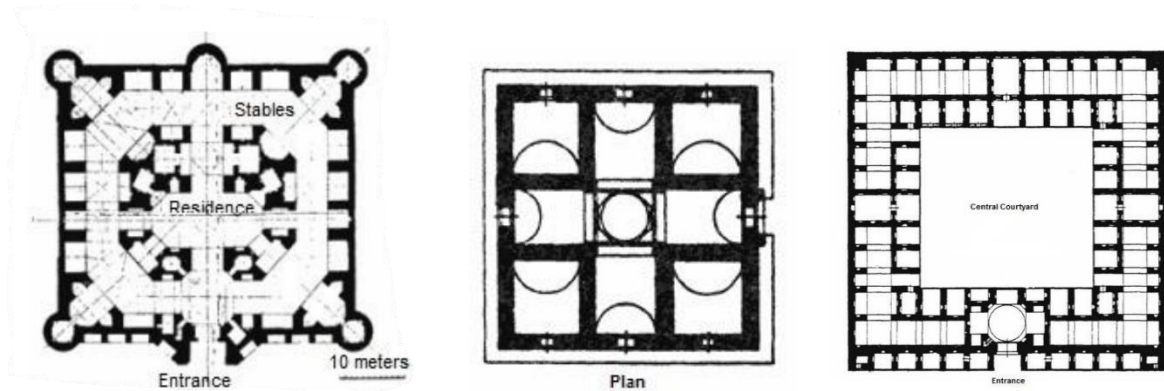


Figure 21: Shabli caravanserai (around 1620 A.D), Yungi caravanserai (around 1610 A.D), and Boqm caravanserai (around 1600 A.D) as an example of cold, warm and central caravanserai respectively. (sources; (Saber et al., 2016))

2.3.4.1 The caravanserai and urbanisation.

The development of Safavid caravanserais was influenced by different reasons like economic, political, military and religious reasons (Sangari & Shahamipour, 2014). The geographical difference from one region over another was another factor in classifying these Safavid caravanserais. Where caravanserais were located in urban areas and semi-urban, they were more good and pleasing as compared to rural areas due to the distinguished features they held, such as intricate tiles, arch entrance, a central courtyard and well-decorated Persian and Islamic architecture (Saber et al., 2016).

Most of them were trying to blend with the fabric of the locality based on local cultural, social and economic needs. This explains their different features like size, material, decorations, chronology, plans, construction techniques and the number of facilities (Saber et al., 2016). Today, most caravanserais that were located far from urban areas have been destroyed by human intervention or natural causes, while urban caravanserai are characterized by expansion and the addition of different uses as shown in Figure 15.

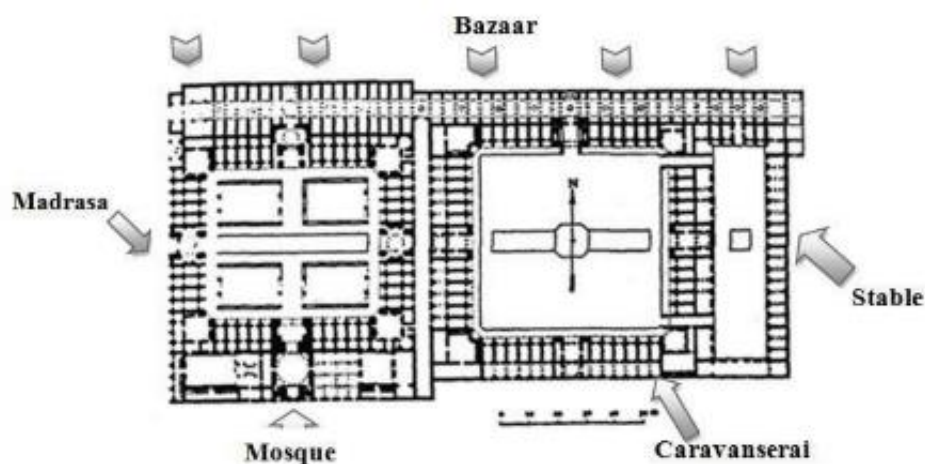


Figure 22: Chahār Bāgh caravanserai which is built in the 16th -17th century as a cultural complex in Isfahan, Iran. (Sources: (Saber et al., 2016))

2.3.4.2 Transformation of caravanseraï

Most of these Safavid caravanserais especially in urban and semi-urban areas are conserved and adapted to sustain their development (Sabeti et al., 2016). Furthermore, studies seek to find a better use (adaptive reuse) for these historical buildings in Iran, because it was noted that, some were turned into depots and this is continuing to damage these precious buildings. However, in Iran, there was a notable increase in leisure and entertainment reuse of caravanseraï to attract tourists. So, most of these buildings were turned into hotels and restaurants successfully. This appears to be the best (new) programme in Safavid caravanseraï.

Moreover, as Sabeti (2016) argues, the new use must be linked with programmes like cultural tourism, lodging and commerce. This shows that new uses should have connections or relations with the history of these Safavid caravanserais, but they can boost the economy and meet the cultural demand at the same time. The cultural part focuses on reminding the visitor about the historical area and its original use.

Most of the transformation of these Safavid caravanserais are targeted by local authorities, private developers and the central government. They were searching for a way to cover the cost of conserving these historical buildings in terms of maintenance and renovation. Hence converting these buildings for commercial purposes such as hotels and restaurants or social purposes such as cultural centres was more feasible for these developers because they could include income-generating activities.

The study reported by Sabeti (2016) also highlights the consequence of new uses in Safavid caravanserais such as commercial functions. Most of these uses do not pay attention to the contribution of caravanseraï as heritage. Meanwhile, the adaptive reuse of caravanseraï as a cultural centre, aiming at creating a social advantage for the local community by meeting social needs, is observed not to be sufficient to generate income and to cover the cost of maintenance and restoration.

Hence, from the point of view of sustainable conservation, it was suggested that the buildings could best be used to host travellers, as before. Additionally, it was recommended to consider the demand of the tourism industry based on its size and location. Furthermore, the reuse should not endanger or damage the building or its cultural significance.

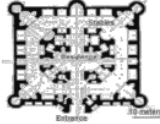
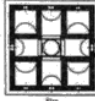


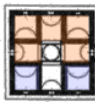
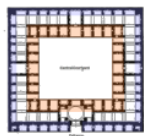
	MOUNTAIN AREA	WARM AREA	CENTRAL AREA
TYPOLOGY	 <p>Shabli caravanserai (around 1620 A.D)</p>	 <p>Yungi caravanserai (around 1610 A.D)</p>	 <p>Boqm caravanserai (around 1600 A.D)</p>
Structural plan	 <ul style="list-style-type: none"> • Traveler's dwelling rooms located at central space • Animals stables arranged to surround the rooms 	 <ul style="list-style-type: none"> • Have a Square plan • Traveller rooms are located after cross central area • Front Corner rooms for animals stables 	 <ul style="list-style-type: none"> • Have central courtyard • Traveller rooms are surround the courtyard • The layout is known as "introvert planning"
Materials	<ul style="list-style-type: none"> • Uses of stone to make space warm • Uses of wood 	<ul style="list-style-type: none"> • Uses of stone 	<ul style="list-style-type: none"> • Uses of stone
Constructions techniques	<ul style="list-style-type: none"> • Low height of ceiling 	<ul style="list-style-type: none"> • No open courtyard • Windows and arche as a ways for air ventilation 	<ul style="list-style-type: none"> • Commonly have four iwans which are emphasized by large arches.

Table 4: Safavid Caravanserai according to climate condition (source: (Lello & Mwasanyila, 2018)2024

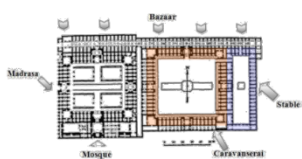
TYPOLOGY	Plan	Materials	Construction techniques.	Size & Chronology	Decoration / Aethetic	Range of facilities and Uses
URBAN AREA	 <p>Complex plans compared with rural or semi-urban caravanserais</p>	-	-	-	-	<ul style="list-style-type: none"> • Designed to accommodate shopkeepers and merchants on a permanent
SEMI-URBAN AREA	-	<ul style="list-style-type: none"> • Materials used and architectural traits in this category are different from other groups 		<ul style="list-style-type: none"> • Largest caravanserais in terms of size and numbers 	<ul style="list-style-type: none"> • The facilities were equally as impressive as the urban caravanserai. 	<ul style="list-style-type: none"> • Bakery and mosque can be found in the semi-urban caravanserai
RURAL AREA	<ul style="list-style-type: none"> • Plan and the materials used were different from urban caravanserais 		<ul style="list-style-type: none"> • Rural caravanserais were more fortified when compared with the other types 	<ul style="list-style-type: none"> • The number of travelers using these facilities was small, and they were not crowded. 	<ul style="list-style-type: none"> • These types of caravanserais were not appreciated 	<ul style="list-style-type: none"> • Only used as lodging

Table 5: Safavid Caravanserai according to Geographical location (source: (Lello & Mwasanyila, 2018)2024)

2.3.5 Sub summary

In summary, this section suggests that the Bagamoyo caravanserai can be adapted into a versatile, multiuse building to meet present and future needs. It can be expanded and repurposed, drawing inspiration from Safavid caravanserais, potentially serving as a restaurant, cultural area, and more. Additionally, considerations such as climatic conditions will be taken into account for sustainable adaptive reuse, aiming to enhance the caravanserai's quality over time while generating income for the community.

2.4: General Chapter Summary

The policy overview stresses the importance of conserving cultural heritage in Bagamoyo to drive future city growth through tourism. It emphasizes community inclusion in heritage development, addressing needs like skills training and gender empowerment. Additionally, guidelines for Zanzibar stone town conservation underscore the need to preserve the city's unique character, aiding in the revitalization of Bagamoyo Caravanserai.

The study also highlights challenges faced by the local community regarding heritage buildings and proposes strategies to address them. It emphasizes the significance of immaterial heritage culture, such as weaving, in income generation and suggests reviving these skills to attract tourists and stimulate economic growth. Lastly, it discusses the potential multiuse function of Bagamoyo's caravanserai, inspired by Safavid examples, and considers climatic conditions for sustainable adaptive reuse.

CHAPTER 3: REFERENCE CASE

In this section, this thesis will examine various cases related to the caravanserai of Bagamoyo. Due to the distinctive typology and structure of the caravanserai, replicating its essence in projects proved challenging. As a result, the cases selected vary according to specific aspects of the caravanserai, with some involving adaptive reuse and others not. These cases are organised into different categories, including those centred around narrating the building's history, those inspired by its program, those influenced by architectural elements and design, and finally, those focused on its form and conceptual framework.

3.1: Case One: Narration of the Building's History

Build Name: Mikindani Old Boma

Nature of project: Adaptive Reuse (Historical building)

Current use: Tourist hotel and training centre for tourism

Location: Mtwara, Tanzania

Year: Built late 18th century, Restored 1997 and started 1999

3.1.1 Project Brief

The Mikindani Old Boma structure, originally built by German colonisers in Tanzania in the late 18th century, served as the governor's residence during the end of the 18th century under German and British rule. In 1996, it underwent restoration to become a hotel, a process that faced significant challenges in both physical repair and financial sustainability. To address this, the Department of Antiquity leased the building to Trade Aid, a British NGO, for restoration and community development. Activities chosen prioritised revenue generation, leading to the building's dual function as a tourist hotel and a local tourism training centre. This decision recognised the building's historical and economic value, positioning it as a hub for economic activities.

Today, the Old Boma hotel anchors various development initiatives in the town, including a yacht club, scuba diving operations, handicraft industries, tourism agencies, guided tours, and vocational education centres. This revitalisation has attracted tourists and spurred investments in tourism infrastructure within the town (Kigadye, 2011).



Figure 23: Old Boma of Mikindani before restoration 1996(source: Aga Khan Award for Architecture,2000)



Figure 24: Old Boma of Mikindani after restoration (source: eastafricanretreats.com October.2016)

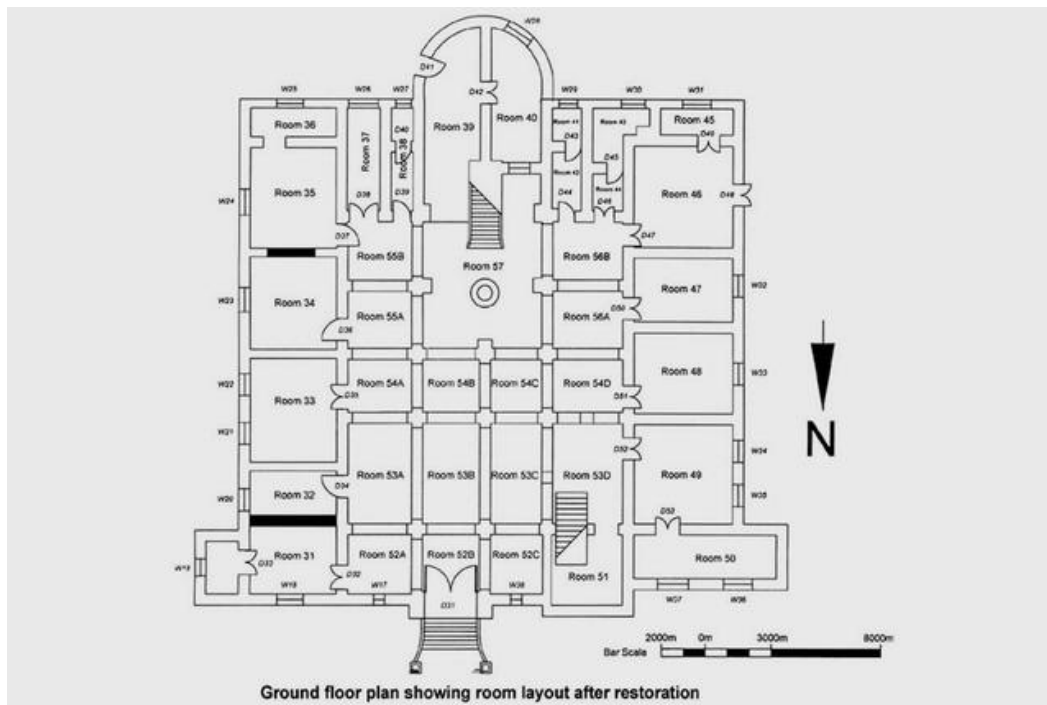


Figure 25: Old Boma of Mikindani before restoration 1999(source: Aga Khan Award for Architecture,2000)

3.1.2 Take away

By transforming the project programs from utilizing the building as a governor's residence to a luxury tourist hotel and a local tourism training centre, the building is actively contributing to the adaptation of historical structures to contemporary needs. This multi-faceted approach not only preserves the heritage of the building but also ensures its relevance and sustainability in today's context.

Introducing the training center specifically caters to the local community by providing opportunities for involvement and empowerment. By involving the community in the operations and activities of the center, the project foster a sense of ownership and pride, ensuring that the project benefits the people it serves.

Moreover, by emphasizing both the cultural and financial value of the building, the project establishes a comprehensive management system that covers maintenance and renovation costs. This approach not only preserves the building's historical significance but also ensures its long-term viability as a self-sustaining entity.

Through a similar revitalization effort, the Caravanseraï of Bagamoyo will serve as a hub for activities that authentically narrate its history while simultaneously meeting the evolving needs of the local community. By prioritizing employment opportunities and honoring cultural heritage in Bagamoyo, we create a space that is both economically prosperous and culturally enriching, like the Old Boma of Mikindani.

3.2: Case Two: Inspired by the Programs

Project name: More Than a Drop

Nature of project: Bed & Breakfast and Hospitality train centre

Location: Moshi-Kilimanjaro, Tanzania.

(More than a drop, May,2021) <https://www.exploretanzania.com/properties/more-than-a-drop/>

3.2.1 Project Brief

More Than a Drop stands as a beacon of opportunity, operating not just as a Bed & Breakfast but as a catalyst for empowerment through its hospitality training program. This initiative is intricately woven into its fabric of the town of Moshi in the north of Tanzania, specifically targeting the upliftment of young women. Guests are welcomed into a nurturing environment, characterised by cosy accommodations and a culinary experience centred around predominantly vegan fusion cuisine, fostering both comfort and sustainability.

The enthusiasm of the students, eager to showcase their skills in serving and cleanliness, adds a vibrant touch to the hospitality extended at More Than a Drop. Through its accommodations and dining offerings, it creates a platform for these women to develop valuable skills and gain confidence, thereby fostering their personal and professional growth.

In addition to its core offerings, More Than a Drop goes the extra mile by curating unique day trips and experiences in the surrounding area. This not only enriches the guest experience but also serves as a means of connecting with the local community and promoting sustainable tourism practices. In essence, More Than a Drop emerges as a constructive force, empowering both its guests and the broader community through hospitality, education, and experiential opportunities

3.2.2 Take away

The project highlights the significance of educating women to enable their seamless integration into professional roles, thereby enhancing their ability to offer quality hospitality experiences to visitors. In comparison, Bagamoyo, a historical city, attracts a considerable number of tourists annually. Therefore, offering hospitality training within the city presents a valuable opportunity for the local community's future growth, contributing to the empowerment of women.



Figure 26: more than a drop lodge and hospitality education (source: [tripadvisor.ca](https://www.tripadvisor.ca) 2015, [exploretanzania.com](https://www.exploretanzania.com) Nov.2021)

3.3: Case Three: Reference Project Based on Architectural Elements and Design

Build Name: Arab Teahouse

Nature of project: Adaptive Reuse (Historical building)

Current use: Department of Antiquity

Location: Bagamoyo, Tanzania

Year: since 1860

3.3.1 Project Brief

An ancient Arab tea house constructed in 1860 in Bagamoyo by A.S. Mahrabi, coinciding with the construction of the Old Fort in the same town. Initially intended as a shop and guest house, it was later repurposed as a hospital during the German occupation, and subsequently transformed into a bank by the British, who utilized the upper floor as their office space. Following a restoration, the building now serves as Bagamoyo's local administrative office. Notably, the structure boasts a balcony, a prominent architectural feature of Bagamoyo. The presence of balconies holds significance in the city's social fabric, as they facilitate communal activities like relaxation, conversation, and games among residents, underscoring their role as integral spaces for social and cultural interaction.

3.3.2 Take away

The project takes its cue from the balcony's role in fostering and encouraging social interaction. Furthermore, the design of the balcony, being lightweight, allows for a seamless visual connection with the primary building facade, thus potentially facilitating the adaptive repurposing of the Bagamoyo caravanserai. Additionally, the use of materials like timber imbues the building with a timeless aesthetic, meeting modern demands while maintaining enduring appeal..



Figure 27: Old Arab Teahouse (source: <https://www.tanzaniatourism.com/destination/bagamoyo> August 2019)



Figure 28: Old Arab Teahouse (source: Famous Sights-Freundreskreis by Peter Harke 2010)

3.4: Case Four: Reference Project Based on the Conceptual and Typology Framework

Case B

Project name: Elementary school

Nature of project: competition project

Organizer: Archstorming's and LBMS

Location: Marsassoum, Senegal.

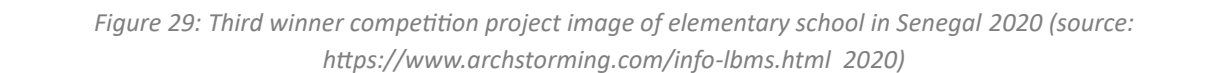
Year: 21. December.2020

3.4.1 Brief

The project aim to initiate construction methods that utilize sustainable materials sourced locally and recycled. These techniques are designed to be easily replicated by the local community, empowering them to continue developing their village even after developer has departed, without the need for specialised construction skills. This led to a competitive call to design an elementary school based on the mentioned needs.

3.4.2 Third prize winner

The conceptual approach aimed to transform the construction process into a constructive educational opportunity for the youth in Senegal, emphasizing the invaluable significance of traditional building materials and architectural techniques deeply rooted in their cultural heritage. Inspired by Senegal's traditional building style, this architectural feature serves as a testament to its rich cultural legacy.



3.4.2 Take away

The design approach of the third prize-winning project sparked my interest because of several reasons. To begin, with the building's layout, which included a courtyard designed to foster playful social education activities. Drawing from local traditions, the project skillfully engaged the community, while construction techniques promoting airflow within the courtyard enhanced the overall freshness and quality of the social space. Considering the existing caravanserai structure in Bagamoyo, which already features a courtyard, this approach proves beneficial as it integrates traditional techniques, encouraging community involvement, and provides adaptable space for a variety of activities to intertwine

CHAPTER 4: DESIGN RESEARCH

This chapter constitutes the research and design phase of the Bagamoyo caravanserai project, intending to assess the proposed analysis methods outlined in prior chapters and to intergrate them. It breaks down the design research process into stages, beginning with a design brief and progressing through site analysis, building analysis, conceptualisation of the building, development of a building program, and implementation of architectural interventions. Ultimately, the chapter concludes by offering an overview of adaptive reuse techniques through revitalisation methods.

4.1 Design Proposal Brief

The primary objective of the master project is to repurpose the Bagamoyo caravanserai to integrate seamlessly into the current urban landscape of Bagamoyo. Employing adaptive reuse methods is pivotal in the design strategy to modernise the building while preserving its historical significance and linking it to contemporary, societal needs. The thesis extensively discusses the challenges faced by the Bagamoyo caravanserai, shedding light on its current state which undermines its significance and integration into the cityscape. Consequently, the project draws insights from previous chapters' discussions, addressing the historical, urban, and social contexts, as well as building typology, to analyse the underlying issues. The proposal aims to revitalise the caravanserai by re-establishing its connection with the local community and reaffirming its importance in the urban setting.

The proposed intervention seeks to fulfil the urban fabric's requirements by creating a space conducive to skill development, thereby empowering individuals, notably women, and fostering employment opportunities. Additionally, the refurbished building will offer a tranquil environment for visitors and tourists to experience the historical site while engaging in traditional skill-building activities such as weaving. Moreover, special emphasis will be placed on programs targeting the empowerment of women in Bagamoyo, addressing the cultural barriers that contribute to female dropout rates from schools. Skill development initiatives (hospitality skills as well as traditional crafts such as weaving) are envisioned as a means to provide new avenues for their personal and professional growth.

In terms of architectural interventions, the proposal aims to preserve and repurpose the existing structure while introducing additional spaces for training and relaxation. These new structures will not only accommodate the envisioned programs but also contribute to reshaping the building's identity and creating a fresh historical narrative within the urban fabric.

4.2 Site Analysis

The site analysis concentrate on determining the characteristics and activities surrounding the historic site, alongside assessing the accessibility routes to and from the city. This evaluation also consider how these factors relate to the building programs and their alignment.

4.2.1 Urban context

In the urban context, the building is encircled by local commercial and residential structures, offering a chance to implement programs that facilitate interaction with the historical site, ultimately yielding mutual benefits through increased visitor traffic. Moreover, the presence of infrastructure and nearby bus stations enhances accessibility to the site. Additionally, the proliferation of hotels and lodges in Bagamoyo, driven by the historical significance of the area, reflects developmental progress,

presenting the caravanserai with an equitable opportunity to contribute to this growth at individual, community, and urban scales.



Figure 30: Urban map of Bagamoyo caravanserai (source: Author 2024)



Figure 31: Urban viewpoints at 3,4 and 6 respectively (source: Field photos by Dr Els Hennes Feb 2023)

4.2.2 Street neighbourhood context

On the street level, the site is encircled by local shops and residences, some of which are aged and in a state of disrepair. Certain areas lack development and are neglected, resembling dumping grounds. This underscores the potential for the revitalisation of the caravanserai to stimulate growth in its vicinity and elevate the development of the surrounding neighbourhood.



Figure 32: Neighbourhood map of Bagamoyo caravanserai (source: Author 2024)



Figure 33: Neighbourhood viewpoints at 1,2 and 3 respectively (source: Field photos by Dr Els Hennes Feb 2023)

4.2.3 Social-cultural fabric

The city of Bagamoyo and its neighbouring caravanserai district are steeped in Swahili culture, where the front sections of buildings typically serve as spaces for social interaction or business activities, while the rear parts are utilised for daily work. This cultural practice has given rise to features like "baraza" (porches) and courtyards, which symbolize social and interactive spaces in Swahili tradition.

As per the literature, many residents of Bagamoyo, particularly women, engage in home-based industries such as food production and crafting traditional goods like mats and baskets. Unfortunately, some of these traditional skills are fading from the fabric of Bagamoyo. Consequently, the proposal aims to reconnect with these cultural practices, leveraging them to promote tourism and strengthen ties with the local community.

4.2.4 Building Analysis

The building design features a central courtyard and a two-story main structure. This layout offers the potential to repurpose the central building beyond its original function as a watchtower, transforming it into a welcoming resting area with expansive views. This approach aims to break away from the rigid colonial connotations associated with watchtowers. Meanwhile, the courtyard will serve as a hub for cultural and social interactions.

In addition to the building itself, the site boasts green spaces that contribute to its distinct identity within the cityscape. Preserving and repurposing these green areas will offer high-quality outdoor spaces and could serve as an additional draw for tourists.

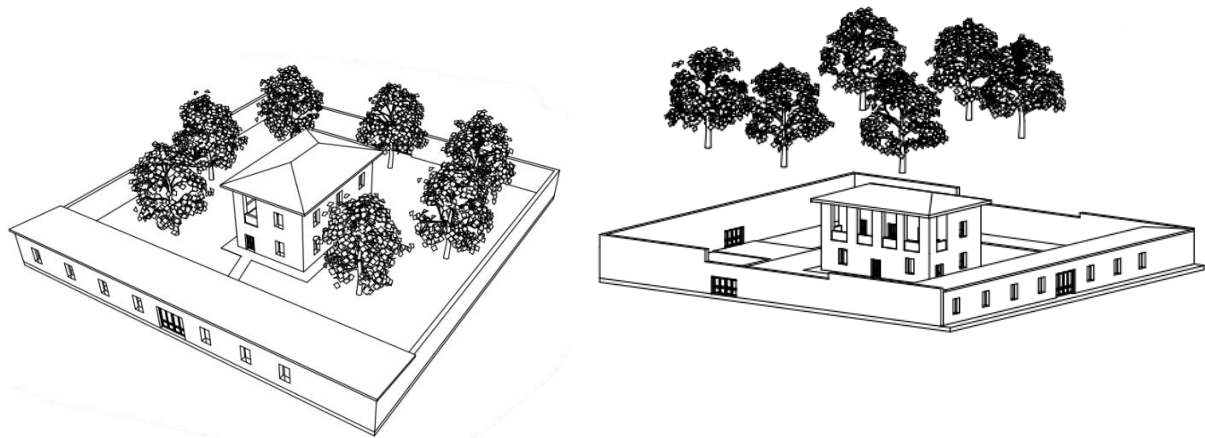


Figure 34: Existing perspective diagram of Bagamoyo caravanserai (source: Author 2024)

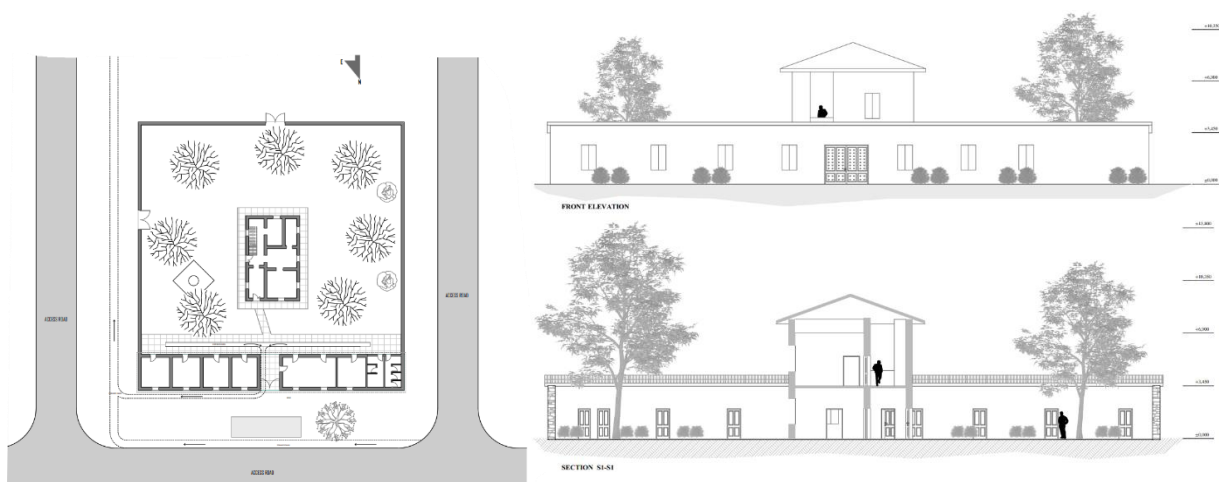


Figure 35: Existing drawing of Bagamoyo caravanserai (source: Author 2024)

4.3 Building Concept

The proposal's concept aims to restore the recognition and significance of the Bagamoyo caravanseraï building within the urban fabric of Bagamoyo by fostering connections with local communities. This will involve implementing diverse programs and architectural interventions to its building elements, ultimately creating an inviting and inspiring environment.

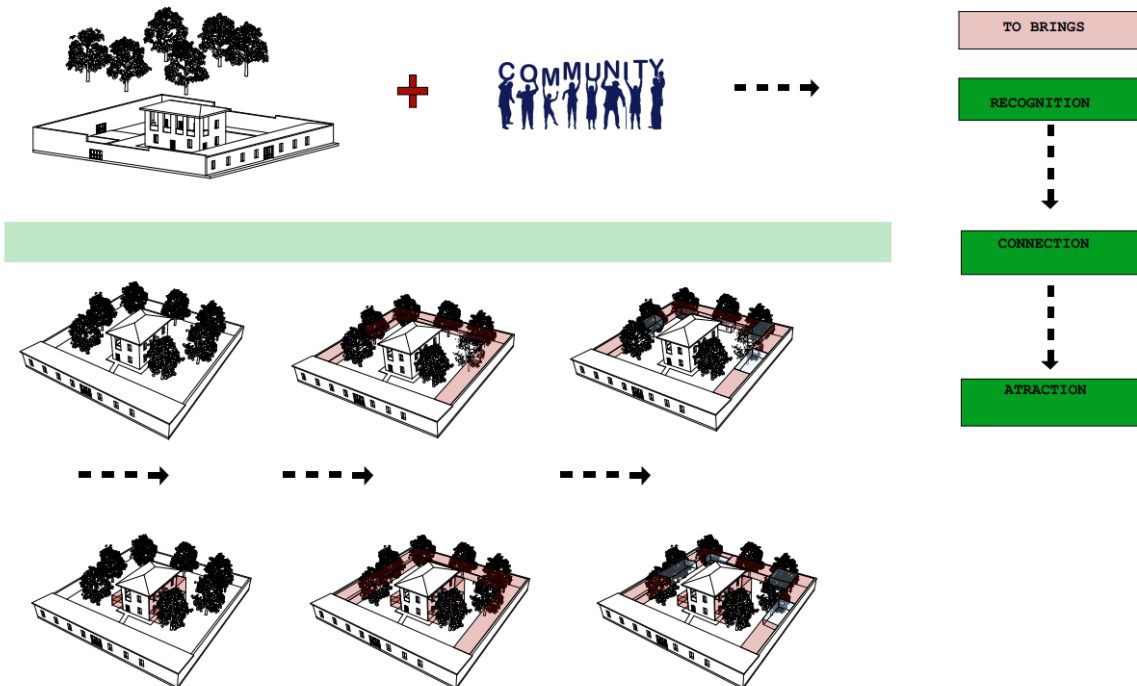


Figure 36: Conceptual diagrams for the caravanseraï of Bagamoyo proposal (source: Author 2024)

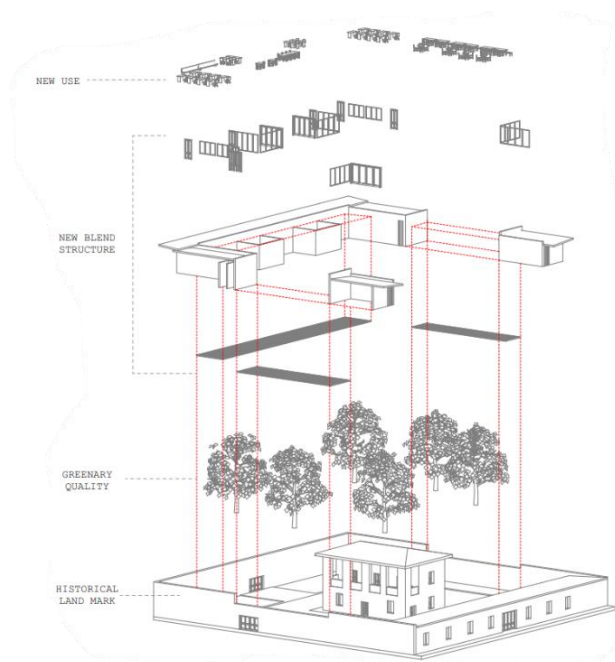


Figure 37: Axonometric proposal for the caravanseraï of Bagamoyo (source: Author 2024)

4.4 Building Program

The proposal's program is grounded in addressing the requirements of the local community, urban development, and the specific characteristics of the building sites. The analysis conducted in the preceding chapter underscores the financial obstacles associated with preserving and revitalizing historical structures, which has influenced the selection of program types to be integrated into the site. As a result, the proposal's program will prioritize offerings in education and leisure. This multifaceted program aims to seamlessly cater to the needs of the building, community, and urban fabric alike.

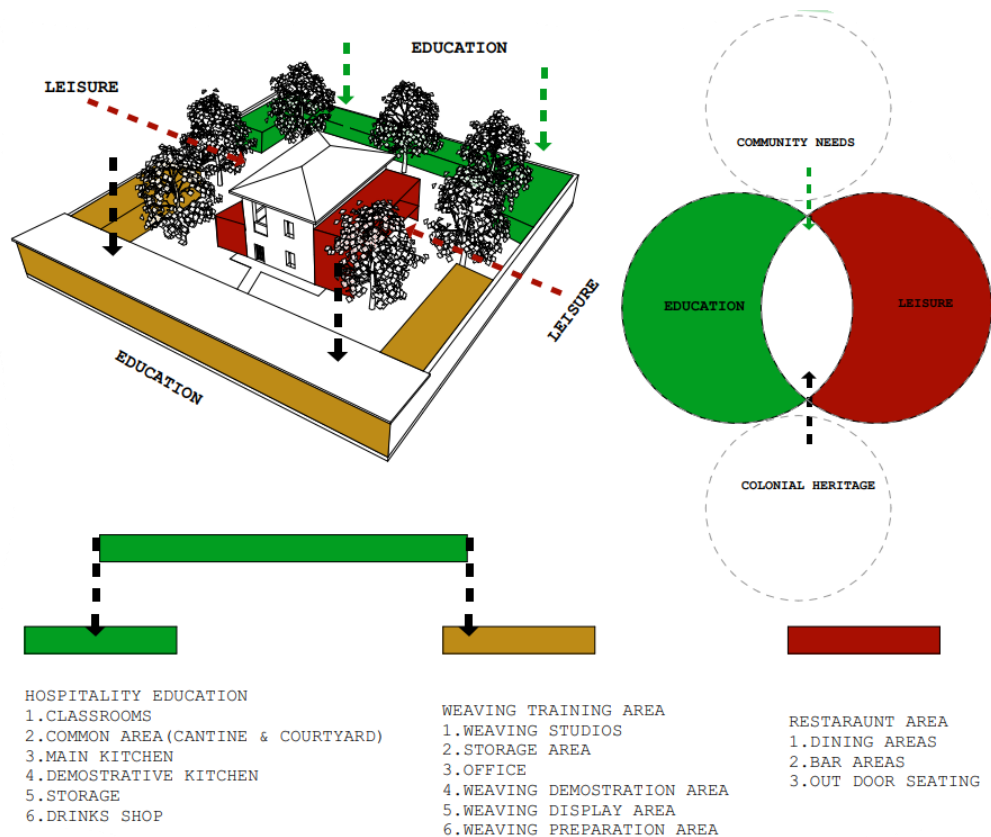


Figure 38: Zoning and program for the caravanserai of Bagamoyo proposal (source: Author 2024)

The main program consists of two components: education and leisure. Under education, two training segments focus on hospitality and traditional weaving. The selection criteria for these training programs were based on specific considerations.

Hospitality education is designed to equip local women with professional skills in serving and cooking, offering them opportunities for practical experience at the proposed restaurant, which becomes a live training center. At the urban level, graduates may secure employment opportunities in hotels and lodges catering to visitors and tourists in Bagamoyo.

Weaving training, a traditional skill in Bagamoyo and part of its intangible heritage will be revitalised and nurtured within the urban fabric. This initiative aims to revive traditional weaving practices and promote the sale of woven products like mats and baskets, thereby enhancing an income for this social group.

The restaurant will serve as a space for relaxation and will provide guests and visitors, locals as well as tourists, with the experience of dining in a historically rich building. Additionally, revenue generated from the restaurant and compound will contribute to funding building maintenance efforts.

4.5 Architectural Intervention

These transformations involve adapting the existing building elements to accommodate the proposed programs on the site. These interventions serve to enrich both the physical and cultural characteristics of the building, integrating it more effectively into the cityscape. Ultimately, these changes will elevate the building's presence within the urban landscape.

4.4.1 Courtyard intervention

The courtyard will offer an open-air seating space and a demonstration area for weaving, catering to both visitors and tourists. The outdoor weaving section will allow visitors to engage in hands-on learning experiences, creating at least one woven product themselves. As a result, the courtyard will serve as a platform for connecting and socially interacting with others, enriching the visitor experience with its intangible aspects.

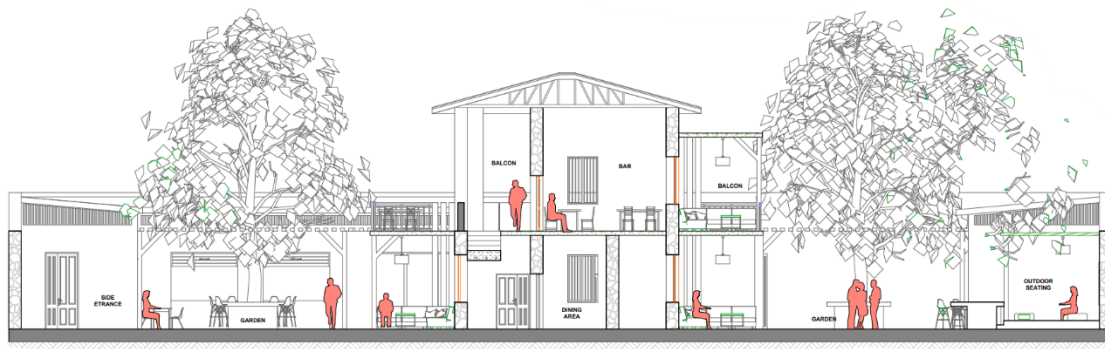


Figure 39: Courtyard section of proposal for the caravanserai of Bagamoyo (source: Author 2024)



Figure 40: Ground floor proposal for the caravanserai of Bagamoyo (source: Author 2024)



Figure 41: Courtyard 3Drender view of a new proposal for the caravanserai of Bagamoyo (source: Author 2024)



Figure 42: Courtyard 3Drender view of a new proposal for the caravanserai of Bagamoyo (source: Author 2024)

4.4.2 Balcony intervention

The balcony feature draws inspiration from Bagamoyo's cultural and social fabric, renowned for its capacity to foster social interactions. In this context, the balcony offers visitors a panoramic view of the courtyard, expanding the central structure's spatial capacity. Additionally, it shifts the central structure's function from a mere observation tower to an immersive viewing experience.

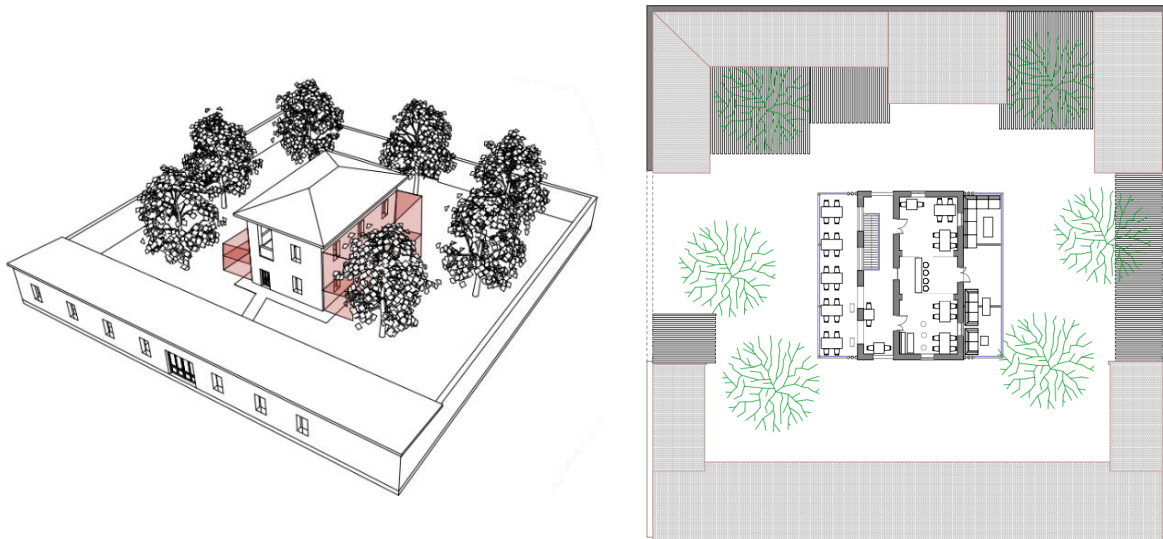


Figure 43: balcony view of a new proposal for the caravanserai of Bagamoyo (source: Author 2024)

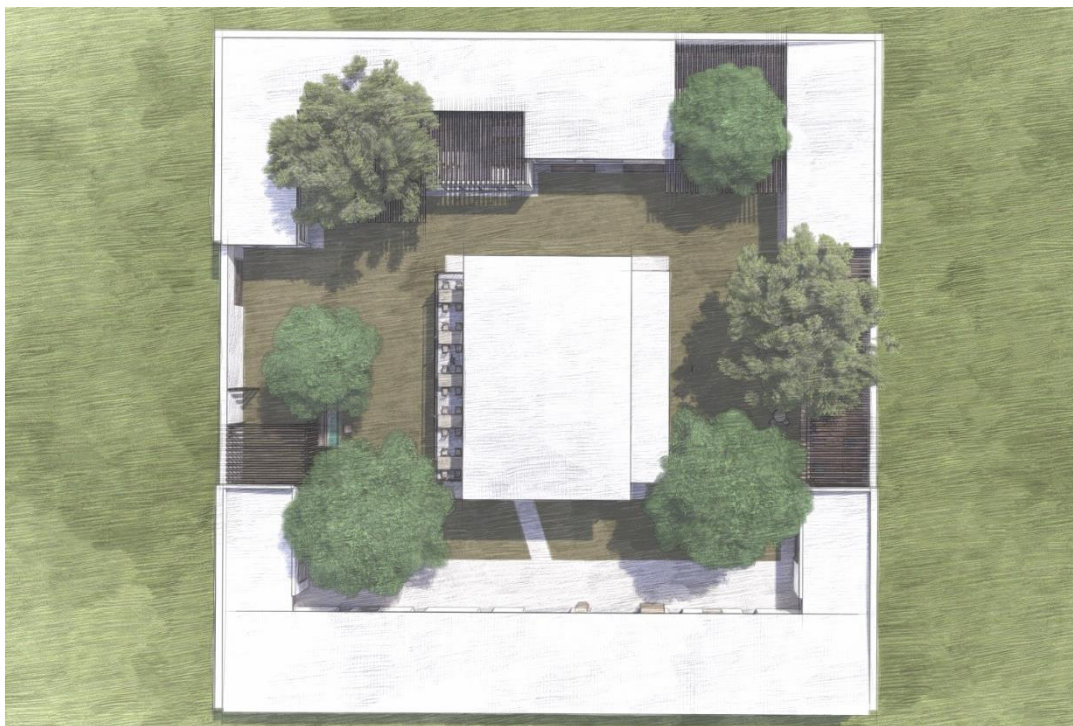


Figure 44: 3Drender aerial view of a new proposal of the caravanserai of Bagamoyo (source: Author 2024)

4.6 Adaptive Reuse

The adaptive reuse project for Bagamoyo's caravanserai promises continuity and hope for the community's future development while attracting visitors and stimulating urban growth, making its revitalisation crucial for meeting modern needs.

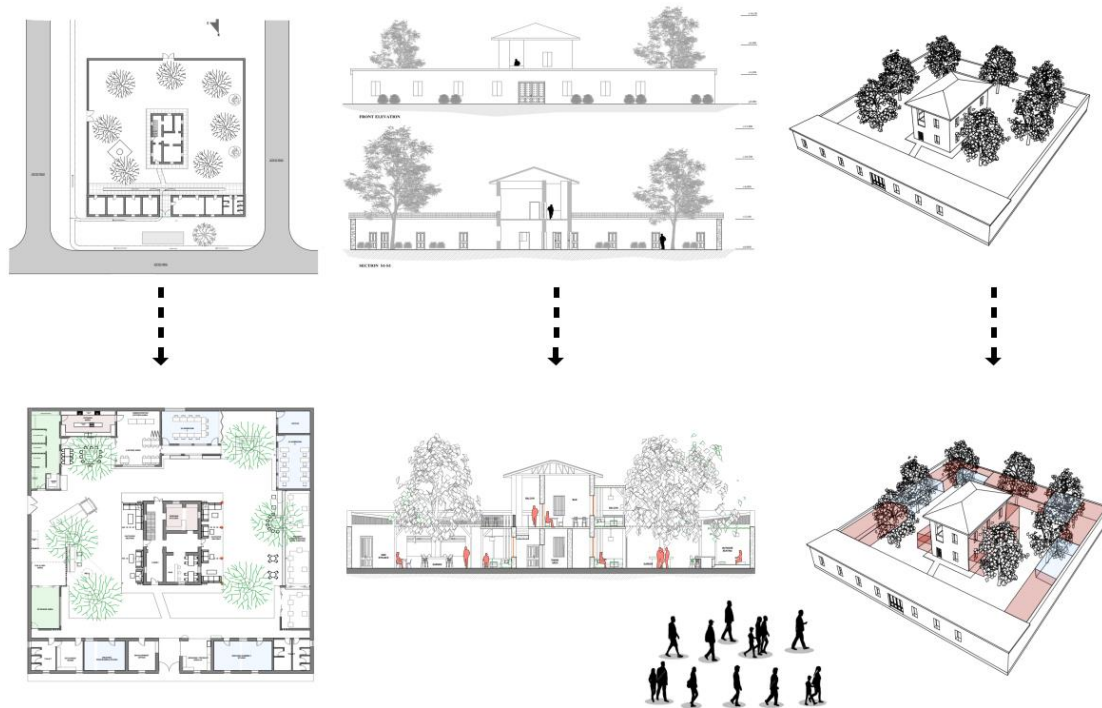


Figure 45: Reviving the Bagamoyo caravanserai through adaptive reuse (source: Author 2024)



Figure 46: 3D render of the new proposal of caravanserai of Bagamoyo (source: Author 2024)

CHAPTER 5

This concluding chapter marks the end of the thesis, offering a comprehensive summary of the key findings and concluding with insights categorized into narration, solution implications, and recommendations.

5.1 General Summary of Finding

The Bagamoyo caravanserai, initially built for caravan traders, also served as a retreat in the 19th century. Despite its colonial purpose of regulating porters and managing diseases, it also aims at controlling the trade route. However, German colonial interests shifted to Dar es Salaam due to its strategic advantages, leading to Bagamoyo's decline and neglect of infrastructure, including the caravanserai. While its historical significance remains, the current museum lacks connection to Bagamoyo has diminished, presenting an opportunity for revitalisation while preserving cultural heritage.

The caravanserai's current obstacle lies in its treatment as a monument, impeding its development despite its historical significance. The study aimed to explore preservation methods for this historic structure within the framework of Tanzania's heritage building policy and the guidelines for Zanzibar Stone Town. These guidelines, detailed in Figure 13, identify specific elements to conserve in both the exterior and interior facades. Furthermore, the policy mentions the need for historical buildings to be developed, thus fostering new hope for redeveloping the landscape of Bagamoyo.

Moreover, the architectural design of the caravanserai deviates from its original structure, as elucidated by the study of Safavid caravanserais rooted in Islamic architecture, traditionally serving as accommodations for travellers. However, the building has a different typology but it comprises a courtyard with a two-story central structure functioning as a watchtower, flanked by a series of rooms along the front, all enclosed by four walls. This form and typology afford adaptable spaces for various programs, seamlessly integrating with existing structures while enhancing the city's architectural fabric's quality and significance.

Through an examination of the urban landscape, we unveil a varied historical narrative within the city, shaped by the influences of Swahili culture and various foreign architectural styles, including those of Arab, Portuguese, French, and German origins. The caravanserai stands out for its unique blend of Swahili and German architectural elements. Moreover, the evident lack of community engagement in heritage preservation underscores the necessity for an inclusive approach to building design. By delving into the economic and cultural dynamics of the community, particularly the impact of gender roles, we can identify avenues to empower the local population, with a specific emphasis on women.

Furthermore, the study highlights the decline of traditional weaving skills in Bagamoyo's social fabric, predominantly practised by women. These skills hold significant cultural value as part of the intangible heritage and have the potential to draw in visitors. Lastly, implementing skills training programs within the community can serve as a catalyst for both economic and cultural rejuvenation.

Various reference cases were collected across different categories, including the history narration project, which seeks to explore how historical buildings can be adapted while preserving their original use. Additionally, the program-based project prioritised empowering activities such as skill

development, resulting in the development of architectural and concept-based inspirational projects. These efforts have contributed to the creation of feasible programs, such as hospitality education, and other design approaches aimed at revitalising the building.

The proposal aims to engage the community and attract visitors by highlighting the historical significance of the site. It suggests transforming it into a hub for education and leisure, focusing on promoting weaving skills and hospitality education for local growth. Additionally, it proposes establishing a restaurant inspired by historical caravanserai transformations. The design incorporates social and cultural elements like courtyards and balconies for interaction and education. Traditional craftsmanship will also be integrated into building elements, preserving cultural heritage.

5.2 Conclusion

The Bagamoyo caravanserai stands as a testament to historical significance yet grapples with neglect, appearing forsaken and detached from the urban milieu, and lacking connections to the local community. This study endeavours to investigate strategies for revitalising the caravanserai and reinstating its place within the city fabric. Furthermore, the study underscores the importance of preserving and honouring its historical significance. The research methodology entailed sourcing information from diverse channels, including articles, books, journals, Tanzanian government documents, and posters, with stages encompassing background history review, literature and policy analysis, case studies, and design considerations.

In my research, I've uncovered the historical significance of Bagamoyo and its Caravanserai, particularly during the 19th and early 20th centuries when it thrived as a pivotal trading hub connected to the Zanzibar archipelago. However, factors like the rise of Dar Es Salaam, the Abushiri coastal war, and neglect of infrastructure led to its decline. Presently, Bagamoyo enjoys robust infrastructure, fostering population growth and tourism, offering opportunities for the Caravanserai's revival. I believe integrating innovative tourism strategies aligned with community needs could reshape its role in the cityscape and reignite its historical charm.

The unique design of the Bagamoyo caravanserai aimed to replace outdoor porter camps while overseeing their activities within the city. Unlike traditional Safavid caravanserais, it included a watchtower, prioritizing safety and providing a serene haven for Silk Road travellers. Hence, I propose reimagining its courtyard and reconfiguring the central block to redefine its architectural style, breathing new life into both the structure and the surrounding urban landscape.

When it comes to revitalizing urban areas, the urban context is crucial. This context comprises two layers: the historical layer, with existing historical buildings vital to tourism, and the social-cultural layer, shaping the local community's values. However, locals often overlook the economic benefits of historical sites due to a lack of direct connection to their daily needs. To rejuvenate structures like the caravanserai, we must engage with the social-cultural layer for community inclusion. This entails analysing Bagamoyo's economic activities and the cultural impact on gender roles. Moreover, research underscores the value of traditional weaving skills, neglected but essential for heritage preservation and economic growth. Through empowerment programs, women in Bagamoyo facing challenges like school dropout rates can access opportunities in tourism for self-development. This not only tackles social issues but also preserves heritage buildings and sustains the city's fabric.

In this study also, I've delved into Tanzania's 2008 heritage policy and the guidelines set for Stone Town, all aimed at preserving Bagamoyo's iconic caravanserai. These policies underline the importance of nurturing historical sites and ensuring that the local community is involved, despite the financial hurdles that might arise. To strike a balance between preserving the site and meeting the community's needs, I've explored various adaptive reuse projects. Taking inspiration from Safavid caravanserais, I've stressed the significance of maintaining the historical integrity of the caravanserai. Although transforming it into cultural centres might seem feasible, the issue of sustaining them financially poses a challenge. That's why I propose shifting the focus towards educational and leisure activities, as they not only help in preserving cultural identity but also empower the community.

As of now, Bagamoyo lacks concrete guidelines for safeguarding its historical buildings, leaving their fate uncertain. To address this gap, I've turned to the conservation guidelines of Zanzibar's Stone Town. These guidelines prioritise the identification and preservation of unique historical features. While traditional preservation methods are effective, I also advocate for the creation of contemporary interventions inspired by historical features to ensure that our history lives on. Additionally, I believe that employing local materials and traditional skills during conservation efforts is crucial to maintaining authenticity and honouring our rich cultural heritage, which is essential for the adaptive reuse of the caravanserai.

5.2.1 The implication of the proposed solution

Upon exploring various methods of revitalisation derived from historical narratives, reinterpreting structural typologies, and balancing the contextual layers of historical and community social culture, as well as preserving and replicating special characteristics, a compelling approach emerges. Hence, the adaptive reuse of the Bagamoyo caravanserai into educational and leisure programs stands as an optimal solution. This approach seamlessly integrates diverse revitalisation methods, catering to the needs of the local community while leveraging the tourism industry as a catalyst for economic development.

The reimagined caravanserai will host a range of activities aimed at empowering the women of Bagamoyo while serving as an attraction for visitors and a source of inspiration for locals. These programs will create opportunities for employment through hospitality education and the nurturing of weaving skills, enabling individuals to generate income. Moreover, the building will feature a welcoming courtyard for restaurants, offering tourists and visitors a unique blend of social and educational experiences. Additionally, the incorporation of outdoor seating areas on the balcony, an adaptive feature of the central two-story structure redefined as a vista point, will enhance the overall ambience.

This revitalisation initiative promises to redefine Bagamoyo's image while providing tangible benefits to the local community. Furthermore, the building's ability to generate its own income will ensure its future maintenance and continuity, cementing its role as a cornerstone of the city's cultural and economic landscape.

5.2.2 Recommendation

This thesis explored various approaches to revitalise the Bagamoyo caravanserai, a colonial heritage site. It employed different methodologies to uncover its historical significance, analyse its architectural features, and assess its impact on the cityscape. Yet, the thesis presents only one case. Indeed, limitations arose during the examination of Tanzania's heritage policy, revealing a lack of development planning for this historic building to meet the evolving needs of society and ensure its continuity. Consequently, this contributes to the gap for further research, looking for the principal guidelines for the (reuse of) historical buildings in Bagamoyo in general, beyond this single case.

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