Research Proposal

Topic

A Conservation Guideline for Traditional Palaces in Nigeria for the Resilience of Cultural Heritage and Identity in a Cultural Milieu

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CHAPTER 1: INTRODUCTION

1.0 Introduction

Contemporary architecture development is vulnerably invading the ancient cities influencing both the traditional palaces and the built settlements. The modernization pressure is gradually transforming the indigenous architecture into contemporary architecture style. Meanwhile, the implication of improper changing from the original form of the cultural property’s authenticity as a heritage is becoming more unaware. Unfortunately, the modernization trend is gradually extending into the traditional palaces that are nurtured with significant element values including cultural artifacts, natural resources, and art, architectural, historical, and socio-cultural values. Hence, they express a sense of place and identity in a cultural milieu. Besides, historic buildings are iconic symbols that communicate with the surrounding environment depicting historical events, linking the community with the past having a sense of belonging and place attachment. However, despite with the significance of cultural value, the traditional palaces of today in Nigeria are gradually accepting the contemporary architecture development.

For example, in Northern Nigeria, there are instances were changes were implemented in major parts of Hadejia Emir Palace through demolition and rebuilding of a part thereof, using modern building materials. Similarly, Gombe Emir Place has departed into an international style architecture. Consequently, contemporary architecture played a tremendous impact in transforming traditional deviating from their authentic cultural identity in their milieu (Bilyaminu, 2017). Secondly in the Southern part of Nigeria, at the Yoruba land, where the Oonis palace was totally destroyed from its origin of traditional cultural fabric. Then later re-built with a contemporary building material in concrete and cement block, without acknowledging the heritage value contrary to its cultural identity (Omisore et al., 2009).

Crucially, conserving these monuments have no exception for the pride success of every tribe and country at large (Farhanah and Mohamed 2012). Therefore, the aim of the study is to investigate the phenomenon why and how the ancient traditional palaces contemporarily are transforming from their authentic cultural identity to contemporary architecture style. Furthermore, emphasis in this study is largely conserving the traditional palaces monuments in their authentic cultural adornment and symbolic cultural expression within urban city centers. This remains the priority concern of this thesis, as palaces remain dominant cultural affection in the
cultural milieu of the community. Eventually, it is hoped that the thesis will come up with sets of
guidelines for the conservation of traditional palaces for the present resilience and future
safeguarding of cultural heritage and identity. This will explore the trend of how modern
architecture style influences the norms and values of indigenous traditional architectural styles on
palaces conservation in walled cities.

Meanwhile, the thesis will focus its study in the Northern part of Nigeria popularly known
as Hausa-Fulani land. The study area is Kano Emir Palace as the domain study area in Kano city.
On the other hand, Kano is chosen as it is rated as a higher degree of specialization and
diversification (Agboola and Zango, 2014). Besides, Kano is a mega city emerged as the
commercial nerve center of Northern Nigeria which sporadically expanded for many centuries.
Thus, along the 16th century, this makes Kano rank the third largest city in Africa after North
African cities of Cairo and Fez (Dan-Asabe 1996) and the second largest city in Nigeria (Ado-
Kurawa 2003). Above all,

1.1 Research Background

Nigeria is geographically located along the coastal zone of West Africa bounded by Benin, Chad,
Cameroon and Niger Republic. The country constitutes of 36 states with the Abuja as the Federal
Capital Territory. Nigeria is referred to as giant of Africa, with a population estimation of about
198 million as of April 2018 (National Population Commission). It ranks as the 7th largest country
in the world. Among the population are a homogenous cultural diversity of over 500 ethnic groups
and tribes. Specifically, the three major tribes are categorized and named as Hausa, Yoruba and
the Igbo (Falola et al., 2003). Besides, each of the various tribes practices their own culture,
languages, customs, and indigenous architecture. Thereby, depicting their cultural identity in their
own concept and ideology of architecture and cultural affections passing on to subsequent
generations.

All the three major ethnic groups uphold unto their unique culture conserving their ancestor’s
religious practices and beliefs. The distinguish ethnic groups portray both their tangible and
intangible cultural heritage in their cultural milieu. This includes music, dressing, cultural festivals,
customs, traditional arts and skills, classifying their built heritage. Above all, the pride each tribe
is the symbolic cultural expression of its particular traditional Palace, expressing architectural
heritage, advocating firmly as to their place of attachment, the identity of a place and a focal point.
Traditional palaces are historical monuments found in ancient cities including rural. They are embedded with cultural artifacts, natural resources, art, architectural, historical, economic, and socio-cultural values. Hence, they play a significant role in the social and cultural milieu of the indigenous community as a focal point of reference. Hence, palaces express a sense of place or identity within living corridor of the inhabitants. In addition, the built palaces have significant cultural values as they symbolize and give glimpses from related past periods. According to Damla and Kagan, (2016) historical monuments should be conserved as evidence of the people’s lifestyle and cultural identity instead of destroying such buildings. The building further serves as historical evidence of the culture and the past. Conservation is one of the significant processes of sustaining historical monuments in promoting the national identity and historical continuity of cultural properties for every developed or developing country. According to Farida et al., (2016) heritage buildings regenerate a sense of historical background of the building and community at large.

Therefore, traditional palaces deserved to be preserved and conserved through sustainability, to have a successful delivery of the past to the future generation. Describing how the present generation has enjoyed them, without tempering or diminishing the past (Clough et al., 2006). For instance, ancient palaces that have existed for centuries, need to be conserved by those who are in the present for the younger generation to witness and have the same cultural affection their ancestors have enjoyed. For the case of traditional palaces, they need to be conserved in a tangible manner being a place of attachment to the community passing on from generation to
generation. According to Barau (2010) comments that at present, it is the pride that the Kano Emir Palace is still in its authentic state of cultural symbolic expression. This made the place a hub of tourism and study area for further researches due to the cultural significant value. Indeed, if the architectural heritage is not conserved, consequently, there will be a discontinuity of history and irreversible loss. Particularly, the conservation of the historical monuments upholds the effort, skills, and dedications of the original builders work, meanwhile the building fabric remains intact (Love and Bullen, 2009).

1.1.1 Why the study in Northern Part of Nigeria?

Notably, the traditional architecture is characterized and constructed in earthen structures with a composite indigenous material, such as adobe, clay, coconut tree, stones and straw bales (Dmochowski, 1990; Oruwari and Owei 2002; Agboola and Zango, 2014). Hence the traditional palaces in the Northern part of Nigeria shall be in earthen mud structures as the authenticity of the structure, displaying a symbolic expression and cultural heritage. In other words, such structure qualifies to be of authentic and symbolic cultural expression according to the main objective of the study. Thereby, depicting a group of community’s place of identity in the cultural milieu. In this case, According to Agboola and Zango (2014), the relics of this earthen structures in urban city centers are largely found and available in northern part of Nigeria. The vernacular built heritage flourished and dominates the northern part overtime for many centuries. The architecture still remains powerful and rigid, rich in cultural symbolic expression, embedded in a variety of forms and shapes. Furthermore, the structural integrity and aesthetic of the buildings attract eagerness and expression of interest in traditional cultural northern architecture (Hiskett 1957; Dmochowski, 1990; Nast, 1996; Danja 2017).
1.1.2 Why Kano as the Study area in Northern Part of Nigeria?

Kano city, literarily known as *Kasar Hausa* which is the capital of Kano state is located in Northern Nigeria. Geographically, it is located on 12.00°N and longitude 8.30°E within the semi-arid Sudan savannah zone of West Africa. In the previous record of history since 999 over 1000 years ago, at a various time is referred to as the capital of the Kano Kingdom and Kano Emirate. To illustrate, the homogenous kings mixed of Hausa-Fulani that rule the seat of Kano in terms periods include, kings of Kingdom (999 to 1385), Sultans of Kano, Kano sultanate (1385 to 1509), Kano Kings, Kano empire (1509 to 1623), Kano sultanate again (1623 to 1805), then currently the Hasua-Fualani rulers, (1085 to Date) as Muhammadu Sunusi II is the current Emir of Kano Palace since 2014 (Ado-kurawa, 2003). This practically shows the evolution of traditional cultural heritage legacy in Kano state, depicting the Hausa-Fulani tangible and intangible culture in the Northern part of Nigeria. In this case, Kano is considered a reference focal point and decentralization of Hausa-Fulani Culture among its neighboring state within the Northern Nigeria region. Indeed, the Hausa-Fulani culture in Kano is rated as a higher degree of specialization and diversification (Agboola and Zango, 2014). Besides, Kano is a mega city emerged as the commercial nerve center of Northern Nigeria which sporadically expanded for many centuries.

Thus, along the 16th century, this makes Kano rank the third largest city in Africa after North African cities of Cairo and Fez (Dan-Asabe 1996) and the second largest city in Nigeria (Ado-Kurawa 2003). Above all, Kano is an ancient walled city with the most enduring legacy of traditional authoritative palace popularly known as Gidan Rumfa (Emirs Palace). The prestigious seat the of kingship institution, literarily called *Gidan Sarauta* is built over Five Hundred years ago currently in seat (Ado-Kurawa, 2003).
Figure 2: Map of the Ancient city of Kano the Kano Emir’s Palace within the City wall
(Source: adapted from Maconachie et al. 2009; Maconachie 2012; Barau 2012)
The images below shows the morphology of Kano city, views showing the historical facades of the traditional Hausa architecture with cultural heritage scenes. Furthermore, the pictures of different scenes clearly show how contemporary architecture is slowly fading away the cultural identity of the traditional settlements. Then  (A); Google Earth-2010 (B); Walter Mittelholzer - 1930 (C); Ibrahim Ado-Kurawa 2010 (D and E); Kano Emirate Facebook (F)

Figure 3: Morphology of Kano city
(Source: Barau et al., 2015)
1.1.3 Why Kano Emir Palace?

The Kano Emir’s palace is geographically located inside the wall city of Kano, within the vicinity of Kano Municipal Local Government, at the Kano city urban Centre, capital of Kano state, precisely North West of the northern part of Nigeria. The Kano city wall foundation construction was laid 800 years ago from 1095-1134 was completed in the middle 14th century. In the 16th century, the wall was extended to the present position due to the population growth and spatial space needed.

The wall runs 14km radius earthen structure (National Commission on Museum and Monuments 2007). The built Palace is located between latitude 11°59’32.67N and Longitude 8°31’06.02E. According to Barau (2014), Kano emir’s palace is known as *Gidan Rumfa*, literally house of Rumfa, but popularly known as *Gidan Sarki, meaning* Emir’s house. Gidan Rumfa is named after the first king that initiated and innovated the current Emir’s Palace named as *Sarki Muhammadu Rumfa* who ruled from 1463 to 1499. The Gidan Rumfa is currently over 500 years old as it was built by the Sarki Muhammadu Rumfa from 1479 to 1482 (Ado-Kurawa, 2003).

Gidan Rumfa is an exclusive astonishing Palace of its kind. It ranks the largest traditional palace in sub-Saharan Africa (Nast 1996). Moreover, it remains the oldest continuous seat of traditional authority in Nigeria (Ado-Kurawa, 2008). The magnificent masterpiece, Gidan Rumfa has a popular repeated phrase about the palace referred to as “a town in a City” that may arise due to the massive awesome size of the ancient Palace. The land mass of the Gidan Rumfa covers approximately 33 acres surrounded by the walls of about 20 to 30 feet from outside and an average of 15 feet from within (Archnet 2010). According to Barau (2014), the palace is clichéd as *Gidan Sarki Gari Guda ne*, meaning the Emir’s palace is a town. For instance, Khalil and Bayero (2004) claims that Kano palace is qualified to be a town as it is regarded as a ward because of its abundant houses, and overall the collection of wards, infrastructure, the hierarchy of authority and dialect made it a town. In addition, the population of Gidan Rumfa is estimated to about 4000 people based on an agreed sampling of 8 persons per house. Also, due to the availability of spatial space within its surrounding, the palace has the capacity of receiving about tens of thousands at a time (Barau 2014).
Figure 4: Google Image of the Kano Emir Palace
(Source: Barau 2012)

Precisely, despite the pressure of urbanization development and the contemporary architecture surrounding the ancient palace. The existence of the Palace at the pre-colonial period that spent over four centuries before the coming of the British. As well survived after the British rule. Consequently, Gidan Rumfa resists the external pressure, sixty years of British ruling both at the pre-colonial and post-colonial period. Specifically, the Kano Emir’s palace is still fit, in its authentic cultural adornment and symbolic expression. Thereby, venting the fragrance of architectural traditional cultural heritage of the Northern Nigeria being an outstanding icon of the conserved masterpiece. According to Bilyaminu (2017), contends that practitioners have failed towards conserving the architectural heritage of the majority of palaces in Nigeria as a result of modern architecture influence with the exception of Kano Emir’s palace. He added, the ancient palace has become a role model for comparative descriptive criticism.
Figure 5: Southern Entrance Gate of Kano

Figure 6: Interior of the Reception Room of Kano Palace

Figure 7: Courtyard part thereof premises of Kano Emir Palace displaying the palace authenticity
Above all, the Kano Emir’s palace being a centripetal point, its architecture, festival activities, historical assets as well as a focal point that attracts the interest of researchers for the palace studies has to elevate the status of the palace being a spot of tourism and heritage value. Based on its outstanding cultural value Gidan Rumfa along with other monuments within Kano city were accepted on the UNESCO Tentative List of World Heritage Sites since 2007 (UNESCO 2010).
1.1.4 Global Concerns on the conservation of heritage buildings

Different researchers from different countries worldwide are still conducting an empirical study in ways to conserve heritage buildings due to their significant value. The heritage buildings are regarded as a universal property in documenting world history from different regions and background.

In this case, Dutta (1992), establish an interpretive strategy for the conservation of historic fabric within historic cities where an empirical study was conducted in a historic zones at India. The major concern was to arrest a vulnerable impact of growth and modernization that was fading away from the historical fabric of the district buildings in the city. Similarly, Wikantari (1994), provided a model for safeguarding the architectural heritage of Indonesia historic district zone by using a historic Islamic district as a case study. The architectural heritage is suffering from also from urbanization development. Therefore, modernization trend of the contemporary architecture in the ancient cities including Nigeria is a global phenomenon. Guidelines are indeed measures to proffer conservation procedures for the historical monuments. Similarly, Thorkildsen (2016) explored how the idea of collaborative planning and cultural heritage to reveal patterns easily on how to suggest and come up with a conservation suggestion. This strategy will be of benefits to the study by involving interviews, questionnaire survey with professional experts, inhabitants of the traditional palaces and the inhabitants of the neighboring community.

Whereas Halu and Kucukkaya (2016) take the view of conducting an empirical study by involving Young people in the participation of architectural heritage conservation of a built heritage asset in Turkey. The architectural elements surveyed during conservation exercise were found significant and inevitable being fragile. Correspondingly, Involving young people to participate in traditional cultural heritage participation is crucial. Besides to every generation shall be of no exception in order to uphold the dignity of culture as the younger ones are the future of tomorrow. Firstly, this becomes necessary and enhance a strategic method to conserve the cultural heritage and identity continuity of traditional palaces.
1.1.5 Local Concerns of heritage building conservation In Nigeria

In the abundant of the tangible heritage in Nigeria, quite some researchers are coming up with issues as a concern to look at. For example, from the perspective view of the benefits of conserving heritage buildings for tourism attraction and usage, some empirical and reviews were conducted. Olagoke (2014) reviewed the conservation process of how an abandoned dervish Pasha Mansion in Turkey was restored and adapted into a museum. The author clearly explored and recommend the relevance and significance of conservation of abandoned heritage buildings to tourist buildings. Other researchers of the similar concern include; Olukole (2009), Ogechi (2011), Adeniran and Akinlabi (2011), Osefoh (2014), Nwanko and Okafor (2015). Likewise, Kolo (2015) recommended the significance of adaptive reuse by building adaptation of underutilized buildings or buildings that are in a state of need of demand change/ function change to suit new condition in the built environment. In this case, the author conducted a comparative analysis of colonial post-office building between a Nigerian and that of in Cyprus, Turkey. The adaptation of museum and bank respectively was proposed by the author. The strategic method of conservation through adaptation has been discussed earlier. For instance, can be applied when there is a shift of traditional seat from the abandoned palace to a new palace.

While Zubairu et al., (2012) surveyed and reviewed all the historical buildings declared as listed buildings, noting down the amount existing, numbered and noted their condition. Their architectural, historic and cultural significant value were explored with future recommendation calling for maintenance and protection. Similarly, Adeyeni and Bappa (2011) observed on the problems and prospects pertaining conservation practice in Nigeria particularly the ancient Kano city wall. This followed by delivering further recommendations calling for budget funding to restore and preserve the city walls as many part of the walls are in a state of disrepair while some of the gates within the walls are destroyed and rebuild without conservation plan.

Above all, the studies conducted in conservation practice in Nigeria, focuses on tourism, climatic factors hindering sustainability of heritage buildings. Then followed by suggesting ways to enhance the practicing of the conservation to the government.
1.1.6 Summary of previous studies international and local research issues and concerns

Previously, it is known that different researchers had made effort in conducting empirical studies with the aim to conserve the heritage buildings which are of significant historic universal value as seen in table 1.

Table 1 Previous studies on conservations of heritage buildings including through adaptations and models

<table>
<thead>
<tr>
<th>Authors</th>
<th>Concern of study</th>
<th>Building typology</th>
</tr>
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<tbody>
<tr>
<td>35 reviewed articles</td>
<td>Proposed decision-making and reuse selection models of heritage buildings.</td>
<td>Modern Built heritage</td>
</tr>
<tr>
<td>Yuceer (2012)</td>
<td>Architectural conservation assessment on exterior addition to historic buildings</td>
<td>Modern Built heritage</td>
</tr>
<tr>
<td>Yildirim and Turan (2012)</td>
<td>Suggestion of future guidelines in conserving traditional houses into commercial</td>
<td>Traditional house adaptation</td>
</tr>
<tr>
<td>Hill (2016)</td>
<td>Proposed a model for development of built heritage asset by reviewing undocumented successful adapted built heritage.</td>
<td>Modern built heritage and supported by theories and principles</td>
</tr>
<tr>
<td>Roy and Kalidini (2017)</td>
<td>Identified factors affecting heritage conservation.</td>
<td>Modern built heritage and from project management view</td>
</tr>
<tr>
<td>Wikantari (1994)</td>
<td>Model for safeguarding the architectural heritage of a historic district zone</td>
<td>Modern built heritage and historic district zone</td>
</tr>
<tr>
<td>Duffa (1992)</td>
<td>Establishing strategies for the conservation within a historic fabric cities</td>
<td>Modern built heritage and historic district zone</td>
</tr>
<tr>
<td>Olagoke (2014), Olukole (2009), Ogechi (2011)</td>
<td>Recommending conservation practice toward tourism developments of natural landscapes, monuments and site</td>
<td>Residential houses and gardens to be adapted into museums</td>
</tr>
<tr>
<td>Zubairu et al.,(2012)</td>
<td>Review and site survey of Nigeria listed buildings calling for maintenance and protection.</td>
<td>Pre-colonial and colonial buildings and declared monuments</td>
</tr>
<tr>
<td>Adeyeni and Bappa (2011)</td>
<td>Problems and prospects pertaining conservation practice in Nigeria.</td>
<td>Traditional Kano wall city</td>
</tr>
<tr>
<td>Sodangi (2011)</td>
<td>Explored the overlooked environmental factors threatening building conservation e.g flood, fire, urban development e.t.c</td>
<td>Old buildings</td>
</tr>
<tr>
<td>Joel (2015)</td>
<td>Intervention strategies for traditional earthen building conservation also threatened by the impact of environmental factors</td>
<td>Traditional earthen building</td>
</tr>
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1.1.7 Global concerns on the conservation of Palaces

Globally, palaces are cultural heritage monuments that are attracted by and studied upon by so many researchers in different disciplines such as an archaeologist, architects, geographers, facility managers, urban planners, urban designers, and surveyors. Augustina et al., (2017) explores the spatial arrangement of palaces by conducting a comparative analysis of two palaces in terms of tangible and non-tangible spaces. The physical built and the interpretation of taste and imagination respectively. The purpose is to identify the meaning and identity of the palaces. This means conducting multiple case study will strengthen and making a comparative analysis can strengthen the cultural heritage and identity of palaces for future research.

Followed by Nandawan (2008), investigate part adaptation of a reused palace into a museum and a university. However, the adaptation was carried out without a conservation plan which distorted to conserve the history of the area properly and elevated problems. This means that minimal change of a palace, a conservation plan is needed. The Kano Emir Palace for instance, previously was situated in a small palace. Due to growing population and need of space to cater the gatherings of its community and visitors, the king built the current palace which covers about 33 acres of size. The former palace was adapted into a museum after moving into the new and current palace. However, there was no conservation plan. This thesis will take into cognizance.

Similarly, Choi (2010) investigated and conducted an empirical study on how to restore back Gyeongbok palace being a national significant monument after it was being destroyed by Japanese empire during war in Korea. The restoration aim is potential with cultural and political reasons, sustaining a sense of national identity, encouraging the development of traditional craftsmen, expanding tourism. Indeed, the initial destruction was not a deliberate act to fade away the cultural significant and identity. Likewise, Heymowski (2013) proposed the Stockholm palace long-term maintenance service of the palace façade as architectural heritage conservation. The intervention process was in conjunction with ICOMOS recommendation. Hence for every minimal change, rehabilitation project, conservation process of a palace or any historical monument, a set of guidelines is needed to avoid deviation and improper action plan.

Then Kim et al., (2015) observed empirically on how to uplift the significance of stone sculpture in the Gyeongbokgung palace Korea, promoting education and tourism through conservation management system (CMS).
1.1.8 Local concern on the conservation of traditional palaces in Nigeria

Nigeria is blessed with three major tribes, Hausa, Yoruba and Igbo upholding unto their unique culture conserving their ancestor’s religious practices and beliefs. The distinguish ethnic groups portray both their tangible and intangible traditional cultural heritage in their cultural milieu. This includes music, dressing, cultural festivals, customs, traditional arts and skills, classifying their built heritage. Above all, part of the tradition practice is to identify a King emerged among the inhabitants of the community. The kingship is conducted according to the tradition. The king reside in a palace. Palaces are complex residences where rulers of societies live. The palaces play public role, accessible by its community (Evans and Pillsbury, 2008). Hence, the traditional palaces being in the cultural milieu, ideally, has a symbolic expression of cultural identity.

Some identified papers on traditional palaces are hereby discussed concerning the concerns and issues of traditional palaces in Nigeria. According to Omisore et al., (2009) demonstrated the level of deterioration of cultural properties like museum, Oonis Palace and shrines happening in the southern part of Nigeria. Consequently, survey questionnaire was distributed through the administration of the institutions to conduct to acquire the relevant information needed. Consequently, poor maintenance due to human neglect and lack of funding lead to palace deterioration. Eventually, the palace was destroyed and rebuilt with conventional building material. Yet there was no conservation plan before the destruction. However, this literature review claims that phenomenon remains unclear, as neither is lack of funding nor poor maintenance. Rather is lack of acknowledging traditional cultural heritage and unconscious of cultural heritage significance.

Contemporarily, Kano Emir Place is also a hub of a study area, where it attracts researchers due to its age, history and indigenous architecture. Barau (2013), post the significant of conserving socio-ecological system in the Kano Emirs Palace as an alternative urban biodiversity management. The author explores that palace gardens offer an avenue for intersection of a wide range of ecological and cultural activities. Notably, the conservation was not on the architectural cultural tangible heritage, but on the natural landscape heritage of the Palace. Correspondingly, studies that focus on the Kano Emir Palace architecture, focusing on building material and construction technique includes Sa’ad (1981, 1989), Dmoschowski (1990), Caroll (1992). Whereas authors that studied on the Kano Emir Palace history documentation, artifacts include...

On the other hand, Bilyaminu (2017) argues that contemporary practitioners have failed in restoration and conserving the authenticity of traditional palaces in Northern Nigeria which are focal point in walled ancient cities. A comparative analysis of two palaces between Kano Emir Palace and Hadejia Emir Palace was conducted by the author. The result shows that use of modern building materials embedded during implementation is subsequently replacing the existing building material. The author concludes that the use of modern building material leads to the deviation of conservation restorations of the historical Palaces. Notwithstanding, the modern building material is one factor that causes the said deviation of conservation-restoration. Indeed, one factor is insufficient in determining the exact phenomenon on why the contemporary architecture influences the indigenous architecture of traditional palaces. Besides, a deeper and more detailed investigation of a phenomenon that is normally necessary to answer why and how questions is crucially needed.

Table 2 Global and local concerned issues on Conservation of Palaces

<table>
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<tr>
<th>Authors</th>
<th>Palace concern</th>
<th>Remarks/ aim</th>
</tr>
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<tbody>
<tr>
<td>Nandawan (2008)</td>
<td>Studied and documented an unplanned conservation adaptation of a palace into a museum and university</td>
<td>Purpose to identify the meaning and identity</td>
</tr>
<tr>
<td>Choi (2010)</td>
<td>Conducted an empirical study to restore back destroyed Gyeongbok as a result of war</td>
<td>The destruction was not deliberate. Hence, the restoration is inevitable</td>
</tr>
<tr>
<td>Perkins (2011)</td>
<td>Suggested cultural heritage conservation of tapestry palace by means of digital conservation</td>
<td>Purpose to record the events for presentation record</td>
</tr>
<tr>
<td>Heymoloski (2013)</td>
<td>Investigated to suggest a long-term maintenance to conserve architectural façade.</td>
<td>Despite in conjunction with the ICOMOS recommendation stakeholder’s participation may suggest more ways</td>
</tr>
<tr>
<td>Hum (2013)</td>
<td>Inventory documentation list of craft works of Indonesia presidential palace</td>
<td>To establish economic value of the artifacts</td>
</tr>
<tr>
<td>Kim et al., (2015)</td>
<td>Inventory documentation of stone sculpture in Gyeongbokgung palace</td>
<td>To promote education and tourism</td>
</tr>
<tr>
<td>Shumaye (2016)</td>
<td>Investigated the properties and durability of materials used in Fasil palace, Ethiopia.</td>
<td>To describe construction technique and material used</td>
</tr>
</tbody>
</table>
Augustina et al., (2017) | Investigated the spatial arrangement 2-palaces by analyzing their characteristics | To identify the meaning and identity
Khalil and Nast (1992) | Studied and documented the Kano Emir Palace | Authors focused on the history and events, gender and spatial space.
Omisore et al.,(2009) | Destruction of Ooni’s Palace and rebuilt with conventional building material due to human neglect and funding | Conducted without conservation plan.
Danja (2017) | Deduced factors hindering the sustainability of vernacular traditional architecture. | Professionals and artisans/master builders interview will be more broad.
Bilyaminu (2017) | Concludes that failure of palaces conservation is due to use of modern building materials | There is a need to come up with more factors and more research methods approaches.

1.2 Problem Statement
Worldwide, the development of contemporary architecture is streaming into ancient cities, thereby gradually transforming the authenticity nature of the indigenous buildings. Consequently fading away from the cultural heritage and identity of historic district zones (Wikantri 1994). Kano city, for example, is prominent in the context of cultural heritage legacy. Indeed, Kano is an ancient walled city characterized with Hausa traditional architecture. Presently, the indigenous dwellings surrounds the famous authoritative Kano Emir Palace, currently aging more than 500 years, venting authenticity of cultural identity in the city center (Ado-Kurawa, 2003). However, the city is also facing the challenges of the contemporary architecture trend. For example, Kano city is gradually transforming to contemporary architecture development along the heritage streets, alleys, length, and breadth gradually fading away from the historical façade (Agboola and Zango 2014). Specifically, the transformation is becoming more inevitable, including other neighboring ancient cities in Nigeria. The influence of the Nigerian traditional architecture is becoming more vulnerable to the international style ignoring the cultural heritage (Adeyemi, 2008).

Indeed, in the ideal situation, traditional palaces are historical monuments with cultural heritage is with an outstanding value of history. They are embedded with cultural artifacts, natural resources,
art, architectural, historical, economic, and socio-cultural values. Hence, they play a significant role in the social and cultural milieu of the indigenous community as a focal point of reference. According to the New Zealand charter (2010) defined authenticity as:

“The credibility or truthfulness of the surviving evidence and knowledge of the cultural heritage value of a place. Relevant evidence includes form and design, substance and fabric, technology and craftsmanship, location and surroundings, context and setting, use and function, traditions, spiritual essence, and sense of place, and includes tangible and intangible values. Assessment of authenticity is based on identification and analysis of relevant evidence and knowledge, and respect for its cultural context”

Regrettably, the modernization trend of the contemporary architecture is breaking the barrier of cultural milieu, striking into the traditional palaces. Whereas, traditional palaces should resist the pressure as it emerges from indigenous architecture within the cultural milieu of its community. In this case, the palaces appear as cultural identity in the community upholding the cultural heritage as being a focal point in the environment. Indeed, palaces as an authoritative institute shall be conserved in its full authentic indigenous architecture, blending with the cultural milieu to harmonize the traditional settlement. Besides, the conservation will be a credibility of a surviving evidence and historical knowledge of cultural heritage of the people. However, the ancient traditional palaces, that have cultural heritage significance, contemporarily are transforming from their authentic cultural indigenous architecture to contemporary architecture style in Nigeria.

Destroying and fading away of traditional built heritage will consequently lead to a significant irreversible loss of cultural heritage property. Indeed, if the architectural heritage of the traditional palaces is not conserved, consequently, a void of a historical gap will be generated, and perpetually moved onto the subsequent generations forever. The void will keep on widening if the tangible cultural heritage obliteration practice is gradually accepted. In other words, the ancestors are not immortals to keep narrating the history to subsequent generations, while the future remains lost in their cultural existence. For example, traditional palace is a dedicated effort, skills of the original builders work done by the inhabitants of the community. Likewise is a reflection of their cultural identity. Indeed it is totally unworthy to experience obliteration and fading away of such historic buildings embedded with the legacy of symbolic cultural expressions and other
construction techniques. It is also crucial that the surrounding community that they maintain their indigenous architecture in their settlements. Above all, the deletion and changes of the conservation process practices will gradually disappear the cultural heritage and, continuity and identity of the traditional palaces in the cultural milieu. Consequently, the discontinuity chain of history becomes more inevitable over time.

1.3 Research Gap

General research on conservation practice in Nigeria has been conducted on traditional housing settlement, vernacular architecture and building materials including the technical know-how is studied. The socio-cultural morphology of traditional housing settlements living spaces is also empirically studied. Moreover, the frequent issues of urgent call need on maintenance and dilapidation conditions on some heritage structures are investigated. Whereby suggestions by authors were analyzed and documented. On the other hand, traditional palaces are being investigated and studied as an indigenous architecture authoritative institution, in the context of documentation and challenges. In this case, it is known that studies have been carried out on the documentation of traditional palaces including architectural history and construction techniques according to cultural symbolic expression of the milieu. Meanwhile, studies on traditional palaces, precisely concerning architectural history, morphological developments, bio-diversity and landscape, building materials and construction techniques have been conducted. Along the way of contemporary development, studies have highlighted the use of modern building material as the technique that the contemporary practitioners apply in restoring or conserving traditional palaces, which led to the failure traditional palaces cultural heritage conservation.

Correspondingly, the investigation has also shown that lack of funding and maintenance of traditional cultural properties has led to the destruction and rebuilt part thereof or whole of various traditional palaces, with the preferences of adapting modern building materials as part of maintenance, beauty, and fashion. Indeed, the re-built clearly contradicts the lack of the funding or maintenance. Above all, it is also known that a conclusive study has highlighted on the lacking of useful strategy of heritage buildings conservation practice in Nigeria such as models, guidelines, conservation plan, management policies and conservation objectives hindered its successful practice leading to oblivion of conservation deviation (Ogechi, 2011; Sodangi ,2011; Zubairu et al.,2012; Shema, 2015; Bilyaminu,2017).
### Table 3 Theoretical gap on traditional cultural heritage in Nigeria

<table>
<thead>
<tr>
<th>Authors</th>
<th>Area of Study</th>
<th>Concern Issue</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khalil (1992), Nast (1992), Rufai (1995), Smith (1997)</td>
<td>Kano Emir Palace</td>
<td>Studied and documented the Kano Emir Palace</td>
<td>Authors focused on the history and events, gender and spatial space</td>
</tr>
<tr>
<td>Omisore et al., (2009)</td>
<td>Ooni’s Palace</td>
<td>Destruction of the Palace and rebuilt with conventional building material due to human neglect and funding</td>
<td>Conducted without conservation plan</td>
</tr>
<tr>
<td>Bilyaminu (2017)</td>
<td>Kano Emir Palace &amp; Hadejia Emir Palace Comparative Analysis</td>
<td>Concludes that failure of palaces conservation is due to use of modern building materials</td>
<td>There is a need to come up with more factors and more research methods approaches</td>
</tr>
<tr>
<td>Danja (2017)</td>
<td>Vernacular Architecture of Northern Nigeria</td>
<td>Concludes that socio-economic, human neglect, modernization, weather climate and discontinuity as the hindering factors of vernacular architecture sustainability</td>
<td>The concluded factors are general factors to traditional settlement structures of northern buildings. However the factors are deduced from various literature review</td>
</tr>
<tr>
<td>Rikko &amp; Gwatau (2011)</td>
<td>Traditional housing</td>
<td>Perception of correspondents in the trend of Development Shift from traditional to modern/contemporary housing style in traditional community.</td>
<td>The field observation is on residential changes from indigenous to contemporary</td>
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</table>
At this juncture, previous studies on the conservation of traditional palaces in Nigeria have focused on the housing settlement, facility management, influence of using modern building materials, documentation on the history of palaces, including, architectural history, building materials, and construction techniques. However, little attention has been given to the inappropriate conservation processes practice happening in traditional palaces. Presently changing to contemporary style of architecture from the authenticity of the indigenous architecture in the cultural milieu. Thereby, gradually fading away from the cultural heritage, identity, and continuity. Besides, there is lack of a framework that explores the understanding phenomenon of why and how the contemporary architecture influences the conservation processes of the traditional palaces in Nigeria. Furthermore, there is no tangible solution with adequate provision of multiple pieces of evidences and information on why and how the palaces are undergoing conservation changes and obliteration practices happening in the ancient walled cities. Hence, there is need to know why the traditional cultural heritage is less acknowledged by the traditional palaces today. Crucially, a scientific reason and unwillingness of not acknowledging the conservation of traditional palaces in their authenticity form is insufficiently provided. Thus, it can be seen that much attention has not been given to provide set of guidelines or method in regulating the traditional palaces conservation practices in Nigeria.

As such, this thesis intends to study an ancient city in the Northern part of Nigeria by investigating the Kano Emir’s Palace, and three other neighboring Emirate palaces as a case study to strengthen and widen the findings and information. The research approach for this thesis entails literature review, archival research and case study. The technique method that will aid the investigation will include observation, fieldwork and interviews and survey questionnaire.
**Assumption**

Palaces are shifting to the contemporary architecture development from the authentic indigenous architecture without appropriate guidelines on how to implement the conservation processes. Moreover, the practitioners who are responsible for the conservation practice are lacking a point of reference in putting down procedures as a guide to move forward in the conservation implementation. According to Noorfadhilah and Shamzani (2012) cautioned that people/users tend to overlook the existing aesthetic, culture and architectural relics and intervene to modify the building to suit their requirement thereby slowly fading away from the historical value and loss of identity. In this case, a the thesis sets its goal in an attempt to conduct the research and come up with sets of guidelines that will support the conservation of traditional palaces to safeguard their cultural heritage and identity within their indigenous environment.

**1.4 Research Aim**

To suggest a set of guidelines that support the conservation cultural heritage and identity of traditional palaces within various cultural milieu in Nigeria.

**1.5 Research Objectives**

I. To identify the conservation practice policies and guidelines act on cultural heritage;
II. To examine the conservation process of Kano Emir Palace; and
III. To evaluate the factors that influence the conservation processes of traditional palaces.

**1.6 Research Questions**

RQ 1: What are the conservation practice policies and guidelines act on cultural heritage?
RQ 2: How is the conservation process is developing in Kano Emir Palace?
RQ 3: What are the factors that influence conservation processes of Northern Nigeria palaces?
RQ 4: What are the guidelines that should be provided for the conservation of traditional palaces?
Table 4 Framework of research questions to aim and objectives

**AIM:** To suggest a set of guidelines that support the conservation of cultural heritage and identity of traditional palaces within various cultural milieu in Nigeria.

<table>
<thead>
<tr>
<th>PROBLEM STATEMENT</th>
<th>Research Question</th>
<th>Research objective</th>
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<tr>
<td><strong>STATEMENT PROBLEM;</strong></td>
<td>RQ 1: What are the conservation practice policies and guidelines act on cultural</td>
<td>RO 1: To identify the conservation practice policies and guidelines act on cultural</td>
</tr>
<tr>
<td>What is the appropriate Conservation framework that will safeguard the Traditional Palaces cultural heritage from the influence of contemporary Architecture practice. As the vernacular built heritage is slowly fading away, permanently losing identity.</td>
<td>heritage?</td>
<td>heritage</td>
</tr>
<tr>
<td><strong>GAP;</strong></td>
<td>RQ 2: How is the conservation process is developing in Kano Emir Palace?</td>
<td>RO 2: To examine the conservation process of Kano Emir Palace</td>
</tr>
<tr>
<td>However, there is lack of framework that explore the understanding phenomenon that influence the conservation practice of the traditional palaces changes to contemporary architecture</td>
<td>RQ 3: What are the factors that influences conservation processes of Northern Nigeria palaces?</td>
<td>RO 3: To evaluate the factors that influence to the conservation processes of traditional palaces.</td>
</tr>
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<td></td>
<td>RQ 4: What are the guidelines that should be provided for the conservation of traditional palaces?</td>
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**RESEARCH AIM**
1.7 Significances of the study

Previous studies have looked into the conservation of heritage buildings in different approach at different locations and region as well as various building typologies. These include buildings at historic zones, palaces, and a group of heritage buildings. On the contrary, this study is looking in a different environmental setup and a unique traditional palace of indigenous architecture studying in an ancient walled city. Thereby investigating how and why contemporary architecture influences the cultural identity and fading the herniate values of traditional palaces in the cultural milieu. Indeed investigating a traditional palace in a walled city, survived for more than 500 years will be remarkable knowledge of cultural heritage that have undergone transitions of morphological development. This will add to the existing body of knowledge in suggesting a model a guideline for the Conservation of traditional palaces and similar vernacular built heritage from the vulnerable influence of contemporary architecture development.

The significances of the study are as follows;

I. The research will investigate and explore the factors that contribute to the conservation deviation practice of the traditional palaces. The guideline will further limit and tackle the obliteration and transformation of traditional palaces shifting to contemporary architecture.

II. The study will contain valuable unknown information during the investigation and case study of the palace, by revealing and exploring more unknown embedded tangible artifacts about the cultural heritage of palaces. Consequently, this will vent out the cultural value of the tradition. Hence, preserving the heritage cycle of the culture, narrating how the past was made in reference for the future.

III. At this juncture of modern age development, ancient cities are largely vulnerable to the pressure of growth and modernization. Crucially, it is of a timely significance approach to achieve the aim of the study in order to safeguard the architectural heritage of the traditional buildings. Consequently, the model will guide the current practitioners in safeguarding cultural heritage parameters in the modern style development meanwhile conserving the traditional architectural cultural heritage.
Finally, as a body of knowledge, it is hoped that this study will contribute to the traditional cultural heritage conservation practice in Nigeria. It can as well serve as sets of guidelines in conserving traditional palaces, retaining their cultural identity and continuity.

1.8 Scope of study

The research is geared towards investigating conservation practice of traditional palaces of cultural heritage and identity of indigenous architecture in Nigeria. Hence, it will focus only on studying Northern part of Nigerian palaces. Precisely the Kano Emir palace, located in Kano city, capital of Kano state will be the study area. To stringent and justify the research finding, the research will extend its case study in three traditional palaces for interviews and observation. This includes Gombe, Argun-gun and Hadejia Palaces, as they are purposely chosen by the study to represent other institutional palaces in the northern region. Moreover, the research approach will only focus on the contemporary architecture phenomenon influencing the traditional palaces. Archival research, literature review and the case study will be the research approach in exploring the focus of the research.

1.9 Research design

A research design is the logic that links the data to be collected and the conclusion to be drawn to the initial questions of a study. It ensures coherence and action plan for getting from questions to a conclusion and a clear view of research method (Rowley 2002). In order to have a configuration of the research design with the previous studies, 3 journal were selected including 2 for conservation guideline. The journals are selected and showcase in table 5.
<table>
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<tbody>
<tr>
<td><strong>Aim</strong></td>
<td>To define how vernacular dwellings in Prizren could be used in the present day in a way that respects their heritage values</td>
<td>To propose theoretical framework for conserving cultural values heritage buildings in Malaysia</td>
<td>To suggest guidance and logical approach logically in sustaining the cultural heritage and identity for the benefit of present and future generations</td>
<td>To suggest a guideline that support the Conservation for Traditional palaces in Nigeria for the resilience of cultural heritage and identity for the future</td>
</tr>
<tr>
<td><strong>Research Design</strong></td>
<td>Understanding Life history of the family between the period of 19th &amp; 20th Century.</td>
<td>Assessing and combining cultural values of heritage buildings</td>
<td>Data collection apprehending the brief history of the site</td>
<td>Data collection of documents on history of Kano Emir Place, heritage act on conservation of practice</td>
</tr>
<tr>
<td></td>
<td>During the period, how many generations occurred with their characteristics</td>
<td>Understanding the Malaysian’s current conservation practice in the built heritage assets</td>
<td>Collect data and understand the fabric and evolution of the place, including its history</td>
<td>Understanding the historical timeline of the Kano emir Palace</td>
</tr>
<tr>
<td></td>
<td>Within the cultural landscape, what is the story of the place and their relation to the environment</td>
<td>How contemporary Facility management influences conservation process in the conservation method of Malaysia</td>
<td>How do contemporary architecture influences the conservation processes of the cultural heritage and identity</td>
<td></td>
</tr>
<tr>
<td></td>
<td>What is the perception by the people with modern society to the place</td>
<td>Assess the significance of site both general and in detail. Consider the relative importance of those identified identities</td>
<td>Understand the relationship and the responsibilities between people of the community and the palace in the surround cultural milieu</td>
<td></td>
</tr>
<tr>
<td></td>
<td>To develop a theoretical framework for conserving heritage buildings in Malaysia</td>
<td>Planning or management to preserve the settlement</td>
<td>To suggest a guideline for conserving traditional palaces to retain their cultural heritage and identity of the indigenous community.</td>
<td></td>
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</table>
Therefore, according to the scope of work and to achieve the aim of the study, the following stages will be conducted:

I. Define the provision act of guidelines, procedures or methods regarding cultural heritage conservation practice in Nigeria as a preliminary step. Hence, the agency responsible in monitoring built heritage assets in Nigeria includes National Commission for Museums and Monuments (NCMM) as well as the Nigeria Urban and Regional Planning (NURP) Decree NO 88 of 1992. Content analysis method will be conducted to identify and explore the conservation provision of the traditional built heritage.

II. Afterward, there is a need to identify the factors that contribute to the conservation of traditional palaces in the current situation after the literature review. In this case, an exploratory study is suggested for this study. Where Case study, literature review and archival research will entail the research approach. While the method in collecting the data includes interviews, survey questionnaire and fieldwork. Exploratory study will be conducted to achieve the strength of the research in investigating the phenomenon. The interest of the exploratory study is strong when existing theories are incomplete or unable to provide a satisfactory representation of the studied phenomenon. According to Yin (2014) mentioned that case study is one approach that supports deeper and more detailed
investigation of a phenomenon that is normally necessary to answer why and how questions. Besides, case study uses the variety of pieces of evidences from different sources, such as documents, artifacts, interviews and observations. It further goes beyond the range of sources of evidences that might be available in the existing historical documents.

III. The tools to be used in the evaluation of the data collected will be Nvivo and SPSS. This software will enhance analysis the interview recordings, questionnaire distribution. Eventually, the SPSS may analyze all the result outcome during triangulation to explore the factors influencing conservation processes in the traditional palaces. Finally a content analysis by referring the factors to the literature review and existing heritage act. This will further suggest a set of guidelines for the conservation of traditional palaces safeguarding their cultural identity.
A Conservation Guideline for Traditional Palaces In Nigeria for the Resilience of Cultural heritage and Identity in the Cultural Milieu

Introduction
Research Background
Problem Statement
Research Gap
Research Aim
Research Objectives
Research Questions
Significance of Study

Stage 1

Literature Review

Stage 2

Cultural Heritage conservation
Architectural Heritage Conservation
Concept of Conservation

Stage 3

Data Collection
Case Study
Interpretivism & Positivism Induction Mixed Method
Archival Research Literature Review

Stage 4

Data Analysis
Interview Field work Observation Questionnaire
Nvivo SPSS
Content Analysis

Stage 5

Finding & Discussion
Conservation Guideline for Traditional Palaces for the resilience of Cultural heritage & Identity

Figure 9: The Methodological Framework for the research

32
Anticipated Findings

I. First and foremost, the research anticipated that either there is insufficient provision act on conservation processes of cultural heritage built assets in form of guideline or the guideline provided is not favoring the practitioner’s or the stakeholder’s way of implementing the conservation and design processes. Hence, bridging the gap may lead to acquiring the personal views of the professionals, academicians, community and the kings in the palaces. Consequently, analyzing the information may pave the way in arriving at an appropriate guideline with the heritage act to obtain a favorable point of justification.

II. Lastly, Modernity plays role in the mind set of human beings. Consciously or subconsciously can change the behavior of one’s attitude by a adopting new way of lifestyle without being aware of the implication. Hence, the modernity influences the lifestyle of the Emirs of the palaces by borrowing the international style architecture since tradition is conceived as old-fashion. Meanwhile, the guideline is inappropriate to be accepted or acknowledged being not favoring the parties involved in the conservation process.
2.0 Literature Review

2.1 Concept of Culture, heritage and Cultural Heritage

Culture

Culture can be broadly be defined as an established group of work which constitutes inherited symbols and objects used as a medium or identity of communication and lifestyle related to group of people (Linehan and Gross, 1998; Bala, 2015). Likewise, culture can also refer to as a sense of concept and ideology that is instilled in the mind of distinguish group of people including dedicated skills of artisans, embodiments in artifacts, traditional ideas, beliefs, and knowledge all socially transmitted to subsequent generations (Hofstede, 1997). This clearly shows that culture is a way of peoples life systematically and consciously self-constituted and originated by group of ancestors at a certain period of designated time in the past subconsciously passing on to generations by communication and imitation. The communication and imitation is embedded in beliefs, religion, costumes, spatial relation, architecture, skills and knowledge. At this point, the culture still exist and practice by the present generation due to the fact the culture is faithfully transmitted perpetually. This clearly shows that man originator and architect of his culture, precisely he designed the way he wants to be addressed as his identity in a freeway, humbly accepted and shared among his people. Besides, the cultural milieu of a particular group of people will more or less will never be the same of another culture, due to location and origin.

Heritage

Similarly, heritage is an identified and recognized valued object and preserved by the past generation and handed over to the present generation for which a significant group of population perpetually transmit to the future (Hewison, 1987). Furthermore, heritage can be defined as an asset or group of assets recognized and inherited by group of people. Besides, the identification of the asset becomes independently of their ownership, crucially as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. Ultimately, it is the sum of all the aspects of the surrounding environment, resulting from the interaction between the people and the identified place overtime (Dumke and Gnedovsky 2013). Finally, Jokilehto (2011) classifies an environment as a modern society where definitions of objects, practices, places and various types of properties are regarded as heritage. Above all, the precise definition of heritage is in the hand of the inhabitants of a community, precisely a collective recognition and acceptance to a
specific object. Besides, the inhabitants of the community may include the community itself, stakeholders, private organization, and the government or relevant authority. It is also learnt that, there is no written and prescribed object, a visible one or invisible, that is referred a candidate of heritage, but rather any recognized tangible or intangible valued asset feel to be protected and preserved as an everlasting icon is an acceptable heritage by the community in the domain of social environment. Preserving its outstanding value in the place of area, becomes a hub of tourism or study for historical references.

Therefore, cultural heritage is a way of life pertaining to a specific group of people expressing their established idea or system from generation to generation. The expression can be of tangible or intangible presentation of a recognized and identified object of significant value. The significant value includes costumes, practices, objects, art, expression and artifacts.

2.2 The Concept of Conservation

Worldwide, Preservation movement that emerged from Europe for the past centuries, had a tremendous influence on the present day preservation practices. Historically, prior to the 14th Century, after several wars attacked by enemies, a lot of historical monuments have been destroyed, while others are partly damaged and few remained unharmed. After settling, human activity and development continue, consciously or sub-consciously the relics and artifacts of the tangible monuments were not taken into cognizance in the precaution to safeguard the significant value of the built remains. Later in the 14th century, human beings suddenly became observant, realizing in a lost world being in a disconnected between the past and the present world as a result of major irreversible loss of historical monuments of significant value. This draws the attention to call for the restoration a protection of Romans historic monuments at the period in the 15th century for the resilience of heritage properties. It was much later in the 17th century, the idea of historic monument conservation was declared for the preservation of tangible and intangible heritage to the subsequent future and historical references. Consequently, the conservation of the historic heritage monuments marked a vital role in depicting identity of a place worldwide (Choay and Oconnell, 2001). According to Tung (2011), the declaration of the historic monument preservation in the 17th century marked the starting period of establishing National museum worldwide.
responsible for the conservation, preservation, and restoration of the nation’s historical, cultural, art and scientific relics for every country with a vision of universal value. Accordingly, the concept of cultural resilience is also a strategy or a step to conservation of historic monuments practice. Secondly, tangible monuments is a physical historical record of the past, which is a link connection to the present for the future. Besides, the fabric of architectural built heritage are pieces of evidences of historical records similar to written documents as the buildings spell out the incidences of the past by displaying the embodiment artifacts (DAHG 2011). Thirdly, it the responsibility to work hand in hand by every country to safeguard its historical monuments, tangible and intangible, well preserved and documented for as history is not only for national benefit but certainly a universal value. Lastly, the National Museum responsible for the protection and preservation of tangible and intangible heritage properties in Nigeria is the National Commission for Museums and Monuments (NCMM). It was officially established in 1979, officially giving autonomy by the Federal Government of Nigeria in the decree 77 of 1979.

A historic building is any building that narrates an incidence. It psychologically gives a sense of wander and glimpse of the past. Thereby, attracting the present generation towards having knowledge of the people in that past and their culture that produce the building. Bedsides, the building produces by the building is embedded with indigenous architectural ideology, aesthetic, historical, archaeological, economic, social, artifacts, cultural or symbolic values. Precisely, the first impact to admire historic building is cultural affection, for it is a symbol of cultural identity and continuity part of heritage (Feilden, 1982)

2.2.1 The meaning of Conservation
Conservation is the can be referred to as a wisdom act and prime decision to prolong the existence of our culture and valuable heritage belongings in our cultural milieu. Furthermore, it is the process of keeping historical monuments to the present for the recognition and admiring of incidences and historical pieces of evidences of the past. Thereby, building mind thoughts and acknowledging the emotional, cultural and use values enjoyed and conceived by the preceded ancestors in the past for the present to poses and convey to the subsequent future generations (Feilden, 1994; Bullen and Love, 2006). Accordingly, conservation is a strategic intervention that upkeeps tangible and intangible historical values and records for the future pieces of evidences and identity continuity. Above and beyond, conservation does not only upkeep a historic monument but also clinches the
relationship between the place and the people, building rapport with their culture as a souvenir and uplifting the outstanding value in their cultural milieu. Hence, researchers, archaeologist and conservationist should professionally provide and up bring tangible scientific research findings and method to enhance the conservation and preservation of cultural properties in our cultural milieu. Due to the fact that conservation intervention includes examinations, documentations, treatment, case studies, conservation plans and preventive care (Craigo, 2000; Baca, 2003). In the same way, according to Larsen (1995) also takes the view of conservation as all the interventions and effortless strategy including presentation, restoration, examinations and enhancement, purposely to advocate the outstanding value of cultural heritage properties, exploring the knowledge and phenomenon of history and meaning of the cultural asset and ensure its material safeguard. Equally, Kolo (2015), also comments that all actions and processes of restoring and safeguarding work of architecture, art, archaeology and artifacts from historic times is simply referred to as conservation. Above all, Feilden (1994) concludes that any action taken to avoid an asset or group of assets from decaying, deterioration, obsolescence, fading away, or destruction is referred to as conservation.

2.3 Architectural Heritage Conservation

Architectural heritage refers to a building or group of buildings that have significant value inherited from past generation. Indeed, the identified group of buildings are embedded with religious, historical, embodiment artefact, and cultural significance related to the immediate environment (Hardy, 1988; Kolo 2015). Correspondingly, from the perspective view of the international organizations, described architectural heritage conservation as the conservation of a historic building with outstanding universal value from the point of view of history. The physical life of the building is interpreted as monument that witnesses constructive cultures and event during its morphological development due to the fact is embedded with artifacts of significant value (UNESCO, 1972; Titchen, 1996; Francioni and Lenzerini, 2008; Meskell, 2013).
2.3.1 Revival Processes of Safeguarding Architectural Heritage through Conservation

An architectural heritage conservation is the acknowledgement and interpretation of a historic monument that is rooted with artefact where it is originated by the idea of group of people. The building is conceived as a result of witnessing a constructive cultures and historical incidences during the physical life of the building. Azhari and Mohamed (2012), suggested that the conservation of heritage properties has no exception to every developed or developing country, as the pose functionally in the environmental set up found. Thereby, displaying Tangible historical pieces of evidences. Therefore, safeguarding architectural heritage properties through conservation have different techniques.

According to said et al.,(2013), mentioned that the process of conserving architectural built assets for prolonging the valuable historical features include the intervention of restoration, preservation, repair, maintenance, repurposing, renovation, remediation and adaptation. In this case, Bradshaw (1995), defines rehabilitation as the process of bringing back a historic building to its previous condition or status. Furthermore, he defined remediation as the process of making good defects of a historic building preventing it from decaying. Correspondingly, restoration is the process of making a historic building intact by carefully placing back the artefact as a valuable layer to the physical condition of the building which it would have been in that state previously during its morphological stages of development (Golmakani, 2011; Kolo, 2015). While adaptation is also another technique of conservation which involves all the process of retaining the cultural heritage value of a historic building through modifying a compatible space for a new usage to suit new condition (ICOMOS, 2002).

The four major revival processes of conservation is been defined by exploring their characteristic of intervention typology. It is generally understood that the intervention of a historic building when conceived for conservation depends on how bad or good the state condition of the building is found. Specifically meaning, if the building is so much damaged, suffering from obsolescence and deterioration, and then more or less the combination of all the revival process will be intervened to restore back and prolong the physical state of the building. For example, combination of three revival processes may include bringing back to its condition, replacing back the artifacts and making good defects by rehabilitating, restoring and remediating respectively. Furthermore, if there is need in change of demand as a result of redundancy, it can finally be adapted into new use to suit new condition. On the other hand, if the historic building is in a good
state, it will only need an identified intervention, like making good defect of the building and conserve is to the future generation. Above all, conservation is the strategic method that governs the sum of all the processes of intervention. For instance, conservation is a phenomenon that intervenes the concept of understanding and promotes social-concern of safeguarding cultural heritage value of a building. It involves the consideration for existing fabric, surrounding, meaning and use of a place. Besides, it has the principle and attitude of being cautious to executing building work, meanwhile retaining the authenticity and integrity of the building to enhance the originality of the building’s fabric intact with its value up-keeping to the subsequent generation perpetually (ICOMOS, 2010)

2.4 Theoretical Framework

Heritage can be referred to as the wish of a group of people or society to identify and recognize any asset or group of assets, be it natural or cultural, tangible or intangible due to its significant value as a witness to history and memory. Precisely, whatever people need to faithfully preserve stands as a heritage (Leblanc, 1993; Montreal, 2004). Hence, interviewing the perception of the neighboring community will justify the outcome on how people conceive the traditional palace in their cultural milieu.

Furthermore, heritage can be defined as an asset or a group of assets recognized and inherited by group of people. Besides, the identification of the asset becomes independently of their ownership, crucially as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. Ultimately, it is the sum of all the aspects of the surrounding environment, resulting from the interaction between the people and the identified place overtime (Dumke and Gnedovsky 2013). Traditional palaces are seen as a focal and reference point in a walled city. For example, the Kano Emir’s palace being a centripetal point, its architecture, festival activities, historical assets made the palace environment a cultural attractive center. Beside this made researchers and tourist a hub for visits and study. Specifically, this relationship between the place and the environment, traditional palaces deserves to be conserved, protected and retain their nature of authenticity.

Cultural heritage is a way of life pertaining to a specific group of people expressing their established idea or system from generation to generation. The expression can be of tangible or intangible presentation of a recognized and identified object of significant value. The significant
value includes costumes, practices, objects, art, expression and artifacts. Likewise, Conservation can broadly be defined as collectively means of all the processes that involves the retaining of a place due to its outstanding values in its natural, indigenous and cultural significance. Moreover, it includes the intervention of protection, maintenance and monitoring. Furthermore, in the context for the indigenous communities, the conservation intervention harmonizes the relationships between people and the place that they embrace. Thereby building cultural affection, having a sense of place as cultural and continuity identity (Australia Centennial Parklands Conservation Management Plan, 2003; Eagles, 2003; Buckley 2004; Said 2013).

Similarly, according to a Canada park standard guidelines, conservation is the sum of all intervention necessary aimed at safeguarding the character or identity of a place, defining elements of cultural resources. Thereby, retaining the heritage value and prolong the physical life of the identified place to subsequent generations. Above and beyond, the intervention involves preservation, rehabilitation, restoration or their combination. However, reconstruction of a disappeared cultural resources is particularly not considered a conservation (Parks Canada, 2010). In this case, Letellier and Eppich (2015), strongly recommended that cultural heritage shall be transmitted to subsequent generations intact, with is significant values and optimum degree possibilities of being accessible. Thereby, for the people to emotionally and functionally respect, acknowledge the significant value of the cultural heritage property.

Lastly, conservation is the strategic method that governs the sum of all the processes of intervention. For instance, conservation is a phenomenon that intervenes the concept of understanding and promotes social-concern of safeguarding cultural heritage value of a building. It involves the consideration of existing fabric, surrounding, meaning and use of a place. Besides, it has the principle and attitude of being cautious to executing building work, meanwhile retaining the authenticity and integrity of the building to enhance the originality of the building’s fabric intact with its value up-keeping to the subsequent generation perpetually (ICOMOS, 2010).
Fig 10: Theoretical Framework

Fig 11: Conceptual Framework
3.0 Research Methodology

Research methodology is a systematic investigation and the study of materials through the underlying paradigm that have scientific methods that contain standards and principles. Thereby guiding the choice and process use of methods to achieve the aim of an investigation (Sarantakos, 1997). Therefore, in order to have a flawless background of the methodology to achieve the aim of the study is suggesting guidelines for conserving cultural heritage and identity of traditional palaces Nigeria, the research onion diagram by Saunders et al.,(2007) is adopted as part of the methodological design.

![Research onion diagram](source: adapted from Research onion Saunders et al., 2007)

3.1 Philosophy of the research

Philosophical paradigm is the design system and framework in understanding a phenomenon. Furthermore, it shows the pathway in determining a research problem (Fellow and Lui, 2008). The classical paradigms include Interpretivism and positivism, precisely qualitative and quantitative way of collecting data respectively. According to Johnson and Onwuegbuzie (2004), described that Interpretivism is a philosophical paradigm advocates the reality and truth acquired from interaction with participants, which inclines towards the qualitative collection of
data. While positivism is completely detached from the investigation, is geared toward quantitative data collection.

Specifically, this thesis is best situated in the Interpretivism paradigm. For instance, the studies in the conservation of cultural heritage and identity of traditional palaces will engage in focused and open-ended interviews with experts and community members. Besides, knowing why and how the contemporary architecture influences the traditional palaces from the indigenous architecture will appropriately be explored by the true reflection of the reality through Interpretivism. However, nowadays research works are growing into complexity in solving a recurring problem. Hence, to bridge the gap and have the effective result is to conduct an approach of a mixed method of both positivism and Interpretivism (Johnson and Onwuegbuzie, 2004). Besides, effective result in research work can be enhanced through triangulation (Creswell, 2012; Fellows and Lui, 2008; Kuman 1999; Yin, 2009). Hence, the study suggests adapting mix philosophical paradigm method as seen in fig 3 to effectively answer the research aim. Correspondingly, Creswell (2012) classified the different types of research design mix method which include parallel, explanatory, embedded, transformative, multi-phase and exploratory sequential design. In this case, the exploratory sequential design suits the research process as the method firstly allows qualitative data then followed by quantitative data collection. Indeed, the qualitative data collection is the prominence and primacy of the research investigation. While the quantitative comes later to explore the relationship found in the qualitative data.

After the research philosophy then followed the research approach which is the strategy in data collection and analysis in Kano emir Place and the surrounding environment including a case study of other palaces in the northern part of Nigeria. Logically, the research approaches to understand the phenomenon on how contemporary architecture is influencing the character and identity of traditional palaces will include archival research. This entails primary sources in collecting manuscripts, historical documents, records, audiovisual materials and historical documents of the Kano Emir palace from their library and archival records. This will tremendously serve as a footprint evidence for achieving the aim of the study. Furthermore, a literature review of previous studies on the Kano Emir palace related to cultural heritage, architecture, landscape planning and other related disciplines will be viewed. Then, fieldwork and observation as part of the research approach inside the Palace will be conducted to compliment lacking tangible
documents, thereby strengthening the objective of the research. Three palaces, namely Argun-gun Emir Place, Hadejia Emir Place and Gombe Emir Palace will be investigated for case study and interviews for more information. So much that, a case study is a research approach that sets a goal in collecting data to explore an inquiry. Meanwhile, an in-depth investigation is conducted to a contemporary phenomenon within its real-life context particularly when evidence is lacking (Yin, 2014).

Then lastly is the research technique, precisely the method of collecting data. According to Keraminiyage (2010), mentioned that the choice of research techniques is determined by the selection of research approach. The techniques used to collect data in the study area for this thesis include interview, questionnaire, observation, and fieldwork.

3.2 Interviews
Interviews are surveying techniques of gathering interactive data among two or more group of peoples (Silverman 1993). Due to the fact that there is a need to have an in-depth knowledge on why and how the contemporary architecture influences the traditional palaces, tempering with the cultural heritage and identity there is a need to conduct an interview as a technique of collecting data. The people to be engaged in the interview will include The Emir of the palace, the councils, administrative staff and relevant people in the palace. Then professional experts from various disciplines in the milieu of academics, practicing firms and government workers. Finally, the community who are the inhabitants of the cultural milieu that will surely convey their experience of cultural affection being witnessing the conservation processes. Largely for this study, the semi-structured interview will be adopted, where the questions are predetermined, however, the information can be modified, where during the interview, questions can be skipped or added (Robson, 2002)

3.3 Questionnaire Survey
The distribution of structured survey will also enhance narrowing the findings as beside the Kano Emir place, 3 other palaces will be looked as mentioned earlier in order to strengthen in the research objective. According to Tobi (2016), mentioned that deploying a questionnaire as a survey technique in the event of an exploratory study in multiple case studies so as to gather overall opinions and the findings can be summarized.
3.4 Fieldwork

It is anticipated that documentation are lacking for the Emir Kano Palace, hence the fieldwork will enhance in understanding and investigating physical pieces of evidences and tallying with the interviews to get a grip of the Kano Emir Palace timeline precisely. Moreover, the boundary and the surrounding environment can be supported with the high-resolution google image or the ArcGIS. Besides, the timeline images can be viewed through the lens of the either softwares.

3.5 Data Analysis

The study will largely adopt the Nvivo and SPSS software’s in analyzing the data collected on the site for synthesizing the results. This will include content analysis, and deduce voice recording as data collection during interviews. While SPSS will be used appropriately for analysis of questionnaire and particularly for evaluating the factors that influence the conservation of traditional palaces leading to suggesting the guidelines accordingly.
3.6 Breakdown of Methodological framework on answering the research objectives

Correspondingly, in order to have a clear method of conducting the data collection, sub-questions are provided to the research questions of the study. This will enhance and re-strengthen the research objective in order to eventually achieve the aim of the study. The questions and sub-questions are as follows;

RQ 1: What are the conservation practice policies and guidelines act on cultural heritage?
   i. What is the heritage act on cultural heritage in Nigerian?
   ii. What are the conservation guidelines mentioned in the organization documents?

RQ 2: How is the conservation process developing in Kano Emir Palace?
   i. Are there any major changes of development in the palace?
   ii. What is the timeline of the Palace?
   iii. What is the relationship and perception of the community towards valuing the outstanding significance in unification with the palace and their culture?

RQ 3: What are the factors that influence the conservation processes of Northern palaces?
   i. What are the factors that influence the conservation changes in Kano Emir Palace?
   ii. What are the factors that influence the conservation changes of other palaces in Northern Nigeria?
   iii. How does contemporary architecture influence the conservation processes of traditional palaces in Nigeria?

RQ 4: What are the guidelines that should be provided to stand the conservation of traditional palaces?
   i. Do all the deduced influential factors affects the upholding factors that conserve the cultural heritage and identity of Kano Emir Palace?
   ii. Which of the factors will be given priority in conserving the cultural heritage and identity of traditional palaces?
   iii. Is there any previous case that the identified factors can be related to?
Below is a brief summary framework for the research methodology as the research plan of the thesis in from inception to completion by specifying how to collect the data, analyze the data and how to suggest the set of the guidelines for the conservation of traditional palaces in Nigeria.

Table 6 Framework for research method on how to answer the questions to the aim of the study.

<table>
<thead>
<tr>
<th>Research Question</th>
<th>Research Method</th>
<th>Description</th>
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<tbody>
<tr>
<td>RO 1 To identify the conservation practice policies and guidelines act on cultural heritage</td>
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</tr>
<tr>
<td>RQ 1 What is the conservation practice policies and guidelines act on cultural heritage?</td>
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<tr>
<td>Sub RQ What are the conservation practice policies and guidelines of cultural heritage in Nigerian heritage act?</td>
<td>Document review</td>
<td>To collect the heritage act and policy on cultural heritage from the Department of Monuments, heritage and sites, National Commission for Museums and Monuments (NCMM), Abuja Nigeria. This include - A content analysis will be conducted to deduce the information needed for the study</td>
</tr>
<tr>
<td>Sub RQ What are the conservation policy and guidelines mentioned in the organization documents?</td>
<td>Document Review</td>
<td>To gather the documents, supports and resolutions from UNESCO and ICOMOS. Furthermore, to look on the conservation guidelines documents from the various charters including Burra charter, Venice charter, and New Zealand charter</td>
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<tr>
<td>RO 2 To Understand the conservation process of Kano Emir Palace</td>
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</tr>
<tr>
<td>RQ 2 How is the conservation process developing in Kano Emir Palace?</td>
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<tr>
<td>SUB RQ Are there any major changes of development in the palace?</td>
<td>-Focused interview -Open ended interviews</td>
<td>To interview aged individuals in the community who have historical development of the palace. While for more information open-ended interview will be conducted. The NVivo will be used for the content analysis.</td>
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<tr>
<td>SUB RQ</td>
<td>What is the timeline of the Palace?</td>
<td>Fieldwork including observation, literature review, collection of historical data and interviews, as well as Use of ArcGIS</td>
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<tr>
<td>SUB RQ</td>
<td>What is the relationship and perception of the community towards valuing the outstanding significance in unification with the palace and their culture?</td>
<td>Open-ended interviews -Structured questionnaire</td>
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<td>RO 3</td>
<td>To evaluate the factors that influence to the conservation processes of traditional palaces.</td>
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<tr>
<td>RQ 3</td>
<td>What are the factors that influence to the conservation processes of Northern palaces?</td>
<td>-Focused interview -Open ended interviews -Questionnaire</td>
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<tr>
<td>SUB RQ</td>
<td>What are the factors that influence the conservation changes in Kano Emir Palace?</td>
<td>-Focused interview -Open ended interviews -Questionnaire</td>
</tr>
<tr>
<td>SUB RQ</td>
<td>What are the factors that influence the conservation changes of other palaces in Northern Nigeria?</td>
<td>-Focused interview -Open ended interviews -Questionnaire -Case study to Gombe Emir palace, Argun-gun Emir Palace and Hadejia Emir Place.</td>
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<tr>
<td>SUB RQ</td>
<td>How contemporary architecture does influences the conservation processes of traditional palaces in Nigeria?</td>
<td>-Focused interview (open-ended) -Structured questionnaire</td>
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<tr>
<td>RO 4</td>
<td>To suggest a guideline that constitute the conservation of traditional palaces.</td>
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<tr>
<td>RQ 4</td>
<td>What are the guidelines that should be provided for the conservation of traditional palaces?</td>
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<tr>
<td>SUB RQ</td>
<td>Do all the deduced influential factors affects the upholding factors that conserves the cultural heritage and identity of Kano Emir Palace?</td>
<td>SPSS correlation analysis: Contingency table</td>
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<tr>
<td>SUB RQ</td>
<td>Which of the factors will be given priority in conserving the cultural heritage and identity of traditional palaces?</td>
<td>SPSS correlation analysis: Chi-square test of independence</td>
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<td>SUB RQ</td>
<td>Is there any previous case that the identified factors can be related to?</td>
<td>-Guidelines and heritage act -Literature review</td>
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Table 7 Proposed Research Schedule

<table>
<thead>
<tr>
<th>Stage of Study</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
<th>2020</th>
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<td>Problem Statement, Aim &amp; Objectives</td>
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<td>6th AMER International Conference on Quality</td>
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<td>The 12th SEATUC Symposium – Engineering Education and Research for Sustainable</td>
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<td>Methodology</td>
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<tr>
<td>Data Collection &amp; Site Survey</td>
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<td>Publication 1</td>
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<tr>
<td>Data Analysis &amp; Interpretation</td>
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<tr>
<td>Finding &amp; Discussion</td>
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<tr>
<td>VIVA VOICE</td>
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Map showing ethnic groups of Nigeria. Source: Ulrich Lamm, Africa Security Brief, Africa Centre for Strategic Studies 14 (July 2011)


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