

The Philosophy of Presidential Artifact Collections: Heritage, Memory, and Nation-Building at the National Museum of Tanzania

Valerian Margwe Juwal

Principal Curator and Researcher, National Museum of Tanzania

DOI: <https://doi.org/10.5281/zenodo.21822546>

Published Date: 06-August-2026

Abstract: Presidential artifact collections represent an important yet hitherto understudied category of cultural heritage within African museums. Although museums have traditionally emphasized archaeological, ethnographic, and natural history collections, presidential artifacts embody political history, collective memory, national identity, and civic values that deserve equal scholarly attention (Macdonald, 2006; Smith, 2006). This paper develops a philosophical framework for understanding presidential artifact collections at the National Museum of Tanzania. It argues that presidential artifacts should not be viewed merely as commemorative objects associated with individual heads of state but as material evidence of Tanzania's political evolution, constitutional development, diplomatic relations, and nation-building process (Appadurai, 1986; Halbwachs, 1992). Drawing on museum philosophy, material culture studies, collective memory theory, and heritage studies, the paper proposes Presidential Heritage Philosophy as an integrative conceptual framework for collecting, conserving, interpreting, and exhibiting presidential artifacts. The study identifies a significant gap in museum scholarship concerning the philosophical justification for presidential collections in Tanzania and demonstrates how such collections contribute to historical consciousness, civic education, and national cohesion (Gorham, 2020; Kamatula et al., 2025). The paper concludes that presidential artifacts constitute an essential component of Tanzania's documentary and material heritage and recommends the development of specialized acquisition, conservation, interpretation, and public engagement policies to strengthen their long-term preservation and accessibility.

Keywords: Presidential artifacts, museum philosophy, political heritage, National Museum of Tanzania, collective memory, nation-building, material culture, cultural heritage.

1. INTRODUCTION

Museums are recognized internationally as institutions responsible for collecting, conserving, researching, interpreting, and communicating cultural and natural heritage for the benefit of present and future generations (International Council of Museums [ICOM], 2022). The 2022 ICOM museum definition emphasizes that museums are "democratising, inclusive and polyphonic spaces for critical dialogue about the pasts and the futures," marking a significant shift toward accessibility, inclusivity, diversity, and community participation. Apart from preserving objects of artistic, archaeological, and scientific significance, museums safeguard material evidence that documents the political, social, and cultural development of nations (Hooper-Greenhill, 2000; Pearce, 1994). Within this the broader mandate of presidential artifact collections was through occupying a distinctive position because they preserve tangible evidence of state leadership, constitutional evolution, diplomatic engagement, and national identity (Cameron, 2007; Message, 2014). Regardless of their historical importance, presidential collections have received comparatively limited scholarly attention within museum studies, particularly in Africa (Coombes, 1994; Schildkrout, 1999).

International Journal of Novel Research in Humanity and Social Sciences

Vol. 13, Issue 4, pp: (1-15), Month: July - August 2026, Available at: www.noveltyjournals.com

In Tanzania, the National Museum of Tanzania serves as one of the country's principal heritage institutions charged with preserving objects of national significance (National Museum of Tanzania, 2024). Since independence in 1961, Tanzania has experienced important political transformations under successive presidents whose administrations have shaped the country's governance, economic development, foreign policy, and social transformation (Aminzade, 2013; Brennan, 2012). Objects associated with these presidencies including official documents, ceremonial gifts, state regalia, speeches, photographs, furniture, vehicles, medals, clothing, and personal effects constitute an important record of the nation's political history. Once systematically collected, documented, conserved, and interpreted, these artifacts provide valuable evidence of the historical processes through which Tanzania has developed as a sovereign state (Lal, 2015; Ivaska, 2011).

Contemporary museum philosophy has evolved to recognize that artifacts are not merely passive objects but active agents in the production of historical knowledge and national consciousness. As the author has previously argued in related research (Jawal, 2026), presidential exhibitions function as sites where political meaning is constructed, contested, and communicated to diverse publics. These exhibitions serve as "material evidence of governance" that document the relationship between political leadership and national development, while also functioning as "instruments of collective memory" that anchor citizens to shared historical experiences (Jawal, 2026, p. 4). This perspective suggests that presidential artifacts possess an epistemic value that extends beyond their commemorative function, offering insights into the ideological foundations, institutional practices, and symbolic expressions of state authority.

Although museum literature has extensively examined archaeological collections, ethnographic heritage, art collections, and natural history specimens, relatively little attention has been devoted to the philosophical foundations that justify presidential artifact collections (Macdonald, 2006; Smith, 2006). Existing scholarship generally discusses political heritage within broader debates concerning public history, memory studies, or heritage interpretation, while the specific role of presidential artifacts in national museums remains insufficiently theorized (Harrison, 2020; Sandell & Nightingale, 2022). Contemporary scholarship has re-conceptualized museums as institutions of ethical stewardship, participatory governance, contested memory, and social justice, emphasizing inclusive interpretation, provenance research, restitution, and community engagement (ICOM, 2022; Sandell & Nightingale, 2022; Harrison, 2020). Studies likewise highlight museums as important arenas for negotiating political memory, historical accountability, and public dialogue in democratic societies (Fuhrmann & Mannitz, 2025; Mannitz & Kopp, 2025). Consequently, museum professionals often lack a coherent philosophical framework to guide the acquisition, documentation, conservation, interpretation, and exhibition of presidential collections. This gap is particularly evident in Tanzania, where scholarly literature has concentrated largely on archaeology, ethnography, palaeontology, and architectural heritage rather than on political collections preserved in museums (Lane, 2015; Mapunda, 2016).

This paper addresses this gap by proposing Presidential Heritage Philosophy as a conceptual framework for understanding presidential artifact collections at the National Museum of Tanzania. The framework argues that presidential artifacts possess significance beyond their association with individual political leaders. They function simultaneously as historical evidence, symbols of collective memory, educational resources, and expressions of national identity (Assmann, 2011; Nora, 1989). Their museum value lies in the ability to connect citizens with the historical experiences that have shaped Tanzania as a nation whereas encouraging informed reflection on governance, leadership, citizenship, and democratic development (Anderson, 1983; Smith, 2006).

The originality of this study lies in its integration of museum philosophy, material culture theory, collective memory theory, and heritage studies into a unified framework specifically designed for presidential collections. By conceptualizing presidential artifacts as a distinct category of political heritage, the paper contributes new knowledge to museum studies and expands scholarly understanding of how national museums can preserve and interpret political history (Warren, 2025; Chipangura, 2020). Therefore, in spite of viewing presidential collections simply as commemorative expositions, the study positions them as dynamic educational resources that support historical literacy, civic engagement, and nation-building.

The paper is guided by three objectives. First, it examines the philosophical principles underlying presidential artifact collections within museums. Second, it develops a conceptual framework for interpreting presidential artifacts as national heritage at the National Museum of Tanzania. Third, it proposes policy and professional recommendations for strengthening the collection, conservation, documentation, interpretation, and public accessibility of presidential heritage. Through these objectives, the study contributes to ongoing debates concerning museum ethics, heritage management, political memory, and the evolving role of national museums in contemporary African societies (Meskell, 2012; Karp et al., 2006).

2. LITERATURE REVIEW

Museum scholarship has long emphasized the role of museums as institutions of memory, identity formation, and cultural preservation. Classical museum theory positions museums as custodians of material culture that communicate historical narratives through curated objects (Hooper-Greenhill, 2000; Pearce, 1994). More recent scholarship expands this role, arguing that museums are not neutral repositories but active sites of knowledge production where meaning is constructed through selection, interpretation, and display (Macdonald, 2006; Candlin, 2015). Within this context, artifacts are understood not only as physical objects but also as carriers of social memory, political meaning, and cultural identity (Smith, 2006; Tilley et al., 2006). Contemporary museum studies have further emphasized that museums are "critical sites in debates over political culture and cultural politics" (Karp et al., 2006, p. 1).

Studies in heritage and memory further reinforce the idea that material objects mediate collective memory and national identity. According to Nora (1989), "sites of memory" emerge when societies consciously preserve objects and spaces that embody shared historical experiences. These sites function as anchors of identity, particularly in postcolonial contexts where nation-building requires the construction of unified historical narratives (Witz et al., 2017). Similarly, Assmann (2011) emphasizes the role of cultural memory in sustaining long-term identity structures through institutions such as museums and archives. Recent scholarship has examined how sites of collective memory shaped by traumatic events incorporate remnants of destruction and systemic oppression as memorial objects, affecting the curated aesthetics of museum spaces (Beyers, 2025). The refeminisation of sites and landscapes has also been explored as a means of constructing collective memory among citizens through aesthetic practices in public spaces.

Apart from this extensive theoretical development, there is relatively little attention which has been given to presidential artifact collections as a distinct category of museum heritage. Most museum studies literature focuses on archaeological, ethnographic, artistic, and natural history collections, while political artifacts associated with heads of state are rarely theorized as a coherent philosophical category (Macdonald, 2006; Harrison, 2020). These artifacts tend to be treated as historical memorabilia rather than as structured heritage systems that contribute to national identity formation and civic education. As the author has noted in previous work (Juwal, 2026), this theoretical neglect has practical consequences, leading to "fragmented interpretation and underutilization of the educational potential" of presidential collections (p. 8). Presidential libraries and museums, however, have been recognized as significant sites of collective memory that not only preserve memory but also help create it. Research has explored how presidential museums construct presidencies and shape visitor understanding of political leadership and historical context.

In the African context, museum scholarship has largely concentrated on decolonization, repatriation, and ethnographic representation (Coombes, 1994; Meskell, 2012). These studies are essential for understanding postcolonial museum practice, yet they often overlook the internal political heritage of African states, including presidential collections that document post-independence governance and leadership. Contemporary African museology has expanded these discussions to include collaborative curation, ethical stewardship, restitution, and inclusive museum practice, reflecting a broader transformation of museums into socially responsive institutions (Laely, 2020; Chipangura, 2020). Sarr has emphasized that the decolonisation of the museum requires the "pluralisation of narratives," pointing to experiences where communities co-curate exhibitions to invent museum models suited to contemporary African societies. The Senegal's Museum of Black Civilisations has been cited as asserting Africa's right to secure its cultural heritage and tell its own story. These important developments, however, provide limited explanation of how political heritage associated with post-independence leadership contributes to historical consciousness, democratic memory, and nation-building.

In Tanzania specifically, academic work on museums has focused on archaeological heritage such as Olduvai Gorge, ethnographic collections, and conservation policy frameworks (Lane, 2015; Mapunda, 2016). The National Museum of Tanzania has been widely recognized for its contributions to prehistoric archaeology and cultural heritage preservation. However, there is limited scholarly engagement with its role in preserving presidential artifacts and political heritage. Gorham (2020) has examined museums and nation-building in Tanzania and Kenya, focusing on the construction of national narratives in state-run museum spaces to gain a better understanding of official nationalist pedagogy. Research has noted that state-run museums are spaces where states can articulate their vision of the nation, and by cataloguing and analysing the content of exhibits, one can better understand the different types of narratives constructed by states with diverging nation-building strategies. This absence suggests that presidential collections remain under-theorized within Tanzanian heritage studies, despite their potential importance in documenting post-independence governance and national development.

Furthermore, existing Tanzanian heritage policy, including the Antiquities legislation and museum frameworks, primarily emphasizes protection of archaeological and historical sites, not conceptual frameworks for political artifact collections (United Republic of Tanzania, 1979, 2002, 2008). As a result, presidential artifacts are often managed without a clearly articulated philosophical foundation that explains their cultural, educational, and nation-building significance.

This literature gap indicates that there is a need for a new conceptual approach that integrates political heritage into museum philosophy. This paper responds to this need by proposing a framework that positions presidential artifact collections as central to understanding modern Tanzanian identity and state formation.

3. THEORETICAL FRAMEWORK: PRESIDENTIAL HERITAGE PHILOSOPHY

This study is grounded in an interdisciplinary theoretical framework combining museum philosophy, material culture theory, collective memory studies, and nation-building theory. The integration of these perspectives forms what is termed here as Presidential Heritage Philosophy (PHP).

Museum philosophy provides the foundation for understanding how objects acquire meaning within institutional contexts. Hooper-Greenhill (2000) argues that museums produce knowledge through interpretation rather than passive display. This perspective highlights that presidential artifacts gain significance not solely from their physical properties but from the narratives constructed around them within museum spaces. Contemporary museum philosophy has evolved to recognize museums as democratizing, inclusive, and polyphonic spaces for critical dialogue about pasts and futures (ICOM, 2022). Genoways's work on museum philosophy for the twenty first century offers philosophical and ethical guidelines that describe how specific institutions illustrate different philosophies and explore outreach and engagement between the museum and its larger community.

Material culture theory further emphasizes that objects are embedded with social, political, and cultural meanings. Appadurai (1986) suggests that objects have "social lives," moving through different contexts where their meanings are continuously redefined. Presidential artifacts such as gifts, official documents, or personal items thus reflect shifting political meanings as they transition from private use to public heritage. Tilley et al. (2006) have elaborated how material culture mediates social relations and cultural identities. Research has explored how artifacts become meaningful in the context of museum practice and how the act of utilizing cultural objects to create heritage narratives impacts the way communities view their own material culture.

Collective memory theory, particularly the work of Halbwachs (1992), provides a framework for understanding how societies construct shared memories through material objects. Presidential artifacts serve as anchors of collective memory by linking citizens to key political events, leadership transitions, and national milestones. They function as tangible representations of abstract historical processes such as independence, governance, and development. Assmann (2011) further distinguishes between communicative and cultural memory, with the latter sustained through institutions such as museums and archives. Recent scholarship has examined the aesthetics of difficult memory in museum spaces, investigating how sites of collective memory incorporate remnants of destruction and systemic oppression as memorial objects. Beyers (2025) has shown how commemorative strategies in museums affect the curated aesthetics of spaces shaped by traumatic events.

Nation-building theory complements these perspectives by explaining how cultural institutions contribute to the formation of national identity. Anderson's (1983) concept of "imagined communities" is particularly relevant, as museums help construct a shared sense of national belonging through curated historical narratives. In this sense, presidential artifact collections contribute to imagining the nation by presenting a continuous historical narrative of leadership and governance. Gorham (2020) has demonstrated that state-run museums are spaces where states articulate their vision of the nation, providing insight into official nationalist pedagogy. Research has also examined how heritage functions in the process of modern nation-building through the appropriation of history and heritage for political legitimization.

Within this integrated framework, Presidential Heritage Philosophy is defined by four core principles that build upon and extend the author's previous conceptualization of presidential exhibitions as "material evidence of governance" and "instruments of collective memory" (Juwal, 2026, p. 4). These principles are:

International Journal of Novel Research in Humanity and Social Sciences

Vol. 13, Issue 4, pp: (1-15), Month: July - August 2026, Available at: www.noveltyjournals.com

First, authenticity, which emphasizes the evidential value of artifacts as historical records of political leadership. This principle recognizes that presidential artifacts derive meaning not only from their physical originality but also from their interpretive credibility—their capacity to document historically significant events and governance processes. As the author has argued, "each object reflects specific moments in national history, including independence-era governance, diplomatic relations, policy development, and state ceremonies" (Juwal, 2026, p. 7).

Second, collective memory, which highlights the role of artifacts in preserving shared national history. Objects serve as "material anchors" that connect citizens to narratives of leadership and state-building, transforming private or institutional objects into shared cultural references (Juwal, 2026, p. 7). This principle aligns with Halbwachs' (1992) theory that collective memory is sustained through social frameworks, including material objects curated within institutional settings.

Third, civic education, which positions museums as spaces for learning about governance and citizenship. This principle extends the author's observation that presidential collections have "the potential to educate visitors on constitutional development, leadership transitions, and national decision-making processes" (Juwal, 2026, p. 8). Museums are not neutral spaces but interpretive institutions that shape public understanding of history and governance.

Fourth, nation-building, which frames presidential collections as instruments for strengthening national identity and unity. Drawing on Anderson's (1983) concept of imagined communities, this principle emphasizes how museums help construct shared national identity by presenting presidential history as part of a continuous narrative of state development. These collections "reinforce unity by emphasizing political continuity, institutional stability, and shared historical experience" (Juwal, 2026, p. 8).

Together, these principles establish a conceptual model in which presidential artifacts are not passive objects but active agents in the production of historical knowledge and national consciousness. This framework provides the analytical foundation for examining presidential collections at the National Museum of Tanzania in subsequent sections of this study.

4. RESEARCH GAP AND ORIGINAL CONTRIBUTION

Despite the extensive development of museum philosophy, heritage studies, and collective memory theory, presidential artifact collections remain theoretically underdeveloped within museum scholarship. Existing literature explains how museums construct cultural meaning (Hooper-Greenhill, 2000), how heritage functions as a socially negotiated process (Smith, 2006), and how material objects mediate collective memory (Halbwachs, 1992; Nora, 1989). Recent scholarship further re-conceptualizes museums as institutions of ethical stewardship, participatory governance, contested memory, and social justice, emphasizing inclusive interpretation, provenance research, restitution, and community engagement (ICOM, 2022; Sandell & Nightingale, 2022; Harrison, 2020). Contemporary studies likewise highlight museums as important arenas for negotiating political memory, historical accountability, and public dialogue in democratic societies (Fuhrmann & Mannitz, 2025).

However, these theoretical traditions have rarely been integrated to explain presidential artifacts as a distinct category of museum collections. Museum philosophy has primarily focused on archaeological, ethnographic, artistic, and natural history collections, while political collections associated with heads of state are generally discussed only within broader debates on public memory, memorialization, difficult heritage, or national identity (Macdonald, 2006; Harrison, 2020). Consequently, no comprehensive philosophical framework currently explains why presidential artifacts are to be collected, interpreted, documented, and preserved differently from other historical collections. Research on presidential museums and collective memory has examined how these institutions construct presidencies and shape visitor understanding, yet this work remains largely confined to North American and European contexts.

This theoretical omission is particularly evident within African museum studies. Research has understandably concentrated on decolonization, restitution, indigenous knowledge systems, community participation, and colonial collecting practices (Coombes, 1994; Meskell, 2012). Although recent African museology has expanded these discussions to include collaborative curation, ethical stewardship, restitution, and inclusive museum practice, reflecting a broader transformation of museums into socially responsive institutions (Laely, 2020; Chipangura, 2020), these important developments provide limited explanation of how political heritage associated with post-independence leadership contributes to historical consciousness, democratic memory, and nation-building. Presidential collections therefore remain conceptually marginal despite documenting the evolution of independent African states.

International Journal of Novel Research in Humanity and Social Sciences

Vol. 13, Issue 4, pp: (1-15), Month: July - August 2026, Available at: www.noveltyjournals.com

Within Tanzania, scholarship has largely emphasized archaeology, palaeoanthropology, ethnography, and built heritage (Lane, 2015). Although the National Museum of Tanzania preserves artifacts associated with successive presidents, there remains no published philosophical framework explaining their significance as a coherent museum collection. Recent studies on Tanzanian museums have highlighted the importance of collaboration, public engagement, heritage accessibility, and community participation but have not addressed presidential collections as a distinct category of political heritage (Kamatula et al., 2025). Existing heritage legislation, including the Antiquities Act and the National Cultural Heritage Policy, provides legal mechanisms for heritage protection but offers little theoretical guidance regarding the acquisition, interpretation, documentation, exhibition, and ethical management of presidential artifacts (United Republic of Tanzania, 1979, 2002, 2008).

Accordingly, this research addresses the gap in the absence of an integrated philosophical framework that conceptualizes presidential artifact collections as political heritage capable of generating historical knowledge, sustaining collective memory, strengthening civic education, promoting democratic citizenship, and supporting nation-building.

To address this gap, the study develops Presidential Heritage Philosophy (PHP) by synthesizing museum philosophy, material culture theory, collective memory theory, political heritage studies, and nation-building theory into a unified interpretive framework. Therefore, instead of treating presidential artifacts merely as commemorative memorabilia, PHP conceptualizes them as epistemic heritage objects whose museum value derives from their capacity to document political history and, simultaneously, shape public understanding of governance, citizenship, institutional continuity, and democratic development.

The originality of this study therefore lies not only in examining presidential collections within Tanzania but also in extending museum theory by introducing a philosophical model applicable to political heritage collections across postcolonial museum contexts. In doing so, the study contributes to contemporary debates on museum ethics, critical heritage studies, African museology, and the evolving public role of museums in preserving political memory and fostering informed civic engagement (Warren, 2025).

5. METHODOLOGY

5.1 Research Design

This study adopts a qualitative, non-empirical research design grounded in philosophical inquiry to develop a conceptual framework for interpreting presidential artifact collections within the National Museum of Tanzania. The study does not seek to measure behavioural variables or test causal relationships; rather, it examines the philosophical meanings embedded in presidential artifacts and the role these collections play in preserving historical consciousness, collective memory, national identity, and civic education. Philosophical inquiry is appropriate because it enables critical examination of concepts, values, and assumptions underlying museum collection practices and heritage interpretation (Crotty, 1998; Audi, 2015).

The research is situated within the interpretivist paradigm, which assumes that the meanings of museum objects are socially and historically constructed through political, cultural, and institutional contexts (Schwandt, 2014). Consequently, presidential artifacts are interpreted not merely as historical objects associated with individual leaders but as material representations of statehood, governance, constitutional continuity, and nation-building.

The methodological framework integrates conceptual analysis, hermeneutic interpretation, material culture analysis, and critical discourse analysis to develop the proposed Presidential Heritage Philosophy (PHP).

5.2 Sources of Data

The study relies on documentary and material sources preserved in Tanzania's principal heritage institutions responsible for safeguarding presidential heritage. These institutions were purposively selected because they collectively preserve the material and documentary evidence required to examine presidential artifact collections as philosophical expressions of political leadership, national memory, constitutional development, and state formation.

The principal source of material data is the National Museum and House of Culture in Dar es Salaam, administered by the National Museum of Tanzania. The museum preserves presidential collections associated with successive Presidents of the

International Journal of Novel Research in Humanity and Social Sciences

Vol. 13, Issue 4, pp: (1-15), Month: July - August 2026, Available at: www.noveltyjournals.com

United Republic of Tanzania, including official state gifts, ceremonial regalia, medals and decorations, presidential portraits, furniture, office equipment, commemorative objects, state vehicles, photographs, audiovisual materials, exhibition catalogues, accession registers, and collection documentation. These collections constitute the primary material evidence through which the study examines how museums represent political authority, diplomatic relations, constitutional continuity, and national identity.

A second source is the Mwalimu Julius Kambarage Nyerere Museum in Butiama, Mara Region. The museum preserves artifacts relating to the life and leadership of Tanzania's founding President, including manuscripts, handwritten notes, books, agricultural implements, traditional walking sticks (fimbo), clothing, domestic objects, official gifts, correspondence, photographs, and personal belongings. These artifacts provide material evidence for analysing the philosophical principles of Ujamaa, Kujitegemea (self-reliance), ethical leadership, equality, and public service, which remain central to Tanzania's political heritage (Nyerere, 1968, 1973).

The study also utilizes collections housed at the Mwalimu Julius Kambarage Nyerere Memorial House in Magomeni, Dar es Salaam. The preserved residence contains original household furniture, domestic artifacts, family photographs, personal effects, and historical records documenting the formative years of the nationalist movement. These collections provide contextual evidence for understanding how everyday material culture reflects political sacrifice, solidarity (Undugu), and the social foundations of Tanzanian nationhood.

Additional material and documentary evidence is obtained from the Arusha Declaration Museum, which preserves artifacts associated with the Arusha Declaration of 1967 and the philosophy of Ujamaa na Kujitegemea. These include presidential speeches, policy documents, original publications, photographs, historical exhibits, and commemorative materials illustrating the ideological evolution of post-independence Tanzania. The museum provides an important historical context for interpreting presidential collections within broader debates concerning African socialism, national development, and political philosophy.

The study further relies on documentary evidence preserved by the National Records and Archives Management Department (National Archives of Tanzania). The National Archives maintain official presidential records created during government administration in accordance with the National Records and Archives Management Act, 2002 (Act No. 3 of 2002) and the Classification and Preservation Schedule (CAPS) for public records. Subject to statutory access provisions, the study examines publicly accessible presidential records, including inauguration speeches, presidential addresses, executive directives, constitutional documents, official correspondence, cabinet records where declassified, government publications, presidential photographs, audiovisual records, policy papers, and administrative files. These records provide the documentary context necessary to interpret museum artifacts by linking material collections with the political decisions, institutional processes, and historical events that shaped their significance.

Secondary sources comprise scholarly books, peer-reviewed journal articles, museum catalogues, exhibition guides, doctoral theses, conservation reports, heritage policy documents, and publications produced by UNESCO and the International Council of Museums (ICOM). These sources provide the theoretical and methodological foundations for interpreting presidential collections within museum studies, heritage studies, political history, collective memory, and material culture.

5.3 Data Collection

Data were collected through documentary review and qualitative examination of museum collections and archival records. Documentary review involved identifying and analysing scholarly literature, institutional reports, museum catalogues, exhibition narratives, accession registers, conservation records, and government publications relevant to presidential heritage. Documentary analysis is particularly appropriate for philosophical research because it enables systematic interpretation of historical evidence and institutional knowledge without reliance on quantitative data (Bowen, 2009).

Material data were collected through close examination of presidential artifact collections preserved within the selected museums. Particular attention was given to artifact provenance, acquisition history, material characteristics, symbolic attributes, exhibition context, curatorial interpretation, and historical association. Museum labels, interpretive panels, catalogues, and collection records were examined alongside archival documentation to establish the historical and philosophical context of each collection.

5.4 Data Analysis

Data were analysed using four complementary qualitative approaches.

First, conceptual analysis was employed to clarify the meanings and relationships among key concepts including presidential heritage, political memory, nation-building, material culture, civic education, sovereignty, and national identity (Wilson, 1963).

Second, hermeneutic analysis was used to interpret museum texts, exhibition narratives, presidential speeches, archival documents, and policy statements within their historical and political contexts (Gadamer, 2004).

Third, critical discourse analysis examined how museums construct narratives of presidential leadership, state legitimacy, citizenship, and collective memory through exhibition language, institutional documentation, and interpretive texts (Fairclough, 2013).

Finally, material culture analysis, informed by Appadurai's (1986) concept of the social life of things, interpreted presidential artifacts as active cultural agents that embody political authority, ideological values, diplomatic relations, and historical memory rather than as passive museum objects. The integration of these analytical approaches facilitated the development of the proposed Presidential

Heritage Philosophy (PHP), which conceptualizes presidential collections as material expressions of governance, constitutional continuity, and nation-building.

5.5 Trustworthiness and Ethical Considerations

Methodological rigor was ensured through triangulation of documentary evidence, museum collections, archival records, and theoretical perspectives. Credibility was strengthened by integrating multiple heritage institutions and diverse documentary sources, while confirmability was achieved by grounding all interpretations in documented evidence and established theoretical literature (Lincoln & Guba, 1985).

The study complied with the ethical principles of scholarly research by acknowledging all documentary sources and respecting institutional regulations governing museum collections and archival records. Access to presidential records was undertaken in accordance with the National Records and Archives Management Act, 2002, the Classification and Preservation Schedule (CAPS), and the ICOM Code of Ethics for Museums (ICOM, 2022). Only publicly accessible and authorized museum and archival materials were included in the analysis.

6. FINDINGS AND DISCUSSION: PRESIDENTIAL ARTIFACT COLLECTIONS AT THE NATIONAL MUSEUM OF TANZANIA

The analysis of presidential artifact collections within the framework of Presidential Heritage Philosophy (PHP) reveals that such collections operate as multidimensional heritage systems that extend beyond material preservation into the realms of memory, identity formation, and civic education. At the National Museum of Tanzania, presidential artifacts ranging from official gifts, documents, ceremonial regalia, photographs, and state-related objects which constitute a tangible archive of post-independence governance and political development.

6.1 Presidential Artifacts as Historical Evidence

The first key finding is that presidential artifacts function as authentic historical evidence of Tanzania's political evolution. Each object reflects specific moments in national history, including independence-era governance, diplomatic relations, policy development, and state ceremonies. Inside the PHP framework, authenticity is not limited to physical originality but extends to interpretive credibility, whereby artifacts derive meaning through their association with historically significant events and leadership processes (Hooper-Greenhill, 2000). The National Museum's collections, including the Rolls-Royce used first by the British colonial government and later by Julius Nyerere, as well as presidential vehicles subsequently donated to the museum as national heritage, exemplify how material objects document the transition from colonial to postcolonial governance. As the author has observed in related research, "the Rolls-Royce used first by the British colonial government and later by Julius Nyerere, as well as presidential vehicles subsequently donated to the museum as national heritage, exemplify how material objects document the transition from colonial to postcolonial governance" (Juwali, 2026, p. 7).

International Journal of Novel Research in Humanity and Social Sciences

Vol. 13, Issue 4, pp: (1-15), Month: July - August 2026, Available at: www.noveltyjournals.com

The material culture of presidential leadership documented in these collections provides evidence of governance practices, diplomatic protocols, and state ceremonial traditions that might otherwise be lost to memory. For instance, the collection of official state gifts received by Tanzanian presidents from foreign dignitaries documents the evolution of Tanzania's foreign relations and its position within the international community. These objects bear material evidence of diplomatic exchange, reflecting the symbolic languages through which international relations were conducted. Similarly, the preservation of presidential speeches, policy documents, and official correspondence within museum collections provides tangible evidence of the ideological foundations of Tanzanian governance, including the articulation of Ujamaa and self-reliance as guiding principles of national development.

6.2 Collective Memory Formation

Second, the study finds that presidential artifacts contribute significantly to collective memory formation. These objects serve as material anchors that connect citizens to national narratives of leadership and state-building. In line with Halbwachs' (1992) theory of collective memory, the museum environment transforms private or institutional objects into shared cultural references that reinforce a sense of historical continuity. Research has demonstrated that presidential libraries and museums are significant sites of collective memory that not only preserve memory but also help create it. In the Tanzanian context, this is particularly important for post-independence generations who rely on museum interpretation to understand political history.

The Nyerere Memorial House, as the preserved home of Tanzania's founding father, represents the ethical and ideological foundation of Tanzania's independence movement. The museum environment transforms this domestic space into a site of national pilgrimage where citizens can connect with the personal history of the leader who guided the nation through its formative years. The preservation of Nyerere's personal belongings, including his books, clothing, and agricultural implements, creates an intimate connection between visitors and the historical figure, allowing for a more profound engagement with the values of simplicity, service, and solidarity that he embodied. Similarly, the Mwalimu Julius Kambarage Nyerere Museum in Butiama preserves artifacts that document the leader's life from childhood through his presidency, creating a comprehensive narrative of his personal and political development.

6.3 Civic Education and Public Interpretation

Third, presidential artifact collections play a crucial role in civic education and public interpretation of governance. Museums, as argued by Macdonald (2006), are not neutral spaces but interpretive institutions that shape public understanding of history. Contemporary scholarship emphasizes that museums are "democratising, inclusive and polyphonic spaces for critical dialogue about the pasts and the futures" (ICOM, 2022). The National Museum of Tanzania, through presidential collections, has the potential to educate visitors on constitutional development, leadership transitions, and national decision-making processes. However, the effectiveness of this function depends on the depth of interpretation, exhibition design, and accessibility of curatorial narratives.

The analysis reveals that presidential collections currently function primarily as commemorative displays rather than as educational resources. Exhibition narratives tend to emphasize the personal achievements of individual presidents rather than contextualizing their leadership within broader historical processes. This commemorative approach, while valuable for honouring national leaders, may limit the educational potential of these collections. As the author has argued, "the absence of a clearly articulated philosophical framework for presidential collections results in fragmented interpretation and underutilization of their educational potential" (Juwali, 2026, p. 8). A more robust interpretive framework would contextualize presidential artifacts within broader narratives of constitutional development, governance reform, and democratic evolution, thereby supporting civic education and informed citizenship.

The Arusha Declaration Museum exemplifies the potential for more sophisticated interpretation. The museum chronicles Tanzania's political evolution, including the key policies and reforms that shaped the nation, and contextualizes the Arusha Declaration within broader debates concerning African socialism, national development, and political philosophy. This approach moves beyond personality-centred commemoration to engage visitors with the ideological foundations of Tanzanian governance and the policy choices that shaped national development.

6.4 Nation-Building and Identity Formation

Fourth, the study reveals that presidential artifacts contribute to nation-building and identity formation. Drawing on Anderson's (1983) concept of imagined communities, the museum helps construct a shared national identity by presenting presidential history as part of a continuous narrative of state development. These collections reinforce unity by emphasizing political continuity, institutional stability, and shared historical experience. Gorham (2020) has shown that state-run museums are spaces where states articulate their vision of the nation. Research has further demonstrated that heritage functions as a mode of political organisation, a means by which the relics of the past are shored up, reconstructed, and revalued.

The National Museum's presidential collections contribute to this nation-building function by documenting the evolution of Tanzanian statehood from independence through successive presidential administrations. The collections emphasize institutional continuity and the peaceful transfer of power between administrations, reinforcing narratives of political stability and democratic development. The preservation of constitutional documents, presidential inauguration materials, and state ceremonial objects provides material evidence of the constitutional order and the formal processes through which political authority is legitimated and transferred.

However, the analysis also identifies limitations in current practice. The absence of a clearly articulated philosophical framework for presidential collections results in fragmented interpretation and underutilization of their educational potential. Additionally, limited digitization, documentation gaps, and restricted public engagement reduce the accessibility of these collections to broader audiences. Contemporary museum scholarship emphasizes that museums need to be afforded space and independence as agents in the preservation of history and as custodians of cultural heritage. The decolonisation of the museum requires the "pluralisation of narratives" and the development of museum models suited to contemporary African societies.

7. POLICY RELEVANCE

The findings have direct implications for museum governance, heritage policy, and public history in Tanzania.

7.1 National Policy Development

First, Presidential Heritage Philosophy provides a conceptual basis for developing a national policy governing presidential collections. Existing museum and heritage legislation emphasizes archaeological and cultural resources but provides limited guidance concerning political heritage (United Republic of Tanzania, 1979, 2002, 2008). Establishing dedicated policy standards should improve consistency in acquisition, documentation, conservation, provenance verification, interpretation, and ethical management of presidential artifacts. Research on heritage politics has demonstrated that heritage is attached to museum collections, travelling exhibits, archaeological digs, restitution demands, and debates on international cultural property.

A national policy framework would clarify the criteria for acquiring presidential artifacts, establish standards for documentation and conservation, and provide guidance for ethical decision-making concerning sensitive materials. Such a policy would also address questions of provenance and attribution, ensuring that presidential collections are supported by robust historical documentation that establishes their authenticity and significance. The policy should be developed through consultation with museum professionals, historians, legal experts, and community representatives to ensure that it reflects diverse perspectives and addresses the full range of ethical and practical considerations.

7.2 Collections Management Strategy

Second, the study supports integration of presidential collections into the National Museum of Tanzania's long-term collections management strategy. Clear documentation protocols, standardized cataloguing systems, conservation priorities, and risk-management procedures will ensure that presidential artifacts are managed according to internationally recognized museum standards, including the ICOM Code of Ethics (ICOM, 2022). Contemporary museum practice emphasizes accountability, truth-telling, and meaningful care for objects and living cultures.

International Journal of Novel Research in Humanity and Social Sciences

Vol. 13, Issue 4, pp: (1-15), Month: July - August 2026, Available at: www.noveltyjournals.com

Collections management strategies for presidential artifacts should address the specific conservation needs of diverse materials, including textiles, paper, metal, wood, and digital media. Conservation priorities should be established based on the historical significance, condition, and vulnerability of individual artifacts, with particular attention to objects of exceptional importance. Documentation protocols should include comprehensive provenance research, detailed condition reports, and photographic records, all of which are essential for preserving the historical integrity of collections and supporting future research and interpretation.

7.3 Heritage Interpretation Policy

Third, the framework contributes to heritage interpretation policy by encouraging museums to move beyond commemorative exhibitions toward evidence-based historical interpretation. Presidential artifacts should be contextualized within broader narratives of constitutional development, democratic governance, diplomacy, economic transformation, and nation-building, thereby promoting balanced historical understanding rather than personality-centred representation. Museums need to be afforded space and independence as agents in the preservation of history and as custodians of cultural heritage.

Interpretation policies should emphasize the educational value of presidential collections, encouraging museums to develop interpretive materials that engage visitors with the historical and political contexts of presidential leadership. Exhibition narratives should present multiple perspectives and encourage critical engagement with historical evidence, rather than simply celebrating the achievements of individual leaders. This approach aligns with contemporary museum practice that emphasizes museums as "democratising, inclusive and polyphonic spaces for critical dialogue about the pasts and the futures" (ICOM, 2022).

7.4 Educational Policy Integration

Fourth, the study has implications for educational policy. Presidential collections can support civic education by providing material evidence for teaching constitutional history, leadership transitions, governance, citizenship, and national development. Partnerships between museums, universities, schools, and teacher-training institutions will strengthen the educational use of these collections. Research has shown that political history offers many challenges regarding parallel narratives, and museums must embrace the complexity of historical narratives.

Educational programs should be developed that utilize presidential collections to support curriculum objectives in history, civics, and social studies. Museum-school partnerships should include guided tours, curriculum-aligned educational materials, and teacher professional development programs that build capacity for using museum resources in classroom instruction. Universities should be encouraged to utilize presidential collections for research and teaching, supporting the development of new scholarship on Tanzanian political history and heritage.

7.5 Digital Heritage Policy

Fifth, the research highlights the importance of digital heritage policy. Digitization of presidential collections through online catalogues, virtual exhibitions, and open-access digital repositories should enhance research accessibility, improve disaster preparedness, and expand public engagement, particularly among younger audiences. The Obama Presidential Centre has been positioned as a hybrid museum and archival space with a digital-first approach to collections. Digital functionality makes cultural and political heritage more accessible to young people and to audiences around the world.

Digital heritage initiatives for presidential collections should include high-resolution imaging of artifacts, detailed metadata documentation, and online access platforms that enable remote research and virtual engagement. Digital preservation strategies should address the long-term preservation of digital surrogates, ensuring that digital copies are maintained in formats that remain accessible as technology evolves. Social media and digital storytelling initiatives can expand public engagement with presidential collections, reaching audiences beyond those who are able to visit museums in person.

7.6 Participatory Governance

Sixth, the framework advances participatory museum governance by encouraging collaborative interpretation involving historians, educators, community representatives, former public officials, and civil society organizations. Such participatory approaches strengthen transparency, represent multiple historical perspectives, and reinforce public trust in museums as

democratic cultural institutions. Contemporary museum practice emphasizes the need to move beyond cosmetic change to embrace genuine decolonial transformation through dialogue and cooperation with local communities.

Participatory governance mechanisms for presidential collections should include advisory committees with diverse membership, public consultation processes for exhibition development, and community engagement programs that invite dialogue about the interpretation and significance of presidential heritage. These mechanisms should ensure that multiple perspectives are represented in the interpretation of presidential history, including critical perspectives that encourage nuanced understanding of political leadership and governance.

7.7 Cultural Policy Recognition

Finally, the study contributes to Tanzania's cultural policy by recognizing presidential artifacts as an integral component of the nation's documentary and political heritage. Hence, systematic preservation strengthens historical consciousness, supports evidence-based public dialogue concerning governance and leadership, and positions museums as institutions that preserve collective memory while promoting democratic values and national cohesion.

Cultural policy frameworks should explicitly recognize presidential artifacts as a category of heritage worthy of systematic preservation and interpretation. This recognition should be reflected in heritage legislation, museum mandates, and resource allocation for collections management. Investment in the preservation and interpretation of presidential heritage should be recognized as an investment in historical consciousness, democratic culture, and national cohesion.

Collectively, these policy recommendations demonstrate that Presidential Heritage Philosophy is not solely a theoretical framework but also a practical guide for heritage governance, museum management, and public engagement.

8. CONCLUSION

This study has developed and applied Presidential Heritage Philosophy as a conceptual framework for understanding presidential artifact collections at the National Museum of Tanzania. It has demonstrated that these collections are not simply commemorative objects but constitute a vital form of national heritage that contributes to historical knowledge, collective memory, civic education, and nation-building.

Through connecting museum philosophy, material culture theory, collective memory studies, and nation-building theory, the study provides a new analytical model for interpreting presidential artifacts as dynamic cultural resources. The findings suggest that strengthening the philosophical and institutional foundations of presidential collections will enhance their educational, cultural, and political significance.

Contemporary museum scholarship has re-conceptualized museums as democratizing, inclusive, and polyphonic spaces for critical dialogue about pasts and futures (ICOM, 2022). The decolonisation of the museum requires the "pluralisation of narratives" and the development of museum models suited to contemporary African societies. Museums are critical sites in debates over political culture and cultural politics. As institutions of memory, identity formation, and cultural preservation, museums must be afforded space and independence as agents in the preservation of history and as custodians of cultural heritage.

The study contributes to theoretical debates by proposing Presidential Heritage Philosophy as an original framework that synthesizes diverse theoretical traditions to address a previously undertheorized category of museum collections. This framework has implications beyond the Tanzanian context, offering a model applicable to presidential heritage collections across postcolonial museum contexts. By recognizing presidential artifacts as epistemic heritage objects that document political history and shape public understanding of governance, the study advances both museum philosophy and heritage studies.

Ultimately, the study argues that presidential artifact collections should be recognized as essential components of Tanzania's national heritage system. Their proper management, interpretation, and dissemination can significantly contribute to strengthening historical consciousness and fostering a more informed and cohesive society. As Tanzania continues to develop as a democratic nation, the preservation and interpretation of presidential heritage will play an increasingly important role in supporting civic education, historical literacy, and national identity formation.

REFERENCES

- [1] Aminzade, R. (2013). *Race, nation, and citizenship in post-colonial Africa: The case of Tanzania*. Cambridge University Press.
- [2] Anderson, B. (1983). *Imagined communities: Reflections on the origin and spread of nationalism*. Verso.
- [3] Appadurai, A. (Ed.). (1986). *The social life of things: Commodities in cultural perspective*. Cambridge University Press.
- [4] Assmann, J. (2011). *Cultural memory and early civilization: Writing, remembrance, and political imagination*. Cambridge University Press. <https://doi.org/10.1017/CBO9780511996306>
- [5] Audi, R. (2015). *The Cambridge dictionary of philosophy* (3rd ed.). Cambridge University Press.
- [6] Beyers, C. (2025). Of benches and rubble: The aesthetics of difficult memory in two South African museums. *Journal of Material Culture*. <https://journals.sagepub.com>
- [7] Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>
- [8] Brennan, J. R. (2012). *Taifa: Making nation and race in urban Tanzania*. Ohio University Press.
- [9] Cameron, F. (2007). Museums, controversial collections, and the politics of accumulation. In S. Knell (Ed.), *Museums in the material world* (pp. 310–328). Routledge.
- [10] Candlin, F. (2015). *Micromuseology: An analysis of small independent museums*. Bloomsbury Academic.
- [11] Chipangura, N. (2020). Co-curation and new museology in reorganizing the Beit Gallery at the Mutare Museum, Eastern Zimbabwe. *Curator: The Museum Journal*, 63(3), 431–446. <https://doi.org/10.1111/cura.12375>
- [12] Coombes, A. E. (1994). *Reinventing Africa: Museums, material culture and popular imagination*. Yale University Press.
- [13] Crotty, M. (1998). *The foundations of social research: Meaning and perspective in the research process*. SAGE Publications.
- [14] Fairclough, N. (2013). *Critical discourse analysis: The critical study of language* (2nd ed.). Routledge.
- [15] Fuhrmann, L.-D., & Mannitz, S. (2025). Displaying and processing political violence in museum spaces: An introduction. *European Journal of Cultural and Political Sociology*. <https://doi.org/10.1177/09213740251323352>
- [16] Gadamer, H.-G. (2004). *Truth and method* (2nd rev. ed., J. Weinsheimer & D. G. Marshall, Trans.). Continuum.
- [17] Genoways, H. (Ed.). *Museum philosophy for the twenty-first century*. Rowman & Littlefield.
- [18] Gorham, D. (2020). *Displaying the Nation: Museums and Nation-Building in Tanzania and Kenya*. African Studies Review. Cambridge University Press. <https://www.cambridge.org>
- [19] Halbwachs, M. (1992). *On collective memory*. University of Chicago Press.
- [20] Harrison, R. (2020). *Heritage: Critical approaches*. Routledge.
- [21] Hooper-Greenhill, E. (2000). *Museums and the interpretation of visual culture*. Routledge.
- [22] International Council of Museums. (2022). *ICOM code of ethics for museums*. International Council of Museums. <https://icom.museum/en/resources/standards-guidelines/code-of-ethics/>
- [23] Ivaska, A. (2011). *Cultured states: Youth, gender, and modern style in 1960s Dar es Salaam*. Duke University Press.
- [24] Juwal, V. M. (2026). The Philosophy of Presidential Exhibitions at the National Museum of Tanzania: Representation, Memory and the Construction of Political Meaning. *International Journal of Innovative Research in Multidisciplinary and Physical Sciences*, 14(3).

International Journal of Novel Research in Humanity and Social Sciences

Vol. 13, Issue 4, pp: (1-15), Month: July - August 2026, Available at: www.noveltyjournals.com

- [25] Kamatula, G. A., Lwoga, N. B., & Saurombe, N. (2025). Collaborative strategies for enhancing public awareness of Tanzania's cultural heritage: Insights from National Museum of Tanzania professionals. *Journal of Heritage Management*. <https://doi.org/10.1177/24559296251345396>
- [26] Karp, I., Kratz, C. A., Szwaja, L., & Ybarra-Frausto, T. (Eds.). (2006). *Museum frictions: Public cultures/global transformations*. Duke University Press.
- [27] Laely, T. (2020). Restitution and beyond in contemporary museum work: Re-imagining a paradigm of knowledge production and partnership. *Contemporary Journal of African Studies*, 7(1), 1–18. <https://doi.org/10.4314/contjas.v7i1.2>
- [28] Lal, P. (2015). *African socialism in postcolonial Tanzania: Between the village and the world*. Cambridge University Press.
- [29] Lane, P. J. (2015). Archaeology in Tanzania: Colonial legacies and postcolonial practices. *Azania: Archaeological Research in Africa*, 50(2), 123–145. <https://doi.org/10.1080/0067270X.2015.1038283>
- [30] Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.
- [31] Macdonald, S. (Ed.). (2006). *A companion to museum studies*. Blackwell Publishing.
- [32] Mannitz, S., & Kopp, R. T. (2025). "The city before the city": Attempts at unravelling colonial violence in Canadian museums. *Cultural Dynamics*, 37(1–2). <https://doi.org/10.1177/09213740251323378>
- [33] Mapunda, B. B. (2016). Museology in Tanzania: Evolution, challenges, and prospects. *African Archaeological Review*, 33(4), 415–431. <https://doi.org/10.1007/s10437-016-9229-7>
- [34] Meskell, L. (2012). *The nature of heritage: The evolution of a postcolonial science*. Wiley-Blackwell.
- [35] Message, K. (2014). *Museums and social activism: Engaged museology*. Routledge.
- [36] National Museum of Tanzania. (2024). *History of the National Museum of Tanzania*. National Museum of Tanzania.
- [37] Nora, P. (1989). Between memory and history: Les lieux de mémoire. *Representations*, 26, 7–24. <https://doi.org/10.2307/2928520>
- [38] Nyerere, J. K. (1968). *Freedom and socialism (Uhuru na Ujamaa): A selection from writings and speeches 1965–1967*. Oxford University Press.
- [39] Nyerere, J. K. (1973). *Freedom and development (Uhuru na Maendeleo): A selection from writings and speeches 1968–1973*. Oxford University Press.
- [40] Pearce, S. M. (1994). *Museums, objects and collections: A cultural study*. Smithsonian Institution Press.
- [41] Sandell, R., & Nightingale, E. (Eds.). (2022). *Museums, moralities and human rights (2nd ed.)*. Routledge.
- [42] Schildkrout, E. (1999). Royal trophies or heritage: The politics of culture in African museums. In I. Karp & S. D. Lavine (Eds.), *Exhibiting cultures: The poetics and politics of museum display* (pp. 317–336). Smithsonian Institution Press.
- [43] Schwandt, T. A. (2014). *The SAGE dictionary of qualitative inquiry (4th ed.)*. SAGE Publications.
- [44] Smith, L. (2006). *Uses of heritage*. Routledge.
- [45] Tilley, C., Keane, W., Küchler, S., Rowlands, M., & Spyer, P. (Eds.). (2006). *Handbook of material culture*. SAGE Publications.
- [46] United Republic of Tanzania. (1979). *The Antiquities Act (Cap. 333 R.E. 2002)*. Government Printer.
- [47] United Republic of Tanzania. (1980). *The National Museum of Tanzania Act (Cap. 281)*. Government Printer.
- [48] United Republic of Tanzania. (2002). *Cultural heritage policy*. Ministry of Natural Resources and Tourism.

International Journal of Novel Research in Humanity and Social Sciences

Vol. 13, Issue 4, pp: (1-15), Month: July - August 2026, Available at: www.noveltyjournals.com

- [49] United Republic of Tanzania. (2002). The National Records and Archives Act, 2002 (Act No. 3 of 2002). Government Printer.
- [50] United Republic of Tanzania. (2008). National Cultural Heritage Policy. Ministry of Natural Resources and Tourism.
- [51] Warren, S. (2025). Rethinking museum geographies: Towards restitution and a relational ethics of care in legacies of colonialism. *Geography Compass*, 19, e70014. <https://doi.org/10.1111/gec3.70014>
- [52] Wilson, J. (1963). *Thinking with concepts*. Cambridge University Press.
- [53] Witz, L., Rassool, C., & Minkley, G. (2017). *Unsettled history: Making South African public pasts*. University of Michigan Press.