

RESEARCH ARTICLE

Open Access



Local community engagement and gazettement approach in managing and conserving Pangani historic town in Tanzania

Maximilian Felix Chami^{1*}  and Elinaza Mjema¹

Abstract

Pangani is a historic coastal Swahili town situated at the mouth of the Pangani River, which empties its waters into the Indian ocean. Archaeologists have traced the origins of this town back to the seventh century through evidence from material cultures found in this area. Despite its historical importance and archaeological interest, Pangani faces substantial conservation and management challenges, primarily due to low awareness levels among its local community. These residents are largely unaware of the town's historical value and of the impact of factors such as climate change, stone quarrying, wave erosion, and development pressures, so effective conservation plans are lacking. In finding the best practices for managing and conserving this historic town, a critical question remains as to how to rescue the town's significance and value from these challenges. This paper proposes a gazettement approach for managing and conserving Pangani, emphasizing a bottom-up approach that involves local communities and other stakeholders in the conservation process.

Keywords Built heritage, Management, Conservation, Historic town, Gazette, Local community

1 Introduction

Pangani town is located in Pangani District, Tanga Region, along the northeastern coast of Tanzania, at the mouth of the Pangani River, approximately 200 km north of Dar es Salaam (see Fig. 1). This small coastal town is rich in tangible and intangible heritage (Ichumbaki and Mjema 2018; Moon and Blanchard 2009). Like other Swahili coastal trading towns of the 18th–19th centuries, such as Stone Town in Zanzibar, Lamu, and Mikindani (Pawlowicz 2018; Sheriff 2018; Hillewaert 2018), Pangani experienced various periods of colonial rule that significantly influenced its cultural identity. This influence is

evident in the town's mix of African, Arab, Indian, and European cultural elements.

Historical sources indicate that the area was controlled by the Sultan of Oman from the 18th to the 19th centuries, followed by the Germans from 1890 to 1919, and then the British from 1919 to 1961, when Tanganyika (the current Tanzania mainland) gained her independence (Moon and Blanchard 2009). In recent decades, Pangani was believed to be the most likely location of the metropolis of Rhapta, which was the southernmost city known in the Roman world and was first mentioned by Periplus of the Erythrean Sea in the first century CE (Chami 1994; Casson 1989). However, the recently discovered archaeological site that lies underwater off the northwestern coast of Mafia Island near the Islands of Shungimbili and Mbarakuni and the Roman terra sigillata pottery in the area suggest that the metropolis of Rhapta could be in the Mafia

*Correspondence:

Maximilian Felix Chami
maxchami@yahoo.com

¹ Department of Archaeology and Heritage Studies, University of Dar Es Salaam, Tanzania, P.O Box 35050, Dar Es Salaam, Tanzania



© The Author(s) 2024. **Open Access** This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons licence, and indicate if changes were made. The images or other third party material in this article are included in the article's Creative Commons licence, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons licence and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this licence, visit <http://creativecommons.org/licenses/by/4.0/>.

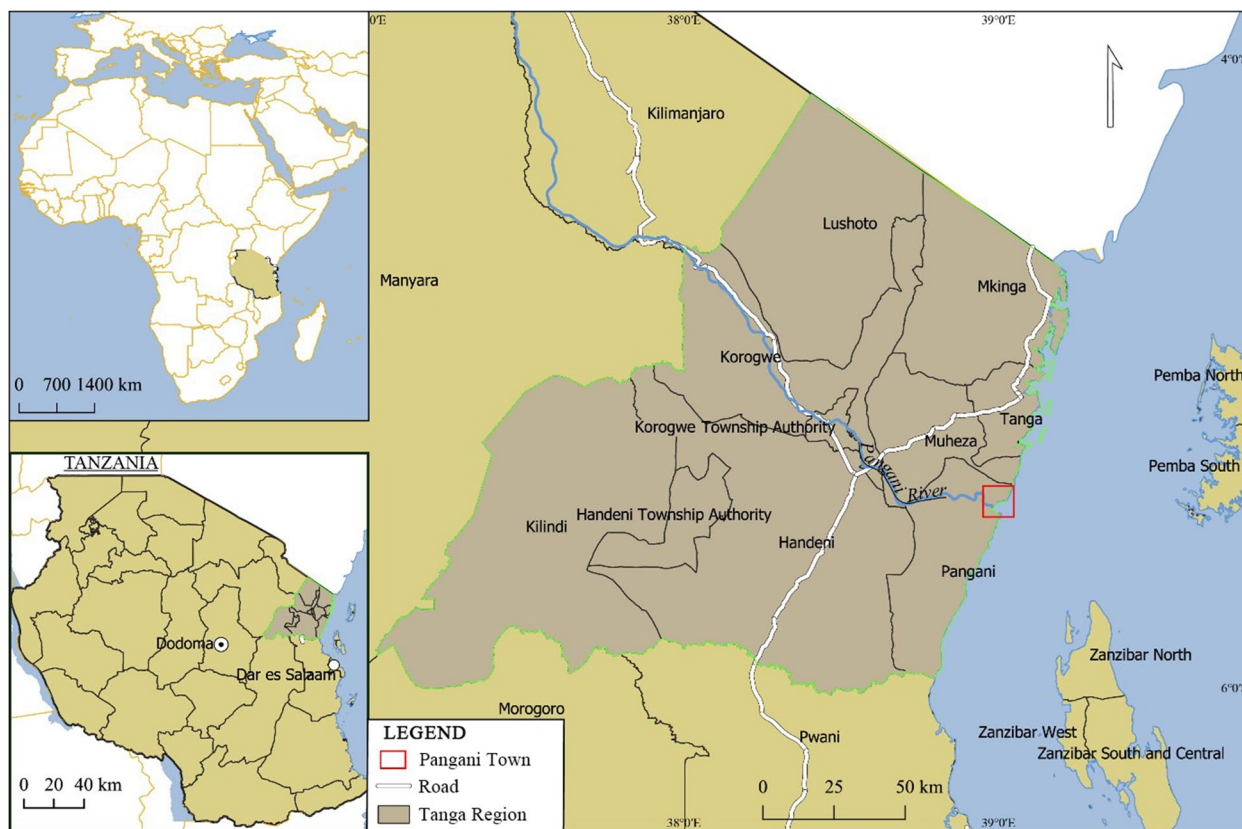


Fig. 1 Map showing the location of Pangani Historic Town (Source: ArcGIS 2024)

Archipelago (Chami et al. 2024; Bita et al. 2023, 2022; Ryano 2023; Shikoni 2023).

Archaeological investigations have indicated that the Pangani area was a settlement from the Later Stone Age to the Colonial period (Walz 2005; Mjema 2016). Material cultures from this area provide evidence that Pangani is one of the major coastal settlements in which TIW/Tana (750–1250 CE), Swahili (1250–1500 CE), and post-Swahili (1500–1800 CE) pottery traditions existed (Mjema 2015; Ichumbaki and Mjema 2018). Beyond its specific history embedded in the town, which spans before and after colonialism, many other factors confirm the status of Pangani as a historic town. For example, Pangani contains evidence of slavery activities and an important stop for slave-trading caravans in Tanzania, where some enslaved people were transported to the slave market in Zanzibar from the Usambaa mountains (Walz 2010; WMF 2010). This historic town also showcases an architectural complex consisting of living quarters or settlements protected with stone walls reflecting the trading activity between Zanzibar, Asia, and other Swahili coastal towns (Mjema 2016). Finally, Pangani contains evidence of African resistance against colonialism under the leadership of

Abushiri bin Salim before his execution in 1889 (Walz 2010).

Pangani, as a historic town, is home to two ethnic groups, Zigua and Bondei. The town holds significant local and regional importance and has the potential for national recognition. It could become a key attraction in the Tanzanian’s cultural heritage-led tourism economy, thus significantly contributing to the economy. However, since only a few historic buildings and streets remain intact, they urgently need to be conserved and protected for the development of cultural heritage tourism and for the benefit of future generations. Thus, the management of this site needs to be substantially improved, and the remaining historic buildings need to be secured to ensure that the town is protected in the future. Failure to repair and maintain these buildings, coupled with factors such as population growth, development pressure, and potential climate change impacts, continues to threaten the town’s authenticity and integrity. Additionally, the absence of clear policies on heritage promotion and cultural tourism, along with the lack of a strategy to accommodate tourism development and revitalise public spaces, has led to random development that jeopardises this living heritage. Consequently, this paper argues that

Pangani is facing challenges because of its lack of gazette-ment as a national heritage site, which deprives it of legal state protection.

In Tanzania, the Antiquities Division and the National Museum of Tanzania (NMT) are the government bodies responsible for managing, protecting, and conserving historical sites and monuments. These bodies operate under the Antiquities Act of 1964 (Act No. 10 of 1964) and its amended Act No. 22 of 1979 (Cap 333 of 2002) and the Cultural Heritage Policy of 2008. According to the Antiquities Law, Cap 333 of 2002, Sections 3(1) and (2), the Minister in charge of antiquities is empowered to declare or gazette an area as a national heritage. For a site or area to be gazetted as a national heritage, it must have unique significance in terms of technological, architectural (design), visual, historical, social, economic, or cultural importance. Other criteria are as follows: areas need to demonstrate interactions in trade activities between Africans and visitors from different parts of the world, manifested through cultural fusion, harmonisation, architecture and urban structure. Additionally, evidence of resistance against colonial rule, archaeological and palaeontological remains and graves of traditional and famous leaders can justify a site or area being gazetted as national heritage. Importantly, the declaration of an area as a national heritage does not eliminate ownership by an individual or group of people (URT 2002). In the case of Pangani, the town meets several of these criteria, including interaction in trade connectivity and evidence of resistance to colonial rule.

Therefore, this paper aims to assess local communities' perspectives and awareness regarding the management and conservation of Pangani's historic town. The paper also provides a comparative analysis of Pangani and other historic towns with similar attributes, outlining the reasons that justify the gazette-ment of Pangani as a national heritage. Additionally, the state of conservation and local community knowledge and perspectives regarding the gazette-ment of the town are assessed. We argue that the gazette-ment of the Pangani historic site would provide a mechanism for the property to be legally protected and pave the way for the government to develop different plans and policies for managing this important Swahili coastal town. Furthermore, we contend that this approach would offer protection to the historic town and help control anthropogenic activities that threaten the value and significance of the area.

2 Literature review

Researchers have examined local community participation in managing and conserving historic towns in different parts of the world. For example, Sapu (2009) suggested that the participation of the local community

in mapping assets in historic cities encouraged them to be more active in heritage conservation for the benefit of all interest groups or stakeholders. Ong (2017) argues that to ensure the sustainable continuity of historic cities such as Melaka in Malaysia, local communities should be actively involved in decision-making that will impact their livelihood, management and protection of the historic town. Undoubtedly, local community participation throughout the decision-making process and consideration of their opinions and perspectives on the historic town's management and planning will actively ensure the sustainability of these towns (UNESCO 2023a, b; ICOMOS 1987; Oliveira 2021). However, a major challenge in managing and conserving historic towns is not only local community roles but also the morphology of the town and private ownership of some of the historic buildings inside the city (Rahman 2013). In Egypt, Awaad (2022) highlighted that cultural heritage management and conservation in Aswan historical city would help ensure sustainable tourism, hence improving the economic well-being of residents by providing more job opportunities, which would help generate financial profit for local communities. Sadowski (2018) suggested that for urban cultural heritage to be effectively managed in the 21st century, there is a need to focus on the role of cultural heritage in a city's growth and in creating identity and collective memories for local communities.

Stovel (2016) noted that local communities should be involved in debates on how historic cities should be managed to build effective management systems that will preserve their particular heritage values. This notion was further supported by Nasser (2003), who argued that the community and culture should take the lead in ensuring a sustainable approach to managing and planning a city's built heritage. Moreover, the rapid disappearance of built heritage and historical urban towns, especially in developing countries, has been attributed to a lack of historical awareness and urban redevelopment (Li and Zhang 2023). With respect to gazette-ment and conserving historic towns, Rukwaro (2016) argued that community participation and the gazette-ment approach could improve site management and planning and avoid encroachment at the Agikuyu shrine in Kenya. Other scholars, such as Halim and Tambi (2021), have suggested that gazette-ment of historic towns and heritage buildings in George Town, Penang, in Malaysia will ensure appropriate measures to protect the property. However, Bakri et al. (2015) revealed that the government of Malaysia does not gazette some heritage buildings, as they do not meet the criteria, lack significant value or add to high conservation costs. This scenario led to some buildings, such as Bok House and the historic temple at the archaeological site

of Bujang Valley, Kedah, being demolished in 2008 and 2013 (Bakri et al. 2015).

Moreover, Hart (2007) reported that the gazettelement approach could encounter several obstacles to protecting buildings due to property owners' objections and challenges to this approach in recent years. This has been supported by Kisusi (2014), who noted that the Dar es Salaam conservation area in Tanzania, which was gazetted as a national heritage in 1995, continues to experience challenges in conservation and tourism development; hence, many historic buildings were demolished. Using Bath and Edinburgh World Heritage Sites in Scotland, Rodwell (2006) highlighted the importance of the management plan model as an appropriate framework to balance conservation and development in historic towns.

Ringbeck (2008) further suggested that a historic old town requires a different level of detail than a single monument, arguing that maintenance plans can be developed for complete objects or parts. Kigadye (2014) highlighted that the designation of a historic city as a conservation or protected area has been ineffective due to a weakness in legislation and institutional frameworks, leading to the demolition of historic buildings and the construction of new buildings. Hence, to ensure best practices in managing and conserving old historic buildings, more effort is needed to train local communities and practitioners (Najimi 2016). Some historic cities have used the historic urban landscape (HUL) approach, which helps address the challenges affecting the management of historic cities such as Porto and Florence (Ferreira et al. 2023; Veldpaus and Roders 2013; UNESCO 2011). Finally, the technical philosophies of managing and conserving historic towns and built heritages are based on the World Heritage Convention, international institutions and other international conventions. They provide theories and practices drawn from appeals, decisions, and recommendations that are

sometimes not applicable to other historic towns (Ringbeck 2008).

2.1 Why is Pangani important? A comparative analysis with similar historic towns

Pangani is a historic town that developed along the Swahili coast of East Africa. The town shares similar history and characteristics with other historic towns, such as Stone Town of Zanzibar, Lamu of Kenya, and Mikindani and Bagamoyo of the Tanzania mainland (Fig. 2). Pangani historic town developed on the Swahili coast of East Africa under Arab, Indian, and European influences but retained its indigenous elements to form an urban cultural unit unique to this region (WMF 2010). The interaction among Bantu, Arabs, Persians, Indians, and Europeans further represents a significant cultural and economic phase in Pangani's history (Mjema 2016), reflected in its architecture and town planning. This is similar to the other abovementioned historic towns (Abungu et al. 2018).

Furthermore, Pangani historic town became an important centre of the slave trade, whereby enslaved people were caught from the Usambaa Kingdom in the Usambara Mountains and shipped to the slave market in Zanzibar Stone town. Others were taken to the Indian Ocean Islands, such as Reunion and Pemba (Walz 2010). Slavery activities were also practised in other historic old towns, such as Bagamoyo, Lamu and Mikindani, which were believed to have slave markets that were later suppressed by David Livingstone's campaign against the slave trade (Marshall and Kiriama 2018; Hillewaert 2018; Sheriff 2018; Fabian 2013; Lwoga et al. 2024). Local communities identify open spaces and ruined buildings in Pangani as former slave markets.

Although many of the built heritage structures have collapsed or been demolished, narrow streets and



Fig. 2 Old Pangani in 1890 (Source: Moon and Blanchard 2009)



Fig. 3 A pair of decorated doors in some buildings in Pangani Historic Town (Source: the authors)

stone buildings with curved doors (Fig. 3), influenced by a unique fusion of Swahili, Arabic, Persian, Indian and European building styles, are seen on the Indian street (WMF 2010). Notably, structures such as German Boma, characterised by arcades and open verandas that remain intact, contribute to a cohesive visual identity of the town. Conversely, vernacular buildings feature intricate interior decorations, including painted ceilings and various-sized niches (Moon and Blanchard 2009). Similar architectural elements can be observed in other historic towns along the Swahili coast, such as Zanzibar Stone Town.

Notably, Pangani historic town shares similar construction materials and techniques with other renowned historic towns along the Swahili coast. Local masons in have the expertise to utilise traditional building methods, crafting high-quality construction materials from sand, lime and coral stone. These traditional materials and construction techniques are still employed to a large extent in Pangani and other Swahili coastal towns (Callenberg 2016; Steyn 2002). Additionally, there is a noticeable trend towards incorporating modern materials, designs, and techniques at these coastal historic sites. This comparative analysis suggests that Pangani historic town has architectural features comparable to those of other Swahili coastal towns that have been recognised as national heritage sites, such as Lamu in Kenya and Stone Town in Zanzibar, both of which are inscribed on UNESCO's World Heritage list for their 18th–19th-century origins (UNESCO 2023a, 2023b). Notably, Pangani town has a historical timeline spanning from the Later Stone Age through the Colonial period (Walz 2005, 2010; Mjema 2016).

3 Methodology

This study applies a qualitative research design to explore and investigate local community perspectives, feelings, views and opinions regarding the management of Pangani historic town. The data presented here were obtained from various historical and archaeological sources. Additionally, extensive fieldwork was undertaken through interviews and formal discussions conducted in Pangani historic town from October to December 2023. The participants included 26 individuals, including Pangani community elders (8), cultural officers (2), local tour guides (2), conservators from the National Museum of Tanzania (2), youths (7), members of NGOs such as Lengambali (2) and UZIKWASA (1) and government officers in the Pangani District (2) (see Table 1). Furthermore, a comprehensive site survey was conducted to investigate the current state of conservation (SoC) and identify prominent built heritage sites with evidence of archaeological and colonial occupation in the area. Personal observations by the authors also informed this study. Notably, the second author has conducted archaeological research in and around Pangani historic town for more than a decade (e.g., Mjema 2015), while the first author has been actively involved in management and conservation efforts since 2021. Throughout these engagements, both authors have witnessed local residents' apprehension and concern that the Pangani historic town and its built architectural heritage and treasure may vanish within a few years if no actions are taken to protect the town.

Table 1 List of interview respondents with their gender, age and residence status

Respondent's Number	Age	Gender	Residence	Respondent Number	Age	Gender	Residence
P1	77	Male	Mwembeni	P14	58	Male	Dar es Salaam
P2	70	Male	Indian Street	P15	25	Male	Majengo
P3	55	Male	Maskani ya Nondo	P16	34	Female	Bushiri
P4	60	Male	Mwembeni	P17	29	Female	Bushiri
P5	68	Female	Indian Street	P18	35	Male	Kinarani
P6	70	Male	Maskani ya Nondo	P19	33	Male	Kinarani
P7	54	Female	Bweni	P20	40	Female	Majengo
P8	57	Male	Bweni	P21	25	Male	Majengo
P9	34	Male	Pangani District	P22	30	Male	Kinarani
P10	28	Male	Pangani District	P23	31	Male	Maskani ya Nondo
P11	45	Male	Jamuhuri Street	P24	43	Female	Pangani District
P12	38	Male	Jamuhuri Street	P25	45	Male	Pangani District
P13	33	Male	Dar es Salaam	P26	43	Male	Pangani District

4 Results

4.1 Local community perspectives on managing and conserving Pangani historic town

Previous studies have shown that involving local communities in heritage management and conservation fosters a sense of ownership and sustainability of heritage sites within their communities (e.g., Chirikure and Pwiti 2008; Chami 2018). In this paper, the terms 'local residents' and 'local community' are used interchangeably to refer to the people living in Pangani historic town and its vicinity. This section presents the perspectives of the local community in managing and conserving Pangani historic town, drawing from their experiences, sentiments, opinions and viewpoints.

The respondents were asked about their knowledge of the values and significance of Pangani historic town. Several respondents, including P9, P11, P13 and P14, highlighted Pangani's historical significance, citing its role as evidence of colonial conquests spanning Arab, German, and British colonial periods in the region. They further disclosed that some of the remains that were constructed during these periods, especially buildings, still exist in the town today. Furthermore, many other respondents, such as P17, P18 and P21, mentioned notable old buildings, such as Germany Boma, the Old Hospital, the Port building, and some structures along Indian Street.

Furthermore, P1 and P2 emphasised the historical impact of the slave trade during the Arab rule, noting that enslaved people were transported from Pangani to Zanzibar Stone Town to be sold to plantations in the Indian Ocean Islands and the Arabian Peninsula. Elders also recounted their resistance led by Mr Abushiri ibn Salim against the rule of the German Company in East Africa before he was hanged and buried in Pangani

(Moon and Blanchard 2009). These elders mentioned the Al Kassaby building, now in ruins, near Pangani Port, where slaves were held before they were transported to Zanzibar. During the discussion, one community elder (P1) said:

'The building, which is currently in ruins, near our port was used for selling enslaved people who were captured from the interior. When the enslaved people arrived in Pangani, they were kept in that building before they were sent to a slave market in Zanzibar. At the bottom of that building, there was a big tunnel that went straight to the sea. The tunnel was used to throw slaves into the sea after having been killed by their masters so their remains could be taken away by the seawater during high tides' (07 November 2023).

Arguably, the history and significance of Pangani historic town are encapsulated within its built heritage, serving as a repository of memories and attachments to this urban town's past. These connections, which span from the era of slavery to colonialism, not only link the residents of Pangani to their history but also bind them together and to the place itself.

The respondents from the NGOs (P24 and P12) further expressed concerns that Pangani historic town has not received adequate attention from the government in terms of conservation and management, unlike other historic towns along the Swahili coast of Tanzania. They noted similarities in historic importance between Pangani and renowned sites such as Bagamoyo Old Town, Kilwa, Mikindani and Zanzibar Stone Town. Some respondents highlighted the urgent need for the government to establish mechanisms to protect and



Fig. 4 Pictures showing the Pangarithi building before and after rehabilitation (Source: UZIKWASA)

conserve Pangani, similar to those in place for other historic towns. A member of NGO (P24) noted:

‘For a long time now, our NGO has been putting efforts into ensuring that this town is preserved by providing conservation outreach programmes to the local communities and rehabilitation some old buildings, such as Pangarithi, currently called PAHE (Fig. 4). However, due to the minimal support from the government, the responsibility has become difficult for us, so many buildings have continued to deteriorate and disappear every day. There is an urgent need for the government and other stakeholders to take the initiative to rescue this town’ (28 November 2023).

During the discussion, many respondents, especially the elders, agreed that Pangani historic town and its built heritage are gradually disappearing and deteriorating

due to insufficient protection and supervision from the government. They highlighted that some of the buildings owned by the local community are not adequately repaired and maintained due to the lack of capital and funds. Consequently, several buildings have already collapsed, and others, especially those along Indian Street, are at risk (see Fig. 5). These findings suggest that the local community desires government intervention to protect and conserve their historic town, similar to how other historic coastal towns are managed.

The concerns of the Pangani local community may stem from their observations that other historic coastal towns receive more government support, management and supervision through the frameworks of its institutions, such as the National Museum of Tanzania (NMT), the Stone Town Development and Conservation Authority (STCDA) and the Tanzania Forest Services (TFS) Agency. These towns receive funding for the maintenance and conservation of their historic buildings. Additionally,



Fig. 5 Some built heritage sites along Indian Street in Pangani Historic Town (Source: the authors)

the local community perceives that other historic towns along the Swahili coast benefit from tourism activities, whereas Pangani remains relatively unadvertised and underpromoted.

Furthermore, when asked about their perspectives on the idea of gazettement Pangani historic town as a national heritage site, many respondents, including P25 and P26 from Pangani District, strongly expressed their support for the town's gazettement as a conservation area. During the interview, respondent P25 suggested:

'if Pangani is gazetted as a conservation area by the government, it would help this historic urban town and its built heritage to have plans and policies for managing and conserving the town' (November 2023).

Another respondent (P26) emphasised that gazettement the historic town would establish a legal framework crucial for the protection of the site against vandalism and unauthorised demolitions, issues that have been observed in recent years within the local community.

Additionally, respondents P9, P10 and P13 highlighted that the process of gazettement the historic town would greatly assist the Pangani District Council in formulating a long-term plan for conserving and safeguarding the town's remaining and visible built heritage. According to P11, declaring Pangani historic town as a national heritage site would enhance its promotion and attract a significant influx of tourists, thereby generating employment opportunities for the local community.

These findings suggest that the respondents recognise the potential benefits that declaring Pangani historic town a conservation area could bring to its residents. Among other advantages, they anticipate that the government would invest in infrastructure development to increase accessibility for visitors and tourists, which would be advantageous for the people of Pangani.

4.2 Current state of conservation and mapping of historic attributes

In this section, we analyse the state of conservation and management of the Pangani historic town on the basis of a site survey and consultations with the local community. By using this approach, we were able to identify heritage values and map historic areas intended for gazettement as a conservation zone.

Pangani historic town has undergone significant changes and transformations over the past few years. Numerous buildings along the waterfront have been demolished, opening space for new and modern building construction. It is believed that Pangani was one of the earliest and oldest district councils to be established immediately after independence in 1961. After

independence, many of the heritage buildings in Pangani were repurposed as government offices. For instance, the German Boma served as the District Commissioner's office until 2017.

Another building that we assessed and documented is the Al Kassaby Building, which is now in ruins but, according to the local community, was used to keep enslaved people (see Fig. 6). It was later used as the office of the ruling party, TANU (Tanganyika African National Union), before it was changed to the CCM in 1977 (Chama cha Mapinduzi). Much of the built heritage in the historic town remained intact until the early 1990s. However, the failure to designate Pangani as a conservation area in the past five decades has resulted in the gradual disappearance of one building after another, some of which had significant value to the town's history.

Currently, this historic town lacks clear policies for promoting heritage and cultural tourism and strategies for managing tourism development and revitalising public spaces. This absence of coherent policies has resulted in random development that threatens the significance and value of these public spaces. New buildings (see Fig. 7) have been erected in the core area, detracting from the visual integrity and historical ambiance of the historic town and its surrounding built heritage. Additionally, classic features such as distinctive carved doorways have been stolen or replaced on otherwise solid historically significant buildings. Few remaining examples of these carved doorways are visible today, although the one in the German Boma building is still intact.

In May 2007, key stakeholders convened at a workshop organised by UZIKWASA to devise an action plan aimed at protecting and promoting the cultural heritage of Pangani District (Moon and Blanchard 2009). Despite the development of this action plan and conservation recommendations, little has been accomplished in safeguarding and preserving the historic town. The setting of Pangani historic town has been compromised by encroachment and the illegal quarrying of stones from old buildings, hastening the town's deterioration. Furthermore, this encroachment extends into the surrounding interior of the Pangani River, requiring protection from informal settlements. Moreover, this encroachment has affected the mangroves around Pangani Bay, which serve as crucial barriers against floods and erosion from sea waves.

One of the management challenges facing this historic town is the effects of climate change due to increased sea wave erosion. The tides overflow at various points along the waterfront, causing the water to adversely affect the town seawall, which was repaired a few years ago. The volume of water that flows over the wall is knee-high. On 11 July 2014, Dr. Jakaya Kikwete, the former president of Tanzania, visited Pangani historic town and expressed his



Fig. 6 Al Kassaby building, previously used as a CCM office in Pangani, now in ruins (Source: the authors)



Fig. 7 New buildings constructed in the historic town, while some of the old buildings are in a poor state of conservation (Source: the authors)

concerns about the vulnerability of the town being swallowed by the sea because of the increase in water depth caused by climate change (Ikulu 2014).

Another significant challenge is the lack of community engagement and awareness among local residents regarding the benefits of managing and conserving the historic town. There are currently no community programs aimed at educating locals about the importance and value of the heritage site. Additional managerial hurdles include undefined buffer zones, unclear site boundaries, a lack of designated site managers, and inadequate

tourist infrastructure. The absence of comprehensive management and conservation plans exacerbates these challenges. However, engaging the local community and other stakeholders could mitigate some of these issues. It is imperative to implement better zoning plans to ensure that future developments do not adversely impact the town's built heritage.

The historic town of Pangani currently lacks legal protection under existing cultural resource policies, including the Antiquities Law (the Antiquities Act of 1964 and its Amendment of 1979) and established Rules and

Regulations. Although these antiquities laws and regulations are under review, the town lacks dedicated administrative authority, despite efforts by Pangani District and UZIKWASA to oversee its conservation.

Finally, during the site survey and mapping of historical attributes both within and outside Pangani town, various historic buildings and sites were visited and documented on the basis of inputs and opinions from the local community (see Table 2 and Fig. 8). The noteworthy landmarks assessed and mapped included Pangani Boma, the German Cemetery, the German/British Monument, the German Askari Station, Old Hospital, Indian Street, Custom House, Old Bohora Mosque, Abushiri Grave, Uhuru Ground, African/Swahili Cemetery Bweni, Germany Watch Tower, Al Kassaby Building (CCM Building), Abushiri House, Old Ibadhi Mosque, and Pangarithi (Rehema Abdul House). These buildings and sites serve as compelling examples of why Pangani Town merits protection and gazetting as a national heritage site, owing to its historical, architectural, and cultural significance spanning Arab, German, and British occupations, continuing into the post-Independence era.

5 Discussion

On the topic of local community perspectives regarding the conservation and management of Pangani historic town, the findings indicate a strong desire among residents for the government to declare and gazette the town as a national heritage site, following the example of other historic coastal towns such as Bagamoyo, Mikindani, and

Stone Town of Zanzibar. Pangani residents have long observed the benefits enjoyed by residents of these other towns, particularly in terms of tourism activities and conservation efforts, following their designation as national heritage sites. This has fuelled strong aspirations and motivations among Pangani residents for their town to be recognised similarly. These findings align with those of previous studies, such as Rukwaro (2016), who reported similar sentiments regarding the Agikuyu Shrine in Kenya. Additionally, the local community desires involvement not only in the gazette process but also in the future management of the town. This suggestion is supported by scholars such as Stovel (2016) and Nasser (2003), who argue for local community involvement in managing historic towns to establish effective management systems that ensure sustainability.

In the case of Pangani historic town, it is evident that the local community perceives a missed opportunity to harness the economic benefits, particularly in tourism, that could stem from official recognition as a national heritage site. This perceived missed opportunity is likely due to the town's current lack of formal declaration or recognition. These findings further underscore that the local community of Pangani has witnessed some tourists coming from Serengeti and Kilimanjaro National Parks, passing through Pangani, and heading to the Stone Town of Zanzibar for holidays. This realisation has prompted the community to seek solutions for them to benefit from their historic town, such as the local community of Stone Town in Zanzibar, which

Table 2 A summary of some assessed and mapped attributes in Pangani historic town

No	Attribute	Current Status of Conservation	Value/Significance	Value
1	Pangani Boma	Moderate (Fair)	Architectural, Technological or built Fabric Value	High
2	German Cemetery	Poor	Historical Value	Medium
3	German/British Monument	Moderate (Fair)	Historical Value	High
4	German Askari Station	Very Poor	Historical Value	Low
5	Old Hospital	Poor	Architectural, Technological or built Fabric Value	Medium
6	Indian Street	Poor	Townscape Characteristics	High
7	Custom House	Moderate (Fair)	Architectural, Technological or built Fabric Value	High
8	Old Bohora Mosque	Good	Religious/Spiritual Value	Low
9	Abushiri Grave	Very Poor	Historical Value	Medium
10	Uhuru Ground	Moderate (Fair)	Historical Value	Medium
11	African/Swahili Cemetery	Moderate (Fair)	Social/Communal/Cultural Value	High
12	German Watch Tower	Ruinous	Historical Value	Low
13	Al Kassaby Building (CCM Building)	Ruinous	Historical/Political Value	Medium
14	Abushiri House	Ruinous	Historical Value	Medium
15	Old Ibadhi Mosque	Moderate (Fair)	Religious/Spiritual Value	Medium
16	Pangarithi (Rehema Abdul House)	Good	Architectural, Technological or built Fabric Value	Medium
17	Jamhuri Street	Good	Townscape Characteristics	High

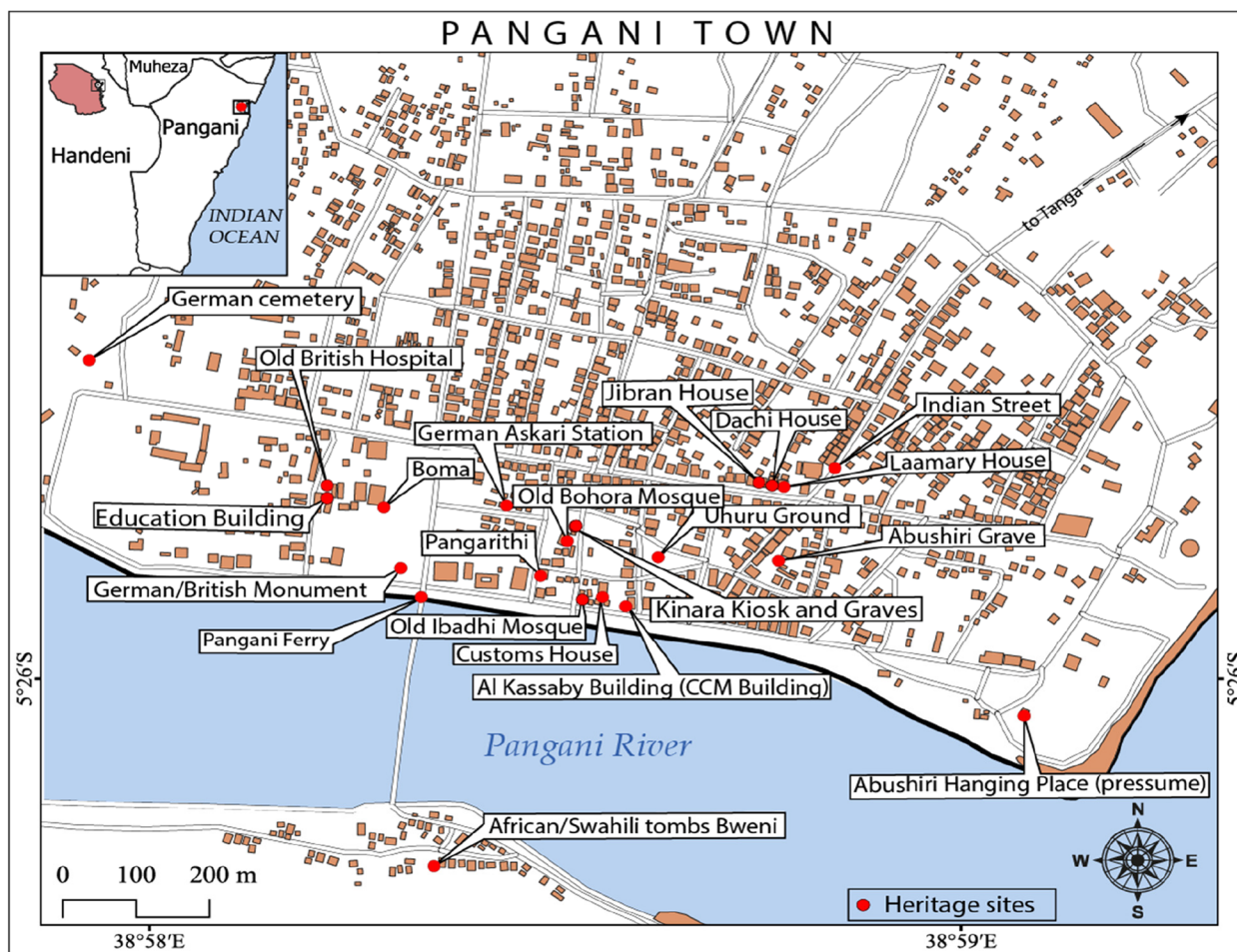


Fig. 8 Overview of the heritage sites in Pangani historic town (Source: the authors)

highly benefits from the tourism business. There is significant evidence that well-protected and government-designated historic towns have contributed to the elimination of poverty and sustainable development (Motta 2019).

Notably, gazettement Pangani historic town as a national heritage site would have many benefits. The historic town would be legally protected and conserved, and the government would prepare different site management and conservation plans. The town would also be promoted and advertised as a local and international tourist destination area, which would be positive for the country and the local community of the Pangani area in terms of economy and conservation. These findings align with previous studies by Halim and Tambi (2021) and Githitho (2016), which highlight the importance of gazettement sites as national heritage sites in fostering economic and cultural benefits in places such as Kenya and Malaysia.

However, Pangani’s historical significance has been undervalued and largely underappreciated for an

extended period. This is evidenced by the absence of a long period of effort towards gazettement, conserving and managing the built heritage together with the town’s history. Over the past two decades, Pangani has experienced relatively rapid economic development and urbanisation, thereby posing a threat to a historic town’s long-term survival and leading to the alarming deterioration of its built heritage. Pangani is endowed with numerous sites and built heritage that bear witness to its significance and justify its designation as a national heritage. The town plays a crucial role in illuminating human settlement history and the interactions among Bantu, Arabs, Indians, and Europeans from precolonial through colonial times (Mjema 2015, 2016; Moon and Blanchard 2009). These sites include structures built by Arabs, Indians, Germans, and Swahili people, such as the Old Hospital, Custom House, mosques, and the Old Boma, all of which hold deep historical significance.

Memories and remnants of Pangani’s involvement in the slave trade are also prominently preserved, especially

at sites such as Uhuru Ground and the Al Kassaby Building, where slave trade operations were conducted (Walz 2010; Fabian 2013; WMF 2010). The town served as a crucial stop for slave-trading caravans and played a pivotal role in the import and export of commodities such as ivory, sugar, and copra. Furthermore, Pangani bears witness to African resistance against German colonial rule, notably during the 1888–1889 uprising known as the ‘Abushiri Rebellion’, in which leaders such as Abushiri ibn Salim were central figures (Moon and Blanchard 2009). Abushiri’s legacy remains tangible in Pangani, where he was eventually hanged and buried.

Furthermore, Pangani’s built heritage reflects traditional construction techniques and materials, contributing to its unique urban fabric and townscape, which embody its cultural richness and historical trade interactions among Africa, Arabs, Indians, and Europe. On the basis of this assessment and comparative analysis, the findings suggest that Pangani historic town shares a similar history, characteristics, and features with other Swahili coastal historic towns (e.g., Marshall and Kiriamia 2018; Sheriff 2018; UNESCO 2023a, b). Previous research (e.g., Horton 1996; Chami 1998; and Pollard 2007) indicates that Pangani shares a cultural history with other coastal sites, such as Kilwa, Shanga and Kaole. Archaeological evidence, such as pottery traditions, suggest that Pangani was a major coastal settlement (Mjema 2015). The findings from these research activities add more archaeological and historical significance to the historic town. In this regard, we advocate that Pangani meets the criteria set out in the Antiquities Laws Cap 2002 to be declared or gazetted as a national heritage (URT 2002).

The poor state of conservation and management challenges in the historic town of Pangani originates from a combination of two main factors. First, there is a low level of understanding among local community members regarding Pangani’s significance as a representation of their cultural roots. Second, government authorities have paid little attention to site conservation and management, resulting in the deterioration of the town. These results are consistent with those of previous studies (e.g., Bakri et al. 2015), which noted similar outcomes in which historic buildings were demolished in 2008 and 2013 in Malaysia after not being gazetted.

Gazetting Pangani historic town as a national heritage site is seen as a potential solution to these challenges. It is believed that such a designation would contribute to protecting the town and enhancing its potential for tourism development (Halim and Tambi 2021). This would involve allocating government funds to develop conservation plans, guidelines, and outreach programs aimed at ensuring the sustainability of the town. According to the country’s cultural heritage policy of 2008, buildings

or remains older than 100 years with cultural value are eligible for national heritage status (URT 2008). However, the lack of gazettement for many heritage buildings, including those in Pangani, has resulted in ongoing deterioration. Therefore, gazettement Pangani historic town as a national heritage site could provide the legal framework and financial support needed to conserve its built heritage and promote sustainable tourism, addressing long-standing conservation and management challenges.

Given the ongoing vulnerability of Pangani historic town to climate change, sea waves, and river floods, the lack of legal protection poses a significant challenge. Recent examples from other historic towns in Tanzania, such as Mikindani, which was gazetted as a national heritage site in 2017, demonstrate that gazettement can provide crucial legal protection and help mitigate anthropogenic challenges. However, the effectiveness of gazettement approaches can vary. For example, Dar es Salaam was declared a conservation area in 1995 but faced challenges in balancing development and conservation, leading to the loss of much built heritage. Learning from these experiences, it is crucial for Pangani to adopt a tailored approach that emphasises comprehensive local community engagement. Unlike Dar es Salaam, where minimal community involvement and inadequate awareness programs were cited as factors contributing to ineffective conservation efforts, Pangani should prioritise a robust bottom-up approach. Engaging the local community extensively in the gazettement process can foster ownership, promote sustainable practices, and mitigate conflicts that may arise.

Pangani’s historical significance on the Swahili coast warrants its protection as a national heritage site, similar to other coastal towns. This designation would not only safeguard its remaining built heritage but also enhance its appeal for sustainable tourism development. Therefore, a well-planned gazettement process, coupled with strong community involvement and awareness initiatives, is essential to ensure that Pangani’s long-term conservation and cultural preservation goals are effectively achieved.

6 Conclusion and Recommendations

In light of the discussion, most local communities in Pangani historic town are open to seeing their town being gazetted as a national heritage, which is positive for the management and conservation of this historic town. The local communities in Pangani understand that the town is their identity and could contribute to their livelihood as seen in other Swahili towns in Tanzania. In this regard, their engagement in the gazettement of Pangani can bring a sense of town ownership, and they will be ready to support the government with this approach. This will include being custodians of their town and trying to

minimise all the anthropogenic factors that cause deterioration of the town's built heritage. Pangani historic town should be considered and declared a national heritage site because of its significant historical, cultural, and architectural value. The justification for this designation is based on criteria outlined in the Antiquities Law Cap 333 of 2002 (URT 2002). Pangani presents evidence of slavery activities as one of the essential stops for the slave-trading caravans along the Swahili coast, where slaves were transported from the Usambaa mountains to the slave market in Zanzibar Island (Walz 2010; WMF 2010).

The historic town of Pangani presents evidence of the development of an architectural complex consisting of living quarters or settlements protected with stone walls reflecting the cultural interaction and trading activity between Zanzibar, Asia and other Swahili coastal towns (Mjema 2016). Additionally, Pangani provides evidence of African resistance against colonialism under the leadership of Abushiri bin Salim, who was executed in 1889 (Walz 2010). Comparative analysis has been helpful for demonstrating the importance of Pangani historic town in the history of the Swahili coast of East Africa and why it should be conserved.

With other natural and anthropological factors currently facing the historic town, we believe that these challenges will be effectively resolved and mitigated only if Pangani is granted the status of a national heritage site (e.g., Rukwaro 2016; Halim and Tambi 2021; Githitho 2016). Furthermore, a bottom-up approach in which all the stakeholders and local communities are engaged in the process should be employed, and this can help ensure that the property owners do not object to or protest the gazette procedure (e.g., Hart 2007).

As the gazette procedure approach has cost implications for the government, including the high costs of conservation and management (e.g., Bakri et al. 2015), it has nonetheless proven effective in rescuing many heritage places that were on the brink of disappearance. We believe that the positive outcomes of the gazette procedure include legal protection for the town, access to conservation and management funds from donors, promotion of the town for tourism, and the development of various management and conservation plans and policies for Pangani historic town (Halim and Tambi 2021).

While the government's takeover might result in the local communities temporarily losing some legal access to certain built heritage and control over conservation and management activities, it also helps mitigate many anthropogenic activities that contribute to the destruction of property. We would like to acknowledge stakeholders such as the UZIKWASA institution for their significant contributions in establishing various

community programs for the conservation of the historic town and preparing a conservation plan for Pangani. In this regard, it is sufficient to say that the gazette procedure approach will rescue and provide legal protection, ensuring the conservation of Pangani historic town's significance and value for future generations.

Given that we recommend a gazette procedure approach to Pangani historic town, we believe that this approach will help protect and rescue the remaining built heritage at the site from both natural and anthropological factors. To ensure the effectiveness of this approach, we propose a bottom-up method that involves all stakeholders and local communities in the process. First, the local community and residents of Pangani should be engaged in different workshops to provide their opinions on the idea, determine the ownership of built heritage, and identify significant areas in the town's history. This engagement will help reduce conflicts among the local communities, the owners of some buildings, and the government.

Second, sites must be surveyed, and boundaries and zones need to be assessed. Defining the core areas, transitional zones, buffer zones and human settlement areas helps protect site integrity, authenticity, and sustainability, which are essential for protecting historic towns. Currently, the lack of clear boundaries and zones poses challenges in the management and conservation of the site. Pangani contains archaeological and historical sites and materials that certain forms of human activities can damage, and preservation depends upon allocating or zoning uses appropriately. Third, historical information on the site needs to be properly documented and collected to ensure that the town's significance and value are well established and recognised. This documentation will support the case for gazette procedure and provide a solid foundation for future conservation and management efforts.

Fourth, in the process of gazette procedure the town, a land use plan approach should also be considered. This approach will identify areas that will be used to construct tourist facilities such as roads, parking, walking trails, toilets, souvenir shops, information centres, signboards, and many others. It will also harmonise various land uses for conservation, management, agriculture, development, and grazing in a vast and cohesive landscape. This approach ensures that the land can be used and reused for generations after the development plan is finished. This process is essential for any site development plan; it can help prevent land-use conflicts and even reduce exposure to pollutants.

Fifth, permission is needed to declare the area as a national heritage from the owners (local communities). The process involves obtaining consent before the lawyer from the ministry responsible for antiquities prepares a

government note (GN). The GN will then be presented to the Minister responsible for Antiquities and Heritage, who will declare the area a national heritage site as stipulated in the Antiquities Law.

Finally, heritage authorities in Tanzania should also consider recommendations on the HUL approach in managing and conserving Pangani historic town. The HUL approach will support the coordination of all development activities in the town and the realisation of the sustainable conservation and development of architectural heritage.

Abbreviations

CE	Common Era
CCM	Chama Cha Mapinduzi
HUL	Historic Urban Landscape
ICOMOS	International Council on Monuments and Sites
NMT	National Museum of Tanzania
SoC	State of Conservation
STCDA	Stone Town Conservation and Development Authority
TANU	Tanganyika African National Union
TFS	Tanzania Forest Services Agency
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UZIKWASA	Uzima Kwa Sanaa
WH	World Heritage

Acknowledgements

Authors wish to thank the Institute of German Archaeological Institute (DAI), who supported this work in Pangani. We also would like to thank the National Museum of Tanzania through the Department of Monument and Sites for providing permits to conduct this activity.

Authors' contributions

All authors read and approved the final manuscript.

Funding

This research work was funded by Institute of German Archaeological Institute (DAI).

Availability of data and materials

Not applicable.

Declarations

Competing interests

The authors declare that they have no competing interests.

Received: 16 January 2024 Accepted: 29 July 2024

Published online: 14 August 2024

References

- Abungu, G.O., M.M. Mohamed, A. Allausy, and A. Khamis. 2018. The Future of Swahili Monuments. In *The Swahili World*, edited by S. Wynne-Jones and A. LaViolette, 642–650. London: Routledge.
- Awaad, A.A. 2022. Cultural heritage management and sustainable tourism in historical cities (Case study: Durrat Al Nil Park, station square and the old tourist market in the historical Aswan City – Egypt. *Engineering Research Journal (ERJ)* 1 (51): 138–157.
- Bakri, A.F., N. Ibrahim, S. Ahmad, and N.Q. Zaman. 2015. Valuing Built Cultural Heritage in a Malaysian Urban Context. *Procedia – Social and Behavioral Sciences* 170: 381–389. <https://www.sciencedirect.com/science/article/pii/S1877042815000634/pdf?md5=e4b1d2b56d1576129c1a3b7eb8bfcfd&pid=1-s2.0-S1877042815000634-main.pdf>.
- Bitá, C., F. Chami, and P. Bushozi. 2022. Underwater archaeological survey of Mafia, South East Tanzania: discovery of pottery of transoceanic connections and the location of the ancient port of Rhapta. *Journal of Indian Ocean Archaeology* 18: 69–82.
- Bitá, C., P. Bushozi, and F. Chami. 2023. Sociocultural and Economic aspects of the Ancient Roman reported Metropolis of Rhapta on the Coast of Tanzania: Some Archaeological and Historical Perspectives. *International Journal of Environment and Geoinformatics (IJEGEO)* 10 (1): 28–40. <https://doi.org/10.30897/ijegeo.111936>.
- Callenberg, M. 2016. Hidden stories and urban values in Zanzibar history and heritage based regeneration of Ng'ambo: a pilot study of Mapembeani. Master's thesis, Chalmers University of Technology. <https://odr.chalmers.se/bitstream/20.500.12380/241205/1/241205.pdf>.
- Casson, L. 1989. *Periplus Maris Erythraei*. Princeton: Princeton University Press.
- Chami, F.A. 1994. *The Tanzanian Coast in the First Millennium AD*. *Studies in the African Archaeology* 7. Uppsala: Societas Archaeologica Uppsaliensis. <https://doi.org/10.1080/00672709409511678>.
- Chami, F. 1998. A Review of Swahili Archaeology. *African Archaeological Review* 15 (3): 199–218. <https://www.jstor.org/stable/25130657>.
- Chami, M.F. 2018. Community Involvement and Sustainable Tourism Development in Heritage Management: Amboni Limestone Caves, Tanzania. *African Journal of Hospitality, Tourism and Leisure* 7 (2): 1–13 https://www.ajhtl.com/uploads/7/1/6/3/7163688/article_31_vol_7_2_2018.pdf.
- Chami, F., C. Bitá, and P. Bushozi. 2024. The delayed discovery of Azania's elusive capital Rhapta. *Utafiti* 19 (1): 27–54. <https://doi.org/10.1163/26836408-15020091>.
- Chirikure, S., and G. Pwiti. 2008. Community involvement in archaeological and cultural heritage management, an assessment from case studies in Southern Africa and elsewhere. *Current Anthropology* 49 (3): 467–485.
- Fabian, S. 2013. East Africa's Gorée: slave trade and slave tourism in Bagamoyo, Tanzania. *Canadian Journal of African Studies* 47 (1): 95–114.
- Ferreira, T.C., J. Rey-Pérez, R.A. Pereira, S.A. Tarrafa, I. Coimbra, and V.I. Breda. 2023. The historic urban landscape approach and the governance of world heritage in urban contexts: reflections from three European cities. *Land* 12 (5): 1020. <https://doi.org/10.3390/land12051020>.
- Githitho, A. 2016. Listing the sacred Mijikenda Kaya forests as UNESCO World Heritage Sites: 'The Long Journey'. *Journal des Africanistes* 86–1: 198–217. <https://journals.openedition.org/africanistes/4971>.
- Halim, U.L., and N. Tambi. 2021. Awareness of Community on the Conservation of Heritage Buildings in George Town, Penang. *Journal of the Malaysian Institute of Planners* 19 (1): 114–126 https://www.researchgate.net/publication/351639594_AWARENESS_OF_COMMUNITY_ON_THE_CONSERVATION_OF_HERITAGE_BUILDINGS_IN_GEORGE_TOWN_PENANG.
- Hart, T. G. 2007. Gazetteing and Historic Preservation in Kenya, CRM. *The Journal of Heritage Stewardship* 4(1): 1–8. <https://www.nps.gov/crps/CRMJournal/Winter2007/article.html>.
- Hillewaert, S. 2018. Identity and Belonging on the Contemporary Swahili Coast: The case of Lamu. In *The Swahili World*, edited by S. Wynne-Jones and A. LaViolette, 602–613. London: Routledge.
- Horton, M. 1996. *Shanga: The Archaeology of a Muslim Trading Community on the Coast of East Africa*. London: British Institute in Eastern Africa.
- Ichumbaki, E.B., and B. Mjema. 2018. The impact of small-scale development projects on archaeological heritage in Africa: the Tanzanian experience. *Conservation and Management of Archaeological Sites* 20 (1): 18–34. <https://doi.org/10.1080/13505033.2018.1433914>.
- ICOMOS. 1987. Charter for the Conservation of Historic Towns and Urban Areas (Washington Charter 1987). https://www.icomos.org/images/DOCUMENTS/Charters/towns_e.pdf.
- Ikulu. 2014. Ziara ya Rais Kikwete Wilaya ya Pangani – Tanga. <https://blog.ikulu.go.tz/?p=355>. Accessed 12 Nov 2023.
- Kigadye. 2014. Architectural conservation in rapidly urbanising cities: the case of Dar es Salaam, Tanzania. *The East African Review* 49: 29–54.
- Kisusi, R.L. 2014. *Promoting Public Awareness on the Existing Cultural Heritage Tourism Sites: A Case of Dar es Salaam City*. Master's thesis, The Open University of Tanzania. <http://repository.out.ac.tz/562/>.
- Li, X., and Y. Zhang. 2023. *Conserving and Managing Historical Urban Landscape: An Integrated Morphological Approach*. Singapore: Springer.
- Lwoga, N. B., M. Chami, B. Kafumu, R. Kisusi, and P. Ndahani. 2024. Multivocality and Its Implications for the Representation of Heritage: A Case Study of the Slavery Heritage in Mikindani, Tanzania. *Journal of Heritage Management* 9 (1): 52–72. <https://doi.org/10.1177/24559296241249242>

- Marshall, L.W., and H. Kiriama. 2018. The Legacy of Slavery on the Swahili Coast. In *The Swahili World*, edited by S. Wynne-Jones and A. LaViolette, 147–155. London: Routledge.
- Mjema, E. 2016. The Indigenous Roots of Swahili Culture in Pangani Bay, Tanzania. In *African Archaeology without Frontiers*, edited by K. Sadr, A. Esterhuysen, and C. Seivers, 48–59. Johannesburg: Wits University Press.
- Mjema, E. 2015. Maritime Community Settlement History in Pangani Bay, Tanga, Coastal Region, Tanzania. PhD diss., University of Frankfurt. <http://publikationen.uni-frankfurt.de/frontdoor/index/index/docId/36974>. Accessed 26 Dec 2022.
- Moon, K and P. Blanchard. 2009. UZIKWASA: Pangani Historic Town. Pangani Heritage Conservation Report. <https://www.uzikwasa.or.tz/storage/2017/10/UZIKWASA-Pangani-Heritage-Conservation-Report-2009.pdf>.
- Motta, P. 2019. Some Reflections on Historic Cities and Sustainable Development Goals. Theory and practice of Historic Urban Landscape (HUL) and Cities and Sustainable Development (SDG). Tunis. https://www.academia.edu/42178157/Historic_Cities_and_Sustainable_Development_Goals.
- Najimi, A.W. 2016. Studies in Vernacular Architecture in Afghanistan: Training in Conservation of Historic Structures in Kabul Old City. *International Journal of Environmental Studies* 73 (4): 512–523. <https://doi.org/10.1080/00207233.2016.1178985>.
- Nasser, N. 2003. Planning for Urban Heritage Places: Reconciling Conservation, Tourism, and Sustainable Development. *Journal of Planning Literature* 17 (4): 467–479. <https://doi.org/10.1177/0885412203017004001>.
- Oliveira, V. 2021. The Town-Plan as Built Heritage. *Heritage* 4: 1049–1061. <https://doi.org/10.3390/heritage4030058>.
- Ong, P.L. 2017. Community Involvement for Sustainable World Heritage Sites: The Melaka Case. *Kajian Malaysia* 35 (1): 59–76. <https://doi.org/10.21315/km2017.35.Supp.1.4>.
- Pawlowicz, M. 2018. Mikindani and the Southern Coast. In *The Swahili World*, edited by S. Wynne-Jones and A. LaViolette, 147–155. London: Routledge.
- Pollard, E.J.D. 2007. An Archaeology of Tanzanian Coastal Landscapes in the Middle Iron Age (6th to 15th Centuries AD). PhD Diss., University of Ulster.
- Rahman, S. 2013. Heritage Management Challenges in Historic Town of Ludlow, England. *World Applied Sciences Journal* 24 (12): 1589–1596.
- Ringbeck, B. 2008. *Management Plans for World Heritage Sites: A Practical Guide*. German Commission for UNESCO, Bonn. https://www.unesco.de/sites/default/files/2018-05/Management_Plan_for_World_Heritage_Sites.pdf.
- Rodwell, D. 2006. Managing Historic Cities: The Management Plans for the Bath and Edinburgh World Heritage Sites. *Journal of Architectural Conservation* 12 (2): 41–62. https://www.researchgate.net/publication/271671258_Managing_Historic_Cities.
- Rukwaro, R. 2016. Community participation in conservation of gazetted cultural heritage sites: a case study of the Agikuyu shrine at Mukurwe wa Nyagathanga. In *Conservation of Natural and Cultural Heritage in Kenya: A Cross-Disciplinary Approach*, edited by A.-M. Deisser and M. Njuguna, 180–199. UCL Press. <http://www.jstor.org/stable/j.ctt1gxpc6.19>.
- Ryano, M.P. 2023. The Cultural History and Connections of Kisimani Mafia and Bwejuu Island, Mafia Archipelago, Central Coast of Tanzania. PhD diss., University of Dar es Salaam.
- Sadowski, M.M. 2018. Urban cultural heritage: managing and preserving a local global common in the twenty-first century. *Journal of Heritage Management* 2 (2): 125–151.
- Sapu, S. 2009. *Community Participation in Heritage Conservation*. Technical note. The Getty Conservation Institute. <http://www.getty.edu/conservation>. Accessed 26 June 2024.
- Sheriff, A. 2018. Zanzibar Old Town. In *The Swahili World*, edited by S. Wynne-Jones and A. LaViolette, 529–540. London: Routledge.
- Shikoni, A.D. 2023. Mafia Archipelago Trade Connections with the Rest of the Ancient World. PhD diss., University of Dar es Salaam.
- Steyn, G. 2002. The Lamu House – An East African Architectural Enigma. https://repository.up.ac.za/bitstream/handle/2263/15245/Steyn_Lamu%282002%29.pdf?sequence=1.
- Stovel, H. 2016. Approaches to Managing Urban Transformation for Historic Cities. <http://orcp.hustoj.com/wp-content/uploads/2016/02/2002-Approaches-to-managing-urban-transformation-for-historic-cities.pdf>.
- UNESCO. 2011. 36 C/23 Recommendation on the Historic Urban Landscape. Paris. <http://unesdoc.unesco.org/images/0021/002110/211094e.pdf>. Accessed 10 Oct 2023.
- UNESCO. 2023a. *UNESCO World Heritage Convention: Lamu Old Town*. <https://whc.unesco.org/en/list/1055/>.
- UNESCO. 2023b. *UNESCO World Heritage Convention: Stone Town of Zanzibar*. <https://whc.unesco.org/en/list/173/>.
- URT. 2002. *Antiquities (Amendment) Act No 22 of 1979 (Cap 333 of 2002)*. Dar es Salaam: United Republic of Tanzania.
- URT. 2008. *Cultural Heritage Policy*. Dar es Salaam: Ministry of Natural Resources and Tourism: United Republic of Tanzania.
- Veldpauw, L., and P. Roders. 2013. Historic Urban Landscapes: An Assessment Framework Part II. In *Proceedings of the Sustainable Architecture for a Renewable Future (PLEA 2013)*, 1–5. Technische Universität München.
- Walz, J. 2005. Mombo and the Mkomazi corridor: preliminary findings from Lowland North-Eastern Tanzania. In *Salvaging Tanzania's Cultural Heritage*, edited by B. Mapunda and P. Msemwa, 198–213. Dar es Salaam: University of Dar es Salaam Press.
- Walz, J. 2010. Route to a Regional Past: An Archaeology of the Lower Pangani (Ruvu) Basin, Tanzania, 500–1900 CE. PhD diss., Gainesville: University of Florida. https://www.academia.edu/13997418/Walz_J_2010_Route_to_a_regional_past_an_archaeology_of_the_lower_Pangani_Ruvu_Basin_Tanzania_500_1900_C_E_Unpublished_Ph_D_Dissertation_Univrsity_of_Florida?ri_id=260297.
- WMF (World Monuments Watch). 2010. *Pangani Historic Town*. World Monuments Watch. <https://www.wmf.org/project/pangani-historic-town>.

Publisher's Note

Springer Nature remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.