**Scholars Journal of Arts, Humanities and Social Sciences ISSN 2347-5374 (Online)**

Sch. J. Arts Humanit. Soc. Sci. 2017; 5(9A):1165-1172 **ISSN 2347-9493 (Print)**

©Scholars Academic and Scientific Publishers (SAS Publishers)

(An International Publisher for Academic and Scientific Resources)

**The Changes in the Historiographies and its Implications in Teaching History in Tanzania Secondary Schools**

**Dr. Pius Peter Mgeni**

Educational Secretary Catholic Diocese of Iringa,Tanzania

|  |  |
| --- | --- |
| **\*Corresponding author**  *Dr. Pius Peter Mgeni*  **Article History**  *Received: 03.08.2017*  *Accepted: 10.08.2017*  *Published: 30.09.2017*  **DOI:**  10.36347/sjahss.2017.v05i09.010  **C:\Users\Habibur Rahman\Downloads\SJAHSS.png** | **Abstract:** This paper scrutinizes the major trends in the writing of African history from the colonial times to the modern era. In order to justify the western arrogant belief of civilising the non-western people in this case the black peoples in Africa, Africa was labelled as black continent in pejorative sense of the word. By calling Africa uncivilised and black continent, the Europeans deleted African history. The focus of African history became the history of the Europeans who invaded Africa. The dictum, it is the winners who write history became true in Africa. The Euro-centric European history created a myth of white superiority complex and reduced the black populace to tabula rasa-object as opposed to the subject of history. In a nutshell, for Euro-centric historians the history of a big continent like Africa commenced with the arrival of the white men. Before the coming of the Europeans in the continent, Africa was ahistorical and completely dark! During the time of the struggle for independence and soon after independence of most African countries in early 1960s, African intellectuals rejected the historical epistemology of Euro-centric historians maintaining that despite the lack of written historical sources Africans had history even before the onset of colonialism. The Afro-centric historians exaggerated in writing about African glorious past in order to avenge to Euro-centric racist beliefs. African history became the history of great men and women of the past, great empires, long distance trade to mention but a few. The changing nature of African historiography has affected and continues to affect the way history is taught in Tanzanian secondary schools. The author suggests that teaching philosophy of history in secondary schools may promote better understanding of history rather than simply teaching history polluted by both Euro-centric and Afro-centric historians.  **Keywords:** epistemology, colonialism, Tanzanian |

**INTRODUCTION**

This paper focuses on the development of historiography in Tanzania from the colonial period to modern era. It examines the different historiographies and interpretation of history from colonial period up to the end of the second Millennium. Tanzania was a German colony from 1885 to the end of the First World War when it passed to the League of Nations under British protection and obtained independence in 1961. From the colonial period up to the end of the second millennium, Tanzania has witnessed various trends of historiographies which have remarkable implications in the production and teaching of history in secondary schools. A battle for the control of historical knowledge started when colonial historiography baptized Africa as a dark continent and hence lacking its own history. This Euro-centric view of writing history was strongly attacked by Afro- centric historians who claimed that Africa was a part of the universal history and had contributed much to the global civilization.

The paper identifies various historiographies on African history in general and Tanzania history in particular and attempt to give reasons behind this chameleon- like changes. Chronologically, the paper identifies the following trends: 1885-1960; colonial historiography, 1961’s to mid 1960’s – nationalist historiography, Late 1960’s up to 1970’s – underdevelopment historiography, 1970’s up to 1980’s Marxist historiography and finally after the fall of the Berlin wall and disintegration of the big soviet Union. Tanzania switched to the pluralist ideology therefore there is a need to re- arranges some contents in history syllabus since each period has interpreted history for its own interest. Finally the paper gives some recommendations of what should be done in order to make history teaching relevant in Tanzania.

**IMPORTANCE OF TEACHING HISTORY**

History teaching defined as dissemination of historical knowledge is as old as humankind. The study of the past, present and its relation to the future started even before the institutionalization of education [1]. For the lay people history as subject is worthless, it is not uncommon to her people commenting this belongs to history as if history is a dustbin of useless ideas and deeds. Contrary to the common aphorism, many scholars have written on the vital place of history in any given society. If it well taught history can inculcate the sense of patriotism to the learners, hence, preparing them to be good citizen. It is through history that learners understand the important values of the society and Man’s struggle with the environment [2, 3].

Given the importance of history to our nation, the Ministry of Education and Vocational Training in Tanzania has listed down a number of objectives for teaching history in the secondary schools. The main aim is to promote understanding of the events, conditions and factors which shaped the past, the present condition of the world and of Africa in particular. The specific objectives are to:

* Develop a comprehensive understanding about Africa past especially political, culture, technological and economical development of Africa before the coming of the Whiteman.
* Enable learners to know how the foreign invasion split up African golden age through colonial domination, economic exploitation and cultural subjugation.
* Develop pupils basic mental skills and inquiry mind so that they can become useful members of the society
* Enable learners understand Tanzania position in the global issues

Source: History syllabus for secondary school Form I- IV, 1977.

As far as teaching methods are concerned, the syllabus suggests the use of either transmission method that is teaching by lecturing or inquiry teaching method which put more emphasis on discussion, field experiences, projects, library, research, written and oral reports to mention but a few of them.

However, despite the noble aims of history teaching, history has remained among the worst taught subject in Tanzania secondary schools in terms of contents, relevance and methods. As far as content, relevance and appropriateness in the teaching of history in Tanzania are concerned, radical historians have observed of being conservative and far removed from the concrete experiences of the bulk of the people [4].

It is true to point out that history is made by people everywhere. In political, economical and social arena, in military barracks to mention but a few examples; however the production of history is an proper work of the historian. People make history everywhere but it is the historian who produces history. How the historians select events in order to write history and whose history the historians produce to be consumed by the people is still a matter of debate.

**DEFINING HISTORIOGRAPHY**

Historiography defined as the science of writing history or a baseline for writing history has been changing from time to time affecting the content, relevance and methods of teaching history [5]. Arbitrary, it can be stated that, Tanzania which obtained independence from the British in 1961, has passed through four major periods of history interpretation namely; Colonial historiography, Nationalist historiography, Dependency or Underdevelopment historiography and Marxist historiography. The changes without doubt have affected the way history is produced and taught in the schools.

**RATIONALE OF STUDY**

History will have its say one day not the history they teach in Brussels, Paris, Washington or the United Nations, but the history taught in countries set free from colonialism and its puppet rulers. Africa will write her own history and both north and south of the Sahara. It will be a history of glory and dignity[4]. These beautiful words make a summary of what has been a problem of history writing and teaching in Africa and Tanzania in particular. The disturbing phenomenon is that African history has been for a long time hijacked by western historians. Africa and Tanzania in particular has been at the receiving end in the entire process of writing about their own history. The changing historiographies have hindered to give the young or adolescent relevant history in its correct and true perspective. The kind of history taught has increasingly no relevance to the problems, needs and interest of the popular masses of people. Stripped of its critical content history becoming irrelevant [4].

Mudimbe argues that African history has been invented and imposed to the Africans. Western interpreters as well as some African historians have been using categories and conceptual framework which depend on western epistemological order [6]. Therefore there is a need to re-write African history in order to discover what is the truth among many “truths” written about African history in general and Tanzania in particular. It is a misfortune to Africa history that historians have been giving to events and happenings the colour of their own prejudices and in the process history has suffered a great deal. Given the importance of history in the society, this paper attempts to trace various trends of writing history and examine their impacts on the production and teaching of history in Tanzania secondary schools. The understanding of how the writing of history has changed over time is of great importance to the historians as the former is the baseline for the interpretation of historical facts. The old dictum goes: It is the victors who write history has become true in Tanzania where various interpretation of history has affected the content of what is taught in the schools, the relevance of history and the methods of teaching history.

**DESIGN OF THE STUDY**

The study was pure historical research. The information was collected using various sources of qualitative historical research namely; documentary review whereby the information was obtained from various historical documents like Tanzanian syllabus of history, books, websites and other materials related to the topic. In addition to, the author made use of the experienced history teachers who have taught history in different periods. The information was obtained through in- depth interviews selected experienced teachers.

**REVIEW OF RELATED LITERATURE**

Different trends of historiography in Tanzania

C**olonial historiography**

Ogot [7]observes that from 1885 to the end of the Second World War, most of African countries were under the bondage of colonialism; and hence colonial historiography dominated the writing of history about Africa. Colonial historiography labelled Africa as a dark continent, primitive, uncivilized, ahistorical and inferior race with reference to social Darwinism. Any historical process in the continent was explained as the work of outsiders. Consequently, African history was for the most part seen as the history of invaders in Africa. It was argued that history starts with writing and since Africa depended on oral sources it was impossible to have history. The Africans had to thank the europeans for coming to civilise them and to place Africa in the path of history. In a nutshell colonial historiography arrogantly insisted that history in Africa comenced with the coming of a white man in the continent. This is why colonial historiography is traced from 1885 when Berlin Conference was held and Africa continent was divided among the imperialist powers. We can state that this Euro-centric historiography was dominant from the onset of colonialism to the early years of independence in most of African countries in general and Tanzania in particular. The history curriculum was used to enforce the ideas of white superiority and black inferiority. The black people became the objects of study as opposed to being authors of their own history. This was in consonant with the main aim of colonial education in Africa which was to inculcate a strong sense of loyalty and submissiveness to the colonial state [8, 9]. History as a school subject and the school history curriculum were considered to be two important means to advance the political interest of colonial state [10].

In both German rule from 1885 to 1918 and British rule from 1918 – 1961, history teaching was an instrument for colonial propaganda. The colonial state played a role of an agent of history and the colonized subjects were objects to be studied [10]. The dominant historiography during the colonial rule was racist Euro-centric historiography [8, 11,12]. It follows that the colonial historiography denied the colonized of their history. Blackness was equated with primitive, inferiority, and without civilization. Blatantly, without any supporting scientific evidence, Africa was regarded as black continent without her own history. African students were forced to learn history which contained alien values which had their base in the metropolitan society. Pupils learned about British conquest of indigenous people [13]. The African heroes were overnight baptized terrorists and gangsters motivated by witch doctors like Kinjekitile the leader of Maji Maji uprising in Tanzania from 1905-1907. The war itself was regarded as a rebellion and not a resistance against oppressive Germany rule in Tanzania. The colonial historiography eliminated the Africans from making their own history. The same was done in other countries like Kenya where Maumau freedom fighters were labelled gangsters! The colonial historiography in close collaboration with colonial state used derogatory vocabularies to downgrade the early nationalism in Africa.

The school textbooks used were written by European historians. The text books used presented the history of Africa starting with the coming of the Whiteman. The logical question is where were the Africans? The history of South Africa is presented as beginning with the arrival of the Boers in the Cape of Good Hope in 1652 before that there was nothing. The African geographical features like River Nile, Mt. Kilimanjaro. Lake Tanganyika and Mt. Kenya were regarded as being discovered by the Whiteman. The local people were totally ignored. In nutshell one can say that colonial historiography created a myth of white superiority.

The method of teaching history most preferred by the colonialist was indoctrination. Africans were regarded as empty bottle to be filled with water by the colonialists. Literally, indoctrination means putting ideas into somebody’s mind with the scope of getting someone adopt a specifically desired belief [14]. Philosophically speaking delivery methods used by the colonialists were indicators of the metaphysical conception of reality. The method assured that the knowledge was absolute, permanent and static [1].

**Nationalistic historiography**

It began in 1950s by African historians who were educated in the west. In substance, nationalist historiography challenged the colonial historiography hegemony. This historiography emphasized the fact that before coming of the invaders in Africa, the continent had its own history. It demonstrated that Africa was not primitive, uncivilised, and without history. It was in fact a rediscovery of African history ignored by Euro-centric historians. Ogot observes that nationalist historiography aimed at bringing back the old pre-colonial African civilisation to light. The major feature of this new historiography was the glorification of African ancient kingdoms such as Songhai, Mali, Muana- Mutapa, Egypt, Ethiopia to mention but a few of them. The resurrection of ancient empires was purposefully done in order to show that before the coming of the colonialists the continent was not as dark as described by Euro-centric historians. The independence of most of African countries in early 1960s provided a fertile terrain for the growth of nationalist historiography. History teaching became an instrument of decolonisation and black identity. The history departments in vary new established universities were given priority by the nation states in terms of supply of teaching and learning materails and research funds. The Afrocentric historians became the praise singers of African past achievement and newly African leaders as they were claiming to follow the spirit of pre colonial African rosy past. Tamuno [15] challenged the use of history to either glorify the past or legitimate the present. History should put emphasis on good leadership, on the individual, and on merit, as well as on security, stability, and the welfare of all the component parts.

Lefkowitz [16] did not hesitate to critique the Afrocentricist idea that “black Africans” of ancient Egypt were responsible for the civilization of ancient Greece. Arguing for an autonomous authenticity for these two cultures, the author dismissed Afrocentricism as a myth, as a pseudoscience, and as anti-intellectual. Neale [17] points out that post-independence history writing was motivated by a desire to attain intellectual decolonization. The nationalist historiography rejected the dominant idea that pre colonial Africa was uncivilised. Similarly, Wyatt [18] examined misconception about historical writing in Africa during the colonial and post colonial era. The Europens invented Africa histories for their own socio economic interests. It was the way of legalizing their occupation in Africa as they regarded themselves as messengers of civilization. Sanders [19] reviewed the controversy surrounding the Hamitic hypothesis, which denied initiatives to Africans and offered external explanations for their achievements. By showing the invalidity of the hypothesis and the validation of African initiatives, historicity, and civilizations.

As far as Tanzania is concerned, from the independence of Tanganyika (later in 1964 called Tanzania after the union between Tanganyika and Zanzibar) in 1961 to mid 1960’s the Euro- centric historiography was replaced by the radical Afro- centric historiography. Under this school of thought, history teaching became a glorification of Africa past achievements. The subject shifted from academic arena to romanticism, though, colonial universal conception of history continued to shape school curriculum and in the absence of new materials, colonial textbooks continued to be used in the school [4].

History teaching was manipulated by the nationalists and became instruments for confidence building to the mass of people. Filled with Euphoria of just obtained freedom, Africa nationalistic leaders were compared to the brave pre- colonial kings who fought against the imposition of colonial rule like Chief Mkwawa of Wahehe in Tanzania, Mwene Mutapa of Great Zimbabwe, Mirambo of Wanyamwezi, and Shaka of Zulu to mention but a few examples.

The new post-colonial state promised the wellbeing of all people economically, politically and socially [10]. The nationalist leaders together with traditional chiefs were raised to the level of heroes overnight [20,21]. The fact is that the Nationalist historiography overreacted against colonial historiography and attempted to throw away anything introduced or written by the colonialists.

The teaching of history became a study of kings and queens. In the extreme cases multi party system and parliaments established by the colonialist were abolished in favour of pre- colonial traditional societies. With little knowledge about the past Africa political system where the people gathered under a tree or at the village market and talked and the colonialists put up a building and called it parliament which means the place to talk. Filled with an ecstasy of independence the nationalists abolished multi-party system without, therefore, re- establishing a traditional tree where, people met and discussed their common affairs [22]. Being a praise singer of newly elected and self imposed African leaders, the historiography was silent as far as African poor leadership was concerned. Africa became a birthplace of most notorious dictators who raped African resources by following the so called ‘Swiss Bank Policy’[[1]](#footnote-1) while their citizens were starving to death. Africa produced dictators like Iddi Amin Dada of Uganda, Mobutu Sesse seko of the Democratic Republic of Congo (Sesse seko means eternal as he considered himself to be president for life), Jean-Bédel Bokassa of Central Africa, San Abacha of Nigeria, Hasting Kamuzu Banda of Malawi. They violated all democratic tenets in the name of black power. Temu *et al*. [23] make a biting critique of the postcolonial historiography in Africa, for its weak empiricism and its lack of rigor and relevance to pressing contemporary issues on the continent. It can be argued that if the colonial historiography created a myth of a Whiteman superiority complex, the Afro- centric historiography was on the way to create a myth of black superiority complex by any means even at the cost of falsification of pre-colonial African history.

The end of Afro- centric historiography was good that is to promote the image of Blackman who had been a victim of history is the antecedent historiography but the means were forceful following Machiavellian philosophy of the end justifies the means. History became an instrument for accusing and history of apology forgetting people’ miseries, political dictatorship, famine, diseases and wars [4]. The colonial historiography used narrative in teaching of history without contextualization synthesis and analysis. The Afro centric historiography as reaction to Euro- centric replaced with the history of factors, reasons and effects. What happened was the movement from one extreme to another which is equally devastatingly harmful [1].The history became too silent about the deeds and thoughts and experience of African slaves taken across the Atlantic, of man and women who protested against colonial rule, the oppressed peasants and workers under colonial and post-colonial rule [1]. History was hijacked by the ruling class in order to hide their misconduct The most famous African dictators like Mobutu Seseko, And Idd Amin claimed to understand Africa pre colonial kings and queens and used them of their selfish end. The history teaching remained the history of great men not the people. The question is who is great man? To whom? It is true that even the streets, colleges, lakes, mountains are named after the names of the so called great men. People can ask themselves what is the importance of great men of yesterday to the generation of today. Learners were forced to swallow what was important to the ruling class for the political propaganda.

**Dependency or underdevelopment historiography**

Under- development historiography started in the late 1960’s. It came into existence after the failure of African leaders to bring Africa to the promised land of prosperity. It was the time of strong neo-colonialism in Africa. The imperialists ruled Africa by remote control by putting puppet leaders in Africa who were so good in talking about Africa economic takeoff but on the ground there was nothing. African poverty continued to grow at a supersonic speed. Economic hardship led to political instability manifested by a series of military coups. The empty promises of new black leadership disappointed the populace this mitigated intellectuals to replace nationalist historiography with underdevelopment historiography. Therefore, the underdevelopment or dependence paradigm which was imported from Latin America was accepted by scholars as true medicine of African post indepenedence problems. This school of thought attempted to question the internal as well as external factors for African social, economic and political stagnation. However, it put more emphasis on external factors of African problems. The cause of African underdevelopment was not due to poor leadership and bad political and economical policies adopted just after independence, rather, the exploitation of African resources during the period of colonialism and after independence in the form of neo colonialism. The history teaching traced the cause for African under- development from slave trade, unequal exchange and the fluctuation of world market prices of the raw materials from Africa. Rodney [12] explained the root of African under-development squarely at the feet of its unequal and crippling historical partnership with Europe. Covering the period from the era of the slave trade through colonialism to neo-colonial dependency. The terminologies used were too complicated to be grasped by the populace. History teaching became an instrument for externalizing the problems. The causes of Africa’s problems became; colonialism, America imperialism, the pernicious effects of slavery, the unjust international economic system and exploitation of multination corporations [22]. The African leaders were hiding themselves behind this school of thought giving a simple answer to the complicated African problems. It true that colonialism was oppressive and raped African of its resources but, black leaders, too were looting Africans wealth and depositing in the Swiss bank accounts while their people starved. The African leaders defended themselves to be like pre-colonial African kings but no indigenous African chief had an account in Swiss bank [22]. Once again history teaching was misused in order to protect the ruling class. Leaders had to swallow the content prepared by the ruling class and any attempt to resist was viewed as an imperialist and neo-colonialism plot. The method used to teach history continued to be indoctrination.

**Marxist Historiography**

It was a school of thought which challenged the hegemony of both colonial as well as nationalist historiographies. It came out in 1970’s up to 1980’s it emerged from the ashes of economic crisis facing the world and Africa in general. The Marxist took an advantage of economic crises by introducing Marxist historiography. The Marxist promised to give solution to the persistent problems in Africa.

Through dialectical interpretation of history and society. Class struggle and not class collaboration became common terminologies to the students of history [24,25,9,26]. History teaching became memorizing and cramming of complex communist etymologies and concepts which were central to the Marxist historiography namely; Finance, capital, surplus value, capitalist profit, primitive accumulation of wealth, and dictatorship of proletarians. The schools in Tanzania turned almost into military camps ( Nguni, 1988). Marxist historiography attracted a growing number of younger African intellectuals who were not content with bourgeois and capitalist theories, processes and practices of development in Africa. The alternative version and paradigm of development was inevitable for socio-economic takeoff in Africa. Therefore, up to the collapse of the Berlin wall in 1989 which marked the beginning of disintegration of the big Soviet Union the patron of Marxist ideas in the world, the historiographies had not yet achieved in giving a solution to the basic problems of Africa.

The current movement of historiography in Tanzania is re- interpretation of history. The different historiographies in the history writing have resulted into falsification of history. There is a need to re- write history so that our children can learn the true history. Ranger [27] suggested the need of defining new and relevant approaches to the study of the African past in order to respond to the prevailing crisis of nation building and disillusionment of the post-independence years.

**ORAL SOURCES**

The researcher interviewed a number of history teachers and students to hear their views on the changing historiographies and its implication in teaching-learning history in Tanzanian secondary school. For ethical consideration of the respondents their names are presented by letters A, B, C and D.

A retired history teacher A was interviewed through telephone on 6th December, 2016. He is about 80 years old. From the interview, teacher A was a student of history in 1950’s and became a history teacher in Tanzanian secondary school from 1971 up to the present time.

As far as history teaching and learning is concerned during 1950’s an early 1960’s teachers A observed that:

The content of history during colonial time was very shallow. We learned the history of the black tribes, the good deeds of the European were good people especially the Missionaries who came to civilize us, and indeed it was Euro –centric interpretation of history *[28]*.

The remarks of teacher A prove the extent to which Africa history has been a victim of prejudice of colonial historiography. The colonial historiography aimed to create black inferiority complex in order to perpetuate economical, political and social interests. When teacher A was asked on the method of teaching history most used during his school time he said that the method used was story telling or narrative, writing notes on the blackboards and copying notes. The chalk talk method was planted purposefully in order to make the students dormant and therefore be ready to swallow each and everything from the head of the teacher. When asked whether the situation of history teaching had changed from when he became a history teacher up to the present he said that only cosmetic in the present syllabus of history which was supplied by Ministry of Education and Culture 1997( Form I-IV) still have a large number of contents alien to our African setting. We still teach more in all level ordinary and advanced levels about European and American history than our own history. In such s a situation it will be very difficult to attain the noble objectives if teaching history in our secondary schools.

**TEACHER B**

He was interviewed on 18th December 2016. Teacher B is 40 years old and has been teaching history in secondary schools for 16 years. The view of teachers B on history teaching shows the dominant historiography of the 1980’s and early 1990’s. Teacher B states that:

History that is taught in Tanzania secondary school has nothing to do with the construction of knowledge rather; it is the history of condemnation of colonialism, the topic are too general and very little is left for Tanzania history. We do not teach the history of our people *[28]*.

It is clear that Teacher B is bored with the content of history in our national syllabus. The Marxist historiography which dominated in the 1980’s and early 1990’s found a simplistic answer to the complicated African Socio- economic problems by blaming colonialism as well as neo – colonialisms as a source of all evils. The teaching history therefore was hijacked by the ruling class to hide their inability to solve African problems. When teacher B was asked how the situation could change for the better he said:

We need to review the definition of what is history. Currently when one remarks; this is history it means something outdated. Today history has been reduced to long forgotten issue while the current issues are taught in civics and general studies. We need to re- write our history and teach our children our own history*[28].*

This is possible only if we move from centralized curriculum to decentralized curriculum. With decentralized curriculum we can be able to teach our children dictated from the government. The view of teacher B is of great importance as for as the status and content of history is concerned. The chameleons like changes in historiographies have played the game of hiding the truth. The historiographical changes have affected the production of history and its dissemination in Tanzanian secondary schools. Our children understand more the history of Europe, America then their own history. The state of art of history teaching is unlikely to produce patriotic citizens

Teacher C was interviewed on 21st December, 2004 He was the student of History in 1960’s and started teaching history in Tanzanian secondary schools in 1974. When teacher C was asked on the content of history as a student and teacher he remarked: I have studied and taught a type of history which has more foreign content than local one. We need to re- arrange the content of history in order to include important African events *[28].*

It is clear from the comment of teacher C that we need now to have our own history. Colonial historiography attempted to brainwash the Africans by erasing the memory about their own history

Teacher D was interviewed on 21st December, 2016. He has been teaching history from 1969 to 2004. On the content of history he commented:

Unfortunately in our secondary school we teach global history rather than our history. Our history is still condemning colonialism even after more than 40 years of independence. It is meaningless to praise the good past old days while we are unable to give solution to our socio- economic problems *[28]*.

There is a common denominator to all the interviewed teachers that is our history is still dominated by contents which are unlikely to inculcate the ideals of teaching history in our schools.

**CONCLUSION AND RECOMMENDATIONS**

Thus, coming to the end we can summarize the impact of changing historiographies by an old African proverb which say that: Until the lions have their own history, the stories of hunting will always glorify the hunters. History and history teaching is of great importance in many parts of the world and Tanzania in particular. The issue of national heritage, patriotism, citizenship , the golden age of pre- colonial African socio- economic organizations, all rooted in competing conceptions of the past have become the stuff of the ruling elite. If it is true to say that those who control the present control the past and thereby shape the future then we can say that today the phenomenon is more relevant in our content and teaching of history. The invaders wrote the history praising their deeds at the expense of the truth. As a reaction to Eurocentric historiography, the Afro-centric did not present the true picture of African past. The changing historiographies have produced a distorted history of Africa. The paper gives the following recommendations in order to rectify the situation:-

* Our school needs to teach the history of Africa and Tanzania and they need to teach more of it. History teaching should not be used for indoctrination.
* Students should use varieties of sources and references. The use of pamphlets and Questions and Answers short notes should be avoided since they are examinations oriented, they are incapable of preparing learners to understand better history
* Factual information should not be regarded as end per se rather as means for understanding and critical thinking
* History teacher should lecture as little as possible, serving rather as problems poser; facilitators of discussion, directors of activity and source of encouragement and direction. In nutshell teachers should have a constructivist stance
* The long term and experienced history teachers are the living library as they have constructive ideas on how the contents and methods of teaching history have varied from colonial historiography to the present situation. Hence, curriculum developers should consult them when there is a need to restructure the way history is taught.
* It is a high time now to teach the philosophy of history to the secondary schools so that students can understand various interpretations of history in different periods. The teaching of historiography will make the students avoid the already interpreted facts of their own history.

**REFERENCES**

1. Lawi y Q. "History of History Teaching in Post-Colonial Tanzania, 1961-1986" MA. Dissertation, University of Dar es Salaam. 1988.
2. Carr EH, Evans RJ, Evans RJ. What is history?.
3. Crookall RE. Handbook for history teachers in West Africa. Evans; 1960.
4. Wamba-dia-Wamba E. African history and teaching of history in Dar es Salaam. Tanzania Zamani. 1993 Apr 1;1(3):1-9.
5. Allaway WH. Agronomic controls over the environmental cycling of trace elements. Advances in agronomy. 1968 Dec 31;20:235-74.
6. Mudimbe VY. The invention of Africa. Bloomington: Indiana University Press; 1988.
7. Ogot BA. Kikuyu Politics.
8. Cameron J, Dodd WA. Society, schools and progress in Tanzania.
9. Hinzen H, editor. Education for liberation and development: the Tanzanian experience. Unesco-Inst. for Education; 1982.
10. Slippers SC, Letty BA, De Villiers JF. Prediction of the body weight of Nguni goats. South African Journal of Animal Science. 2000 Jan 1;30(Supplement 1):127-8.
11. Coupland R. East Africa and its Invaders: From the earliest times to the death of Seyyid Sa'id in 1856.
12. Rodney W. How europe underdeveloped africa. Beyond borders: Thinking critically about global issues. 1972:107-25.
13. Lawi YQ. Towards an understanding of the basic problems in the teaching of history in post-colonial Tanzania. Tanzania Zamani. 1996 Jan 1;1(4):1-9.
14. Protector P. *Longman’s Dictionary of Contemporary English*, London. 1978.
15. Tamano TN. History and History-Makers in Modern Nigeria.
16. Fetsch JF, Laskin WB, Lefkowitz M, Kindblom LG, Meis‐Kindblom JM. Aggressive angiomyxoma: a clinicopathologic study of 29 female patients. Cancer. 1996 Jul 1;78(1):79-90.
17. Neale C. Writing'Independent'History: African Historiography, 1960-1980. Praeger Pub Text; 1985.
18. MacGaffey W. African history, anthropology, and the rationality of natives. History in Africa. 1978 Jan;5:101-20.
19. Sanders ER. The hamitic hyopthesis; its origin and functions in time perspecive1. The Journal of African History. 1969 Oct;10(4):521-32.
20. Davidson D. Actions, reasons, and causes. The journal of philosophy. 1963 Nov 7;60(23):685-700.
21. Kimambo IN, Temu AJ. A history of Tanzania. Published for the Historical Association of Tanzania [by] East African Pub. House; 1969.
22. Lawi YQ. Towards an understanding of the basic problems in the teaching of history in post-colonial Tanzania. Tanzania Zamani. 1996 Jan 1;1(4):1-9.
23. Temu AJ, Swai B. Historians and Africanist History-a Critique: Post-colonial Historiography Examined. London: Zed Press; 1981.
24. Shivji IG. The silent class struggle. Tanzania Pub. House; 1973.
25. Saul JS. The state and revolution in Eastern Africa. Heinemann Educational Publishers; 1979.
26. Mlahagwa J. The struggle for the production of historical knowledge: A level Syllabus in. 1983.
27. Fyfe C, editor. African Studies Since 1945: A Tribute to Basil Davidson: Proceedings of a Seminar in Honour of Basil Davidson's Sixtieth Birthday at the Centre of African Studies, University of Edinburgh Under the Chairmanship of George Shepperson. Holmes and Meier; 1976.
28. Cohen RA, Martinez ME. Health insurance coverage: early release of estimates from the National Health Interview Survey, January–March 2014. National Center for Health Statistics, Centers for Disease Control and Prevention. 2014 Sep.

1. “Swiss Bank Policy” Many African leaders are accused of depositing huge amounts of money while their citizens die from hunger. [↑](#footnote-ref-1)