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## NOTES FOR CONTRIBUTORS

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*Tanzania Zamani* is a journal published twice a year by the Department of History, University of Dar es Salaam, and the Historical Association of Tanzania. It publishes scholarly articles and reviews on all aspects of Tanzania's past, provided they are presented as historical material and follow the generally agreed rules for history writing. Scholarly articles on geographical areas in Africa other than Tanzania may be accepted provided that they are properly introduced to exhibit relevance to Tanzanian history.

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## EDITORS' NOTE

Once again, the editorial team is delighted to invite the esteemed readers of *Tanzania Zamani* to this new release, being the final issue for 2021. In its outlay, this release significantly resembles the last two issues. It upholds the recently adopted policy on the minimum number of articles, which is five per issue. Accordingly, the present release consists of five articles and one book review. Additionally, in common with the previous two issues, this release consists of articles that differ widely in terms of thematic scopes and temporal settings. Thus, the scholarly interests pursued in the five articles span over diverse fields of historical scholarship, including historiography, colonial political economy, colonial labour migration, plantation forestry and the history of independent African churches in Tanzania. In terms of temporal settings, the majority of the articles focus either on the colonial or post-colonial period. Only one contribution focusses on a wider temporal scope spanning from the colonial to the post-colonial period. Yet, despite the diversity of themes and temporal settings, the articles included in this issue share in common a similar basic theme and the same spatial scope. They all focus on human historical experiences in the area presently known as Mainland Tanzania.

In the first article, Maxmillian Chuhila takes a critical look at historical research and the teaching of History in post-colonial Tanzania. Focusing on scholarly research in history

and History curricula in Tanzanian secondary schools and universities, the author wonders whether six decades after the end of colonial rule it can be said that Tanzanians and Africans generally have made notable efforts towards the decolonization of the production and dissemination of historical knowledge. In a deeper probing, the author wonders whether there is strong evidence in sight at this moment which can be used to argue against Hugh Trevor-Roper's infamous observation that Africa had no history. His conclusion is that little has been done to overcome the colonial approach to African history. He derives this conclusion from two tendencies that still characterize historical research and History teaching in Tanzanian schools and universities. According to the author, historical research and teaching of History in Tanzania still largely focusses on the colonial period at the expense of the pre-colonial and post-colonial histories; and that there is a general emphasis on abstract Africa-based themes rather on concrete experiences of people especially in Tanzania.

The second article by Edward Mgaya discusses the impacts of colonial labour migration in Njombe District. Capitalising on the fact that most literature on labour migration has tended to focus on the negative effects of this phenomenon on socio-economic and political developments in migrants' rural communities, Mgaya claims that the originality of his approach lies in his initiative to put emphasis on the positive outcomes of migrant labour for the migrants themselves and



their families. The thrust of his argument is that, despite its problems, labour migration resulted in relatively significant economic achievements to the migrants. In substantiating this claim, the author points at available empirical data and oral testimonies indicating that a considerable number of migrant labourers were able to invest some of the money they obtained from participation in plantation labour into agriculture and other entrepreneurial activities. Through such initiatives, argues the author, some of the migrant labourers eventually managed to contribute significantly to the transformation of life in their families and rural communities, both economically and socially. The author is however alert to the fact that not all positive transformations that took place in Njombe during the period under discussion were due to contributions by migrant labourers.

In the third article, Jonas Shashen contests the frequently stressed argument that negative environmental changes in rural colonial settings largely emanated from poor use of environmental resources by local communities due to ignorance. He instead joins other scholars in shifting the blame to policy makers and government in general. Focusing on colonial Maswa District as an example of areas where government development policy resulted in notable environmental changes, the author examines the effects of two state-sponsored projects, namely tsetse fly clearance and rural resettlement schemes. He uses evidence drawn from archival and oral sources to illustrate the negative environmental outcomes of these project, including

shrinking of the natural forest cover, decline of biodiversity, damage on water sources, degradation of soils and heightening of arid conditions. In the final analysis, the author concludes that negative environmental changes in colonial Maswa and similar rural settings largely emanated from poor conceptualization of development projects and use of state power in implementing such ill-conceived policies.

The fourth article by Ashura Jackson gives an account of the rise and development of African Independent Churches (AICs) in Tanzania's Mbeya Region. It traces the history of these churches from the 1920s all the way to the postcolonial period. The author stresses that the story of the AICs in Mbeya is essentially a tale of prolonged struggles and constant search for survival strategies on the part of the church members. AICs struggled against historical churches due to their exclusion of Africans' traditional beliefs from their religious teachings; and they opposed the colonial state because of its exploitative and oppressive nature. By opposing these strong institutions, AICs prompted resilient opposition from the institutions. While this opposition resulted in the weakening of the churches in other parts of the country, in Mbeya it became a source of motivation for AICs search for viable survival strategies. Through adoption of approaches such as addressing individual people's psychological problems, deployment of cultural principles in faith propagation and giving women leadership

opportunities, AICs in Mbeya have managed not only to survive but also to register notable growth.

In the fifth article, Andrea Kifyasi reports and discusses a historical paradox exemplified by the Sao Hill Forest Plantation (SHFP), one of the major development projects undertaken by government in post-colonial Tanzania. Kifyasi refers to the SPHP as a typical case of state failure to fulfil promises it often makes to citizens when negotiating for establishment of a major project in their area. Such promises often centre on the idea that people in respective areas would benefit substantially from the project. The author uses data from oral and written sources to show that, like people in areas that border on major development projects, the people of Mufindi have hardly benefitted from the mega forest plantation established in their area, and that the lack of satisfactory returns has been a source of “great despair” among the people concerned. He explains this eventuality in terms of weak local people’s bargaining power and lack of political will on the part of government authorities.

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