

**THE UNITED REPUBLIC OF TANZANIA**  
**NATIONAL EXAMINATION COUNCIL OF TANZANIA**  
**ADVANCED CERTIFICATE OF SECONDARY EDUCATION EXAMINATION**

**112/1**

**HISTORY 1**

(For Both Private and School Candidates)

**Duration: 3 Hour.**

**ANSWERS**

**Year: 2025**

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**Instructions**

1. This paper consists of **seven (7)** questions.
2. Answer **five (5)** questions. Question **one (1)** is compulsory.
3. Each question carries **twenty (20)** marks.
4. Write your **Examination Number** on every page of your answer booklet(s).

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**1. The post-colonial economic challenges to development in Tanzania resulted from colonial economic policies. Justify this statement by giving six points.**

Colonial economic policies in Tanzania were based on exploitation, where natural resources were extracted and exported without industrial development. This left the country without a strong industrial base after independence, creating dependence on imported goods.

The colonial system concentrated infrastructure such as roads and railways only in areas that served their economic interests, especially plantations and mining zones. This uneven development created logistical problems for national integration and internal trade.

Cash crop production was prioritized over food crops during colonialism, forcing peasants to grow crops like cotton and sisal for export. After independence, this created food insecurity and dependency on food imports.

Colonial governments introduced taxation systems such as hut and head taxes, which forced Africans into wage labor. This disrupted traditional economies and made the post-colonial government struggle to formalize a stable tax system.

Colonial policies excluded Africans from owning major businesses and industries. After independence, there was a shortage of indigenous entrepreneurs and skilled personnel to drive the economy.

Colonial administration trained very few Africans in higher education and managerial roles, leading to a post-independence shortage of human capital to manage and plan the economy effectively.

**2. In six points, show how Jihad movement transformed the socio-political and economic situations of West African societies in the 19th Century.**

The Jihad movements led to the formation of large Islamic states such as the Sokoto Caliphate, which brought political stability and centralised governance in many parts of West Africa.

These movements helped to spread Islam widely, replacing traditional religions and customs with Islamic teachings, thus uniting diverse communities under a common religion and moral code.

Jihad leaders restructured administrative systems by introducing Islamic law (Sharia) in governance. This brought more justice and order to previously fragmented political systems.

They encouraged the development of Islamic education by building Qur'anic schools and madrasas, which improved literacy and strengthened Islamic culture and scholarship.

Economically, the Jihad movements contributed to increased regional trade as peace and security were restored. Trade routes were secured and Muslim traders moved freely under Islamic rule.

The movements helped in the abolition of certain harmful practices such as idol worship and human sacrifice, replacing them with Islamic values which promoted discipline and ethical trade.

### **3. In six points, analyse the social and political impact of Triangular Slave Trade in West Africa.**

The Triangular Slave Trade led to massive depopulation as millions of Africans, particularly the young and strong, were captured and sold, weakening the productive capacity of many communities.

Social structures were destroyed because traditional family units were torn apart, elders lost authority, and social trust broke down due to fear of raids and betrayal.

Slave trade intensified inter-ethnic conflicts and wars, as local leaders were incentivized with European goods to capture slaves from rival tribes, causing prolonged political instability.

There was an emergence of new ruling elites who grew rich by collaborating with European slave traders, altering the traditional systems of leadership and causing political corruption.

The trade created long-term hostility between communities due to past enslavement, which persisted as historical trauma affecting regional unity and cohesion.

Introduction of European goods like guns through the trade created a dependency that undermined indigenous industries and promoted violence through increased warfare.

### **4. In six points, examine the social and economic injustices which were encountered by the people of African origin in the new world.**

Africans were enslaved and subjected to forced labor on plantations without any pay or rights, denying them basic human dignity and freedom.

They were denied access to education and confined to hard manual labor, preventing social mobility and economic advancement for generations.

African families were separated at slave markets, destroying family ties and psychological well-being for both adults and children.

Africans were subjected to inhumane living conditions, brutal punishments, and racial discrimination by white slave owners, which degraded their quality of life.

They were treated as property (chattel slavery), with no legal identity, and could be bought, sold, or killed without consequences, stripping them of personhood.

Even after slavery, they continued to face systemic racism, segregation, low wages, and exclusion from land ownership and political rights, maintaining economic injustice.

### **5. In six points, examine measures taken by European powers to maintain constant supply of labour in the plantations and settler farms after 1945.**

Colonial governments introduced taxation policies like hut and poll taxes, which forced Africans to work in plantations to earn cash for tax payment.

They enacted laws requiring able-bodied men to register for labor, and used coercion through chiefs to supply laborers for settler farms.

Infrastructure such as roads and railways were constructed to facilitate the transportation of laborers from rural areas to plantations and mines.

Colonial education was limited to basic levels that produced clerks and unskilled laborers, ensuring that the African population remained suitable only for low-wage jobs.

Settler farmers were given large tracts of fertile land and financial support, while African farmers were pushed into reserves with poor soils, making them dependent on wage labor.

Colonial governments restricted trade and agricultural freedom for Africans to keep them economically weak and available for cheap labor in settler economies.

**6. With concrete examples from Tanganyika, describe any six reforms that were done in the agricultural sector after the Second World War.**

The Tanganyika Groundnut Scheme was introduced by the British to grow groundnuts for export to Europe, although it failed due to poor planning and unsuitable climate.

The colonial government established agricultural research stations such as in Ilonga and Tengeru to improve crop yields and introduce modern farming techniques.

Cooperative societies were formed to help farmers market their produce collectively, especially for crops like cotton and coffee. This increased farmers' bargaining power.

Land tenure reforms were implemented to formalize land ownership and promote long-term investments in agriculture by reducing disputes over land.

Agricultural training centers were set up to educate African farmers on modern farming methods, fertilizer use, and pest control.

Rural infrastructure such as feeder roads and storage facilities were developed to support marketing and transportation of agricultural products.

**7. Explain six roles which Pan-Africanism played towards African decolonization.**

Pan-Africanism created a sense of unity and solidarity among African people across national boundaries, inspiring joint efforts to resist colonialism and support liberation movements.

The movement promoted African pride and cultural revival, helping people reject colonial ideologies of inferiority and embrace their own identity and right to self-governance.

It provided a platform for political leaders and activists such as Kwame Nkrumah and Julius Nyerere to coordinate decolonization efforts and advocate for independence at international forums.

Pan-African conferences like the Manchester Conference of 1945 brought together African and diaspora leaders to strategize and voice their demands for self-rule.

It supported the formation of regional blocs and organizations like the OAU (Organization of African Unity) which facilitated diplomatic pressure on colonial powers to grant independence.

Pan-Africanism encouraged support among independent African states to assist countries still under colonial rule through training, resources, and moral support for liberation movements.