

ECONOMIC HISTORY AND SOCIAL HISTORY OF EAST AFRICA SINCE 1800

OBJECTIVES OF THE SYLLABUS

- (i) To broaden the learner's understanding of the social Economic Pre-colonial Organization of East African Communities
- (ii) To help the learner understand the East African pre-colonial activities in early 19th century
- (iii) To enable the learner analyze the economic and social changes that took place in East Africa during colonial period
- (iv) To stimulate thought and discussion by use of historical case studies selected from East Africa

SECTION A: THE PRE-COLONIAL PERIOD: TOPIC 1: SOCIAL AND ECONOMIC SYSTEMS OF THE PRE-COLONIAL INSTITUTIONS: General objective: To enable the learner appreciate the social and economic systems in the Pre-colonial East Africa.

PERIOD	SUB TOPIC	SPECIFIC OBJECTIVES	CONTENT	TEACHING AND LEARNING STRATEGIES
2	The Family	The learner should be able to: (i) define a family (ii) identify different types of family (iii) discuss the roles of the family in African traditional life	<ul style="list-style-type: none"> ➤ Definition of the family ➤ Types of families ➤ The role of the family in the African Traditional life 	<ul style="list-style-type: none"> ➤ Guided discovery ➤ Discussion ➤ Role play
3	The clan	The learner should be able to: (i) Define a clan (ii) Identify the different roles of a clan	<ul style="list-style-type: none"> ➤ Definition of a clan ➤ The importance of the clan system in pre-colonial society 	<ul style="list-style-type: none"> ➤ Discussion
4	Age Groups and Age Sets	The learner should be able to: (i) define the age set and Age group (ii) explain the roles of age groups and age sets in pre-colonial traditional Africa	<ul style="list-style-type: none"> ➤ definition of the ages sets and Age groups and various types ➤ explain the role of age groups and age sets in pre-colonial East African societies 	<ul style="list-style-type: none"> ➤ Guided discovery ➤ Role play
4	Initiation Ceremonies in Pre-Colonial East African Societies	The learner should be able to: (i) explain the origins of initiation ceremonies (ii) assess the	<ul style="list-style-type: none"> ➤ origins of initiation ceremonies ➤ significance of initiation ceremonies in pre-colonial East African societies 	<ul style="list-style-type: none"> ➤ Guided discovery

		significance of these ceremonies		➤ Discussion
28	The Pre-Colonial East African Societies	<p>The learner should be able to”</p> <ul style="list-style-type: none"> (i) discuss the origins of East African pre-colonial societies (ii) analyze the socio-economic organization of pre-colonial East African societies (iii) compare the organization of different pre-colonial societies 	<ul style="list-style-type: none"> ➤ The social and economic organization of the: <ul style="list-style-type: none"> - Baganda, Nyamwezi, Chagga, - Iteso, Banyoro, Nandi, Masai - The Gala ➤ Similarities and differences in the organization of pre-colonial East African states 	<ul style="list-style-type: none"> • Guided discovery

4	African Tradition Religion	<p>The learner should be able to:</p> <ul style="list-style-type: none"> (i) examine the various forms of African Traditional Religion in East Africa (ii) describe the characteristics of African Traditional Religion (iii) analyze the importance of Africa Traditional Religion in African societies 	<ul style="list-style-type: none"> ➤ Forms of African Traditional Religion in East Africa ➤ The features of African Traditional Religion ➤ Importance of African Traditional Religion in pre-colonial East Africa 	<p>Discussion Guided discovery</p>
4	Pre-colonial Education in East Africa	<p>The learner should be able to:</p> <ul style="list-style-type: none"> (i) explain the nature of African Traditional Education (ii) assess the significance of African Traditional Education in East Africa 	<ul style="list-style-type: none"> ➤ Characteristic of African Traditional Education ➤ Importance of African Traditional Education 	<ul style="list-style-type: none"> ➤ Guided discovery ➤ Lecture method
8	Exploitation of Natural Resources	<p>The learner should be able to:</p> <ul style="list-style-type: none"> (i) identify the different forms of land tenure system in east Africa (ii) describe the various 	<ul style="list-style-type: none"> ➤ forms of land tenure system in East Africa ➤ forms of land use in East Africa: <ul style="list-style-type: none"> - Gathering, hunting, fishing, crop farming - nomadic pastoralist 	<ul style="list-style-type: none"> ➤ Field ➤ Discussion

		(iii) types of land use explain the influence of cultural patterns on the environment	➤ Effect of cultural patterns on the utilization of Natural Resources	
6	Pre-Colonial Trade and Industry	The learner should be able to: (i) identify the different trading commodities used in pre-colonial east Africa (ii) describe the organization of the trade between local communities (iii) explain the importance of the local industry in pre-colonial East Africa	➤ Trading commodities in East Africa ➤ Salt, Iron, Ivory, tobacco ➤ Organization of trade in Pre-colonial East Africa ➤ Importance of Local industry in pre-colonial East Africa	➤ Discussion ➤ Guided discovery

TOPIC 2: PRE-COLONIAL EXTERNAL CONTACTS WITH EAST AFRICA: General Objective: To enable the learner to understand the impact of pre-colonial contacts on the social and economic history of East Africa

6	The Ngoni Invasion and Settlement in East Africa (1820-1860)	By the end of the topic, the learner should be able to: (i) explain the background of Ngoni migration into East Africa (ii) discuss the reasons for their migration into East Africa (iii) assess the impact of Ngoni migration and settlement into East Africa	➤ background and the origin of the Ngoni migration ➤ their settlement patterns ➤ reasons why they migrated into East Africa ➤ The impact of Ngoni migration into East Africa.	Discussion Guided discovery
8	Arab settlement at the Coast of East Africa	The learner should be able to: (i) explain the origin of Arabs (ii) discuss the reasons for the coming of Arabs into East Africa (iii) explain the role of Seyyid Said (iv) account for the	➤ origin of the Arabs ➤ reasons for the coming of Arabs into East Africa ➤ the role of Seyyid Said ➤ reasons why Seyyid Said shifted to East African Coast ➤ social and economic developments in Zanzibar brought by Seyyid Said	➤ guided discovery ➤ discussion

		<p>coming of Seyyid Said to the East African Coast</p> <p>(v) analyze changes in Zanzibar brought by Seyyid Said</p>		
8	The Long Distance Trade	<p>The learner should be able to:</p> <p>(i) explain the origin of slave trade</p> <p>(ii) describe the organization of slave trade in East Africa</p> <p>(iii) discuss the factors which led to the development of slave trade in East Africa</p> <p>(iv) assess the effects of slave trade in East Africa</p> <p>(v) explain the factors which delayed the abolition of slave trade</p>	<p>➤ guided discovery</p> <p>➤ discussion</p>	

SECTION B: COLONIAL PERIOD: TOPIC 3: EXTERNAL CONTACTS WITH EAST AFRICA

DURING THE COLONIAL PERIOD: General Objective: To help the learner understand the influence of external contacts on the history of East Africa during the colonial period

10	European Scramble for and Partition of East Africa	<p>The learner should be able to:</p> <p>(i) describe the background to the European Scramble for and partition of East Africa</p> <p>(ii) discuss the causes of the Scramble and partition of East Africa</p> <p>(iii) assess the impact of scramble and partition of East Africa</p>	<p>➤ Background to the European Scramble and partition of East Africa. Methods used in establishing colonial rule.</p> <p>➤ Reasons for the European scramble for and partition of East Africa</p> <p>➤ Impact of scramble and partition of East Africa</p>	<p>Guided discovery</p> <p>Discussion</p> <p>drama</p>
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10	Coming of Missionaries into East Africa	<p>The learner should be able to:</p> <ul style="list-style-type: none"> (i) explain the reasons for the coming of missionaries to East Africa (ii) assess the impact of Christian missionaries on East Africa (iii) explain the causes and effects of the religious wars in Buganda (iv) account for the emergency of Independent church movements in East Africa (v) independent Churches in East Africa 	<ul style="list-style-type: none"> ➤ reasons for the coming of the Christian missionaries to East Africa ➤ the consequences of the Christian missionaries into East Africa ➤ causes and effects of Religious wars in Kingdom of Buganda (1888-1892) ➤ factors for the emergence of the independent churches in East Africa ➤ the impact of independent Christian Churches on the East African peoples 	<ul style="list-style-type: none"> ➤ Guided discovery ➤ Discussion ➤ Role play
4	The 1900 Buganda Agreement	<p>The learner should be able to:</p> <ul style="list-style-type: none"> (i) describe the terms of the Buganda Agreement of 1900 (ii) the significance of 1900 Buganda Agreement 	<ul style="list-style-type: none"> ➤ Terms of the 1900 Buganda Agreement ➤ The significance of the 1900 Buganda Agreement on the history of Uganda 	<ul style="list-style-type: none"> ➤ Guided discovery ➤ Discussion

14	African Response to Colonial Rule	<p>The learner should be able to:</p> <ul style="list-style-type: none"> (i) describe the different forms of African response towards European colonial rule (ii) account for different African responses to European colonial rule (iii) discuss the causes and effects of Maji-Maji uprising in Tanganyika (1905-1907) (iv) discuss the causes and effects of the Mau-Mau rebellion in Kenya 	<ul style="list-style-type: none"> ➤ African reaction to colonial rule: <ul style="list-style-type: none"> - resistance and - collaboration ➤ causes of Maji-Maji rebellion in Tanganyika ➤ Consequences of Maji Maji rebellion in Tanganyika ➤ Causes of the Mau-Mau rebellion of 1952 in Kenya ➤ Effects of the Mau Mau
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TOPIC 4: SOCIAL AND ECONOMIC DEVELOPMENTS IN EAST AFRICA DURING THE COLONIAL PERIOD

General Objective: To enable the learner appreciate the social and economic developments in East Africa during the colonial period

6	The Uganda Railway (1896-1900)	<p>The learner should be able to:</p> <ul style="list-style-type: none"> (i) describe the background to the construction of the Uganda Railway (ii) explain the reasons why Uganda Railway was constructed (iii) discuss the problems faced during the construction of the Uganda Railway (iv) assess the impact of the Uganda Railway on East Africa 	<ul style="list-style-type: none"> ➤ reasons for the construction of the Uganda Railway (1896-1956) ➤ problems faced in the construction of the Uganda Railway ➤ the consequences of 1896 construction of the Uganda Railway 	Guided discovery Discussion
12	The Colonial Economy in East Africa	<p>The learner should be able to:</p> <ul style="list-style-type: none"> (i) examine the features of the colonial economy in East Africa (ii) account for the success of settler farming in Kenya (iii) discuss the effects of land and labour laws in Kenya (iv) examine the causes and effects of colonial establishment of industries in East Africa 	<ul style="list-style-type: none"> ➤ features of colonial economy in East Africa ➤ reasons for the success of settler farming in Kenya ➤ the effects of policies that governed land and labour laws in colonial Kenya ➤ features of colonial industries in Kenya ➤ reasons for the establishment of industries in Kenya ➤ the consequences of colonial economic policies in East Africa 	<ul style="list-style-type: none"> ➤ Discussion ➤ Guided discovery
8	Trade Unions in East Africa	<p>By the end of the topic, learners should be able to:</p> <ul style="list-style-type: none"> (i) account for the formation of Trade Unions in East Africa during the colonial period 	<ul style="list-style-type: none"> ➤ reasons for the formation of Trade unions in Tanganyika ➤ challenges of Trade Unions in Kenya 	<ul style="list-style-type: none"> ➤ Discussion ➤ Guided discovery

		(ii) discuss the challenges by Trade Unions in East Africa (iii) assess the impact of Trade Unions in East Africa	➤ challenges faced in the activities of trade Unions ➤ the impact of Trade Unions in East Africa	covery
6	Urbanization in East Africa	The learner should be able to: (i) account for the growth of towns in East Africa (ii) describe the development of towns in East Africa (iii) assess the impact of urbanization in East Africa	➤ reasons for the development of towns in East Africa ➤ the impact of urbanization	➤ Guided discovery ➤ Discussion

SECTION C: POST –COLONIAL PERIOD: TOPIC 5: SOCIAL AND ECONOMIC DEVELOPMENTS IN EAST AFRICA SINCE INDEPENDENCE

General objective: To enable the learners to understand the social and economic development in East Africa since independence

8	Socio-economic challenges in East Africa	By the end of the topic learners should be able to: (i) explain the socio-economic challenges faced by the East Africa countries since independence (ii) identify the steps being taken to address the socio-economic challenges in East Africa	➤ challenges to East African states since independence: - corruption - unemployment - development - planning - land tenure system	➤ discussion ➤ chalk and talk
6	The Ujamaa Policy in Tanzania (African Socialism)	The learner should be able to: (i) explain the philosophy of Ujamaa (ii) discuss the objectives of Ujamaa policy in Tanzania (iii) examine the significance of the Ujamaa	➤ the philosophy of the Ujamaa policy (African socialism) ➤ objectives of Ujamaa policy in Tanzania ➤ shortcomings of the Ujamaa policy ➤ consequences of the Ujamaa policy in Tanzania	➤ Guided discovery ➤ Discussion

		(iv) policy in Tanzania identify the shortcomings of the Ujamaa policy in Tanzania		
4	Harambe Philosophy in Kenya	<p>The learner should be able to:</p> <ul style="list-style-type: none"> (i) explain Harambe philosophy in Kenya (ii) describe the objectives of the Harambe policy in Kenya (iii) Assess the impact of Harambe philosophy in Kenya (iv) Examine the weaknesses of the Harambe philosophy in Kenya 	<ul style="list-style-type: none"> ➤ Discussion ➤ Talk and chalk 	➤
2	The Common Man's Charter in Uganda	<p>The learner should be able to:</p> <ul style="list-style-type: none"> (i) define the common man's charter (ii) identify the objectives of the common man's charter (iii) assess the impact of the Common Man's Charter on Uganda 	<ul style="list-style-type: none"> ➤ background to the Common Man's Charter ➤ objectives of the Common Man's charter ➤ impact of the common man's charter on Uganda 	<ul style="list-style-type: none"> ➤ Discussion ➤ Guided discovery
8	The Cooperative Movement in East Africa	<p>The learner should be able to:</p> <ul style="list-style-type: none"> (i) define the term "Cooperative Movement" 	<ul style="list-style-type: none"> ➤ Background to the cooperative movements in East Africa ➤ Objectives of the cooperative movements ➤ The impact of 	<ul style="list-style-type: none"> ➤ Discussion ➤ Guided discovery

		<p>(ii) describe the development of the cooperative Movement in East Africa</p> <p>(iii) Assess the impact of the cooperative movement in East Africa</p> <p>(iv) Examine the challenges faced by cooperative movement in East Africa</p>	<p>cooperative movements in East Africa</p> <p>➤ Weaknesses of the movement</p>	
6	Neo-Colonialism in East Africa	<p>The learner should be able to:</p> <p>(i) define the concept of Neo-colonialism</p> <p>(ii) describe the different forms of Neo-colonialism</p> <p>(iii) discuss the impact of Neo-colonialism in East Africa</p> <p>(iv) identify measures being taken by the East African governments to address the problem of Neo-Colonialism</p>	<p>➤ definition of Neo-colonialism</p> <p>➤ forms of Neo-colonialism</p> <p>➤ impact of Neo-colonialism</p> <p>➤ measures taken to solve the problem of Neo-colonialism</p>	<p>➤ Guided discovery</p> <p>➤ Discussion</p> <p>➤ Talk and chalk</p>

6	Foreign Aid in East Africa	<p>The learner should be able to:</p> <p>(i) define foreign aid</p> <p>(ii) discuss the advantages and disadvantages of foreign aid in East Africa</p>	<p>➤ definition and types of foreign aid in East Africa</p> <p>➤ advantages of foreign aid in East Africa</p>	<p>➤ discussion</p> <p>➤ guided discovery</p>
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		(iii) impact of Foreign aid in East Africa		
2	Asian Activities in post-Colonial East Africa	<p>The learner should be able to:</p> <p>(i) Describe the activities of Asians in post-colonial East Africa</p> <p>Assess the impact of their activities of the Asians in East Africa</p>	<ul style="list-style-type: none"> ➤ Activities of the Asians in post – colonial East Africa ➤ Impact of Asian activities 	<ul style="list-style-type: none"> ➤ Guided discovery ➤ Discussion
4	The 1964 Zanzibar Revolution	<p>The learner should be able to:</p> <p>(i) Discuss the causes of 1964 Zanzibar revolution</p> <p>(ii) Assess the impact of the 1964 Zanzibar revolution</p> <p>(iii) Explain the reasons for the success of the revolution</p>	<ul style="list-style-type: none"> ➤ Causes of the 1964 Zanzibar revolution ➤ Consequences of the revolution ➤ Reasons for the success of the evolution 	<ul style="list-style-type: none"> ➤ Guided discovery ➤ Discussion
4	The Economic War in Uganda	<p>The learner should be able to:</p> <p>(i) Discuss the causes of 1972 Economic war</p> <p>(ii) Examine the effects of the 1972 economic war in Uganda</p>	<ul style="list-style-type: none"> ➤ Causes of the 1972 economic war in Uganda ➤ The consequences of 1972 Economic war in Uganda 	<ul style="list-style-type: none"> ➤ Guided discovery ➤ discussion

8	The East African Community (EAC)	<p>The learner should be able to:</p> <p>(i) Describe the origin of the East African Community</p> <p>(ii) Describe the objectives of the</p>	<ul style="list-style-type: none"> ➤ Origin of the East African Community ➤ Objectives of the East African community ➤ Successes and failures of the East African 	<ul style="list-style-type: none"> ➤ Guided discovery ➤ Discussion
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		(iii) East African Community Examine the successes and failures of the East African Community by 1977 (iv) Account for the collapse of East African Community in 1977 (v) Explain the need for revival of the East African Community (vi) Describe the steps taken to revive the East Africa Community (vii) Examine the challenges faced during revival of the East African Community	Community by 1977 ➤ Reasons for the collapse of the East African community by 1977 ➤ Reasons for the revival of the East African community in 1999 ➤ Steps taken to revive the East African Community since 1999 ➤ Challenges faced during the revival of East African Community.	
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RECOMMENDED TEXT BOOKS:

1. B.A Ogot – Zamani: *A survey of East African History*
2. G.S Were; East – *East Africa through 1000 years*
3. Mahmood Mamdan- *Politics and classroom formation in Uganda*
4. R. Oliver: *The Missionary factor in East Africa*
5. Will Kaberuka: *The Political Economy of Uganda*
6. K.Y. Museveni; *What is Africa's problem?*
7. Richard Nzita and Mbaga Niwamba; *Peoples and Cultures of Uganda, Fountain Publishers*
8. Twine Said (2003); *A Realist Approach to African History 1855-1914, 2003*. 1st Edition Trinity Publishers

SOCIAL STRUCTURE: THE FAMILY

Explain the role of the family in the social and economic state in any one pre-colonial state.

- A family refers to a basic unit of the society.
- It is a place where children are breed.
- In East Africa there are two types of families;
 - (i) Extended family (*Father, Mother, Children and other relatives*)
 - (ii) Nuclear family (*Father, Mother and Children*).

The family played the following roles;

- It promoted the culture of a given society after the coming of the Arabs, the family acted as the custodian of African culture i.e. family names, the norms, taboos, etc. remained strong in the family. (*What families preserved culture in the pre-colonial period*).
- Food production, each family was involved in the production of food basically for consumption and at times for sell among trading societies in Baganda and Chagga. Production was both for subsistence and trade i.e. inter and intra trade.
- In decentralized societies; families provided security i.e. among the Iteso, Karamajong, Masai, the family members acted as defenders of the society. In case of any attack of the society, able bodied men were mobilized from strong families to defend the society.
- Families ensured food security, each family in pre-colonial setting, had food stores, a granary for so that would be used during times of famine or scarcity or shortage like the Nyamwezi, the Ntemi instructed from heads to construct food granaries like; Bunyoro during the reign of Kabalega.
- Families maintained trade routes by the ways of the guard and maintaining them especially among the Nyamwezi, Yao, Akamba, it was compulsory to the family near the trade route to ensure security.
- Families paid taxes and tributes to the rulers, kings, chiefs, they paid taxes in form of money, food, mines, cattle and women.
- Families got involved in various economic activities like; fishing, mining, trade which boosted the economic organization and the development of the pre-colonial societies.
- Family encouraged Trade Education (*informal*) it was the family where children were taught many aspects like hard work depending on the surroundings and economic in tropics like hemisphere and biosphere economies.
- Families produced or provided leaders since all pre-colonial societies were made up of family members who came from these societies i.e. among the Banyoro the Hima family provided leaders while in Buganda the Balangira family provided leaders.
- Production of labour i.e. families provided social labour that was required in the social and economic development in pre-colonial state, such labour was used on wells, springs, etc like among the Baganda peasants (*Abakopi*) provided labour to the Royal clan (*Abalangira house*).
- Production of children i.e. family ensured the production of children by increasing the population in the pre-colonial states which strengthen society.
- The family system provided market for the pre-colonial traders i.e. families bought backcloth, arrows, pangas, wooden stools, agriculture produce and meat which were provided by the neighbouring societies.
- Families facilitated transportation of goods from one point to another i.e. among the Nyamwezi families acted as porters, guards and guides on the central route in Long Distance Trade.
- Families maintained discipline through the education of the discipline, punishing those who disobeyed family norms and rewarding good conducts. This was a good act for social cohesion and unity of the pre-colonial state.

In conclusion, therefore family formed the basis for society for social economic and political organization of the pre-colonial states.

CLAN

Explain the role of the clan in the social and economic organization in one pre-colonial state.

- A clan is defined as a group of families put together to make up a clan with a common ancestral background. All these pre-colonial societies were socially organized on the clan basis. This took the form of animal types or names, plant species, etc. like in Buganda; there was the elephant clan, lion, grasshopper, etc.

The clans played the following roles:

- In many societies, the clans formed the parliamentary councils or clan councils that assisted the king's chiefs to administer society. These clan councils formulated laws that governed the society equally advised the kings and chiefs on how to administer the society. This was more prominent among the Kikuyu, Iteso and Acholi people.
- The clans provided many clan leaders who assisted in the organization of the society like in Iteso clan leaders represented the Lukiiko, clan leaders represented the Toro in parliament councils making up leadership of a given society.
- The clans promoted culture and preserved it that is; each clan had its own taboos, norms, beliefs in which culture was promoted and preserved that is; in Buganda each clan had its taboo but the one that cut across was intermarriage of marriage with in the same clan.
- The clan promoted inter-clan that is; clan relations within a given state that is; in Buganda clans promoted inter-clan through marriages that is; wrestling, boat-racing, trade, etc. This therefore enhanced social activities and cohesion among the Baganda with phrases like "*Abaana ba Kintu*", "*Zambogo*", etc.
- The clan promoted internal trade among the pre-colonial societies. This took the term of both inter and intra trade like among the Nyamwezi many clans provided different services in the Long Distance Trade that is; some clans acted as porters traders, guides, etc.
- The clans upheld was the basic unit of identity that is; tribal identity was seen through the clan system where an individual would be traced a known. In Buganda tribal identification via the clan lineage was an important feature of any meeting or forum or function.
- The clans promoted communal work for duties like through communal harvesting, war which helped in sustaining the economic livelihood and security of the pre-colonial state that is; in Buganda like mobilized to work on public work that is; in Buganda like mobilized to work on public works that is; roads, wells, springs, under the of Bulungibwansi.
- Through the clans system, conflicts and disputes were settled amicably/peaceful with in the clan or between the clans to stop conflict or disputes over land, adultery, fornication such conflicts were presided over clan, heads whose judgment over a given state was respected because which the value attached the that leader.
- The clans upheld of monitored the morals of its members and therefore could guide young ones on matters of colonies; how the kneel while greeting elders, how to nurse a man in bed, etc.

AGE-SETS/ GROUP / GROUP SETS

Explain of role of age groups in the social and economic organization of any one pre-colonial/society/state of East Africa.

- An age group refers to people of the same age who had initiated at the same time of an age group was a system of social organism in which people were graded or initiated according to their age.
- Each age group had its own duties. This encouraged the division of labour and specialization. They played the following roles in the social and economic societies.
- Age groups defended the societies from foreign attacks like among the Iteso the senior age group fought or promoted the society from Karamajong warriors or Karamajong cattle rustlers. Among the Masai and Kikuyu boys in the junior age sets were trained warriors.
- Among age-groups, they also assisted in maintenance of law and order. Some age groups enrolled as soldiers that is; among the Banyoro between 20-25 years was enrolled as the "*Abarusura*" while in

Buganda the age group of 18-24 was enrolled as the “*Abambowa*”, also members of the senior age set served as judges over the society disputes.

➤ Among the Iteso, senior age group assisted in the administration that is; the Emorimori administered the elder’s councils doubling as clan leaders thus organizing the Iteso socially and economically.

➤ The age group of a senior group were responsible for various expeditions that is; hunting, fruit gathering, trade delegations for both consumption and trade purposes that is; the senior age groups among the Banyoro used to sell the game.

➤ The junior age group offered entertainment in the society especially to guests or visitors during social series that is; marriages, crop harvests that is; among the Iteso and Bagishu that is; junior age groups always trained in traditional dance with the aim of entertaining the visitors. They entertained the visitors using the old local plane and the Bagishu the “*Kadodi*” dance formed the best entertainment.

➤ The senior age groups were responsible for educating the young in the junior sets, among the Kikuyu the youth went through education of intensive initiation as they were prepared with adulthood responsibilities. It should be noted that education involved a lot of life skills and intensive instructions.

➤ The age set system encouraged division of labour that is; the junior age group always offered labour services especially on commercial functions that is; they did the cooking in burial ceremonies, voluntary cleaning of wells and roads. In Gishu the senior age sets did the supervisory role.

➤ With trade and commerce, the various age sets contributed equally that is; the junior age sets always collected the trade materials while seniors were engaged the trade materials while seniors were engaged in the exact transactions. This was more common among the Nyamwezi, Yao, Akamba, etc. It should be noted that the junior age groups facilitated long 6-7 b acting as porters, carriers and guards.

➤ Through, age sets there was promotion of African rituals, cultures that were preserved and taught that is; the Kikuyu, Sabiny and Bagishu circumcision was emphasized and “*clitoronde*” (*circumcision of women*).

➤ Age sets acted as tools of promoting society limit. Since they were formed members of the same age they looked at each other as friends in kinship and always solved problems together with solidarity.

➤ In societies like the Galla, age groups were used for expansion of the Galla community every age set that became of age (*after 5 years*) it was encouraged to break away and get another settlement thus the expansion of the Galla community.

➤ Age sets helped in the classification which formed the basis of society and helped to bridge between the elders and the youth.

INITIATION

Explain the role of initiation/circumcision in the social set up of either, the Bagishu or Bakonjo, Kikuyu, Masai of the society.

➤ Initiation was a tradition social custom to both men and women in the tradition from being a junior into a senior adult. It was followed by a specific ceremony each society has its own rituals as initiating children into adults that is; among the Kikuyu, Bagishu, Masai initiation took form of circumcision. Among the Karamajong boys were initiated after when they were proved to protect cattle from wild animals.

➤ Among the Iteso, the boys were expected to build their own huts to prove that they could qualify to be adults while the girls were supposed to pass the test of brewing beer. Among the Bakiga girls were to constructs huts for their husbands as a test of adulthood. Among the Baganda, puling or the bush school was part of the initiation practice to human hood

CIRCUMCISION

- In the pre-colonial societies circumstance was seen as cultural, religious ceremonies which involved the cutting off of the fore skin of the male organs while clitoridesctomy involving cutting portion of the female organs (*clitoris*). This was more common among the Kikuyu, Sabiny, Galla, Masasi communities of East Africa.
- It involved testing one's physical or psychological fitness.

IMPORTANCE OF CIRCUMCISION

- It was a proof of child's ability, strength and courage to become an adult if the child swallowed the pain of the knife, it was a sign of bravely and he/she would be accepted as an adult.
- This circumcision young people got connected to their ancestors as it was believed that the blood of the circumcised would lick on the ground to connect to the ancestors.
- It enhanced marriage ceremonies that are; it was only the circumcised who were allowed to marry officially therefore it was a step to marriage among the societies that circumcised.
- It was also an economic activity that enabled the circumcised to get many gifts that is; cattle, goats, chicken, and men among the Sabiny for enduring the pain and as a record for someone's bravely. it improved the social and economic status of the circumcised person.
- Among the Sabiny female circumcision was believed to reduce the women's sexual appetite and hence prevented temptations and adultery which ensured stable sexual marriages thus social unity. Among men, it reduced Sexually Transmitted Diseases/Infections such as syphilis and gonorrhea which would hide germs under the foreskin of the man's private part.
- It was a way of presenting culture since it was an acceptable norm or value therefore carrying it out was cultural preservation.
- It was a social function that acted as a source of entertainment since it was accompanied by songs, joy and dancing. For example the popular "*Kadodi*" among the Bagishu was a source of entertainment at the same time a cultural practice.
- Through circumcision, the medicine men carried a lot of wealth because they were assigned duty to treat or cure the circumcised person; such wealth came in from cattle, land, food stuff, women, etc.
- Through the practice of circumcision initiation, the youth were provided with identification marks scars for recognition as members of a given community, such included writing on ends face as it was a common practice among the Alur people Northern Uganda.
- With circumcision, an adult qualified for responsibility that home and in a community. Also one was prepared to enjoy full privileges and various responsibilities after being initiated / circumcised.
- Circumcision/initiation was a form of traditional schooling where the youth were equipped with matters of life and how to be full members of society. Leading to society responsibility among the pre-colonial societies.
- Through circumcision/ignition of youth were provided with physical training that cultivated courage, endurance, obedience for the society. Thus the process prepared the young ones to be courageous and determined for life.

NOTE: Unfortunately, modern scholars trace condemned circumcision as it was a painful process for a normal person since no pain healing herbs were used. Among all humanitarians urged that by carrying that circumcision that it was not against God's natural creation that is; putting off one's part of the body.

Explain the importance of initiation in any one East African society during the pre-colonial period.

AFRICAN TRADITIONAL/INDIGENOUS EDUCATION (ATE)

1. Describe the characteristics/features of African Traditional Education (ATE) among the pre-colonial societies.
2. How did the African Traditional Education (ATE) prepare the youth in social and economic activities of any one society of East Africa.

3. Discuss the role of African Traditional Education (ATE) in any one pre-colonial society of East Africa.

African Traditional Education / ATE

- This was a partner of education that existed in the traditional social set up before the coming of the Europeans.
- It was local and aimed at production, continuity of the society and it made one to fit in the society norms.
- This type of education was acquired through storytelling, games, riddles, songs and dances.
- It was meant to ensure that the young develop a sense of loyalty to their communities.

Characteristics/features of African Traditional Education (ATE)

- This Education system was informal that is; it lacked classrooms, syllabi and timetable. Anywhere and any place was a classroom.
- Another feature was that it did not have professionally trained teachers and lacked assessment or academic papers that are; Certificates/Diplomas because it lacked established classrooms of learning and learning took place from anyone and on whatever social and economic practice.
- It was the role of the elders to impart knowledge and skills to the young ones. Taught young ones about domestic affairs that is; welcoming visitors, hygiene in a home, etc.
- The grandparents played a vital role and were highly concerned with the history and cultural origins of the society. At puberty stage, the aunties and uncles were particularly responsible for preparing the youth in marriage as they taught family management skills that is sex-education.
- The pre-colonial education was instructional that is; basically at family and age-set institutions for levels/types of knowledge and skills changed with nature of the institution that is; at the clan-level, clan ancestral roots and taboos were emphasized while at family-level discipline and hardworking were emphasized.
- The pre-colonial education was none illiterate that is; the reading and writing skills were not taught or emphasized, practical undertaking was instead emphasized but some scholars argued that this was because of lack of writing pads/materials therefore Africans designed their education which was to fit in such circumstances.
- It was based on environment/surrounding that is; biosphere and hydrosphere etc. meaning that each society had its own unique environmental features which eventually determined the details as its education system. The education curriculum was meant to suit the environment. It was meant to give the member of the society skills and knowledge in order to adapt adopts the environment.
- It was a practical type o education that is; pre-colonial education aimed at improving skills, strengthening talents and offering the relevant knowledge to enable self-reliance.
- It was basically grouped into two (2) general skills and specialized skills the general knowledge were imparted to everyone member of society in general that is; hunting, farming, military skills, however specialized skills would be offered to enable the members of society with extra ordinary talents depending on age that is; black smith, medical and administrative skills.
- Traditional Education never had strict laws and procedures to follow that is; had no standards of teaching or training of teachers of Traditional Education. Education was important and the young ones by parents/adults.
- Any grownup adult was free to enforce discipline to any child any time because it was seen as a social responsibility.
- The curriculum of Traditional Education included subjects like discipline, health, medicine, culture, etc.
- The Traditional Education was for life that is; began from childhood, through adulthood up to death.
- Conduct and discipline were vital for life that is; all children were to be of great conduct, great elders that is; in Buganda all girl-children were told while talking to elders.
- The fire places acted as classrooms that is; parents could cover their children around fire place in the evening and tell them stores about their ancestors, gods, there was no built class.
- Intelligent children were identified and prepared with leadership especially in the decentralized states.

- Traditional Education was oral or verbal as it was carried out by word of mouth therefore it had no books, no library, no computers, etc.
- It was universal that is never discriminated and had the same type of teachers, curriculum, learning environment, fire place was therefore uniform in pre-colonial societies.
- No school fees were paid for this type of education and no wages paid to teachers as it was one's responsibility in society to teach, train and guide young ones.
- Evaluation or testing existed that is; in Iteso, a girl-child was given certain tasks to perform that is; Ajan to fetch water, etc and if the girl performed this well, shw was considered intelligent, educated and an adult.
- In African Traditional Education (*ATE*) learning took a form of observation, emulation copying and reputation.
- Aimed at preservation of language, culture and heritage of the people.
- In many case African Traditional Education (*ATE*) did not have specific learning calendar and learning depended on agency of the theme.
- African Traditional Education (*ATE*) taught according the separate sexes that is; girls would be taught feminine duties while boys were taught masculine duties.

Importance/significance of Traditional Education

- It ensured good discipline among children because they were taught to respect elders, property, to be humble, kind and loving to every member of the society.
- It promoted unity, co-operation and togetherness because all children were taught the importance of being united under African Traditional Education (*ATE*) they were taught how to co-operate with others especially the neighbours.
- It promoted hard work among the young ones, all children were trained and taught how to work hard so as to sustain and become rich especially those from the rich families. Children were taught to work hard to maintain the wealth of the family.
- It promoted social and political defense in the family, clan and society. Societies like Karamajong trained their children or sons to defend cattle from cattle-rustlers and their homes from the enemies hence security was observed among such societies.
- It promoted political development that is; Buganda and Bunyoro the boys were trained and equipped with political curriculum and above all they had to be warriors which led to the development of strong kingdoms that is; the Abarusura of Bunyoro and Abambowa in Buganda. Such groups facilitated the political development in their response kingdoms.
- It ensured the rise of good leaders in some societies that is; Mirambo of the Nyamwezi that is; he rose to power after he had been captured and trained by the ruler Ngoni.
- It preserved traditional culture because culture was the core subject. Each family/clan taught children how to preserve their culture, respect their culture and to be proud of their culture thus promotion of African culture.
- It promoted religious values and rituals. Religion like a culture was emphasized through African Traditional Education (*ATE*) children knew about God's existence, the spirits and ancestors which they held with high value and promoted the spiritual development of the youth.
- It promoted entertainment that is; children got entertained because of the stories they learnt. Children also entertained others through wrestling and dancing competitions.
- African Traditional Education (*ATE*) promoted work. This was because children were taught to perform communal duties that is; harvesting, collective defence, cleaning wells and springs.
- It helped in the initiation of children from childhood to adulthood. This was done among the Kikuyu and Bagishu through circumcision, female circumcision among the Sabiny. Among the Baganda it was done by counseling by aunties and uncles.
- It promoted strong marriages as girls were taught that is; they were taught how to nurse a man in bed, preparing warm water for the husband, giving charms for their husbands, how to care for babies, how to cook good food, etc. such aspects kept marriages strong.
- African Traditional Education (*ATE*) promoted specialization that is; this was because children were taught or trained in specific fields with specific skills that is; medicine, culture rearing especially the Karamajong, Banyankole and Baganda respectively.

- African Traditional Education (*ATE*) encouraged morality as the curriculum was based on moral aspects and discouraged immorality that is; incest, adultery, fornication, murder, abortion were not encouraged.
- It provided for good health and hygiene as this was promoted through the teaching and treatment medical practices, pregnancy care, illness, breast feeding, menstruation controls, family planning methods, bathing, etc were all taught.
- Africa Education promoted a spirit of self-reliance and independent among many societies. Independence was encouraged as it would undermine laziness therefore children were taught to be self reliant and independent by constructing their own huts when they grew up.
- Furthermore it promoted sex education and morality for example virginity among the girl-children which enabled parents of the girl-child quest for high dowry when a virgin got married. It should be noted that pre-marital sex was prohibited among the youth.
- More so African education promoted a sense of collective responsibility that any adult was free to discipline any child any time whether a child was his or not.

AFRICAN TRADITIONAL RELIGION (ATR)

1. Describe the feature/characteristics of African Traditional Religion in pre-colonial societies.
2. Discuss the role of African Traditional Religion in the social and economic organisation of any one pre-colonial state in East Africa.

- **Religion** refers to the system of beliefs in the existence of God, gods, supernatural beings/spirits or otherwise. Therefore the African Traditional Religion was a social component in the social organization of the pre-colonial states into worshipping of God, gods, the spirits and physical features like mountains, lakes, big trees, rivers, etc.

Characters/features of African Traditional Religion (*ATR*)

- There was a belief in the small gods that is; Lubaale in Buganda.
- There was a belief in the existence of spirits and ancestors.
- There was a belief in life after death, that is; the dead were not necessary dead as they could communicate through ancestral spirits and harm at the same time.
- Sacrifices of food, blood, alcohol, birds and money which were used with great importance of the trained traditional leaders.
- Medicine men were dominant features, religious leaders, witch doctors that affiliated all the religious occasions.
- Each clan/tribe had different names for their gods and God like in Buganda God was called Liisoddene, in Bunyoro He was called Ruhanga, in Bugishu was called Were, in Acholi was called Lubanga.
- It was characterized by sacred places that is; valleys, hills, big trees, lakes and at times built shrines
- It was characterized by worship and payers in the traditional way that is; traditional songs, dances, etc.
- The major places of gods/God were the shrine, where sacrifices were offered.
- There was a belief that heaven was the world of the dead.
- They believed in the punishment of immoral people (*sinner*s) by the gods and God.
- Africans interpreted natural happenings religious that is; famine, death, accidents, drought, war, floods, etc.

Role of the African Traditional Religion

- Religion promoted unity that is; it acted as a binding factor among many families, clans and states. It has to be noted that, God was praised by all society members asking for blessings to each member something which united them under the umbrella of worshipping God or gods.
- Religion furthermore kept people together because of the common belief in one God or gods and in common practices that is; the Baganda believed in the Lubaale system of gods.

- African Traditional Religion enabled many societies to express their cultures. It has to be noted that it was a form of cultural expression as it helped many societies to show off their culture through dances, prayers, songs, sacrifices.
- Religion promoted morality that is; it shaped the morals and encouraged good behaviour in the societies that is; many people feared to commit or do evil because they could be punished by the gods/spirits therefore African Traditional Religion provided each society with styles of behaviour to be followed that is; among the Iteso a woman was not expected to have sex outside marriage since it was taken as a bad image to the rest of the society.
- Religion facilitated trade, that is; discouraged many traders on cheating on one another as it kept people to be faithful more especially during Barter system of trade this kept trade shining among societies as people/traders trusted each other.
- Religion facilitated agriculture that is; in many agriculture communities, agriculture was mixed with religious practices that is; among the Iteso, the farmers offered prayers for seeds before planting and first harvest where sacrifices were offered to gods before the owner that the rest of the harvest it should be noted that good harvest were attributed to the gods of the rain.
- Provided leaders to pre-colonial societies each society for example had every many religious leaders and consultations that is; the seers have helped to interpret many aspects of the society as the religious also helped to foretell the good or bad or men or opportunities of a given society that is; Prophet Kimunyore Orkoityot a religious leader and a political and military prophet among the Nandi and Kinjikitire Ngwale a Kilelesh priest at Ngarambe among the Ngoni.
- African Traditional Religion provided people with medicine men that is; religious leaders occasionally acted as healers or witchdoctors, etc. this helped to heal many diseases before coming of modern medicine and African medicine men therefore used medicine such as soil, water, herbs, leaves, roots, eggshells, etc. however, the medicine men depended on the faith of the people who used them.
- Religion was a channel through which Africans communicated with their ancestors, spirits and with the gods. It was a way in which the Africans kept their spiritual lives active that is; they were able to reach the spiritual.
- African Traditional Religion played an important role in enthroning new leaders in Bunyoro for example; the new Omukama was enthroned after some religious performances that is; cutting of Omukama tree and the killing of some people.
- African Traditional Religion facilitated traditional education that is; religion was one of the biggest, widest subjects taught to children through the traditional African Traditional Religion. Children were taught how to kneel and respect the gods, life after death, etc.
- African Traditional Religion facilitated initiation and other rituals such as among the Kalengin and the Bagishu; circumcision was taken to be a high religious practice the Gishu believed that during circumcision the blood of the candidates was directly linked of their ancestors in the spiritual world.
- African Traditional Religion encouraged the smooth relationships between many states because of the religious, many clans and families lived in peace, and they rarely fought one another. In Buganda and Bunyoro, their relationships were formed by exchange of blood through “*Omukago*” practice.
- Religion helped people to get together that is; during religious ceremonies Africans gathered together for a common purpose that is; death was a religious ceremony which gathered Africans for burial. This promoted solidarity and social cohesion or unity.
- Religion removed the fear of death among many communities Africans who knew that the dead were not necessarily dead (*living life*) they believed life after death.

THE COMING OF ISLAM AT THE EAST AFRICAN COAST

1. Examine the effects of religion to the people of the East African coast.
2. Examine the effects of Islam on the people of the East African coast of the interior.
3. Assess the social and economic impact of Islam on the people of the East African coast.

Assess the impact of the Islamic influence on the people of East Africa in the 19th Century.

Islam was introduced by the Arabs, Persians from Arabia, Syria, Iraq, Turkey, and etc. way back in the 12th and 13th Centuries. It left behind significant social and economic impact among the coastal states of Kilwa, Malindi, Mogadishu, Zanzibar, Pemba, etc. and East African in general as indicated below;

- Islam opened the coast of East Africa to the outside world. Indeed after the coming of Islam, the coastal people began to trade with the outside world that is; Arabia, Persia, Turkey, Europe which brought in new forms of civilization.
- Through Arabs with their Islamic influence introduced many economic activities at the coast like boat building, which was introduced at Zanzibar and fishing was carried out on a large scale.
- Through Islamic influence, many coastal towns became very important states or wealth, trade and power like the coastal states of Zanzibar and Kilwa acted as great commercial centres of the early centuries.
- The Islamic influence led to the development of urban centres along the coast of coastal towns developed from small trading and settlement centres into large scales in urban centres such as Mombasa, Kilwa and Zanzibar.
- The Islamic influence brought commercial farming or plantation at the coast. New crops and foods like rice, wheat, spices, cloves, fruits, cowpeas, etc. were introduced by the Muslim Arabs at the coast thus widening the crop-husbandry.
- The Muslim Arabs acquired a lot of wealth along taxes and farming. This later led to the emergency of the Indian Banyans (*class of wealthy traders*) who boasted the trading activities at the coast.
- The Muslim Arabs introduced many economic activities at the coast like Boat-building was introduced in Zanzibar and fishing was carried out on a large scale.
- The Islamic influence led to the development of trading contacts between the interior and as a result, Long Distance and Ivory Trade developed and boomed.
- The Muslim Arab traders introduced minted coins that replaced shells and the barter system of exchange which was unreliable. This facilitated the trading activities of the coast.
- The Muslim Arab traders introduction minted coin that replaced cowrie shells and the better system of exchange which was unreliable. This facilitated the trading activities at the coast.
- The Muslim Arab activities along the coast changed the occupations or livelihood of the coastal people from cattle keepers and farmers to traders and businessmen.
- The Islamic influence that came with the Muslim Arabs led to the disappearance of the African crafts, skills and art. The coastal people begun copying new skills from Muslim Arabs like the building styles and even abandoned their African implements like daggers.
- The Muslim Arab traders exploited the Africans as labours on their farms as porters, labored on the cloves and nice farms. This therefore changed the social economic status as they earned wages.
- The Islamic influence attracted Christianity from Europe like the Portuguese, British and the French came to trade and preach the Christian doctrine as a way of challenging Islam.
- The Islamic influence led to the loss of the African Traditional Religion along the coast as the Africans became Muslims or were forced to become Muslims thus adopting a new religious culture at the coast. It involved the construction of mosques that replaced African Tradition shrines.
- The Muslim Arabs intermarried with the coastal people thus producing a new race the people known as the Afro-Arabs which increased the population at the coast.
- The Islamic influence come along with the Swahili language, that is; It was a mixture of Arabic and the Bantu African Languages Swahili therefore gradually led to the disappearance of the African languages as it became both the commercial and official language at the coast.
- The Islamic influence brought literacy/education through the Islamic Koran schools that were established along the coast. Although the education was dominated by Islamic faith and doctrines, it benefited the African children as it contributed or reduced on the illiteracy levels.
- The Islamic influence came with new fashion styles and cultures like the sitting habit with crossed legs, eat rice, the dressing code of '*kanzus*', hijabs and veils. This eroded the traditional fashions and cultures of the coastal people.
- The Islamic influence led to the introduction of the Sharia law at the coast, that is; new Koran courts of law were established and the Muslim judges were put in place to settle cases of both Africans and the Arabs. This therefore destroyed African system of laws.

- Socially the Muslim Arabs became the new rulers of social leaders along the coast. This was so because they were wealthier than the Africans. Therefore Africans lost their social and political positions to the Muslim Arabs.
- The Islamic influence strengthened the unity of the coastal people acted as a bound of unity among the coastal people.

PRE-COLONIAL SOCIETIES OF EAST AFRICA

- Before the coming of colonization in East Africa, two types of societies existed that is; decentralized and centralized societies.

The centralized societies were largely in the interlucastine region and included Buganda, Bunyoro, Ankole, Karagwe and the Wanga while decentralized societies included the Nyamwezi, Kikuyu, Galla, Karamajong, etc.

- According of Bunyoro, the founder of Buganda was Prince Kimera who came from Bunyoro around 1,374 and was believed to have been a twin brother of Isingoma Rukidi Mpuga, the founder of Bito dynasty in Bunyoro while others say Kintu who was taken to be the first Muganda man with the Eastern direction of Mt. Elgon with 13 clans and settled in Buganda and gave birth to other clans within the region.

Whatever the arguments, what is clear is that, Buganda was a small state comprising of only three areas of Busiro, Mawokota and Kyadondo around the 16th Century.

THE GROWTH AND EXPANSION OF THE BUGANDA KINGDOM

Describe the growth and development of Buganda kingdom by the 19th Century.

- Buganda sprang after the collapse of the Chwezi Empire around the 16th Century it started as a small state made up of only Kyadondo, Busiro and Mawokota counties.
- The systematic expansion began with Kabaka Kateregga around the 19th Century. He extended boundaries of the kingdom to Gomba, Butambala, Singo, Kyaggwe, etc.
- Around 1750, many immigrants arrived from Bunyoro, Mt. Elgon areas and the Ssesse Island areas especially the Bavuma who increased the Buganda's population.
- Between 1780 and 1789, Kabaka Jjunju fought a war against Bunyoro and managed to conquer the province of Buddu.
- All local clans were forced to join Buganda and also managed to bring Kooki under Buganda's control.
- Between 1814 and 1831, Kabaka Ssekamanya continued to expand Buganda and conquered Buwekula and Bwera which were added to Buganda.
- Between 1831-1851 Kabaka Suuna attacked Bunyoro and crashed/defeated it thus bringing some clans under his control.
- In the 18th Century, Kabaka Mawanda tried to conquer Busoga but his efforts were unsuccessful. It was not until Kabaka Kyabaggu's rule that Busoga was finally conquered.
- Around the 19th Century, Mawogola, Buruli, Bulemezi and Bugerere were annexed /conquered to Buganda at the Expense of Bunyoro's decline in power.
- As a result of the coming of the British, Muteesa I of Buganda managed to get military assistance in form of guns from them, dis-support enabled Buganda almost all her neighbour.
- The 1900 Buganda Agreement gave Buganda the two last countries of Bugangayizi and Buyaga which increased Buganda's territorial expansion from 10 to 12 countries.
- By the 19th Century Buganda was at the peak of its greatness it stretched from Lake Albert from the West, River Nile in of East and boarded Buhaya states in northern Tanzania.

Factors of the growth and expansion of the Buganda kingdom

To what extent did the social and economic organization contribute to the growth and expansion of Buganda as a powerful state?

- Buganda started as a small state made up of only three countries that is; Mawokota, Kyadondo, and Busiro they were therefore easy to defend and administer effectively and that is why they acted as the foundation countries that led to Buganda's growth and expansion as a kingdom.
- Buganda was gifted with fertile soils and enough rainfall almost throughout the year, also given the water bodies around the kingdom, the swampy areas; these ensured the production of Matooke, yams and potatoes, which sustained Buganda's economy.
- Buganda by 1894, had established trade links with the coastal Arabs and the Khartoumers in Sudan in the north. She was able to get guns from them that she used in her expansion.
- Buganda had a highly centralized administration in the Kabaka was the highest leader with powers. He appointed and dismissed chiefs, had final control over land and lives of his subjects rested with him this ensured easy co-ordination of policy implementation what led to easy expansion of Buganda.
- Buganda military superiority at the time also helped her attain the position of dominancy in the interlucastine region she had a well-organized army (*Abambowa*) equipped with modern guns from the Arabs, Khartoumers and later from Fredrick Lugard. She used this army in her expansion wars, trade, delegations and in maintenance of law and order which aspects led to the growth and development.
- The kingdom had strong and powerful kings that is; Kabaka Kateregga, Suuna, Kabaka Jjunju, Muteesa, Ssekamanya who carried out conquests that led to the expansion of the kingdom and being efficiently organized that is; Kabaka Kateregga took over Gomba, Butambala and Singo hence expansion of Buganda.
- Proper hereditary system, Buganda grew and expanded because of the kinship institutions which were in hereditary systems. More still, it was the Katikiro and the queen-mother who were supposed to choose the new king his minimized the succession conflicts and ensured peace and stability that led to expansion and growth of Buganda.
- Buganda took advantage of her weak neighbours to expand and grew that is; Bunyoro lost huge chunks of the territories to Buganda as well as Busoga. It was because Busoga and Bunyoro were weak due to power struggles which made Buganda to be the most powerful the region hence her growth and expansion.
- British presence in the region, it also grew and expanded because of the British presence in Buganda, that is; the British, for her to gain more land and territories plus the unfair agreement of 1900 in which she acquired Buyaga and Bugangayizi from Bunyoro: increasing the size of the kingdom from 10 counties to 12 counties. Also Captain Lugard gave Buganda 500 guns which she later used to fight Bunyoro thus its growth and expansion.
- The Kiganda society was well structured that is; class divisions, division of labour that is; women cultivated land, planted and harvested crops while men concentrated on fishing, hunting and trading. This division of labour encouraged specialization which helped Buganda to grow. Buganda society was divided into two that is; the Princes (*Abalangira*) Princesses (*Abambejja*) and Nobles and the unprivileged that is; the peasants (*Bakopi*) and slaves (*Abaddu*).
- This ensured societal stability thus expansion and development of Buganda kingdom.
- The strategic location or position of Buganda also gave her a good advantage. The kingdom was boarded by L. Victoria in the south which protected her from the southern attacked from above all she had. She had a novel fleet on L. Victoria which provided security on her water. She was also protected by River Nile together with the thick forests of Mabira in the East and by L. Kyoga in the North. Therefore given these natural protections, she was able to expand.
- Buganda had a well developed transport system of a network of roads running from the capital to all countries. These roads were constructed and maintained under a social mobilization programme known as "*Bulungibwansi*" a kind of collective responsibility. This enabled movement of people and goods thus facilitated growth and expansion of Buganda kingdom.

In conclusion, by the 19th Century, Buganda was the most powerful kingdom in the interlucastine kingdom to the extent that an English Explorer by the name of HM Stanly described Buganda as the *Garden of Eden*.

THE STRUCTURE OF BUGANDA SOCIETY

Describe the social and economic organization of the kingdom of Buganda during the pre-colonial period.

Economic organisation

- Agriculture was the backbone of Buganda's economy and it was community based. Agriculture was carried out on fertile soils, favourable climate that favoured perennial crops which were used to feed the population.
- Matooke was their staple food and other foods included; yams, vegetables and sweet potatoes. It should be noted that there was also division of labour that is; women concentrated in the garden while men were left in masculine activities that is; raiding, hunting and grazing.
- On top of agriculture, Baganda domesticated animals and birds for meat, milk and eggs. The Kabaka had his chiefs who kept large herds of cattle.
- In Buganda's economic system, land belonged to the Kabaka and he distributed it among his subjects due to superiority and loyalty.
- Buganda also carried out fishing which was more prominent among the Bavuma of the Ssese Island and fishing was carried out around River Nile and all swampy areas therefore fishing supplemented the destiny of Baganda that ensured a healthy population. It has to be noted that out of swamps the Baganda dug out clay which they used in pottery.
- Hunting formed a basis of Buganda's economic system and carried out by men in the vast forests of it should be noted that the Baganda hunted wild animals that is; elephants for ivory, buffaloes, wild pigs for meat while the leopards for their skin that were used for dressing and cultural ceremonies. The Kabaka also hunted in his free time in the royal forests.
- Tributes also boosted the economic muscle of Buganda on which she waved inadequate and sustained her economic livelihood of Buganda. Tributes were given to the Kabaka as a sign of loyalty from conquered states that is; Busoga, Bunyoro, Ankole, etc. such tributes included; minerals, food stuffs, cattle, land, women, etc. such gifts added wealth to the kingdom.
- Taxation was another form of revenue of the kingdom. These were in form of food, livestock and ivory. Sometimes some taxes were collected from caravan traders of Long Distance Trade that had routes which pass through Buganda's land. These came from Bunyoro, Acholi and West Nile therefore this boosted Buganda's trade.
- Raiding was also instrumental in Buganda's kingdom. Buganda constantly raided her neighbours that is; Bunyoro and Busoga for slaves, cattle, ivory and women. Slaves were given off to Kabaka for his royal men and the men slaves could be sold to slave dealers for income generation.
- Owing to the mastery of backcloth making, Baganda formed fine backcloth and exchanged them with items they never produced like Iron tools in Bunyoro and short-red-hoes. Buganda had other specialists that is; boat-makers and craftsmen who made mats, necklaces, bangles, etc.
- Buganda also practiced inter-regional trade with her neighbour. Bunyoro supplied Baganda with a variety of products that is; fish in exchange of salt and iron tools; this trade expanded because Bunyoro had to acquire products like salt from Lake Katwe which was highly demanded by the neighbouring states like Iteso and Lango. It was out of this trade that there was an economic revolution in Buganda's husbandry.
- In addition, there was the introduction of Long Distance Trade in the 1840s and from this time onwards, Buganda constantly traded with the coastal Arabs and this did not only change the economic life of Buganda but also the political status.
- The Arabs introduced guns in Buganda thus making it powerful especially the increased war fair with her neighbours.
- The coastal Arabs delivered goods that is; clothes, swords, beads, glassware, etc. in exchange of slaves, gold and ostrich feathers. However, the disadvantage of such goods that is; clothes was that they undermined the local textile industry.

Social organisation

Socially, Buganda had a form of social division although it was not so much pronounced or seen like in other societies, such divisionism was based on the level of status as indicated below;

- At the top of the social ladder, there was the Kabaka and the loyal family (*Abalangira & Abambejja*). They enjoyed privileges and almost unlimited powers.

- Below the loyal family was the chiefs/nobles (*Abakungu*) consisting of all chiefs appointed by the Kabaka namely; Ssaza, Gombolola and Muluka chiefs. The clan heads also belonged to this wealthy class of people that owned large pieces of land.
- At the bottom, the social ladders were the peasants (*Abakpi*) and they were not respected and were always expected to offer military services and labour on public works that is; roads. Below the peasants were the slaves (*Abaddu*) who were captured from the conquered that is; Bunyoro, Busoga, Toro, etc.
- The Ganda society was organized on clan basis, animal clans, fish and the plant names were given as totems that is; the lion clan, the edible-rat can, grasshopper clan, etc. Each of these clans had a clan head, special areas of origin and burial sites were emphasized under the clan systems. It should be noted that the Kabaka was the head of all clans (*Ssabataka*).
- It should be noted that families of foundation of the society and were highly held together by blood kinship. This taught about social unity. Buganda's social system did not permit anyone to marry from the same family or clan but they encouraged inter-clan marriages.
- Religiously, the Kabaka was the spiritual leader of Buganda and was considered to have or to be a semi-divine power of direct links or connection from the ancestor.
- The Baganda believed in small gods and different spirits were consulted in different matters that is; Musoke for rains, Walumbe for death, Mukasa for Lakes, Nagawonye for drought, Ddungu for hunting, Nabuzaana for birth, etc.
- Among the Baganda there were diviners who consulted the spirits of others these always asked the fates that is; goats, cows, hens, land, women, etc. and were highly respected.
- The Baganda believed in witchcraft that is; seers were always consulted for solutions. There was also a class of herbalists who treated those who were sick.
- The Baganda believed in supernatural being the creator known as Katonda, Liisoddene and gods known as Lubaale. The Lubaale cult/belief was built on the worship of the spirits of the dead. Each family had a clan and its own shrine.
- The Baganda dressed in backcloth, animal skins, beads and necklaces, most of those from royal families that is; the Kabaka used to wear animal skins of antelopes, leopards, lions, etc. but later after the coming of coastal traders (*Arabs*) they were able to acquire cotton cloths.
- The Baganda had the royal region as a symbol of strength, unity and authority as they recognized the spear, the shield and drum. The Kiganda housing system was bee-hived shaped of wooden poles and grass-thatched.
- Marriage was polygamous among the Baganda that is; the Kabaka married from each clan so as to foster unity. A Baganda man was free to have as many wives as he could wish with the aim of producing many children. Having a large number of children, Baganda considered it as a blessing and it enhanced one's status in the community.

NYAMWEZI

Discuss the social and economic organization of the Nyamwezi society in the pre-colonial period.

- These were the Bantu speaking people who probably came from the Congo or Cameroon highlands. They first settled in central Tanzania around modern Tabora between 1000-1600AD. Originally they lived in small independent chiefdoms ruled an Ntemi or chief who sometimes had little more than ritual functions. And by the 19th century there were about 150 Ntemi states
- The name Nyamwezi was given to them by the coastal Arabs because they always saw them approaching the coast coming from the direction of the new moon hence the people of the new moon.

Social organization of the Nyamwezi

- The pre-colonial Nyamwezi was organized in a number of small independent chiefdoms ruled by the chiefs known as the Ntemi. The Ntemi however derived and by 1870 Mirambo had taken on power and the society became centralized and all Ntemi powers were reduced by Mirambo and Ntemi powers were reduced by Mirambo the Ntemi was a political leader and formulated laws of policies and always took decisions.

- The Ntemi was assisted by a council of elders known as “*Wanyapala*” headed by a chief priest known as “*Mugarawe*”. This council was composed of important people such as the chief counselors, army leaders (*Kikomo*) Junior Army officers and inform officers.
- The council of elders assisted the Ntemi to formulate policies. The Ntemi had political and judicial powers that are; he settled disputes in the chiefdom and handled cases like murder, witchcraft, theft, robbery, etc.
- The society was divided into chiefdoms known as “*Guhgulis*” ruled by the Ntemi, retired Palace Officers appointed by the Ntemi.
- It has to be noted that the Ntemi came to power this achievement, courage and extraordinary ability but not through hereditary means.
- The Ntemi had political powers to declare war, peace and give orders over planting and harvesting, his bad health for sickness was a sign of danger therefore the Nyamwezi always prayed to God for the positive health of the Ntemi.
- The Nyamwezi did not have outstanding army since there was an officer in charge of war known as the “*Wataatte*” and was assisted by another officer known as “*Mutako*”
- The settlement leader “*Gungulis*” was responsible for the day to day running of their areas that is; they collected taxes, organized cultivation and raised army to assist the Ntemi in-case of war.
- Although the state was decentralised, the flow of information was centralised, the head of the state would pass over information to the head of settlement who would in turn pass it over to the people.
- The Ntemi was a ritual leader and it was his duty in case of any problems to mediate with the ancestors to sacrifice to the gods in order to offer foreign or even before war; some rituals were performed.
- The “*Wagane-wa Thonga*” was the wife to the Ntemi and played an important role in the Ntemi ritual activities.
- The society of the Nyamwezi had medicine men known as “*Ufuma*” who installed the burial ceremony of the Ntemi. Before for the wellbeing of the Ntemi environment one prayed for the Ntemi’s health.
- The Nyamwezi lived in small clans comprising of several families. The Nyamwezi were friendly unless provoked. They allowed people to pass through their territory without hostility.
- Marriage was polygamous that is; a man would have many wives as he could and concentrated on domestic work and men went hunting.
- They did not speak the similar languages because of their ties and different organisations since they were only bind together by ethic/cultural ties.
- Functions that is; delivery of twins, initiation of the new Ntemi, marriage and death were all celebrated and this brought about community belongingness and sense of togetherness.
- Women dressed a long horn tied over their heads using a red ribbon and had bracelets, they also had their ears pierced and wore traditional earrings the Nyamwezi men put on kanzus a culture they copied from the coastal Arabs.

Economic organisation

- The Nyamwezi economy was under control of the Ntemi that is; he guided his subjects in crop cultivation and he maintained crops to use in national grain resource.
- The Ntemi encouraged the Nyamwezi to keep food in their stores to avoid food scarcity. This policy was implemented by the “*Gungulis*”
- The Nyamwezi society was mixed in economy that is; they were cattle keepers and grew crops like sorghum, millet and kept animals like cows, goats, etc. When the Arabs and Europeans came, they added on groundnuts as well as rice in swampy areas.
- The Nyamwezi carried out small-scale fishing under River Marangasi and traded in dry fish with the Karagwe people and later the coastal traders.
- The Nyamwezi traded with their neighbours like the Vinzo for salt and the Nzinga for iron tools like spears, arrows, hoes which were used purposely for defense and cultivation.
- The Nyamwezi were active participants in Long Distance Trade (*LDT*) and played the middleman ship role between the coastal people and the interior communities like Bunyoro, Baganda, Kibuyo and the Zembe.

- During the second half of the 19th Century several Nyamwezi chiefs and successful traders at the coast dominated the central route and supplied copper, ivory, slaves in exchange for guns and other tradable items.
- Nyamwezi imposed a tax called Hogo from the traders that passed through their society and also provided security to the Caravans.
- Iron-melting was practiced for making implements / tools like hoes, spears and pangas that were used for both crops and human defence. This activity became dominant among the Nyamwezi due to availability of iron-ore in the area.
- Also poetry and craft making were common among of Nyamwezi that is; these people made traps
- Hunting was also another economic activity provided by the Nyamwezi; they hunted both big and small animals for trade and food purposes for instance they hunted elephants for ivory.

The maintenance of the law and order in the pre-colonial societies

1. With specific examples, discuss how law and order was maintained in the pre-colonial societies.
 2. “The social and economic features maintained law and order in the pre-colonial societies.” Discuss.
 3. To what extent did the survival of the pre-colonial societies depend on economic activities?
 4. How was law and order maintained in the pre-colonial societies?
- The pre-colonial East African societies that existed before the coming of Europeans were both centralized and decentralized and they included Buganda, Galla, Masai, Kikuyu, Nyamwezi, Bunyoro, etc. In these societies law and order was maintained in the following societies.
 - There was use of assemblies or councils that is; the pre-colonial societies used assemblies to make laws that guided them. Such assemblies acted as advisory councils of the leaders/kings about the issues concerning welfare of the societies that is; boundary conflicts, clan conflicts, examples of such assemblies’ included Lukiiko for Buganda, Rukurato for Bunyoro, Chama or Kikuyu and Ateker for Iteso such acted as centers for conflict resolutions.
 - Use of the army, these played a political and involved in the economic undertakings of the society. It should be noted that the army doubled as the policing and defensive machinery. In the centralized societies, there were standing armies like Ruga ruga army
 - of the Nyamwezi, Abambowa for Buganda, Abarusura for Bunyoro, etc. It should be noted that in the decentralized societies there were no standing armies that able-bodied men would be called upon incase danger arose.
 - Use of the spy network system that is; these took the Baganda and Banyoro people either total/loyal to him they included the members of the king, distant relatives and chiefs. It has to be noted that the use of women as spies was very vital in the maintenance of law and order that is; women were used as spies in both the subjects and chiefs they acted as eyes and ears of the king. As they informed him of the day to day activities in the kingdom thus maintaining law and order.
 - Proper hereditary system that is; most of the pre-colonial societies had strict hereditary system among the royal family which eventually greatly hindered power hungry leaders to struggle for power. The system strongly kept law and order as it minimized cases of power struggle in Buganda, the head of clans/Katikiro and the queen-mother had to make sure that the heir of the throne was in the King’s will. Among the Banyoro, the first son to touch the late Omukama’s body upon death would be the next Omukama, while in decentralized societies the elders’ council chose successor depending on age, status and patronage.
 - The role of religious leaders that is; they would predict peace and danger that could befall or attack the society that is; among the Iteso the “*Emurons*” were greatly respected, the Mandwa in Buganda, among the Nandi society chief Orkoiyot and Kimunyole was highly respected. These religious leaders therefore were consulted on various issues but mainly about peace and danger. They would foretell the fortunes in society hence maintaining social law and order.
 - Social classes/divisions that is; almost all societies there were classes of the inferior and superior people that is; in Buganda there were the Princes (Balangira), in Ankole there were the Bahima and Bahiru in general. Each class had its role and no class was allowed to involve itself in the activities of the others. In this way social harmony was maintained or dissolved.

Role of the army in the pre-colonial society

1. With specific examples, from any one pre-colonial East African community assess the role of the army in the social and economic organization.
2. Assess the role of the army in the maintenance of Bunyoro kingdom during the pre-colonial period.

BUNYORO KINGDOM

- Omukama Kabalega came to power in Bunyoro after the death of his father Omukama Kamurasi. Before ascending to power, Kabalega was involved in succession disputes with his brother Kabigumire. Kabigumire was supported by the Bito (*royal family*) while Kabalega was supported by royal guards and the Bahiru. Subsequently Kabalega emerged victorious and became the Omukama.
- Since Kabalega emerged the Omukama, he created the standing army which was divided into two that is; the Madi, Langi, Acholi, Basoga, Baganda and Banyoro themselves.

The army played the following roles in the maintenance of Bunyoro kingdom;

- It was used to maintain law and order for Kabalega to strengthen his position and that of his chiefs. He used the Abarusura (*army*) to suppress the internal revolts especially the Babiito and his only brother Kabigumire hence ending the succession disputes that had greatly affected or weakened Bunyoro kingdom plus ensuing the existence of the kingdom.
- The army used for protection from the external attacks for defence purposes especially from the Khartoumers from Sudan who wanted to control the Nile valleys, attacks from Buganda, Acholi and Karagwe.
- Bunyoro Empire, Omukama Kabalega had by 1870 succeeded in conquering the surrounding state like Toro which was under Kasagama, Bakiga, Bakonjo and the Bamba. It should be noted that he collected taxes or tributes from these conquered states which revenue enhanced and expanded Bunyoro economic base.
- The army was used in the implementation of the King's policies and decisions into the Banyoro people that is; the Abarusura ensured that each homestead grew enough food that is; millet and kept the surplus in food stores to safeguard against famine especially during the dry season.
- The Omukama used the army to control the economy of the state. The Bunyoro army controlled the monopoly of ivory trade and ensured food was kept the surplus in food stores to safeguard against famine especially during the dry season.
- The Omukama used the army to control the economy of the state. The Bunyoro army controlled the monopoly of ivory trade and ensured food was kept in underground granaries (*stores*) which helped in the event of scorched earth policy.
- In this way Bunyoro's economy was brought to harmony.
- It provided security of the trade routes that is; they controlled the trade caravans for other societies to the East African coast during the Long Distance Trade (*LDT*). The army ensured the free flow of trade items especially for the exchange of clothes, cattle and beans.
- In the conquered societies like the Batuga, Bamba, the Omukama appointed military officers to govern his states on his behalf especially before the coming of Captain Lugard. These military officers were more less kings as they collected taxes, dismissed and appointed officials.
- The army was used for raiding to get the booty and loot like cattle, crops and women to sustain the population of the kingdom and the kingdom, itself that is, Abarusura raided food stores of other neighbouring societies in order to supplement in their food basket at home.
- It was also used as a policing machinery to monitor activities in and out of the kingdom of Abarusura in their activities acted as spies for the Omukama and that why they were able to detect break ways between the Babiito and Bairu.
- The army was further used in the hunting activities that is; NHJHJ N he royal hunting groups were organized to hunt the game meat which was the source of revenue. They also hunted elephants for ivory, slaves to supplement the Swahili and Arab traders and Khartoumers from Sudan. Such items contributed to words of wealth of the kingdom thus its survival.

Other factors

- Existence of a proper hereditary system that eliminated succession disputes and wrong claimants.
- Control of land and trade by Omukama.
- The use of gifts and rewards by the Omukama.
- The policy of communal work.
- The institution of marriage alliances.
- The administrative techniques that divided up the kingdom into smaller administrative units.
- Common language as a unifying factor.
- The idea of a common religion
- The existence a common culture and traditions
- The clan system
- Geographical factors- defence of the state against external aggression
- The economy and existence of natural resources

THE NGONI OF EAST AFRICA: The Ngoni invasion

Discuss the economic and social effects of the Ngoni invasion on the people of East Africa and Southern Tanganyika.

- Ngoni were a group of Nguni people who migrated from South Africa. The invasion of South Africa by the Dutch was part of the target movement of various groups of the Ngoni known as the Great Trek.
- Following the rise of Shaka in Zulu land and his nation building techniques compelled the Ngoni to migrate to East Africa.
- They belonged to the Bantu speaking people and they were the largest out of South Africa who had settled in the South East of South Africa. They left land in 1790 and moved northwards disrupting communities they came across like the Shona.
- The Ngoni invasion was an outcome of Mfecane that occurred in South Africa.
- The Zwangendaba led the first group and the largest out of South Africa in 1821 and by 1822 they had temporarily settled among the Isonga people. In Mozambique using the military experience of the Zulu. Zwangendaba proved too strong for the Isonga but did not settle in the area.
- By 1840 the Zwangendaba group had settled in Ufipa plateau in South Tanganyika thus making the first settlement in East Africa.
- In around 1848, the Zwangendaba died and his group split into various groups after a series of succession disputes.

The Tuta-Ngoni moved northwards while the Kwase-Ngoni and the Mburwe moved to present day Zambia from Ufipa. The Gwangala-Ngoni moved south-Eastwards in 1860 and they clashed or collided with the Maseko-Ngoni at Songea.

The Maseko-Ngoni was defeated and were forced to split into two. One group moved southwards to Malawi while the other fled northwards and settled in Morogoro and Rufigi areas.

Effects/impact/significance of the Ngoni invasion

- It led to the process of empire building in Southern Tanganyika that is; it resulted into the formation of strong states under chief Mkwawa. It also forced the Holiholi people to re-organise themselves in order to withstand the military pressure and raiding of the Ngoni.
- In control Tanganyika, it helped to strengthen the Nyamwezi society and thus turned powerful. This empire building made the kingdom very strong to the extent of resisting colonial rule.
- Destruction of societies, the weak states especially in south Tanganyika were destroyed through raiding by the Ngoni like Usambara, Usagara, Ukami, etc. such communities were raided by the Ngoni to beef of their population as they continued to migrate many Africans were left to live a wandering(*miserable*) life.
- Loss of lives and property, the invasion resulted into large-scale destruction of human settlement. This was due to the wars of aggression fought mainly in southern parts of Tanganyika to enable the Ngoni get land villages were looted and raided and thousands of people were killed which resulted into long term food shortages thus misery and suffering in South Tanganyika.

- There development widespread of insecurity in Tanganyika as a result of the invasion and invaders seemed to be militarily strangers compared to the local communities. As the Ngoni invaded the villages for food and cattle supply as well as grabbing land, fear and panic increased within southern Tanganyika among the inhabitants who abandoned their agriculture fields/activities through a crisis in southern Tanganyika.
- It led to the spread of new military tactics in the region (*South Tanganyika*) that is; the Zulu type of military system, the Ngoni established and spread the use of short-stabbing spears that replaced the long-throwing spears that were last for once and for all.
- They introduced the cow-horn method of attack, surprise attacks and night ambushes. They also introduced military regiments and the idea of the system of standing armies and many societies adapted these fighting techniques for raiding.
- It led to of rise of personalities like Mirambo. It should be noted that Mirambo had spent a lot of time in captivity among the Tuta-Ngoni from where he acquired military skills. Others were like Nyungu ya Mawe and Chief Mkwawa of the Hehe society, such leaders built long lasting empires that have survived the taste and time up to the colonial period.
- It led to the disruption of trade that is; it completely displaced the people and disrupted the activities of trade especially those who were involved in Long Distance Trade, the southern Caravan trade route of Long Distance Trade became very insecure because of the constant Ngoni raids which forced the traders to shift to the central route that made of Nyamwezi to rise to province during the Long Distance Trade.
- The Ngoni also raided the Swahili and Arab traders between Kilwa and Sofala and between Tabora and Ujiji thus destructing the business activities in the areas mentioned above.
- Detribalisation as a result of the constant attacks and insecurity caused by the Ngoni, many people were forced to flee while others were incorporated or absorbed in the ranks of the Ngoni. This led to loss/contamination of cultures of the conquered people that is; the Tanga who were forced to drop their cultures in favour of the Ngoni way of life like dressing, housing, etc.
- As a result of Ngoni invasion, there emerged a group of robbers who retorted the people of Tanganyika and these included the Ruga-Ruga, Mavitis. These people carried out raids of the neighbouring societies for items like land, slaves, etc. leading to a period of insecurity and suffering. It has to be noted that these groups of robbers invaded trade routes, raided villages and sometimes ambushed trade caravans thus causing chaos in southern Tanganyika.
- They were also used as mercenaries by Mirambo as well as the Swahili and Arab traders to raid for them slaves and escort the trade caravans of the coast.
- Ngoni led to intermarriages that is; the Ngoni began to intermarry with the local inhabitants they found in southern and central Tanganyika therefore this reduced on the insecurity that come with the Ngoni and instead promoted social cohesion and unity.
- It also promoted inter-cultural exchanges where the Ngoni copied the cultures of the local people and vis-à-vis that is; many people in South Tanganyika adopted the Ngoni belief or tradition religions that is; mwari cult which they picked form the Ndebele as they moved northwards therefore this was widely facilitated by the intermarriages which led to erosion of former cultures.
- The Ngoni invasion prepared the people of Tanganyika to resist against colonialism. The local inhabitants having adopted the fighting tactics of the Ngoni they later used them to resist colonial intrusion against the Germans that is; in the Maji-Maji rebellion of 1905. 1907 In Ngoni people used the tactics of fighting against the Germans in Tanganyika.
- It increased the scale of slave trade especially in Tanganyika. They resorted on capturing people in order to improve and expand their intrusions and later raided villages for trade to sell to the Arab traders.
- Many societies in South Tanganyika lost their political power and independence to the Ngoni. This occurred as a result of defeated societies which lost their traditional leaders and conquered by the Ngoni.
- The Ngoni introduced new crops/food stuffs to the people of Tanganyika like yams, pumpkins, maize, particularly in the Kilombero areas.
- There was loss of land in the Eastern and southern Tanganyika. This was taken away by the Ngoni people in order to establish their settlement like Tuta-Ngoni displaced the Hehe from their land.

In conclusion therefore, the Ngoni invasion of East Africa constituted both crisis and revolution in the first half of 19th Century

MIRAMBO

Examine the contributions/importance of Mirambo to the social and economic development of the Nyamwezi society or central Tanganyika.

- Mtalyambela was born in the late 1830s and as a son to Kasanda hereditary Ntemi chief of Ogwe and his mother was from Uliamturce.
- He was a tall tuff and soft-spoken person. Mirambo was a nickname because of his bravely and it meant the dead bodies.
- During his years he was captured by the Tuta-Ngoni and was brought up under their captivity in Buganda from where he learnt the Ngoni who tactics.

Mirambo made several contributions both positive and negative to the social and economic development of Tanganyika as below;

- He built a strong chief using the Ruga-Ruga and the Maviti mercenaries and Nyamwezi Empire was a very powerful community under Mirambo as he brought together the different chiefdoms that made up the empire.
- He jealously guarded it from the foreign attacks and intrusion. He used the Ruga-Ruga to extent the chiefdom to Burundi, Vinza and Jongwe. In the south he extended up to Bingwe, Tumbwe, etc.
- By the ardent of European colonialism, the Nyamwezi like Buganda and Bunyoro was one of the peaceful pre-colonial East African communities.
- Mirambo established a powerful army in the Nyamwezi area but this was not a standing army as it was the case for Buganda and Bunyoro. He introduced the Ruga-Ruga and Mariti mercenaries to create an army. In the process “modern” fighting techniques of that time like surprise night attacks, cow-horn method of attack ad the use of the short stabbing spears which were widely used and introduced in Tanganyika thus his contribution is seen in the military revolution.
- The growth of the 19th Century Long Distance Trade in the pre-colonial East Africa was much attributed to individuals like Mirambo. He built a commercial empire and embarked on expression at the expense of the neighbours. During his rule, trade developed especially the Arab and Swahili traders. He organized trade caravans to and from the coast, supplying trade items like slaves, gold dust, groundnuts, etc. in exchange with contribution of the society and survival of the Long Distance Trade especially on the central route.
- He was a strong colonial East African leader who put the Arabs and Swahili traders under firm control. He demanded respect from the coastal traders and when they refused, he closed the central route of Long Distance Trade until they accepted his demands especially 1870 and 1875 for a long time like the Nyamwezi people were respected by the coastal traders who later established themselves at the interior of Tabora.
- It was a social revolution hitherto foreigners had undermined the East African tribes.
- The prosperity of the trade activities along the central route was attributed to Mirambo in particular and the Nyamwezi as a whole unlike the southern trade route which was insecure due to the Ngoni invasion or raiding the traders moved to the central route which was relatively peaceful therefore Mirambo provided security to the traders caravans to and from the coast.
- This partly explains why a large volume of trade shifted from the Southern trade route to the central trade route.
- Mirambo not only remembered for having built a commercial empire but also ensured that the Nyamwezi have access to the sources of revenue. He introduced various taxes on the goods that passed through Nyamwezi land which was his area. These taxes were known as Hongo tax. However, the Arabs and Swahili traders always complained on the heavy taxes which affected the volume of trade along this route.
- During the Long Distance Trade, slaves were the most valuable items that the Swahili and Arab traders wanted from the interior of East Africa. The demand for slaves greatly increased when Seyyid said transferred his capital from Muscat to Zanzibar and established the slave plantations.

- Mirambo introduced slave trade as he employed mercenaries to raid villages. He even established strong interior markets for slaves especially at Urambo therefore the human suffering that the slaves underwent was partly attributed to Mirambo's activities. In spite of this however, slave trade brought prosperity to Mirambo as it was a source of the income and revenue.
- Mirambo's contribution was also significant to the agriculture sector. He encouraged people to grow crops like sorghum and millet which were drought resistant crops. He even encouraged people to store food and contribute grains/ cereals to national grain revenue in order to safeguard against famine. He later introduced rice, groundnuts, and cowpeas to the Nyamwezi as new crops from the Arabs. This widened the food baskets of the Nyamwezi.
- He extended friendly relations with the Europeans he admired them and saw them as a source of prestige. He also intended to use them as a form of protection against the external attacks or threats of from the Arabs and Swahili traders who had established a base at Tabora that they he invited John Kirk to Nyamwezi.
- He also catered for the spiritual need of his people by introduction of Christianity. He invited Church Missionary Society (CMS) to his chiefdom through H.M. Stanley. It has to be emphasized that some missionaries from their way to Buganda to from land on made as top over in the Nyamwezi land and preached Christianity stopped slave trade civilized Africans and introduced formal Education.
- He promoted good neighborliness with the important societies and Arab traders like he made trade agreements with Tip-Tippu who was the most powerful coastal traders. He also established friendly relations with Msiri and the vandalized his caravans from the coast to pass through Mirambo's empire on their way of Kalenga.
- Apart from the Arabs Mirambo sought for open diplomatic links with Muteesa I, the Kabaka of Buganda. For this reason he sent his relatives to Muteesa in 1876 and 1881 respectively. His gesture for friendship was also extended to the Sultan of Zanzibar because this he was able to secure stable supply of guns from the coast.

In conclusion, Mirambo a Nyamwezi by birth and a Prince by background made contributions both positive and negative of the social and economic development of East Africa as analysed above.

SLAVE TRADE IN EAST AFRICA

- Slave Trade refers to the buying and selling of human beings while slavery refers to absolute possession (*ownership*) of a human being by another/situation where one works with another against his/her will. It involves the gross rotation of human rights
- In the 19th Century, Slave Trade in East Africa reached its climax among the East African communities like; Akamba, Yao, Nyamwezi, Nandi, etc. The Slave Trade dealers resided in various communities for slaves who were sold to the Arabs to work on their plantations in Zanzibar and Pemba while others were exported to America to work on the sugar plantations there.

METHODS THAT WERE USED IN OBTAINING SLAVES

Explain the methods that were used to obtain slaves during the Pre-colonial period.

- **Raiding:** This was the most important method where strong societies raided weak societies like; the Yao raided the Wanyasa, Nyamwezi raided Ukami, etc. This raiding was done by specialized mercenaries that were hired for this purpose like Mirambo used the Ruga rugas, Nyungu ya Mawe used the Maviti and Tipu-Tipu used the Maviti.
- Slaves were obtained through direct trading. Arab traders would offer finished goods like mirrors, gun powder for the direct exchange for slaves under the barter system arrangement.
- Slaves were obtained as a result of inter-tribal wars like through many wars between societies and tribes, many people were displaced and families disintegrated in that process, the displaced people were captured by the slave dealers and later sold into slavery.
- This agreement of friendship and protection like slave master signed agreements that is; African chiefs but on condition that African chiefs supplied slaves to them. Mirambo signed a treaty with Seyyid Said on condition that she supplied slaves to the clove of plantations of Zanzibar and Pemba.

- The Arabs used talented warriors or mercenaries to raid the African villages and hunt for the slaves like employed the Amachinga to raid the Wanyasa and at times they employed the Ruga-Ruga such talented warriors captured a big number of slaves through raids that were sold off to the trade dealers.
- At times the Arabs themselves came into the interior and raided weak societies like Seyid Said organized caravans to the interior specifically for slaves to work on his clove plantations of Zanzibar and Pemba
- Slaves were given the slave traders as gifts by African chiefs. This was a form of appreciation and Hospitality and gestures to the slave traders for co-operating well the African chiefs.
- Some people were sold as slaves because they had committed crimes like tax defaulters, murders, rebellious chiefs, etc This was more pronounce among the Nyamwezi and Baganda selling off criminals in these societies was a mechanism of maintaining law and order but at the same time acted as a source of slaves.
- Arabs obtained slaves by encouraging societal wars by inciting one ruler or tribe to attack the other or the neighbour. In that disorganized people were displaced and captured as slaves, while wondering/moving. At times the Arabs themselves would capture/assist one ruler against the other on condition that the captives would be taken as slaves.

ORGANIZATION OF SLAVE TRADE IN EAST AFRICA

Describe the organization of slave trade in east Africa during the pre-colonial period

- The organization of slave trade involved the analysis of trade items (imports and exports), participants, transport system, medium of exchange, market centers etc. therefore slave trade in East Africa was organized a long the following aspects i.e.
- The participants i.e. it involved both internal and external people. In the interior many societies, many societies participated in slave trade because it was an economic activity. These include Yao, Nyamwezi, and Baganda etc. who supplied slaves to the Arabs especially. Seyyid Said and later to the Europeans especially British and Europeans.
- Medium of exchange i.e. slave trade was organized on a barter system where a given number of people would be exchanged with the manufactured items i.e. millers, clothes, guns etc. At a later stage cowrie shells were introduced by the Indian Banyans money lenders.
- The place/trading centers. I.e. slave trade took place in the interior of east Africa in organized slave markets/centers like Ujiji, Tabora, and Unyanyembe etc. which doubled as collecting centers of the slaves. Also along the east Africa coast were established centers i.e. Zanzibar slave center which exported slaves to Europe.
- Middle man ship role i.e. from the interior chiefs, kings and prominent dealers of slaves acted as middle men between the slave traders and slaving mercenaries prominent among these were Mirambo, Tipu Tip, Kabalega, Nyungu ya Mawe etc.
- Also people i.e. people Seyyid Said acted as middle men along the coast, between the interior and outside world i.e. America and Europe.
- Methods of acquiring slaves i.e.; this took the form of raiding, selling off criminals through the inter-tribal wars, negotiations which African rulers through agreements and direct attack on the East African villages.
- Mode of transport. Swahili /Arab traders organized caravans from the interior to the cost. Caravans had chained slaves who carried goods i.e. gold, ivory etc. in short it was head portage (walking).
- Medium of communication; at first this took form which use the African languages because chiefs themselves were involved in this evil trade but later when the Swahili and Arab traders entered the interior, Swahili was adopted as medium which communication during transactions however initially Africans used gestures.
- Slaves were a major export to Europe, Asia, Brazil and other parts of the world. These were supplemented with the scarce expertise; gold and ivory.
- Only young energetic men and women were sold in slavery, the old were left out. However, some children/babies could be sold together with their mothers like Bonus.
- Trade routes were central and southern.

SOCIAL AND ECONOMIC EFFECTS OF SLAVE TRADE TO EAST AFRICA

1. Describe the organization and effects of slave trade in East Africa.
2. Examine the social and economic effects of slave trade in East Africa during the pre-colonial period.

Effects of Slave Trade

- It led to the rise of commercial empires; it made some societies/communities get a lot of wealthy which they used to build very strong empires i.e. because of slave trade the Nyamwezi developed into commercial empire which expanded in size and used the profits of selling slaves to build a strong economy and army.
- It attracted the coming of missionaries in East Africa i.e. it should be noted that the missionaries came to abolish trade and spread Christianity/civilization. Indeed after their coming slave trade was abolished and legitimate trade was introduced.
- It attracted colonialism. With the coming of missionaries, the colonialists followed them i.e. the flag followed the cross. The colonialists preferred to reach the sources of slaves in order to stop it because sold slaves in America and Europe were causing social and economic problems. Above all the missionaries after their arrival, they invited colonialists to come and protect them in East Africa.
- It increased intermarriages between Arabs, Swahili and Africans i.e. this was because the Arabs and Swahili traders wanted to create friendly relations which Africans i.e. chiefs who could help them get slaves. However as a result of intermarriages a new race of these people known as Afro-Arabs was introduced in places i.e.; Tabora, Ujiji and Bagamoyo.
- It led to the spread of Islam in the interior i.e.; the Arab slave traders spread Islam as they came into contact with the slave dealers in the interior. Even after the abolition of slave trade Islam remained in the interior as a new religion up today.
- Slave trade disrupted social peace as it increased intertribal wars through raids, conquests and migrations. The wars increased because of introduction of gun which was used for fighting weak societies i.e. raids between Buganda and Bunyoro increased because of the introduction of the gun.
- Loss of lives i.e.; many people lost their lives due to slave raids which were conducted harshly, deadly with a high degree of brutality. Many people were shot dead as they tried to run away from the slave raiders. Others died along the way to the East Africa coast, others were killed when they fell sick, some slaves just dropped dead due to the heavy loads of ivory and gold they carried. Therefore, East Africa became depopulated and lost between 30 – 40 million people.
- Detribalization i.e.; slave trade made many people to lose their tribal identity as well as family identity because many slaves were raided and sold to very many slave dealers away from their original land where they could not trace back their homes.
- Suffering and misery i.e.; as it instilled fear; panic and terror because of the deadly raids, it forced many people to abandon their homes and went to live in the bushes, swamps and forests.
- It made African chiefs rich as they got a lot of wealth and property as well new goods from Arabs i.e. guns, clothes, daggers, and other luxurious items such chiefs were Mirambo, Nyungu Yamawe, Tipu Tipu.
- Slave trade made the gun an important instrument of acquiring wealth, political power and social recognition in East Africa. This had remained dominant in political area of East Africa even up to day as many East Africa leaders have used a guns hold political.
- New crops were introduced in East Africa by Arab slave dealers i.e. rice, fruits etc. in exchange for slaves.
- Slave trade opened East Africa to the Western outside world i.e. Europe, Asia and Arabia. This led to introduction of capitalism in East Africa as new medium of exchange were introduced in the course of trade.
- In the long run, the slave trade routed later developed into modern transport routes i.e. Northern trade route later developed into the Uganda railway while the central trade route developed into the Tanzam trade line.

- Slave trade increased the activities of long distance trade as many Arabs and Swahili traders moved long distances looking for slaves thus increasing the volume of quantity/size of the trade activities.
- It led to the development of commercial centers that became important towns and homes for the Arabs and rich Africans i.e. Tabora, Ujiji, Bagamoyo, Pangani, Kazembe.
- Slave trade disrupted agriculture as many people were running and hiding from the slave raiders. This brought famine due to disruption of Agricultural activities.
- Slave trade robbed East Africa its strongest labor force especially the young strong men were taken away leaving behind old and children who could not do much on the economic activities. This put East Africa to establish in terms of development.
- It led to decline of the East Africa technology and industry as many East Africa began to admire and opted for new goods that came from Asia and Europe. This killed the local industries and they declined.
- It stimulated the growth and expansion of the coastal states i.e. Zanzibar, Malindi, Sofala, Kilwa as they were slave collecting centers.

REASONS FOR THE DEVELOPMENT OF SLAVE TRADE IN EAST AFRICA

- a) Account for the development of slave trade in East Africa during the pre-colonial period.
- b) Discuss the factors that led to the development of slave trade in East Africa during pre-colonial period.
 - The transfer of the capital city from Muscat to Zanzibar by Seyyid Said increased raiding upon his settlement at the coast, he established the clove plantations on Zanzibar and Pemba islands which needed slave labor i.e. interior had to be raided to get labor hence slave trade.
 - Establishment of Kilwa and Zanzibar as leading slave markets also increased slave trade. It has to be emphasized that these markets exported between 800 – 100,000 slaves annually. With this ready market it motivated the African chiefs to carry out slave raids hence development of slave trade.
 - The effective abolition of slave trade in West Africa which made it difficult for the Portuguese to obtain slaves from their and as a result they turned to East Africa where the abolition campaign hadn't reached yet. This increased the slave trade activities.
 - The existence of trade routes also made slave trade easy. Slave trade had known routes that were used to transport slaves from the interior to the coast of East Africa i.e. the Southern, Central routes such routes eased the movement of slaves and their goods up to the coast hence development of slave trade.
 - Slave trade development due to religious prejudice i.e. the Arabs were mainly Muslims and the Quran being against enslaving fellow Muslims, East Africa had people who were not Muslims and became the principal target for slavery to the European thus the growth and development of slave trade in East Africa.
 - Presence of Ambitious African chiefs who wanted to become rich; Tipu Tipu, Mirambo, Fundikira, Mkwawa who organized raids on interior societies for slaves and for purposes of acquiring wealth hence development of slave trade.
 - There was also need for foreign goods especially guns by the interior chiefs. This increased the slave raids as the guns increased on the momentum of the Arab penetration into the interior of East Africa such guns were used for slave raids as well as defense purposes. This safe guarded the interior from hostile animals i.e.; lions, elephants which attracted high levels of movement of Arabs to the interior of East Africa hence development and growth of Long distance trade.
 - The occurrence of tribal wars among international societies led to the development of slave trade. Displacement of people made it easy for the slave raiders to capture them. During these inter-tribal wars, interior society's especially weak ones were displaced and the war victims were captured and sold off to the slave dealers. It has to be noted that tribal wars were encouraged by slave raiders with the purpose of capturing slaves i.e. Baganda against Banyoro thus the growth and development of slave trade.
 - With the fact there was no recognized transport system, the goods had to be carried to and from the coast and that is why slave dealers and traders resorted to using of slaves as means of transport to maximize profits. It has to be noted that after selling of goods, the slaves that carried them were sold or given to the Arabs as bonus such activities promoted slave trade in East Africa thus growth and development.

- To some societies, to be sold as a slave was a punishment especially among the Baganda and Nyamwezi. Therefore the act of selling criminals facilitated the occurrence of slave trade and it was a measure of maintaining law and order in their respective societies.
- With the fact that slaves were highly demanded worldwide to work as laborers, miners, soldiers and domestic workers, this evil of slave trade became common in East Africa due to ready market world over hence its development.
- Slave trade as an activity was part of economic activities of some interior communities that brought in revenue to societies like the Nyamwezi, Baganda, Yao, Akamba, etc. therefore, stopping meant economic suicide hence its growth and development.

REASONS WHY SLAVE TRADE LASTED FOR LONG

1. Account for the delay for the abolition of slave trade during the pre-colonial period
2. To what extent did Seyyid Said contribute towards the delay of abolition of slave trade in East Africa?

NOTE: All the above factors/reasons for the development of slave trade do explain the delay in the abolition of slave trade in East Africa.

- The illegal use of the British and American flags by the slave dealers and smugglers made it difficult to effect the abolition process. It has to be emphasized that Britain had championed the abolition campaign but the Portuguese, French and Spanish posted the British flags on their ships and ferried away slaves to Europe. Also slave traders used African flags flowing the decolonization period hence a delay in its abolition.
- The British patrol squad was limited in operation only to the coastal areas i.e.; Zanzibar and Pemba and slave dealers used alternative routes and the practice went on and discovered in the interior.
- There was a question with the national prestige and independence i.e. many countries especially Brazil, America and Britain regarded other countries as inferior and the British abolition crusade was not recognized internationally because of the independence. Therefore, they could not allow Britain to detect over their economic understandings/activities.
- The principal of humanities and liberty were not fully appreciated in Europe. In East Africa slave trade was not inhuman since Africans had other practices which were inhuman e.g. Human sacrifice, killing of twins were still acceptable. Therefore slave trade was seen as a less evil and that is why it lasted for so long to be abolished.

ABOLITION OF SLAVE TRADE IN EAST AFRICA (STEPS)

1. Why was slave trade abolished in East Africa during the pre-colonial period?
 2. Describe the steps taken in the abolition of slave trade in East Africa during the Pre-colonial period.
- The abolition of slave trade refers to the steps or acts stopping slave trade and slavery. The crusade/campaign of stopping slave trade in East Africa began way back in the 18th i.e. 1772 and a number of factors contributed to the abolition of slave trade as seen below;
 - The writings of Adam Smith. He was an economist from Scotland who opposed exploitation of workers and discouraged the use of slave labor such ideas later influenced the abolition of slave trade and slavery in Europe as employers/factory owners sought to use capital intensive techniques of production (Machines).
 - The role of William Wilberforce i.e.; he was a British humanitarian activist and a politician who openly rose up to de-campaign slave trade as being evil and exploitative. With time he convinced the British parliament to pass a law that was abolishing slave trade and he became leading campaigners of slave trade and slavery.
 - The American independence; it introduced the idea of democracy and freedom to all people. It encouraged most of oppressed to demand for their right including slaves. That had been exploited to America later the idea of the war spread to the whole world and were used to de-campaign slave trade and slavery.

- The role of press and public opinions, the press made reports and published them through journalists, explorers, humanitarians etc. in the newspapers, magazines, pamphlets, journals such reports showed how slave trade and caravans made Africa to suffer. The British became interested in the abolition of slave to stop slave trade and misery in East Africa.
- The effective abolition of slave trade in West Africa led to the abolition of slave trade in West Africa became a source of slaves as many slave dealers escaped to East Africa where the crusade/campaign had not been launched. However this forced the British abolishment to come to East Africa to abolish it to.
- The ideas of the 1789 French revolution. The quality liberty fraternity which encouraged people to de-campaign just i.e. in France where the ideas of feudalism forced many people to demand for liberty fraternity. This explains the revolutionary fathers came to East Africa to stop the evil practices.
- The rise of political thinkers i.e.; JJ Rousseau who advocated for equality of all women, condemned the exploitation of peasants and advocated the protection with the rights of all people. Although JJ Rousseau was a French philosopher, his ideas laid a firm foundation which was used to de-campaign slavery and slave trade to the oppressed people in East Africa.
- The rise of humanitarian organizations elsewhere basically church organizations i.e. – LMS, CMS and other humanitarian agencies that declared or announced slave trade illegal and inhuman. Through their teachings they forced of British government to champion the campaign against slave trade in East Africa.
- The growth of evangelical movements; these were movements from Europe that led the abolition crusade because such movements declared slave trade as sinful or evil, Barbaric and inhuman,

METHODS USED IN THE ABORTION OF SLAVE TRADE

Describe the steps to abolish slave trade in East Africa during Pre-colonial period.

- William Wilberforce and Clarkson started the campaign against slave trade in 1772-1807, presentations from humanitarians and industrialists to the British parliament, the parliament passed a law that declared slave trade illegal.
- In 1817, the governor Mauritius signed a treaty with the Sultan of Barghash to stop the telling of slaves to Europe.
- In 1822, the Moresby treaty was signed between Britain and Seyyid said in which Seyyid Said was to stop the ferrying of slaves to India.
- In 1845, Hamilton treaty was signed between Britain and Seyyid Said to stop slave trade in his coastal empire. It also stopped the slave dhows/ships from taking slaves from Oman to Brora and it also stopped the export of slaves from Zanzibar to Oman.
- In 1871, Britain established a commission enquiry into slave trade in East Africa which commission recommended the immediate halt on slavery.
- In 1873, Sir Bartle Frere was sent to convince the sultan of Bagasha to stop slave trade along the East Africa coast but he failed. Later John Kiki was sent to convince a sultan to stop slave trade to which he accepted after John Kiki had threatened to block the East Africa coast from using the British navy/ warships.
- In 1876, General Mathew was given an army to stamp out slave trade on the East Africa mainland.
- In 1877, slave trade was announced illegal in sultan's territories.
- In 1890, the colonial rule was introduced in the interior of East Africa so as to abolish slave trade. This colonial rule took the form of legitimate trade and after 1900 navy ships was sent to patrol the East African coastline or the slave trade routes.
- Britain also continued persuading other countries i.e. France, Spain, Portugal to stop engaging in slave trade.
- Mission centers were established to accommodate the freed slaves in Mombasa and Bagamoyo. Also new homes were established in East Africa i.e. on Sierra Leone and Liberia.

THE SOCIAL AND ECONOMIC EFFECTS OF ABOLITION OF SLAVE TRADE

Revision question:

1. Assess the impact on the social and economic development after abolition of slave trade.
2. Examine the social and economic effects of the abolition of slave trade in East Africa.

- The development of roads. Due to abolition crusades or campaigns, the British built railways to facilitate the abolition of slave i.e. the Uganda Railway was started in 1896 from Mombasa to the interior of East Africa. Even roads were established to facilitate social and economic development of East Africa. Therefore, these occurred as a result of abolition of slave trade.
- It led to the introduction of legitimate trade. After the abolition of slave trade, the whites introduced legitimate trade like Trade in industrial goods like clothes, guns, glassware, wine, as such goods replaced slaves and slave trade.
- As a new form of slavery emerged after the abolition of slave trade. Many Africans were enslaved as labourers and porters on European farms and industries. This was done through the creation of labor camps where the African labor of exploited with little pay or no pay at all.
- It led to the introduction of cash crops i.e.; after the abolition of Europeans introduction new cash crops like coffee, cotton, pyrethrum, wheat, tobacco such crops were grown to provide raw materials to the European industries. This also explains the rise of plantation in East Africa.
- The slave traders lost wealth i.e.' the African and Arab slave dealers lost their wealthy after the abolition crusade. In the interior, the East African slave dealers became and started other alternative business i.e. farming like Nyamwezi shifted from slave trading to the growing of g-nuts.
- The Arabs introduced new business at the interior. After the abolition of slave trade. The Arab slave dealers who were in the interior started new business as they opened up shops and large stores of shops, luxuries in places i.e. Tabora, Ujiji and Bugamoyo.
- It led to the emergency of some industries in East Africa after the abolition of slave trade, small scale were introduced which were basically producing inducement to reduce the bulky raw materials before they were taken to Europe i.e. cotton ginneries, coffee canaries.
- Food production increased in the interior of East Africa. Following the abolition of slave trade, food production increased because East Africa requires its labor force unlike the period when energetic women and men were captured and sold as slaves. Because the abolition of slave trade, Africans settled and produced more food.
- It increased the spread of Christianity in East Africa. Following the abolition of slave trade many Africans accepted Christianity because the Christians missionaries was the leading abolitionists slave trade who looked as liberators in the eyes of Africans and because they had condemned slave trade as begin evil, satanic and inhuman.
- It led to the establishment of new homes for the freed slaves i.e. the abolition forced the Europeans to introduce new homes for the freed slaves in places i.e. Bagamyo, Ujiji, Mombasa etc. such new homes acted as rehabilitation centers for the freed slaves.
- The Africans regained their identity, dignity and respect as human beings. Peace and security returned to their interior of East African because of the abolition crusade that had ended the slave raids which had robbed the African peace.
- The East Africa chiefs, who lost wealthy, also lost respect due to the abolition of slave trade. Africans disrespected their chiefs because of their formal involvement on selling fellow Africans into slaves.
- It led to population increase on the interior of East Africa after the abolition, the East African population doubled because now people lived in settled life and peaceful life respectively. Cultivated a lot of food and produced many children with a peace of mind.

PROBLEMS THAT DELAYED THE ABOLITION OF SLAVE TRADE IN EAST AFRICA

1. Discuss the obstacles faced by the abolishment of slave trade in East Africa during the 19th century.
 2. Discuss the problems encountered in the transformation from slave trade to legitimate trade.
- Lack of enough funds.
 - Opposition from other countries like France, Spain and Portugal.
 - The British anti-slavery ships were too few.
 - The abolishment ignored the interior and concentrated at the coast.
 - Tropical diseases in the interior like yellow fever.

- Lack of good roads to interior of East Africa.
- The abolition crusade was left to missionaries alone.
- Hostility from the chiefs who benefited from it like Kabalega.
- The treaties that were meant to abolish slave trade were weak like the Harmaton treaties only prevented the movement of slave ships but not the practice.
- Opposition from Arab slave dealers i.e. Tipu Tipu, Seyyid Said.
- The abolitionists lacked adequate knowledge of the coast and East Africa.
- Presence of armed slave dealers who at times killed the abolitionists.
- Slave trade was very profitable. It took a shorter time to earn profits than growing crops that had a long gestation period.
- Slave trade crusade campaign was oral and verbal in nature.
- There was permanent demand of the slave labourers at the coast to work on coastal plantations at Zanzibar.
- It was difficult to identify slave ships because they used American and British flags.
- The long gestation period of the crops that were introduced to replace slave trade like they took long to mature.
- Technical and scientific problems also undermined the production of crops as required in the legitimate trade.

SEYID SAID AT THE EAST AFRICA COAST

Seyyid Said was born in 1791 at Muscat the capital of Oman to Sultan Bin Seyyid Ahmed of the Busaid family. He came to power in 1804 at the age of 13 after his father had been killed in a Naraz battle. He became a ruler at the tender age but entrusted the throne to his cousin Badru Bin Saif.

At the age of 15, Seyyid Said felt that he had become mature enough and asked the cousin to hand over power to him but Badru Bin Saif refused. What followed was a power struggle and for fear of his life, Seyyid Said transferred his capital from Muscat to Zanzibar in 1806.

WHY SEYID SAID TRANSFERRED HIS CAPITAL TO ZANZIBAR

- A number of reasons both external and internal do explain why he transferred his capital from Muscat to Zanzibar at the East Africa coast. During his visit before he transferred his capital he admired the coastal climate which though was good for human settlement and crop husbandry thus in 1806 he finally and officially transferred his business from Oman to Zanzibar.
- In 1806, he began transferring his capital by putting up infrastructures not until in 1840 when he settled permanently in Zanzibar.
- He wanted to control the East Africa cost effectively. While at Oman, Seyyid Said organized his trade caravans to the coast but he felt insecure and wanted to have control over trade such that he benefits fully since his representatives at the coast were corrupt and unreliable. He wanted to be in charge of trade and that is why he transferred himself as a “commercial prince” rather than a political system.
- Seyyid Said had a lot of political conflicts in Muscat the capital of Oman. His cousin Badru Bin Saif continued to challenge his authority because Seyyid Said was very young. The East Africa coast had the Mazrui family which resisted Seyyid Said. Therefore, in order to control the hostility of Mazrui together with the power struggles in Muscat he transferred his capital to Zanzibar.
- It should be noted that his grandfather had once ruled the East African coast of the defeat of the Portuguese up to 1698. Since his grandfather was once a leader/sultan of East Africa, Seyyid said wanted to continue the colonial legacy by wanting to establish a ruling dynasty/empire at the East Africa coast that is why he transferred his capital from Muscat to Zanzibar.
- The fertile soils of Zanzibar and Pemba islands motivated Seyyid Said to transfer his capital from Muscat to Zanzibar. Soils were rich in minerals that could sustain the growing of cloves and spices in this settlement at the East African coast.
- Abundant slave labor was an important factor too. It has to be emphasized that labor was an important factor from production and above all cheaply acquired in East Africa interior which prompted him to open up the clove. Plantations that inevitably made him to transfer his capital from Muscat to Zanzibar.

- He also wanted to transform Zanzibar into a strategic market. It has to be noted that Zanzibar was a strategic port that controlled the volume of trade in and out of East Africa he wanted to establish strategic trade links with Asia and America thus choosing Zanzibar as a base.
- Zanzibar had good natural harbors that could allow big ships to anchor from Britain, America, France etc. which increased the trade volume between the coast of East Africa and Europe.
- He helped to tax the European ships/traders and merchandise. He wanted to act as a go between the East Africa interior and the European traders for profit making reasons.
- Many historians argued that the transfer was because of the hospitality and loyalty of the East Africa people compared to those of Oman in Muscat i.e. the people of party island at the coast invited them to come and rescue them from the harsh rule of Mombasa governor and he had to save them by transferring his capital and rescue them.
- He transferred his capital in selfish interests i.e. to gain popularity and prestige as a ruler of two territories i.e. Oman in Saudi Arabia and Zanzibar on the coast of East Africa. Therefore, such interests influenced Seyyid Said to transfer his capital from Muscat to Zanzibar.
- It should be noted that before he transferred his capital, sea pirates used to raid his trade caravans or ships, dhows from the East Africa coast to Muscat. Therefore he transferred was intended to check or control the sea pirates that had trade on the Indian Ocean almost impossible.
- Zanzibar strategically had a security advantage by her nature of being an island. Enemies or aggressors could easily be seen approaching Zanzibar from far and fought accordingly. The waters around it provided a natural defense or barrier from external conflicts or enemies.

IMPACT OF SEYID SAID AT THE EAST AFRICA COAST

1. Discuss the economic and social development of Seyyid Said to the East Africa during the pre-colonial period.
 2. Examine the contribution of Seyyid Said to the social and economic development of East Africa during the pre-colonial period.
 3. Examine the social and economic reforms introduced by Seyyid Said between 1840-1856.
 4. To what extent did Seyyid Said contribute to the development of long distance trade in East Africa?
 5. Seyyid Said was primarily responsible for delay in the abolition of slave trade in East Africa, Discuss.
- After transferring his capital to Zanzibar, Seyyid Said made a lot of development both positive and negative as analyzed below;
 - Economically, he encouraged the growing of crops on Zanzibar and Pemba Islands. He increased the high demand for cloves in Europe and Asia. He encouraged his subjects to grow them who brought revenue to the Zanzibar economy. By growing cloves, Zanzibar became the chief supplier of cloves worldwide which made East Africa to be known in the coloristic circles.
 - The settlement of Seyyid Said at the coast encouraged the Indian Banyans to settle in Zanzibar and along the coast line. It has to be noted that these were experienced traders, money lenders who gave money to Africans at the coast. Their activities helped to increase on the volume of trade at the coast and in the interior.
 - They even facilitated the slave trade activities as they exchanged slaves for manufactured goods. He encouraged trade between East Africa cost and outside world. He changed Zanzibar into an international trade center not for only slaves but also for manufactured goods. This encouraged the coming of traders from France, Asia, Germany and Britain.
 - Zanzibar became an entry port for East Africa as it handled the volume of trade between the rich interior and the outside world. European traders increased the commercial activities at Zanzibar and it became a point of trading activities worldwide.
 - Seyyid Said boosted trade through signing of commercial treaties with foreign countries like Britain, France, USA, and German. This boosted the diplomatic relations between East Africa and the outside world. He equally signed trade treaties with the interior chiefs in East Africa i.e. he signed a treaty with chief Fundikira granting him passage of his trade caravans to the Congo forests. He also signed a security treaty with Mirambo to guard against the activities of Ruga ruga and Maviti. Through this, He was also to encourage trade with the interior tribes of East Africa
 - The settlement of Seyyid Said led to the improvement of the security as Indian Ocean waters were monitored effectively. It has to be noted that before he transferred his capital, sea pirates had

disrupted trade ships, therefore upon his settlement, he fought and controlled the sea pirates which improved not only the security between the rot of trade at the East Africa coast.

➤ He transformed the standards of commercial relation. He revolutionized trade at the coast. It has to be noted that, trade was previously on barter system but he encouraged and introduced cow i.e. shells, Indian rupees and later coins. Therefore, monitoring trade at the East African coast.

➤ He encouraged Europeans to establish trading posts not only in Zanzibar but in the interior of East Africa e.g. Germans opened up trading posts in Tanga, Dar-el-Salam, Ujiji, Urambo which partly explained the urbanization that developed their after.

➤ He introduced a taxation system that neither to never exist in the trading activities of East Africa. Zanzibar being strategically located at the entry of the East Africa interior, he taxed imports and exports; there by raising revenue. The Indian banyans who were skilled and experienced traders were used by Seyyid Said in the assessment and collection of taxes.

➤ Following the establishment of clove plantations in Zanzibar and Pemba, there was need for cheap labor. Accordingly, Seyyid Said organized to the interior for cheap labor hence slave raid and slave trade respectively in East Africa, East Africa became depopulated as many people were taken to work on the clove plantations. It's no wonder that later Zanzibar became the leading slave trade center on the East African coastline.

➤ Ironically, later Seyyid Said participated in the abolition of slave trade. he signed the hammertoe treaty of 1844 with Britain which stopped slave trade activities outside his territory. He also provided patrolling ships in order to monitor the slave chiefs on the Indian Ocean waters.

➤ His activities at the coast at Zanzibar in particular also encouraged the Arab and Swahili traders to penetrate into the interior. This led to development of caravan routes into the interior which subsequently turned into good modern transport and communication lines like Tabora, Bagamoyo routes were replaced by the railway line in the later years.

➤ His settlement led to the introduction of new Islamic faith not only the coast but is also to the interior. Islam was spread to the interior through early trade contacts with the inferior tribes i.e. Ibrahim Bin Ahmed was the 1st Arab to arrive in Buganda in 1844 and Kabaka Ssuuna allowed him to preach Islam to the Baganda.

➤ The settlement of Seyyid Said led to the development and spread of Swahili language and culture. This came in form of intermarriages combined with Islamic teachings. It also established Quran schools and to a certain degree sharia law was applied. This was a social revolution and transformation in East Africa.

➤ Seyyid introduced the gun and gun powder to the East Africa communities which increased raids, tribal wars and warfare in the interior of East Africa e.g. the conflicts between the Nyamwezi and the Usamabra, the conflict between Buganda against Bunyoro were all fueled by Seyyid's distribution of guns and gun powder among the interior societies.

➤ His settlement at the coast helped to end the East Africa coastal conflicts that had made trade insecure. This bright in a period of peace and security to the coastal people and to the related towns that previously fought each other like Kilwa against Mombasa, Sofala, Pemba, Pota that were all bright under one rule of Seyyid Said. Therefore, he brought political stability at the coast of East Africa.

➤ In conclusion; Seyyid Said died in 1856 and had given the Europeans and Americans an impression that he was the ruler of the whole of East Africa yet he was for Zanzibar and Pemba islands only. Before his death, he had divided his empire between his two sons i.e. one taking Zanzibar and the other one Oman/Muscat.

REASONS FOR THE INCREASED ARAB PENETRATION INTO EAST AFRICA

1. Why did the Arabs penetrate into the interior of East Africa by the early 19th Century
2. Explain the lessons for the increased Arab penetration in the early 19th Century
3. Why were the Arabs interested on the interior of East Africa in the 19th Century
 - They wanted to establish their own trading posts in their interior where they would collect trading items quickly without exploitative middlemen like the Nyamwezi thus increasing their profit margins such trading posts included Tabora, Ujiji, Urambo etc.
 - The Arabs who initially concentrated on the East Africa cast had become very rich. Therefore, they wanted to invest in the interior by opening up agriculture plantations and construction of factories in Tabora.

- Increased volume of trade forced many Arabs in the interior, because of the increase in the volume of trades, there was need to maximize profits by the Arab traders. Above all the trade activities had expanded as far as the Congo Free states, Nyasa land (Malawi), Sudan and the Mwenemotapa Empire (Zambia).
- The Arabs wanted to eliminate the east African middlemen so that they become controllers of trade in the interior. They also wanted to control the sources of trade items in the interior. Above all they had become jealous to the wealth of the African chiefs and wanted a share.
- The coming of more Arabs with Seyyid Said at the coast forced some of them to enter the interior looking for new trading and settlement centers i.e. Bagamoyo. Above all even Seyyid Said encouraged them to enter the interior by organizing trade caravans into the interior like Ujiji, Urambo, and Usambara etc.
- The rise of Zanzibar as an international slave market forced many Arabs to enter the interior to look for the slaves and other items as they were assured to the ready market to Zanzibar. As a result these Arabs later settled on the interior under the pretense of protecting collecting centers.
- The rise of large plantations of cloves and coconut at the coast forced the owners to enter into the interior for slaves/slaves labor to work on their plantations. Later, Arabs established slave collecting centers in the interior in order to ensure constant supply of slaves and such centers paved way to urbanization.
- The control of the Indian banyans at the coast, these were money lenders who extended loans to the Arabs and Swahili traders who entered into the interior for investment and started up businesses through the establishment of trading posts.
- The increase in the number of Indian traders at Zanzibar forced some Arabs to enter into the interior of East Africa to look for fresh opportunities and avoid competition from the coast i.e. over 50,000 Indian traders left Zanzibar. Their arrival with lots of money even rendered the Arab money lenders (banyans) useless thus their penetration into the interior for virgin business across areas of economic potentials i.e. rice growing and g-nuts growing.
- The arrival of European traders at the coast and eventually in the interior forced many Arabs to follow them into the interior. It should be noted that initially Arabs staged at the coast featuring diseases and some hostile tribes plus wild animals.
- The development of medical centers in Zanzibar and discovery of quinine in 1886 encouraged the Arabs to enter the interior having get medicine, the Arabs who feared tropical diseases i.e. malaria now entered the interiors and established themselves through commercial activities.
- The suitable climate in the interior attracted the Arabs i.e. many Arabs and Swahili traders considered the interior climate being good. If human settlement and would enable business given its favorable rain calendar with time, the climate was suitable for crop husbandry and dairy they established plantations at Urambo and Ujiji respectively.
- Some Arabs wanted to spread Islam and their civilization to their interior communities. Some of them were humanitarians who felt the duty to spread Islam using the Quranic teachings and besides their settlement centers i.e. Ujiji, Tabora; they constructed Quranic schools to teach the Islamic civilization.
- The development of trading centers brought in more Arabs in the interior. It should be noted that African chiefs had developed ports that had attracted commercial activities which prompted the Arabs to enter and settle in areas i.e. Urambo, Kasongo etc. that became homes in Arabs.
- The civilization development; trade groups in the interior encouraged the Arabs to penetrate the central route of long distance trade was on a flat raised plateau brought in Arabs i.e. in Bagamoyo, Ujiji and Kasonga.
- Hospitality of the interior people attracted them, they came into the interior because the tribes were friendly to them especially the Nyamwezi, Baganda, and Yao i.e. in 1884, Kabaka Suuna of Buganda invited Ahmed Bin Ibrahim to his place in Mengo which paved way for the coming of more Arabs to Buganda.

REASONS FOR THE GROWTH OF TRADING CENTRES IN THE INTERIOR OF EAST AFRICA

1. Explain for the emergency of trading centers in the interior of East Africa during the first ½ of the century
2. Explain the factors that led to the growth of trading centers in the interior of East Africa.
 - Out of the activities of long distance trade, many trading centers emerged in the interior i.e. Tabora, Ujiji, Ugawe, Kasnga, Kalanga, Bagamoyo, Panguni, Karagwe, Chewa etc. they grew because of the following reasons;
 - The increased participation of the African societies in the interior trade led to the development of such centers. In the spirit of having local trade development, each society in the interior develops its own trading centers which acted as a local market. It was out of this arrangement that make 7 centers turned into trading centers especially with the penetration of the Arabs i.e. Tabora, Ujiji, Urambo etc.
 - The increasing penetration of the Arabs in the interiors led to the rise of trading centers when centers won the Arabs entered into the interior. They established centers which gave way for slow urbanization of trade centers i.e. Tabora, Ujiji and Bagamoyo.
 - The presence of trade into the interior, it should be noted that each trade route passed through settlements which later developed into large trade centers i.e. in all settlements were the central trade route of long distance trade passed there emerged into trading centers i.e. Kasongo, Tanga, Urambo, Tabora, Nyangwo etc.
 - Seyyids arrival at the coast, he sent many Arab caravans in the interior to establish trading posts in order to promote trade act trading centers of the various trading items i.e. Tunga, Pangani, Ujiji etc.
 - The rise of African traders led to the growth of trading centers i.e. the rise of Mirambo, Msiri, Nyungu Yamawe, Machemba, Fundikira, Mataka etc. to the growth of centers, Urambo which acted as their operational commercial bases.
 - The rise of Swahili traders in the interiors that penetrated into the interior, each established his own trading center in the interior in an attempt to create commercial areas i.e. Mohammed Bin Hamid (Tipu Tipu) established a trading center at Nyangwe while Seyyid Bin Babu at Urambo and Abdullah Bin Nassib established his at Tabora.
 - Increased demand for slaves forced the Arabs and Swahili established centers in the interior for collecting such slaves which later emerged into urban centers of commercial activities i.e. Bagamoyo.
 - Increased demand for more land for plantation farming among the Swahili traders especially upon setting in the interiors many Swahili and Arab traders began to confiscate or grab land from the interior tribes in order to establish cloves and other crops i.e. rice with the farming activities, trading centers i.e. Tabora and Bagamoyo emerged.
 - The need is organized markets i.e. Swahili Arab traders were tired of buying African trade items from individuals/communities. Therefore, they begun to organize village centers that would act as village services with time such places i.e. Bagamoyo, Ujiji and Urambo emerged into trading centers.
 - The need for security among traders also led to the development of trade centers. The traders wanted to secure trade centers for their commodities and transactions in order to minimize of most of goods through insecure areas that would deep in the interior trading centers i.e. Kasombe, Bisa, and Karema emerged in Kenya.
 - The need of storage facilities i.e. trading centers were established in the interior so as to act as stores for the trade items in the interior. This would prevent goods from getting destroyed during the long distance aim the interior to the coast. Above all using head portage in such areas i.e. Tabora even had dangers in caves that acted as stores.
 - The hospitality of African leaders who welcomed the Arab Swahili traders and allowed them to stay with them e.g. Mirambo invited Seyyid Bin Babu who stayed for good and developed trading centers at Urambo.

LONG DISTANCE TRADE IN EAST AFRICA

1. Account for the growth of growth and development of long distance trade during the early 19th century
2. Account for the development of trade between the interior and coast of East Africa
3. Why the East Africa societies were pre-occupied with long distance trade during the 1st ½ of the 19th century
4. Describe the organizational features and effects of long distance trade on the people of East Africa

5. With examples, explain the various people of East Africa who involved themselves in long distance trade.
6. Discuss the role of Buganda in the growth and development of long distance trade during the pre-colonial period.
7. To what extent, did Seyyid Said contribute to the development of long distance trade?
8. Explain the role played by African trade in the growth and development of long distance trade.

Long distance trade was a complicated trade with complex organizational undertakings that involved a multitude of communities trading in goods and human beings over long distances. The people involved in this trade included the Nyamwezi, Akamba, Yao, Kikuyu, Chagga, Banyoro, and Baganda etc. and had prominent personalities i.e. Mirambo, Tipu Tipu, Kabalega, Muteesa I, Nyungu Yamawe, Msiri, Mkwawa etc. who were able to form large strong empires based on sound commercial grounds.

The long distance trade was conducted along three main routes with central route.

- a) **Central route:** This had its beginning from Bagamoyo to the interior via Tabora, Ujiji up to Congo or to the Congo Free states from Tabora, the route extended across Tanganyika to earn commercial empires of Msiri. This route was dominated by the Nyamwezi, Baganda, Banyoro and Zanzibar. However, the most powerful individual traders were Mirambo who at one time in 1871 - 1875 closed the trade route when the Arab traders had failed to pay tax (Hogo) for passing through his territory.
- b) **Southern trade route:** This route began from the coastal town to Kilwa and extended to southern Tanganyika to the former Nyasaland (Malawi) to central Africa to the rich goldmines of Mwenemotapa. This route was however dominated by the Yao and the main commodities along this route included gold, copper, ivory and slaves. The Ngoni also used this route.
- c) **Northern route:** This one started from the present day Mombasa into the interior of Kenya through Kikuyu land to Akamba society. The main commodities were ivory and slaves and it was dominated by the Akamba who were good elephant hunters.

The main means of transport was head portage where slaves and servants from the interior communities were to carry items to and from the coast. They moved in lines hence forming trade caravans. They moved the captured slaves were forced to carry items to the coast and after they were sold off to in the later stages of long distance trade, camels and donkeys were introduced to the central route.

The medium of exchange at first was barter system i.e. exchange of goods for goods but later cowrie shells and Indian rupees were introduced. This was so after Seyyid Said had transferred his capital from Muscat to Zanzibar.

MAJOR LONG DISTANCE TRADE COMMUNITIES OF EAST AFRICA

a) Yao

- The Yao as a tribe lived on the Eastern side of present day Malawi near river Ruvuma in Tanganyika. In the beginning, everywhere agriculturalists and reared few animals, cultivation was done on subsistence and small scale fishing was carried out around river Ruvuma. Therefore, they depended on subsistence and mixed farming.
- Around 1820, the Yao became increasingly interested in long distance trade and adopted it later. They moved further in the interior of East Africa to search for trade commodities and by 1850's they had moved as far as central Africa searching for trade items. The mainly they participated in long distance trade as analyzed below;
- Among the scattered Yao communities were skilled blacksmith who made tools like; arrows, bangles, necklaces and other ornaments. Therefore, they mined copper, iron ore and gold dust which would only be got from the interior. The Yao started travelling long distances to places i.e. Sofala, Katanga (Congo) in search of the mineral ores which they could mold and smelt into various items sold them to far away communities and at the coast.

b) Akamba

- The Akamba is an ethnic group in Kenya and had various activities in long distance trade with the Kikuyu. They established their communities on the hills of the southern parts of the Nyika plateau where they practiced shifting cultivation, hunting and were semi nomadic people.

By the end of the 19th century they got involved in ivory trade and slaves with the coastal Arabs because of the following;

- Culture i.e. in terms of culture and traditions, the Akamba were very industrious and enterprising people i.e. were interested in trade at its infant stage. Before introduction of the long distance trade, the Akamba had participated in gold trade with the neighboring communities which helped them to adopt the trade system where a leader was in a particular control of a trading center. This facilitated the creation of trade system which organized the Akamba for long distance trade.
- The Akamba had a variety of trading items i.e. they were gifted with a number of resources especially ivory and iron ore that helped them to iron implements or tools like arrow heads which they poisoned with scorpion and snake poison for purposes of hunting. The Akamba were also involved in salt industry which compelled them to trade with the coastal people.
- The Akamba were also skilled hunters which enabled them to excel in ivory trade. They were respected hunters who were often regarded as heroes in their communities i.e. the hunters were praised, given rewards and in most cases considered as successful personalities within the community. This prepared many youth among the Akamba community to get involved in hunting not only for prestige but also for acquiring ivory for trading purposes.
- The Akamba also maintained good relations with their neighbors and trading partners. This meant that there was security in Akamba society which forced many Arab traders into the interior communities to trade with the Akamba.
- Traditionally, the Akamba were slave owners and always obtained slaves as prisoners of war in the different wars. The young ones could not be sold off but were shared and married by Akamba as wives. Because of this history they became the suppliers of slaves to the coastal Arabs.

c) Nyamwezi

- This was an outstanding community that participated in the long distance trade on the central route (central Tanganyika) due to their skills in trade they were able to monopolize and became middlemen between the interior communities and the Arabs at the coast. Thus accumulating a lot of wealth. Their participation in long distance trade was because of the following reasons;
- Nyamwezi were strategically located on the central route which enabled them to get easy access to the long distance trade. They were middlemen between the interior communities and Arabs at the coast. Therefore, this gave them an upper hand. The Nyamwezi joined the long distance trade because of their geographical location. They moved between different areas like Buganda, Bunyoro and Congo in search for trade items hence their participation in long distance trade.
- They joined long distance trade because they were near the iron ore and salt producing regions like Bunyoro, Tazara and salt was at Tana or Visa. This meant that the Nyamwezi sold these minerals to those who never produced them. They sold to the Segeju and later to the Arabs.
- They had a very resourceful and enrolled (gifted) community which supplied a lot of commodities. They had a rich interlard which supplied products like ivory, honey, slaves, rhino horns, g-nuts, gold etc. on top of that the Nyamwezi were also skilled hunters and used to travel long distance in search for slave and ivory.
- The Nyamwezi were skilled traders and military men who were capable of defending their trade caravans and the economic interests. This was seen in personalities like Mirambo, Nyungu ya mawe who were political leaders but championed trade in Nyamwezi land. They commanded large army and ensured success in the trading activities. They worked as security officers in implementation of trade policies especially the taxation policies on the central route.
- They were also advantaged in that they acquired goods before other areas of the interior. This helped them improve themselves in their activities like hunting and general welfare. Initially the guns were used for hunting of elephants but later were used for slave raids. Therefore, guns helped the Nyamwezi to become a prominent trading community in East Africa.
- Naturally the Nyamwezi were ambitious with love for foreign goods which attracted them to participate in long distance trade items like guns, beads, mirrors etc. were imported by

the Arabs in the Nyamwezi land attracted them into long distance trade for accessibility of foreign goods.

➤ Geographically, Nyamwezi land was a plateau with no outstanding lakes, rivers and mountains (natural barriers) with this land scape it was easy for the Nyamwezi to travel for long distances in the interior of East Africa thus easy movement enabled them to participate in the long distance trade.

➤ The Nyamwezi were advantaged that their agricultural activities fitted in the trade calendar. They went often occupied in agriculture from March to November (rainy season) and during the different season from December to February they were off for trade. It should be noted that their prosperous g-nuts spices were highly demanded in the long distance trade hence there participation.

➤ The introduction of clove plantations at Zanzibar increased demand for slave labor. Hence affecting the crops at the coast. This compelled the business of farming in the interior among the Nyamwezi and also made them to join long distance trade especially for slave supplier to the coast of East Africa particularly Zanzibar.

➤ The collapse of slave trade routes which was highly dominated by the Yao in the 1850's also contributed to the Nyamwezi's participation in the long distance trade. The slave trade route had been abandoned by the arable traders as a result of the invasion of the Ngoni. This diverted the traders to the central route which forced the Nyamwezi into long distance trade.

➤ The organization ability of the Nyamwezi i.e. was many societies along the central route but never raised the prominence like the Nyamwezi. Nyamwezi were gifted traders who organized themselves into long distance trade. It's no wonder that they acted as middle men and escorted to trade caravans to and from the coast.

➤ Presence of trade items in the Nyamwezi land. The Nyamwezi had trade items that were highly demanded by other communities and traders like honey, g-nuts, ivory, iron tools etc. they enjoyed long distance trade because of rich interior that had items to offer for transactions.

➤ Presence of able personalities like rise of leaders like Mbulya Mbera or Mirambo and Nyungu ya Mawe increased the prominence of the Nyamwezi in long distance trade. Mirambo laid a foundation stone for military and society organization of Nyamwezi coped from the Tuta Ngoni during his time of capacity. He used the same techniques and organized the Nyamwezi society into raiding and protecting the trade caravans. Therefore the presence of able leaders in Nyamwezi land prepared the Nyamwezi to join the long distance trade.

REASONS WHY THE NYAMWEZI LOST CONTROL IN LONG DISTANCE TRADE

1. Examine the role of family in the social and economic organization of any one pre-colonial society of East Africa.
2. How did the pre-colonial societies ensure law and order?
3. Describe the social and economic organization of any one pre-colonial society.
4. Account for the rise of Buganda kingdom in 19th century.
5. Show how nation prepare the Bagishu (youth) among the pre-colonial societies.
6. How far did Seyyid Said's activities delay abolition of slave trade in East Africa.
7. Assess the impact of Islam on the social and economic development of East Africa between 1000 – 1500AD.
8. Examine the impact of slave trade on the people of East Africa during the 19th century.

REASONS WHY THE NYAMWEZI LOST CONTROL OVER LONG DISTANCE TRADE

➤ By 1880's the Nyamwezi trade has started distorting and later on lost city completely the following do explain why they lost control over trade.

➤ Competition from the Arabs, the Seyyid Said at the East Africa coast led to the increased demand of a number of items particularly ivory and slaves. Seyyid Said introduced clove plantations and as a result there was need for constant slave supply by the interior people to work on the plantations. This promoted the Arabs and Swahili traders into the interior to satisfy their economic interests. As a result when the number of Arabs increased in the interior they out competed the Nyamwezi hence losing control over trade.

- Effects of Ngoni invasion like the splitting of the Ngoni after Zwangendaba's death disrupted the smooth flow of trade. The Ngoni who moved northwards like Tuta Ngoni used disruptive approaches/methods like the scorched earth policy to make areas of Tanganyika submissive to Ngoni invasion including Nyamwezi land such disruptive methods scared away the Arab traders from Nyamwezi land hence loss of trade from the Nyamwezi.
- The death of able leaders like Mirambo and Nyungu ya mawe made the Nyamwezi lose hope the remaining chiefs were very weak. This empire failed to get strong successors especially Mirambo dynamism. This gave a death blow to the Nyamwezi commercial trade. There after the Nyamwezi failed to unite against the Arabs who were in a better position to break down the Nyamwezi monopoly trade.
- The rise of other societies and leaders like Baganda, Banyoro and the Akamba gave the Arabs alternative sources from where they obtained ivory and slaves. The Arabs saw no reason or need to restrict themselves to the Nyamwezi land. This weakened the Nyamwezi middle man ship role and it contributed to their loss of control over trade.
- Exhaustion of trade like ivory in the Nyamwezi land. This happened when the elephant numbers greatly reduced throughout the region. Consequently, the Nyamwezi had to walk long distances in search of elephants and by the time they get them the Arabs had used other supply resources hence losing control over trade.
- The abolition of slave trade worsened Nyamwezi control in the long distance trade. This was because the Nyamwezi found themselves with no capacity of the slave communities as villages were sparsely populated. This forced the Arabs to settle in their interior permanently which deprived or denied the Nyamwezi their roles i.e. provisions of refreshments to the caravan traders, lodging facilities, acting as guards and guides etc. worse above all the Nyamwezi could not work as porters since the Arabs had introduced ox wagons that pulled by donkeys and camels.
- In a number of areas, many Nyamwezi were affected by drought and famine, with such calamities, they could not carryout trade since the majority of them had been endured weak, useless and hopeless.
- In European colonialists who penetrated the interior Tanganyika also contributed to the loss of trade by the Nyamwezi. Introducing trading companies like GEACO which monopolized trade to the extent of outcompeting other participants including the Nyamwezi.
- Acquisition of gun by other interior communities. The rampant use of the gun by the traders especially the Arabs throughout the Nyamwezi land scared the traders. They moved to other areas for trade. This meant that trade could not go on smoothly and people like Nyamwezi had to lose touch with it.
- Introduction of legitimate trade also gave a death blow to Nyamwezi influence in the long distance trade and introduction of legitimate trade they pulled out of trade and legitimate trade went hand in hand with monetary economy or cash crop economy in which money was used as a medium of exchange since it was the Europeans/Arabs who controlled the money in circulation like Nyamwezi fast control on long distance trade.

ROLE OF THE BAGANDA IN LONG DISTANCE TRADE

Explain the contribution of Buganda's kingdom/Muteesa I in the development of long distance trade during the 19th century.

- By 1840, Buganda had reached the pre-colonial expansion and was among the strongest states in the pre-colonial states of East Africa. Its system of governance was highly centralized which made her able to develop and expand.
- The Baganda had many goods or items that had favored the development of long distance trade. They had bananas, beans, and slaves which helped in the exchange with other communities especially with the coastal Arabs.
- The Baganda also had royal control over market which brought about good relationship between the trading societies like Arabs, i.e. the market places around the capital cities of Buganda, like Mengo were controlled by the King. Therefore, traders were free to move around and carry out trading activities without any fear of corruption or cheating.
- Buganda got involved in long distance trade because of its location. It was centrally located between Bunyoro, Acholi and Karagwe where she got the trade items. It was a collecting center and

due to its location, items traders acted as middlemen. They collected people to the coast like the Arabs who came from the coast reached Buganda fast and got to know about the various opportunities of trading in Buganda before going elsewhere. They would settle in Buganda as the Baganda looked for goods to supply them.

- The Baganda participated in long distance trade by carrying out slave trade. Supplied slaves to the coastal Arabs especially those who were captured and the criminals that were exchanged for foreign goods like Muteesa 1 made raids in Busoga, Ankore and Karagwe looking for slaves to be supplied to the coastal Arabs thus Buganda's involvement in long distance trade.
- They provided market to the costal traders with this increased demand and assured market by the Arabs, they continued to supply goods hence sustaining of Long distance trade.
- The Baganda provided transport and communication systems by way of availing porters/servants to carry the trade items to the coast under the head portage of transport system. The Baganda also maintained the trade routes that were used for long distance trade under the local social mobilization Programme known as Bulungi bwansi.
- At times of kings of Buganda, provided security to the trade caravans to enter from the coats. Such security was provided by royal guards of the king Luke Abambowa and Abagalagala.

Reasons for the development of trade routes of Long Distance Trade

Account for the development of trade routes in the interior of East Africa

- Arrival of Seyyid Said at the coast of East Africa in 1806.
- Penetration of Arabs into the interior of East Africa increased the discovery of more trade routes.
- Presence of traditional foot path that later became trade routes.
- Rise of trades like Mirambo, Tipu Tipu, Nyungu ya mawe.
- Rise of new trading port/centers in the interior like Tabora, Pangani, Ujiji, and Bagamoyo.
- Increased demand for slaves and other trade items.
- Presence of trading societies in the interior i.e. Yao, Nyamwezi.
- Security along the trade routes like Nyamwezi used to escort the trade caravans.
- Lack of physical obstacles/natural barriers like mountains, rivers and forests.
- Strategic location of Buganda.
- Availability of fire arms like guns and other weapons.
- Rich hinter land of East Africa.

EFFECTS OF LONG DISTANCE TRADE OF EAST AFRICA

- In Kenya and Tanzania especially along the coastal areas, there was the introduction of new languages like Kiswahili and Arabic which was later used in most parts of Kenya and Tanzania hence uniting people. Even Kiswahili became medium of communication in transaction.
- It led to introduction of guns in the interior communities which increased warfare as the interior chiefs expanded their areas of influence which inevitably resulted into the destruction of property and settlement.
- There was penetration of Arabs into the interior and creation of a new breed of people known as afro-Arabs (Swahili people) with all their related cultures like the dressing code eating habits, marriage habits and other social habits.
- The increased slave activities which led to the loss of lives (30-40 million people) led to depopulation many areas especially southern Tanganyika.
- In some coastal areas like Zanzibar and Pemba, new farming methods were introduced i.e. plantation, agriculture especially the clove plantations.
- New crops like rice, peas, rubber, spices among others were introduced to the East African communities which led to the diversification in agriculture as these crops supplemented on the traditional African crops like pumpkins.

- Societies and individuals like Yao, Akamba and Baganda and personalities like Mirambo, Msiri and Nyungu ya mawe who later participated in the long distance trade grew rich and used their wealth to extend their areas of operation.
- Several manufactured goods were introduced, in many parts of East Africa like glassware, beads, etc. in short, East Africa became a big market for the European manufactured goods.
- Due to long distance trade like Nyamwezi who were formerly large scale agriculturalists of ground nuts later became traders on the central route of long distance trade.
- Development of trading posts or centers which grew into towns (urbanization) like Tabora, Ujiji, Bagamoyo, Pangani.
- There were improved standards of living as people grew rich and obtained goods that were not formerly produced in East Africa like many people who were formerly dressed in bark cloth later changed to Asia and Europe.
- It brought about the foreign cultures especially Islam and Christianity to religions had far reaching effects in shaping the social habits of East Africans.
- It led to the improvement of the transport and communication systems i.e. the former to routes development into roads and railway lines i.e. northern trade development into the railway line while the central route developed into Tanzam railway line. This increased mobility of people from the interior to the coast of East Africa.
- The slave raids that resulted into displacements of people led to a state of emergency (crisis) which wandering African/people that came with misery or suffering.
- It led to the exhaustion of elephants which had been hunted down for their ivory, the rhinos for their rhino horns etc. this affected the wildlife as they became few.
- It facilitated the penetration of the Europeans into the interior of East Africa like German in Tanzania and the British in Uganda, Kenya, Zanzibar, were attracted by the goods which were coming from East Africa and wanted to control where they came from.
- Introduction of the Arab race at the coast and later in the interior as Quranic schools were introduced by the Arabs in Mombasa and Ujiji. Therefore the long distance trade contributed to the literacy levels in East Africa.
- Introduction of a minority system of exchange by the Arabs and Indian Banyans. Introduction of the Indian rupees which replaced the former inconsistent barter trade system. In short East Africa was integrated into the western capitalistic economy.

PROBLEMS FACED IN THE LONG DISTANCE TRADE OF EAST AFRICA

Discuss the problems faced in the long distance trade of East Africa during the pre-colonial period.

- Exhaustion of some goods in the interior due to overhunting of the elephants, slaves due to constant raids.
- Ngoni invasion that disrupted trade especially on the southern trade route of the death of Zwangendaba.
- The thick and impenetrable forests in the interior slowed down the movement of people as they acted as hideouts of robbers.
- The hostile tribes like Masai, Nandi that made difficult on the Northern trade route.
- The coming of the missionaries and the subsequent colonization of East Africa (the flag followed the cross) made trade to collapse the missionaries preached negative gospel by condemning slave trade.
- Tropical diseases like malaria, sleeping sickness, small pox and jiggers claimed many lives of the traders and slaves themselves yet they were important in carrying goods to and from the coast.
- They faced a problem of wild animals especially the lions and hyenas that attacked the traders on their way at the coast. The traders became scared and began to avoid trade routes hence collapse of long distance trade.
- Language barrier; communication was a big problem like only a few people in the interior knew and understood Kiswahili like business negotiations were difficult which hindered trade.

- The heavy taxes imposed on the coastal merchants or traders by the interior chiefs also proved a problem like Mirambo of the Nyamwezi charged a high trade tax known as Hoyo and refusal to pay it could result into a fight like he closed it to Arabs between 1870 - 1875.
- There was occasionally trade misunderstandings between the Arabs and African chiefs which degenerated into political rivalries/wrangles i.e. Mosana, Nyamwezi, Ntemi who had allowed the Arabs in his area later turned against them.
- Chief Fundikira confiscated goods of the Arab traders of Tabora route and Mirambo also fought the Arabs. All these made trade unsafe.
- Long distance involved in this in this trade was unbearable and most of the journeys had to be walked by foot and goods carried on their heads.
- High interest rates charged on the coastal Arabs by the Indian Banyans i.e. money lenders also made trade unprofitable.

ROLE OF PERSONALITIES IN THE LONG DISTANCE TRADE

1. To what extent did Seyyid Said contribute to the development of long distance Trade?
2. Explain the contributions of Tippu Tip to the development of long distance trade in East Africa.
3. Explain the role of African traders in the development of long distance trade in East Africa.

TIPPU TIP

- He was born in 1830 in Zanzibar, the name Tippu Tip was given to him as a nick name due to sound made by his gun. His real name was Mohammed Bin Hamid born to a father a trader and a farmer in Tabora.
- He separated from his father and he went and his trading empire at Manyema in Congo. He played the following roles in the development of long distance trade.
- He extended the long distance trade in Congo where he traded with some tribes in East Congo.
- He made commercial agreements with Mirambo and Urambo and Namaza of Ujiji so that they allow his caravans without interference.
- He supplied the coastal Arabs with copper and gold from eastern Congo.
- He contributed to trade routes that went to eastern Congo and taxed the Arab traders who used these routes like he obtained a lot of wealth from the Arab traders.
- He traded with the Belgians in Congo and supplied them with honey, slaves, gold and copper and in return got money, clothes, guns etc. from them.
- He minimized the conflicts between Arabs and Europeans in eastern Congo by representing their interests in Congo as a ruler of the Yao people.
- Before moving to Congo, Tipu Tipu assisted his father to organize and conduct trade at Tabora and helped him to put up plantations of rice.
- He employed Congolese to hunt for elephants (ivory) especially when the demand increased in Asia, which he exported to the coast.
- He built a very big commercial empire at Eastern Congo which attracted more Swahili traders from Tabora to the eastern coast.
- He lost his trade in slaves when slave trade was abolished. In 1890, he returned to Zanzibar and never returned to Congo until he died in 1905.

SCRAMBLE FOR AND PARTITION OF EAST AFRICA

1. Explain the terms that led to the scramble and partition of east Africa.
2. Explain the social and economic factors that led to colonization of east Africa.
3. "Economic factors were primary responsible for the scramble and partition of east African countries" discuss.
4. Explain social and other factors human terms of reason led to the scramble and partition of east African countries.
5. Explain scramble and partition of east African movement of the rush and division of East Africa among European power.

By 1870s East Africa had become a center of rivalry or conflict among the European power especially Britain and France, German, Belgium, Portugal, Spain and Italy. It should be noted that Britain took the upper hand in the colonial game of east Africa of occupy Uganda, Kenya and Zanzibar while German occupied Tanganyika as per Heligoland treaty 1886 and 1890-A number of factors do explain the scramble and partition of east Africa as below;

Economic factors

- The discovery of minerals like following the discovery of minerals in south Africa like diamond and gold in 1867 and 1886 respectively, the activities of Leopold II in Congo, there was a belief that the whole of east Africa is mineralized including East Africa that's why the Europeans powers rushed to east Africa amongst them values like Uganda, Kenya and Zanzibar went to Britain while Tanganyika went to German.
- The need to settle the surplus population like following the industrial revolution in Europe, machines were discovered that replaced human labor and the result was open urban unemployment in Britain were the unemployed people put pressure on their government with social and economic benefits. Given this surplus population that had become economic and social burden, Britain and German rushed for colonies in east Africa to settle the surplus population that's why there was increased number of whites in Kenya and Kenya was referred to as a white settler's colony.
- The need for raw materials. Following the expansion of the industrial sector in Europe coupled on poor temperatures and economic potential in east Africa, many European powers rushed to east Africa to create areas from production of high quality raw materials. This came in form of the introduction of cash crops, coffee, rubber, pyrethrum etc. that did well in the good tropical, climate of Uganda Kenya, Tanzania and Zanzibar.
- Eventually East Africa provided raw materials especially cotton for the Yorkshire. And Lancashire and Manchester, textile industries in Britain. To this effect, a railway line was built to areas of agricultural potential hence, the colonization of east Africa.
- The need to invest surplus capital like following the industrial revolution that brought in high profits to the industrialists, for example needed region areas to invest surplus capital as a solution to those industrialists and capitalists, Britain rushed for colonies in east Africa to create avenues / areas for investments, in German Otto Von Bismarck Commissioned an imperialist known as Carl Peters to acquire colonies for German thus Tanganyika was colonized.
- The need of new markets. East Africa like other parts of the continent was seen as a big source of market is the European manufactured goods. Following the abolition of slave trade, the Europeans introduced legitimate trade as a way of selling their manufactured goods to east Africa since Europe had a small market items like clothes, glassware, guns etc. were sold to African chiefs.
- Given the good climate and fertile soil in east Africa (Afro- centric) argument or factor) . It promoted the European power to rush to east Africa in order to exploit good for both human settlement and crop husbandry. That's why for example got land in Uganda, Kenyan highlands and in the rich coastal region. It should be noted that east Africa by 1700 was offering profitable commodities like gold and ivory which attracted the Europeans especially for trade.
- Therefore given the economic potential of east Africa scramble and partition become inevitable / unavoidable.

Humanitarian factors (social factors)

- This was mainly propagated by humanitarians and explorers especially the missionaries who felt that east Africa was a dark continent and needed "light" as analyzed below.
- The need to stop slave trade like the humanitarians required that the act of trading human beings was undermining the status of a human being as it was unhealthy and ant biblical. They felt that there was need for their government to interfere on the humanitarian grounds which came in form of introduction of legitimate trade that

replaced the evil trade (Slave trade). The activities of humanitarians and the call to their government especially the CMS led to the scramble and partition of east Africa.

➤ The need to spread Christianity like following the exaggeration in the reports made by Doctor David Livingstone in 1876, together with the press conference where he stated that the east African had no religion and they were worshipping trees, rivers, lakes and the ancestral spirits.

➤ It promoted the humanitarian associations of come and spread Christians and this could realize of Africans. That's why the C.M.S, white fathers and the Holy Ghost Fathers etc. rushed to east Africa. Before their activities led to the scramble and partition of east Africa was the saying goes, "The flag followed the cross."

➤ The need to introduce western education like, as a way of arising Africans, the humanitarians introduced things like reading, writing and Arithmetic. It should be noted that this western type of education simply prepared the east Africa to work for colonialists. Never the less, the east Africans were able to acquire the best skill of reading and writing and in areas where the missionaries forward difficult, for example called upon their home government to interior on their behalf hence colonization of east Africa.

➤ The factor of exploration / men on spot has also been advanced or given to explain the portion of east Africa. It has to be organized that without the role of explorers. East Africa like any other part of Africa could not have been portioned,

➤ Explorers like HM. Stanley, Doctor David Livingstone, Rebman contributed to the scramble by exposing the rich resources of the east African interior region even drew maps that later aided the partition of east Africa like doctor living stone upon visiting east Africa held a press conference in London and exaggerated how minerals were on the surface of the earth and the extent to which the east Africans were un civilized like, worshipping trees and rivers, through their activities Britain got Uganda, Kenya and Zanzibar while the Germans got Tanganyika.

➤ Strategic reasons like according to this school of thought people like professor or Robinson urged that African was the foot note to Asia which was rich in spices. The British in particular acquired territory in Asia were they had investments British acquired Asia as point of her empire abroad and in order to safeguard the British interests it was necessary to accept the coastline of Mombasa and Zanzibar which could be used important center overseas in Asia continent.

➤ By 1882 Britain had occupied Egypt and had invested a lot of money like earlier in 1869, the sues canal had been opened and this became short cut route to India. The British occupation of India would be meaningless without controlling the Nile Valley because it gave Egypt life (sues canal) like the British Prime Minister had this to say about the Nile the Nile is Egypt and Egypt is the Nile to safeguard her interest in Egypt. Britain had to control the Nile up to its source in Uganda. This was evidenced by the Anglo German agreement of 1886, and the Heligoland treaty of 1870 were Britain and German partitioned East Africa.

➤ The issue of European misunderstanding and the need to balance power in Europe like in Europe there was war between German and France, (France Prussian war) which upset the European balance of power. In this war France lost her land master ship, Alsace and Lorraine to German. She turned her attention to Africa and East Africa in particular to compensate herself for the loss in Europe. This promoted Britain and German rush to East Africa hence the scramble and partition. This promoted Britain and German to rush to east Africa hence the scramble and partition.

➤ The rise of nationalism in Europe also promoted the scramble and partition of East Africa. This included strong feelings of a country to occupy on other country. It advocated that a country greatness or strength laid in how many colonies it heard. It was also prestigious to people like Carl Peter that the greatness of a country depends on how many colonies it had the more economic.

➤ The theory of racism/Darwinism like the European urged that they were a superior race and had the good given right to rule over the inferior race in East Africa. This was first mentioned by Charles Darwin who stressed the race theory and survival

for the feasted theory therefore ratio prejudice among other factors resulted in to the scramble and partition of East Africa.

➤ The Berlin conference of 1884-1885 and its effects like the Congress were called by Otto Son Bismarck to give a legal occupation of the African territories East Africa inclusive under the theme “effective occupation”. It created or encouraged the scramble as the European power rushed to East Africa especially Britain and German as a sign of effective occupation it was in this congress that Britain was officially given Ugandan, Kenya, and Zanzibar while German took over Tanganyika. The press propaganda also fuelled the European scramble and partition of East Africa.

➤ The press like newspaper, magazines, journals, radio talk show over exaggerated the richest of East Africa to the external of arousing public opinion like exaggerated about the mineral potential of East Africa comparable of over of South Africa that's why also exaggerating backwardness of East Africa and the nature of East Africa leader all of which made the European power fill the duty of colonizing East Africa either to civilize their economic potential whose image had already been painted in the press.

➤ Some humanitarians organized development of forces operating in East Africa community afro-center were also cause for the scramble and portion of east African chief, kings and volunteers played a role of celebration on the behalf of the European like semi Kakungulu spread the British imperialism in eastern Ugandan, Nuwa Mbaguta in western Ugandan, sir Apollo Kaggwa in central Uganda it can be urged that if there was no collaboration, the scramble and partition of East Africa would have remained a dream.

➤ In conclusion, it can be said that the colonisation of East Africa was due to a combination of factors which were economic, humanitarian categorized as afro-center and euro-centric but it is important of note that the economic factors were most vital in the scramble and partition of East Africa.

IMPACT/EFFECTS OF THE SCRAMBLE AND PARTITION OF EAST AFRICA.

➤ The scramble and partition of East Africa, between Britain and Germany, a class of African collaboration emerged. This category of people worked for the white interest and admired every aspect of the European which associated to civilization. Such people included Semei Kakungulu, Nuwa Mbaguta, and James Mitti.

➤ In the course of scramble and partition of East Africa Africans lost lives especially those that opposed European rule like communities like the Banyoro, Acholi, Bakiga, Nandi, Usambara etc. It also led to the loss of lives of personalities like Abushiri, Abdullah Mpanda, Orkoiyot Kimunyole, Kinjikitire Ngwale etc. This led to depopulation in such areas.

➤ This the British policy of divide the rule, therefore created rivalry and tribalism among the east African communities like the British tended Buganda agents to further air imperialists goals like Semei Kakungulu in East Uganda. James Milton Bunyoro, Nuwa Mbaguta in ankle, Sir Apollo in central Uganda. All of which brought general hatred against the Baganda by other tribes.

➤ With the coming of colonialism negative impact, like forced labor, heavy taxation, mal-administration and general lack of respect for the African culture and customs there was also the rise of nationalism as Africans tried to detach them soles from European rule like formation of Mau Mau movement in Kenya in 1946 and even the formation of social welfare association like the young Karirondo association, the Kikufu patriots etc.

➤ The partition of East Africa also marked the end of barbaric activities of the slavery and slave trade. This was due to introduction of cash crop economy /cash crops into East Africa like coffee, cotton, wheat, pyrethrum sisal rubber etc. that's led the development of legitimate trade. It should be noted that African was encouraged to grow and sell cash crops in order to meet their tax obligations or responsibility and their general welfare. In effects, East Africans were transformed on to the capitalist -wage economy.

- The subsequent positioning of East Africa with series of agreement like Anglo Germany agreements of 1886 and Heligoland treaty of 1890 between British and Germany finally the long time rivalries as Britain took up Uganda, Kenya and Zanzibar while Germany took up Tanzania. These too came with the introduction of new forms of administration policies for the effective control like indirect rule for British and direct rule for the Germans.
- Before prior to the scramble and partition of East Africa, Zanzibar enjoyed the political and economic portages over East Africa to the extent that Seyyid Said was referred to as by the Europe centric literature as the commercial price of East Africa however with the partition of East Africa between Britain and Germany, Zanzibar lost commercial importance as all economic activities by the IBEACO.
- For the British interest of Uganda, Kenya and Zanzibar while the German East Africa company (G.E.A.C) took over monopoly of the trade activities in mainland Tanganyika.
- The partition of East Africa completely eroded the independence (sovereignty) of the East Africa societies. Communities that were previously self-governing were forced to acknowledge the authority of the British and Germany. African traditional rules lost their powers to the created colonial rulers. Above all, with the boundary Democratic /divisions of people who belonged to one ethnic grouping bred hatred like the Alur left on other sides of the Uganda and Zaire borders, Banyarwanda in Rwanda and Uganda, the Samya and Luo in Uganda and Kenya.
- The portion led to the spread of European culture and western civilization that had been started by the missionaries. Africans that previously worshipped gods and ancestral spirit abandoned the practices for foreign Christianity, Africans who formed practiced polygamy of switched to monogamy as propagated by biblical injunction, their code of dressing, eating, burning too changed.
- The traditional fabric and norms of the tied education systems were abandoned for the 3Rs (reading, writing and arithmetic). All the above undermined the African traditional institutions and systems which explains why Africans lost independence in the long run.
- It marked beginning of economic exploitation of East African resources, I. E. Minerals and fertile lands of the hunter land. To disaffect, social, economic infrastructures were laid like roads, railway networks and communication systems towards the minerals and agricultural zones I. E. The Uganda to Kasese, copper mines, BUSOGA railway to Namasagali (cotton) to Naivasha (soda ash) etc. it should be noted that such transport and communication lines pointed towards the coast, the East Africa resources. If Africans benefited from such it was more accidental than international.
- With partition, a new phenomenon /trend rose up among the East Africa. IE. The introduction of taxes like hurt, gun, poll etc. it should be noted that various colonial regimes in the East African protectorate adopted the introduction of taxes among the East Africans as a way of recruiting labor for their projects, to offset the burden of the British tax payers and also to make the colonies self-sustaining. All over the East African protectorate the taxes were generally taxed at 3 rupees or 4shs it should also be noted that the gun tax was intended to cut down insecurity. All the above marked the beginning of the master servant relationship in East Africa which Africans were looked at as tools of labor.
- With the partition of East Africa it led to the influx of white settlers especially in Kenya. It was due to the fertile land and labor ordinances that were passed by governor i.e. Delemare, Hayes saddlers, Edward Northey, their land laws guaranteed leased land of 49 years, 99 years and 999 years. It subsequently to the displacement of many Africans like the media, Nandi, Kikuyu who were pushed into reserves of Laikipia and Ngogi that were infested for diseases and lacked waters sources. It explains why later social well fair associations rose up like the young Kikuyu association in order to undo the colonial relic.

THE MISSIONARIES FACTOR IN EAST AFRICA

1. Why did the Christian missionaries come to East Africa.
2. Examine the role of Christianity to the social and economic development of Uganda up to independence.
3. Examine the effects of the missionaries in any one country of east Africa during the colonial period.

Missionaries were humanitarian groups that come from Europe to east Africa with the aim of preaching Christianity and civilizing east Africans. Some of their groups included the German missionaries in Tanganyika, the CMS, the London missionary society, roman missionary society, holy ghost fathers, white fathers, Verona fathers, Ruther lands.

WHY DID THE CHRISTIAN MISSIONARIES COME TO EAST AFRICA

- Religious arguments. They came to preach the word of god/ Jesus Christ after understanding that the East Africans did not know god and that the east Africans had no god but worship trees, rivers, rocks, lakes. They also came to spread the word of God.
- The humanitarian arguments. They came to abolish the evil slave trade and help civilize east Africans by introducing western education and cultures. This explains why after their arrival in east Africa many schools were established as a way of encouraging east Africans to adopt or embrace western education like Kings College Budo, Gayaza high school, St. Mary's Kisubi and many others.
- The French revolution of 1789 taught the French missionaries especially the white fathers and Verona fathers the ideas of liberty, fraternity and equality to all human races East Africa inclusive. That's why after their coming to East Africa they advocated for human rights and equality of all races.
- The Arab activities at the coast of East Africa attracted the Christian missionaries to come especially with the need to challenge or stop the spread of Islam in east Africa. It has to be noted that the Arab activities of spreading Islam at the coast and even in the interior of east Africa during ivory trade(LDT) attracted the attention of the missionaries because they feared that if the Arabs had dominated east Africa Christianity would be doomed. Therefore they had to come to stop the Arab activities in the interior of east Africa.
- Trade. Some missionaries came as traders. They wanted to find a way of starting business between east Africa and their home countries or governments. That's why they always supported the chartered companies like the IBEACO and its business ventures.
- Invitation arguments. The C.M.S were invited by Kabaka Muteesa 1 of Buganda after Henry Merton Stanley had convinced him to invite the Christian teachers to introduce the art of writing and reading and that's why they introduced schools in Buganda starting from 1877.
- The exploitation arguments. They came with need to discover and have the geographical knowledge of the universe in which man lived. It should be noted that Africa, east Africa inclusive had been branded a black continent. So there was need to investigate the truth about the African continent, the east African part inclusive.
- Industrial revolution that had led to the manufacture of boats, ships for transport, modern medicine against tropical diseases like malaria, yellow fever had been discovered especially the discovery of quinine in 1856. Also with the invasion of printing press, many bibles were printed which accelerated their coming to east Africa.
- Political arguments. They came to clear the way or prepare the east Africans spiritually so as to prepare their minds for the eventual colonialism. The softened the Africans hearts through biblical injunctions or teachings to make Africans accept colonialism like the flag followed the cross.
- Formation of many missionary groups in Europe like the C.M.S, L.M.S, Mary hill fathers, baptism missionaries, the living African missionaries, white fathers. This forced some of them to come to east Africa where their preaching's were relevant.
- The presence of the early Portuguese missionaries along the coast of east Africa encouraged many missionary groups to come to east Africa and continue with the work of evangelism.

IMPACT OF THE MISSIONARY ACTIVITIES IN EAST AFRICA

- Missionaries promoted formal education. They encouraged the teachings of 3Rs (reading, writing and arithmetic). They also taught religion, agriculture and technical education skills like carpentry,

they built many missionary schools in many parts of east Africa like Kings College Budo, Gayaza High School in Buganda while in Kenya they built Alliance high school. They also opened up demonstration schools like in 1902, an agricultural school was built for research in tropical agriculture while another one was set up in 1905 to teach Africans how to grow cotton in Marunga.

➤ The missionaries introduced Christianity which came with the introduction of bibles and other items which they supplied to the Africans freely thus explaining the high rates of converts. They also built churches on the strategic hills of the east African countries like in Uganda they built on Nsambya, Rubaga, Namirembe hills while in Kenya they built at Taweta Rabai, Machakos, Nairobi, Nyeri. While in Tanganyika they built them on Moshi, Lushoto, Bagamoyo, Usambara, Tabora, Mpotwa. Christianity however undermined the African religion and Islam.

➤ The missionaries developed the African languages and learnt them too. They for example taught Christianity in African languages like Bishop Tucker preached in Buganda using Luganda. They also translated the bible into local languages and even wrote other books like Krapf published a Swahili dictionary.

➤ They introduced new cultures. English as a new language, new religion, new eating habits, new dressing habits, monogamy. However they condemned them being barbaric or backward like the twin murder, polygamy and nakedness.

➤ The Missionaries introduced health centers like they built hospitals, dispensaries, sick bays and clinics to treat the Africans from tropical diseases like in Uganda the C.M.S built health centers like Nsambya hospital, Mengo hospital while in Kenya and Tanganyika hospitals were located in the kikuyu land and Tanga regions respectively. They also introduced modern medicines if the treatment of disease like quinine to treat malaria. However such modern medicines undermined African traditional medicines as they were branded backward.

➤ The missionaries attracted the European settlers to come to east Africa as they established their centers in many parts of east Africa. White settlers followed them in many parts like kikuyu land in Kenya, Arusha and Moshi in Tanganyika. They made Africans lose their land to the whites.

➤ The missionaries led to the outbreak of the religious wars in Buganda. These wars were conflicts between the protestant missionaries and catholic missionaries that started in 1888 to 1892. Later, the Christians (Protestants and Catholics) came together against the Muslims and traditionalists. This ended with the defeat of the Catholics and the Muslims.

➤ The missionaries stopped slave trade. They condemned slave trade with being evil, backward, and satanic to the extent of campaigning it until it was abolished. Later they built new homes for the freed slaves in Zanzibar, Mombasa and Bagamoyo.

➤ They created a new class of educated people in east Africa. This class of people was graduates of the missionary education who later helped the missionaries and the colonialists in their work to extend colonialism like Semei Kakungulu, Sir Apollo Kaggwa, Zakariya Kisingiri and they acted as collaborators, clerks, translators, soldiers.

➤ They trained the 1st class of civil servants in east Africa. These were the first Africans to join into the missionary schools and later the colonial schools. After their education, they served as civil servants in the police, army and administration. Eventually, they became new leaders in the new independent east Africa like Kenyatta of Kenya, Nyerere of Tanzania and Obote of Uganda.

➤ The missionaries helped the colonialists to colonize East Africa. The flag followed the cross. The missionaries preached Christianity which made the east Africans change their attitudes towards colonialists, as the biblical injunctions softened their hearts against resistance like to love your neighbor as you love yourself. Also the missionaries financed the IBEACO in Uganda and Kenya and they also assisted in the signing of the Buganda agreement which was later used as a document of the British occupation in Uganda.

➤ The missionaries introduced religion in the politics of Buganda and this remained a strong cause of political discrimination during the early days and after independence. During the time when political parties were formed, they were formed on religious grounds like democratic party(DP) for Catholics and the DP members were even nicknamed members of “dini ya papa” while UPC and UNC were protestant parties and the two were nicknamed the united protestants of country. It should be noted that since independence, religion has influenced politics in Uganda.

➤ The missionaries promoted trade in east Africa i.e. after the abolition of slave trade, they encouraged the development of legitimate trade i.e. trade in industrial goods, some missionaries doubled as traders and exchanged goods such as clothing, mirrors, guns etc. with the Africans.

- The missionaries encouraged cash crop farming in east Africa, missionaries like Kenneth Borop and Rebman plus Krapt introduced cotton, coffee, pyrethrum, tea, sisal. They also included agriculture in the school curriculum or syllabus to the extent that each school established a school garden.
- The missionaries encouraged construction of roads which solved the transport problems of east Africa. It should be noted that the C.M.S financed the construction of the Uganda railway when it became bankrupt and above all road were developed both marrum and tarmac in all areas where the missionaries settled. They also conducted vocational employment to the Africans like training in jobs, many Africans were employed by missionaries on their farms as workers.
- The missionaries favored the development of small scale African industries hence encouraging the development of entrepreneur skills towards the east Africans.
- The missionaries led to the development of independent churches in east Africa because of their discriminatory tendencies especially racism which forced many Africans to break away from the European churches like Joshua Kate broke away from the C.M.S and formed the Abumalaki church of Buganda.

RELIGIOUS WARS IN BUGANDA

1. Account for the outbreak of religious wars in Buganda by 1888.
2. Explain the causes and effects of the Wafarasa-Wangeleza wars by 1800.
3. To what extent did Kabaka Mwanga contribute to the outbreak of religious wars in Buganda?
4. “Kabaka Mwanga was primarily responsible for the outbreak of religious wars in Buganda between 1888 and 1892” Discuss.

These were wars that were fought between different religious groups in Buganda, at first the Catholics and Protestants fought the Muslims, then the Catholics, Protestants fought the traditionalists and later the Catholics fought the protestants. At the end of these wars, both the Muslims and Catholics were defeated and the Protestants emerged victorious and powerful in Buganda.

CAUSES OF RELIGIOUS WARS

- The killing of the early Christians (Uganda martyrs) in 1886 3rd June, forced Catholics to declare wars against Kabaka Mwanga who was persecuting the Christian servants. It is alleged that Kabaka Mwanga was a protestant who was persecuting the Christian converts or servants.
- Mwanga’s threats or wish to evict or throw away all the religious groups from his place caused the religious wars. In 1888, Mwanga warned his servants against their behavior and he realized the dangers of the armed Christians and Muslim converts to his authority. However as he tried to chase them away, the Catholics, protestants and Muslims formed the holy alliance and opened a war against Mwanga and exiled him to Bukumbi island, south of lake victoria. This inspired the Baganda to fight alongside their Kabaka hence religious wars.
- Mwanga’s threat or wish to ally or collaborate with the young servants against their leaders in 1887, forced leaders or missionaries of the new religions to bring fire arms and armed their converts to declare war against Mwanga hence the religious wars.
- The political ambitions of the Muslims, Arabs led to the religious wars in Buganda. After jointly defeating Mwanga, the Muslims turned against the Christians and the two fought until when the Christians were defeated and Muslims installed Kalema as their Kabaka.
- Role of traditionalists like the traditionalists were supporters of the Kabaka and believed in the preservation of African religions. After the Muslims had defeated the Christians, the Christians ran to Kabaka Mwanga and allied the traditionalists to fight against the Muslims. Above all, the traditionalists hated the Muslim rule in Buganda because it was so aggressive; forceful hence the religious wars in Buganda.
- The arrival of captain Lugard in 1889 with more guns and soldiers also fuelled the religious wars in Buganda. Began a protestant he intervened on behalf of the C.M.S and gave Protestants 500 guns to fight the Muslims and Catholics and drive them out Buganda towards Bunyoro.
- Political reasons. All the religious groups in Buganda were competing to control Buganda for political superiority, dominancy. That’s why there were various alliances to eliminate the Kabaka and lastly they fought amongst themselves with the Protestants emerging victorious.

- Competition between the Arab Muslims and white missionaries to spread their religion led to wars as both struggled to win converts and worshipers among themselves. It should be argued that the Muslims and Christians were enemies in principal and could not accommodate each other.
- The death of Kabaka Muteesa 1 in 1884 which left power vacuum that led to the religious wars. Muteesa 1 with his diplomatic skills had managed to keep all the religious groups in peace and co-existed in the palace. However after his death, Kabaka Mwanga who replaced him lacked the quality and skills to settle all the 3 hence the religious wars.
- The character of Kabaka Mwanga also explains the wars. Mwanga was a boy of 18 years and he lacked the experience of dealing with foreign victors in palace. Also in his attempt to considerate his authority, he ended up conflicting with the missionaries and Muslims. Above all, Mwanga was a “homosexual” Kabaka and such character was condemned by the missionaries and servants. Worse above all his persecution, execution of the young Christian converts on 31st November 1885 and on 3rd June 1886 annoyed the missionaries. His character was unbecoming hence the opposition that led to the religious wars.
- The “killing” of Bishop Hannington by Kabaka Mwanga. It should be noted that the traditionalists had predicted that Buganda’s enemies could emerge from the eastern front or side to which the Kabaka respected and when Bishop Hannington approached Buganda from the east, the Kabaka ordered his men to kill him and the Christians became annoyed and declared war against the Kabaka as a way of defending themselves from the possibility of being killed too.
- The weakness of the royal Buganda policy. It had a poor policy of hosting all the foreigners or investors in the palace which was a cause for religious wars. These foreigners stayed together with different modes of life and they eventually quarreled among themselves leading to outbreak of religious wars in Buganda. It has to be noted that in Kiganda palace that however visits were welcomed and given support, this attracted many people to stay in the palace as they were rest assured of the warm welcome from the king and his servants. Due to many visitors, like the Muslims, Catholics, Protestants, the later conflicted due to differences in beliefs hence the 1888 religious wars in Buganda.
- Role played by traditional chiefs. It should be noted that the Muslims and protestants had become so popular to the extent that the Baganda respected them more than the traditional chiefs. They became a political threat to their positions and that’s why they advised the Kabaka to declare war against them thus the 1888-92 religious wars.
- Failure of the missionaries to give military assistance to the Baganda to fight against her enemies. It should be argued that Kabaka Mwanga had first co-operated with the missionaries hoping to get guns to fight the Egyptians who were advancing from the north and Banyoro respectively but the missionaries showed no sign of assisting Mwanga. This forced Mwanga to threaten to evict them and unfortunately the missionaries organized a resistance against the Kabaka and hence religious wars.
- The long standing rivalry between the Roman Catholics and Protestants in Europe, which conflicts were, transferred to Buganda hence the Wafarasa-Wangeleza wars. It has to be noted that the two enemies (Britain and France) had their enmity at home and that’s why they sent different groups of missionaries to Buganda as a way of fighting each other in the spread of Christianity. History has it that Catholics came from France and Protestants from Britain but they used the same book (bible) to preach the word of god differently. Such differences compelled or forced the two groups to fight each other hence religious wars in Buganda.

EFFECTS OF RELIGIOUS WARS

- Moslems and Catholics were completely defeated. At first the Protestants and Catholics defeated the Muslims and exiled them to Bunyoro and later Protestants defeated Catholics and removed them from the political control of Buganda.
- This made the history of Buganda to be determined by the effects of religious wars in line with leadership the wars undermined the traditional Kiganda religion in “Lubaleism” because the Kabaka who was taken to be the semi god together with his followers were all defeated and Christianity replaced the Lubaale beliefs. This encouraged many Baganda to drop their traditional religion and embrace Christianity.
- The wars undermined the position of the Kabaka up to the time of independence. The Kabaka completely lost the political and economic powers. In fact Mwanga’s downfall marked the end of Kabaka’s influence in Buganda.

- The wars forced Britain to sign the Buganda agreement of 1900 so as to present future conflicts between the missionaries and local leaders also to enable Britain to considerate her control over Buganda and later Uganda.
- The wars led to the rise of new young Christian leaders in Buganda like Sir Apollo Kaggwa, Zakariya Kisingiri and Stanilus Mugwanya and Semei Kakungulu. These 3 had assisted Britain to administer Buganda as regents after the downfall after Mwanga.
- After the wars, Buganda became a center of missionary preaching and activities in fact many churches, cathedrals and missionary centers were permanently built in Buganda because each religion wanted to maintain its stay in Buganda and Uganda respectively.
- The wars disrupted peace in Buganda. The Christian missionaries fought the Muslims, a situation of fears, panic and anarchy rose in Buganda especially in Mengo and Nateete which acted as battle fields.
- The wars introduced religion in Buganda's politics. During the formation of political parties in 1950s. Parties were formed along religious for Catholics, UPC and UNC were protestant parties while the traditionalists formed KY. Admissions to such parties were based on religious lines.
- The wars in Buganda increased division and disunity among the Baganda along religious lines. The Protestants acted socially and politically against the Catholics up to the time of independence. This had divided Buganda up to today.
- The wars increased the discrimination in Buganda. In all sectors especially in education, the civil service and political arena. In education,. Catholics established their schools like St. Mary's College Kisubi and the Protestants could not attend such schools and similarly no Anglican teacher could teach in these schools.
- The religious wars encouraged the Baganda to form independent churches. After the wars, some Baganda lost trust in the Christian religion and as a result they formed their own churches like Joshua Kate and Malik Musajjakawa formed the Abamalaki faith (the society with almighty). The seventh day Adventists, Judaism, Mengo gospel church and the African brick Orthodox Church of Spetasis Mukasa. All these churches were formed by Africans (Baganda) to fight against Christianity.
- Religious wars forced Mwanga to become a Christian while in exile he was baptized Daniel. The Muslims became less privileged in Buganda and Uganda up to today because of their defeat in the religious wars.
- Many people were killed in the religious wars like 301 Muslims were killed along Masaka road and the Uganda martyrs who were murdered on 3rd June 1886. This led to depopulation in Buganda and Uganda respectively.
- Armed Christian groups were formed in order to defend themselves like the Protestants were armed with 500 guns by captain Lugard which marked the introduction of a gun in the religious affairs of Buganda.
- Buganda land was allocated along religious lines like Protestants took 10 counties, Catholics 4 and Muslims 2.
- The wars led to the British colonization of Buganda as the missionaries called upon their home countries to take over Buganda as a society measure.
- Massive destruction of property. Banana plantations were cut down, coffee plants and huts were demolished due to the religious violence.
- Led to economic growth. Buganda and Uganda were blocked or catalyzed as the wars divided people along religious lines and made unity difficult to achieve.

THE 1900 BUGANDA AGREEMENT

1. Examine the effect of Buganda agreement on the people of Buganda and Uganda
2. Assess the impact of Buganda agreement to the social and economic
3. How did Buganda agreement of 1900 affect the history of Buganda and Uganda by 1930?

An agreement is a mutual understand between two or more people or parties either written, or verbal or otherwise. Therefore, Buganda agreement was a document which was signed between Buganda and the British. It was signed by Sir Harry Johnston the British's representative and the young Kabaka Daudi Chwa II, Sir Apollo Kaggwa, Zakariya Kisingiri and Stanilus Mugwanya signed on behalf of the infant

King as regents. Other people who witnessed the signing were the C. M. S, Jackson, the Queen vice council or representative, Bishop Tucker and many chiefs in Buganda. The agreement was signed into two versions which was English and Buganda. However when a conflict of interest arose, the English version was to be considered.

WHY THE AGREEMENT WAS SIGNED

- To confirm British position in Buganda or Uganda.
- To ease the administration of Buganda and Uganda.
- To solve the religious wars in Buganda.
- To reduce the powers of Kabaka over land, taxation and trade.
- It was the Berlin conference of 1884 which encouraged the British to sign an agreement as a sign of effective occupation.
- Britain was looking for above/flat form for conquering other parts of Buganda.
- Britain aimed at using Buganda as agents of colonialism in Buganda
- Buganda accepted to sign because it expected military support from the British against their enemies like Bunyoro and Egyptians.
- The Baganda expected political offices in the new British government.

TERMS OF AGREEMENT

a) Governance or administration

- Article 6 stated that her Majesty the Queen would recognize the Kabaka as the native ruler of the province of Buganda under her majesty's protection and overrule as long as his administration right from the chiefs recognizes and confirms to the laws and regulations instituted for governance by her majesty's governance.
- Upon death of the Kabaka however, the majority of the native council Lukiiko would only elect the successor and the range of selection was to be limited by the royal family of Buganda, the descendants of Muteesa I. the elected Kabaka would only become a King after royal assent of the queen of England.
- For purposes of native administration, the kingdom of Buganda was divided into 20 different administrative counties like Kyaggwe, Bugerere, Bulemeezi, Kyadondo, Mawokota, Bululi, Bugangayizi, Buddu, Ssesse, Buvuma, Kooki, Gomba, Mawogola, Busujju, Buwekula, Kabula, Singo. According to article 9, a chief was appointed by the King but approved by her Majesty's representatives who served as head of the country to be paid a salary of 200 pounds every year.
- To assist the Kabaka in administration, was allowed appoint 3 native officers of state to be approved by her Majesty's representatives, the prime minister, chief justice and the treasurer. To be paid 300 pounds a year and shall be constituted by the regents during the minority of the King.
- A native council (Lukiiko) was instituted by the agreement, to consist of all the chiefs who were allowed to have authority, the 3 native ministers and any other 6 members, the Kabaka wished to have in a parliament. In total, it was composed of 89 members. The function of the council was to discuss all matters concerning the native administration of the Kingdom and to forward to the Kabaka any resolution voted by the majority. However, before giving effect to such resolution, the King was required to first consult with the majesty's representative.

b) Revenue/taxation

- Article 4 of the agreement put it that the revenue of the kingdom of Buganda, collected by Buganda's administration would be combined in general revenue pool of the Uganda protectorate with that of other provinces of the protectorate.
- New taxes were also introduced as provided by article 12. Taxes agreed upon were the hut tax of 3 rupees or 4shs, to be paid per year is any house or hut or habitation. Gun tax of 3 rupees/4shs to be paid by any person who possessed/ had a gun, any firearm or pistol. The Kabaka was allowed with only 50 license free guns in his possession. The other taxes included

the land rent to be paid by the land lords to the protectorate government and also by tenants to the land lords in Busulu or rent.

c) Land

- Article 15-16 of the agreement provided the terms and conditions under which the land of the kingdom was to be dealt with. Land was divided into two i.e. Milo land and crown land. Milo land was given to the Kabaka and some 4000 imp chiefs and clan leaders and the Kabaka's family. According to the article 17, the life to all minerals found on private estates would be taken to belong to the estate owner who would subjected of a 10% duty when minerals are mined.
- Crown land approximate of 55% of land in Buganda was from the protectorate government for communal use and public projects. Most of this crown land consisted of forests, swamps and rich fertile areas.

SIGNIFICANCE/EFFECTS OF THE AGREEMENT ON BUGANDA AND UGANDA

- Buganda's status and prominence was above other kingdoms in Uganda like it made Buganda a province and at the same time a kingdom within the British protectorate. It has to be noted that after the signing of the 1900 Buganda agreement, Buganda as a Kingdom was elevated which made it famous and popular in Uganda and outside the world. This attracted some of the Baganda leaders to collaborate with the colonial government as they expected important posts in the colonial administration.
- The agreement reduced on the powers of the Kabaka totally like he lost control over land and administration and was given an empty title "His Highness". This left the king of Buganda toothless because he had no authority over any matter in the kingdom without approval from her majesty/her majesty's representative in Buganda. The King became a ceremonial leader who only had tasks of attending to functions or ceremonies.
- It gave a lot of powers and influence to the chiefs and the ministers in Buganda who promoted the British imperialism/interests like the chiefs got permanent plots of land and had a big say in the Lukiiko and could not be dismissed by the Kabaka without consulting the British administration.
- The Lukiiko became more important in Buganda and Uganda's politics as it became easier for the protectorate to introduce its policies through the Lukiiko.
- It made Buganda to lose its independence as the Kabaka was totally undermined like he could not make his own decision and neither could he influence the chiefs before consulting the British government, therefore Buganda totally became a subject state to the British rule.
- It led to the signing of other agreements like the Toro agreement 1902, Ankole 1901 and Bunyoro 1903. All of which had similar terms like the Buganda agreement of 1900. This was a clear testimony that Buganda was used as a stepping stone to colonize the rest of Uganda.
- It defined the boundaries of Buganda including the counties that Buganda had got from Bunyoro like Buyaga and Bugangayizi however this later brought a problem of the lost counties in which Buganda and Bunyoro fought over the above counties.
- It strengthened the British influence in Buganda and Uganda as the agreement became the confirmation on the British administration in Uganda and it helped Britain to have a strong foundation of extending her influence to other parts of Uganda.
- The agreement created change in the loyalty of Buganda like the Buganda stopped respecting authority of the traditional chiefs and instead respected the colonial rulers. This also forced many Baganda to move away from trading cultures and embrace those of the western world i.e. western civilization and Christianity.
- The agreement delayed the development of nationalism in Uganda because it was based on only one tribe (Buganda), who were initially satisfied with the terms of the Buganda agreement. It was not until the 1950's that the Buganda became politically active after seeing how the British had "cheated" them in the 1900 Buganda agreement.
- The agreement left many chiefs who did not get land complaining. Most of such chiefs were clan chiefs (Abataka) who complained about losing their land titles, burial grounds leading to the formation of the Bataka federation to forward their grievances against the British land movement. It led to the Bataka rebellion of 1916 – 1950s.
- It gave missionaries an upper hand on Buganda because the CMs had helped in the signing of the agreement whereby they acted as entrepreneurs like Bishop Tucker, therefore Buganda became a base of Christianity in Uganda.

- It led to the rise of new men in the politics of Buganda like Sir Apollo Kaggwa, Kisingiri and Mugwanya who became political figures because they had helped in the signing of the infant Kabaka Daudi Chwa. These were offered fat posts in the colonial government to act as administer in the colonial government.
- It completely changed the land tenure systems in Buganda i.e. it made many chiefs and ministers to get land directly and they owned such land as their own (hereditary). Land was no longer distributed by the King as it used to be before.
- Britain obtained a lot of land in Buganda in the names of crown land which was the most fertile land and the strategic. This land was occupied with forest resources, minerals and lakes.
- Cash crops and plantation farming was introduced in Buganda like coffee, tea etc. on the new acquired Crown land. However, peasant farming was also encouraged so as to ensure provision of raw materials.
- It introduced new taxes in Buganda. They were forced to pay 3 rupees for a hut/gun owned. Also all men above 18 years were forced to pay poll tax. It inevitably led to overcrowding in one hut in order to avoid or reduce the burden of the hut tax. This on the long run undermined the Buganda social norms.
- The agreement reduced on the revenue of Buganda because it required that all taxes collected in Buganda were to be handed over to the British government. This crippled Buganda economically since it never had direct access to its revenue following the agreements, the police armed force raised to help in maintenance of law and order in the protectorate.
- The Buganda agreement marked the beginning exploitation of Buganda's resources like minerals as a way of raising revenue for the administration of the protectorate.
- It led to introduction of concept of religion in the politics of Buganda and Uganda respectively i.e. many jobs following the Buganda agreement were given to the protestants who took the first position, Catholics second and the Muslims were the third ranked.
- As a result of the agreement, the Kiganda system of administration was exported to other areas like Semei Kakungulu who operated in areas like Busoga, Bukedi, Bugishu on behalf of the protectorate and established the Kiganda system there. This brought envy and hatred between the Baganda and other tribes. This was because the Baganda were used to rule other parts of Uganda like Busoga, Bunyoro and Iteso. These societies hated the Baganda for being collaborators.
- In conclusion, the Buganda agreement benefited more the British than the Baganda except the chiefs who signed on behalf of Buganda and got large pieces of land.

INDEPENDENT CHURCHES IN EAST AFRICA

1. Explain the rise of the independent churches in East Africa.
2. Examine the effects/impacts of independent churches on the people of East Africa.
3. "Missionary activities were responsible for the rise of independent churches in East Africa" Discuss.

The independent churches were movement in which countries either found their own churches independent from the missionaries or which the Africans broke away from the missionary churches and founded theirs. Such churches came into existence due to a conflict in principle with the early Europeans.

They were religious organizations whose aspiration was originally Christianity but wanted to have independent African leadership in which churches affairs were handled i.e.

1. Abamalaki movement in Uganda 1914 (*the society of the Almighty God*).

- This was founded by Joshua Kate who was the Mugema (the head of Monkey clan) and his clan mates Musajjakawa encouraged him to break away from the Anglican churches.
- This movement opposed the use of modern medicines and rejected being educated first so as to attain baptism.
- They baptized people freely and they grew rapidly. Because of the free baptism the Baganda nick named it "Dini ya layisi" a religion of the unprivileged". In 1921 the Abamalaki leaders were arrested and deported to the Seychelles in the Indian Ocean and the movement collapsed.

2. African Judaism

- This broke away from the Anglican. They were sympathizers from the Abamalaki and failed Judaism of the Old Testament. It was founded by Semei Kakungulu in Mbale after he had been dropped by the British in the Administration of Eastern Uganda. They were locally known as Abayudaaya and practiced circumcision like in the Old Testament and observed the Sabbath day.
- 3. African Greek orthodox church;**
 - This was founded by Mukasa who broke away from the Anglican in 1926 but in 1977 Idi Amin Dada abolished it and instructed its followers to join the Muslims or Catholics.
- 4. The Seventh Day (Adventists church)**
 - It was found and it put emphasis on the seventh day and the strict observation of the Jewish law of the Old Testament.
- 5. Marble Ensor Gospel church**
 - It was founded by Marble (woman) who complained about the status/position of women in church. She argues there was no room for women in church promotions and that is the main stream structure of the church was dominated by males.

Examples of independent churches in Kenya

- Nomia Luo Mission: 07 John Owalu who promised to liberate the Africans from colonial exploitations or oppression.
- Reverend Ezekiel Apidi's church of Ngiya and pagile.
- Okoth's church of 1922 etc. founded a small in Kenya.
- In 1441, for kikuyu ministers founded an Independent church.
- The people of God's church founded in 1920.
- Dini ya roho religion of the spirits in 1916.
- African Independent Pentecostal founded in kikuyu land.
- Onyango of Alego founded a church in 1937 and it spread among the Luo and gussi in Nyanza province.

REASONS FOR THE RISE OF INDEPENDENT CHURCHES

- The destructive approach of the missionaries towards African societies and their way of life. This became a source of conflict between the new Christians, Europeans and missionaries as the new converts hated the behavior or act of calling the African ways Pagan and preaching which did not comply with the equality principle of the Bible.
- In reaction, Africans broke away to form new churches i.e. the Nomia Luo mission of Owalu.
- The increase of Europeans in East Africa was a source of conflict or break away. The influx of the traders, missionaries and administrators especially between 1850 and 1860s made the European missionaries to begin relating with people of their own race and color and neglected Africans. Missionaries preferred their Europeans brothers than the African converts. They began to build new houses far away from the Africans. New churches for the whites alone and social interactions were restricted with Africans.
- This was more so in the Kenyan highlands where the CMS had a strong hold such discriminative tendencies forced the Africans to break away and form their own independent churches.
- The ambitiousness of the African converts especially who received education, knew how to read and write, translate the bible etc. agitated for the break way. They felt superior and challenged the Europeans not because of their wrongs but at times they felt like occupying the very posts held by the Europeans for recognition purposes like Elliot Kamwana of the watch tower bible society in Tanzania.
- In some areas, attempts by the missionaries to disreect some upcoming evangelists (preachers) led to the breakaway i.e. Joshua Kate was always criticized by Bishop Tucker of CMS. It should be noted that Joshua Kate had an advantage of knowing Luganda and he could translate biblical injunctions very well. This was perceived or seen by the CMS and as a result of negative preaching against such Africans forced them to break off the formed independent churches.
- Failure of missionaries to Africanize led to break away. The missionaries insisted on using western fashions in church and refused to accept the African fashions like during worship the language used was English, Latin or French. The church leaders were only whites, only western songs

were allowed. African instruments like drums, xylophones, name of God of African origin were not allowed in church of all hence the break away.

➤ The conflicts between the missionary groups also led to break away. There was a conflict between white fathers who were Catholics and the MS from England. In Uganda the converts were confused over who had the right Jesus and some Baganda chose not to join any of the two but they joined Joshua Kate of the Abamalaki.

➤ The reluctance of the white missionaries to implement mass conversion or baptism also led to the break away. The missionaries denied Africans baptism because they were still attached to African traditional region. Above all, the qualifications for baptism were unattainable and someone had to be a regular church goers, offering church offertories or sacrifices that could get baptized, English was also compulsory in the church which humbled many African church goers and decided to build theirs hence the rise of independent churches as 1000 of people who wanted to be baptized easily joined the independent churches.

➤ Undermining African culture by missionaries, the CMS in Buganda preached the powers of the Kabaka to the extent of foreign his subjects not recognize him as a King as the true king was in heaven. The missionaries also condemned the African cultures that were much cherished e.g. African culture like two murder. Therefore, the independent churches were formed to ensure cultural independence in Buganda.

➤ The availability of capable leaders who started the independent churches in Buganda e.g. Joshua Kate, Malik Musajjakawa, Rev. Apindi, Rubon Spartous influenced the formation of the independent churches in Kenya and Uganda.

➤ Independent churches also emerged poultry due to the failure of Africans to get charity or gifts expected. East Africans had hoped to get gifts from the European missionaries as they accepted Christianity. They expected gifts like shoes, umbrella, glassware, clothes etc. but they found themselves associating with mean or conservative people. This annoyed them and they decided to break away and form their own churches.

➤ There was the inspirational factor i.e. some churches were founded in East Africa after finding out that some societies had founded theirs outside East Africa. Africans in East Africa had learnt how the Ethiopians had used religion to defeat the Italians at the battle of Adowa. Everything African came to be known as Ethiopians and that's why they independent churches where later known as Ethiopians churches.

➤ Expectation of black messiah or prophet i.e. many Africans came to believe that Jesus Christ was a Jew or a white man and a savior or messiah for Europeans. Because this African leaders preached that a black messiah and a savior of Africans was to come and in the anticipation of the black messiah they formed the independent churches.

➤ Introduction of boarding schools also influenced Africans to form independent churches. These taught formal education and above all Africans became suspicious that the missionaries were teaching their children bad culture. As a result Africans formed their own churches and schools to teach their own children.

➤ The influence of 1st and 2nd world war in which Africans were taken to fight. After the wars, the Africans realized that they were being oppressed and the ex-soldiers fought to fight for both religious and political independent hence the rise of independent churches.

EFFECTS OF INDEPENDENT CHURCHES IN EAST AFRICA

➤ The independent churches exposed African nationalism in east Africa such movements showed that Africans were politically alert as opposed to the European belief that Africans were politically deaf

➤ The independent churches attracted formation of trade unions in east Africa. i.e. in Kenya the independent churches forced Africans to form trade unions and social welfare associations which they campaigned the exploitation of African labor i.e. the African workers federation, the east African trade union congress, Kenya federation labor, The Young Kikuyu Association, the Kikuyu central association, the Kikuyu central Association, the young Kavirindo Association , Taita Hills Association etc. such associations encouraged Africans to work together against the common enemy.

➤ They preserved the cultural independence of east African languages, African worship, names, music, songs, dances, local instruments etc.

- They promoted unity among Africans i.e. they independent churches kept Africans together as one family as they opposed demonism which the Christian missionary church had introduced in line with preaching i.e. differences between Anglicans and Catholics.
- The African independent church encouraged formation of political parties that agitated from independence i.e. KANU, KADU were inspired by the independent churches, such political parties were used as a platform to express African grievances against the colonial government.
- They won the sympathy of the outside world and hence received financial assistance i.e. “Abayudaaya” (the African Jews) from Bugishu, Mbale used to get aid from Israel.
- They build their own infrastructures i.e. Rev. Apindi established schools in Kenya i.e. Ndiya Re-hull in African children.
- The independent churches forced missionaries to Africanize their church i.e. they allowed African instruments i.e. drums, xylophone, languages, songs as well as the African clergy.
- They exposed the colonial nature of the missionaries i.e. they confirmed that missionaries were fore runners of colonialism in east African by expressing their injustices and discrimination.
- They protested/opposed changes in Kenya from the protectorate to a crown colonial state i.e. such opposition was led as Rev. Sam Okoth.
- They opposed the land grabbing policy of the British settlers in Kenya as they demanded for the return of all the grabbed land especially in the Kenyan highlands and Kikuyu land.
- They promoted the monarchial interests i.e. the Abamalaki mouth agitated for the recognition of the Kiganda culture by the missionaries thus promoting Buganda’s dominancy.
- The independent churches formed the spiritual army which was meant to struggle of African independence. I.e. independent churches in Kenya mobilized fighters through church preaching’s that paused way of the Mau Mau rebellion of 1954 – 56.

COLONIAL ECONOMY

It simply refers to the nature and administration of the economies of the colonies of whites. More so one should remembered that all colonial powers that had participated in the colonial process did so mainly due to the economic considerations or reasons or motives. Having secured territories, they came up with policies/ economic policies to:

- Create markets for their manufactured goods
- Acquire sources of raw materials for their home industries
- To settle their excess population

In a bid to achieve/ attain these economic goals, all the colonialists portrayed similar features which were designed to attain these goals and among these were the following:

- In all the colonies, the colonialists did more emphasis on agricultural development. The reason for this was basically to make Africans produce the required tropical agricultural crops which were required as raw materials to supply the metropolitan industries. In this policy, emphasis was laid on the introduction and encouraging the growing of tropical crops like cotton, sisal, pyrethrum, palm trees, rubber, cocoa, and coffee name it. These would in turn be exported to metropolitan countries to feed their industries. In Tanganyika– Germans and the British – Uganda and Kenya.
- Having exported them, the Africans would in turn earn an income from the sales of their crops and would automatically create a market for the imperial manufactured goods.
- In the same view and spirit, the African farmers would spare some money for paying taxes which would be in turn collected to finance the administration of their own colonies. The colonialists would in this way sell his tax payers’ money in this way.
- On the other hand, all the colonialists’ economies were characterized by the whites’ monopoly in the mining sector. All the mineral deposits in Africa, those that had been known and those that were yet to be discovered belonged to the central governments who had the mining and export monopoly. The minerals therefore never at any one time benefited the Africans throughout the period 1855-1954. This policy (colonial economic policies) had diverse impacts on African communities:

- In the first incidence, it led to the collapse and decline in the production of staple foods or food crops in the name of producing cash crops. The resultant effect here was low production of food and therefore famine in some areas especially in Kenya and Tanganyika.
- Secondly, emphasis on the production of cash crops turned African societies into dependencies on European countries for food aid and medical care.
- Another feature of the colonial economic policies was the trade direction of the economies which direction was designed to benefit the colonial masters rather than the colonies.
- According to the colonial pacts signed by the various colonial powers and their colonies, no colony was supposed to sell (trade) with any European power except her colonial masters, although this wasn't true for the colonial masters. In this way, the colonies were exploited to the maximum.
- In the same sphere of trade, European firms dominated trade more especially the import and export trade. This was by squeezing African business men almost/ easily out of participation in the external trade with Europe. This was done through heavy taxation and high transport costs. This in turn suffocated and killed the African merchant class of the Tipu Tippi, Nyungu Ya Mawe etc.
- This type of trade relation greatly undermined the development of African economies and as far as the development of international trade. While the colonial regions participated in the international trade, they benefited very little, simply because the profits reaped by the European firms were not re-invested in the colonies but repatriated to their home countries. While their owners grew richer and richer, East Africa was milked dry.
- Another characteristic of the colonial economic policies was the total neglect of modern industrial development, not until the end of World War II in 1945. The imperial powers turned the colonies into essentially markets for their manufactured goods. The establishment of industries in Africa would actually bring about competition with the metropolitan industries in which competition Africa stand to win.
- What was emphasized was actually 'piece meal' development of small factories and guilds to enable lessen of the amount of chuff in Europe. This policy was also financed from the mega finances of the colonies since the colonies were supposed to be self supportive and not a burden to the metropolitan countries tax payer. In each colony, it was emphasized that it was to rely on its own sources to develop.
- Another feature was the development of new forms of modern transport and communication networks based on especially establishment of railway lines, roads, harbours, steamship services along navigable water bodies, telegraph lines and modern towns that later transformed into telephones.
- What is rather amazing about these developments everywhere in Africa was the direction of these transport networks. All the routes were directed from the coastal areas, from the ports and harbours or towns those areas that possessed economic potentials. In essence, they were designed to exploit the continent rather than development. E.g. the Uganda railway 1896-1901, the name itself suggests the exploitation of Uganda but not Kenya where it passed. Tanganyika central line from Tanga – Karagwe in 1893, the cotton line Jinja- Namasagali line 1912.
- Roads were also constructed to link up and feed railway lines. It is for this reason that by 1914 there were no trunk roads to the sea.
- The effect of this development was that the colonial governments failed to develop an international railway system in East Africa similar to that of Europe. This suffocated the growth of a closer economic union or ties among the East African colonies.
- Another feature was that the economic development of the colonies was based on the use of the unpaid for labour. Forced labour was encouraged to reduce on the costs of constructing public utilities such as roads, railway lines, government buildings etc.
- Their social economic policy was also based on selfish interest with a major aim of developing slowly rudimentary education and health services all geared towards sustaining their economic interests.
- The health services were meant to keep the East Africans in good health because the scope and standard of health services provided were poor and strictly limited to the royalists, government employees and big firm employees.

- In varying degrees, all colonial powers encouraged education but the brand of education was designed to suit the needs of the imperial powers and the colonial economy and that was the production of interpreters, catechists, housekeepers, teachers etc. Such education emphasized literal education and ignored vocational and high level technical education.
- In all policies and in varying degrees and in various areas, land alienation was carried out. Land and good fertile land was often given to white settlers wherever they existed while vast acreages of land was taken over as crown land e.g. in Kenya highlands and South highlands of Tanzania.
- The policy of taxation: All colonial powers taxed their subjects to raise revenue for the colonial governments to run their administration without burdening their tax payers as this was in fulfillment of each colony was to be self reliant. Because of this, various taxes were introduced in various homes like hut tax, poll tax, gun, labour, trade duties, customs duties etc.
- Forced Africans to provide their labour cheaply to pay up. In other areas like Uganda, peasants were forced to carry out cash crop growing. In fact this resulted into an agricultural revolution in Uganda after adopting cotton growing, coffee etc. In Kenya and Tanganyika forced labour was common.
- In Kenya and Tanzania there was restricted/ strict laws passed limiting the migration and movement of Africans i.e. migration policies. This was intended to force Africans provide labour for their own localities and to provide market for the European goods.
- However internal movement within a colony was not so much restricted as labour migrated from one unproductive area to productive areas.

THE ROLE OF AFRICANS IN THE COLONIAL ECONOMY

- It's imperative to note that the Africans played a key role in the colonies in the various sectors of the economy. They were the key producers of the required raw materials in the name of cash crops such as rubber, sisal, palm trees, cocoa; name it, which were meant for the metropolitan industries. Some produced on small scale enterprises e.g. in Uganda, Tanzania and Kenya. Whereas in areas that had large scale European plantations, the Africans provided cheap labour and at sometimes free forced labour. With such labour, the economies thrived.
- The Africans provided their land for various activities willingly or unwillingly because all the colonialists practiced land alienation. Such land was taken over to establish public utilities like roads, railways, administration buildings. Land was also used for agriculture and mining.
- The Africans further played a key role in the generation of revenue for the economies. This was through payment of various taxes. This revenue was used by the central government to pay for the administration and development of the colonies since colonies were supposed to be self reliant. Among the various taxes paid were poll tax, gun, hut, customs etc.
- The Africans further still provided market for the European manufactured goods that were imported. Having secured incomes from their labour (wages) and sales from their crops and salaries from providing civil services, they were able to purchase the imported European manufactured goods thus accomplishing the intended goal of colonizing Africa of acquiring market.
- The East African kings and chiefs, police forces and militia provided security for the economies by maintaining law and order. The peace and stability that prevailed often promoted economic growth and improved standards of living as compared to the horrors of slave trade.
- The Africans acted as colonial economic agents and implementers of the colonial economic policies. As administrators some encouraged the growing of cash crops and its extension, others acted as tax collectors and supervisors e.g. the Akidas and Jumbes in Tanzania, Semei Kakungulu, and Apollo Kagga in Uganda. Without these, the colonialists could have found it very difficult to implement their economic policies.
- The Africans throughout the colonies also participated in the internal trade as petite traders. The new economic situation had created a new class of petite traders in East Africa notably known as 'Duka' system resulting from the Indian coolies. Through such, Africans played a role in the collection of produce and the distribution of manufactured/ imported goods while others took part in the transport sector as they redistributed these goods. Their role was so vital for the survival of the colonies.

FACTORS THAT DETERMINED THE INTRODUCTION AND DEVELOPMENT OF MODERN TRANSPORT AND COMMUNICATION SYSTEMS

- A number of factors can be identified to explain why modern systems of transport and communication were introduced and developed in East Africa. These included railway lines, steamer ships where navigable water bodies existed, harbours and ports, towns and urban centers, telegraph lines etc.
- The economic prospects that existed in an area were a key to the development of such systems. The desire to exploit these economic potentials forced colonialists to heavily invest in such modern transport facilities. Areas that had sound agricultural potential found themselves attracting the development of railway lines and the same was true for the naturally endowed mineral areas e.g. Lines took on the product names like cocoa, cotton line etc, suggesting that they were intended to exploit the same.
- The presence of chartered companies and missionaries often stimulated the development of these systems as missionaries and traders strived to open up new areas for trade and new areas for evangelization. Roads were set up e.g. the missionary road that linked Nyasaland to the southern lake tip of Tanganyika in Central Africa. The steamship service along Lake Nyasa that belonged to the African Lake Company.
- Another factor was the presence of well organized African states, societies or communities. The development of such networks was sometimes championed and encouraged by the local leadership many of whom were termed as progressive and modernizers who longed to see their societies develop in modern lines e.g. Buganda.
- The desire by colonialists to have effective occupation and facilitate administration of the interior. This made it necessary to set up administration centers which were linked or connected by roads, railway lines, telegraph lines etc for effective and efficient administration. Such infrastructure would enable easy and quick communication as well as deployment of troops in case they were required.
- Some areas were opened up purposely to create markets for the European manufactured goods. It should be noted that many parts of East Africa were land locked and inaccessible. So in order to open up the interior and create viable market for European goods, it was important to set up such modern infrastructure.
- In some areas were of strategic importance to the colonialists and therefore of great importance for their survival in the colonial arena for example all parts of each colony.

Assess the impact of the European economic policies on the people of East Africa.

THE UGANDA RAILWAY

Account for the construction of the Uganda Railway and show its effects on the people of east Africa.

- The name Uganda Railway line/road that was constructed between Mombasa to Kisumu (port Florence). It was called so because all the land from Kisumu up to 50 miles west of Nairobi was in Uganda until 1902 when it was transferred to Kenya.
- They survey to establish the feasibility of the land had been carried out as early as 1892 by Cpt. Mark Donald and its cost was established.
- However, the cost was too much for the IBEACO which made the plan to be kept. Above all, the liberal government under Gladstone that was in power in Britain between 1892 – 95 opposed the idea of constructing the railway. It was not until the comeback of lord valuably that the construction of the Uganda Railway was granted.
- Work started under engineer sir George white house at Mombasa on 30th may 1896 with the help of the Indian coolies, and it reached Kisumu on 26th Dec 1901. In 1902, the line was officially opened.

AIMS /REASONS FOR THE CONSTRUCTION OF RAILWAYS.

- There was need to ease the movement of the British administrations and troupes east African. It should be noted that east African had several resistance against of British especially from Bunyoro

North of Uganda and Kigezi areas. There was need to bring in reinforcement in terms of troupes/soldiers to which the Uganda Railway would serve. This would enable Britain to consolidate her rule in Uganda and Kenya.

➤ Britain wanted to protect her economic interest in Egypt. It should be noted that Britain had occupied Egypt in 1882 which upset France. France was to control the source of river Nile waters in order to affect the British economic interests in Egypt. It was strategic for Britain to control the source of R. Nile that supplied Egypt with water (Suez Canal) by way of registering her presence in Uganda through the Uganda railway.

➤ Uganda being a land locked country there was a need to be linked and opened up to the coast. This would ease the movements of goods especially. Agricultural produce from Uganda up to Mombasa were they would be transported to Europe.

➤ There was need to develop the British trade in east Africa i.e. the railway would enable the traders to move swiftly with their goods all over east Africa and it would also enable traders penetrate their interior of east Africa.

➤ There was need to abolish slave trade i.e. human beings had been used in head portage /transportation of goods to and from the coast. Above all, all human beings were traded as commodities, the railway was built to enable the abolitionists to over to the interior and hunt the slave dealers and at the same time introduce legitimate trade as a substitute to slave trade.

➤ There was needed to encourage the spread of Christianity that is it should be noted that the missionaries had softened people's hearts towards rebellions and had convinced them that they had come to liberate Africans. Above all, humanitarians urged that east Africa lacked a religion and the railway was built to enable missionaries reach the various places.

➤ The Berlin West African conference of 1884-1885 and the doctrine of effective occupation in the Berlin it was agreed upon that only European powers claiming for a part in Africa should back it up when the claim of effective authority and presence of development . Therefore the construction of the Uganda railway was a sign of effective occupation

➤ There was need to suppress the rebellions, tribal wars that is Nandi, Masai and kikuyu. However for the effective defeat of such tribes, there was need to build a railway to ensure constant transportation of troops across the various areas of east Africa

➤ There was need to encourage settler farming in the Kenyan highlands. Previously, settler farming had not developed in Kenya but after the construction of the railway that is from Mombasa to Kisumu there was an influx of the white settlers who began intensive farming in Kenya

➤ There was need to create or make the British colonies self-reliant so as to enable them pay their own administrative costs through cash growing and trade

➤ The line was made to encourage cash crop growing like cotton, coffee, pyrethrum which would lead to the development and that is why it was extended to only areas with agricultural potential that is to Namasagali in Busoga for cotton and West Nile for tobacco

DEVELOPMENT OF THE RAILWAY SYSTEM (1896-1965)

Describe the development of the railway system between 1896 and 1965.

➤ The idea of building the railway was brought by William Mackinnon of the IBEACO 1892 and the survey was done by Mack Donald. In 1895 a committee was appointed chaired by Sir Percy Anderson as the supervisor of the construction with George white house as a chief engineer and his staff arrived at Mombasa in December.

➤ The project eventually began at Kilindini at Mombasa on 30th may, 1896 From Mombasa, and the railway line reached Voi in 1898 and by 30th June 1899, the line has reached Nairobi. Where a huge store for the construction materials was established.

➤ In 1900, the line had reached Nakuru and by 20th December 1901, it had reached Kisumu (port Florence) where it connected to Uganda in 1902.

➤ 1912 a line was constructed connecting Jinja to Namasagali a cotton growing area.

➤ In 1913, the Nairobi thick line was extended to European farms at Nyeri.

➤ In 1921, there was a major expansion of the line in Kenya as it extended to Nakuru northwards of Eldoret.

➤ In 1928, the line was extended to Kitale where pyrethrum plantation farms had been established.

- From Kisumu, through Lake Victoria, it was connected to Uganda through a regular steamer ship service that ferried goods across Lake Victoria to port bell in Luzira.
- In 1929, Sir Hesketh bell connected to Kampala to Port bell in Luzira.
- In 1929, the Namasagali Jinja line was constructed to transport cotton from Busoga.
- In 1929, the railway line was extended from Jinja up to Soroti through Mbale to encourage cotton and coffee growing and transportation of cattle.
- In 1931, the line had reached Kampala which was used in the transportation of goods like coffee from Jinja to Kampala.
- In 1936, a 3300km Kampala to Kasere line was transport copper from Kasere to Kampala (Kilembe mines) to Jinja for smelting.
- In 1965, the railway line was connected to Pakwach to transport tobacco, simsim and cotton from northern Uganda.

PROBLEMS FACED DURING THE CONSTRUCTION OF THE RAILWAY

Explain the challenges faced in the construction of the Uganda Railway.

- The Mazrui uprising. This was a very first obstacle that delayed the Uganda railway from Mombasa to Voi. This uprising delayed the railway from 1895-1896 as the British grabbed land from the Mazrui family that governed Mombasa.
- Diseases. The railway workers suffered from disease attacks that ranged from malaria, sleeping sickness, jiggers that carried a lot of suffering particularly of Indian coolies.
- Consequently, the number of workers reduced and at times their feet were amputated (cut) by the jigger effect.
- Labor shortages. In the beginning, it was expected that Africans would be a source of labor for the project and the white man respectively. The Nandi referred to the whites as devils and above did not understand the motive of the construction. The Pastoral tribes of Kenya especially the Masai and the Nyika preferred their way of life (nomadic). Consequently the Labor problem had been solved by importing of Indian coolies to provide skilled or unskilled labor or service.
- There were financial difficulties right from the start. These constructors of the railway would have started earlier than 1896 before the IBEA. CO could not raise the costs and construction of the line to Kisumu had cost the British government 8 million pounds configure four times what mark Donald had estimated in 1892. This showed that the cost was far much higher than the original estimates.
- Physical geographical obstacles/ poor relief of East Africa. This included the dry waterless Nyika plateau that caused a problem of water shortages. As the railway progressed towards the Kenyan highlands, the construction met challenges of high attitudes beyond Nairobi where the rift valley escarpments on the various river beds that had to be bridged. These set back did not only delay but also affected the already bad financial status.
- Wild animals from the forested areas. this was pronounced set back at Tsavo where the major threat came from the lions ,leopards and hyenas that attacked the builders yet most of them where not armed to the extent that it brought work to a standstill. Thanks to colonel Patterson who hunted and shot them and work resumed.
- The uncooperative African societies. These included the Masai and Nandi but the greatest opposition came from the Nandi and their prophet Orkoiyot's prophecy about the big snake that will approach Nandi land blenching smoke and will quench its thirst in the western lake (lake Victoria) that is why the Nandi opposed the railway passing through their land as they refused to supply water and food to the railway workers . Besides they raided the railway workers camps at Taseta near Kilimanjaro band the Nairobi stores looting the construction materials , killing workers and cutting telegraphic wires.
- Language barrier. Indian coolies in east Africa could not understand the technical constructions given to them by the British during the construction, this was because they could not understand English and the vice versa which led to technical mistakes as a result of poor construction
- Harsh climate also destroyed the construction. The climate of Kenya was both hot and cold depending on the seasonal changes on the different places but it was specifically too hot on

the waterless Taru desert. In the very cold areas that is Indian coolies fell sick and died in big numbers

- Lack or shortage of raw materials delayed the construction. This caused the delays in transportation of railway materials from Mombasa up to the interior of Kenya. It wasn't until Nairobi was made the new storage center.
- Lack of support from the British government. The British under Gladstone opposed the cost of building the railway line and even the British government rejected the cost of building the railway branding it as a "lunatic line", as a result, the British government did not fund the project and that's why work delayed.
- Inadequate port facilities at Mombasa a far off loading the heavy railway materials.

EFFECTS OF THE CONSTRUCTION OF THE UGANDA RAILWAY

1. Examine the social and economic effects of the construction of the Uganda railway on the people of east Africa
2. Examine the impact for the construction of railways on roads on the social economic developments of any one country in east Africa during colonial time
 - The development of agriculture. The building of the railway encouraged the development of plantation farming in Kenya as peasant farming [in Uganda. New cash crops were introduced like coffee, tobacco, tea, pyrethrum and other fruits. However, cash crop farming reduced on the African subsistence food farming.
 - The railway improved the import and export trade in east Africa. It increased the volume of trade because the transportation of goods and other items became very easy and faster.
 - As a result of improvement in trade, new goods and services reached east Africa like cotton clothing, glassware, rubber items. These were exchanged in goods through the monetary system. To promote trade further, a new currency was introduced in form of Indian rupees, copper coins and paper money to replace the traditional barter system of exchanging. With its construction, the economy of east Africa became monetary or integrated into cash economy.
 - Linked Uganda to the coast and opened east Africa to the western capitalistic world. The railway opened Uganda which was a land locked country there by realizing the foreign penetration of the Uganda interior with traders and settler farmer.
 - It amplified transport for both the people and goods and the colonial administrators such modern transport services gradually replaced the old forms of transport that is human portage.
 - More railway lines, telegraphic lines and postal services were built to connect the railway line to east Africa interior. This enabled the British to exploit the African resources that are agriculture and minerals.
 - It facilitated the abolition of slave trade and the introduction of legitimate trade. With the arborists, some communities lost trade while with legitimate trade which made the east African dependent with the British manufactured goods.
 - It led to the effective exportation of minerals in Kenya and Uganda. It led to the exploitation of gold in the south of the Nyanza province at Kakamega, soda ash at Naivasha while in Uganda; copper was exploited at Kasese (Kilembe) and the phosphates at Tororo.
 - Christianity was spread or extended to many parts of east Africa by the missionaries with the railway construction, the missionaries were able to move and approach to the remote areas were also built along the railway line.
 - Urbanization or the growth of towns took route. i.e. Many towns grew and developed as commercial centers because of the trade activities and settler residences like Voi, Naivasha.
 - Small scale industries emerged to process the agricultural products by exporting like the coffee canaries and the cotton ginneries were established to process and reduce the bulk of coffee and cotton respectively. Later, copper smelting plants were established at JINJA and Mwanza to process copper ore. In Kenya, industrialization was developed faster than Uganda because the settlers used Kenya as their residence and Uganda as a garden.
 - There was loss of land by many Kenyans and Ugandans. The constructing of the railway line made many Africans to lose a lot of land that was claimed for the construction e.g. as the railway approached the lake Victoria basin, the British declared all the land as a part of crown land, while in Kenya, the Kenyan highlands were occupied by the British with plantation farming, the Africans were put into camps or labor reserves like Laikipia that were infertile and

infested with diseases and those who remained on pieces of land occupied by the whites they became squatter.

AFRICAN RESPONSE TO COLONIAL RULE

- Africans reacted in two major ways to the imposition of colonial rule. I.e. some collaborated while others resisted.
- Collaboration meant that African communities or individuals co-existed with the colonialists to establish their rule in Africa. In most cases, they sought European friendship thinking that, it would help them to preserve their independence or enhance their power.
- While resistance was a situation where individuals or societies who responded negatively or refused the establishment any relations to foreigners and colonial rule and picked up arms to defend their independence against the Europeans.
- Yet others neither collaborated nor resisted but opted to be passive

COLLABORATION: Examples of African collaborators included; The Baganda, Toro, Iteso, Banyankole, Masai, Wanga, Sir Apollo Kagawa, Semei Kakungulu, Laibon Lenana of the Masai, Nuwa Mbaguta of Ankole, Mumia of the Wanga, Kasagama of Toro all of East Africa.

REASONS FOR COLLABORATION IN THE 19TH CENTURY

- Some Africans believed that imperialists were far more superior militarily and were experienced.
- Some were seeking protection and defence against hostile neighbours like the Baganda against Banyoro, Toro against Bunyoro, the Kikuyu, Luyia and Masai against the Nandi, the Hehe and Nyamwezi against the Maji maji rebellion.
- Some were ignorant and did not know the actual intentions of the invaders. They thus signed treaties of friendship with whites like Nuwa Mbaguta, Kasagama.
- Others were opportunists who saw a chance of getting jobs, prestige, riches like Semei Kakungulu, Lenana.
- Some societies had fought prolonged wars that weakened them. They were therefore still nursing wounds at the time of colonization like the Batoro weakened by Bunyoro.
- Missionaries had humbled and softened Africans that made them humble and submissive like the Baganda.
- Natural calamities like a locust invasion that destroyed grass, cholera in 1869, pleura-pneumonia that wiped out cattle in the 1880s, small pox and rinderpest, earthquakes, volcanic eruptions, sleeping sickness, and famine had weakened African societies like the Masai, Basoga Nyamwezi and others.
- Some chiefs wanted to re-ascend to their thrones for instance Lenana of Masai against his brother Sendeu, Kasagama of Toro against Kabalega.
- Yet others collaborated because their neighbours had resisted like the Baganda and Toro against the Banyoro, the Nandi against the Kikuyu.
- Some societies wanted to improve their poor economies like Jumbes and Akidas of northern Malawi who were agriculturalists.
- Some societies expected gifts from European intruders which could boost their livelihood like the Masai, Baganda and such items like clothes, mirrors.
- Desire by some societies to develop by getting European type of medical treatment, education, infrastructure the so called progressives by Euro-centric historians

CASE STUDIES : COLLABORATORS.

THE BAGANDA AS COLLABORATORS;

- In 1875 from the South, Stanley travelled around Lake Victoria and ended up in Kabaka Mutesa I's court. Buganda's collaboration began back as 1862 when Kabaka Mutesa I welcomed John

Speke. Stanley also visited the Kabaka and his visit coincided with threats being mounted on Buganda from Bunyoro and Egypt from the north.

- Mutesa 1 knowing that whites were powerful he befriended them to have an advantage over his neighbours and enemies. This is why Mutesa 1 requested Stanley to write a letter inviting European missionaries which led to CMS in 1877 and Roman Catholic White fathers in 1879.
 - By 1884, at the death of Kabaka Mutesa 1 Europeans had already established themselves in Buganda especially through missionary work which produced a class of Baganda converts who collaborated with the British in establishing colonialism like Sir Apollo Kaggwa, Semei Kakungulu. To what extent did the Baganda collaborate with the British?
 - Largely, the Baganda collaborated with the British as evidenced below: They warmly welcomed explorers like Kabaka Mutesa 1 in 1860's welcomed John Speke and HM Stanley.
 - Kabaka Mutesa 1 on advice of Stanley, invited European Christian missionaries such that he co-operated with white men.
 - Accommodation of Europeans like Church missionary societies at Mengo and Roman white Catholic fathers at Rubaga.
 - Most Baganda became Christian converts especially of Church missionary society of who were Sir Apollo Kaggwa and Semei Kakungulu were part.
 - Baganda worked closely with leaders of IBEA Company like Lord Lugard and William MacKinnon.
 - Baganda attended the British missionary established schools like Gayaza high school and Kings College Budo.
 - Baganda agreed to be employed in colonial services as tax collectors, office messengers and Clerks.
 - Baganda accepted to grow cash crops like cotton and coffee to feed the hungry British Industries.
 - Baganda (Semei Kakungulu) helped in extension of British colonial rule in Eastern Uganda.
 - Baganda collaborated with the British in defeat of Bunyoro resistance.
 - Baganda accepted to sign the infamous Buganda agreement of 1900.
- However on the other hand there were
- Kabaka Mutesa 1 imprisoned Bakers delegation in 1875.
 - Kabaka Mwanga persecuted European Christian missionaries in 1885-1886 and Uganda Martyrs at Namugongo.
 - In spite of European Christian missionary teachings, African tradition religion persisted in Buganda, the respect of Lubaale never reduced.
 - Some Baganda resisted taxation system by running away from homes.
 - They resisted forceful growing of cash crops like the "Kiboko coffee" where Kiboko meant cane/ flogging.
 - They further resisted against forced labour and land alienation Bataka Boo in the 1955s.
 - To a large or lesser extent therefore, they collaborated with British colonialists.

SEMEI LWAKILENZI KAKUNGULU-A career opportunist and Collaborator was born around 1870's in Southern Kooki and moved to Buganda at an early age where he became converted to Christianity

- While in Buganda he first rose to prominence through his hunting abilities. He provided ivory to Kabaka Mwanga which exchanged for foreign goods from Arab traders.
- He proved himself a Hero during battle between Christians and Muslims in 1899 that led to re-instatement of Mwanga to the throne.
- He was also involved in another battle at Kijungutte after which Mwanga rewarded him with a title "Mulondo".
- He also became a chief of Bulondoganyi which bordered Bugerere and River Nile. In February 1892, in company with captain Williams, he commanded a force of 600. In 'Africa Blue book Volume 2' 1893, Captain Lugard former representative of IBEA company paid tribute to Kakungulu as among the "Reliable loyal men".
- In his book "Rise of our East African empire Volume 2", Leopold is quoted saying, "There were three men in Uganda whom I thorough trusted i.e. Zakariya Kisingiri, Alikisi Sebowa and Semei Kakungulu".
- Semei became a Hero in religious wars of 1880's and 1890's in Buganda and was popular in British wars of conquest.

- In 1888-1890 there was a civil war in Buganda in which Christians and Mwanga formed an alliance that succeeded in ousting Muslims. The Christians won partly because of leadership of Semei Kakungulu for Protestants and Gabriel Kintu for Catholics.
- Kakungulu was also instrumental in the capture of Mengo from the Muslims.
- When the British embarked on effective colonization of Uganda and Kenya, in the last decade of the 19th century, Kakungulu showed up as a collaborator.
- In 1892 following religious conflicts in Buganda, the Catholics spread to an Island on Lake Victoria and Buddu. A decision was made by the British send an expedition to dislodge the Catholics; it was Kakungulu who led it.
- Again in 1892, Kakungulu helped to subdue Busoga for the IBEA Company. In 1893, Semei Kakungulu played a significant role in the Anglo-Ganda wars. In the same year 1893, there was a Muslim revolt in Buganda which was a combined protestant and Catholic army in a battle of Rubaga near the capital Mengo. The Muslims retreated to Toro where they were pursued by a protestant army under Semei Kakungulu and he succeeded in defeating them.
- In 1895, Semei Kakungulu, commanding 900 Ganda Volunteers, helped the British to silence a Bukusu resistance in Western Kenya.
- When Kabalega was chased out of Bunyoro in 1894, Kakungulu had been allocated chief of captured lands of Bugerere and later in 1899 helped the British to capture Kabalega and Mwanga who were waging a struggle against British rule.
- Semei was one Man who did more than most for the British to export the Buganda modal of leadership to other parts of Buganda protectorate.
- Inspite of the numerous attacks from the Langi, by 1899, he had managed to establish a Port of Kaweeri Island on Lake Kyoga and he was now in stronger position to extend his influence East wards.
- Kakungulu also established a Fort among the Iteso at Serere and it was from here that he waged serious war against the Langi whom he finally defeated and repulsed.
- By 1900, Semei was operating South wards to Budaka near Mbale town of Eastern Uganda. The people of the area being inadequately armed and having no Central authority, to organize a resistance, they were easily conquered.
- Kakungulu divided all conquered areas into administrative countries which he appointed his own officials and he established a Kiganda modal of administration.
- Kakungulu's success eastern Uganda made him become too ambitious and began regarding himself King of Eastern Uganda and he wanted the British to recognize him so. The British were alarmed by his intentions and they took over his headquarters at Budaka (1901).
- He had achieved a lot in Eastern Uganda; he constructed roads in Mbale, enforced cash crop production, afforestation but in 1903, the British decided that Mbale became part of British administration.
- Desperate Kakungulu joined the Abamalaki religious sect-Independent Church movement. Kakungulu regrettably died in 1929 cursing himself for having rendered services to the British without any tangible meaningful benefits.

Assess the role played by Semei Kakungulu towards the expansion of British rule in Uganda

Examine the contribution of Semei Kakungulu to the history of East Africa

Assess the Career and achievements of Semei Kakungulu in the 19th century.

AFRICAN RESISTANCES TO COLONIAL RULE OR REBELLIONS Maji- Maji rebellion (1905-1907); Abushiri rebellion 1888-1890; Hehe rebellion 1894-1898: Kabalega resistance 1895-1899: Nandi rebellion 1895-1906.

SUMMARY OF EAST AFRICAN RESISTANCES

REVOLT	OTHER NAMES	YEAR	AFRICAN LEADERS	TRIBES	COUNTRY IT TK PLACE	COLONIAL MASTER
Maji-Maji	Tanganyika National uprising	1905-1907	-Kinjikitire Ngwale -Mputa Gama	Matumbi, Ngindo, Zaramo, Ngoni,	Tanganyika	Germans

			(Ngoni Chief)	Pogoro		
Abushiri	-Coastal rebellion -Afro-Arab rebellion	1888- 1890	-Abushiri -Bwana Heri	Coastal Bantu, Yao, Akidas, Swahili	Tanganyika	Germans
Hehe		1894- 1898	-Mkwawa -Chaburana of Ngoni -Isike of Nyamwezi	Hehe, Ngoni, Nyamwezi	Tanganyika	Germans
Kabalega	Banyoro uprising	1895- 1899	Kabalega	Banyoro	Uganda	British
Nandi		1895- 1906			Kenya	British
Swahili war	Anglo-Swahili war	1887 1889	Mlozi, Kopa kopa		Malawi	British
Yao-British Mau Mau	Anglo-Yao war	1891 1952- 1956	Matapuri	Yao	Malawi	British

GENERAL CAUSES OF AFRICAN RESISTANCES

- Need to preserve/ regain their lost independence
- Need to preserve/regain lost land.
- Against mal-administrative policies of Whites/ foreigners
- Against heavy taxation and faulty methods used in its collection
- Need to preserve/regain culture
- Against forced labour/Contract labour of White public works
- Need to preserve/regain African traditional religion.
- Misfortunes that accompanied presence of foreigners like Epidemics/ diseases.
- African loss of their property to foreigners like land, cattle.
- Presence of African leaders for rebellions charismatic, determined.
- Undermining of African authority of African traditional rulers/ Chiefs.
- Enforcing cash crop production at expense of food crops leading to famine.
- Segregation/ discrimination of Africans from high ranks in administration, from Services provided.
- Interference in African slave trade which was lucrative taking off middleman ship role, Outcompeting them.
- Displacement of Africans from their native lands to reserves with unbearable conditions.
- Rise of African nationalism.
- Outbreak of natural calamities that was associated with whites.
- Killing of innocent Africans.
- Inspiration from other rebellions.
- Raise of Independent African Churches In some areas.
- Collaboration of some societies with foreigners against their fellow African states.

GENERAL EFFECTS OF AFRICAN RESISTANCES

- Africans were defeated apart from the case with Menelik II of Ethiopia and Mahdist revolt.
- Africans lost their Independence
- African traditional leaders lost their dignity/ authority
- Loss of confidence in African traditional religion
- Loss of lives and property for Africans
- Africans lost their land and were sent to reserves
- African labour was exploited/ oppressed
- African economic activities like trade, agriculture were disrupted
- Africans became poverty-stricken and dependent on the whites
- Led to influx of more European settlers
- Africans lost their cultures and tribal identity
- Christianity was spread
- Had lessons for Africans that they needed unity to stage successful revolts
- Had lessons for whites not to take Africans for granted and to relax their policies on
- Africans Led to rise of African nationalism

GENERAL REASONS FOR AFRICAN DEFEAT

African general weaknesses and the Strength of the whites

African general weaknesses

- Had inferior weapons like stones, spears, arrows
- Lacked skills to use modern weapons like guns-poor fighting strategy
- Had weak economies
- Had poor leadership/ organization skills
- Not united against a common enemy (Disunited)
- False belief in African traditional religion
- Hit and weakened by natural calamities
- Had low levels of education (illiterate/ ignorant)
- Death of their leaders
- Small size of their armies yet with inferior weapons
- Low levels of nationalism-some easily collaborated with whites

Strength of the Whites

- Organized leadership
- Skills in use of modern weapons like the maxim gun
- Had strong economies –Industrial based
- Had experience in fighting
- Were literate, informed

- Were highly determined and united

THE MAU MAU REBELLION 1952-1956

- This was an armed struggle by the Kenyans against the British colonialists who had become repressive exploitation and discriminative. It was one of the earliest wars of independence in modern Africa. Its name is valid to be an abbreviation for a Swahili phrase which meant “Muzungu Arudi Ulaya Mwafrika Apate Uhuru” which means the white man should return to Europe and leave Africans to be independent.
- It occurred in areas around central Kenya, areas predominantly occupied by the kikuyu under kikuyu leadership.

CAUSES OF MAU MAU

- Grievances over land grabbing. The British colonial government had encouraged a number of white settlers into Kenya. These came from Britain, south Africa, news land , southern Rhodesia, Austria. Soon they started grabbing all the land that was unoccupied and termed it an a No man’s land. What they termed as the no man’s land and continued to occupy was in reality African land which had just been left to gain fertility hence this unprincipled grabbing of unoccupied African land contributed to the war among the Kenyans.
- More annoying however, was the removal of settled African tribes from their fertile lands to drier and less productive land that is the Masai were tricked out of their fertile soil around Uasin Gishu plateau to Laikipia and were later pushed out of Laikipia plateau to Ngongo reserves or camps. The same fate befell the kikuyu who were pushed out of the fertile and conducive Kenya high lands for the white men to settle. Such land grabbing resulted into a rebellion
- The suffering of Africans in reserves. It also contributed to the Mau-Mau rebellion. Reserves were created for Africans whose land had been grabbed. Unfortunately, Africans like the kikuyu, Masai, Nandi were over crowded in these reserves, unfertile, dirty and disease infested. Africans had never lived under such conditions before colonial rule. They became annoyed and joined the rebellion.
- The desire to end their squatter system or status. Land grabbing by the whites had rendered the majority of the Kenyans landless hence they had no choice but to live as squatters on the white man’s land offering cheap manual labor. The feeling of living as a squatter on land which was formally theirs forced them to start a revolt. They felt a sense of nothingness which since traditionally a kikuyu man without land was no man.
- The desire to please the ancestral spirits. Kikuyu land had religious values and it had been handed down to them by their ancestors and contained their ancestral burial grounds. A fear arose against the young and their ancestors would be annoyed by the failure to drive away the white man. As a way, songs were put in place”they will be asked....why did u sell our land?”
- The unpopular agricultural programs. The colonial government introduced a soil conservation policy by which all there kikuyu were expected to carry out compulsory terracing across their land. This was designed as a way of controlling soil erosion. However due to the small size of the farms, this policy was seen as a mockery to Africans. In Ukambi land, government introduced the policy of cattle de stocking as a way of preventing overgrazing. but even this received resistance leading to the war.
- Grievances over idle lands. White settlers owned large pieces of land which were idle. This brought on feelings of jealous among the landless Africans who appealed to the colonial government for land reforms (changes but all in vain). This land commission of 1930s had left the problem unsolved. This made the radical members of the Kenyan African union to form the land freedom army (the official name of the Mau Mau)
- Urban employment contributed to the rebellion. Having been uprooted from their land, most kikuyu flocked to towns especially Nairobi in search for jobs. Unfortunately the few who were chanced and got the jobs, they were poorly paid while the majority remained jobless, reluctant and ready to smash and grab such property provided to the Europeans since a lot of man power was wasted and such people were annoyed by the status. Such people provided man power for the land freedom army.

- Cash crop restriction. Indigenous Kenyans were prevented from growing cash crops such as coffee, pyrethrum, cotton, sisal. Since these were the most profitable cash crops, Africans interpreted the British restriction as a calculated move to impoverish them. Chief Koinange tried to grow coffee but ended up in court of law where he was seriously reprimanded to stop the act of growing cash crops. This annoyed Africans and forced them into an armed struggle against the British.
- The introduction of “Kipande” system also drove Kenyans into rebellion. It was a kind of identity card or certificate of registration given to the Africans to restrict their movements. Were aimed at keeping Africans busy working on European farms. This Kipande stated one’s name, age, village, thumb print etc. this made Kenyans prisoners in their own country thus the Mau Mau rebellion.
- Famine and starvation. Most Africans were busy producing cash crops on white man’s plantations. This made them neglect food production from their own upkeep or consumption. In the overcrowded areas, reserves or camps the situation was worse. The land was limited and dry leading to low food output hence famine and starvation. This annoyed the people to the point of revolt since they related it to the loss of land.
- Ratio discrimination contributed to the Mau Mau rebellion. Kenyans were not only discriminated in residential areas but also in other aspects of life, right from the reserves, the color bar policy was followed to the restaurants , schools, hospitals and even toilets which were labeled “Europeans”, “Asians” and “Africans”. Africans were taken to be inferior to the whites and Asians in all aspects. However, it is true that whites even segregated Asians and that’s why in the struggle both Asians and Africans jointly fought against the British imperialism in Kenya hence the Mau Mau rebellion.
- Over taxation and poverty. Colonialists introduced high taxes and initially it were only Africans to pay. Due to the lack of land, the poor Africans had to seek for employment on white owned farms to get money for taxes. The high taxes made the sweat of Africans automatically useless. It was this exploitation of man by man that led to the rebellion.
- Religious and cultural clashes also led to the Mau Mau rebellion. Traditionally, the kikuyu had their gods who were serving them well. They had a strong culture that emphasized the circumcision of both male and female as per the instructions of the founder of the kikuyu society that is to say that a Kikuyu and Mumbi when the Scottish missionaries established a mission in barbaric and unchristian. When some kikuyu started giving up female circumcision, the stage was set for the Mau Mau rebellion.
- The influence of the ex-service men also led to the Mau Mau rebellion. On their return from the world war, Kenyan ex-service men like Warahill, Tolle, Bildad Kaggai and Paul Ngei found life very measurable. This was due to the color bar system, unemployment and unfulfilled promises of the colonial masters. During the war, they had to come into contact with Asian nationalists, European democrats and socialists etc. soon, they became impatient with Kenya African union struggle (KANU) for independence and spear headed the Mau Mau rebellion. They started by forming the ANAKE forty group.
- The desire for independence. Kenyan politics was dominated by whites who were assisted by local African chiefs to implement the unpopular colonial terms and local Africans were illiterate and served the interests of the whites to the extent of Africans. This was hated by young educated Kenyans who were deliberately sidelined by colonial masters for the fear of opposition or criticism. It’s no wonder the elites were among the leaders of the rebellion.
- The failure of peaceful methods led to the Mau Mau rebellion. In 1994, Eluod Mathus founded the Kenya African union (KANU) and demanded for political, economic and social reforms or changes. However KANU’s major demand through the 1930s and 40s was land reform or changes. That is the KANU sent its representatives Mbiya, Koinange and Acheing Oneko to meet the colonial secretary and discuss land reforms. Unfortunately, the colonial secretary refused to meet the KANU representatives. This convinced the radial members of KAU that violence was the only language the Europeans would understand.
- The kikuyu desire to control Kenya’s politics, since all Kenyans were tired of white settler dominancy in Kenya, kikuyu hatched a secret desire of taking over Kenyan politics after the departure of the whites. This partly explains why they were the majority in Mau Mau rebellion.

- Unfair political representation by 1945, there was only one African on the colonial legislative council (colonies parliament) and by 1951, they were only five. To make matters worse, there was no African representative on the colonial executive council until 1954. This was looked at with negativity by the Kenyan elites who were suffering from various forms of unemployment without representation with their interests to be championed.
- The October 20th 1952 state of emergency led to the rebellion. Sir Evelyn Baring declared a state of emergency on 20th October 1952 and this led to the arrest and detention of Jomo Kenyatta, Fredrick Kubai, Bildad Kagai, Kungu Karumba and Paul Ngei. They were sentenced to two years imprisonment. For fear of being arrested, a number of unemployed kikuyu joined the Kenya land and freedom army (Mau Mau) hence the outbreak of the rebellion
- The influence of West African nationalism. It also contributed to the outbreak of the rebellion. Both the British and the French were busy reforming their colonies policies in western Africa. Already the 1944 Brazzaville conference had recommended a reform of the French colonialism in Africa. The British had taken similar steps that is of granting constitutions to both Nigeria and gold coast(ivy coast) in 1946. It was such a wind of change across Africa at the time when the revolutionary spirit among Kenyans was high, hence the Mau Mau rebellion.
- The Egyptian revolution of 1952 also fuelled militant nationalism in Kenya. The news of the overthrow of king Farouk and the British encouraged the ANEKE 40 group to fight and overthrow the British and their African sympathizers (puppies) hence the Mau Mau rebellion.
- The domination of Kenya's economy by Asians also fuelled feelings of nationalism among the largely, hungry and unemployed Africans hence they joined the Kenya land and freedom army to fight for a reform of Kenya's economy into African hands.

EFFECTS OF THE MAU MAU REBELLION ON THE PEOPLE OF KENYA

- The Mau Mau fighters were militarily defeated. This was achieved through the deployment of the British troops, policies, local African collaborators, armored vehicles, artillery fire. The capture of war loads(leaders of the war) that is Itote (general china) in February 1954 and Dedan Kimathi in October 1956 signaled the British victory over the Mau Mau fighters. However, though they lost the battle, Mau Mau fighters won the war.
- There was a colossal loss of human rights. At the end of the rebellion in 1956, a number of people who had died in the battle were 11300 Mau Mau fighters, 1920 loyal African fighters for the British (a total of 3023) Africans, 66 Europeans soldiers, 29 European civilians (a total of 95 Europeans in all) and 29 Asian civilians. Added to these were innocent women and children who died of diseases and starvation on overcrowded camps.
- Destruction of property. From the station 1952, the land freedom army Mau Mau raided shops and police stations to obtain free arms. In March 1953, they raided Naivasha police station, looted a number of prisons and released 173 prisoners. They also attacked European farms and mutilated or grabbed their cattle, destroyed crops, burnt down farms of African chiefs and head men who were in support of the British colonialists. It caused an economic set back in Kenya.
- It resulted into a state of emergency. The violent nature of the freedom fighters made the governor sir Evelyn Baring to declare or announce a state of emergency starting from 20th October 1952-56 in Kenya. This was a risky period characterized by night curfew, arrest and beatings and imprisonment of nationalists suspected the connections with Mau Mau like KAU leaders like Jomo Kenyatta, Bildad Kagai were arrested and tried at Kapenguria court and sentenced to 7 years of hard labor.
- Fortified villages were created by the government as means of separating civilians from guerillas 100 of 1000 of kikuyu were forced into a protected village and other tribes like the Embu, Yao, Akamba etc. also existed in camps but in smaller numbers during the operation "anvil" of 1954 in Nairobi, police and soldiers rounded up to about 100,000 Africans mostly kikuyu and held them in detention camps. (Accused of being idle in Nairobi).
- It led to the torture of suspects. Although the original aim of detention camps was to reform the detainees and divert their attention from Mau Mau struggles. Later the detention camps were turned into places of torture. At hola camp vereras, kikuyu youth were roughly

questioned, subjected to hard labor, torture and fortified villages were set on fire and trees cut to create free fire zones, prevent detainees from escaping and cut off rebel supplies.

➤ Political parties were banned. Due to its suspected role in organizing the Mau Mau rebellion, KAU and other minor parties were banned in 1952 with the arrest of its leaders (KAU) became common. Even after the rebellion, it became hard for it to be recognized and reorganized. During the rebellion, its roles were taken over by trade unions and after the rebellion, the new stronger parties emerged to replace it.

➤ It contributed to ethnic tension in Kenya. The British decampaigned the Mau Mau as a kikuyu tribe affair that barbaric and tribute. They advised other ethnic groups to join the rebellion and help to crush it. Those who fought alongside the Mau Mau fighters were rewarded while the kikuyu were humiliated. They were removed from civil service, many arrested, and detained, and tortured some were killed. This annoyed the kikuyu and started assassinating moderates of other tribes like Tom Mboleta (the KAU vice president) originating from the coast, Ambrose Ofatta (AIUO from Nyanza) chief Warwhill of Kiyambu etc. these enter ethnic enmities led to delayed nationalism since even future political parties were formed along ethnic lines.

➤ There was a temporary set back in Kenyan nationalism. This was due to the burning of the KAU, imprisonment of patriots, inter-ethnic authorities and divisionism between the loyal conversion and the young nationalists. Hence it became difficult to have a united front against colonial rule. Even the future political parties were formed on original basis that is to say KANU and KADU.

➤ It delayed the real retain to independence though at first Kenya was ahead of Tanganyika in terms of political, educational and constitutional development, her independence came much later than that of Tanganyika because of the Mau Mau rebellion. During the period of violent exchanges, meaningful negotiations would be made for independence.

➤ Positively it shattered the British intentions of turning Kenya into a white man's colony or stat. the political domination of the white settlers came to an end and the British government came in seriously to run the politics of Kenya which it had either left to the white settlers hands. Without the Mau Mau, Kenya would possibly be turned into a white man's colony that is South Africa and southern Rhodesia.

➤ It had a foundation on stone for self-rule. The British came to realize that Kenyans wanted self-governance so they carried out political reforms which categorized or accelerated the process of independence like in 1954, a the rebellion went on, the colonial secretary olive introduced a multi-racial council of ministers. The first African to the colonial cabinet was appointed that is BA Ohanga from Nyanza province. He became a minister for community development. A number of Kenyans were also recruited in the civil service.

➤ African political parties were released. As a result of the Mau Mau, the ban which was put on political parties was lifted in 1955. These people were at first allowed only at a provincial (regional) but later at a national level hence in 1956, the Nairobi district African congress (NDAC) was founded by Kodhets. In 1957 the Nairobi people's party was also formed by tom Mboya, in July 1957 the KNY independence movement was formed. These later became KADU and KANU.

➤ It led to land reforms. The British government adopted the new plan by which the kikuyu and other aggrieved Africans were allocated land and even allowed to grow the cash crops that had originally been restricted. Hence between 1954 and 1959, African coffee planting rose from 4000 to 26000 acres. By 1960, almost 90000 African (89000 in 1959) were growing coffee. This led to some improved standards of living. However land allocation mainly benefited the home guards those who fought against the Mau Mau movement. Kikuyu were allocated swampy and arid lands.

➤ It led to constitutional progress. In 1957, the Africans were elected to the legislative assembly and they included Oginga Odinga, Ronald Ngala, Tom Mboya, and Daniel Arap Moi. In 1958 the new colonial secretary Allan Lennox increased the African membership to 14 elected members plus 4 appointees. These Africans used their positions of the legislative council to demand for speedy independence and the release of political prisoners. They adopted a slogan "uhuru na Kenyatta" which meant "no Kenyatta no independence"

- It led to the release of political prisoners like in August 1961, Mzee Jomo Kenyatta was released and elected to the legislative assembly and made president of KANU not to forget the 173 prisoners of war who were released by rebels during the course of the Mau Mau uprising.
- The colour bar policy was dropped. After the war, the British government announced plans of removing all sorts of discrimination based on skin colour. The “white highlands” were opened to Africans and health of Africans got more funding, Africans were appointed to top positions in the civil service. African cultural development was allowed and trade unions activities hence an African felt a sense of belonging in his country.
- It accelerated the independence of other countries. For fear of re-occurrence of such disastrous revolt (MAU MAU), the British government hurried to grant independence to Tanganyika in 1961 and Uganda in 1962. It even made them adjust their policies in central African countries like Malawi and Rhodesia. They hurried to send troops there having realized that the weaknesses and vulnerability of the white settlers.
- It led to the 1960 and 1962 constitutional conferences in Lancaster House London. These provided for and elected African majority in the legislative council.
- It cost British about 50 million pounds to suppress the rebellion. It led to economic strain or set back on the British and Kenyan tax payers. Temporary economic decline also faced Kenya due to the feeling of some white investors alongside their capital.
- It challenged ex-service men in all countries of Africa to set up and lead to independent struggles that is in Algeria and Portuguese colonies.

1. Explain the factors that led to racial tensions in Kenya between 1952 and 1956.
2. How far did the British land alienation policy contribute to the Mau Mau rebellion in Kenya?
3. Assess the impact of racial tensions in Kenya during the colonial period.
4. “External factors were responsible for the outbreak of Mau Mau rebellion in Kenya” Discuss.

MAJI -MAJI REBELLION (1905-1907)

- Maji maji rebellion rose up in Tanganyika against the German rule started in 1903-1907. It covered a large area of south east Tanganyika. It united a number of tribes in that area between Kilosa and Dar es Salaam compared to other resistance or wars in east Africa against colonialism. It was the most pronounced with diverse, devastating and constructive effects.
- The Maji Maji rebellion derived its name from the Swahili word “maji” meaning magic water which was administered by the prophet Kinjikitire Ngwale from river Rufiji. Kinjikitire was a local priest for spirit medium at Ngarambe who inspired the rebellion through his personality.
- The most active Tanganyika tribes in this rebellion included Zaramo, Benzi, Pogoro, Ngoni, Mbuga, Ngindo and Matumbi who were all united by traditional religion which in the matter of weeks, the rebellion had spread from river Rufiji area to Uhunguri, Mahengo, Lukudeli and Kilombero valley. It was traditional armies but all the people including women and children. Kinjikitire impacted discipline among his followers by promising them victory in the battle field and declared them not vulnerable to German bullets if they were sprinkled with water from river Rufiji on themselves before going for war. This water was administered by Kinjikitire and his assistants. The rebellion was organized along religious lines and the revolt was dominated by charismatic and religious prophets who replaced the hereditary and conservative political leaders of south east Tanganyika.

CAUSES OF THE UPRISING

Account for the outbreak of the Maji Maji rebellion in Tanganyika between 1905 and 1907.

- The people of Tanganyika were opposed to the rule of the jumbes and Akidas by the Germans. They were local Swahili officials who were employed as administrators, law enforcement officers and tax collectors. Their brutality was greatly resisted everywhere and this united people against German administration. Africans seriously detested the cotton cash crop growing (compulsory) which policy was quite oppressive.

- In their attempt to create their own cash crop economy, the Germans undertook the hostile land policy in which they grabbed most of the fertile lands from the native owners. This land alienation united the people of south east Tanganyika in the rebellion against the Germans.
- The people of south east Tanganyika had a long history of unity against foreign invaders. They had resisted the Ngoni and long distance Arab traders who constantly raided them. This spirit encouraged them to resist the Germans. They especially hated any interference in their trade which the east African coats that that had brought them a lot of wealthy.
- In order to reduce on the costs of administration, the Germans introduced taxation policy in Tanganyika. The natives were expected to pay taxes to support the central government and public works like roads, schools, offices, and railways. The Akidas and jumbes who were used to collect these tax collectors used excessive force which led to confiscation of property like cattle and goats in case of failure to pay. This annoyed Africans hence the maji maji rebellion.
- Forced labor was another cause of the 1905 maji maji rebellion. The people were forced to work on plantations and public works for long hours under degrading conditions. The German labor policy was also very unrealistic. People who were employed on plantations were paid miserable rates like the wapogolo people refused the 35 shillings for a years work. Besides this labor, defaulters were imprisoned for long periods during which they worked upon plantations under humiliating conditions.
- Need to defend their culture was also another cause of this war. Africans felt that they were duty bound to defend their local culture which the Germans were undermining. It is urged that the Germans pursued a policy of destroying African culture and replace it with modern ones that is propagating monogamy against polygamy. The maji maji uprising therefore was a manifestation of cultural nationalism.
- The need to revenge on Germans, also forced some communities to join the maji maji rebellion. The Ngoni sought revenge for Boma massacre of 1897 when political leaders and generals were imprisoned or shot by the Germans. They also wanted to revenge on German missionaries who burnt the shrines of traditional priests on grounds that these were sources of witch craft.
- Africans were totally opposed to the sexuality harassment of their wives by the German agents (Akidas and jumbes). The Ngindo people were particularly annoyed by the abuse of their women (raped) by mercenary soldiers in the German army. This was detested by the Ngindo men who sought to reject the practice through an armed resistance that is charisma. The Ngindo king had personal reasons for fighting the Germans because they had given protection to a young Ngoni man who had seduced one of his wives.
- Although some jumbes joined the rebellion, such as the Ngindo chief Abdallah Mapanda and Omari Kinjalla.
- Perhaps the most important cause of this rebellion was the role of tradition religion. The kolero snake god culture, Kinjikitire assured fighters for protection from the ancestral spirits. That's why it cut across ethnic boundaries and adverse as many tribes together under one common goal of fighting against the German rule.

EFFECTS OF MAJI MAJI PREBELLION

- Massive loss of lives and it is estimated that about 75000 Africans died in this rebellion. At the battle of Uwereka half of the Ngoni fighters were killed. Strong fighters of the south east Tanganyika, tribes perished in the rebellion. The current sparse population status in this area is attributed to this rebellion that killed many natives (depopulation).
- The German administration introduced a number of reforms in order to avoid another rebellion. The new governor Rechenburg encouraged Africans to grow cash crops. Africans were also allowed to choose who to work for German settlers. And those who mistreated Africans workers were severely punished.
- The rebellion caused large scale famine and starvation due to scorched earth policy adopted by the Germans. A number of villages were destroyed, farms and homes. All this led to scarcity of all needs of life and death of people.
- The Akidas and Jumbes who were unpopular were withdrawn and replaced by the western educated young men from mission schools. It led to improvement in the German administration as they feared another rebellion.
- They introduced new policies of taxation, labor and land, settler acquisition of land was regulated and forced labor was reduced.

- The nationalism spirit started by the maji maji survived to the later period of 20th century when Africans struggled for their new independence. This spirit of unity indeed helped Tanganyika's move to independence because Julius Nyerere was strongly supported.
- Tanganyika people lost confidence in traditional religion. Many local leaders with their subjects turned to Christianity and to Islam. There was spread of Christianity among the Ngoni in central Tanganyika and this was attributed to their defeat. Many Ngindo and Zaramo people turned to Islam.
- The German government after the rebellion took a keen interest in the land tenure system and it imposed restrictions on the use of crown land which had been put aside as government land but was being given to whites.
- There were administration reforms in Tanganyika; Germans began better planning and democratic rule which was introduced after 1907. The period after 1907-1914 was a peaceful one of reforms and economic development, healthy, education, tropical agricultural methods introduced and many scientific developments were right in place.
- The maji maji also affected the future history of the people of Tanganyika. The greatest Africans learnt that unarmed resistance was a failure. They also learnt the use of proper organization and leadership in any campaign against repressive foreign rule. In particular they realized the danger of relying on false religious beliefs for protection.
- After the Maji maji rebellion the educated Africans in Tanganyika turned to self improvement and constitutional protest, which led TANU and eventually independence.
- The rebellion led to large scale migration. The survivors who had no seeds for planting new crops. After the war, they migrated to the coast for trade opportunities. They later became responsible for emergency of famine in Tanganyika as energetic men dropped agriculture and went into trade mostly in urban areas

SOCIAL AND ECONOMIC DEVELOPMENT IN EAST AFRICA DURING THE COLONIAL PERIOD

Development of transport and communication sectors in East Africa.

1. Describe the social and economic development in east Africa during the colonial period.
2. Describe the development in the transport and communication in any one country of east Africa during the colonial periods.

KENYA CASE STUDIES

a) UGANDA RAILWAY

- It started in Mombasa on 30th may 1896 and from this point, it was extended to Kisumu by 26th December 1901 and later to Uganda the final destination. The railway in Kenya was extended to agricultural and mineral zones to transport the minerals or mineral ores and agricultural output to the coast. The idea of building the railway was brought about by William Mackinnon of the IBEACO in 1892 and eventually began at Kalidini at Mombasa on 20th may 1896 with engineer sir George white house. From Mombasa, the railway line was extended to Voi in 1898 and by 1899 on 30th June, the line had reached Nairobi where the stores for the railway construction materials were established.
- By 1900, the line had reached Nakuru and by 20th December 1901, it had reached Kisumu where it connected to Uganda in 1912. In 1913, the Nairobi thinka was extended to the European farms at Nyeri and Nanyuki to boost the sisal and coffee growing there. In 1912, there were also major expansions of a line especially from Nakuru northwards to Eldoret. In 1928, the line was extended to kitale where pyrethrum plantation farms were established.

b) ROADS

- It took the form of both tarmac and murram roads that were established by the colonialists to supplement the railway network. The first road in Kenya was constructed by William Mackinnon on the IBEACO, from Mombasa to kibwezi and it was known as Mackinnon road. Other roads like muranga were constructed up to nyeri while the Nakuru road was

constructed to Eldoret. Also roads were linked to Nairobi and Kericho to exploit the tea growing in the area. By 1914, the colonial government had constructed over 30,000 roads in Kenya.

c) AIRPORT TRANSPORT

➤ It extended to Kenya in 1925 when the first plane was imported to Kenya. In 1928, the Wilson airport was built which made it easier for the smaller planes to be used in internal flights. Air fields were built in Kisumu and Eldoret in western Kenya by 1930.

➤ In August 1928, the association chambers of commerce of East Africa met and resolved to form the East African airline in order to solve the urgent needs of the three East African countries. However, the idea was implemented in January 1946. This airline started operations working between the East African capital cities that are Entebbe, Nairobi and Dar es Salaam. Because of the increased volume of the airline traffic, an airline was moved to a new place known as Embakasi in 1948.

d) WATER TRANSPORT

➤ This one was not well developed as the roads and railway networks. Because most of the rivers in Kenya were not navigable due to lack of sufficient volumes of water while other rivers had rocks as a result of the rift valley formation. Therefore water transport was limited to the Indian Ocean and Lake Victoria. To boost the Indian Ocean waters transport, the central government improved the port facilities in order to accommodate the big volumes of ships that were docking in Mombasa. Even the regular steamer ship services were developed on Lake Victoria to link Kisumu in Kenya to Port Bell in Luzira and Mwanza in Tanzania. Administratively, the water and railway transport were managed by a body known as the East African railway and harbors authority which was set up in 1948 by the East African Commission.

e) POSTS AND TELECOMMUNICATION

➤ They were introduced in Kenya in 1900 when the general post office was introduced and opened up in Nairobi. However it was not until 1904 that the organization of postal services began serious services after the appointment of John Thomas to head the postal services. Thomas introduced mail services and training services for clerks in all departments. However, Kenya made no use of these mail services because the Uganda railway seemed to provide convenient means of delivery. Thomas also introduced telegrams and telephone networks in 1908 specifically for administrative work. Telegraphic lines were developed alongside the railway lines. The telephone lines started from Mombasa and reached Lamu in 1899.

➤ By 1912, the telegraphic lines had reached most parts of Kenya. The introduction of East African telecommunication put the administration on the posts and telecommunication services in the hands of the East African posts and telecommunication commission that established its secretariat in 1941.

THE DEVELOPMENT OF TRANSPORT AND COMMUNICATION SERVICES IN UGANDA

Describe the development of the transport and communications in Uganda during the colonial times.

ROAD TRANSPORT

➤ It was Sir Hesketh Bell who started a large programme of road building and during this period in his office, all available funds were spent on linking the import centers of southern Uganda by all-weather roads.

➤ At a time when motor vehicles were still on an aspect of novelty in Europe, Sir Hesketh Bell realized their import in East Africa and by 1914, many bicycles, cars and lorries had been brought to note that over large areas were still using ox carts and head portage as means of transport.

➤ Sir Hesketh Bell championed railway extensions in the Uganda protectorate. He connected Port Bell (Luzira) to Kampala.

UGANDA RAILWAY

- Another important development was the completion of the first railway line in Uganda. In 1912, the Busoga railway was opened that is a 98km stretch connecting Jinja on lake Victoria with Namasagali. This enabled cotton growing over wide region of the shores of Lake Victoria from Jinja; it was transported by steamers to Kisumu and the railway.
- Sir Hesketh Bell spearheaded or championed the extension of the railway line in order to increase or ease the volume of agricultural output at the port, he connected port bell to Kisumu.
- In 1928, the Namasagali line was connected to Tororo and Eldoret in Kenya with the aim of reducing congestion at Port bell. In the same year (1925), the railway was extended from Jinja to Tororo up to Soroti through Mbale to encourage coffee and cotton growing and the transportation of cattle.
- In 1931, the line had reached Kampala which eased the transportation of goods like coffee from Jinja. In 1936, a 300,000km Kampala to Kasese line was constructed to transport copper from Kasese (Kilembe) to Jinja for smelting. By 1965, a Soroti line was connected to Pakwach to transport tobacco, sim sim and cotton from northern Uganda. By 1931, direct mail, air services and passengers to Europe started.

DEVELOPMENT OF TRANSPORT AND COMMUNICATION SERVICES IN TANZANIA

GERMAN CONTROL

- The early railway construction was done by the Germans. The basic constructions were similar to those of the Kenyans. The first survey work was on the Tangline. This was started in 1891 and reached Karagwe in 1899 and Moshi in 1911. The Germans planted rubber, coconuts, sisal and cotton and by 1903, the first sisal fiber was being exported.
- Work on the central line started in Dar el salaam in 1905 and the line eventually reached Kigoma in 1914. in the same year, the M.V graft von Gretchen was launched on Lake Tanganyika. This provided a link with what was known as Rwanda Ulundi (Rwanda and Burundi) the other priority line was to link Tabora to Mwanza and the Lake Victoria service. This was started in 1912 but the line had advanced for a distance less than 40 miles (60km) when the British defeated the Germans in 1918(world war1). During the war, the Germans tried to destroy MV Graft rather than surrendering it to the British.
- What was left of it, the British were able to repair, the vessel was renamed SS Liemba.

BRITISH CONTROL

- The granting of the trust ship to great Britain was perhaps the most important factor in creating awareness among the inhabitants of the region that had things in common as east African. The British pressed ahead to complete the railway project that had been started by the Germans. The Tabora Mwanza line reached Mwanza in 1848 and in the following years, the Moshi line reached Arusha, later in 1934 Arista –Kinyangu line was completed. This however proved un economical and had to be lifted in 1947. When the kongwa ground nuts scheme was conceived, the railway line was connected to Mogoro through kongwa, in 1947 but when the project failed the line had to be lifted in 1956
- The main railway development was in the southern part of Tanganyika between lindi and nachingwera and was opened to traffic in 1949. RUO was connected to mtwara in 1964 and 1968; a branch line was built from kirungura to Masai. Unfortunately, probably because of their remoteness and restricted interlard, these were lifted although some people regarding them as a sound starting point for the eventual connection with the southern highlands of Tanganyika, Malawi and Zambia.
- From the main control line, the kilosa-mukumi kidasun line opened in 1955. The line had reached mukumi in 1960; the other important link was from ruvu junction to munyuri which linked the tanga line with the central to make the first complete line with the Kenya-Uganda system. However, Lake Victoria had for a long time presented a problem in the construction of the railway line because loading and off-loading of wagons and engines could not continue from Kisumu through to port bell, mwanza, jinja and a lot of time was lost on loading or offloading. This difficulty was over come when the two wagon ferries (MV Uhuru and MV Umoja) were introduced.
- At the same time, wagon free terminals were constructed at Kisumu, musoma, mwanza and jinja.

COLONIAL ECONOMY OF EAST AFRICA

THE PRE COLONIAL ECONOMY OF EAST AFRICA

1. Describe the nature of the pre-colonial economy of east Africa.
2. Explain the characteristics of the pre-colonial economy of east Africa.
3. Discuss the main features of the pre-colonial economy in Uganda.
 - It was largely described as a natural economy and was characterized by subsistence production. The aim of such production was for societal survival like producing for livelihood. In case the surplus, they were not meant for commercial purposes, neither for sell nor profits. It is on this basis that the pre-colonial economy had been described as an economy of affection that is for sharing with the neighboring community that lacked items.
 - Although capitalistic tendencies were revealed through the desire to accumulate wealth and property by some individuals, it was not proper capitalism as it was primitive capitalism, primitive accumulation of wealth. Such property was cattle and land which were owned for maintenance reasons.
 - Even such individuals in the pre-colonial economy. Even such individuals in the pre-colonial economy were rare.
 - Cash crop production was too negotiable as individuals basically produced food for subsistence, consumption or home consumption. The dominant activities were pastoralism or nomadism, informal agriculture and indigenous industries as manifested in crafts or iron making or metal works, fishing and hunting were carried out basically for subsistence and leisure purposes.
 - There was evidence of trade. Inter and intra trade existed within chiefs or between kingdoms like the Pokomo traded with the Galla for ivory while the kikuyu exchanged their food products with cattle products from the Masai, Baganda exchanged agricultural products with Bunyoro for iron items. This was clearly manifested through specific market days that were organized by chiefs or elders on villages, sub counties and county levels.
 - Food, medication and other requirements for survival were characterized by the subsistence modal of production; therefore societies were self-sufficient (independent).
 - Batter trade was carried out in the initial stages but as trade involved items like salt and iron ores. They became a form of currency because of their wide demand and were easily transportable, however either the penetration of the Arabs in 1840s into the interior of east Africa , a cash economy began developing as they introduced cowrie shells, rupees and later coins that replaced salt and iron hoes as currency.
 - Elements of communalism were evident which involved the absence of field labor and duplicating labor service. Most economic activities like agriculture, trade and hunting were done by the general community. However, in some tribes or societies, there were specific activities like boat

making, iron smelting; therefore traits of division of labor were evident in the pre-colonial economy. Afro centric history referred to this economy as communal labor or African socialism.

➤ External resource dependency was nonexistent. Societies were either self-sustaining or mutually traded like trade was carried out from village to village especially to those societies that had items in surplus. Societies in northern Nyamwezi were self-sustaining in cattle and occasionally traded with communities like Yao, Gogo and Bakiga.

➤ Labor was highly classified or divided according to sex and age. Among the Bakiga, women constructed houses and cultivated and men participated in trade and hunted, among the Nyamwezi, women cultivated and men went in trade. In all communities, the junior age sets were involved in community work in cleaning and protecting trade routes, rearing animals.

➤ In the central states, the pillars of the economy were controlled by the chiefs and kings. Like in Buganda and Bunyoro, the Kabaka and Omukama were the chief distributors of land, loot and would oversee the trade transaction between the kingdoms and the outside world. In decentralized states like the kikuyu, Akamba, Langi, the economy was communally organized and it was communal responsibility to ensure the smooth running of the economy. In addition, land was the chief's asset as a factor of production was communities especially the decentralized arrangement was guarded jealously.

➤ Some societies were divided economically i.e. tools of labor raises the beneficiaries of labor i.e. in Buganda, the slaves (Abaddu) and the peasants were tools of labor for the notables (chiefs) and the royal house for the princes and princesses. It should be noted that, this social division of labor was accepted by both parties.

➤ The industrial sector did not exist as its known today but black smith acted as processing agents in activities i.e. metal works, bark cloth making the basketry in the informal entrepreneur class existed and to the afro centric historians, they referred to it as indigenous industry. It should be noted that this was supported by the high degree of specialization of some communities/clans.

➤ The economic infrastructure i.e. roads were poorly developed and in accessible except on the 3 developing trade routes, were the various societies maintained such routes. In center societies i.e. Buganda murram roads were developed and maintained to commercial centers under communal popularity known as;

➤ Food gathering were practiced depending on the environment and the A.T education regarding the improvement of such activities.

THE COLONIAL ECONOMY

1. Describe the characteristics of the colonial economy in any one country of East Africa.

2. Describe the salient/major feature of the colonial economy in East Africa.

➤ Plantation agriculture i.e. this agriculture policy was introduced by the colonial regime to stop slave trade or encourage provision of agriculture raw materials to European industries in Europe. The colonialism introduced the policy of cash crop growing especially tea, coffee, sisal, wheat etc. in all the three east Africa colonies i.e. Lord Delemare in Kenya encourage the Baganda, Banyoro, Basoga and Banyankole to start cotton and coffee plantations. Above all, it was a colonial policy for the chiefs and kings to instruct their subjects to grow cash crops e.g. governor Hayes Sadler told king Kasagama of Toro, "my friend advise our chiefs and people grow produce for sell. I wish to see Toro advance like Buganda and other parts of the protectorate and I think this is also a wish."

➤ Peasant agriculture in countries i.e. Uganda was encouraged and plantation agriculture was discouraged i.e. food crops for substance survival was encouraged because Uganda lacked large land for mechanized farming.

➤ Trade. The import and export trade was also encouraged as Africans exported cotton, coffee, sisal and later minerals in their semi-finished form i.e. Iron ore and coffee ore as in return of whites bright in finished goods for the Africans to buy i.e. clothing, wine etc. it should noted that the export trade, the prices were determined by the whites which was unfair trade to the Africans as finished products were bought expensively. Also in improvement trade, prices to were determined by the whites thus unfavorable balance of trade i.e. in 1915, Morris Carter recommended the price of tea to be reduced from 75 to 10 irrespective of the challenges faced by farmers.

➤ Land grabbing were another economic policy in which the Europeans grabbed the fertile lands of the Africans for both settlement and agriculture production. I.e. governor sir Hayes Sadler and Lord

Delemare passed land laws that took over the Kenyan highlands, Kikuyu land, Nyanza province, Ukiambu areas and among the Lucia in Kenya. In 1972 lands grabbing was common in the south, Moshi and around Kilimanjaro areas. In Buganda land grabbing took form of the crown land, this policy made Africans landless and led to the creation of reserves or camps that had untold suffering.

➤ The labor policy there was forced paid and early paid labor, in which Africans were forced by law to true labor on the white projects i.e. plantations, farms, mines and residence forced labor was more painful in Kenya where labor laws were strict and confined Kenyans to particular zones especially under of Kipande system. The creation of labor reserves and degrees from governors e.g. governor Edward Nor they issued fireclays to all headmen of homesteads in Kenya to provide labourers to white projects.

➤ Taxation policy under this policy, the colonial leaders introduced taxes as a way of rising revenue and forcing Africans into the capitalist system e.g. in Kenya and Uganda, taxes were hut tax, income, poll, toll, land taxes were introduced in order to force Africans into wage economy. It should be noted the system was progressive in nature i.e. the more an African earned, the more he was taxed in order to encourage greater efforts, the colonial regime basically, put the taxes at 3 rupees annually 1 yearly but in the extreme cases of financial crisis e.g. would levy twice a year (16 rupees).

➤ The industrialization policy. Under this policy, the colonial rule intentionally delayed the development of industries of the manufacturing industries which were meant to reduce the bulky of exported goods e.g. coffee, canaries, cotton ginneries, copper smelting planting especially at Jinja and Kisumu. It should be noted that on paper, the colonialists of establishment of manufacturing industries but in reality did not support them. The industrialization policy was meant to process semi processed products which were exported to European industries for finished products.

➤ The transport policy. The Europeans developed roads and railways targeting agricultural and mineralized areas e.g. construction of Uganda railway was meant to tap the agricultural and mineral resource in Uganda there even colonial administrators e.g. Hesketh Bell Started a Programme of road building that linked to all parts of Uganda in 1905, even in 1912 he masterminded the 898km stretch of the railway line between Jinja and Namasagali to tap the cotton growing therefore the transport system positioned towards the coast i.e. the aim of taking over the main hinterland.

➤ Even colonial administrators e.g. Hesketh Bell started a Programme of road building that linked to all parts of Uganda. In 1905, even in 1912, he masterminded the 98km stretch of the railway line between Jinja and Namasagali to tap the cotton growing therefore the transport system positioned towards the coast with the aim the usurping the main hinterland.

➤ The monetary policy. The colonialists introduced money to replace the barter trade system so as to facilitate trade. The British first introduced the Indian coins/rupees in Uganda and Kenya which eventually led to monetization of social institutions e.g. bride price, fighting animals, the purpose of the monetary policy was to integrate the east African countries into the western capitalistic economy.

➤ The banking policy whereby in 1907 the national bank of India set up a branch at Entebbe in Uganda in 1910, the British standard chartered bank of south Africa was also introduced and later the Barclays bank was also established to promote trade and commerce.

➤ The mining policy. The colonial government encouraged exploitation of gold, copper, salt, soda ash e.g. the British mined copper from Kilembe, smelt it Jinja and was exported to Lancashire complex in London.

➤ The timber policy i.e. the forested areas in east Africa belonged to the colonial government and had monopoly to exploit timber especially in southern Tanganyika and Northern Uganda such timber was used in the construction of colonial countries e.g. industries, hospitals.

METHODS USED IN CREATING THE COLONIAL POLICY IN EAST AFRICA.

Explain the methods used in creating the colonial policy in East Africa.

Several views have been used to explain the methodology of creating the colonial but these can be categorized as below;

a) Violent methods;

➤ These were two main ways in which violence was used forced cash crop production method i.e. the African peasants or industries e.g. in Tanganyika the Germans forced the Nyindo women to grow cotton in order to feed their textile industries in Munich and Berlin. Later after

world war, the British maintained the same trend of forcing the Tanganyikans to grow cotton for their Lancashire and Yorkshire textile industries. This was also done in Kenya and Uganda respectively. All these were methods of creating colonial economy and incorporating E.A. into the capitalist economy.

➤ Forced labor method. European colonial settlers and the government, having faced the problem of labor shortages e.g. insisted a policy of forced labor. This was on public works like railways, schools, hospitals and plantations. The chiefs were under instructions to offer a specific number of labourers on such projects e.g. the Northey circulars of 1918 that instructed all chiefs and headmen to provide labourers or instructed by governor Edward Northey in Kenya because Africans were forced to work against their will, were arrangement was characterized by absenteeism and destruction of settlers proper. The conductions of forced labourers were so bad that some trade. e.g. initiated another kind of slavery (forced labor). It came with punishment like hogging, kidnapping or death for failure to offer labor.

➤ Peaceful means, there were diplomatic methods of integrating the east Africans economy and this took form of.

b) Contracted labour

➤ Having faced the problem of the forced labor, the Europeans adjusted to contract labor were African labor was paid but poorly and at times led to absenteeism to value this, mercenaries were employed to supervise of contract labor e.g. the Akidas and Jumbes in Tanganyika. Therefore it was declared an offence for African labourers to violent labor contract. It should be noted that still recruitment of labor was done by force.

➤ Regional demonism of labour. Within the protectorate, some areas were demarcated as labour to zones, for the so called productive zone e.g. in Uganda the zoning system left northern Uganda and Kigezi areas as labor zones that supplied the practice zones of western Uganda and central region. The zoning system was meant to create migrant and cheap labor.

c) Social infrastructure

➤ This involved the construction of schools, hospitals, and places the worship. It was on the schools that in the ideologies and attitudes towards colonialism were propagated. This was done by the missionaries who carried in their pockets bibles and held guns and advised the Africans to give Caesar what belongs to Caesar and to God what belongs to God, humbled as e.g. were the Africans were swallowed up in the colonial jaws therefore the church in doctrines people and made them believe that colonialism was part of development and progress.

➤ Economic infrastructure. Roads and railways were setup in such a way that the settlers and Africans become “self-reliant” all the transport systems were pointing towards the coast meaning that e.g. were sucking tubes of the east African resources.

ROLE OF AFRICANS IN THE COLONIAL ECONOMY

1. Explain the role played by Africans in social and economic development in any one east African country by 1950.
2. Discuss the role of Africans in the colonial economy in East Africa.

➤ Although the Africans were least beneficiaries in the colonial economy they played a significant role in the economic and social development as follow;

➤ Served as producers of cash crops. These production of cash crops was emphasized at the expense of food crop production, were crops e.g. tea, cotton, sisal and pyrethrum were important in the generation of the exports revenue and grown by Africans on the order of the whites. Other items for export included ivory, timber, wool and spices that were produced by African too.

➤ Revenue generation. Though tax payments, the Africans were a raiding the colonialists which a secure the income or revenue taxes such as the gun tax, poll tax, to all tax, hut, land, income tax were imposed on Africans. Even later Africans who formed commercial groups from the taxes was used in the development of economic infrastructure e.g. roads, railways and well as finances the colonial administrative arm.

➤ Role of agents in some incidents especially Uganda and Kenya indirect rules was used as Africans acted as agents for the European colonialists; the African chiefs and kings and collaborators implemented the colonial policies as well as administrative policies or systems especially concerning

tax collection, environmental conservation, cash crop production, supervising labor etc. in terms of administration in Uganda, some Baganda agents like Semei Kakungulu were used to extend the spread implement the colonial economic policies in eastern Uganda. E.g. free flaunting in Bugishu, the cotton projects in Bugishu the cotton projects in Busoga and Bukedi, the coffee plantations in Bugishu.

➤ Provision of security; it should be noted that for any economy to develop, there should be political stability. Therefore the African chiefs and kings welcomed, protected and nursed the European economic developers either with clear knowledge or unknowingly. In some instances the cheap provided security personnel to the European trading companies i.e. the Kabaka of Buganda provided company security to the IBEACO forces.

➤ Africans acted as a consumer market. The colonial powers development the export and import economy in east Africa where Africans were made to produce what they did not produce and consume what they did not produce. East African produce was meant for export at cheaper prices in Britain and Germany yet the manufactured goods from Europe to east Africa were bought expensively by Africans. It should be noted that most of this trade was under European trading companies who gained a lot of profit as they repatriated to Europe for profits.

➤ Provision of cheap and free labor; This was on public works like roads, railway lines where forced labor was instituted, and on private plantations Africans were forced to work with or without payment. The labor services were also provided in the mines i.e. mines i.e. Kilembe in Uganda for copper mining, Kakamega in Kenya for gold mining and at Naivasha for soda ash.

➤ Provision of land; the Africans willingly /unwillingly provided land for the construction of roads, railways and plantations. It should be noted that if land was not taken forcefully by the whites' then dishonest agreements like the 1900 Buganda agreement and the Toro and Ankole agreements were applied under Laibon Lenana.

➤ In conclusion, the role of Africans in the colonial economy was multi-dimensional as they generated revenue, and produced raw materials for export and labour. Unfortunately, Africans gained little from their contributions i.e. if they benefited, it was more accidental than intentional.

AGRICULTURE DEVELOPMENT IN UGANDA

1. Account for the development of cash crops in Uganda by 1939.
2. Explain the factors that favored cash crop growing in Uganda during colonial economy.
3. Account for the success of cash crop growing in Uganda by 1939.
 - The system of agriculture before the coming of the British was subsistence and by 1900 nothing much had changed i.e. each family was producing just enough for its survival until the next farming season. However, after establishing their rule, the British transformed agriculture in Uganda. And this was done through the introduction of cash crops i.e. cotton, coffee, tobacco and tea. The following do explain the development of cash crop economy in Uganda or factors that led to cash crop growing in Uganda.
 - The British colony policy; by design, the British intended to make Uganda produce raw materials. To feed the British home textile industries i.e. to act as a source of raw materials.
 - In Uganda, especially the Kigezi area, the British thought that it would be easy for such people to adopt cash crop growing since their communities were agro-based.
 - The growing of cash crops was one of the colonial economic methods to transform Uganda into a cash crop economy. That the colonialists i.e. Kenneth Borup and Hesketh Bell tried their level best to introduce cash crops i.e. coffee and cotton as raw materials and to incorporate Uganda into the western capitalistic economy unlike the former subsistence economy of the Ugandans.
 - By introducing cash crops, the British colonial government and the parliament respectively wanted to reduce on the burden of the British tax payers in supporting the colonial economy in Uganda by making it self-sustaining.
 - Above all the British wanted to raise people's standards of living as they thought that through cash crops introduced the Africans would be able to own wages and buy what Uganda they needed thus improving their social welfare.
 - Apart from the sale of ivory which was fetching 260,000 pounds a year, the protectorate government by 1900 had no other source of revenue, yet it needed money to finance

administration of the protectorate. It was therefore decided that Uganda should start growing cash crops i.e. tobacco, coffee, g-nuts in order to widen the tax base of the protectorate government.

➤ One of the reasons for the British occupation of Uganda and to end slave trade and introduced as an alternative to slave especially in areas that were deeply looked into slavery i.e. west Nile region that later grew tobacco for sell.

➤ Through the colonial administrators i.e. Hesketh Bell, the landlords in Buganda were instructed to force the tenants to grow cash crops i.e. many chiefs forced their subjects to grow coffee, cotton and cocoa as part of the tenant's agreement. This was further supported by the new land tenure system in Buganda especially after 1900.

➤ The colonial regime in Buganda passed the cotton growing ordinances of 1907 and 1911 which forced all peasants in Uganda to grow cotton. That's why colonial harbingers like Semei Kakungulu were at the fore front of implementing crop growing in Busoga and Bukedi as they wanted favors from the colonial government. Failure to grow cotton was punishable by the law and this forced many peasants to grow cotton especially in Buganda e.g. up to 1925. It was illegal not to grow cotton in and around one's home stead.

➤ The introduction of taxes induced Ugandans to supply labor in the plantations and encouraged them to grow their own cotton such that they do not offer labor on the European plantations. Taxes such as hut, gun and poll introduced the wage economy and consolidated the cash economy in Uganda.

➤ The British were motivated by the abundant labor in northern and western Uganda. It should be noted that the demonstrational or pilot projects of cash crop growing had been carried out in the Kigezi area where the Bakiga were willing to embrace the new idea of cash crop growing. Therefore the British thought that there was abundant labor in western and northern Uganda and that's they reserved these regions as labor zones. It explains why the largest labor forces on the sugar and tea plantations came from northern Uganda.

➤ The presence and activities of the early settlers who had started experiments in plantation farming encouraged the protectorate government to introduce cash crop growing in Uganda i.e. governor sir James Hays Sadder, Hesketh Bell and Kenneth Burop encouraged the chiefs to start plantation farming as they assured them of the ready market, seeds and other farm implements.

➤ The extension of the Uganda railways to various parts of Uganda favored cash crop growing. The railway facilitated the movement of labourers, seeds and output. It had noted that the extension of the railway to Namasagali was intended to boost cotton growing there and the entire Busoga region thus the name, "the Busoga railway line" sir Hesketh Bell constructed the line between Luzira and Kampala and a port terminal at Luzira (Port Bell) in order to enhance the export of the agricultural output. The extension of railway line to Pakwach in northern Uganda enhanced both cotton and tobacco growing there.

➤ The reforms introduced by governor sir Hesketh Bell motivated the colonial government, kings, chiefs and collaborators e.g. Semei Kakungulu to start cash crop growing e.g. in his agriculture reforms, he subsidized the cotton production by giving out agricultural tools e.g. hoes, pesticides, free cotton seeds and set up demonstration farms especially at Namukekera. Given by 1914 he had encouraged construction of roads in order for the longest reach the agriculture output points, cotton exports rose from 60,000 pounds in 1909 to 330,000 y 1914.

➤ The use and activities of collaborators i.e. the colonial administration used the Africans as colonial agents to mobilize the implement cash crop growing/farming i.e. Semei Kakungulu a muganda collaborator implement cotton growing in Basoga and Bukedi, coffee in Bugishu and cotton in Teso.

➤ Nuwa Mbaguta another muganda collaborator entered cotton formation Ankole while James Mitti introduced cotton growing in Bunyoro although he was vehemently opposed by the Banyoro.

➤ The role played by the Asian and Indian investors. Mehta bought 3000 hectares of land in Kyaggwe on which he established both tea and sugar cane plantations later Madhivan Muljibhai bought the fertile plains near Lake Victoria in Busoga in 1928 and established sugar cane plantations thus encouraging cash crop growing in Uganda. By 1945, sugar time the Madhivan plantations contributed 96,600 pounds while the Lugazi plantations of Mehta contributed 105,000 pounds to the colonial economy.

- The colonial regime in Uganda was supportive towards cash crop growing just like in Kenya. The protective government were not a head and secured large pieces of land under theme of crown land following the possession of the 1900 Buganda agreement, 1900 Ankole agreement and 1901 Toro agreement, the colonial government even encouraged the established of Uganda planters association in order to cash crop growing in addition to providing seeds and fertilizers.
- The favorable climate characterized with plenty number rainfall encouraged the development of cash crop farming especially in areas where rainfall was abundant e.g. Buganda, Toro, Bugishu, Kigezi. Above all these agricultural zones had fertile soils that encouraged the British to introduce cash crops.
- The absence of lack of early resistances against the colonial owned land and the cash crop growing policies especially, Buganda, favored the introduction of cash crops all over Buganda or the protectorate. It should be noted that areas e.g. Buganda and Bugishu where resistances were less probably due to the activities of collaborators and the nature of societies there, cash crop growing of coffee, took a firm foundation compared to Kigezi and Bunyoro where resistances were common.

FACTORS FOR THE SUCCESS OF PEASANT FARMING IN UGANDA

Revision questions:

- 1) *Why did Uganda develop as a peasant economy during the colonial economy?*
 - 2) *Account for the failure of British alienation and policy in Uganda during the colonial period.*
 - 3) *Why did settler farming fail in Uganda as compared to Kenya?*
 - 4) *Account for the failure of settler farming/economy during the colonial period*
 - 5) *Account for the failure of shelter farming in Uganda*
- The Buganda agreement of 1900 limited the chances of the settlers to get large plots of farming in Uganda. The agreement sub divided land into small plots for chiefs thus creating room for small plots for small scale farming or peasant farming. Also in the neighboring areas i.e. Bunyoro and Ankole, the land agreements were drafted like those of the agreement thus encouraged peasant farming there.
 - The reports of explorers of the HM – Stanley and Sir Samuel Baker who explored Uganda and recommended that Buganda wasn't favorable for plantation/commercial or plantation farming and thus the protectorate government didn't encourage full scale plantation farming basing on the early reports of the explorers.
 - There were sharp misunderstandings between the European powers and their imperial designs towards Uganda e.g. Britain competed with France and Germany for Uganda's Nile waters. Some competition and rivalries scared away the white fathers and Uganda development on to the peasant economy.
 - The problem of free labor existed in Uganda i.e. the protectorate government thought that Ugandans would provide free labor, but this was not the case. Above all, unlike in Kenya, where the colonial government assisted farmers get free labor from the Africans, in Uganda, the colonial regime had no authority over labor supply and well no strict labor policies to force Ugandans to work.
 - The activities of governor Sir Hesketh Bell i.e. much as he introduced cash crops in Uganda i.e. cotton, coffee and tea, he restricted the sale of land to the Europeans, and because of this, the whites who were willing to come and settle in Uganda as farmers opted for Kenya where the colonial governor was supportive.
 - The colonial government policy in Uganda i.e. the colonial regime wanted to develop Uganda as a black man's centers and such attitude or policy discouraged white farmers who had ambitions of establishing large scale cash crop farming to opt for Kenya thus leaving Uganda as a peasant economy.
 - Many Europeans in Uganda by 1904 were largely missionaries and administrators not farmers. Therefore even when cotton was introduced in 1903, pall seeds were given to the peasants thus paving way for the peasant economy.
 - The activities of the Christian missionaries i.e. the Christian missionaries in Uganda discouraged the white farmers to come and settle on Uganda and they supported the colonial government policy of

developing Uganda as a Blackman's country. Therefore the negative publicity above Uganda by the missionaries scared away the white settlers thus paving way for the peasant farming.

- Poor transport and communication system i.e. Uganda lacked good roads the Uganda railway and telegraphic lines that would have eased the movement and communication of farmers and settlers were not yet developed. Even when the extension of the Uganda railway from 1912, did not attract settlers to Uganda.
- The failure of some cash crops in Uganda i.e. white settler farming failed in Uganda because the cash crops which were recommended for growing were not liked by the peasants especially rubber and cocoa such area were even tried on the Mabira forests but failed to yield results.
- The Devonshire whitepaper of 1973, i.e. this document authorized or legalized or allowed only Kenya as a settler colony and as a result, many whites were blocked from coming to settle in Uganda hence leasing it to develop into a peasant economy.
- Remoteness and inaccessibility for the areas recommended for the white settlers and farming in Kenya discouraged them to come to Uganda. During the economic depression of 1920's the white farmers experienced low volumes of trade, low prices for products, unemployment and lack of industrial growth which affected their profit margins.
- Lack of charismatic leaders to champion settler farming and settlement in Uganda. As compared to Kenya were Sir Charles Eliot, Lord Delmore, Edward Northey, Hayes Saddler etc. who encouraged white settlement there and the establishment of large farms, in Uganda individual governors i.e. Kenneth Borchers Hesketh Bell encouraged cash crops growing on individual basis or family basis and even made no efforts to acquire land for white settlements.
- Some of the crops, the white settlers had attempted to grow in Uganda had no local demand or market e.g. Ugandans didn't need rubber/cocoa as these could not be eaten therefore due to lack of external market for these crops, the settlers relocated to Kenya hence the failure of settler farming in Kenya and promotion of peasant farming at the same time.
- The sleeping sickness epidemic that broke out between 1902 and 1900s around Lake Victoria in the Busoga (Bunyia region) discouraged white settlers to come to Uganda. This epidemic claimed a lot of lives and the whites didn't want to fall victims hence running away from Uganda to Kenya.
- The role played by Simpson who was Uganda's director for agriculture advised the British colonial government to develop Uganda as a black man's country or peasant economy. He occasionally gave reports of crop failure and show some communities were resisting cash crop growing especially the Banyoro and Bakiga. This inevitably discouraged the whites from settling in Uganda thus undermining settler farming.
- The Bonar law i.e. Bonar was the colonial secretary in London who in collaboration with Governor Hesketh Bell and the chief justice, Sir William Carter dismissed the European demands to settle in Uganda. This was a legal blow to the colonial association in London that was planning to send whites to Uganda.
- The no of white settlers in Kenya was high compared to those who had come to Uganda. It was difficult therefore, the colonial government to make Uganda a settler colony and that's why it was left to peasant farming. Above all the British interests in Uganda were more directed to mining of minerals like copper at Kileleshwa than settler farming.

THE DEVELOPMENT OF CASH CROPS IN UGANDA

Revision question: Describe the development of cash crops/cash crop economy in Uganda by 1945

a) Cotton growing

- The cotton seeds were 1st distributed in 1904 were. Government and private companies provided seeds to the chiefs of Buganda and Busoga. At first it was introduced on a basis of “do it yourself” but later the cotton growing association in Britain complained to the colonial authorities to begin large scale growing.
- The introduction of cotton was spearheaded by the missionaries led by Kenneth Borup who distributed high quality seeds to farmers like in Buganda, Ankole and later Bunyoro.
- Governor Hesketh Bell made various reforms. Distribution of pesticides. It became mandatory compulsory for every family to grow cotton as market was assured which spread cotton growing from Uganda to Lake Kyoga between 1901 and 1910, cotton exports fetched 60,000 pounds and by 1915, they rose to 35,000 pounds. In addition, he encouraged the establishment of cotton ginneries especially in Kampala and one in Kisumu.
- In 1912, a railway line was extended to Busoga (Namasagali) to encourage cotton growing there. Sir Hesketh Bell encouraged the development of feeder roads to help the transport of the crops. Above all, he established a terminal at Luzira (Port Bell) to coordinate cotton exports from the interior.

b) Coffee growing

- Was introduced in 1905 on a small scale, however by 1910. Arabic coffee was grown in Buganda and south west Uganda.
- It should be noted that by 1914 there were 130 plantations mostly in Buganda and more than 50,000 acres of land were under coffee. These plantations/coffee output fetched Uganda 105,000 pounds between 1918 -1919.
- In 1912, a more ambitious scheme was begun among the Bagishu on the slopes of Mt. Elgon where Arabic coffee was cultivated on a cooperative basis. In 1921, the Bagishu cooperative coffee farmers union had begun organizing farmers to the extent that, coffee experts those of cotton.

c) Rubber growing

- In the early years of the century there was much interest among the Europeans in Uganda. For production of rubber. Large scale experiments took place in both plantation agriculture and collection of wild rubber. Most of these schemes failed while others succeeded especially at Namukekera.
- Production rose steadily and by 1911, it seemed that rubber was becoming Uganda's 2nd most important crop. However by 1918, although the value for rubber export had risen to nearly 26,000 pounds, it was important to note that its importance was seen to be limited and above all, the colonial regime discouraged its further growing.
- Sugar cane growing, it was introduced around 1924 when an Indian known as Mehta acquired 5000 acres of plantation and built a sugar cane plantation factory at Lugazi.
- By 1928, the factory was producing between 4000 and 5000 tons of sugar which accounted for 7% of Uganda's exports at the time. In 1929, another sugar cane plantation and factory well established at Kakira by an Indian known as Madhivan whose production by 1945 had reached 100,000 tons majority for export. It should be noted that these two sugar cane factories greatly contributed to the growth through employment opportunities and widening the tax export base in Uganda.

d) Tobacco and tea growing

- Growing tobacco was introduced around 1930 and the crop was doing well, around west Nile, Bunyoro with the completion of the Uganda railway in 1965 to Pakwach in northern Uganda, the British American tobacco industry was assured of constant raw materials from the west Nile region. In 1931, tea estates have been established at Mengo, Mityana and Mukono. Besides tobacco and tea, simsim and groundnuts were also encouraged as good crops.

EFFECTS OF CASH CROPS GROWING IN UGANDA

Revision question: *Assess the impact of cash crop growing in Uganda during the colonial period.*

- It stimulated the development of roads and railway lines which were extended to areas of agricultural potential i.e. railway to Namasagali in 1912 in 1956 to Soroti. Above all, a collection of terminal at Luzira (Port bell) was established by Hesketh Bell to coordinate cash crop exports from Uganda.
- It brought about regional imbalances i.e. areas where cash crop growing was introduced developed more than these areas as without cash crops i.e.; the Buganda region had well established tarmac and murram roads that were pointing towards port bell. Even areas around the transport routes and the agriculture zones developed from collecting centers to trading centers and eventually towns i.e. Kaliro, Iganga, Kamuli etc.
- It brought spectral imbalance i.e. the colonial regime in Uganda led by Hesketh Bell, Borup, Andrew Cohen and Hayes Saddler etc. put emphasis on agriculture and completely ignored other sectors especially industrialization.
- It should be noted that the establishment of agro-based industries; cotton canneries and cotton ginneries and copper smelting plants wasn't actual development but were meant to reduce the bulky of raw materials or mineral ore to Britain and other countries above all the colonial regime never encouraged the establishment of manufacturing industries.
- Cash crop growing came with better methods of farming; terracing, use of fertilizers, mulching, use of pesticides etc. all improved the agricultural yields of Uganda i.e. by 1918 the cotton exports were worth 966,000 coffee exports were worth 105,000 pounds, sugar exports were worth 86,000 pounds while rubber fetched 26,000 thousands.
- Cash crops that were introduced formed the economic pillar of Uganda's economy, both during the colonial period and the aftermath i.e. by 1930 sugar alone accounted for 26% of the Uganda's exports while coffee and cotton took the lion's share in sustaining the gross domestic products of Uganda. However the over-reliance on agriculture products was occasionally affected by the world price fluctuation especially of the early 1930's
- Taxes were introduced since Africans were now earning wages or income from the growing of cash crops. It should be noted that the Buganda agreement of 1900 had introduced a tax of rupees known as poll tax of the males above 18 years thus forcing many Ugandans to seek employment on plantation farms in order to meet their tax obligations.
- Above all Africans were able to meet their personal obligations especially purchasing goods and services.
- Cash crop growing created employment to many Ugandans stretching from the plantations, transportation, supervision, marketing etc. by 1935 Mehta was employing 1300,000 on his sugar cane plantation at Lugazi while Madhivan by 1945 was employing 17,000 Ugandans all of which accounted for the improved standards of living as they were able to earn wages.
- In areas where cash crops were introduced; services sprung up especially schools and health centers i.e. in 1937, Madhivan established Kakira primary school to cater for the children of the workers of his factory. Equally he established a health care center largely to treat men to work on his factory.
- The increased cash crop growing in small scale factories especially cotton ginneries and coffee canneries or agro processing plants or factories were established and this indirectly paved way for urbanization i.e. Lugazi town, Kakira town, Iganga town and Parkwach towns. All those were a result of cash crop growing.
- With the increased export earnings, coffee fetched 105,000 pounds, cotton 966,000 etc. the colonial government was able to raise funds for the administration of Uganda hence financially easing the British tax payer's burden and the colonial administrative work respectively.

THE ECONOMIC DEVELOPMENT IN UGANDA BETWEEN 1900 AND 1950

Revision question: Describe the economic development in Uganda during the colonial period.

a) Government policy and general lines of development.

- The colonial government was determined that the protectorate should pay the costs of administration by taxation and exporting goods. Despite the pressure from the Uganda chambers of commerce, Uganda planters association, recommendations of the carter committee on land settlement of 1915 and the commissioner's reports of 1920, all of which suggested settler farming in Uganda, the colonial government encouraged peasant farming and became the basis of the economy.
- Many of the British colonial administrators especially Sir Hesketh Bell opposed settler farming.

b) Agriculture

- Cotton. In 1904, the colonial government started small scale cotton growing in Buganda, Bunyoro, and Ankole which was an immediate success. In 1907, the cotton exports were valued at 52,000 pounds exceeding the ivory exports in value. In 1908, the Uganda cotton law stated that only the American upland seeds were to be used and this law prohibited land ginning. The three new poor ginneries were opened i.e. two in Kampala and one in Kisumu.
- In 1910, a ginnery was opened at Entebbe and in 1912 another one in Busoga. The railway encouraged cotton growing over a wider area of Busoga, Iteso and Lango. In 1914 another ginnery was opened up in Kampala which encouraged more cotton growing in Buganda. Between 1910 and 1920 there was a gradual and introduced the motor transport which encouraged more cotton exports. By 1920, the exports reached the climax of 3.7m pounds.
- It should be noted that by 1921 the cotton growers were discouraged by price floatation on the world market. But in 1924, due to the government's encouragement and guarantee over the minimum price, cotton boomed once again between 1933 and 38 there was steady supply from USA. Egypt, China, Russia and cotton prices were kept low or down again. However in 1939, due to outbreak of World War II the demand for cotton was increased especially due to demand of military uniforms.
- Coffee, in 1905, the European plantation owners in Buganda began to grow Arabic coffee but between 1905 and 1912, the progress of coffee growing was slowed down due to the fluctuating world price, shortage of labor, bad weather and diseases. Some Ugandans grew Robusta coffee. In 1921, the bugishu farmers association began growing Arabica coffee around Mt. Elgon and by 1928, coffee was Uganda's 2nd largest export earners i.e., it fetched 105,000 pounds next to cotton.
- Other agricultural products; by 1907, rubber plantations were established at Namukekera. In the early 1920's sugar cane was introduced in Uganda by an Asian business man known as Mehta and by 1925, he built a factory at Lugazi. He even encouraged out growers who sold sugarcane to his factory. Tea estates were begun in Mubende estates in 1920's. It spread to Buganda (Mengo) in 1931 although on small scale. Tobacco s also introduced in the west Nile and bunyoro in 1930's and it became an important income earning crop in those areas.

c) Trade and industry.

- These were largely enhanced by the Europeans and Asians controlled imports and exports. Acted as bankers providing capital to farmers, bought and sold the farm products they equally built cotton ginneries, mills, factories and refineries that helped Uganda to diversify mining began in 1925 with the discovery of tin in Ankole, which was exploited by Kagera mines limited. Surveying in other areas led to discovery of copper in Kilembe in 1927 but mining didn't start until 1950's

- Banking institutions were also established to enhance trade and industry i.e. Bank of Baroda, Standard Chartered Bank etc.

d) Transport and communication

- The Uganda railway opened in 1902 and terminated at Kisumu, the goods travelled to and from Kisumu by steamer ships calling port Bell in Luzira and at Jinja. Between 1910 and 1920 Hesketh Bell started a large project of road building and during his period of office, all available money was used for linking the important centers of southern Uganda by all-weather roads (tarmac and murrum)
- In 1912, the Jinja Namasagali line popularly known as Busoga railway line was opened up to stimulate cotton growing there. In 1923, the railway line was linked to Kenya railway systems with a line to Tororo. In 1921, the Kampala, Jinja line linked Uganda's capital city to the east African coast.
- By 1931, direct mail air services and passengers to Europe began.

EFFECTS OF ECONOMIC DEVELOPMENT IN UGANDA

Revision questions:

- 1) *Examine the effects of colonial economic development in Uganda by 1950*
- 2) *Assess the impact of the economic development Uganda during the colonial period.*

- The economic development took the form of the extension of the Uganda railway, introduction of cash crops, establishment of colonial facilities, air and water transport and development of small scale trade or cottage industries. The impact of these industries was both positive and negative;
- Africans produced cash crops and sold them at a given away price which were taken to Britain and sold at higher prices i.e. cotton and copper ore thus leading to price exploitation.
- Africans were given low wages by the Europeans in a number of projects i.e. a kilogram of cotton was sold at 2 cents in 1940. Yet the same kilogram was sold in Britain at 10 pounds. This was also to lead to more exploitation.
- The cash crops produced by Africans were at times not bought due to the world agricultural price fluctuations which left their products unsought this undermined the African efforts to develop.
- There was even development of the country where the productive areas such as the central and southern areas of Uganda developed firstly with infrastructures and facilities i.e. schools, roads, railways, hospital etc. which brought about regional imbalance and sectorial imbalance.
- No large scale manufacturing industries were constructed or emphasized except for small scale industries i.e. coffee canneries, cotton ginneries and copper smelting plants at Jinja to reduce the bulk of both agricultural and mineral products.
- There was development of a transport system i.e. tarmac roads were constructed linking the railway tunnels of the productive areas.
- In the rural areas, bicycles were imported to ease the transportation of agriculture products to their collective centers. There was introduction of steamer ships on Lake Victoria that linked port Bell to Luzira, Mwanza and Tanzania and Kisumu in Kenya.
- There was the introduction of cash crops i.e. cotton which was facilitated by Kenneth Borup and by individuals. i.e. Semei Kakungulu and Sir Apollo Kagwa coffee and rubber were first introduced on a small scale for demonstration purposes. E.g. later accounted is the export earnings of Uganda.

- There was the establishment of scientific and forestry development to advise farmers in cash crop growing which boosted up their agricultural sectors.
- The Buganda agreement of 1900, granted free hold to the chiefs which boosted their economic stand and facilitated agriculture in Buganda. Many of the baganda who grew cotton and coffee became rich and bought motorcycles.
- The life against tsetse flies was launched by Sir Hesketh Bell on the shores of Lake Victoria especially in Busoga (Bunya) which later increased the production of cotton as people returned to their villages to cultivate.
- The Indians especially Aldina Vissam centered trading posts which exported ivory, loaned money etc. which facilitated economic activities. He also provided employment opportunities to the Africans on the various shapes he established.
- Therefore economic development in Uganda, Africans were exposed to a cash economy as they were exposed to the monetary system of the capitalistic western world. This was because they bought European manufactured goods.

THE SOCIAL DEVELOPMENT OF UGANDA

Revision questions

1. *Describe the education development in Uganda during the colonial period.*
2. *Describe the social developments in Uganda between 1900 – 1945.*
3. *Describe the social and economic development in Uganda by 1960.*

a) EDUCATION DEVELOPMENT

- The development formal education in Uganda is attributed to African missionaries wherever they built churches; they too built a dispensary and a grammar school. However, their formal education was conducted along traditional or formal education. The aim was to enable the converts to acquire the 3 RS i.e. reading, writing and arithmetic in order to produce clerks or interpreters. However self-few parents were willing to take their children to school as they preferred the informal system.
- In 1900, the missionaries started developing the education system by building schools, especially boarding schools with the intention of educating sons of chiefs/nobles in Uganda. The belief was that they would soon held positions of responsibility in Uganda and Buganda.
- In 1903, the missionaries started the education of the girl child and by December 1903, 70800 were attending school but in churches. The syllabus of the girls emphasized submissiveness (obedience), hard work, good wires in future, Elvin 1905,abocuding school for the daughters was setup in the names of names of Gayaza High school and it emphasized discipline.
- In 1906, another school were built in the name of king's college buddo at Buddo hill. It was called so because Kabaka Daudi Chaw's government through his regents provided London which it was built above all, the young Daudi Chwa and other nobles from Buganda especially their children were to have education from there. In the same year (1906) St. Mary's college Kisubi was built. In 1907, Ngora high school was built.
- Between 1908 – 1910 more schools were opened up in Masaka, Kamuli, Iganga, Mbale and Mbarara. It should be noted that most of them were headed by white reverends priests and nuns and were managed along nominalism lines (on religious grounds) i.e. catholic schools for protestants. The role of missionaries continued up when the colonial government started contributing to the education system. Through grants (aid) the missionaries had found it difficult to sustain the task of educating Ugandans.
- In 1992 and 25, the Phillips stalks commission was established to re-examine the state of education in all east African countries. After carrying out research, it came out with recommendations like the colonial government should take up an active role in education and meant increasing funding or money to missionary schools and standardizing education (uniform

structures). As a result, Hussey was appointed to encourage the development of more schools to feed Makerere College. By this time, the causes offered at Makerere College were medicine, education and agriculture and by 1926, students had joined from Kenya and Tanzania.

- In 1926, Makerere College was allowed to prepare students for only professional forces. Technical schools were also established i.e. teacher training schools were built at Ndejje, Nkozi and Kyambogo, Kampala technical school.
- In 1935, there was development of secondary school education and on the same year, the first group of Ugandans sat for the Cambridge certificate of education examinations from 1935 – 40, more progress in the field of education was realized especially after sir Philip was appointed governor of Uganda.
- In 1937, Makerere was recommended by the de-la wall commission to become a higher institution of learning for east Africa and in 1949, the college was given its first administrative council and in the same year (1949) it was linked to the University of London.
- However, around the early 1940's there was a rise of the private schools in Uganda and work was mainly attributed to two Ugandans namely Dr. Spartus Mukasa and Kalibbala who proud to the colonialists that Africans could provide good education too.
- Towards independence education was expanded and facilitated as many grants were got from Britain and World Bank sponsorship grants were developed to help children attain education and the syllabus was redesigned to suit the aspirations of Africans.
- In 1961, in the “all African education ministers conference”. It was resolved that all children should receive primary education and 1964, all denominated or religious oriented schools were abolished by the 1964 educational act.

b) HEALTH DEVELOPMENT

- One of the immediate developments brought to Uganda by colonial rule was the application of European skills to the problems of combating diseases among humans and animals. During the 1st 20 years colonial rule, the colonial officials were shocked to see hundreds of thousands of people die due to drought and diseases.
- The colonial regime made it a matter of urgency to deal with these problems through its medical and veterinary departments.
- Like the development of western education the development of western medical services in Uganda was spearheaded by the church missionary society. Upon reaching here, they found the healthy conditions of Africans very miserable and the 1st hospital was built in 1907 by the CMS led by Dr. Albert cook and Colonel Bruce. And it came to be known as Mengo Hospital these missionaries extended their services to Toro and Ankole.
- In 1910, Dr. Albert cook informed the colonial government of the serious epidemic known as sleeping sickness that had hit the Lake Victoria shores caused by tsetse flies. He had examined this aim patient who had gone to the Mengo dispensary for treatment. By 1912, the disease had claimed over 1300,000 lives especially in the Busoga area (Bunya).
- In 1911, sir Hesketh Bell, the new commissioner decided to start a program of moving people from the affected areas i.e. one million people were evacuated (removed) between the Nile and Kagera rivers and by 1913, this was achieved with the support by sir Apollo Kaggwa who explained to the villagers why the move was necessary. By 1920, the epidemic has considerably reduced.
- Syphilis was another disease that claimed many energetic lives and in addition to small pox, influenza etc. however more hospitals were set up by different missionary groups i.e. it Francis Nsambya by the Mill Hill fathers and Rubaga hospital by the white fathers. The colonial government did a lot to extend medical services to all corners of Uganda i.e. by the white fathers. The colonial government by 1936 had established over 20 hospitals and 10,000 dispensaries had been setup all over Uganda.

SETTLER FARMING IN KENYA

Revision questions:

- a) *Why did Kenya develop into a settler economy?*
 - b) *Why was the European settler economy more successful in Kenya than Uganda?*
 - c) *Account for the development of the settler economy in Kenya*
 - d) *Explain the reasons for the development of settler farming in Kenya during the colonial period*
- With the aim of making Kenya self-reliant, there was need to develop agriculture on experiments that brought results in Kenya especially after the construction of the Uganda railway.
 - The influence of Europeans into Kenya began as early as 1890 and they mainly came from Britain, New Zealand, Australia, Canada and South Africa. Their aim among others was to set up plantation farms on large scale particularly for cash crops.
 - Governor Sir Charles Eliot and Lord Delamere helped the settlers in the development of these large scale farms especially in the Kenyan highlands they later established them, grew rich and became a very powerful force in the politics of Kenya. This even forced colonial government to transfer the capital city from Mombasa to Nairobi in order to have proper supervision of settlers.
 - The white settlers started migrating to Kenya in 1896, after Governor Sir Charles Eliot had officially encouraged them to settle in Kenya. From 1904, the settlers had begun arriving in big numbers from South Africa, India, Britain and Canada with the aim of establishing cash crop farms in Kenya.

The following explain why Kenya developed into a settler economy

- Uganda railway, after the construction of the Uganda railway the British wanted the railway to pay for its own costs (construction) with this argument, Sir Charles Eliot of Commissioner for the East Africa Protectorate between 1900 to 1904 opted to introduce European settlers to develop agriculture in the Kenyan highland which would lead to full utilization of the railway. Above all, the railway construction had reduced the transport costs which provided an impetus for them to come.
- Game hunting; i.e. some historians argued that the white settlers were interested in Kenya purposely for hunting especially game hunting and sports. This is because Lord Delamere encouraged the settlers to come in Kenya using the game hunting argument and in the long run, the whites developed a desire to establish farms and settlements in Kenya respectively.
- Population pressure i.e.; following industrial revolution in Britain, there were high birth and low death rates which led to population increase not only in Britain but in other countries too. This excessive population became unemployed and was becoming a problem to the British government; Britain relocated the excessive population in overseas colonies and one of them was in Kenya. That is why Kenya was declared a settler economy.
- Good climate and fertile soils; many white settlers were attracted to Kenya especially Kenyan highlands because of the cool and conducive climate for the European settlement and crop husbandry. In the long run, the British established and authorized Kenya for settler farming /economy respectively.
- The need for market; following the industrial development especially in Britain, surplus products were manufactured yet the level of consumption remained low in Europe. It was necessary for European industrialists to find new areas of investment or ready markets for the manufactured goods. The solution was to acquire colonies and one of these was Kenya hence a settler economy.

- The crown land ordinances i.e. of 1902 and 1915. These land laws made settlement in Kenya more attractive especially. The law of 1902, which allowed the selling and leasing of all vacant land in Kenya to the European settlers. In these ordinances, land could be leased for 99 years to the European settlers. Above all the 1915 land ordinance even increased the lease years from 99 years to 999 years.
- Kenya had a strategic advantage. It had a direct access to the Indian Ocean waters and well developed transport network system especially the roads the railways that connected to the productive areas of Kenya i.e. Naivasha Kericho, Kisumu, Nairobi and the Kenyan highlands. This was an incentive in terms of transporting crops for export thus their settlement in Kenya.
- The transfer of the capital city from Mombasa to Nairobi in 1907. It should be noted that the settler businesses had been concentrated at the coast because by then, the capital city Mombasa had both administrative and commercial offices for settler activities. When these transported to Nairobi inevitably settler business shifted too thus European settlement in Kenya.
- The nomadic way of life of some Kenyan tribes i.e. Nandi, Masai and Kikuyu that made it easy for the settlers to obtain land from these tribes as they were always on the move to search for water and pasture thus leaving the land idle and vacant. That's why Lord Delamere and Sir Charles Eliot declared such vacant areas for leasing and European settlement respectively.
- Devonshire white paper of 1905 i.e.; it gave exclusive rights to the whites to settle in Kenyan highlands and gave priority to the white settler in terms of land acquisition. It also encouraged more whites to settle in Kenya in large numbers because bylaw, the colonial office had created land for them in Kenya thus settler farming their settler economy.
- The colonial policy was very clear that Kenya should be a settler economy. The colonial government and governors such as Eliot i.e.; Charles Eliot, Sir Donald and Sir Hayes saddler deliberately encouraged settlers to settle and establish farms in Kenya.
- During the Anglo Boers in South Africa especially in 1899 – 1902, the no of British farms /plantations especially of sugarcane and tea were destroyed by the Boers which forced Some British who had lost in this war to relocate to Kenya and start farming thus European settlement in Kenya.
- The discovery of minerals in South Africa i.e. at Kaka megah, Gold was discovered. Following the discovery of diamond at Kimberly in 1867 and at Witwatersrand and in 1886, phosphate in Naivasha and Eldoret. There was a general view that the whole of Africa Kenya inclusive were full of minerals. Given the rift valley effects in Kenya expecting to find more minerals thus the settler colony or economy.
- Report made by the early explorers also encouraged the early settlers to come to Kenya. Krapp and Rebman had compiled a detailed report about the soils of the Kenyan highlands and the reliable rainfall throughout the year that would be used for crop husbandry and European settlement. Following that report, many European settlers were motivated to come thus settler farming in Kenya.
- After World War I there was need to restore the excessive men/soldiers who were both blacks and Europeans and many of them were homeless. As a solution, the British government ended up in designating Kenya as a settlement area as the per league of nation discussions. These excessive men later established farms thus settler farming in Kenya.
- The formation and activities of the colonialists association of 1902 helped to foster European settlement in Kenya. It was founded in Britain and it propagated the need to have colonies for settlement and cater for interests of European settlers in Kenya especially pressuring the governors to create large pieces of land and labor i.e. settler farms.
- The presence of charismatic leaders i.e. Lord Delamere. Grogan who encouraged settler farming unlike in Uganda. Delamere became a voice of the settlers and even respected them in London during the Devonshire white paper congress. Having passed land laws to acquire land for the settlers. He thus influenced the colonial office in Britain to declare the Kenyan highlands exclusive for the whites.
- Because of poverty, there were many Africans who were willing to work on the settler farms. This was because they had refused to grow cash crops and the only way of getting money or income was to offer their labor to settler farms which encouraged them to establish more farms hence settler economy in Kenya.

- The political set up of Kenya favored settler farming i.e. there were no centralized societies apart from the Luyia that could resist the settlers. Many of the societies were stateless, without recognized standing armies and their defence depended on nature and that's why the colonial governors easily defeated the Kenyan communities by way of grabbing land for European settlement.
- The need for raw materials; following of industrial rev; there was an urgent need for the European countries that needed cotton and textile for textile industries in London since Kenya had good climate and fertile soils there was room to grow such cash crops under the tropical climate and this made Kenya to become a settler economy.
- Humanitarians argued that the only way of stopping slave trade was to encourage legitimate trade/introduction of cash economy through the growing of cash crops, Kenya was selected for this this project as a way of stopping slave trade and in the long run it became a settler economy.

EFFECTS OF SETTLER ECONOMY IN KENYA

Revision questions:

1. *Examine the effects of settler economy in Kenya by 1950.*
2. *Assess the impact of the monetary/cash economy in Kenya.*
 - The white settlers intruded the cash economy in Kenya with crops i.e.; tea, coffee, pyrethrum, wheat, maize etc. up to today there are still Kenyans major foreign exchange earners.
 - The settler farming stimulated the development of communication network. i.e. roads, railways were extended to areas like Kericho, Nakuru, Kitale which eased in the transportation of goods and services.
 - The growing of cash crops was followed by use of modern methods of farming i.e. fertilizers, used of combined harvesters, the established of large fenced farm. This improved on the agriculture yields, earnings and the standards of living respectively.
 - With the extension of the Uganda railway, the colonial government was able to collect funds for the administration of Kenya and was able to regain funds spent on its construction. This was farther eased by the growing of cash crops that enabled Africans to get money and pay taxes. In short, the whites and settler farmers offered employment to the Kenyans who were paid wages and later used them to pay taxes.
 - The introduced of plantation agriculture enabled the Kenyans to shift from subsistence farming to large scale farming which brought higher output and improved on their standards of living.
 - The settlers introduced the rearing of exotic animals in Kenya i.e. the exotic sheep of marine, the cross breed cattle and pigs which were imported from New land, Australia and Britain by Dalemere. This led to establishment of the Bacon industry as a result of rearing pigs.
 - With increased agriculture, small scale industrialization took roots i.e.; in 1919, the UNGA company limited of lord Delamare established grain mills in Nairobi for processing wheat.
 - With time, more and more industries like the creameries, tea processing plants at Kericho were established this stimulating economic development.
 - A lot of land was previously idle was put into use by the settlers who established large farmers for cash crop growing. This contributed to the growth of Kenyan economy and she was able to earn foreign exchange.
 - Africans lost land to the settlers i.e. 30,000km were removed from the Akambo and in 1906. Forcing them into revenue, Ngogi that were infested with diseases and lacked water forces.
 - The Masai also lost their land to the whites in 1910. It should be noted that there who remained on the settler farms lived as squatters and had to give 150 days of free labor to the whites annually.
 - Due the settler demands, the hut and poll taxes were introduced by 1902 forcing Africans into working for the settlers that resulted into African movements i.e. 1954 – 56 MAU MAU Rebellions.
 - The growing of cash crops destroyed the traditional African way farming Africans. Started growing cash crops that they were not going to eat i.e. pyrethrum, cotton and neglected food crops which caused famine in eastern parts of Kenya.

- The settler establishment and settlement in Kenya later brought political problems as the whites wanted to dominate other recessive, the whites did not want east Africans and Africans to settle in the highlands of Kenya and Devonshire white paper accelerated to that caused land crisis in Kenya.
- Due to the African loss of land to the whites and the discriminative tendencies of the whites, it led to the formation of nationalistic movements e.g. MAU MAU movements in 1952.
- As a way of ensuring constant labor supply i.e. movement mobility of Africans was restricted by the colonial government through the introduction of identity cards. (Kipande system) that were supposed to indicated on whose farm one was working.
- As Kenyan moved to seek employment on the European forms and residence, food production in the rural areas came to a decline /standstill. This also led to rural urban migration which led to open urban unemployment.
- Many Africans (Kenyans) became relatively rich because of providing labor on the settler farms although the labor forms in these farms were exploitative.
- It led to the emergence of independent churches that were fighting for land grabbing and the colonial exploitative policies of settlers and the colonial government respectively i.e. the Luo mission of John Owalo fought of African rights in Kenya.

DEVELOPMENT OF CASH CROPS IN KENYA

Revision question: *Describe the development of cash crop economy in Kenya during the colonial period.*

- **Tea growing:** it was the 1st cash crop to be introduced and it was first grown at limulu. By 1945 large tea estates had been established around Nakuru by 2 Indian companies. Kericho district made real progress in tea growing to the extent that, it became the 2nd most important crop in Kenya in terms of exports. I.e. by 1950, it had fetched Kenya 529,000 pounds. However the major setback was of land which the British government did not have capacity to provide since tea growing required large pieces of land.
- **Sisal growing:** it was introduced almost at the same time with tea especially in 1904 from Tanzania. It was grown mainly in the Thika region but the problem was that it required strong machinery. By 1920, it had been grown on large scale and it accounted for 3% of the Kenya export.
- **Wheat growing:** i.e. the introduction of this crop in Kenya was mainly the work of Lord Delmare. His major problem was a disease known as rust, he thus began experimenting or growing of the rust resistant varieties of wheat. Eventually the successful growing of wheat was realized in the Vasin Gishu Plateau with the support of the colonial government which imposed a 3090 tax on imported where, wheat growing in Kenya expanded and contributed 45% to the total exports. This also involved the establishment of the small scale industries i.e.; by 1910, the wheat flour mills had been established, in Nairobi, Kisumu and Eldoret by the UNGA company limited of Delemare.
- **Coffee growing:** 1st introduced by the Roman Catholic missionaries in 1889 near Nairobi. In 1903, lord Delmare encouraged coffee growing but a few farmers showed interest. In 1905, the coffee farms were established on Kenyan highlands the Kilimanjaro highlands due to the coffee prices that had raised un considerably.
- By 1920, the growing of coffee had successfully spread to other parts of Kenya especially western Kenya on the slopes of Mt. Elgon. It became the 2nd to tea in terms of export.
- **Pyrethrum Growing:** it was introduced in 1920 but it failed is 1927. When insecticides were discovered to kill the pest. By 1935, the crop was doing so well in Kenya especially the fertile plains of the Kikuyu islands and was grown alongside tea. It became the chief export earner for Kenya during the colonial period and today Kenya is the 3rd leading producer of pyrethrum worldwide.
- **Stock farming:** In Kenyan highlands, some settlers tried learning pigs, sheep and cattle especially lord Delmare dairy cattle and sheep were imported from Britain, Australia and Newzeland by this proved unsuccessful because of the coastal fever and the tick borne diseases

killed many cattle. Daily farming became a little bit impossible because of cattle raids from Nandi and Masai.

- Coupled with the mineral discovery and deviancy of soils that led to poor pastures. Lord Delmare master minded stock farming and established a cooperative creamery in 1945 which boosted dairy farming in Kenya to the extent of forming a powerful society i.e. Kenya cooperative creamery (KCC).
- From 1930, butter was being exported and because of the revenues; Kenya farmers formed an association (KFA) that mean Kenya farmers Association with the form of developing and protecting dairy farming especially among the whites by 1937.

EFFECTS OF AGRICULTURE DEVELOPMENT IN KENYA UP TO 1963

- New crops were introduced in Kenya like coffee, tea, rubber and other crops such crops later improved on the quality of life among the farmers in Kenya.
- New methods of farming were introduced i.e. mechanized plantation farming, irrigation, crop rotation and used of fertilizers which methods imposed production.
- Export trade increased on Kenya because of the increased agriculture produce that was exported to the European markets especially, coffee pyrethrum and wheat. This enabled farmers to obtain very high revenue and the state respectively.
- New goods were eight to Kenya from Europe as a result of agriculture exchange since Kenya was also integrated into the western capitalistic economy and such goods included machinery, textiles, glassware etc. which improved on the lives of the Kenyans. Transport and communication lines were expanded especially roads and Uganda towards the interior as the railway extended to many plantation farms i.e. at Kericho, Limuru Nyeri, Thinka etc. and to the settler homes which eased the movement of farmers and farm produce respectively.
- As a result of agriculture activities, new small trading centers emerged/mushroomed. They expanded into commercial urban centers i.e. Nakuru, Nairobi, Kericho, Nyanyuki etc. that contributed towards urbanization in Kenya.
- As an agriculture development among the settler. Many schools were opened up basically for education of white children. Later the government encouraged the development of racial schools that led to different races i.e. whites, Africans, Arabs, Asians setting up schools basing on their races.
- It led to the development of health center/services. Initially the white fathers came with their own medicine to treat tropical diseases. But later medical stores were built near settler homes and farms to treat the African labor and these slowly transformed from dispensaries into major hospitals, such healthy center were even financed by the colonial government especially from 1947.
- East Africa was linked to the outside world, this was because. East Africa became one of the loading exporters of agriculture products to Europe and other parts of the world.
- Kenya becomes the 3rd most producer of pyrethrum world ever. It attracted more Arabs, Asians to come to Kenya to carryout business and agriculture establishment. However this later created land problem as their foreigners grabbing African land.
- The agriculture development led to the settler dominancy over the Kenya which led to the signing of the 1923 Devonshire white paper meant to solve racial tensions between the settlers, Asian and Africans. Therefore the paper solved that African interests Kenya should be given first priority.
- Africans formed cultural associations which were aimed at protecting their cultural ancestral lands from being confiscated by the white settlers.
- They were also formed to protect their cultures from the white settler i.e. the Kikuyu ancestral association was formed to protect the kikuyu land and practices especially female circumcision.
- It led to establishment of independent schools of Africa to cater for the children of Africans because the white settler education was racially biased as it did not cater for African children interests. The independents schools were united under the Kikuyu independent association and the Kikuyu Kunya association.
- Independent churches were also formed by the Africans who rejected the missionary churches because of being linked to exploitative white settlers. Africans opened up churches i.e.; African independent churches i.e., Pentecostal churches, African Orthodox church in Kiambu Nyeri etc.
- African nationalism grows as a result of suffering as laborers on the white farms. Africans formed political pressure groups to demand is the independence from the white. Cater they formed political

association like the kikuyu African development union. Kenya study union. Coastal African association, Kenya African development union (KADU) which all became political parties.

- The African partly fought in the Mau Mau rebellion because of the need to regain independence and rule themselves. Although the rebellion was defeated, it helped Africans later to regain their independence in 1963.
- It increased the spread of Christianity in Kenya as the white settlers established churches and mission centers in agriculture zones of Kenya.
- It encouraged industrialization in Kenya i.e. as agriculture development also agro-based industries, Unga millers industries such industries provided employment opportunities to the Kenyans.
- Africans formed trade unions to demand for better wages and better conditions of work i.e. African worker federation, Kenya federation of labor, East African trade union congress.
- Many Africans lost their land especially in the kikuyu villages where Africans became squatters in their own country. As a result of loss of land, Africans were pushed into reserves using land laws /ordinances i.e. the native land reserve ordinance of 1915.
- Forced labor was intensified where Africans were to supply both free and paid labor on the white farms. The labor laws needed Africans to supply labor on the white farms for 180 days in the year.
- Racial discrimination emerged as whites looked at them as superior and Kenyans as inferior. For this tension from Africans and whites developed as Africans were not allowed to stay in towns /study in the white settler schools.
- With agricultural development, it led to labor reserve camps i.e., Laikipia and Ng'ong'o in order to ensure constant supply of labor on the settler farms Africans were forced to supply both free and forced labor on the white farms. This caused misery and suffering among the Africans as many became squatters and lived under poor conditions in the camps.

PROBLEMS FACED BY WHITE SETTLERS IN KENYA

- Land was not very easy to get as Africans highly valued their land and were not able to sell it to the whites therefore had to use the unfair agreements which were signed and passed to grab African land i.e. the 1902 and 1905 land ordinances.
- The effects of economic depression in Europe especially in 1920's and 30's. soon after world war I and II, the white settlers crops lost market because of low prices hence a challenge.
- The settler farmers faced strong opposition from Africans i.e. the settler farms were constantly raided by the Masai and Nandi which caused insecurity and loss of property.
- Diseases also frustrated the settlers i.e. Lord Delamare's cattle were attacked by tick borne and coastal fever diseases which forced him to abandon the project for some time. Even his wheat project was failed at first by a wheat disease known as rust hence a challenge.
- Settlers lacked funds to carry out large scale farming and some were too poor to buy land and even pay workers. This was because of the British government that had instructed the various governors to make Kenya self-reliant and this never funded settler activities.
- Some crops like tea and rubber required large estates which the settlers could not get and the government was not able to provide.
- They faced a problem of free labor as Kenyans refused to offer their labor services to the exploitative white projects. However the various governors created labor reserve camps in order to ensure constant land supply.
- The mineral defiance in soils affected stock farming which resulted into the death of animals especially the exotic Marino sheep in Njoro.
- There was also competition on the imported products like it wasn't until a tax of 20% was imposed on wheat that is if production increased.
- The colonial government was more concerned in reducing the costs of administration and regaining the money upon the railway. It therefore paid less attention to the problems of the settlers.
- Coming up with the choice of cash crops to be grown also took the settlers some good time like a lot of money and time was spent on the experimental growing on crops like rubber, sisal, wheat etc.

- Apart from the Kenyan highlands, most of the Kenyan highlands were barren and unproductive. Above all there were food raids on the settler food storage by the pastoral tribes like the Nandi, Masai and Turkana.
- Poor transport and communication like roads were not well developed and many parts of Kenya were not connected to the railway line. Attempts to reach all areas became difficult or were doomed by lack of funds and good means of transport.

FACTORS THAT FAVOURED PLANTATIONAL FARMING IN KENYA (WHITE SETTLER FARMING IN KENYA)

Revision question: *Account for the factors that favored plantation agriculture in Kenya during the colonial period.*

- Plantation agriculture in Kenya started in 1896 but reached its peak in 1923. Between 1902-1929 more than 2000 white farmers had settled in Kenya and they largely planted coffee, tea, sisal, pyrethrum and wheat. The following are the reasons that favored plantation agriculture in Kenya.
- The completion of the Uganda railway up to Kisumu in 1901 favored the development of plantation agriculture especially in western Kenya. Following the completion of the railway line up to central Kenya. Many white fathers were able to travel or access the fertile villages of Kenya to carry out farming like kikuyu land, Nandi land and masai land where they established farms. Even those who had residences at the coast, inevitably shifted to the interior. The white settlers were now more certain of the transportation of the agricultural produce. Even when railway extensions were made at Kericho, Limuru, Naivasha and Eldoret which all improved movement of the produce and settler settlements hence plantation agriculture.
- The fertile soils of Kenya and the conducive environment following the reports of Kraft and Rebman about the fertile soils in Kenya and owing to the background of volcanic activities in the rift valley corridor especially in the kikuyu villages, white farmers were motivated to establish big plantations for cash crops that were exported for profitable earnings.
- The conducive environment of Kenya, the climate was favorable for the plantation farming as it was characterized by plenty of rainfall, cold and humid temperatures and generally attractive for human settlement that later spearheaded the agricultural activities. It explains why the Kenyan highlands and the Kilimanjaro slopes got the attention of whites hence plantational agriculture.
- Effects of the World War 1. Britain wanted to resettle their ex- service men who had participated in the war. The ex- service men were to be resettled as farmers in order to produce raw materials for Britain. That's why Kenya received many farmers after World War 1 who established plantation agriculture.
- Support of the British government in Kenya. The British parliament passed a resolution and gave money and loans to the British governors who were able to establish plantation agriculture in Kenya. They even encouraged farmers to come to Kenya through the colonial association that was founded in 1902 in Britain.
- The role of colonial government in Kenya. The colonial regime under various governors like Sir Charles Elliot and Lord Delamare obtained land for the white farmers and assured them of free labor from the created labor reserves. They even allowed the white farmers to grab African land using state machinery. The land and labor laws gave comfortable leasing periods which motivated the white settlers to settle farms in Kenya.
- Kenya's strategic location led to the development of agriculture in Kenya being located on the coastline (Mombasa), it increased the interests of the white farmers in Kenya as there was an advantage of easily transporting the agricultural produce to Europe coupled with completion of the Uganda railway in the interior.
- Shortage of land and raw materials in South Africa like when the white population increased in South Africa and following the anglo-boer wars, some whites were displaced and forced to move and open farms in Kenya thus the establishment of plantation agriculture.

- The success of the British in directorate system in Kenya. The colonial governors used chiefs and headsmen to acquire lands and labor and that's why it reduced the fear of the African resistance towards the white farmers thus the development of farms.
- The closure of the British markets in Canada and Latin America forced the whites especially farmers to come to Kenya where they developed a settler economy based on plantation agriculture and agro based industries hence the development of plantation farming.
- The arrival of Lord Delamare and Gregan in Kenya who were leading white fathers who were leading white farmers and at the same time governors at different time intervals also favored plantation farming.
- They also encouraged more farmers to come to Kenya in addition they drafted unfair land laws and ordinances to enable plantation agriculture to take place.
- The appointment of Sir Edward Northey as a governor of Kenya in 1905 also accelerated the influx of the white settlers who established farms in Kenya. During his term of office as governor, he ensured the white farmers in Kenya hence development of plantation agriculture. Above all he instituted the head men to provide labor and above all he issued the Northey circulars that compelled Africans to give away their labor and land.
- The land law of 1902 encouraged the development of agriculture in Kenya. This law gave the colonial government powers to buy or obtain land for the white farmers. This law also laid foundation for the leasing periods of 49 years, 99 years and 99 years to the white farmers.
- The role of IBEACO. It encouraged construction of many roads in the interior and such roads increased accessibility and movement of many farmers and their produce like Mackinnon wrote, Delmare wrote etc. also the IBEACO tried to pacify (defeat) the hostile tribes in the interior like the Nandi thus enabling the white farmers to freely settle in Kenya.
- The transfer of the administrative capital from Mombasa to Nairobi in 1907 encouraged many white farmers to move from Mombasa to Nairobi (central Kenya) and opened up farms. Also the transfer of the colonial offices from Mombasa to Nairobi assured the farmers with security.

THE COLONIAL LAND POLICY IN KENYA

- After the construction and completion of the Uganda railway, it was easy for European settlement to put up farms for agricultural development. This prompted European powers especially Britain to take up several policies and among which was the colonial land policy where large chunks of land were set aside for European settlement.
- The East African Land Order of 1901, divided Kenya into two that is crown land and private land. Crown land was defined as all public land acquired by the British government either through treaty signing or on the basis of private works. While private land included all pieces of land that had been occupied by Africans in the villages.
- In April, 1902, Sir Charles Elliot announced that all vacant land would be taken over by the British government for white settlement. An acre of land would be brought at 2 rupees or leased for 15 rupees per year.
- The crown land ordinance of 1902 stated that crown land could be sold or leased or occupied temporarily. However, the land that was acquired had to be developed or given up in case there was no development. Thus the crown land ordinances were designed to attract settlers who were prepared to work and develop the land in Kenya. Attracted by the cheap land prices, the number of settlers increased from 12 in 1902 to 102 in 1903. In 1904, all vacant lands in the south of Kikuyu were surveyed and much of it was referred for European settlement.
- The British government signed a treaty with the Masai in 1904 in which land was put aside known as Masai reserved land. It comprised of the Laikipia plateau in the north, the Ngoyi and the Ng'orong in the south. More reserves were created in the Masai land to move all the Masai to the southern reserve of Ng'orong.
- In 1906, Lord Elgin the secretary for colonies recommended that no Indian or Asian should be allowed to buy land in the Kenyan highlands because it was reserved for European settlement only.

- In 1915, the crown land ordinance changed its terms to include all lands occupied by the Africans. Under this new law, land in towns could be leased for 99 years for settlement and to 999 years for agriculture. In the same tone, a new land ordinance introduced land registration schemes for Europeans which involved issuing them title deeds.
- In 1923, the Devonshire white paper was signed which declared that the Kenya highlands be reserved only for European settlement. This ended the Asian and African claims over those fertile islands just like in 1906. Elgin's recommendations had just put it.
- In 1924, the land commission recommended boundaries of the Africans be fixed so that land could be taken for the European settlement. This policy was implemented in 1926. The native reserves land trust ordinance 1930 decided that African reserves be set free for the benefit of the African people.
- The Morris carter land commission fixed the boundaries of the white land at 143,000 square kilometers and recommended that Africans should no longer live in the highlands hence limiting the freedom of Africans in their own country. Above all, the Morris carter commission put aside 40,000km of land in kikuyu land for the whites.

EFFECTS OF THE COLONIAL LAND POLICY

Revision questions:

1. *Examine the effects of crown land ordinance of 1902 or the Morris carter land policy of 1932 or east African land order 1901 or the 1931 native land trust ordinance on the people of Kenya during the colonial period.*
2. *How did the British colonial policy affect the people of Kenya during the colonial period?*
3. *Assess the impact of the carter land policy on the people of Kenya during the colonial period.*
4. *Examine the effects of the British land alienation policy in the people of Kenya during the colonial period.*

- The land policy led to the displacement of many Kenyans where traditional customs were highly interfered with, which undermined the African traditional beliefs or practices which led to deculturisation like the land policies affected Nandi lands whose traditional customs or beliefs were that of no foreigners should ever cross their ancestral land.
- The land policies forced Africans into labor market on the European plantation farms and firms (industries) for survival where their labor was exploited. It should be noted that when settlers acquired land, the colonial regime would create labor reserve camps forcefully under the 1912 native authority ordinance.
- The Africans especially those who lost their lands suffered from famine as they lacked land for food production like kikuyu chose resist the whites in the georama revolt as they protested against the land alienation policy which they felt had brought famine and suffering.
- The colonial land policies led to the land owners of many Kenyans due to the alienations of their ancestral lands that were given to the settlers. This exposed Africans to great misery as they had lost the means of production and livelihood and the valiant feature of their survival.
- It led to the creational confinement which Africans in labor reserve camps where the welfare was poor. Reserves like peer, karilondo, ngorongi were highly congested and located in remote areas, infertile and infested with diseases.
- Some Africans or Kenyans who accepted to be squatters on the white land, they accepted to offer labor services to their white land laws as a reward or payment for settling on their land like 180 days in a year which subjected Africans to unfair labor exploitation.
- The land policies led to the loss of lives and destruction of property of Africans. This occurred in the process of displacing them from their ancestral lands like in the georama revolts of the kikuyu, over 231 lives and huts were lost and destroyed respectively.
- Kenyans that lost land distrusted and disrespected traditional leaders who had collaborated with the British to grab land of the Africans like the Masai lost love and respect of laiboo lonana who had given away their land in the 1904 Anglo masai or kikuyu agreement.

- The leasing of African land by the settlers led to agricultural transformation and development in Kenya and settler farmers established land plantations of pyrethrum, sisal, coffee, tea in the Kenyan highlands. Above all this came with industrial development as agricultural processing industries were established to process the bulky agricultural products like cotton ginneries, coffee canaries. All this transformed agriculture in Kenya.
- The plantation agriculture that came with the land policies led to rapid urbanization especially in the commercial agricultural zones that developed with modern, social and economic infrastructures like roads, rail way lines, educational centers and hospitals. Towns or urban centers like Kericho, Nairobi, Limuru, Eldoret emerged. Above all there was increased development in the transport and communication that opened up the settler lands to productivity.
- Due to African loss of land, the Kenyans felt that they had lost independence and this paved a way for the nationalistic movement known as Mau Mau movement, with the aim of regaining land among other factors like welfare improvement.
- The colonial land policy denied the Asians the right to own land in the Kenyan islands which left the Asians with no choice and decided to stay in the urban market centers where they concentrated on commerce and industry. Above all, the laws passed by the governor Elgin who was the secretary of state in colonies recommended that no Asian should buy land in the Kenyan island. Was a clear manifestation of racial segregation in Kenya.
- The colonial land policies led to regional imbalance of land that was occupied by the settlers became more developed with good transport and communication networks, health centers, electricity compared to with areas occupied by Africans like Ngorongi among the Masai.
- The British land policy led to the influx of more European centers in Kenya hence Kenya being termed as a settler colony. This eventually delayed the independence of Kenya as the whites were not willing to give land rights to the Kenyans which would lead to independence agitations.
- It led to the introduction of new cash crops like wheat, sisal, tea, pyrethrum, coffee, rubber,. Coffee of high quality was introduced in 1918 near Nairobi and by 1920 it was the most imported crop in Kenya. Sisal was planted at Thika and Nyeri and it became the second to coffee in terms of foreign earning and by 1924 other crops like rubber and tea were equally introduced.

THE COLONIAL LAND POLICY IN KENYA

a) THE CHAGGA

Revision questions;

1. *To what extent did the clan contribute to the social and economic organization of the Chagga society?*
2. *Describe the social and economic organization of the chagga society during the early 19 century*

They are believed to be the Bantu speaking people belonging to the eastern Bantu group that included other Bantu tribes like the aweno, sukuma and shamba. They are believed to have come from taita area and occupied the southern slopes of mount Kilimanjaro probably because of its fertile soils and good climate.

The social and economic organization of the chagga

- The chagga were principally located on Mount Kilimanjaro in northern Kenya.
- Pre-colonial organized groups were founded on kingship, locality, age and gender. Localized patrilineages formed the sub units within a district and chiefdoms were composed of several districts. Chiefs were chosen with the chiefly lineages. Chiefs appointed the district heads. Lineages were led by the senior male, who was the ritual head and also led by a spokesman or political ritual head and also by a spokesman or political representative for external relations. A system of male age grades cross cuts lineages and districts. Women also grouped in age grades.
- Exogamous patrilineages were basic building blocks of the kinship system that were sometimes called clans. They varied in size from a few households to many dozens. Lineages were linked between kinship and land tenure.
- Conflicts between chiefdoms were resolved either through chiefly diplomacy or warfare. Conflicts between individuals were solved either within the lineages, between lineages within age grade or a consortium, or by the district heads or chiefs. Hearings took place at every level. Fines were imposed, and persons could be expelled from whatever group was trying the case. Individuals were sometimes killed. There were elements of social control in every group.
- The chagga military organization was a system of male age grades. Work was divided between men and women. Men owned the land, building, and animals did the hard work on the farm and provided leadership in social affairs. Women did most of the work in the banana field, fed the animals, prepared food for the family and cooked for the elders. Special needs were served by the variety of professionals. Iron workers, bead makers, tool makers, artists, singers, medicine men and women, house builders, canal draggers.
- The chagga society was highly stratified. At the top was the chief, the mangi. Below him were lesser chiefs or wachali, the rich people or mashimba, and the elders-wamaku wamungo. At the bottom were the wahungu, landless people who worked on the land of the mangi, who sheltered them. Political life was male dominated. As regards sex life, the chagga thought sex as a

primary reproduction and expansion on kinship. They valued having children especially male children. Parents monitored the responsiveness of their young children sexual development.

- The initiation of a girl before marriage was the first major step in her sexual life. It included a period of instruction in a good wife's duties to her husband, his family and the community and it's culminated in the ritual removal of her clitoris. In some cases, the *tabia minora* and *majora* as well to foster courage and reduce sexual desire. The ceremony conferred adult status, with all the social and ritual privileges that went with it. Boys circumcision consisted of the removal of the fore skin, to instill bravery, encourage cleanliness and symbolize a man's responsibilities as a husband, father and soldier.
- The next mile stone in sexual life was the wedding. Marriage partners were chosen by families on the basis of social acceptability. A virgin bride was highly valued and generously rewarded by friends and relatives. Polygamous marriages were negotiated by the parents of the couple. Bride wealth was paid and elaborate series of ceremonies held. Both males and females were ritually circumcised before they were considered fit for marriage. Traditionally, a widow was inherited by her husband's heir.
- The composition of the pre-colonial house hold changed over its life cycle and differed in polygamous house hold from monogamous ones. After marriage, the initial domestic unit was that of the husband, wife, and eventually young children. The husband later built a hut of his own, which he shared with his older sons, the wife keeping her own hut with unmarried daughters and very young sons. Households often had other single relatives like the widows and widowers attached to them.
- Divorce was permitted on serious grounds, such cruelty or suspected infidelity was unacceptable. Adulterous couples who were caught were forced to lie together in a public simulation of intercourse while their bodies were pierced with a pole. The various pre-colonial chagga chiefdoms welcomed missionaries, travellers and forced representatives as they did to trades.
- As regards religious life, indigenous chagga cosmology, all human activities had potential spirit –wordy significance. The seen were closely linked. Dead ancestors cared how their descendants behave. Living persons were capable of evoking god or the spirits for benign or malign purposes. Incurable illness, infertility or other misfortunes were considered likely to have been caused by human or spirit agencies. Spells, curses, amulets and witch craft here common phenomenon, both to defend and to harm. Diviners could be consulted. Rituals marked all life cycle events.
- In the economic organization, the chagga economy was based on agriculture. They were cultivators but (with permission) traded by women in the market. The chagga also grew millet, maize, beans, finger millet (elusive *Coro Cana*), cassava, sweet potatoes, yams, sugar canes, pawpaws (*carica papaya*), pumpkins, squashes and tobacco. Many of the annual vegetable crops were grown by women's property. The chagga made beer out of bananas millet and millet. In most of the populous parts of the mountain, a few stall-fed cows were kept by each house hold. On areas where there was more pasture, large herds were grazed. Some men owned considerable numbers of animals, but others had none.
- Milk was highly a highly valued food and meat, local lineages held strong slaughtering feasts several times a year. There was a system of cattle lending where by many households tendered animals that were not their own. In return for caring for an animal, the borrower received the milk and the manure and eventually, when the animal was slaughtered, was entitled to a portion of meat. Lineage slaughtering feasts were held to coincide with major life cycle rituals and no more ordinary occasions.
- The chagga obtained all the food they required surplus to trade for cattle, iron ware and salt. The chagga were actively involved in far reaching trading connections that the coastal Swahili residents networked with them. The chagga chiefdoms traded with each other, with the people of the regions immediately surrounding the mountain (such as the kamba, the Masai, and the pare) and also with the coastal caravans. Some of this trading was hand to hand; some of it at the market had several produce markets largely run by women.

- War fare also played an important role in the pre-colonial economy. War yielding loot for the winners and often was the basis for the exaction of the tribute from the losers. Moreover, the protection of traders and trade routes had military aspects.
- In pre-colonial times land was regarded as a male property, inherited patrilineality by males from males or transferred by males to males. Widows and women in other relationships to the men could occupy, hold and use land but could not obtain a transferable interest.

b) THE GALLA

Revision question: Describe the social and economic organization of the galla society in the first half of the 19th century.

Like the Somali, boran and the peddler, the galla are of a cushite origin. It's believed that they originated from Ethiopia. They first settled in the present day Somali land between 1150-1500 AD and then moved to east Africa. Today, they occupy the north eastern part of Kenya where they settled between 1500-1800 AD.

Economic organisation

- The Galla were largely a pastoral society, kept cattle, goats, sheep, camels, and donkeys. They searched for their cattle which explains their constant movements. This constant search for new pastures always brought them into conflicts with other tribes like the Masai whop were equally pastoralists.
- Farming was practiced by a group of galla known as the marsabiti who mainly grew Grain, peas, pepper and vegetables.
- Fishing was also carried out although on a small scale which supplemented their diet, faming and pastoralism.
- Hunting was done mainly for the hides and to small extent for meat. Which the advent on long distance trade, they began hunting elephants for ivory and wild animals as an initiation practice testing one's transition to manhood.
- Occasionally the Galla traded with their neighbors the Somali and Ethiopians and around the 19th century they started trading with the Swahili people from the coast.

Social organisation

- They believed in the Supreme Being known as WAQA.
- WAQA was believed to be very powerful and controlled every one's destiny. He always offered favors and protection to the Galla. They also believed that there existed the good spirits and the bad spirits. He was believed to reside in lakes, rivers, mountains and trees.
- Later, some Galla became Muslims as a result of their interaction with the Muslims from Ethiopia and Swahili traders from the coast.
- The Galla were organized under the age set system based on 10 groups. Once a male entered into the group, he was supposed to stay in the group for the rest of his life although it went through different stages of evolution.
- Each age set was represented by a leader known as Abba bouku who presided over meetings formulated laws and was seen as a natural expert. Each age set was in power for 8 years and during this period; its leader was the most important person. The leader was assisted by other elders. The Abba bouku and the elders were chosen from distinct families and had to be men of an advanced age, wisdom and courage.
- From the age of 10, boys were supposed to be trained as warriors, carry spears and shields in the battle field for the mature warriors. That's why the Galla became a famous society.
- Each age set qualified for promotion after 8 years and when this happened, the leader of the aged or the expired age group had to take his people to a new territory. This led to the expansion of the Galla society.

c) MASAI SOCIETY

These fall under the plain nilotees and it is assumed that they originally lived in the northern Kenya, north of Lake Turkana. They settled there in the 14th century and Masai lived in small pastoral communities and by 1500AD they had developed a distinctive language and culture. Around the 15th century they migrated and settled in vuasin gishu plateau and the rift valley area. By the 18th century they had settled further south into the present day northern Tanzania.

Economic organisation

- Pastoralism was their main economic activity and they reared cattle for milk, meat, blood and even their skins for clothing. They had a belief that all the cattle belonged to them. They also kept sheep, and donkeys. Some of the animal products were exchanged with the neighbors for agricultural products.
- Although pastoralism was carried out on a large scale, a section of the Masai known as the kwaki carried out some cultivation and they grew basically sorghum and millet.
- They also traded with their neighbors like the kikuyu, akamba and the kiisi, exchanging animal products like skin and hides, for beans, tobacco and sugar cane. They had established markets where goods would be exchanged from.
- They were also iron smelters or workers who made spears, arrows, shields, that were used to carry out raids. However the black smiths were not considered part of the Masai community and they had separate settlements and were considered inferior.
- Division of labor existed among the Masai like men hunted and herded or reared cattle while women milked the cows and went to the markets to exchange goods. The men hunted wild animals for meat and skins gathered wild fruits and honey. The women also made baskets.

Social organisation

- Religiously they believed in one supreme creator known as engai or enkai who was believed to give life as well as sickness. Therefore, prayers and sacrifices were offered to him through the laibon. There were sacred places that served as shrines where prayers to the Engai were offered.
- The laibon was believed to possess super natural powers and magical powers and he prayed for the rain, cured diseases, and the sick and used charms to protect the warriors during the cattle raids and in the battle field.
- The Masai were organized on a clan basis like members of the same age formed an age set and this was after circumcision which was done every after 15 years. A name of particular age sets was never repeated in terms of name allocation. It was these age sets that continued the clan system.
- Upon their south ward movement, the Masai absorbed some of the Kalenjin culture including many words or vocabularies that were added to their languages. Therefore they spoke the same language with the Kalenjin and with time they inter married.
- For purposes of defense against cattle raids, heavy thorn enclosures were always constructed around their kraals. The Masai were a warrior society and entire social raid was a sign of social success and prestige. It was perhaps because of this war like attitude that they raided almost all their neighbors. They had no permanent houses or homes but had temporary structure known as the Manyatta and this was because they were always on the move looking for pastures and water sources.

d) THE KIKUYU

The social and economic organisation of the Kikuyu

- Thee kikuyu are said to have come from the north, from the region of the nyambene hills to the north east of the Mount Kenya (kiriyaaga). They were believed to have arrived in hills as early as the 13th century from Axum in Ethiopia.
- By the early 17th century they were concentrated at ithanga, 80 km south east of the mountains peaks at the confluence of the thinka and Sogana Rivers. Ethnologists also believe the kikuyu came to Kenya from the western African and they moved east past Mount Kilimanjaro and into Kenya, finally settling around mount Kenya.
- They relied on blood-brotherhood (partnership), inter marriages with other people and their adoption and absorption.
- They were a hunter gathering people who also practiced iron working, herded cattle, sheep and goats.
- The kikuyu were agriculturalist but were in contact with the cattle herding masai and engaged in trade.
- They embraced circumcision, clitoridectomy and the age set system and upheld the taboo against eating fish.
- The kikuyu were a formidable fighting force but only used violence for defence.
- The Kikuyu were relatively well protected, with the ngong hills to the south, the Nyandarua Mountains to the west, and Mount Kenya to the north east.
- The kikuyu had friendly relations with the meru, embu and akamba people with whom they did on their trade.
- Defence was a primary concern only in the west, were the kikuyu were wary of settling or venturing out into open plains for fear of the Masai, who were interested in controlling the widest possible areas of their herds.
- Greater defence was necessary only close to the Masai border, with the result that villages there were in effect forts and were built for maximum protectors. Generally, only those family groups (mbari) with “many warrior sons” or which had attracted a climate of fighting followers could master the defence necessary to settle in these new areas. These villages were also well concealed.
- Traditionally, the kikuyu were monotheists, believing in unique and omnipotent god whom they called ngai the creator and giver of all things like land, rain, plants and animals. He for ngai is male cannot be seen, but is manifest in the sun, moon, stars, comets and meteors, thunder and sacrifice and which marked the spot at mukurue wa gathanga were kikuyu and mumbi the ancestors of the kikuyu in the oral legend first settled.
- The kikuyu people were ruled based on a matriarchal system. During the rule of Wangi, WA makeerii, a leader who was said to be so fierce she held meetings seated on the backs of men, the men decided to revolt and took over leadership.
- They were also traders because of their location as they produced food for in excess of what they needed to feed themselves. The kikuyu supplied food to their neighbors and in return received all manners of goods, ranging from skins, medicine and iron work.

e) THE ITESOTS

The social and economic organihisation of the Itesots.

- They were group of people who were believed to have come from the Ethiopian highlands together with the Karamajongs and settled in Uganda. They belong to the plain Nilotes and at around 1500 AD started migrating from Karamoja to their present day Teso region. By the second half of the century, they reported to have occupied most arts of their present home land.
- They are predominantly pastoralists who only adopted cultivation after sometime.
- In their organization, they adopted a decentralized system of administration with authority largely bed on the clan intuition and the village levels. A village community was known as “Eritrea” with a leader called “Eritrea Arwon”. An Eitella consisted of several clans, the taker with each clan having a clan leader, the “rwot”
- They also had the age grade system highly valued in society. In each clan, people are organized in an age group based on the age of the people and referred to as the “aturi”. There was the junior age set comprised of people of 18-35 years. These served in the army and senior age set

comprised of those above 40 years and the elders. They guided the young and from them leaders were chosen.

- The Iteso just like other decentralized societies lacked an outstanding society army. Their armies were rather based on clan level meant to train the clan and not the entire society or the village community. It was got from the junior age set and the leader was the anon.
- The Iteso had a strong belief in religion. A traditional religion, believing in the Supreme Being Edeke the creator of all things and the giver of life and death. They also believed in small gods based on family and clan levels as well as ancestors ancestry spirits to whom prayer sacrifices and offerings were often made.
- They had medicine men called the Emurons and highly trusted and believed in African medicine. These into the Iteso society are reported to have been introduced by the Oworopong settler's common in Usuku and Bukedea areas. Their powers were believed to be from god and offered several roles in society. They carried out traditional rituals like making ceremony, predicted the future and also give medicine to those in need.

Examine the impact of slave trade on the people of East Africa during the 19th Century.

- Slave trade was the act of buying and selling fellow human beings or exchanging human beings for other trade commodities in order for them to be taken to do hard labor in other areas. It affected the people of east Africa both positively and negatively in the following ways. These are the positive ways;
- It led to the rise of commercial empires. It made some societies or communities got a lot of wealthy which they used to build very strong empires. Because of slave trade, the nyamwezi developed into a commercial empire which expanded in size and used the profits of selling slaves to build a strong economy and army.
- Slave trade attracted colonialism. With the coming of the missionaries, the colonialists followed them. The flag followed the cross. The colonialists preferred to reach the source s of the slaves in order to stop it because the sold slaves in Europe and America were causing social and economic problems. Above all the missionaries after their arrival, they invited the colonialists to come and protect them in east Africa.
- It increased inter marriages between Arabs, Swahili traders wanted to create friendly relations with Africans like the chiefs who could help them get slaves. However as a result of intermarriages a new race of those known as afro-Arabs was introduced in place like at labora, ujiji and bagamoya.

SIMILARITIES AND DIFFERENCES OF THE PRE-COLONIAL STATES

Revision question: Compare the centralized and decentralized societies.

- The differences between centralized and decentralized societies.
- The difference between the pre-colonial societies were a myth;

Similarities;

- Both carried out agriculture as a major source of livelihood.
- Both had methods of settling disputes at their societies.
- Both encouraged intermarriages as a way of promoting unity.
- Both carried out internal and external trade (LDT).
- Both carried out small scale industrialization like iron working.
- Both had governing bodies like the king, parliament or the councils of elders.
- Clan sets existed in both societies.
- Both practiced hunting and food gathering.
- Leadership or independence of both societies was eroded by the Europeans.

- Both believed in traditional religion.
- Communalism was encouraged.
- Both observed traditional ceremonies like initiation ceremonies.
- Both had division of labor like the men could hunt and trade while the women could cultivate.
- In both, polygamy was a social pillar which was prestigious.
- The age system was equally important in both societies.

Differences;

- Ascending or coming to power in centralized societies was hereditary while in decentralized; the elder councils would democratically elect or appoint a leader.
- A standing army, well fed and properly or well-equipped existed in centralized states like the abarusula while in decentralized societies a group of able bodied men came out during the times of trouble to defend the society.
- Centralized societies had fixed judicial courts while in the decentralized societies had the elders, councils that settled disputes.
- Centralized societies had one recognized king at the top in the decentralized societies it was the council of elders.
- In centralized societies, land was owned and allocated by the king to the people while in decentralized land was communally owned.
- Strong systems of spies were evident in centralized states and convenient in decentralized societies.
- In centralized societies, territorial expansion was possible due to the standing army while in decentralized it was not possible because the elders were not greedy for power.
- In centralized societies there was strict observation of the royal regalia which was not the case in decentralized states.
- There was class divisionism in the centralized which was not the case in the decentralized.

WHY THE MISSIONARIES WORK SUCCEEDED IN EAST AFRICA

- Despite the many problems the missionaries had in east Africa generally, their work was successful because of the following;

- The African leaders welcomed, assisted and co-operated with the missionaries in their gospel preaching. They gave them security and residence except at the king's courts or place which acted as a base of their teachings like Kabaka Mutesa 1 of Buganda and Mirambo of Nyamwezi provided security and residence to Doctor Livingstone and Henry Marton Stanley.
- The missionaries' work succeeded because of the moral and financial support they received from their home governments. It should be noted that countries like Britain and France gave them protection in their areas of influence or operation.
- They were united during their operations in east Africa which strengthened their position among the Africans especially in Tanganyika incidents like the Wafarasa-Wangereza wars were just unavoidable.
- The existence of the caravan routes eased the penetration in the interior of East Africa; also later with the construction of the Uganda railway they were able to reach most parts of east Africa thus a success.
- The determination and high degree of commitment made the missionary work succeed like doctor Livingstone despite his poor health (asthmatic) refused to leave east Africa until he died in Tanzania.
- They also effectively used gifts like mirrors, old umbrellas, old shoes, old clothes and bibles in order to win more converts on their side.
- Their work succeeded through the missionary activities themselves like as they treated the sick scientifically and many East Africans thought that these were miracles like healing powers of Jesus Christ which drew more converts to the faith.
- The new converts to Christianity were very committed. They were encouraging, supportive and always helped the missionaries to spread the gospel. The new converts always stood by the missionaries through thin and thick like the Uganda martyrs, Semei Kakungulu and Apollo Kaggwa.
- The prior reports made by the earlier Europeans particularly explorers like Kraft and Rebman gave the missionaries chance to know about East Africa. They came with the necessary preparations that led to their success like they knew that the Baganda, Masai and the Nyamwezi were too receptive and collaborative while the Banyoro and the Nandi were rebellious in nature.
- The recruitment of the Africa interpreters by the missionaries eased the work of evangelism. The interpreters having had the mastery of east Africa languages, they could explain the gospel to their relatives and friends which caused the spread of the gospel.
- Buganda hospitality, openness and eagerness to adopt aspects also drew them towards Christianity they wanted to associate with the new western world and that's why they adopted the Christian faith thus the success.
- Some of the missionary teachings especially those that condemned the bad African practices like the twin murder, night dancing. Appealed to some Africans especially the women who converted to Christianity massively.
- The East Africans strongly wanted to become literates(read and write) but this was associated with the conversion to Christianity simply because they wanted to learn how to read and write.
- The discovery of quinine in 1856 reduced on the death cases among the missionaries and the Europeans respectively especially for malaria and yellow fever. It should be noted that because of diseases, east Africa was always neglected and nick named the white man's grave.

TRADERS OR CHATTERED COMPANIES

Revision questions

1. *Examine the effects of the European traders on the people of east Africa*
 2. *Discuss the problem faced by the European traders or chartered companies in the colonisation of East Africa.*
 3. *Examine the social and economic effects of the IBEACO on their people of Uganda and Kenya.*
- The chartered companies were mainly to trade and were out to colonize for their mother countries. They were basically formed with the aim of promoting trade, abolishing slave trade and establish governance.

- It should be noted that initially they worked trade associations to operate in east Africa. However their governments gave them permission or charters to carry out trade on behalf of their countries hence the name chartered companies. They include;
- The imperial British east African company (IBEACO). It was William Mackinnon who in 1887 founded it and in 1888 the British government granted the company an imperial charter thereby empowering it to administer and develop the British sphere of influence in east Africa in Uganda and Kenya.

THE GERMAN EAST AFRICAN COMPANY (GEAC)

It operated in Tanzania and it was a result of the efforts and interest of Carl Peters in colonies. Before 1870 Germany was not interested in colonies because nationalism was nonexistent. But later with the coming of Bismarck gave Carl Peters a charter to trade and represent the German interests.

EFFECTS OF THE CHARTERED COMPANIES IN EAST AFRICA

- They encouraged the growing of cash crops in east Africa and this was meant to raise money to finance the colonial administration and to feed their home industries at home like cotton was introduced in Uganda by Kenneth Borup meant to feed the textile industries in Manchester, Yorkshire and Lancashire. This undermined food crop production among the Africans which paved way for famine.
- They constructed administrative forts and garrisons which were later used by the east Africans in administration like Sir Gerald Portal built a fort in Toro hence the name Fort Portal. Lugard built a fort at old Kampala and the IBEACO expanded forts at Rakai, Naivasha, and Machakos in Kenya.
- They developed the transport and communication networks which helped to tap the rich hinterland like agriculture the IBEACO was the brain child behind the construction of the Uganda railway.
- The transport and communication routes helped in carrying and transporting the missionaries who spread the social habit in the long run. It should be noted that Christianity undermined traditional religion.
- The activities of chartered companies led to the death of many east Africans like Captain Lugard under the IBEACO fought and defeated the Banyoro and the Baganda, the IBEACO also fought and defeated the Nandi and Masai in Kenya while the German EACO fought and defeated the coastal merchants which led to death hence decline in population. They also led to loss of land. They grabbed land from the east Africans meant for administrative centers and the white farms. They also confiscated land from the Africans for the transport and communication lines like the Uganda railway. This made many Africans squatters and landless especially the Nandi.
- They provided the initial skilled manpower by training Africans in various disciplines like administration, finance and works.
- They facilitated the signing of treaties that eventually led to the loss of the east African independence. The IBEACO provided the technical assistance of the signing off the 1900 Buganda agreement and Ankole 1900, Toro agreement of 1901 which led to colonialism.
- Their activities promoted disunity among the east Africans. Frederick Lugard of the IBEACO supported the east Africans the Banyoro yet they were historical friends which hindered the spirit of nationalism.
- They contributed to the introduction of taxation this contributing to the integration of the east African communities into the western capitalist economies. Such taxes included hut and gun tax.
- Their activities contributed to the settlement of the whites in the interior of east Africa by way of encouraging them and giving them land. That is why countries like Kenya were referred to as a white settler colony which led to loss of land.
- They helped in the effective abolition of slave trade and the establishment of legitimate trade which has manifestation of colonialism and it encouraged the cash crop economy in east Africa with crops like cotton, coffee, tea and pyrethrum.

- Through their exploitative policies like forced labor, heavy taxation and land alienation it forced Africans to form trade unions, co-operative movements and welfare associations in order to fight the colonial injustice.

PROBLEMS FACED BY CHARTERED COMPANIES IN EAST AFRICA

- The existence of tropical diseases like malaria and yellow fever which made their work difficult by claiming lives.
- Frequent rebellions from the east Africans like the IBEACO work was frustrated by the banyoro, Nandi, and the Masai while the GEACO faced resistance from the Muslims at Kilwa and Masindi.
- They lacked a steady source of income and finance to meet the cost of administration. This was because of the scarcity of minerals and lack of marketable products like GEACO's efforts to introduce cash crops growing in Tanganyika back fired because of financial crisis.
- They lacked man power to effect and administer their objectives. These forced them to revolt to the inexperienced and corrupt Africans like the akidas and jumbes whose administration on later caused the Majji Majji rebellion.
- The restriction of the companies also made their work difficult. The agreement of IBEACO signed with the sultan of Zanzibar was to receive 5%.
- The stiff competition among the companies also provided the setback. The IBEACO and the GEACO always rivalised over trade opportunities although this was solved through the series of the anglo-german agreement. The GEACO always disrupted trade at Kilimanjaro and the Kenya side.
- In an attempt to maintain law and order, the companies found themselves in political wars where by losing seriously. Captain Lugard of IBEACO supported the baganda against the banyoro in peace and stability.
- African traders especially the Arabs, Swahili and the prominent nyamwezi traders to lose out on trade.
- The poor means of transport also hindered their work although they labored or tried to construct roads, some remote areas lacked roads and the movement of company officials were made difficult thereby losing trade opportunities.
- They also lacked proper communication between the headquarters in Europe and in east Africa. The formation flow was slow there by creating unnecessary delays like financial and material assistance.

Revision questions:

- 1) *Account for the growth and development of GDI during the first half of the 19th century.*
- 2) *Describe the social and economic organization of Iteso during the early 19th century.*
- 3) *"Economic reasons were responsible for the scramble and partition for east Africa" discuss.*
- 4) *"How far did Kabaka Mwanga lead to the outbreak of religious wars in Buganda between 1888 to 1892.*
- 5) *"Christian missionaries were responsible for the rise of bantu led churches" discuss.*
- 6) *"Racial tensions between the British and kikuyu in Kenya 1952-56 were responsible for the outbreak of Mau Mau Rebellion" discuss.*
- 7) *Describe the social and economic development that took place in Uganda between 1898-1920.*
- 8) *Explain the characteristics of the pre-colonial economy of east Africa.*
- 9) *Explain the role of east Africans in the creation of colonial economy.*

FOREIGN AID

- This refers to the transfer of resources from one country or organization to another in form of development or humanitarian assistance. A country that gives out aid is called a donor and the one that receives is called recipient. Aid can be in form of grants or loans. Grants do not require a recipient country to pay back while loans have to be repaid with an interest rate by the recipient. Foreign aid can be bilateral or multilateral. There are 2 types of loans like soft loan and hard loans.
- Soft loans are loans where an interest rate is attached and take long to be paid while a hard loan has many strings attached and should be repaid in a short period possible. Aid can take different forms, it can be a technical assistance, military assistance, direct foreign investment and in form of consumer goods.
- Foreign aid is aimed at bridging the development gap, foreign exchange gap and technical gap. The countries that have given aid to Uganda and other east African countries include USA (immunization of the 6 killer diseases in Uganda in 2005). British aid in police, literacy training. Sweden providing support to environmental issues, Japan, China, France, Korea through organizations like IMF, USAID, UKAID, JICA, SIDA) environment. Programmers.

ROLE OF FOREIGN AID

- **Infrastructural development:** The aid has been given to recipient countries to support infrastructural and rehabilitation of major roads and railway lines which have been destroyed during the war period. For example, construction of Uganda railway, schools and hospitals. The World Bank and IMF have greatly assisted with rehabilitation of roads, health and power supply. For example, in Uganda the World Bank has funded the re-construction of the northern Uganda re-construction program which was founded to the tune of 100m US dollars. The World Bank donated 20 million US dollars for rehabilitation of Uganda railway in the year 2005. Finland in 1988 gave Kenya 724 million for improvement of health, electricity and water projects.
- Foreign aid has been used to **improve efficiency of public enterprises** and some to east African countries especially through the International Monetary Fund and World Bank made some east African countries to make some adjustments in their public enterprises through SAPs. Various measures were put in place to improve on the management and efficiency of these enterprises. Such measures included liberalization of the economy, privatization, retrenchment, cost saving in education and health. In privatization the government parastatals which were misusing resources were sold not only that but also liberalization enhanced competitiveness hence improved since delivery.
- **Employment allocation:** People who work on projects funded by foreign countries and co-operations were being employed. During reconstructional projects and rehabilitation projects. People are employed as extensional workers, engineers, porters, etc. NGOs have employed a number of people both skilled and unskilled, all these have had an improvement on people's standards of living of the people and rehabilitation government revenues.

- Foreign aid has also **enhanced democracy and good governance**. The donors have encouraged democracy, pol, pluralism, popular participation, constitutionalism, independence of the judiciary for example in 1991, World Bank and IMF suspended aid to Kenya which she failed to charge to multiparty. However, he's acceptance to change and IMF. Uganda was instructed to charge from a single party to a multiparty of she wanted to countries getting foreign aid.
- **Price stability**. The aid has been used in subsidizing producers of produce in a way to bring out stability in general price levels which mainly come from IMF for example Kenya secured an aid on USA of 399million to stabilize domestic price as well as bringing domestic prices in live with the world prices.
- **Foreign aid has been used to minimize inflation**, the appearance of inflationary pressure is inheritable in E.A partly because of diseginlirim between the demand and supply of domestic products following the initiation of large public investment programs. The latters had an impact of rapidly increasing the lands for goods and services , relative to their structural rigidities that inhabit the expansion of food and consumer goods. Foreign aid help to minimize insulation pressure through raising the consumption which inform enhances the productive efficiency of the community assuring other factors one constant.
- Since provision and delivery. Sense's like dream water, health education, transport and communication have been extended to various morals areas were aid form DANIDA (SIDA), Suresh international MF has been virtual in ensuring this, japan has financed the building of center for the diseases control at maker ere 2002 in order to provide services to the people.
- Foreign aid has been used to **reduce on balance of payment defat** foreign aid at times is chameled in solving this problem for example japan allocated 2million dollars to Uganda which was meant to solve B.O.P difficulties experienced in the process of development to accelerate the raze of development. It helps in rising that the imports of the countries gain value to balance the exports. B.O.P defined to as result when there was a gap between the import and exports this attracted foreign aid and to overcome these problems.
- Foreign aid has been used to find risky investments. Just as other least developed countries (LDC), private investors in East Africa are reluctant to undertake risky ventures for example the exploration and exploitation of untapped natural resources for example copper, gold, oil. Foreign aid ensures all risks and losses that go with pioneering stage. It opens up in accessible areas of raw materials and helps the government to ensure that natural resources are tapped like eventually removes the regional imbalances
- Employment arguments. Foreign aid is used for the creation of the country's infrastructure, establishment of industries, tapping of new resources, opening up of new areas all tend to create employment opportunity within or within the country. In other words, the importation of capital creates more employment especially in the urban sector. This lead to migration of surplus labor from rural areas to urban sector, pressure on land is reduced and disguised un employment will disappear hence social gains from foreign aid.
- Urban development. A lot of aid has been given to east African countries to improve on the management of urban centers. It has been used to construct roads; construction of buildings, putting up street lights for example the French government in 1997 gave the them Kampala urban sanitation project (KUSP). We led to the establishment of public toilets and extension of clean and safe water to the division of Kampala district. Similarly Belgium gave us \$100m to support the infrastructure and urban set up of the KCC in 2003 under the KIEMI project.(Kampala infrastructure Environment management programmer= KIEMP). This has between slum development funds this has been given to different countries to improve on few slums which has done a lot in the development of urban areas for example the Namuwongo slum development in Uganda which was implemented between 1991-95. 1
- Provision of skilled labor or expatriates. Many workers who are skilled in different fields have come in East Africa to help them improve on their development. These include engineers, doctors, consultants and have came out may activities which have been founded by IMF and other donor countries which have resulted into development.
- Improvement on skills of people. A lot of aid has been challenged 2weeks to the development of vocational skills for example schools like masooli vocational center are being supported by international labor organizations (ILO) from 2004-2012. Which have helped (enabled) people have received scholarship while school fees have been subsidized due to foreign aid. For example Brac

organization has helped so many children through educating them, the introduction of UPE and USE in Uganda. And the government scholarship of university level which has helped parents to use the aid to improve on their welfare for example UPE is partly financed by UNICEF, Irish aid and World Bank.

Negatives

- The aid has always been associated with debt burden servicing leading to excessive capital outflow for example the debt burden for Uganda is about 7billion us dollars. For example the Uganda budget 2017-18 was shs 29trillion of which shs. 14trillion was to be used for debt servicing. Some loans are too expensive and the repayment period is too short, as a result countries like Uganda, Kenya and Tanzania are faced with a big problem of debt servicing which worsens the B.O.P problems,
- Foreign aid to responsible for re-colonialism with the developed countries have indirectly got involved in the pol; social and economic affairs of the recipient countries this resulting into low development levels of the recipient countries for example in Uganda the government implemented the SAPs which included retrenchment of workers from the government parastatals and aid sense which left people unemployed, cost during in education and health sector which resulted into constant strikes for example the 1990.

Revision questions:

- a) Assess the impact of foreign aid to social –economic development of anyone country of East Africa since independences
 - b) Examine the role foreign aid plays in the social economic sector of anyone country of East Africa since independence.
- Strike at maker ere resulted into the death of 2 students and other students were denied a youth to education
 - Foreign aid has led to political, social, and economic dominance of developed countries, the politics of East Africa have been dominated by donor countries for example USA, between Germany for example in 1999 U.S.A recommended suspicious of her aid to Kenya unless political pluralism took place. Uganda faced the same situation like Kenya when donor countries faced her to change her multipartrism in 2002.
 - Foreign aid has strings attached for example for the country to receive aid this always conditional ties which must be fulfilled for example in Uganda has been led to implement disastrous policies like privatization of public enterprises like Uganda coffee marketing board, Uganda commercial bank, Uganda hotels, UEB, liberalization of foreign exchange and trade in 1987,levallnation, cost solving and political, pluralism. East African countries highly depend on donor countries. In Uganda, Uganda commercial bank was sold to a Malaysian co. called west mont in 1997 but the 18 the government realized that if med a mistake during the privatization of that bank and was led to re-own it. She later sold it to Stanbic bank which showed how unprepared the government was in selling the bank but the government wanted aid, they had to do as IMF and would be regained.

Revision questions:

- a) Describe the essential feature of the Arish declaration of 1967.
- b) Assess the impact of the Arish declaration to the social and economic sector of Tanganyika since independence.

UJAMAA IN TANZANIA (1967)

Ujamaa was a Swahili word that meant brotherhood. It was a new plan of political, social, economic ideology which was introduced by doctor. Julius Nyerere kambalage this the Aisha declaration in 1967. It was a form of African socialism that aimed at developing rural areas and organization program especially in agricultural manufacturing and trading activities, it called upon for an end for privative accumulation of property by the leaders of TANU and the government in general through the philosophy based on equitable distribution of the available resources.

Aims of the Ujamaa policy

- Self-enhance. At independence, Tanzania exported all her product in foreign countries that Nyerere wanted to destroy the dependency syndrome and create a self-reliant country. In this case, he was to change agriculture and market it self-sufficient in form of political of goods and settling of peasants into villages known as ujamaa villages Whitley and grow crop like maize, beans and groundnut.
- To fyt poverty. Nyerere blrd that the main cause of poverty was the firer market economy who the ... of land and supply determined price and Through was no government intersection. Therefore That socialism would lead to equal distribution of resources and income.
- Raising S.O.L. this and be attained by grouping people into co-operative villages which they could grow food crops ,cash crops with and lead to buy production With increased production. it meant the people and get surplus hence increased exchange.
- Ujamaa aimed at mobilizing people in rural areas in order for the government to solve their problem. The government was to extend social series, water and other sources like food and electricity but the population in Tanzania was scattered over large area. Therefore Nyerere had to form villages which these senses could be extended to people easily.
- To promote independence of Tanzania. This was to be done through self-enhance which would enable Tanzania to escape the diplomacy track. This and even make Tanzania immune of foreign and which and also create national unity among the people of Tanzania. The unity could be attained them communal as it was thu communism and also though a well-designed education system.
- Africanisation of the economy. At independence, the economy of Tanzania was in hands of the British. The foreigners controlled agriculture, commence, trade. The Tanzania ns were just casual labors and for Nyerere to make independence meaningful as to put the economy in the hands of Tanzanians as was the case before colonization.
- The policy aimed at creating a classless (egalaferean) society.
- Ujamaa policy aimed at preventing any form of exploitation. All Tanzanians were to take cash and look at Tanzania as their own country and had an obligation to end to the country. As such every person was to be a master of his or her own. In urban Centre was one which supposed to put up a house for others to rest. This aimed at bridging the gap between the rich and the poor.
- Ujamaa aimed at creating cultural transformation in Tanzania and this was to be achieved by discouraging European habits which people acquired to be during colonial period and by encouraging them to stay together they could retain African traditions and heritage.
- Development of Tanzania's natural resources for example mining of diamond, fishing, tourism. According to the Aisha declaration of 1967, all wealth was to be nationalized for the good of masses. All Tanzanians were to be work for the development of their country. Therefore the soil, mineral resources belonged to the masses and it was the masses to develop them

Revision questions:

- a) Account for the adoption of the 1967 Arish declaration in Tanzania
- b) Account for the introduction of African socialism in Tanzania by 1967.

ACHIEVEMENTS / SUCCESS OF AFRICAN SOCIALISM (UJAMAA POLICY)

Revision question:

a) *To what extents did Africa socialism achieve the aims of its founders in Tanzania between 1967 and 1985*

b) Assess the achievements of ujamaa policy between 1967 and 1985.

- African socialism was introduced in Tanzania's by Mwalimu Julius Nyerere through the Arusha declaration of 1967. It was an ideology that was meant to transform Tanzania through enforcing brotherhood and working together among Tanzanians. It was also known as ujamaa policy because of its emphasis on brotherhood. Mwalimu Nyerere introduced, improving people's standards of living, creating a classless society and frizzling Tanzania's economy among others. From 1967-85, African socialism in Tanzania managed to register the following achievements.
- African socialism promoted national unity in Tanzania. Ujamaa programme, over 120 tribes in Tanzania were united. This was mainly achieved this re-settling people of like and organizing the same villages this were known as ujamaa villages bringing together people and encouraging them to like and work together in the long run created national unity as tribalism was minimized. In addition, Kiswahili language was emphasized as a national language spoken by all Tanzanians regardless of their tribal backgrounds which also enhanced national unity.
- Employment opportunities were created under African socialism through the maintenance of self-reliance, the government was able to set up various projects like small scale industries which created employment opportunity for Tanzanians. Besides Mwalimu Nyerere's philosophy emphasized communal work and discouraged idleness and this appealed to Tanzanians to go to the rural areas to provide labor on farms and by 1985, the problem of unemployment had been reduced in Tanzania.
- African socialism promoted education. At independence in 1961, Tanzania had a by % of illiterate people billions under the African socialism, the government introduced universal primary education that expanded literacy skills. Primary schools were also constructed in different parts of the country to cater for young Tanzanians and 18 secondary schools were also put in place in addition to tertiary institutions. Much as the University of Dar-es-Salaam was already in existence, it was further expanded under Ujamaa policy. Therefore by 1985, when Ujamaa collapsed, it had literacy as many Tanzanians had learnt how to read and write in Kiswahili.
- Ujamaa policy improved on the provision of social services other than education. Facilities that were expanded, the government also extended health facilities and safe water to all the ujamaa villages. For example over 150 hospitals and 260 dispensaries were set up in different parts of Tanzania under ujamaa policy. Such facilities improved the health standards of Tanzanians.
- It led to cultural transformation. Culturally, Kiswahili language was enhanced through the education system and it became a national language. Ujamaa also created cultural cohesion by drawing people together and through indoctrination, Tanzanians were made to consider themselves as the same people regardless of the different tribes they belonged to. This consequently resulted into national unity which partly explains why the country did not experience any internal political instability.
- African socialism led to massive nationalization in Tanzania. As soon as the policy which declared the Arusha declaration of 1967, the government took over private enterprises such as banks, insurance companies and land. Through nationalization, Affixation was also achieved when foreigners were replaced by Tanzanians, the nationalization also promoted self-enhanced on income inequality.
- Ujamaa policy led to successful land re-distribution. The government embarked on a resettlement programme on resettlement programme than the creation of new villages when people were requested to settle, these were known as ujamaa villages where land was available for people to work together. This reduced income gaps among Tanzanians

- Ujamaa policy also promoted agriculture. It led to the formation of co-operation societies among the farmers who were already living and working together and they were taught to use methods like use of fertilizers. The co-operative societies also extended over development facilities and boosted Agriculture productivity. As a result though which was increase in the production of food such as maize, cassava, rice among others and Tanzania became self-reliant in terms of food.
- Ujamaa policy contributed to infrastructural development. The government tried to construct roads to connect to the rural areas where most ujamaa projects were located for example the Arusha-Moshi highway was accomplished in 1970 while the railway network was also expanded between 1973 and 1975, various tarmac roads were constructed in rural areas which eased the mobility of people and transportation of agricultural produce. Such rural roads that were tarmacked include Tanga-Arusha road Dodoma –Moshi roads among others
- Ujamaa policy facilitated proper utilization of Tanzania's resources. emphasis was put on the maximum utilization of all available resources for the benefits of all Tanzania. For instance land that had been idle was put to use for cultivation and animal husbandry. New methods of farming such as crop rotation irrigation among others were arranged in order to maximally utilize the land resources and as a result Tanzania became self-reliant in terms of food. In addition other resources like minerals such as tin and copper were also exploited in order to make Tanzania self-reliant.
- Though was development of small scale industries as one of the achievements of ujamaa. The success of agriculture led to the emergence of agro- processing factories like sugar factories in Kilombero and Morogoro areas, Cotton gins and coffee mills in Kilimanjaro, maize mills in Usambara among others. In addition, industries producing fertilizers and pesticides were also set up in Tanzania to boost in agriculture production. The mushrooming of such industries and factories led to urbanization and also wanted employment opportunity for Tanzanians.
- Ujamaa policy made Tanzania famous in the world as it became a reference point for researchers and scholars who visited the country to check on the success of Nyerere's socialist reforms. A number of books were written referring to African socialism in the country (Tanzania) and at the same time the country gained cordial relations with other socialist countries like former USSR and China. China particularly helped Tanzania to fund the construction of the Tanzania railway line.
- It inspired other African countries to adopt African socialism. For instance President Obote of Uganda, emulated Nyerere's ideology and also introduced a new mode of socialism known as common man's government which he declared through the Nakimbo pronouncement of 1969. This proved that Ujamaa was not only appropriate for Tanzania but also other African countries which made Nyerere a popular leader in independent Africans
- Made Tanzania enjoy political stability under ujamaa policy, Tanzania was united and they loved their country as a result they were security conscious and this explains why their country did not experience any form of political instability since 1967. In addition Tanzania was put under one party system which the CCM as the only ruling party. (Chama cha mapinduzi). was also ensured political stability in the country.
- Ujamaa policy also checked on neo colonialism in Tanzania, it made Tanzania become self-reliant as it led to development using local resources and dependency on foreign powers was avoided. The nationalizing, foreign influence was greatly checked and the country was able to enjoy total independence. However, with time, foreign influence came in from powerful socialist countries like China.

FAILURES

- Ujamaa policy failed to fully eliminate food insecurity. Although it aimed at attaining self-sufficiency in terms of food, in the long run it created food insecurity. This was because agricultural

product on cash crops like cotton, coffee, and sisal at the expense of food crops yet at the same time communal farming was hated by many Tanzanians. As a result, the country experienced famine in 1974 which left many Tanzanians suffering and they hated the policy of ujamaa.

- The policy failed to provide a country social services to the people of Tanzania; the villages were too many like over 8000 ujamaa villages and the government failed to extend social services to all of the country for example piped water, schools, health facilities were lacking in many of the ujamaa villages as a result, people's S.O.L remained poor. In terms of education only elementary education was emphasized while high education was largely neglected .
- It failed to create a classless society. It did not fully eliminate the free market economy / capitalism because some government officials in the ruling party accumulated a lot of assets and powerful businesses and so they constructed a rich class. The government officials were also put in charge of suppressing various ujamaa projects which they concentrated on enriching themselves and they put up houses in urban centers where they rented out to the government and they got a lot of money. This made them richer compared to other Tanzanians in the ujamaa villages and therefore the income gap between rich and the poor kept on widening
- Ujamaa stressed rural development. This policy got busy with road construction, schools, hospitals, piped water in the rural areas which meant that urban areas were to be left out since they wanted people to go to villages. In this case, government failed to build industries hence the economy remained village based.
- The policy ignored the people's will (liberty ,aspiration, view , ideas) since the masses were never consulted during the decision making in the implementation of the ujamaa activities. It was social, economic and apolitical ideology from above (top-down) and the policy was only known to TANU officials and the peasants were ignorant. About it was a top-bottom arrangement instead of being a bottom to arrangement,
- Corruption among party officials looking at the weakness of ujamaa, the money that had been used to expand rural development, industrializing and provision of social services was embezzled by big people which left Tanzania with hardly no resources for implementation of ujamaa policy. These people used money for private businesses and gained a lot and started lending money to government to implement ujamaa.
- The introduction of ujamaa in Tanzania led to her isolation of Tanzania from capitalistic world that were opposed to the policy. This meant that she would no longer access aid. Or funds from the capitalistic world which was very much needed in the implementation of various moral programmes for example the rural electrification came to a standstill in 1978 because the IMF failed to fund it.
- Disunity arose from this policy (the ujamaa). The implementation of the ujamaa policy led to the formation of classes such as the "haves" and they have not (peasant workers). However, compared to other countries the effort to unite the people of Tanzania looked much higher than others but the level of disunity increased because of the education levels. Like the people who are educated were ones who could have led the way to achieve unity but they failed because they used to abuse peasants which made them hate the educated people.
- The policy failed to promote democracy. Tanzania became a one party state under the Chama cha Mapinduzi (CCM) party. A ruling one. It should be noted that a combination between the Afro-shiraz party and TANU. This was of organized opposition to challenge the unrealistic political policies therefore though which no freedom of association as advocated for by the ideology.
- In some cases, many people got settled in one village which led to overcrowding and the spread of diseases like cholera and dysentery. The hired connection of people to settle in villages led to wide spread resettlement to the policy by several people in this case, families were destroyed and people were forced to join villages. The Tanzanian suffered a great deal due to diseases and to make matters worse the medical facilities were very few and poor. In that they could not save the all population of Tanzania.
- Environmental degradation. It failed to protect the environment in the effort of boosting crop production if employed in discriminative method of farming like deforestation which eventually led to soil erosion, floods, drought in Tanzania and forced the low people to hate the policy and even up to to date Tanzania had less forests compared to other countries of east Africa.

- The ujamaa policy field Tanzania to foreign aid, this was often failed to get resources to implement the policy. It had no option but to begin depending on foreign aid much as the aim of ujamaa was not to depend on the foreign aid. The people of Tanzania were forced to depend on it because money in Tanzania was not enough to implement the policy. It should be noted that Tanzania depended on foreign aid which was obtained from socialist countries like china, Russia, north Korea and Cuba by facing to these countries. It meant that Tanzania was no longer an independent state but a dependent on these east African countries.
- Ujamaa policy caused economic crisis in Tanzania whereby the new local who took over the key sectors of the economy after nationalization lacked experience to stir the economy to move it to greater heights. By putting an emphasis on food crop growing rather than cash crop production, this led to decline in foreign exchange earning because of the decline in trade. Commercial farming killed completion and initiatives which and have developed the economy. In this case therefore the ujamaa policy in Tanzania fell in too deep economic crisis. In short the ujamaa policy wreaked the government ability to provide the needs of people in villages because of its limited resources.
- The policy failed to contribute the support of intellectuals in Tanzania that is they looked at it as backward and traditional whereby they disliked ujamaa because of its cooption and creating poverty among the people and brought in dependency syndrome which eventually made Tanzania to rely on foreign aid and as a result of neo colonialism was brought in to which intellectuals hated.
- The ujamaa policy was experimental, it had never worked in Tanzania before Nyerere only experimented it out. Though he did not have enough knowledge and this limited their ability to implement and conceptualize the policies of brotherhood for example Nyerere loved socialist ten dances as an individual and he falsely believed that they would work for the people of Tanzania and that's why by 1985 ujamaa failed because it was completely divorced from actual realities and the need of people of Tanzania.
- Ujamaa policy faced a problem of price fluctuation in Tanzania and in the world. Tanzania experienced a policy of rise and fall of agricultural commodities and tiers which also a global problem for example there was a fall in production of maize, cotton, coffee on the world market and in Tanzania in the mid 1980s. this discouraged hard work on plantation and also facilitate the end of ujamaa policy in Tanzania around 1985.
- Ujamaa faced a challenge of opposition from international financial institutions and in this case ujamaa had to come to an end. This was because the institutions were being supported by capitalist states and such include World Bank, IMF and European economic union. It should be noted that these bodies refused to extend loans to Tanzania because they were under the influence of capitalist states like USA, FRANCE AND BRITAIN etc. which were opposed to Tanzania socialist policy hence making Tanzania have a problem of integrate funding. And bringing to an end of the ujamaa policy.

EAST AFRICAN COMMUNITY. (1967-1977)

East African community was founded by the 3 east African leaders like Milton Obote of Uganda, Nyerere of Tanzania and Jomo Kenyatta of Kenya who met in Kampala and signed a treaty for setting up the east African community. It was to a political, social and economic co-operation of the 3 countries. It was the first of its kind in east Africa, some series that were to be provided by the east African community including east African railway, east African posts and telecommunication, the east African examination council. Though was also the east African literature bureau, the east African development bank, the east African flying school in Soroti and the east African research service.

Objectives of the East African Community

- Distribution of common services. the community was to ensure equal distribution of services like railway, posts and telecommunication were to be evenly distributed in the different parts of east Africa and their headquarters. Were established in Kenya in 1968. East Africa

development bank was to be set up to allocate more trades for the establishment of many common success in Kenya, Uganda, Tanzania in order to advocate poverty.

- East African community was established to enhance regional co-operation in serious aspects, the community was to reduce and in any case abolish monopoly of management of social and economic activities. In this case it was to ensure joint ownership of social and economic ventures and with this it was hoped that the relationship of the heads of states would remain good, various ventures were put in place under one body like the east African development bank and east African railway
- Expand regional market. It was put in place with the assumption that of the regional market. This would enhance production of the community and aimed at abolishing tariffs so that traders could be free to move to any part of the community and sell their produce. To ensure this there was establishment of a common market council which worked hand in hand with the east African tax body board. And the east African customs excise department.
- East African community was formed to enhance industrial development. The community thought of facilitating industrial development in east Africa. The 3 east African countries wanted to enjoy same degree of self-sustenance especially on manufactured goods. They looked forward to reducing imported goods in east Africa which were draining their scarce resources. To this the east African development bank was set up in 1967 and it was to allocate resources and indeed it tried to implement it in Tanzania where it enabled the country to manufacture aluminum sheets and motor vehicle tires.
- East Africa community was formed to enhance infrastructural development. It was formed to ensure rapid provision and development of social, economic infrastructure like railway, roads schools and hospitals. It was hoped that they would easily be provided and maintained as joint ventures. It was also thought that they would improve on their standards of living among the east Africans like in transport and communication, human capital literacy levels and medical services. Fortunately joint research on diseases like T.B leprosy, was put place. The east African university was set up with free colleges of Makerere, Nairobi and Dar-es-salaam.
- To pull resources. The establishment of east African community was dressed towards a stable source of finding for east African mediated projects. It was to cut short the exploitative loans that were coming from outside countries like Britain, USA and others. The aim was to establish a common fund which was to be jointly administered and from it the east African countries would agree soft loans and assist the initiated projects.
- To exploit resources. The community hoped that the east African resources were to be exploited effectively. Mineral resources and water resources were to be exploited. The heads of state had to research and look for various ways of exploiting these resources. They were to be put under one administration of east Africa resources. To implement a research council was established in 1967. This council was to handle fishing, agriculture and forestry.
- The east African community was to put in place to facilitate agricultural development. The community was to oversee and research on the possibility and develop agricultural activities which meant that many people would be employed on land and agricultural research centers where also set up in east Africa and its major role was to develop east African countries like giving them advice on different crops to be grown with in the east African countries.
- To create balance in trade, leaders in east African established the east African community in hope of eradicating trade imbalances that existed in east African countries for many years, Kenya had enjoyed a fortunate position and monopolies regional markets as well as trade benefit at the expense of Uganda and Tanzania. However, with the community in since, trade imbalances will be dealt with and removed. The community away from 1967 tried to create balances in trade which east African countries by encouraging industrialization with in the 3 countries to boost products. The member states hoped that the community would attract other countries surrounding east Africa for example Ethiopia, Burundi, and Rwanda in order to form a regional block.

Achievements of the East African Community up to 1977.

- The community enhanced regional co-operation on social, economic and political development, various social economic services comes under joint ownership and administration for example the east African railway, the east African post and telecommunication and in the early stages of 1967, 1968 and 1969. It enhanced cooperation between the 3 east African leaders. It also promoted a joint judicial body which was located from one country to another on a rotational basic. And if one failed to win a case in his or her country, would then appeal to the east African judicial system.
- Balanced distribution of common services. In trying to bring about a equality, services had to be distributed among the east African countries. The headquarters of the east African community was based in a rush, the headquarters of the east African railway was transformed from Kenya to Tanzania, the east African post and telecommunication headquarters and east African development bank were put in Uganda together with the east Africa frying school, Kenya remained with the east African railway headquarters. The transfer of these services aimed at reducing imbalances within the countries of east Africa.
- Enhanced regional trade. The east African community opened the whole of east Africa to the 3 countries. Some taxes on certain goods were reduced others were removed which increased free movement of goods, capital and labor force from one country to another.
- This was increased in industrial development. The community edged industrial development in particular sates, Kenya was able to take advantage to industrialize her economy. The east African development bank allocated a lot of money for industrial development of these countries for example Uganda was able to produce nitrogen fertilizers and bicycle tires. Tanzania was able to produce iron sheets and vehicle tires and also tried to assemble cans from this fund. Also Kenya was capable of setting up manufacturing industries which led to development of the east African countries during the east African community.
- Employment opportunities. A number of people were employed in the common market arrangement .the economic union provided some employment opportunities to several people who were appointed heads of several department councils. The community had 33 registrar offices and so many senior officers, engineers were employed which improved on the S.O.C of the ingenious people in east Africa.
- Pulling of resources. The east African community was able to get alternative resources of the soft loans. The 3 east African countries reduced hard loans which were from outside countries like u.s.s.r, u.s.a and Britain since they were able to acquire cheap loans from the east African development bank. It should be noted that by 1969, the bank had allocated about 1.2million dollars for the assistance of the 3 east African countries which was a great achievement within 2 years.
- Infrastructural development: a number of social and economic infrastructures which were under the economic union were funded and maintained. The east African railway, east African airways and labors were improved which greatly helped in development of transport system and Tanzania, health facilities as well as the educational facilities were improved. The east African examination council for the 3 countries was put in place and its headquarters were in Nairobi not only that but also a joint research council on various diseases like leprosy sleeping sickness and TB were put in place.
- East African community enhanced monetary co-operation among the 3 member states. It established the east African development bank whose headquarters were in Kampala - Uganda and this bank provided some capital in terms of soft loans to the member states for example Tanzania received a soft loan of about 11.2million Uganda shs when famine entered the central region of Tanzania in 1970. By providing such monetary assistance though E.A.D.B, the east African community contributed to the welfare of the people of east African.
- The community facilitated exploitation of east African's idle resources. Such as fisheries, forestry, agricultural and mineral resources. These resources were explored and exploited under the east African community though the east African community natural resources council and the fishing council all of which tried to ensure exploitation and utilization of the available natural resources.

- It promoted technological and scientific progress in east African various researches were conducted in different fields which finding from the east African community for example in the field of agriculture, research was conducted on government manufacturing crops and on farming techniques while in the livestock sector, the community funded research on tropical diseases like those caused by tsetse flies. In addition the community facilitated establishment of research centers though out east Africa for example the Entebbe union research institute (EVRI) in Uganda had a number of books were written to improve hygiene and literacy standards.
- There was a strong sense of brotherhood and security created among east African people during the period of the community. For instance though was labor mobility as aid servants within the estates were transferred across national bounders. By 1979, it was recognized that 67,000 Ugandans had bought employment in Kenya under the east African community arrangement. The community managed to services for increased years between 1967 and 1977, this was despite the challenges the community faced such as poor (financial) economy position, ideological differences among the 3 states among others. Within these increased years, it managed to achieve some of the aims of its founders.

Failures of the East African Community.

- The east African community failed to ensure equal sharing of benefits amongst the member states. The distribution of services and benefits of the community among the 3 states was not fair as Kenya tended to benefit more of the expense of Uganda and Tanzania because these 2 countries had few industries. In addition even the east African common services like the east African railway and harbors cooperation (EARHC) benefited Kenya more than Uganda and Tanzania.
- It failed to sustain the idea of a common market. When it was found in 1967, East African community wanted to remove both tariff and non-tariff bonier in trade among the 3 states. However, by 1970, each member state had embarked on protectionism in order to protect domestic industries. In addition the common currency which the community wanted to establish was not realized by the time of its collapse in 1977.
- It failed to eliminate ideological railways among member states. Whereas it was established as an economic. Integrator among the 3 east African states, ideological conflicts were sparked off when Tanzania adopted communism though the 1967 Alisha declaration, Uganda also tried to adopt communism through the common man's chanter of 1969 while on the other hand, Kenya remained a capitalist states. Such ideological difference which the community failed to eliminate undreamed co-operation and unity among the 3 states and eventually led to the collapse of the community.
- East African community failed to ensure co-operation among the leaders of east African. Whereas it was established to enhance co-operation and unity, the leaders of the 3 states stated conflicting and the community did nothing to union out their differences for example there were conflict between Nyerere of Tanzania and Kenyoffa of Kenya. Nyerere referred to Kenya as "a man eat man society". In response, Kenyatta referred to Tanzania as "a man eat nothing society". There were also involves between Nyerere and president Amin of Uganda from 1971 all of which the community failed to resolve.
- It failed to enhance economic development. It established the EADB for the purpose of spearheading the development process in the member states. However, the bank locked enough resources to advance development (loans) aid to member states and by 1977, the 3 member states were still largely and developed facing challenges like employment, low tax base, poor standard of living among others.
- Failed to enhance economic development.
- Failed to ensure cooperate
- Failed to eliminate ideological rivalries
- Failed to sustain idea of common market.
- Failed to distribute for example legal sharing of benefits among the member states.

COLLAPSE OF THE EAST AFRICAN COMMUNITY (1977)

Revision question: *Account for the collapse of the east African community by 1977.*

- The east African community which was established as an economic integration among east African states of Uganda, Kenya and Tanzania on 6th June 1967 experienced a number of challenges from the states and by 1977 the community collapsed. This collapse was a result of various factors that happened at different times.
- The political maturity of the member states. By 1967, when the community was formed, Uganda, Kenya and Tanzania had just received independence and they were still grappling with various internal tribes like unemployment, dependency on foreign power among others. Even their leaders lacked experience and commitment to integration. This meant that the community started on a weak foundation and it failed to withstand the other challenges that were experienced though leading to its collapse.
- Ideological differences among the member states. From 1967, Tanzania adopted communism (so realism) though the Aisha declaration, Uganda expressed similar intentions of adopting socialism though the common man's charter of 1969 while on the other hand Kenya believed in capitalism such ideological differences undermined the spirit of co-operation among the 3 states though influencing the collapse of the community by 1977.
- Personal differences /rivalries among the leaders. The leaders of the member states experienced strained relations over economic systems for example Nyerere bitterly conflicted with Jomo Kenyatta and the 2 stated trading insults with Kenyatta referred to Tanzania "Aman eat nothing society" while Nyerere referred to Kenya as "Aman eat man society". In addition, following the rise of Idd Amin to power in Uganda in 1971, these developed conflicts between Nyerere and Amin as they also resulted each other. Nyerere accused Amin of being a dictator and a murderer while Amin also retaliated by insulting Nyerere that he was "beautiful". Such rivalries and exchange of insults weakened the community though leading to its collapse.
- The economic depression of 1972-1974 also weakened the community. This arose from the increased in oil prices by Arab oil producing countries as a weapon to fight against Israel and her western allies. As a result they increased oil prices affected the prices of other goods and services causing economic depression in many countries including east African as the member states failed to meet their financial obligations to the running of the east African community which further weakened it leading to its collapse by 1977.
- The rise of Idd Amin to power in Uganda 1971. Amin rose to power through the January 1971 military coup, that overthrew Doctor Apollo Milton Obote, one of the founders of the east African community. The downfall of Obote therefore weakened the community. In addition, the rise of Amin was a setback to the community because he failed to co-operate with Kenya and Tanzania. Nyerere argued that he could not share a table with Amin while from the mid 1970s, Amin made territorial claims in western Kenya and northern Tanzania. Therefore Amin's activities and threats further weakened the east African community leading to its collapse by 1977.
- The 1972 economic war in Uganda. Amin's act of expelling Asians from Uganda affected Ugandan Asians as well as Kenyan Asians business men who had invested in Uganda. This marked the poor relation between Uganda and Kenya as some of the expelled Asians were accommodated in Kenya. Given the fact that relationships between Uganda and Tanzania were already bad, the bad relationship between Kenya and Uganda little east African community in a state of collapse.
- Unequal distribution of common services. The 3 states were not benefiting equally in the common services that were set up by the community. The east Africa common services organization was set up and was charged with responsibility of solving the inequality regarding the distribution of common services but this wasn't addressed. By the mid-1970s, out of the 474 companies of east Africa community, only 10 were in Uganda, 60 were in Tanzania while 404 companies were in Kenya. In addition out of 15 headquarters of common services, 8 were in Kenya, while Tanzania and Uganda shared 7. Besides Kenya benefited more from the common market as its industrial goods enjoyed market in Uganda and Tanzania. By 1977, such inequality had started causing conflicts which left the community at the verge of collapse.
- Limited co-operation was another factor that led to its collapse, as early as 1970, there was limited co-operation among the partner states. This was because of political differences among the

leaders and by 1977, some of the common services were independently controlled by each member state. The EADB remained operating in Kampala Uganda but each country established its own development bank. Some Kenyan workers were expelled from Uganda and Tanzania also expelled Ugandan workers. The lack of co-operation among the 3 states further weakened the community leading to its collapse.

- Foreign interference. Foreign powers that were involved in the old war interfered in the affair of the east African community for example USA edged Kenya to pull out of the community calling it a club of socialist and in Kenya was given funds to facilitate economic development. On the other hand, china persuaded Tanzania to leave east African community and in turn the Chinese constructed the Tanzanian railway as well as building a modern port in Dar-es-salaam. Such interaction of foreign powers into the affairs of the east African community undermined its survival
- Border conflicts between member states also weakened the community. Uganda under Idd Amin demanded for the western part of Kenya (Nyanza province) through straining relation between Uganda and Kenya. At the same time, Iddi Amin did not only claim even attacked Kagera basin of northern Tanzania in 1977 which he wanted to annex onto Uganda. Such border conflicts undermined co-operation and solidarity leading to the collapse of the east African community.
- The rise of economic nationalism among member states. After the formation of the community, member states were supposed to work together and co-operate in economic matters but in the 1970s through was a strong were of economic nationalism as each member state considered its national economic interests over and above the community for example each member state wanted its nationals to be appointed to influential positions of the community and at the same time they adopted goods from fellow member states. Economic nationalism led to the failure of the common market which also influenced the collapse of the east African community.

CAUSES OF THE ZANZIBAR REVOLUTION OF 1964

- Africans were tied of Arab racism and dominance. The total Arab population on the Island was about 30,000 while the Africans were about 250,000 yet the Asians were 20,000. Despite the Africans numerical strength, the social and economic sectors of Zanzibar were dominated by the Arabs, the Arabs minify dominated and abused African as slaves, on aspect that provoked nationalistic feelings that led to the form.
- The desire for the genuine social and economic independence, the independence granted to them in 1963 was a gimmick (I sham). This was because the British granted over the administration to the Arabs instead of the Africans. The people of Zanzibar were not ready to continue with foreign moles as they had suffered enough under the Arabs and the British.
- Land grievances from the Arabs who were the minority group (50,000) had confiscated almost the cultivatable land and had established large clove estates on it. The Africans and shiraz almost remained with no land a factor which led them to same as Syuotas on the Arabs firms. These landlines turned them into lab our assets for the Arabs, any dim and for land reforms therefore fell on deaf ears and the only solution left was a violent run in order to gain land.
- Desire to end the harsh rule. The Arabs had a dominated the legislature, executive and police get above all the police was too harsh and brutal in to methods of dealing with people. Above all, the Arabs were arrogant and always frustrated the constitution progress when they obtained power. They confiscated a passport of all oppositional leaders and burnt their offices. This was enough to facilitate the January uprising
- The British favor toward the Arabs annoyed the Africans. The British extended scholarships to the Arabs and this created hatred among the Africans. Above all, the British made constitutional preparation to form Zanzibar in to an Arab state for example they ensure this in all the pre independence elections that were organized. Africans won at only local levels but not at parliamentary levels, immutably, Africans got annoyed and revolted.
- Dismissal of Africans from policy force by the Arab minority government who never trusted Africans especially from Tanganyika mainland. This led to the run consequently many Africans were suspended of disloyalty to Arab government and subsequently, they were

retrenched from police it has to be noted that some police men went with their guns and it was those people who joined John Okello who easily organized a rein.

- Education imbalance due to inability to pay fees, a number of Africans never went to school and those who did had heavy inferior education with the low cost schools, higher education was deliberately made expensive by the British in order to promote Arab race who were collaborators. Being uneducated, the Africans remained backward and despised and would not compete for the same jobs with the Arabs.
- Accuse poverty among Africans. The majority Africans lived in life of misery exercised by poor feeding, poor housing, these sharply contrasted with the wealth, luxurious and comfortable life enjoyed by the Arabs and the Asians. The British set up most social facilities like roads, hospitals and recreation facilities in the Arab residential areas and this made Africans resettle hence the Zanzibar run.
- Too much exploitation of the Zanzibar resources, the major business in the Island was dominated by the Arabs who controlled import and export trade, whole sale trade, transport business etc. Africans had no in commerce and trade to which they resented the Arabs and Asians domination of trade and economy.
- The economic prices of 1960s. there was a fall in the prices of cloves on the world market and this had a negative effects on Zanzibar whose economy depended on cloves. This was inflation in Zanzibar, reduction of wages which all brought resentment hence the 1957 run. Failure to overthrow the Arabs constitutionally, the 1957 election were won by Zanzibar national party of the Arabs. This was because the disunity among Africans and the Afreshiraiz party. In June 1963, the ZNP (Zanzibar national party) denied the Zanzibar and Pemba people's party (ZPPP) which was made by Muhammad Shamte, the bribery led to the coalition of the ZNP and ZPPP which ensured Arab victory in the elections. Above all, the British had hoped the coalition parties to win elections were they won 18 seats out of 31, this made the African to distrust the British constitution.
- Influenced of socialist ideas. A number of Afroshiroz in Pemba Island got in touch with socialist ideas that advocated for unity, equality and land reforms etc. due to this influence, Abdul Rahman Mohammed broke away from the ZNP and formed the Puma but this division between the ZNP and to PPP helped the Afroshiraz to carry out the reduction.
- Heavy taxation, the minority government imposed the unrealistic taxes on the Afroslura's to make them poorer and enable to sponsor meaningful activities. Taxes included poll taxes, hut tax and folly tax, etc. Africans could not afford such taxes because they lacked factors of production. These produced resentful and automatically caused the reasons.
- The repressive laws. Africans were regained by law to wear budes on their chests, bearing sultan's picture. This was formed loyalty to the sultan, a factor that coursed resentment. Anybody who disrespect this law was subjected to crowns of lashes and imprisonment. Above all, this law made Arabic the official language at the expense of the local language.
- Forceful reantriment of Africans into the ZNP. Unsatisfied with 1957 election results, Abed Karume mobilized his supporters to boycott Arab shops, the Arabs reactions was hash and mediate, the Africans squatters were enacted from Arabs from never to be employed. Africans from labors and housemaids were required to first join the ZNP even after the June 1957 election, the Afroshiras party noted reactions which extremely brutal all of which led to the revolution.
- The slave trade legacy, the young Africans had leant the human slave trade where the Africans had been kidnapped and sold a number of Africans into slavery in the Arab world. This contributed to the strong sense of resentment and explains the 1964 reservation where young Africans formed its backbone.
- The ref. differences African difference. Africans who had been resumed from slave trade by the British had become constructions. These resented Islam and its Arabs partner. Above all, many zanzibanees who were Muslims felt that their masters were executing policies that were centrally to Islamic teachings? That's why both Christians and Muslims jointly exacted the runs.
- The Arabs plan to kill Africans contributed to the run. It was immured that the Arabs intended to kill all male Africans so as to eliminate Africans from Zanzibar. For every Arabs killed during the 1961 knots, 60 Africans were killed in revenge. Above all, only girls and women who were fit for marriage were to be spared, this rumors increased the tampers of Africans that led to the run.

- The rise of John Okello. He was a Ugandan born in large who served as a Pamter and 18 joined Afroshiraz Party since 1952 where he moved to Zanzibar and planned a revolution. Although he was a foreigner, he was elected by the Zanzibarees because of his oratory ability to bring out grievances of the Africans against the racial superiority, although the people of Zanzibar were already in a revolutionary move, it was sparked off by charismatic and courageous militant John Okello who provided both military and organization skills.

EFFECTS OF THE ZANZIBAR REVOLUTION

- Led to the loss of lives and massive destruction of property like about 1,500 people mainly the Arabs and the revolutionaries looted and burnt their property of the Arabs and Asians which forced a number of them to leave Zanzibar.
- The Arabs mannerly come to an end. Sultan Jamshid and his family took a royal asylum to Britain and escaped from Zanzibar leaving his people with no leadership which forced many of them to get up of the run.
- The revolutionary council was formed made up on John Okello Afroshiaz Party and the UMMA party, John Okello remained a revolutionary military leader, Abed Kaume became the prime minister reaming Zanzibar as peoples republic of Zanzibar and a new constitution was drawn.
- There was Africanisation of civil services like many .. that were previously occupied by the Asians and the Arabs were to be filled by the Africans as there was a vacuum in administrative and legislative sectors.
- African attained racial sovereignty and days of Arab superiority came to an end and was replaced with equality before the law and plenty of rights without oppression of abuses. Swahili became the official language replacing the Arabic which was an acceptable to the Africans. This led to the development of Swahili culture in Zanzibar. However, Islam remained a religion of the majority Africans in Zanzibar.
- There was nationalization of Asian and Arab property like larger estates and larger plantations on the fleeing Arabs were nationalized for example land, shop, restaurants, were all re distributed to Africans.
- John Okello was discovered, he had been used by the Afroshioz party to attain their goals after expelling the Arabs, he had outlived his usefulness and he was declassified a prohibited migrant. Above all, a reaction who was subsequently dropped from the government.
- It triggered off any rebellion in east Africa. The news of the successful Zanzibar from sparked off must in Tanganyika, Kenya and Uganda where the soldiers began uprising due to poor accommodation.
- The run led to the rise of socialism, the revolutionaries were socialist arrested and turned to east for both technical and economic aid. This policy led to the adoption of the ujamaa philosophy in Tanzania.

FACTORS FOR THE SUCCESS OF ZANZIBAR REVOLUTION

- The careful and secret planning led to its success like John Okello planned for his result with a few militant villages and the demobilized policemen.
- The timing of the revolution was ideal. The revolutionaries chose to stage the run in the evening of 11th January 1964 when a special ramathan festival was being held in Zanzibar, due to the public excitement and many making, the revolutionaries entered the town individually and an defected and assembled in the African goods where they had agreed to meet. It was from level that they launched the attacks on the Arabs, who were fully absorbed in celebrating Ramathan,
- The over wheeling support of the revolutionaries
- The existence of the demoralized policemen, these had been retrenched due to their suspected disloyalty to the Arabs.

- The fleeing of sultan jams hid demoralized the Arabs resistors through which no further run for resisting and many of them surrounded to the revolutionaries
- John Okello's personality, he was a charismatic, courageous and careful planner,
- Effective mobility led to the success while Arabs were praying, the revolutionaries moved in all government and private owned cars that were parked outside the mosque.
- Lack of assistance from Britain.
- The poor intelligence system of the Arabs, John Okello had moved to Zanzibar unquestioned, he had mobilized village militants, surveyed the Ziwanic arming, military police station and affected. Above all, the revolution entered Zanzibar city with pages, books Andetefl. Such a weak spy network led to success of the run.
- Support from socialist Tanganyika. Julius Nyerere had been in support of the African unity and always booked at Tanganyika unity with Zanzibar as the 1st step towards the east African and African unity. He though extended help to the runs in Zanzibar.

HARAMBEE POLICY IN KENYA

Harambee is a bantu word which was used by Kenyans in Mombasa, Lamu, Malindi, which was normally pronounced as Haa-raa-bag which meant let's all put together. It alerted the Kenyans that there was a need to cement unity that had been ashamed in by the Uhuru (*independence*). It began or associated with a late president Jomo Kenyatta who used it as a mobilization slogan to fight against poverty, ignorance and diseases. It was though a motivational force for nation building as summarized as a session paper 10 of 1963 of African socialism, application and planning.

Aims of Harambe

- To promote national unity.
- To promote economic development.
- To promote the idea of self-help and self-reliance.
- To promote social development.
- To encourage democratic involvement of all Kenyans in the development areas.
- To economic farmers and equal distribution of wealth.

- To provide equity of opportunities.

Role of Harambee

- Acted as a basic Of Unity. The philosophy harambee was a call for unity aware of ethnic division that had extended the Kenyan society and a need for togetherness in national development from Ugandans, Kenyatta's government edged unity through a one party system since the western multiparty system would economic tribalism for example KANU was organized on a national basis with branches both regional and at a village level, despite the fact that it was founded by Kikya elites, a broad based government was formed and emphasized mobilization of Kenyans under one manifesto. By 1978, Kenyatta mobilized national dialogue in which his successor Moi moved to continue with it under renewed philosophy of nationhood which called for peace, love and unity.
- Through Harambee, the Kenyan government was able to realize rural development plans through co-operative markets rural transformation was expanded from 1000 co-operative to 2531 co-operative by 1983, the development of rural areas was emphasized because 80% of the Kenyans lived their transformation involved constructing feeder roads, loan facilities, ready market for agriculture product. The same strategy was used by the government through the creation of a distance task forces that were established in 1963, this reduced on tax levels in rural areas.
- Harambee facilitated the government policy of kenyanisation of agriculture, trade, commerce and civil services this took the form of aggressive education programs for example between 1963 up to 1966, African employment had risen 60% while by 1968, about 46000 families had been resettled in 800 hectares of land the government had got white settlers which increased on the African participation in agricultural. Gradually by 1980, the Africans participation in trade and commerce greatly improved to the extent that there was competition between Asians and Africans in trade and commerce.
- Harambee contributed to rapid economic growth and development of the economy between 1964 up to 1982, the economy developed at rate of 5.1% per annum. This was due to encouragement of investment that, led to the establishment of both consumer and manufacture industries in Kenya for example beverage industries, like Tusker, this boosted the taxable base of Kenyans thus fulfilling the aim of self-reliance.
- Social-economic infrastructural development and service delivery were achieved easily through harambee, under the theme of pulling resources together, fundraising programs were edged by the government in order for the rich to give the poor. Such money raised in once, was used to construct, improve and rehabilitate the social-economic infrastructures for example by 1968, 250 health centers, 17 technical schools, 700 secondary schools and youth polytechnical institution had been put in place under self-help project. In addition, kilometers of roads and railway extension were made especially in Eldoret, Nakuru and Kiambu areas. In 1974, basic education was provided together with food, milk and scholastic materials, all this was intended to curb down, poverty, ignorance.
- Through harambee policy, regional unity and co-operation was achieved. This was intended to widen the market in order to promote the industrial sector, that's why Kenyatta was instrumental in convincing doctor Apollo Milton Obote of Uganda and Julius Nyerere of Kenya to form the original block which was the east African community in 1966, it is no wonder that by that time the east African community collapsed, Kenya had benefited more than any other east African country.
- Under the objective of eradicating ignorance Kenyatta's government founded all over seas education for Kenyan students of international universities for example Oxford in London. The product of these students helped in testing harambee philosophy of self-reliance. Through its educational program, Kenyatta's government tried as much as possible to minimize racial discrimination that was in Kenya's education system. It abolished schools that were racially biased especially those of the Asians at times the black Kenyans were sent to western schools than the ministry of education pact by way of admission. In short, harambee ended the racial discrimination in schools of Kenya.
- Harambee philosophy showed a great commitment to national building and in a way of improving foreign support, it attracted international body agencies like IMF, world bank who were pleased by

the attractive objectives of the philosophy, that's why the government was able construct import substitution industries thereby achieving the objective of the economic growth .

- Promoted national unity through promotion of Swahili language teaching in various sectors of the economy.