

HISTORY OF AFRICA

FROM 1855-1914

P210/6

HISTORY

Paper 6

SYLLABI OUTLINE

THEME 1: AFRICAN PRE-COLONIAL SOCIETIES

- (a) Decentralized
- (b) Centralized

N.B Focus should be on their characteristics, then political, social and economic organizations with clear and specific examples.

THEME 11: PRE-COLONIAL TRADE COMPLEXES

- (a) The Long Distance Trade of East and Central Africa.
- (b) Legitimate Trade system

N.B Focus should be placed on their organization, impact on African communities and reasons for their collapse.

THEME 111: THE TURBULENT PERIOD IN AFRICA

- (a) Mfecane/ Ngoni-Reasons for migration and consequences
- (b) Religious revolutions- In West Africa (Jihads) focusing on causes, effects and reasons for success.

Religious wars in Buganda focusing on causes and effects
- (c) Commercial revolutions i.e. mineral Discovery in South and Central Africa, trade systems
- (d) State formation in Africa (factors for)
- (e) Anglo-Boer hostilities in South Africa

THEME 1V: EUROPEAN ACTIVITIES IN AFRICA DURING THE 19TH CENTURY

(a) Exploration i.e. reasons, activities in relation to colonization process, impact on Africa.

(b) Missionary enterprise in Africa i.e. aims and objectives, activities in Africa, factors that facilitated their operation, factors that militated against their operation, role in colonization, their impact on African communities.

THEME V: SCRAMBLE AND PARTITION OF AFRICA:

-Reasons/ factors/ motives/ considerations for.

-Methods adopted to acquire territories.

-Process and stages of colonization.

-Agents and their roles in brief.

THEME VI: ESTABLISHMENT OF COLONIAL RULE OVER AFRICA

(a) West Africa -Sierra-Leone

-Liberia

-Ghana

-Nigeria

(b) North East Africa -Egypt

-Sudan

-Ethiopia

- (c)East Africa
 - Uganda
 - Kenya
 - Tanzania
- (d)Central Africa -Northern and
 - Southern Rhodesia
 - Congo
 - Angola & Mozambique.
- (e)South Africa-Anglo -Boer relations
 - Mineral discovery
 - Namibia and
 - Germany rule
- (f) Maghreb region (North Africa)
 - Algeria
 - Morocco
 - Tunisia
 - Libya

THEME VII: COLONIAL SYSTEMS OFADMINISTRATION

- Indirect rule
- Direct rule
 - Assimilation & Association

THEME VIII: COLONIAL ECONOMIC POLICIES IN AFRICA

REFERENCE BOOKS

- (i)Themes in history of Africa by Ali Mazruiand Michael Tidy
- (ii)African History by Assa Okoth
- (iii)History of Africa Vol 1 and 2 by Michael Tidy

- (iv) The Making of Modern Africa Vol. 1 and 2 by Ayandele
- (v) Certificate History of West Africa
- (vi) Revolutionary years in West Africa by Webster
- (vii) The Zulu Aftermath by Omer Cooper
- (viii) History of Central Africa by P.E.N Tindal
- (ix) Africa since 1800 by Webster

PAMPHLETS

- (i) The realistic approach to the History of Africa by Twine Said
- (ii) Basic principals in African History by Mugwanya Jeremiah
- (iii) Basic themes in African History by Madanda.

THEME 1. AFRICAN PRE-COLONIAL SOCIETIES

African societies before the advent of colonial rule were well organized politically, socially and economically despite the fact that many early European travelers and explorers did not understand this organization and often described the organization as “chaotic” and therefore disorganized it.

But a careful study of the functioning of the political, social and economic institutions of African societies clearly indicates a high degree of organization. From the study, it is very clear that African societies can be classified into two i.e. **Decentralized societies** i.e. societies in which power and authority were dispensed among many political players and then **Centralized states** in which power and authority were concentrated in the hands of an individual (e.g. King) and or a group of people.

DECENTRALISED SOCIETIES/STATELESS/ ACEPHALOUS

Decentralized states are those states that did not have centralized leadership. Examples of these societies included the Iteso, Karamajong, Masai, Kikuyu, Chagga, Yao in East Africa, the Ibo of Nigeria, the Tiv of Ghana.

Power and authority were dispensed among many political players/ citizens.

Leadership was never hereditary i.e. it was never handed over to the next generation by birth right. Those who exercised leadership did so on a part time basis. Such responsibilities as leading others in war, guiding others in meetings and so on were part time jobs. For example among the Ibo of West Africa, the Kikuyu, The Iteso of East Africa, the same prevailed.

Another characteristic of decentralized societies was the existence of advisory councils that carried out the day today administration of the society. These councils included the village councils/ assembly that functioned as the Legislature i.e. Law making body/ parliament.

The village assembly comprised of every member of society. This is what made the decentralized societies, most democratic (egalitarian)

The village assembly worked in conjunction with the council of elders which comprised of elderly men of wisdom. Men who knew well the history of the society. This council operated as an arbiter rather than the government body.

In matters pertaining the judiciary, the village council as well as the council of elders worked together to design laws and implement them. There were no specialized courts of law but village assemblies operated as highest court of appeal. In case of a conflict between members of a given society or between clans, the village assembly would sit and discuss openly the proceedings of the

case and come up with an agreeable decision and solutions. This however sometimes had a disadvantage of mob justice.

In the area of defense, the decentralized states did not have standing armies of professional soldiers but this did not mean absence of security. In the absence of a standing army, the matters of security were a collective responsibility of every citizen. This therefore meant that, in times of war, in case of aggression, every able bodied man would be called upon to equip himself and defend his mother land. It is this very attitude and patriotism that was exhibited later in the African resistances against the imposition of colonial rule. Decentralized societies resisted more than any other society e.g. the Nandi, Tiv of Ghana.

Acquisition of office in the decentralized societies was often based on merit and never birth right. This therefore promoted competition for all offices and the resultant effect was the placement of the best of the best in office.

From the social point of view, there were significant features among the decentralized states and most important of all was the clan system. This was the basic social political unit. Every citizen belonged to a particular clan in which all members of the clan claimed common ancestry origin and the various clans made up the society.

All the societies then claimed a common origin. The clan was therefore a social political unit that was bound together by belief of a common ancestor (The clan was an instrument of social cohesion).

Religious belief bound the people together and cemented their relationships. People of a given society believed in common religion/ similar religion which was based on ancestral spirits and often had spirit mediums which mediated between the living and the dead e.g. the Ibo had the Arochuku who connected the dead. These often played an important role in the maintenance of the law and order as people were very keen never to annoy the spirits of the ancestors.

Decentralized societies had unwritten laws and traditions that had to be followed strictly. These were regarded as taboos and were the basis of maintenance of law and order.

Marriage alliances were another feature among the decentralized societies. Members of the same clan were not allowed to marry. For this would have promoted incest and in-breeding. However, interclan marriages were encouraged for purposes of improving interclan relationships and cementing unity. This in turn lessened conflicts among clans. This promoted peace and tranquility.

Age set/ age grades were a common feature among decentralized societies. Members of the same age bracket belonged to the same age grade and often tasked to perform specific duties. Like the Youth were charged with activities such as cleaning the market place, path ways, water sources such as wells or cleaning the compound of homesteads while the elderly served on the council of elders.

It is important to note that these age grades were also subdivided on parallel lines based on sex. This signified real organization and order.

From the economic point of view, the decentralized states were equally organized. Economic activities were carried out depending on geographical factors. Some societies practiced pastoralism mostly in drier areas like Turkana, Masai, Karamajong, Tiv and Tuaregs while others carried out cultivation of crops and hunting as a source of livelihood like the Ibo yet others participated in mixed farming.

Trade was also carried out but in small dozes as compared to Centralized polities. Like among the Ibo, it's the Aro-chukus that involved themselves in trade especially in the slave trade era as they used it as a way of punishment.

The natural resources of the society were owned communally as n body was allowed to claim ownership individually over them. This communal ownership

encouraged the citizens to protect resources. Such resources included land, pasture and water resources. This lessened conflict over the resources thus maintaining law and order.

SUMMARY OF FEATURES OF ACEPHALOUS SOCIETIES

Political,

- No centralized leadership
- Leadership never hereditary/ no Inheritance
- Existence of advisory councils e.g. council of elders, village assembly
- No standing army but circumstantial armies
- Acquisition of office was based on merit
- A clan was the basic political unit
- Egalitarian society/ everyone decision maker

Social;

- Belief in religion
- Norms and customs (dos and donts)
- Intermarriages
- Existence of age-sets
- Respect for elders
- Initiation ceremonies/festivals
- Sex education
- Common language

Economic

- Trade relations
 - Crop cultivation
 - Animal rearing
 - Communal resource ownership
 - Other activities as pottery, mining, raiding, fishing to some.
-

CENTRALISED SOCIETIES

These were societies in which power and authority were concentrated in hands of an individual and or a group of people. In these societies, responsibilities in such states were never on part time basis but permanent basis. The leaders of these societies wielded a lot of power and authority over their subjects. In fact, the society was that of a Master-slave relationship. Examples of such societies included;

Buganda, Bunyoro in East Africa, Matebele, Lozi, Kololo, Gaza as in Central Africa, the Zulu, Basuto, Swazi in South Africa, Asante, Dahomey, Benin, Tukolor, Sokoto Caliphate in West Africa, Maghreb states of North Africa that is Morocco, Algeria, Tunisia and Egypt and in north East Africa was the Ethiopian empire and Mahdist state.

As earlier noted, power and authority were vested in hands of an individual or a group. This individual took on various titles depending on the state.

Such titles were sometimes designed to portray the power and supreme authority of the leader for example Kings in kingdoms, Sultans in Sultanate, Emperor in empires, The names of other titles depended on particular titles.

Acquisition of office/ leadership in these societies was hereditary I.e. it was by birthright. This however in some cases promoted inefficiencies in performance as weak leaders sometimes took over office. But in a way, this system preserved order in that not everyone would claim leadership except the royals. This lessened civil strife.

In the day today administration of the state/ society, the leadership was assisted by a hierarchy of officials. These officials differed in number from state to state but were often appointed and they held their leadership at the mercy of the King,

Sultan or Emperor. This therefore meant that they performed their duties to impress their leadership not the masses. This was rather undemocratic.

In the centralized societies, the judicial institutions were equally centralized. The law makers and implementers (the Legislature) was the leadership, in most cases in not all the Kings word was the law and he had the right to life and death and was the highest court of appeal charged with the responsibility of handling grave offences. It is these offences. It is those powers that turned this centralized leadership into dictatorship, autocratic, absolute and the like.

Minor offences were often handed by junior officials in the courts at various levels. At a level of a household, the house heads or family heads would handle the offences. Likewise, at a clan level, the clan heads would handle the cases while the village level, the village chiefs would handle the cases. Unlike in the decentralized societies where the village councils and assemblies would take charge, in centralized societies the individual chiefs, heads of families and the Kings acted as judges not arbiters and sometimes took the law in their hands.

In matters concerning defense of a society, similar centralization occurred. The leadership i.e. the Kings, Sultans or emperors possessed standing armies of professional soldiers employed on a full time basis to defend the state against external aggression, internal strife and also to carry out other activities such as agriculture, raiding for loot, provision of security along trade routes and also to act as trade agents. In essence, therefore these armies were not only instruments of coercion but they were also the property of the leaders (they worked in the interest of the leaders).

A similarity to decentralized states, centralized societies also had irregular armies, comprising of all able-bodied men who would be called upon, in time of need to supplement the regular standing army.

The leadership in most cases had an advisory council which assisted in the governing of the society. Such councils comprised of senior citizens, high ranking

army officers and all senior chiefs like the Council of Indunas among the Zulus and the Matebele societies. These Councils were designed to assist the leadership in law making and implementation.

The above certainly suggests that the political institutions in the centralized societies namely the leadership, judiciary, defense functioned to maintain law and order which certainly prevailed.

Economically, centralized societies were equally organized. All economic resources in these societies were also equally centrally controlled by the leadership like all land in the society belonged to the leadership and it is the leadership that had power over it. The King of Buganda for example owned all the land and he could give it to anybody as he wished. Even other resources such as wild game, forests, lakes and rivers belonged to the leadership.

Trade was an important economic activity in these societies and by 1855, most of the centralized societies engaged in serious trade. In West Africa, they participated in legitimate trade. In East and Central Africa, there was the Long distance trade. But, what is important to note is the fact that, this trade was a royal trade/monopoly (it was a monopoly of the ruling class). This was intended to maintain law and order and preservation of security. Trade involved buying and selling of human beings and exchanging of fire arms.

All centralized societies possessed tributary/ vassal states from which they levied or got tributes as a source of wealth to the leadership. This was the source of livelihood to the state. It was also a symbol of loyalty and good neighborhood. Such societies were never conquered or integrated in the politics of the state like Buganda, Busoga, Ankole as her tribute states. The Ndebele state had Shona and Ngwato as their tributary states while the Asante Kingdom had the northern Fante states as their vassal states.

In addition to the above, many centralized societies operated mixed economies. Agriculture particularly cultivation of crops for food production was a major economic activity. This activity was supplemented by rearing animals/livestock.

The type of animals and crops depended on geographical factors and the location of society. Among the crops grown included bananas, yams, cereals, cassava, beans etc.

It is important to note also that iron working, pottery, stone and wood curving, bone curving etc. were also among the activities by other societies for subsistence purposes as well as for exchange.

Mining and fishing were also important economic activities in some societies depending on their location.

SUMMARY OF FEATURES OF CENTRALIZED INSTITUTIONS

Political

- Power and authority in hands of an individual
- Titles to portray power of the Leader
- Hereditary acquisition of office/power
- King assisted by a hierarchy of officers
- Centralized judicial institutions
- possession of standing armies
- Existence of administrative divisions/zones
- Existence of advisory councils
- Existence of royal regalia

Economic

- Economic activities centralized
- Engagement in trade
- Crop cultivation
- Animal rearing
- Mining
- Hunting

- Fishing
- Taxes and tributes
- Raiding

Social

- Class strata
- Initiation ceremonies
- Belief in religion
- Intermarriages
- Clan system
- Common language
- Evolved norms and customs.

DECENTRALISED STATES IN AFRICA AND THEIR ORGANISATIONS

THE IB0 (IGBO)

They were the Ibo speaking people and lived in south of river Benue and east of river Niger in Nigeria i.e. they occupied the forested zone of southern Nigeria. For several years, they lived peacefully and co-operatively. Their main occupation was farming, trading, fishing and hunting. The Ibo did not develop into a centralized society because there were no serious external attacks from neighboring societies that necessitated them to forge unity against the external attacks. This was probably due to the fact that the Ibo were located in the hearts of Guinea forests which provided protection against foreign invasion.

They were divided into five cultural groups namely; Western/ Riverine people, the Northern Awka, the Oweri, the Cross River and Ogoja people.

Political organization

The Ibo society was organized under a segmentary system and there was nothing like a central government. They did not have a centralized system of

government because of so many reasons one of them being the one mentioned above.

There was no noble or royal family in the society, but the entire society was organized under cultural groups. Each cultural group was divided into a number of clans. All the people within any clan were considered relatives.

The head of the village was called '**Okpura**' and he was usually the oldest man in the area and assisted by the elders and other notables in the village. At emergency, the leadership of the village would go to the strongest man called the 'Medicine man' although the headman was expected to govern democratically; he was always authoritarian because as the eldest member of the village, his command could not be disobeyed without serious consequences.

The Ibo society was made up of several patrilineal clans. Members of these clans settled in villages and each village was divided into various sections known as Wards. At each level of society organization, people were called for meetings to handle matters affecting them. These were held in market places, Ward squares or inside an elder's compound.

At village level, the Council of elders was known as **Ama-ala** and the village assembly of citizens was the most important institutions in the political organization of Ibo society. Adult males were free to take part in elder's council meetings to influence the decisions of the assembly.

The deliberations led by the elder's Council were usually introduced to other members of the village at the general assembly. During the assembly, members were given chance to air out their views and if necessary to reject unpopular decisions earlier made by the elder's council.

The Ibo administration of justice was also done democratically; conflicts between individuals of different families were solved before the whole society presided over by elders in a given village who did a commendable job. In case justice was not instituted properly, the affected group would act in a mob for their demands

in the village. It gave no opportunity to the accused to defend himself amidst such an attack/ war hence making the whole system quite dangerous.

There were age-sets in Ibo land used to enforce the maintenance of law and order in most of the cultural groups of the Ibo. Every after a specific period, young people were initiated into an age-set in which they remained till they passed to adulthood, young age-sets were responsible for keeping the village tidy, older ones for cleaning the bush, farming and construction of new market places. This system of age-sets encouraged unity because the people they constituted were loyal to their leaders leading to political instability in Ibo land. In some parts of Ibo land, age-set leaders' occupied equal position under elder's council (Ama-ala) with the elders, this enabled the Young men to channel their opinions through their leaders to the council

If the Ama-ala made unpopular decisions and refused to call the assembly, the people had the right to force elders to call one. The village assembly was considered a man's birth right, a guarantee of his rights, his shield against oppression and the means whereby the young and progressive members of the society impressed their views upon the elders and more conservative ones. The Ama-ala could not push a decision against the will of the assembly.

Social organization

Although the Ibo society was segmentary, there existed the spirit of Ibo unity. It was prompted through several ways like once a week, there was to be a market gathering in the village which was attended by all categories of people in the area. This discussed common social matters and other political events across different villages during the day of

They used their common language 'Ibo' and this brought about unity.

Men were always encouraged to get wives from their own village groups because it reduced chances of intermarriages, conflicts since after the formation

of a family between a son and daughter of different villages tantamount to villages becoming relatives.

The Ibo social behavior was at times conditioned by religion as people feared to go against the interests of the Ibo gods. Crimes such as murder and adultery were regarded as serious offences against the Ibo gods and the community. In case, the offender expected serious punishments by members of his community and above all by the gods. After being punished by the Ibo authorities, the offender was also required to appease the gods for purification and cleansing of the past crime. This was aimed at maintaining law and order.

The Ibo had several gods and goddesses like Aba (goddess) for earth to which many farmers used to offer sacrifices so as to get rain and great harvests.

Although the Ibo had many gods and goddesses, they believed in the existence of a supreme god (Oracle) whom they referred to as 'Chuku' by the northern Ibo or 'Chinese' by the southern Ibo.

Wealth and a good record of service could elevate one to a position of high societies esteem.

Social stratification in Ibo society was limited. The Ibo have been referred to as an individualistic and egalitarian society. Every one considered himself as good as everyone else and this bred competition between individuals, families, clans and other social groups.

Economic organization

They cultivated a number of crops like yams, palm oil. Yams were the most important staple food for the Ibo people.

They also kept some animals on a small scale and these were important for provision of milk, beef, hides and skins.

The Ibo people also carried out internal trade. Different cultural groups specialized in different items of trade like Awka and Aro people were dealt in exports in iron work. They produced iron implements like hoes, spears, swords and pangas.

Internally also, the Ibo people had weekly market rotating in all villages of the Ibo society at different days in different regions.

Barter trade was used in the exchange of goods in the Ibo society.

They also carried out external trade. They mainly dealt in slave trade and palm oil which Europeans needed most especially after 1840's.

The Ibo people also had industrial work dealing in weaving, iron work, art craft and construction. These were locally carried out on small scale basis. Because of the Aro traders, the Ibo society became a Centre for coastal traders from the Niger Delta states. Traders from Brass would come as far as Aro village in Ibo land.

THE KIKUYU

Linguistically, the Kikuyu belonged to the Bantu group of people whose history had been connected to the Katanga region of Congo. They presently occupy the Kenyan highlands in the Republic of Kenya.

Political organization

They had no Kings or hereditary officers. They had 9 clans corresponding to the 9 daughters of Gikuyu. Their basic political unit was the **Ambari** and each Ambari was headed by a Council of elders (**Kiama**)

Because of its mountainous nature, each ridge formed almost a territory of a single Ambari. However, this did not signify division of different Ambaris living in the neighborhood.

The Kikuyu clans were subdivided into age groups known as ‘**Riika**’. The Riika was in turn subdivided into age regiments. They were important in maintaining law and order.

They had no standing army but had a substantial army. Soldiers were organized under a leader who was usually their spokesman. Junior warriors were trained for physical duties and performed tasks assigned to them by the elders.

Everyone was largely equal to everybody else. Although they had no Kings and chiefs, strongmen featured in society. They passed laws and administered justice.

A clan was the basic unit of administration –they had nine clans corresponding to nine daughters of Gikuyu, a legendary founder. The clan leader was **Muramati**

Social organization

Among the Kikuyu, land was of great social significance. Just as a man, you did not marry out of the land and it was urged that, a wife would not feed a family without cultivation of her husband’s land. This looked understandable bearing in mind the conditions of the day where a sole source of survival was the soil.

Initiation among the Kikuyu was through circumcision and it was for both girls and boys at the age of 18. It was done every year for girls.

They had age-groups –Boys and girls formed junior and senior warriors.

They respected age i.e. the elders enjoyed prestige. They were referred to as the ‘Wise’ and were treasured so much that even no one could accept to make a payment to join the rank of the elders in society. This could however be only done when the first bone of the aspirant had undergone circumcision.

Religion was an important aspect in the social organization of the Kikuyu. It was imperative for unity across Mbaris or joint families. The Kikuyu are said to have

believed in a supreme god called 'Ngai'. It is interesting to note that, this god was approached through elders.

The Kikuyu God was always believed to be available at birth, initiation, marriage, death, sickness.

A clan was a basic social organ-they had nine clans. The clans brought about unity.

There was division of labour.

Economic organization

The Kikuyu were seasonal agriculturalists. They grew and cultivated cereals as well as vegetables. Crops included sorghum, maize, bananas, peas, yams, sugarcane and pumpkins. They were predominantly agriculturalists

There was division of work as man cleared land, cultivated, planted trees while women also joined cultivation, then did sowing and most harvesting.

They had communal work where they called on neighbors for large scale duties like weeding and harvesting.

Due to the geographical set up of the area, they carried out some little pastoralism. They kept some cattle, goats, sheep, alongside, was keeping of bees for honey.

No fishing or poultry keeping.

They were chief participants in the 19th century Long Distance Trade. Both internal and external trade existed.

They also carried out trade with their neighbours like the Akamba because the Long distance trade route passed on the Kings of Kikuyu land. It is possible that the Kikuyu must have got involved in this kind of trade.

Specialization among the Kikuyu was limited but some elements of it did exist. Like in agriculture, men did the land clearing, planting of trees while women contributed little in the area. Never the less, most of the activities included pottery, iron working.

They carried out hunting and gathering

THE ITESO (ITESOTS) OF UGANDA

They were part of the plain Nilotes, settled in North eastern Uganda (Karamajong-Iteso region. They however separated from the Karamajong main group (Iteso- Karamajong sub group) due to over population, their life style being migrants and because of spirit of adventure. They however moved south wards. They currently occupy the area between Mt. Napak and L.Bisna as well as northern slopes of Mt. Elgon.

This society was formed as a result of migration of people from north eastern direction into the present day TESO. The first major areas settled in by these immigrants included Magoro, Tororo, Kapujan, Soroti, Kaberamaido, Ngola, Kumi, Bukedi etc. Their institutions were or less the same like those of pre-colonial non-centralized states in northern Uganda like the Langi, Acholi, Alur, etc.

Political organization

They were a decentralized society with no central authority

The clan units were the basic forms of social, political and social organization in Teso. The clan was made up of several extended families. The biggest family was known as **“Eitela”** and the smallest was **“Ateker”**. There were clan heads responsible for day today affairs of clan members. These would be assisted by elders whenever they required. Use of elders was quite useful in solving society problems. The clan heads used to convene meetings at regular intervals incase of disputes between members of two or more clans they convened to settle them.

Leaders of clans were involved in their disputes when called upon to mediate (settle down upon them), since there was no central control as that which appeared in Buganda.

The Iteso in their serious clans had a common identity to be defended. In case of an invasion, a military leader was expected to lead the army to join other village warriors in defence of the whole society. The various village military leaders would come together and elect a supreme Aruwon to lead them through the war.

The Aruwons would at times train their men purposely to raid neighboring societies. Military action was always guided by foretellers. These would stop war preparations in case they foresaw or anticipated failure in the battle field.

Another influential chief Ekarebam, (village ambassador) settled internal disputes in villages.

Like other non-centralized societies i.e. the Kikuyu, Bagisu and the Ibo, the Iteso had no standing army but later on military alliances and confederacies emerged. The Iteso circumcised army settled internal disputes and served defence purposes against the Karamajong invasions. It also raided neighboring societies for cattle and the Bagisu for bananas.

Disputes and differences existed but when they occurred between clan members, such disputes were considered internal and settled within the clan. Inter clan quarrels and differences however were settled with the help of the third party that could be a third clan invited to help in settling the differences.

They also had an age-set system known as “**Aturi**”,

Social organization

Socially, the Iteso society greatly associated itself in terms of clan units. The elders were important as guides in social matters. They were to conduct

initiation and marriage ceremonies. They taught the young generation on social and political history of Iteso they also contributed much in educating the young ones on the expected lines of conduct in Iteso society.

An Emuron was another important figure in the social organization of the Iteso and the rise of one in any clan was believed to be a gift from God. They carried out rituals and prescriptions to help barren women conceive, foretold the fortunes of a hunt/ war. Gifts were usually given to Emurons in appreciation of their services to the community.

There was respect ORobservance of social discipline. In Itesots families, no child was allowed to eat before the elders began for this was a sign of greed.

There was respect for age. Elders were accorded respect due to their priestly functions. They settled disputes, suppressed the army, were opinion leaders as well as key decision makers. Though the elders were dominant, some influential and hardworking youths commanded social prestige and respect.

There were social evils but with their penalty codes. Death accompanied theft regardless of whether you were from your clan or not. Somebody killed due theft was not buried to act as an example to society. Murder was settled by compensation.

There were age-sets (men of the same age initiated in their youth-this created unity

Their belief in a supreme god (Emuron-spiritual leader) and lesser gods like Edeke, god of misfortunes,

Marriage was important- intermarriages were recommended that strengthened ties between members of different clans.

Economic organization

Pastoralism was the major economic activity. They kept animals like cattle, goats, and sheep. Cattle were a symbol of status, prestige. It was also to provide meat and blood.

Internally, people exchanged a variety of items especially between cattle keepers or cultivators (they were cultivators). The Iteso mainly gave out cattle products in exchange of items like salt and iron implements from Bunyoro. The Baganda supplied back cloth and bananas with Iteso in exchange for cattle products such as milk, hides, meat and skins.

Iteso also survived through taxation and raising of revenues or tributes from the neighboring controlled societies. These were very important in building the economy of Iteso clan units.

Hunting was also important among the Iteso. It acted as an adventure as well as a source of food. This saved the Iteso cattle from slaughter. Products of hunting served as clothing and bedding. It was popular but also part time and because of the dangers involved in it, it was done in groups. Emurons were consulted and later rewarded with the products of hunting. It was a source of medicine and a dry season occupation.

The crafts industry, also existed among the Iteso and pottery, wooden products were made. Apart from serving domestic purposes i.e. products of industry (crafts) were also traded.

They raided their neighbors like Karamajong and Bagisu for cattle and other items.

They were cultivators; they grew crops like millet, sorghum, ground nuts, cassava and potatoes

Other economic activities included fishing done on lakes and rivers using simple methods of fishing prior consultation of Emurons were done. The fish was for both food and trade exchange.

CENTRALISED SOCIETIES AND THEIR ORGANISATIONS

WEST AFRICAN STATES

ASANTE (ASHANTI) KINGDOM

It was a centralized state that emerged from a confederation of numerous Akan states found in Gold Coast (Ghana). It is believed to have been founded in 1860 and its growth and prosperity is attributed to three genius statesmen namely; **Obiri Yeboa, Opoku Ware and Osei Tutu.**

By the 19th century Asante had expanded to include Modern Ghana, parts of Ivory Coast and Togo. The Oyoko people founded a number of states that included Kumasi, Kokofu, Nsuta, Dwaben, Ofinso etc. The Kings of these states regarded one another as brothers because they believed in a common ancestor. Their co-operation and hard work led to the formation of Asante kingdom in 1680. Its capital was at Kumasi.

The only Akan state that was not incorporated was small Fante but even then, Asante came to control Port Elmina that was within Fante state.

Political organization

It was a highly centralized state head of which was the Asantehene also known as Kumasihene because he was the head of the Kumasi states. He was not absolute like in other centralized states but was just divine. If he violated laws, he would be demoted.

Below the Asantehene were several Kumasihenes who headed small states within the kingdom like Kokofu. However, these states paid allegiance (loyalty) to Asantehene, the institution of the Golden stool. Members of the kingdom came to believe that the golden stool embedded their souls, strengthened unity and raised his authority from heaven. Hence it was strictly respected by all people; it became a symbol of national political unity in the kingdom.

At the peak of its power, the Kingdom was divided into metropolitan and provincial Asante. Metropolitan Asante was Kumasi with its capital at Kumasi and was directly ruled by the Asantehene. Metropolitan Asante had a cabinet whose membership was drawn from the principal chiefs in Kumasi. The metropolitan area was within the radius of 46-48km from the capital Kumasi. Provincial Asante comprised of vassal states that had been annexed to the kingdom (won after wars).

Asante Kingdom expanded tremendously during the 18th century but all these vassal states enjoyed semi independence. The traditional rulers/ chiefs were left to administer their territories but to fulfill certain obligations namely provincial pay. They were regarded to pay annual tributes and to raise a contingent of soldiers in case of external trouble. Surprisingly, the golden stool was of little significance to the vassal states since the people had their numerous traditional cultures. In addition, control over these states necessitated a strong military foundation that is without it they could break off.

During the second half of the 19th century, a number of administrative reforms were introduced in Kumasi and some of the states of metropolitan Asante. Most of the hereditary posts in Kumasi were stationed in the conquered area to maintain the Asantehene authority. These reforms brought about more effective administration over the conquered areas. Although the conquered people were left with their original dynasties, customs, languages, military structures, they had to pay annual tributes and contribute towards the raiding, military contingents to the metropolitan Asante army whenever called upon.

For effective administration, Muslim scribes were appointed to act as advisors in administration of the provinces.

The kingdom had no professional standing army . However Osei Tutu introduced the square military formation and Krontehene took up the position of army commander by the king's will. By the end of the 19th century, Asante had

emerged a military state. She acquired arms from the Europeans through the sale of slaves.

Economic organization

The economy of Asante was basically agricultural where products were mainly for subsistence notable of which were yams which was the staple food.

Internal and external trade. Internally, they traded in foodstuffs, salt with their neighbours while externally, they involved in West Africa Atlantic trade America and European Merchants. In this trade, they supplied slaves, gold and ivory in exchange for manufactured goods like clothes, guns. They also got involved in legitimate trade. However trade declined with abolition of slave trade.

However, with the coming of Europeans, the Asante extended towards West African coast in order to have a direct access to European traders. Consequently, trade became voluminous especially gold in exchange for a variety of European goods like fire arms and by early 19th c trade had become the backbone of Asante's economy.

Taxes, death duties and tributes. Asante here collected a number of taxes like poll, death duties, tributes from conquered states that often came in form of gold, slaves, livestock. Such revenue was used to equip the army as well as for learning of state administration.

Other economic activities like mining of minerals like gold carpentry, wood curving, pottery, handcrafts

Social organization

The most important bond of unity was the golden stool which was believed to be or have descended from heaven during the reign of Osei Tutu. This was a secret institution.

The clan was the basic social, political institution among the Akan speaking people. All the Asante clans originally belonged to one clan, Oyoko clan, whose members were responsible for the formation of the Asante Kingdom.

It should be noted that, slaves could rise to positions of prominence depending on merit. i.e. there was social mobility.

The Asante had their own religion which strongly centered on a state festival like the Odwira annual ceremony during which disputes were settled, plans for the new year made the players for the nation said.

Islamic influence existed in Asante. Islamic and Arabic cultures were spread as the King employed Muhammedeans as private secretaries and civil servants.

COLLAPSE/ DECLINE OF ASANTE KINGDOM

In 1874, Asante were defeated but retained the Country. In 1895, Kumasi was invaded leading to capture of Prempeh 1 but in 1900, Asante was formally taken over by the British marking its disintegration.

Anglo-Asante wars (1806-1901) that had number of effects like the wars led to creation of a crown colony of the Gold coast at the expense of Asante state, instilled spirit of nationalism among Asante vassal states, Asante was forced into signing of the **Fomena treaty** at end of 1874 war (marked turning point in survival of the empire, Asante loss of valuable resources, trade was disrupted.

Nature of Kumasi administration e.g. Asantehene was assumed to be a paramount king of the entire state. His influence was much felt in Kumasi but not in territorial Asante. There was increased provincial rebellion.

Loose control of provincial Asante. Asante policy towards conquered states i.e. they were left with their kings, govern themselves as long as they contributed

tribute. They almost existed as states which undermined sovereignty of Asante's power.

Constant attacks by the Fante. Fante always attacked the Asante alongside the British

Departure of Danes and Dutch traders 1850 and 1872 stimulated British urge to dominate trade thus engaged in threatening the Asante in endless wars.

Physical location (landlocked position. This led her to war with the Fante and later the British.

Lack of a Union constitution to Adu Boahen, a union constitution would govern Asante confederation. That, though Osei Tutu and his advisor Okomfo-Anokye advised it, it did not come into effect.

Military weakness i.e. lacked a permanent empire army that made her vulnerable to rebellions.

Arms embargo. European imperialists imposed on selling of modern arms and ammunitions to all African militant states.

Natural calamities e.g. severe famine and prolonged drought which hit the savanna during the last quarter of the 18th century.

Abolition of slave trade; Asante's economy had for years survived due to this trade.

Repressive policies like over taxation, forced labour at Kumasi court, stringent conditions on conquered states. E.g. taxes, forced recognition of Asantehene's golden stool.

Vast size, large extent. Due to her vigorous wars of expansion, the empire almost occupied the whole of modern Ghana, some parts of Ivory Coast and Togo.

Etc.

DAHOMY (FON/AGAJA)

Its origin is traced from the reign of Wegbaja. The kingdom was founded out of conquest of several small Aja speaking states under Aladaxonu dynasty.

It was located in the poorest areas of West Africa coast.

It reached peak of its power between 1818-1858 with its capital at Abomey.

Prominent leaders of Dahomey included Wegbaja (1650-1680), Agaja (1708-1740), Tegbesu (1740-89), Gezo (1818-1858), Glele (1859-1889) and Behanzin (1889-1894)

It was one of the most powerful colonial societies in West Africa. Her power was based on political, social and economic organization. This assisted her to resist the French colonial invasion until 1897 when she was defeated. It is said that, Aja mobilized various tribes in the region into centralized leadership.

Political organization

Dahomey had a centralized system of political organization with the king at the top. The king had excessive powers where he could appoint, promote or demote his officials.

He was assisted by a cabinet of ministers responsible for specific duties and these included; **Migan** who was a prime minister/king's spokesman, **Mingi** as chief of the army and also chief magistrate and superintendent of police. **Meu**, minister of finance who collected revenue, **Yevogan**, minister in charge of overseas trade and European affairs, **Tokpe**, minister in charge of agriculture.

The Kingdom had a spying system traditionally known as '**Naye**'. The king appointed a female counterpart to each minister to monitor the activities of the officials. They were believed to be King's wives though some of them were not. The most imperative **Naye** stayed at **Quida** and she ensured that she repeated all commercial activities carried out in the region of the King.

The kingdom had a well-organized, well trained, disciplined and skilled army responsible for the expansion of the kingdom, raiding, defence against external aggression and for suppression of rebellions. It was composed of both men and women.

Women soldiers were known as the “**Amazon**”. These were brave women and the most unique in the whole of West African societies.

Commanders in the army often held high posts in order to ensure their loyalty to the King. **Migan** was the army commander of Dahomey armed forces while **Meu** was also the commander of a big section in the army. The King was the overall commander in chief of the army.

She had a proper political set up. Ascendency system was hereditary in nature. This was meant to minimize succession disputes and civil wars that could result into anarchy and political instability.

The successor to the King was always selected from the legitimate sons born to the King by his first wife while in office. This helped to eliminate unnecessary competition amongst many sons and distant relatives to the throne. It was an absolute monarchy. The King was the law.

They enjoyed the prerogative power of the King who held the law in his hands. He forbade the formation of secret societies and whoever was found mercilessly punished. Sometimes, he had to act within the law to ensure law and order to ensure democracy in the kingdom. The highest court of justice was called “**Mingi**”

They did not have an established set of rules except traditional customs and norms of the people that assisted in solving most of the problems that would emerge out of indiscipline by Dahomy natives.

Through the policy of Dahomenisation, all conquered subjects were totally changed and absorbed into Dahomenian selected social, political and economic systems through learning the language and abandoning previous culture in favour of the Dahomy culture. Provincial governors met at **Abomey**.

They had a centralized judicial system. There was a royal court of appeal at the king's palace presided over by Mingi where several punishments were given. The king's could reduce or abolish sentences if he wished. The king's word was law but he was not above the law for example, king Glele was fined for breaking the law.

Economic organization

Dahomey had an organized and outstanding economy which kept her strong and self- sustaining for quite a long period of time. Agriculture was the main revenue generating activity and the minister of Agriculture was '**Tokpe**.

They carried out livestock and a census was done, village chiefs reported the number of animals slaughtered and skulls were kept to make periodic checks to ensure food self- sustenance in the Kingdom and for proper assessment of taxes.

Animals kept included goats, sheep, cattle, pigs for food and trade purposes. The government also set up granaries where the surplus could be stored to avoid famine in the future. Indiscriminate killing of domestic animals was also prohibited by government to ensure the maintenance of large stocks of animals.

Black pepper, ginger was only produced by the Royal family. There was regional specialization in agriculture like the Aja produced maize only; Zamanda produced millet, ground nuts and maize. Agriculture was also revolutionalised by introduction of palm oil plantations which became the main source of income. The King instructed the whole population to get involved in the exercise of palm oil plantation

Trade was an economic activity in the kingdom. Slave trade was the major source of tax revenue to the kingdom before it was abolished. When it was abolished, Dahomey shifted to palm oil plantations / trade.

Taxes and tributes from vassal states like Yoruba, Ife among others also formed basis for the kingdom's revenue. The state collected many taxes like custom duty, transit tolls, death duty. Income tax from different personalities was charged depending on the citizen's rank. Taxation system had considered livestock and crops one had, as important yardsticks to explain how much tax one would pay in the government.

The kingdom raided her neighbours for slaves whom she sold to traders at the coast.

The kingdom had basket weavers and craft men who produced several handcraft materials for sale.

Mining especially of salt was done and Yevogan collected one pebble of salt for every bag of salt mined.

Small scale industries such as cotton wearing, iron smelting. Black smith made war weapons such as spears, bows, arrows etc.

Social organization

The King was viewed as a symbol of royal dynasty. All the past Kings and ancestors were highly honored and Dahomenians believed that they still had a say in their day today affairs.

Dahomey had a complexity of religious beliefs and gods and often offered sacrifices of human beings to the gods for blessings. The King had the powers to license the chief priests.

Once one conquered an area, cultural customs and religious beliefs were either absorbed into Dahomey ones/ simplified identified with those in existence.

They had the annual festival of Dahomenisation where all new members who wished to become full citizens dipped their fingers in the calabash of blood/ water. The calabash was seen as a symbol of unity. Then they would dance around. They included the Yoruba, Europeans.....

Dahomey existed in stratified social organization. It consisted of the **leisured class, the commoners** and **servile class**. The leisured class consisted of the King's relatives and descendants of the past/present who were fewer.

Next to the first class were the commoners who were the free born of Dahomey and from here, the chiefs were drawn. They also formed the back bone of the army and did comprise of mostly farmers and artisans.

The Servile class was slaves and serfs who came from foreign origins since it was a crime to enslave a free born Dahomenean. The majority of the population belonged to this class.

N.B The commoners were allowed to marry from the royal class as long as they were economically capable. This made it possible for the children of commoners to get promoted in high ranks in government.

Annual ceremonies to mark the existence of the kingdom and during these, ancestors were honored, members were entertained. The king stressed concept of a perforated calabash filled with water where each citizen dipped a finger in such a hole as sign of allegiance to national spirits.

DECLINE OF DAHOMEY KINGDOM

Like other 19th century African states, Dahomey disintegrated. In 1892, the French forces took its leader Behanzin a captive and exiled him to West Indies setting the last blow to the kingdom.

Large extent (size).

The abolition of slave trade.

Succession disputes like Gezo killed Adandazan to assume power and also after Glele's reign when he poisoned himself.

Death of Gezo and Glele.

Influence of Naye who at times misinformed the king about activities of government officials.

Natural calamities like drought and famine.

Seizure of Port Norvo by the French in 1883 which interrupted the state's trade.

Repressive policies of kings like over taxation.

Arms embargo, a policy by which all Europeans vowed never to supply guns to African societies.

Weakness of Behanzin unlike his predecessor's e.g he resorted to mistreatment of his masses at the time he needed them against the French.

French invasion from 1892.

BENIN KINGDOM

Its foundation is traced back to Ogiso dynasty. It is said to have sailed through a period of republican rule until the emergence of the Ewere dynasty from life that introduced life of Obas.

Political Organization

It was centralized under one King called **Oba** who was the head of the political system.

Oba was surrounded by a multitude of chiefs, priests, palace servants and other state officials.

He had the powers to create new titles and decided on who should bear them. It was this right of the King skillfully employed to balance the competing forces of the kingdom.

Benin had no standing army. Men would just be called upon to fight and defend their country in times of war. There was a permanent war captain who organized the federal forces and led the army to war because the Oba was not allowed to participate in active campaigns.

The King was assisted by a series of chiefs and some were appointed by the Oba himself and remained attached to the palace.

Usama chiefs functioned as traditional guardians of some of the Kingdom's shrines. In their areas of jurisdiction, they reigned as Obas.

The kingdom was divided into towns and villages. These territorial units were governed by provincial administrators. These mobilized subjects to pay tribute to the king.

Villages were headed by village heads assisted by a council of elders. The provincial states of Benin included Ishan, Afenmai, Urhobet.

Day to day matters was handled by the King assisted by the council of the state. This body consisted of Lyashere (M.P), Ebohon (minister of external affairs) and Ologoshere (commander in chief of the army).

The council performed as the executive as well as the judiciary at the central government.

Minor cases pertaining the family and village were arbitrated and settled at such levels. Complex and major cases were referred to the King's court.

The Oba was considered as a pivot around which everything in the kingdom revolved. He did not only feature in all political spheres of the state but also in the economic, social affairs which made the King an Autocrat.

Economic organization

It encouraged ivory carving, wood carving which made it famous. There was great trade in sacred carvings and carved elements like bells, doors and pillars.

Benin conducted trade with her neighbours especially Oyo and the northern states. During the times of Trans-Saharan trade, Benin was one of the sources of slaves for the Hausa markets.

The important source of revenue to the government was tribute from vassal states. More revenue was obtained from the judiciary through fines on offenders.

Trade was an important aspect which included inland and foreign trade. Apart from subsistence agriculture, industry formed an important feature in the economy of Benin. There was black-smithing, bronze and brass casting as well as leather.

They practiced hunting and cattle keeping. The economic co-operation of Benin was highly specialized and interdependent.

Social organization

Like in most pre-colonial African societies, religion was significant social element in Benin.

The King was viewed as a representative of ancestral spirits and Benin gods which improved on the people's loyalty to him.

He was believed to be semi-divine. Juju priests had the monopoly to perform religious ceremonies.

The society of Benin was stratified and comprised of the nobility and common people. The former provided all the state officers. It was the nobility in charge of the king's haven.

The commoners formed the rule and it should be noted that the stratification was not a rigid one.

BUGANDA KINGDOM

One of the emergent states after the collapse of the Chwezi empire. Therefore, this suggests that, she was initially part of Chwezi empire.

The kingdom of Buganda was/is located in the interlacustrine region. The Baganda constitute part of Western Bantu tribes who migrated from the Niger-Congo area of settlement and eventually settled in East Africa.

There are about two traditions that help to explain the origin of Buganda. According to Bunyoro tradition, the founder of Buganda kingdom was Kato Kimera, a brother of Isingoma Rukidi Mpuga. Mpuga was the founder of Luo-Babiito dynasty. The Buganda tradition believed in Kintu as founder and today, about 13-14 clans believe in this tradition.

Originally, Buganda was a small kingdom centered on Busiro, Kyadondo and Mawokota. However, by the second half of the 19th century, Buganda had grown into an extensive kingdom. It had a big population and dominated a large region.

It developed efficient political, social and economic institutions.

Several factors can be advanced in explaining the above like good and strong leaders, weak neighbours, better military machinery, natural factors (good soils and climate. By the time Buganda was colonized, her political system was so efficient that the British used it to administer the rest of the country and succeeded at it.

Political organization

It was highly centralized in that the Kabaka was the head of the political system recognized as effective as well. The Kabaka had absolute powers like he could appoint, demote and dismiss chiefs.

There was a hierarchy whereby there were chiefs under the Kabaka who helped spread the Kabaka's authority throughout the kingdom. The Kabaka's throne was hereditary though there was no royal clan, meaning that the Kabaka could come from any clan. Whenever the Kabaka came to power, he killed all the other opponents avoiding rivalry for power in the kingdom. The autocracy of the Kabaka could have been bad for the people but it helped maintain law and order.

The Kabaka ruled with the help of the legislative council (Lukiiko) which consisted of the prime minister, treasurer and chief justice, also county chiefs and kabaka's nominees helped. The council gave advice and made as well as amending laws for Buganda. The Lukiiko (Buganda's parliament) made important decisions for proper administration. It was appointed by the Kabaka and was answerable to him. It also helped to reduce the dictatorship of the Kabaka.

For effective administration of the Kingdom, it was divided into counties which were further divided into sub-counties which also were further divided into parishes in turn divided into sub parishes. At each level, officials were appointed by the Kabaka himself and so remained answerable to him. This type of arrangement was necessary because the kingdom had grown so large. Decision making was slow but had effective results making Buganda's administration so efficient.

The Kabaka had a standing army and a navy of canoe men to maintain political stability. The army helped to strengthen Kabaka's dictatorship, maintain law and order and stability of the kingdom as well. Buganda's army was small and equipped with traditional weapons like spears, arrows and bows however, this changed with the beginning of the Long distance trade. Fire arms from the coastal Arabs and Swahili traders were acquired. It helped to increase the Kabaka's dictatorship and also to increase the size of the kingdom.

The Kabaka employed women officials to spy on his chiefs in order to develop or maintain close relationships with the county-side chiefs which were done by

providing information to the Kabaka regarding the individual chief's relationship with the Kabaka. The kabaka acted immediately to maintain the stability of his kingdom. The kabaka also had a woman personal advisor called '**Namasole**'. The spy network was a good idea but these women would in some cases provide false information because of individual differences and conflicts.

A clan was another important feature and Buganda kingdom had about **52** clan. Each clan had its own leadership. It also provided basic political unity for the entire administration of the Kingdom. The kabaka married from almost every clan in order to be secure. Of course this marriage was not for social reasons rather than for political weapon. This brought all clans together and reduced on Kabaka's dictatorship since he depended on them for peaceful administration. The Sabataka was a respected figure in the kingdom though as the Kabaka increased military strength, his influence started to cease.

Land was also an important tool. The King controlled all the land that was under the Bataka (clan heads). Land could be given by the king at will. This practice ensured that, the subjects and the chiefs were loyal to the king. In this way, land was being used as a political tool.

Royal regalia that is various items were respected as symbol of King's power like drums, spears, animal skins and stools.

A clan was a basic political tool. Like the Kabaka was the head of the clan heads and he married from several clans to enhance unity and the clan heads were loyal to him.

Land was a vital political tool. The King controlled all the land and he gave it out to ensure loyalty.

Social organization

The clan was the basic social, political unit of the kingdom. The clans provided unity and were led by clan heads (Abataka) and they were the Kabaka's

representatives among his people. The clan heads settled disputes on behalf of the King. Members of each clan respected one another as close relatives and through intermarriages; it was possible to maintain unity in the kingdom.

Some clans had specialized duties in the kingdom like the 'Mamba' clan formed the navy force, 'Ngeye' drummed for the kabaka, the 'Mbogo' clan provided messengers for the Kabaka, the 'Ngonge' made bark cloth while the 'Butiko' entertained the Kabaka.

The Kabaka was both the political and religious leader of the kingdom and he provided over most of the ritual functions in the kingdom.

Through intermarriages unity was forged. The Kabaka married from different clans hence creating unity between the royal family and all the clans he had married from. By maintaining the matrilineal succession, it was possible for every clan to provide a king hence creating stability within the kingdom.

Despite the above, Buganda was a class society that included three classes of people i.e. 'Abambejja', 'Abalangira' (the royals), the chiefs and peasants plus the '**Bakopi**'. The royals enjoyed social privileges and the '**Bakopi**' were to support the royal class with all the needs. The second class was made up of clan heads (Bataka) and chiefs. They enjoyed some privileges like owning land.

The third class had the commoners and the Bakopi who were not allowed to own land. This class also consisted of slaves and captives from conquered areas.

NOTE: Classes in Buganda did not cause conflicts in society due to the intermarriages and promotion on basis of merit. Therefore, there was social mobility for, even from the peasantry and captive's class, one would rise to prominent position to be among the notables to the Kabaka.

Buganda was a spiritual society and the Kabaka was the spiritual head and overall mediator between his people and their god '**Lubaale**' who was consulted

through mediums who were usually ancestors like 'Nalubale' responsible for women fortunes. 'Ddungu' for hunters, 'Musoke' for rain, 'Kibuuka' for war.

There were taboos of Buganda that helped in the maintenance of traditional cultures, law and order.

Royal burials for the King in special burial areas "**Amasiro**" most vital were Kasubi tombs

The principle dress of the Baganda was bark- cloth and also animal skins before introduction of cotton cloth by the Arabs.

They lived in grass thatched houses of wooden poles and mud. A man was the head of the home.

Spoke common language- Luganda.

Engaged in various social events/ games and sports like wrestling, dances, boat racing that were held to especially entertain the Kabaka.

Economic organization.

Buganda was predominantly agricultural. The existence of fertile soils and heavy rainfall enabled Buganda to cultivate a variety of crops like Bananas (staple food), sweet potatoes, yams, beans, cassava, and vegetables.

Pastoralism was also done by keeping cattle, sheep, goats, pigs for meat, milk, cheese.

The Kingdom was also blessed with the profession of skilled artisans in the art of bark cloth making. Buganda acquired this art in its growth stages when it acquired Buddu and Koki from Bunyoro which areas were well endowed with minerals. The Kabaka got some skilled people to train his trustees the art of iron smelting.

Prior to the advent of colonialism, Buganda's economy was characterized by local interstate trade. Bark cloth was traded with neighbouring societies of Busoga, Bunyoro and Iteso. It also traded with the lake shore people of Buvuma and Sese island for fish. Exchange by this time was barter.

Besides this, in the mid 19th century, Buganda got actively involved in L.D.T. She established close ties with Arabs and through this, she acquired arms and ammunitions. Buganda had established strong trading centers where she taxed traders in Long distance trade crossing her territory.

War booty and tributes also formed another important revenue source for the kingdom. When she acquired ammunitions, she looted iron works, cattle and beautiful women. The looted things were used as a reward to the loyal officers.

All wealth obtained from the kingdom was under the king. With an economy based on an effective central management.

BUNYORO KINGDOM

It's what remained of the extensive empire of Bunyoro Kitara that was believed to be founded by the Bachwezi. It disintegrated around 16th century. Emergent states sprung out of which was the Kingdom of Bunyoro. The kingdom was ruled by the Babiito dynasty that believed to be of Luo origin.

Political organization

The King '**Omukama**' was the head and below him are the provincial chiefs who governed various regions in the kingdom. Under them are junior chiefs who are accountable for tax collection, tributes and maintenance of law and order.

The central administration was weak and inefficient over the provinces. As a result, the confederal chiefs enjoyed a great degree/ this situation.

By mid 19th century, Bunyoro had a weak military institution. It had no standing army. Warriors were drummed up if there was an offence/ necessity.

Chiefs bore the obligation of recruiting people for war. The army was armed with simplified weapons i.e. spears, bows and arrows. Every adult male was liable to military service.

But in 1870's, Omukama Kabalega built a well-trained army known as 'Abarusula'. It was equipped with modern guns acquired from the Khartoumers and Zanzibaris.

Appointments in the army were based on merit and the King was the commander in chief.

The Omukama exercised a lot of authority and power in the judicial court and he was the supreme judge.

Economic organization

Pastoralism and agriculture was an important source of livelihood. Cattle keeping were done by the Bahima and the Babiito while cultivation was done by the Bairu.

Trade was a prominent economic activity. She traded with her neighbours, exchanged salt and iron products with the Iteso, Busoga, Baganda, Kuman, Langi, Acholi and people of Nebbi.

Many people got employed in this trade as middlemen to ensure effective control of trade, markets were also established.

They also mined like salt in Lake Katwe and iron in Koki.

Social organization

The Kingdom was divided into three distinct classes. The Babiito (royal), Bahima (cattle keepers) and Bairu (agriculturalist).

The king came from the Bito class. Cultural ceremonies were performed during his being enthroned like Omukewo tree where by a baby girl was sacrificed by

being thrown in a lake/ river or burnt alive before the tree was cut. A new king would plant another tree to mark his reign. These cultural ceremonies empowered the King.

Banyoro believed in ancestral worship, in spirits whom they consulted on matters pertaining the kingdom. Practice of charms by witch doctors who believed to have been charms of the Bachwezi, their fore fathers.

They had a great liking of cattle. Animals were kept for purposes of worship and marriage. There was paying of bride price an imperative practice even up to date.

Elders were respected.

NDEBELE KINGDOM

Ndebele means 'a man of long shields' a name given to them by the Sotho and Tswana people. It originated from the Khumalo clan who broke away from Zulu kingdom due to Shaka's tyranny. Its founder was Mzilikazi.

Political organization

When they settled in present day Zimbabwe, Central Africa, Mzilikazi developed a highly centralized system of government with the King as the head.

The King had absolute powers i.e. he made important decisions in the state , appointed military generals and territorial administrators.

He was helped by the Indunas who formed a Council which advised the king on some important military Generals and territorial administrators.

He was helped by the Indunas who formed a Council which advised the King on some important matters of the state such as raids and inheritance.

The king was also the supreme judge and his word was final and sometimes had powers of life and death over his subjects.

Succession was hereditary whereby the King's first son took the throne of the deceased father. However, he had to first win the approval of the Council of the Indunas.

After Mzilikazi death, Nkulumane who was supposed to be the next King to the throne was nowhere to be seen therefore, succeeded by Lobengula after a fierce succession struggle.

To cement national unity, the King had over 400 wives.

The King's wives worked as special representatives of the King and fed him with constant information regarding the various provinces i.e. they worked as spies and Indunas.

The Ndebele was organised on military basis. The kingdom was divided into four provinces which were further broken down into regimental towns commanded by Indunas appointed by the King.

Each regimental town had an age regiment composed of young men of the same age group trained together. They had the Zulu discipline, fighting tactics and weapons.

Age regiments were formed in a way that the same age group remained permanently in the same regimental town without marriage until the age of 40.

Economic organization

The King owned all the wealth and assets of the kingdom without the King's consent.

Raiding was part of the Ndebele economy. Raids were carried out by the Ndebele forces purposefully to improve on the stocks of cattle, they were also a source of meat and milk.

They were also involved to some degree in commercial activities with the neighbours and with the Portuguese at the coast with whom they exchanged gold and slaves for guns and gun powder.

The King however maintained monopoly of trade with ivory as it created a strong commercial relationship with outsiders.

Agriculture was carried out at village level main crops grown included pumpkins, potatoes, and cotton.

The Ndebele economic sector was made up of tributes charged from cattle, imported clothes, gold dusts..

Social organization

It was divided into three groups i.e. the Zansi, Enhala and Holi. The Zansi consisted of the original Nguni people and their descendants. They formed the privileged class with many chances of promotion.

The Enhala who composed of the Shona and Tswana conquered subjects captured during Ndebele migration from South Africa. It did not have privileges but it did not suffer torture.

The Holi were composed of slaves who did all work including service for the first class citizens (Zansi). These class divisions were jealously preserved by the Ndebele administration.

Intermarriages between the Hoi, Enhala and Zansi were strongly prohibited by the Ndebele administration.

Captured people were forced to adopt the Ndebele language and every captive worked had to be identified as a member of the Ndebele kingdom.

The Ndebele were religious and the Shona (who were conquered) religious beliefs of the Mlimo cults were respected which were based in Matopo hills.

The Mlimo cult was consulted through mediums called "Mulenga". Those emphasized the African beliefs in the increased powers of the dead and ability to communicate with divinities.

Cattle was very important. It was used in the payment of bride price. The King had a special right on all the cattle in the Kingdom. The control of cattle increased his prestige because he owned it on behalf of the people.

DISINTERGRATION OF NDEBELE KINGDOM

Like Zulu, the Ndebele Kingdom did not survive beyond the last quarter of the 19th century. Before its downfall, Ndebele had merged one of the most powerful in much of central Africa. The Kingdom met its decline in 1896 when the British defeated Ndebele warriors and the territory was declared a British protectorate.

Death of Mzilikazi and Lobengula in 1869 and 1893 respectively

Over ambitious character of Mzilikazi like he invaded and conquered several communities including the Sotho, Korans, Tswana and later the Shona.

Ruthlessness and brutal policies of the leaders like, shortly before the establishment of his main headquarters at Bulawayo, Mzilikazi executed six of his most trusted Indunas including Gundwane and Prince Kuluman accusing them of treason.

Large extent, it had become too to effectively be run by such weak leaders. Like it covered all areas south of Rhodesia further south wards to corner of present Bechuanaland, to the north up to Zambezi river.

Internal revolts; the outbreak of internal revolts. The Sotho, Koronas, Tswana and later, the absorbed Shona later fought against the Ndebele.

Natural calamities; like between 1824-1825, they were hit by several droughts which forced Mzilikazi to relocate his headquarters west wards to central Transvaal. In 1895, they were attacked by rinderpest disease.

Succession disputes. A succession dispute broke out in 1868 between Lobengula's supporters and those who believed in Prince Kuluman. As its climax, Lobengula resorted to force to coerce the enemies especially a regiment which owed its origin to Zwagendaba

Decline in military strength. By 1880, the military strength of the state had declined. For example the forceful recruitment was abandoned, regimental system nearly neglected

THE ZULU KINGDOM

Zulu can be traced from Shaka's reign. He was a strong and powerful leader who was able to develop her society socially, economically and politically.

He was also a good military leader who led his army through battle and wars.

Political organization

It was headed by the king who was the commander in chief of the army. It was more or less a military state and the top army officials were the King's advisors.

The King ruled with the help of his advisory Council that advised him on matter of concern. However, during Shaka's reign the council was weakened by his despotic character.

Hundreds of Zulu clans were all conditioned to be loyal to the King. Even the Indunas were not allowed to hold un authorized meetings to ensure that there was not development of anti-government tendencies.

The King's female relatives were often posted to different provincial centres to enhance the spy network and safeguard the King's position in different parts.

The state was composed of military districts each under an Induna. Under him junior officers were in charge of smaller Zulu political units. This new set up undermined the Old traditional council of chiefs.

Conquered areas formed provinces of the state. The chiefs in these areas were to be loyal to the King and restricted to issues like administration of justice.

The heir/ Son inherited his father's powers. This was not the case if the heir was proved incompetent. However there used to be succession disputes to the several King's sons who wanted power at the same time.

Shaka created a standing army whereby each part of the state had a regiment with its own colour pointed on the shields and spear heads.

The warriors were armed with short stabbing spears and used the cow horn formation technique.

Social organization

The Zulu people were dominated by warfare. They were arranged in age-groups and initiation ceremonies carried out to mark the entry of the people into new groups were organized.

The warriors were not allowed to be married until the age of 40. This was considered fit for the military retirement to begin the family life.

The young men who were conquered were absorbed in Zulu army and given a similar treatment as the young men in the kingdom and those who were very young looked after the cattle or acted as weapon bearers for the Zulu warriors. The women were left to work in the fields.

They celebrated the annual first ceremony which was important and interesting. People could move from various parts of Zulu nation to attend the ceremony which was presided over by the King.

The had religious beliefs and the King was the ritual and religious leader.

Economic organization

The King owned everything. He was also the source of wealth to the subjects.

The age-regiments were supposed to be self sufficient in terms of food production and livestock. Each regiment kept cattle which belonged to the state.

The most important source of wealth was raiding which brought a lot of cattle, goats and women. During wars, body materials were considered and shared amongst the age-regiment.

Each regiment had an obligation of keeping as many animals as possible. Food all over the kingdom was provided by the regiments and stored

External trade was carried out with the neighbouring communities and traders. The Kingdom got items like clothes, beads, mirrors in exchange for slaves and ivory.

DISINTERGRATION OF ZULU KINGDOM

There were both Internal and external factors

Internal factors

Death of Shaka's grandmother (1825).

Death of Shaka's mother Nandi (1827)-Stringent conditions on mourning.

Shaka's death in 1828.

Shaka's ruthless policies.

Lack of absolute control of vassal states

Shaka's tendencies to give away parts of the Kingdom to his white friends e.g. Fynn & Farewell British traders who treated him when Ndwanande spy stabbed him.

Declining military strength

Succession disputes i.e. between Dingane & Mhlangane, Dingane and Mpande, Cetewayo & Mbulazi,

Lack of consolidated unity (disunity)-vassal states kept on rebelling, sought assistance of Europeans.

Large extent i.e. empire had become too big.

External factors

Mineral revolution (led to labour migration, famine, intensified European rivalry).

Natural calamities

Weakness of Post-Shaka leadership like Dingane, Mpande.

Constant rebellions from vassal states e.g. Ngwane under Sobhuza, Sotho under Mosheshoe and later Khumalo.

Lack of assistance from neighbours due to expansionist wars.

European interest explains battles between the Zulu and the British like war at Isandlwana 1879, at battle of Ulundi 1883

THE FACTORS FOR STATE FORMATION IN AFRICA

Role of the Military/ army

- It maintained law and order-suppressed rebellions
- Defended the King and his body guards.
- It spied on those against the nation.
- Involved in agriculture during periods of peace.
- Defended the economy against external aggression.
- Carried out raids for food, cattle, women.
- Did administrative and military work
- Provided security to traders and trade routes.
- Were recruited in age-regiments for state service.
- Enforced tax collection.
- Advised the King on vital matters especially security.
- Implemented King's orders/ wishes
- Fueled succession disputes-supported princes struggling for the throne.
- Created instabilities by raiding neighbours.

Economic factors

- Good soils and climate
- Engagement in agriculture
- Engagement in trade like east/central African LDT, West African coastal trade
- Other economic activities that brought in revenue like small scale industries, mining, fishing

Political factors

- Centralized leadership with direction of authority that minimized chaos
- High command of kings who were often commanders in chief, autocratic/absolute.
- Hereditary succession systems

Social factors

- Existence of clan system
- Idea of religious beliefs
- Annual ceremonies
- Marriage alliances

Locational advantage

- Location adjacent to water bodies, highlands for protection against enemies, for natural resources as fertile soils etc

COMPARING CENTRALISED AND ACEPHALUS SOCIETIES

SIMILARITIES

- Both carried out agriculture as major source of livelihood
- Both had methods of solving disputes in societies
- Both encouraged intermarriages to promote unity.
- Both carried out internal and international trade.
- Both carried out small scale industries.
- Both had governing bodies.

- Clan sets existed in both as a social-political unit.
- Both practiced hunting and food gathering.
- Both believed in traditional religion.
- Communism was encouraged in both.
- Both observed traditional ceremonies.
- There was division of labour in both
- Age-set system was equally important.
- Both respected elders.

DIFFERENCES

- Ascendence to power in centralized states was mainly hereditary.
- A standing army in centralized states.
- Centralized states had fixed judicial courts while in acephalus, elders settled disputes.
- One recognized leader at the top for centralised but many political players for acephalis.
- Land was allocated to people by the King in centralized while in acephalus, owned communally.
- A strong spy net work system in centralized than acephalus.
- Strict observation of loyal regalia by centralized states.
- Centarlised carried out territorial expansion not the case in acephalus

- In centralized, the King was the commander in chief of armed forces.
- Class stratification in centralized and a reverse is true for acephalus.

REVISION QUESTIONS

1. Discuss the political, social and economic organization of the Kikuyu (UNEB 2015),(2013)
2. Explain the role of the army in the survival and maintenance of Zulu nation (UNEB 2015)
3. Account for the decline of the Ndebele Kingdom (UNEB 2014)
4. To what extent were economic factors responsible for the survival of the empire of Benin? (UNEB 2013), (2000)
5. Describe the political social and economic organization of the Ndebele by 1855 (UNEB 2012)
6. Describe the political social and economic organization of Dahomey by 1855 (UNEB 2011)(1998)
7. Describe the organization of any one society in Central Africa by the mid 19th century (UNEB 2010)(2005)
8. Describe the political social and economic organization of Banyoro by 1870 (UNEB 2009)
9. Describe the social economic and political organization of Zulu state by 1855 (UNEB 2008)(1998)
10. Explain the role of the army in the political, social and economic development of Banyoro kingdom in the second half of the 19th century (UNEB 2008)

11. Describe the political, social and economic organization of the Zulu kingdom during the second half of the 19th century (UNEB 2007)
12. Describe the political, social and economic of the Ibo during the second half of the 19th century (UNEB 2006)(2001)(1994)
13. Describe the political, social and economic organization of Buganda kingdom during the second half of the 19th century (UNEB 2004)
14. Describe the political, social and economic organization of the Chagga in the Pre-colonial period (UNEB 2002)
15. Account for the collapse of Zulu state during the second half of the 19th century (UNEB 2000)
16. With examples from East Africa, examine how law and order was maintained in pre-colonial societies (UNEB 1996)
17. Compare the political organization of Dahomey with that of Buganda in the mid 19th century (UNEB 1993)
18. Describe the main features of the political, social and economic organization of either the Asante or the Ngoni by the mid 19th c (UNEB 1992)
19. Describe the political, social and economic organization of the Nyamwezi by the mid 19th century (UNEB 1991)

20. "The existence of the 19th century African states much depended on their military power" Discuss the statement with examples from East or Central Africa (UNEB 1990)
21. Describe the main features of the political, social and economic organization of any of the following by the middle of 19th century
- (i) The Igbo (ii) The Kikuyu (iii) Swazi (UNEB 1989)
22. "The lack of a centralized political system among the segmentary societies did not mean absence of law and order". Discuss with reference to either the Ibo or Kikuyu.
23. Examine the role of religion in the survival and maintenance of pre-colonial states in Africa.
24. Discuss the main features of either the Mandinka empire of West Africa or Lozi of Central Africa
25. How unity was maintained in pre-colonial East African societies.
26. How interdependent (interrelated) were the features of pre-colonial states in Africa
27. Compare the main features of both centralized and decentralized states in Africa.

THEME: 2 PRE-COLONIAL AFRICAN TRADE COMPLEXES

Prior to colonial rule, Africans engaged themselves in trade. First of all, trade within given societies which one can term as intra-society trade in which members/ citizens of a given society would exchange goods and services

amongst themselves. Such exchanges depended on individual performance and output as well as skill.

However, with new developments in the history of mankind such as increase in population, advancement in technology and political development which involved expansion of societies and the evolution of state systems and changes in human demands there then developed a new kind of trade relationship among societies and what can be referred to as inter-societal trade relations in which one state or society traded with another.

Such trade relations developed partly because of the differences in the Eco-systems in Africa. Different parts in Africa (lived) belonged to different eco-systems. Given such differences, different societies/ systems produced different goods something that necessitated exchange. In East Africa for example, there were some societies that were cattle keeping while others were crop growers. So exchange was inevitable.

Buganda for example was a crop cultivating society while Ankole was a pastoral society, therefore, trade between the two became inevitable.

Another factor that explains the development of inter-societal trade was the differences in technological advancements among societies and regions while many historians especially the Euro-centric historians regarded Africa as primitive even by 1855. It is evident that, some societies were more developed than others technologically. Several African societies had through ages undergone ages of transformation to some sort of modernity and could produce items which other societies could not. Like Buganda by 1855 could produce bark cloth, Benin produced wood carvings and those made of Bronze while some societies had attained iron working skills. Therefore the differences in the levels of technology necessitated trade (exchange).

Differences in natural endowments while God blessed man abundantly, he endowed men differently and this is true for societies so the need for exchange for example some societies were endowed with different minerals like copper, silver gold while others had none.

Further still, the differences in geographical locations forced societies to engage in trade simply because their localities/ locations influenced their relations with the outside world. The coastal societies of Africa were quick to embrace trade with the outside world because of their earlier contact with the outside world.

For many reasons trade developed in Africa and by 1855, there were 3 significant trade systems in Africa namely;

- The Maghreb trade system in North Africa which closely related to the Mediterranean and European trade system.
- The West African trade complex which has been referred to as the Legitimate trade system which replaced the old Slave trade Atlantic trade system (Triangular)
- The East and Central Africa trade complex and these involved societies between the East n African coastal areas and the African Atlantic coastline between Namibia and the South and Cameroon to the north. This was by far the most complex trade system for it involved many societies and it was trans-continental for it bridged East African coast and with the West African coast. This is what came to be known as Long Distance trade system.

Emphasis here has been put on Long distance trade in East and central Africa as well as legitimate trade in West Africa.

LONG DISTANCE TRADE IN EAST AND CENTRAL AFRICA

East and Central Africa refers that area that covers the present day states of; **Kenya** which was inhabited by the Akamba, Nandi, Kikuyu, coastal Swahili and Arabs. **Tanganyika** which was inhabited by coastal Arabs, the Zanzibaris, the Nyamwezi, the Chagga, Wanyindo, Matumbi, Ngoni and Yao to the South not forgetting the Hehe. **Uganda** inhabited by Acholi, Langi to the north, the Iteso, Gisu and Soga to the east, the Ganda, the Banyoro, Ankole people, the Batoro and Kiga to the west and south. **Nyasaland (Malawi)** where we find the Yao, Bena, Ngoni and Amachinga people. Present day **Zambia, Zimbabwe** where we have the Shona people, Matebele, Ngwato and the Kololo people. **Congo** was part of Central Africa where we find the Luba people, Azande, the Viri people and others.

Angola as a part of Central Africa was inhabited by the Sosa, Bissa Ovimbundu and Chokwe people, ambo, Bailundo, **Mozambique** ,we find the Gaza, Barue, Tsonga, Massangano, Massingire people. It is imperative to note that, this vast region with diversity of tribes and people was involved in the complex long distance trade.

ORGANISATION OF THE LONG DISTANCE TRADE

There were many trade items that were exchanged in the trade. The main exports included; bee wax and Ostrich feathers. Imports on the other hand included

guns, gun powder, beads, iron products and other trinkets. The method of exchange was originally barter later a form of real commodity currency and cowrie shells were introduced in the exchange.

The participants in the trade included people from East and central Africa's interior as well as foreigners. Prominent interior participants included the Yao, Bissa, Cokwe, Nyamwezi, Baganda and the Banyoro. Key foreign trading groups included the Arabs, Swahili. The various participants found themselves engaged in the Long distance commercial transactions for various reasons that ranged from geographical ones to profitability.

The interior communities played many important roles in the organization of the trade along trade routes. Whereas some foreigners joined caravans to the interior in search of ivory, many of the foreigners remained at the coastal islands of Zanzibar, Pemba, Re-union and Madagascar.

Among the people who remained at the coast were financiers. These included the Indian Banyans and Swahili Merchants who provided credit facilities to traders who went inland. On return, the traders from the interior had to pay interest on the loan capital and were required to sell the items collected to those that had provided them loans. Apart from providing credit, traders who remained at the coast had the responsibility of organizing the buying, shipping and the export of ivory and slaves.

Mean while, trade inland was usually conducted by caravan. Caravans varied in size ranging from a few people to thousands. At anticipated dangerous points, smaller caravans would wait for the arrival of others before moving on as a

gesture of neutralizing any possible danger. In some cases, Caravans would join up to several thousands for bargaining purposes. This is because the larger the Caravan, the lower the unit transit dues would be.

Also in the Caravans were not only traders but also other people for supportive services. There were medicine men whose work was to read signs of danger and perform acts that would avert such dangers. Other people included cooks, porters, guards and tent men.

For security, the traders never took chances. In some cases, protection was provided by interior political leaders such as Mirambo and Nyungu Ya Mawe. All the same time, traders behaved in such a way that posed no threat to the people whose countries they went through or even carried weapons for self-defense in foreign lands. In some cases, diplomacy would be used by the traders. For instance, the Cokwe used to pay half of the ivory to the local chiefs to enable them conduct their trade peacefully.

The chief means of transport in the Long distance trade was the use of porters. Business was conducted on 3 main routes which started on the East African coast. The Fourth route started from the present Sudan Republic.

REASONS FOR THE INVOLVEMENT OF VARIOUS PEOPLES IN THE LONG DISTANCE TRADE.

The participants in Long Distance trade were the coastal Arabs, the Swahil, the Kamba and the Kikuyu in Kenya who dominated the northern trade route. The Nyamwezi, Chagga, Gogo and Hehe dominated the Central route which was later joined by the Baganda and the Banyoro of Uganda. While the Yao, Ngoni and Amachinga dominated the southern route that traversed southern Tanzania

and Nyasaland. The southern route continued into Central Africa to involve the Shona, Matebele, Chokwe, Bissa, Luba, Ovimbundu and Sosa of central Africa.

Many people of East and Central Africa participated in the Long Distance trade in one way or the other. The list is endless because many people in the Congo basin also participated. Some of these were the Viri people, the Azande and the Boshi to mention but a few.

There are various reasons that account for the involvement in the long Distance trade. As noted earlier on, the development of Intra-societal trade into inter-state trade led to the involvement of these particular people in this economic activity. As neighboring societies exchanged goods and services like the Kamba and Kikuyu and the coastal Arabs of Mombasa.

The Yao and Ngoni and Amachinga people exchanged goods and services.

The Baganda, Banyoro and Banyankore also carried out trade.

Another reason that explains the involvement of these people in the Long distance trade was the increased contact of the East African coast to the outside world which created scarcity of some goods at the coast. This partly explains why the chief merchants such as Tiputipu, established commercial empires in Congo as a constant supply in ivory, slaves.

Furthermore, the establishment of a clove industry in Zanzibar, Pemba islands created demand for slave labour and this explains why the Nyamwezi, Yao, Ngoni and others joined as the chief supporters of slaves to the East African coastal areas.

It is imperative to note also that, the spread of the industrial revolution in Europe created new economic demands and demand for particular commodities which some of the East and Central African communities could supply, provide like ivory, precious minerals such as copper and gold, animal hides and skins and the like. This therefore forced the Kamba, Kikuyu, Nyamwezi, Baganda, Matebele, Cokwe, Ovimbundu and others to join as chief suppliers of these materials.

Further still, lack of proper transport and communication network in the regions of Central and East Africa and also lack of geographical knowledge by the early traders of the region, forced the Nyamwezi, Yao and Kamba to join as guides to the traders while others joined as porters since human portage was the only mode of transport.

The growth of a network of trade routes later influenced some tribes to join the Long Distance trade. Those tribes/societies that lived along the trade routes eventually got involved in the Long distance trade either as suppliers of trade items, porters, guides or providers of other services such as food, shelter or accommodation to the traders like the Akamba, Kikuyu in the northern route, Nyamwezi and Hehe, Baganda and Banyoro in the Central route and the Khartoumers from Sudan. The Ngoni and Yao in the Southern route.

The advancement in technology is another reason that explains the involvement of some people in L.D.T. various societies had developed technological skills in iron working, salt mining, bark cloth making and superior techniques in hunting. This therefore enabled them to produce goods that were in demand and as such, they got involved in the L.D.T like the Kamba, elephant hunters, iron working among the Matebele of Central Africa and the Baganda with bark cloth making.

Other societies joined due to geographical factors like the strategic/ strategic position of a given society determined its movement. There are societies that got involved due to this factor like coastal Arabs (had access to trade routes in the outside world, the Nyamwezi etc.

The climatic conditions also played a part in the involvement for its climate that determines the flora and fauna. Some societies were naturally endowed with elephants and other animals to provide hides and skins. Also for example the Nyamwezi, the rainy and hence agricultural season was between March and November leaving December –February as a period of redundancy. Thus they had time at their disposal to engage in the L.D.T, due to such a regular seasonal pattern.

Closely linked to the above, was the degree of specialization in some societies like among the Cokwe, once men had finished cleaning the fields, the rest of the agricultural work was left for the women. This left men with ample time for trade. In that way, the Cokwe men were able to engage in L.D.T.

The desire to acquire fire arms by many East and Central African societies drove them into L.D.T. This was particularly true during the second half of the 19th century (1850-90) when many societies embarked on developing standing armies like Buganda, Nyamwezi under Mirambo, the Matebele under Lobengula, Hehe under Mkwawa, Cokwe and Ovimbundu of Angola.

It is also argued that, the desire to acquire wealth, political influence and prestige drove many African leaders, chiefs and Kings of the time to get involved in L.D.T. This partly explains why the trade remained a Royal trade, a monopoly of the Royalists/ aristocracy.

IMPACTS OF THE LONG DISTANCE TRADE TO THE PEOPLE OF EAST AND CENTRAL AFRICA

Given the extent and coverage of this trade and the involvement of many people, the trade had profound impacts on the peoples of East and Central Africa. The trade covered nearly all communities in the present day countries of Kenya, Sudan, Uganda, Congo, Tanzania, Mozambique, Malawi, Zambia and Angola. One can refer this trade as a trans-continental activity that linked the people of East African coast to the Atlantic coast.

The impact can easily be categorized into political, economic as well as social aspects although one can also make an evaluation of whether the trade was more of positive than negative towards the peoples of the region.

Politically, the trade led to the enlargement or territorial expansion of some states as they strived to enlarge their commercial empires in bid to secure sources of trade items, some societies extended their boundaries like Matebele people of Ndebele state. Buganda, the Hehe kingdom and others.

On the contrary however, the weaker states declined as their weaknesses were exploited by the larger and stronger states. Some states collapsed while others were reduced to vassal status.

It is also important to note that, some states emerged as new political entities from the ruins of those that had collapsed like the great empire of Mwene-mutapa in central Africa gave way to the rise of new states such as Matebele and Kololo states and the like.

New men, the Merchant princes rose to positions of prominence/ leadership as a result of participation in the L.D.T. The new men of common origin used their profits from the trade to create themselves large commercial empires that had not existed before like Mirambo and his Nyamwezi state, Nyungu Ya Mawe, Msiri and Tiptipu who created commercial empires in Katanga region. These empires were very influential until the advent of colonial rule.

The formation of these new political entities and the enlargement of others ushered in an era of centralized politics in East and Central Africa and this began with the evolution of centralized states coupled with the evolution of standing armies created around personalities. These armies were instrumental trade agents and partners of the aristocracies of East Africa like Kabalega's Abarusura, Mirambo's rugaruga mercenaries, Buganda's army etc.

It is imperative to note that, the era of L.D.T between 1840-1890 was characterized by both peace and insecurity at the same time. While those societies that participated in this trade enjoyed peace and security they at the same time plundered their neighbors in search for slaves and other trade items. In essence therefore, there was relative peace. The majority of East and Central Africa suffered at the hands of the slaves.

Further more, Long Distance Trade paved way for the European colonization of East and Central Africa was opened up to the outside world. The routes into the interior were the same routes used by the explorers, missionaries and later on the imperialists. In essence therefore L.D.T opened up the interior of East Africa to foreign influences, intrusion and colonial rule.

Worse still, LDT portrayed Africa's economic potentials which in sighted European economic imperialism which later manifested itself in the colonization of the continent. It is through LDT that the outside world got to know that Africa possessed valuable materials such as precious minerals, crops and a large population that would later provide market for industrialized Europe.

From the economic point of view, there was equally substantial impact. The region of East and Central witnessed an expansion/ an enlargement in economic scale. For the first time in the history of mankind, the African economics/ societies were related/ linked to the outside world in a form of new international trade. African communities enjoyed manufactured goods from the developed world.

Goods such as cloth, beads, porcelain, Persian jars etc were secured by Africans although in most cases, it were the aristocracies (those in power) who enjoyed and their immediate relatives.

In the same view, African products got market in the international market, this laid foundation for the future relationship between Africa and the rest of the world. Africans became producers to the rest of the world. African communities

exported goods such as ivory, wood carvings, timber, her own slaves, precious minerals etc.

There was a remarkable increase in the productivity of African economies. Large amounts of salt, ivory, cloves, copper and gold were exported as many of the participants in trade grew wealthier and richer.

On the contrary however, Africa as a continent lost its most energetic and valuable man power through slave trade. During this era and activity, the young and most energetic population was sold into slavery. This therefore meant that a generation of the energetic was lost completely. This partly explains why Africa is still lagging behind. It also explains categorically why African resistances against colonial rule were crushed (the fighting force had been sold away, greatly weakened).

Despite this however (above), LDT laid the foundation of modern transport and communication net work. The very trade routes followed by caravan traders were later developed into modern communication lines either as railways, roads or water ways. So LDT erased the work of surveyors and constructors. It is on this background therefore that the European imperialists formed the African transport system like the Uganda railway followed.

Socially, LDT affected African institutions in the region. In the first instance, there was a remarkable decline in human dignity as people in the hands of slaves. Villages were plundered, homesteads destroyed, souls perished as slave traders raided to secure slaves, people lived in fear. Human beings were reduced to trade items and to make matters worse by their own leaders.

Such a situation of hopelessness in mankind and this partly explains why some Africans collaborated with the invading forces during the second half of the 19th century. Some supported the imperialists while others were converted to Christianity. In essence so LDT and slave trade and LDT in particular, undermined the African traditional values and the African leaders.

Through LDT, there was spread of Islam from the East African coast into the interior of East and Central Africa. Many of the Arab/ caravan traders were Muslims. They spread the Islamic faith to many of the people involved in the trade. But, the trade also influenced the spread of Christianity as the early explorers wrote horrific stories about slave trade, they insighted the coming of new European Christian missionaries who struggled and advocated for the abolition of slave trade.

In the 1860's and 1870's a great influx of great European missionary groups was witnessed into Africa. like the church missionary society, the White fathers, the holy ghost fathers, London missionary society, University mission to Central Africa, Parish evangelical mission who operated in the region. It is these missionaries who championed the abolitionist struggles against slave trade which later triumphed in 1870's. One can argue that the LDT opened way for the introduction and spread of new religions in the African societies.

As noted earlier, the African leaders lost respect from their subjects something that eased the work of the imperialists and the era that followed thereafter was that of real cultural imperialism.

REASONS FOR THE COLLAPSE OF LONG DISTANCE TRADE

As the Yao, Akamba and Nyamwezi societies as discussed already, each controlled its own trade route efficiently until the last quarter of the 19th century when it started declining steadily. The causes for its decline are discussed below:

- By 1880's, competition for long distance trade items had come to its climax with many new East African societies interested in joining the LDT business like in Kenya, the Akamba often fought with the Nandi in competition for rare products such as ivory which the Arabs wanted most in Kenya.
- Following this cut-throat competition, the communities near the coast prevented the inland societies from reaching the coast. They could either torture or force them to pay high taxes in order to let them pass through their land like the Nyamwezi did not allow the Baganda to pass through their land. The Banyoro also were oftenly refused to cross Ankole and Buganda going to the coast hence, leading to the decline of the trade.
- Presence of insecurity created by Bandits. Almost in all trade routes, they had a problem of way rebels like the central route that was occupied by the Nyamwezi had a group of bandits known as Rugaruga and Mviti who molested/tortured traders from the central route whereas hostile zaramo, Ukimbu, Pokomo molested traders from Kenya. They stole their products, killed wild many.
- The depletion of trade items like elephant population due to over hunting affected ivory products and this contributed to the decline of LDT. By 1890's it was hard to acquire a lot of ivory for trade with the coastal communities. The elephants had been forced to migrate to distant areas or else they were killed in large numbers especially after the introduction of guns.

- The death of outstanding long distance traders (Merchant Princes) almost at the same time and continuous assassination of African chiefs by the Swahili and Arab traders in search of trade items also contributed to the decline of LDT. Mirambo, Nyungu Ya Mawe and Kabaka Muteesa 1 of Buganda all died in the same year 1884 whose active participation and organizational abilities had led to the success or growing of the LDT and unfortunately their successors lacked such abilities.
- The period of scramble and partition of Africa. In the 19th century period, it led to the coming in of very many Europeans who were interested in legitimate trade that led to the closure / collapse of this LDT like missionaries in particular condemned the slave trade act and advocated for the growth of cash crops which provided the raw materials that European industries needed at the time. Perhaps if European industries had not arrived in East Africa at the end of the 19th century, LDT would have continued a little longer.

THE ROLE OF AFRICAN COMMUNITIES IN LDT OF EAST AND CENTRAL AFRICA.

East and Central Africa refers that area that covers the present day states of; **Kenya**

which was inhabited by the Akamba, Nandi, Kikuyu, coastal Swahili and Arabs. **Tanganyika** which was inhabited by coastal Arabs, the Zanzibaris, the Nyamwezi, the Chagga, Wanyindo, Matumbi, Ngoni and Yao to the South not forgetting the Hehe. **Uganda** inhabited by Acholi, Langi to the north, the Iteso, Gisu and Soga to the east, the Ganda, the Banyoro, Ankole people, the Batoro

and Kiga to the west and south. **Nyasaland (Malawi)** where we find the Yao, Bena, Ngoni and Amachinga people. Present day **Zambia, Zimbabwe** where we have the Shona people, Matebele, Ngwato and the Kololo people. **Congo** was part of Central Africa where we find the Luba people, Azande, the Viri people and others.

Angola as a part of Central Africa was inhabited by the Sosa, Bissa Ovimbundu and Chokwe people, **Mozambique** ,we find the Gaza people

Roles:

- Africans served as porters (provided transport services) i.e. carried items like ivory to the coast.
- Organized caravans to the coast like the Yao, Akamba these initiated the trade
- Provided security to traders on routes especially leaders (peace and stability), chief Fundikira of Unyanyembe , Mirambo of Nyamwezi.
- Guided the traders to where trade items could be obtained like the Nyamwezi, Yao, Akamba
- Acted as interpreters and translators to foreigners
- Provided items of trade i.e. slaves, hunted for ivory, rhinoceros horns, honey, agricultural raw materials.
- Played middleman ship role between the vast interior and the coast
- Provided market for foreign goods/ Arab goods like guns, gun powder, mirrors, clothes.
- Acted as trade items since they were sold as slaves

- Established trade relations with coastal traders like Arabs, Swahili that encouraged them to venture into the interior like the Nyamwezi traders that came to Ugowe, Urambo, Uliankuru
- Provided accommodation/ feeding to the coastal and other traders in the interior.
- Fought off foreign interference that would disrupt the trade like Mirambo against Ngoni north of his empire.
- Signed trade agreements with external traders to improve the trade like Mirambo with Sultan Bargash of Zanzibar, chief Fundikira of Unyanyembe with Seyyid Said.
- Regulated trade and traders by charging them taxes or tributes through other empires like those who passed through Mirambo's empire.

LEGITIMATE TRADE IN WEST AFRICA (IN THE 19TH C)

This was the greatest effect of the abolition of slave trade. Legitimate trade can be defined as a legal trade which was established after the abolition of slave trade. It dealt with material products like agricultural raw materials/ crops as cocoa, rubber, coffee, cotton, g/nuts, palm oil, coconuts, mineral raw materials like copper, gold, other raw materials like ivory etc and not human beings.

Slave trade can be defined as the actual buying and selling of human beings while slavery is the absolute possession of human beings by another. The campaign against slave trade was started by Britain in 1807 and by 1833; it had

been abolished because of economic conditions in Europe at the time as well as the activities of humanitarians like William Wilberforce, Granville Sharp, Thomas Clarkson and Henry Thornton to mention only a few.

In West Africa up to 1850, both slave trade and legitimate trade co-existed like palm oil was continuously exported by Calabar people while slaves were exported from Niger Delta. By 1860's with the increase in mechanization in Europe, the demand for slaves had to drop drastically.

The major exports of legitimate trade in West Africa were palm oil from Calabar and Niger Delta/ palm kernels and palm wood from Sierra Leone, Ground nuts from Sene-Gambia, gold and ivory from Gold Coast and Ivory Coast respectively while bee wax and ostrich feathers from Gambia and Cameroon.

Imports to West Africa included textiles, guns, gun powder, spirits, whisks, tobacco, beads, glass ware etc.

AIMS FOR ESTABLISHMENT OF LEGITMATE TRADE

- To completely replace slave trade activities
- To enhance production of raw materials to feed European manufacturing industries
- Establish Strong European markets for their manufactured goods.
- Compensate the business men who had invested in abolition of slave trade.

- Provide work for freed slaves i.e. enslave them on their own land (Africa) in production of raw materials.

PROBLEMS INVOLVED IN TRANSITION FROM SLAVE TRADE TO LEGITIMATE TRADE IN WEST AFRICA

- There arose a strong opposition from European countries such as Portugal, France whose economy still depended on African slave labour on their plantations. Besides this, such countries wanted to industrialize just like Britain they used slaves before proper industrial sector could take off.
- The crops suggested to replace slave trade such as rubber, cocoa, palm oil could not grow in some places of West Africa. Palm oil, coconuts needed along time to mature than the British expected. Therefore, items for trade were in short supply at the start.
- The emergency of financial problems which came about as a result of paying for transport of available goods unlike before when slaves transported themselves to the coast from the interior. There was also no immediate source of income from legitimate trade as these crops took long to mature. There was also lack of funds to compensate the slave traders for losing their most important source of income.
- Differences in religion and culture. There was no correspondence in religion. Supporters of anti-slavery were mostly Christians yet West Africa was predominantly Muslim region at least by the second half of the 19th century. They therefore hated slave trade abolitionists as they considered them infidels.
- Social problems in Europe were worse than those in Africa like there was social evils such as prostitution, under employment of workers, child labour etc. Many Africans argued that Britain and all other slave trade abolitionists should

solve their problems in Europe first before intervening in slave trade activities in Africa which made the exercise quite difficult.

- The number of anti-slavery man power was small compared to a big area they were controlling along the Atlantic Ocean on the West African coast line. Therefore this patrol group was often dodged by the slave traders making the whole exercise difficult in West Africa.
- In some West African societies such as Dahomey. Slaves were acceptable by customs and culture. It was part of their ways of life. Such societies had to forcefully continue with slave trade despite the fact that measures were put in place by the abolitionists in West Africa.
- The anti-slavery patrol concentrated at the coast for a long time. The British and other abolitionist had concentrated at the coast of West Africa leaving the interior un attended to. Therefore slavery had to continue inland. This was made worse by Britain which had no practical punishment put in place for those who insisted on slavery activities.
- Slave trade dealers also developed dodging tactics like they hoisted the American flag on their slave trade vessels which made abolitionists to ignore them thinking that they were Americans who had got their independence from Britain and were not involved in slave trade activities.
- Slave trade in West Africa was partly organized by top political officers such as kings and chiefs. This made it difficult to stop it. Moreover slave trade was a means through which rulers would get rid of criminals from their societies like chief Jaja of Opobo sold some of his subjects into slavery.
- Some slaves had gotten used to the life of slavery. They were not sure of making a living as free people. They were unskilled to be resettled in an independent life they were therefore unwilling to break away from slavery in that when the campaign started, many slaves went to hide away in European suburbs fearing to be brought back to Africa.

- Nevertheless, the transition to legitimate trade came with its problems of enslaving Africans on their own land, cultivating cash crops which they needed as raw materials in their industries in Europe. These crops were bought cheaply or exchanged with valuable European products like mirrors, glasses, used clothes etc which made Africans ask themselves lamenting questions such as,

“To what extent was legitimate trade legitimate?”

EFFECTS OF LEGITIMATE TRADE IN WEST AFRICA

- The first and most important was that instead of being a commodity the African became a human being again with material and spiritual needs to be satisfied. However this was followed by colonization that took away social, political and economic independence of these African societies.
- There was emergence of two classes of Africans following the increased commercial activities in Africa like there was a middle class consisting of private traders, businessmen, a working class made up of people employed by various trading companies.
- Many more trading firms mainly from Britain and France were attracted to West Africa. This resulted into rivalry to competition between companies leading to the birth of one giant company known as Royal Niger Company (RN Co) which was a chartered company of the British origin.
- Traders like missionaries also constantly appealed for home government protection to establish peace and order to break down the opposition of African middlemen. It was in response to such appeals that West Africa was occupied by the Europeans in the 19th century.

- Urbanization effect; following the growth of legitimate trade, many new trading posts and stations in the interior were established to accommodate the activities of legitimate traders. Those later grew into bigger towns like Onitsha and Lokoja towns became famous in West Africa as a result of legitimate trade activities.

- Enhanced the importation of European products and articles which changed the African way of life like dressing, eating, housing etc. On the other hand, killed the development of African art and craft as once observed by Mahmood Mamman that

“An African entered colonization with a hoe, he made himself and came out with an imported one”.

- It led to introduction of new economic systems in West Africa like West African economy became monetized with introduction of new currencies, bank system, credit facilitation. This broke away the traditional use of barter system.

- Due to the need of transporting goods inland and collecting raw materials, there were infrastructural developments. A number of railway lines connecting West Africa and the interior to the coast like a railway from Lagos reached Kano in 1911 in Nigeria; Ghana (Gold Coast) a railway line was established connecting Accra with Sekondi and Tarkwa in 1901 purposely for gold collection. In absence of such railway system, seasonal feeder roads were established in resourceful areas of West Africa.

- New cash crops unknown before were introduced in West Africa to supplement the main raw materials needed by European powers in the era of industrial revolution.

- It made West African chiefs and subjects to change their living habits like slavery could no longer provide the principal source of livelihood but instead changed to cash crops and minerals.

- There came trade monopoly and competition divided between Africans and Europeans like African native trading company was in stiff competition with French trading firms and British firms like Liverpool and Manchester. To beat off other firms, George Goldie organized all British firms in West Africa and formed one giant Royal Niger company that traded and colonized a big part of West Africa for the British.
- Legitimate trade left West African economies tied to those of Europe in a permanent dependency as they determined the nature of West African products and their prices and at the same time, determined the type of manufactured goods to be imported with their prices to West Africans.

REVISION QUESTIONS

1. Examine the effects of the Long Distance trade on peoples of East Africa during the second half of the 19th century (UNEB 2014)
2. Describe the factors for the decline of the Long distance trade in East Africa (UNEB 2012)
3. Examine the organization and impacts of Long distance trade on East Africa.

(UNEB 2003)

4. Assess the impact of Long distance trade on the people of East and Central Africa during the second half of the 19th century.

(UNEB 1998)

5. Examine the ways in which the West African economy changed after abolition of slave trade (UNEB 1990)

6. What role did the Banyoro play in the Long distance trade of the great lakes region?

(UNEB 1990)

7. With examples, show why various people of East Africa got involved in Long distance trade in the 19th century
8. Assess the role of the Nyamwezi in pre-colonial Long distance trade.
9. Discuss the role of Mirambo and Tippu Tip in the development of Long distance trade.
10. Account for the growth of Long distance trade during the 19th century.
11. Discuss the problems encountered in the transition from slave trade to legitimate trade in West Africa.
12. Examine the economic effects of the transition from slave trade to Legitimate trade in West Africa in the second half of the 19th century
13. Why had the Niger Delta states lost control over their trade by 1914?
14. To what extent did the Long distance trade constitute a land mark in the history of East and Central Africa?
- 15.

THEME 3: THE 19TH CENTURY PERIOD OF CRISIS AND REVOLUTIONS **(TURBULENT PERIOD IN AFRICA)**

The 19th century Africa was a period of crisis and revolutions in Africa. A series of chaotic events that pushed the continent into an era of crisis. Fundamental changes also took place culminating into crises, revolutionary changes. One can therefore ascertain correctly that African societies in the period between 1801 and

1900 underwent significant changes and therefore the societies were never static but dynamic. As it has been assumed by many Euro-centric historians. According to many writers of history particularly the Europeans have often regarded African communities as primitive and unchanging.

This claim however has been proved wrong basing on the actual events of the 19th century. From such research, the 19th century clearly indicates Africa's capacity to adopt to new changes.

From the political point of view, it is very evident that Africa witnessed political enlargement of scale. The once small political entities were steadily amalgamated into large political units with credible governance. Decentralized political institutions were gradually evolving into centralized polities. Although it is also very evident that some ancient kingdoms crumbled due to inefficiencies examples of crumbled empires include, the Rwozi empire of Mwenemotapa in central Africa, the Bunyoro Kitara empire in the interlacustrine region, the Ancient Kingdoms of West Africa like Songhai, Ghana and Mali

There was rise of new and possibly modern African empires and kingdoms. In West Africa, the 19th century witnessed the rise and formation of new empires such as the Tukolor Empire of Alhaji Umar, the Fulani Sokoto Caliphate of Nigeria, Samoure Toure's Mandinka empire and Kanem Bornu. Other kingdoms included the Asante empire to mention but a few. In north Africa, the Maghreb region of the Ottoman empire that had stretched across north Africa into the middle east and eastern Europe was also crumbling to give way to the rise of new states such as Egypt, Libya, Tunisia, Algeria and Morocco.

In north eastern Africa, Ethiopia emerged as a strong empire. During the same era, Sudan experienced the rise of the Mahdist state following the collapse of the Turko-Egyptian regime. In southern Africa, the Mfecane event witnessed the rise of strong centralized states such as the Zulu kingdom, the Basuto state and Swazi kingdom while in East and Central Africa strong states emerged such as Buganda, Bunyoro, Mirambo's Nyamwezi state and Nyungu Ya Mawe's state. Mkwawa's Hehe kingdom, emergence of the Nandi as a powerful nation. In Central Africa was the Ndebele state. The Gaza kingdom, the Kololo state, the Lozi and Ngwato states. The list is endless.

In line with the above there fore, Africa witnessed the rise of the a new class of Cadres, new political leaders who were not only the Royalists or the aristocrats by birth but men of ambition who had gone through severe military training and hardships to attain their dreams. Some members of this class joined the ranks through achievements during trade. It is through such that they rose to prominence.

Examples included (In West Africa) – Jaja of Opobo, Nana of Itsekiri, Bishop Ajayi Crowther. In East Africa they included Mirambo, Nyungu Ya Mawe, Semei Kakungulu, Sir Apolo Kaggwa, Mkwawa, Muteesa, Kabalega etc. In central Africa, we have Lobengula, Lewanika of the Lozi, William Koji, Elliot Kamwana, Simon Kimbangu etc.

Furtherstill, Africa witnessed changes in her defence institutions. The 19th century was a period of the evolution of standing armies. As important institutions in the centralized system of governance, large skillful professional armies were created and well equipped with modern fire arms secured through trade links with the out side world.

These professional armies were very instrumental in the formation of African states and their maintenance. The armies were used to extend the frontiers and acquire more territories as well as protect the survival of the states. Although however, towards the end of the century, the weaknesses of these very armies betrayed the African cause when they were defeated and subdued to colonial rule.

The second half of the 19th century, Africa also witnessed the colonization of the whole continent by European imperialists (1880-1900). This was yet another landmark that constituted the revolution and crisis. The loss was not on a silver plate. Many deadly wars were fought before Africa's sovereignty and independence were eroded. Many souls perished. Some of these wars fought included the 1st and 2nd Anglo-Boer wars in South Africa, Nandi rebellion, Abushiri rebellion.

Following the colonization of Africa, there were more new African states created, the so called Modern states of Africa

With artificial boundaries cutting across ethnic groups and tribes. From the economic point of view, Africa equally witnessed an enlargement of scale. African economies got involved in the international economy through international trade. For the first time in history, African economies were linked directly or indirectly to the world economy. This link came about with great changes that manifested into crisis and revolution. In Africa, there emerged new trade patterns that African commodities were sold out of the continent like ivory, timber, rubber, animal skins, cocoa, tea and coffee to mention but a few and this was a result of the introduction of the cash crop economy towards the end of the century.

During the same century, many African communities suffered at the hands of slavery. For the first time, part of the century, African history was dominated by

the horrors of slave trade, raiding of villages and untold suffering. This was indeed a period of crisis.

However, it is during the same century that efforts to abolish this inhuman trade was started and indeed by the end of the century, slave trade had been abolished. This constituted a revolution due to the revival of human dignity.

Furthermore, Africa during the 19th century, enjoyed imported manufactured goods and this can possibly account for the rise in standards of living especially during the second half of the 19th century particularly, such goods included cloth, porcelain, glass ware, iron implements, beads, mirrors, fire arms to mention but a few. These were acquired through long distance trade and legitimate trade.

Towards the end of the century, Africa witnessed an influx of many foreigners from Europe and soon there was chaos and conflict over land. Several African communities lost their land to white settlers like in Kenya highlands, the highlands of southern Tanganyika, northern and Southern Rhodesia i.e. Zambia and Zimbabwe. South Africa became a White settler colony. Algeria and Tunisia as well. Indeed, this was a period of crisis and revolution to the Africans.

The same era witnessed the African loss of her merchant class i.e. the class of traders was eroded. Their position was taken over by the European trade monopolists.

It is imperative to note that, during the same century, Africa witnessed a revolution in transport and communication sector more especially during the second half of the century. Modern systems of transport and communication were laid down i.e. railway lines were opened up, roads, steamship services on navigable water bodies like Uganda railway.

There was also a remarkable movement of labour from un productive areas. This soon changed the demography patterns of Africa. Some places remained sparsely peopled while others witnessed an increase in population. People moved from rural areas to urban areas and coastal areas to be employed.

Socially, Africa witnessed

In many areas, particularly in West and North Africa, there occurred religious revolutions which manifested themselves as the Jihads or religious wars. These greatly contributed to the spread of Islam especially in the Western Sudan. From Senegal to the Futas i.e. Futa Toro, Futa Bornu across into Chad, Sudan and Somalia, Islam was also spread to the interior of East and central Africa.

Equally important was the Christian revolution in many parts of Africa. During the 19th century, European Christian evangelists invaded Africa and spread Christianity particularly the coastal areas of West Africa, East and Central Africa as well as Southern Africa.

With the spread of Christianity, so was the spread of western civilization something that greatly transformed Africa. During the spread of Christianity, however, African Traditional religions were undermined and were always conflicts with the various religions. This in some cases resulted into open wars like Wangeleza –W'faransa wars in Buganda, the Asante- Fante wars in West Africa.

MFECANE

The period from 1820-1834 is known as the period of Mfecane. Mfecane is an Nguni word meaning period of trouble, crisis and it was among the southern Bantu.

The Sotho people referred to it as Difacane. This period was characterized by devastating war fare.

Other key tribes that involved during this period included the Zulu, Ndwande, Ndebele, Ngwane, Mthethwa.

The leaders during this period included Dingiswayo, Shaka, Zwide.

The period was mainly as a result of Shaka's expansionist wars that forced weaker states to run away. Practically, every community within the reach of the Zulu was affected by the events of the period. The Zulu became powerful, aggressive, ambitious and expansionist. The Zulu was a nation of warriors maintained by war hence it could only survive as long as their military machinery remained strong. It is imperative to note that, the Mfecane was during the reign of Shaka in Zulu kingdom and because of his tyrannical leadership many tribes in Zululand started massive movements in search of safe life. Most of which moved north wards and north east of the kingdom.

CAUSES OF MFECANE

A number of factors are responsible for this historical event in South Africa and these include the following;

The rise of Shaka and his expansionist policy. This was the primary reason for the Mfecane. He was characterized by despotic threats and insecurity caused by himself to the subjects that made many of them to flee for safer life hence the Mfecane movement. He was politically ambitious and aggressive especially in his foreign policy. He believed in the expansion of the Zulu state at the expense of neighboring societies and therefore, he organized constant wars of expansion against societies like Mthethwa, Swazi, Ndwande, Zwide etc

Idea of desire to control the spice trade at Delagoa Bay with the Portuguese. This trade accumulated a lot of profits and attracted those societies that wanted to have a share of the profits. This fact incited conflicts among those societies on who was to control the trade.

Shortage of land and over population. This happened to the Nguni people living between the Drakensburg mountains and the Indian ocean. There was rapid population growth that led to land shortages and land pressure where better farming lands became scarce and there was increased scramble for food which led to interior tribal warfare.

The subordination of weaker countries by relatively more powerful ones could provide protection against external forces at the beginning of the 19th century, three powerful states fought each other before being dominated by Shaka like the Ndwande and Mthethwa who were engaged in tribal wars hence Mfecane.

The great desire to control trade. A number of powerful states fought each other in search of trade monopoly in S. Africa coastal states basically Portuguese traders. The situation became tense when Europeans, Arabs and British joined in as societies competed more and more, leading to political instability hence Mfecane.

Advance of the Boers. Their advance into the interior of South Africa caused further land shortages particularly in South east Africa. The Drakensburg Mountains influenced further expansion of many societies into the interior so with increase in population, there was intertribal and inter clan warfare. The Boers were determined to take every fertile land in the interior hence fighting the Zulu, Xhosa and Ndebele in search of fertile land to compensate for the loss of Cape province taken by the British settlers and hence the Mfecane was inevitable

Death of Shaka's mother Nandi where people were starved and could not grow any crops at the time and whoever did not mourn genuinely was killed because he was believed to be Shaka's enemy.

Evolution of age-grade military system; with the introduction of this military system in the kingdom, many age-regiments started training and became professional warriors for Zulu kingdom which made them start a number of expensive wars attacking many neighboring societies. As a result of the pride of the introduction of this new military system, therefore many neighboring communities had to flee from their original homesteads for a safer life. In this period of each state or tribe organized an army for internal stability, defence against external aggression and probably for territorial expansion. Such wars resulted into cattle raiding, intertribal conflicts hence leading to general political instability that resulted into Mfecane movement.

EFFECTS OF MFECANE

It is imperative to note that Mfecane revolution which swept across Bantu S. Africa societies left remarkable efforts in Central and E. Africa regions. It was a turbulent age and was of crisis that needs to be remembered on the 19th century events. Indeed, it consisted a revolution and a crisis as Africans saw many political social and economic changes as a result of this movement.

Emergence of strong and well developed states in East and Central. Africa characterized by Nguni, imperialism like the Matebele states in Central Africa that were built by Mzilikazi, Gaza empire in Mozambique established by Soshangane and some numerous states in Tanganyika, Zambia, Malawi and Zimbabwe. All these states emerged as a direct consequence of Mfecane. In its expansionary movement, in search of safe life where they conquered and dominated the societies they found already settled in East and Central Africa.

Formation of defence; these were multi-clan and multi ethnic built mainly to defend themselves against the Zulu invaders. In E. Africa these included the transformation of Nyamwezi chiefdoms into one recognized Nyamwezi empire. In Central Tanganyika, there was also the Holoholo state. Defensive nation building of social cohesion and loyalty to the followers of their leaders.

Introduction of new military techniques, new techniques of warfare like cow horn attack formation was introduced in the area. This tactic required first to probe the enemy while the main body attacked from the front hence destroying the enemy by surprise attack was another tactic brought in by Mfecane movement.

Introduction of age regiment system in the establishment of East and Central African societal forces. They were very important as they came to determine the social classification of Central African societies especially the Ndebele state. There was introduction of short stabbing spears they found in places.

The period poisoned interstate relationship which made it difficult for the Africans to organize themselves and fight against the whites which resulted into colonization of African continent like in South Tanganyika, Hehe, Sangu, Pendo and Pogoro were not co-operative with the Ngoni who settled among them hence leading to the defeat of Maji-maji rebellion in 1905-1907 by the Germans.

Disruption of Long distance trade routes like the Swahili Arab caravans between port Kilwa and L. Malawi and areas between Tabora and Ujiji were greatly disturbed by Ngoni raids between 1830-1845 which contributed to the decline of long distance trade in East Africa.

Many wars fought throughout region from South Africa up wards to south of Lake Victoria resulted into great instability chaos and general panic. Consequently, no community could think of cultivation which resulted into the general decline in agriculture production and famine became inevitable in many areas in many areas where the Mfecane movement passed.

Formation of new strong Central government similar to the arrangements of Zulu government. The use of age regiments that cut across local differences enhanced the growth of loyalty to central government under strong kings. The successors of Mzilikazi in Ndebele kingdom. They maintained / recognize king helped by militarily and provincial Indunas.

Social of the Zulu origins were adopted by the people of East and Central. All people who were absorbed along the way referred to themselves as full members of the Ngoni migrating group. As they exchanged with the Ngoni people in the movement like there was adoption of the language such as the Sindebele language by Ndebele. In Central Tanganyika for the Ngoni spread Nguni dialect of Khumalo language in Tanganyika.

Increased slave trade activities. This was because the Ndebele and Ngoni took of captives of wars as slaves. Moreover a result of many developing areas these affected communities became politically, weak and as a result, East African coastal traders easily raided them. Besides this, once they settled especially in East Africa they formed themselves into formidable gangs known as Multi who captured people and sold them into slavery.

Great wars of aggression that obviously led to the death of many people in addition to many lives of animals and considerable amount of property. In South Africa, other groups of people who did not have strong leadership to leadership to lead them in to a movement in search of safer life were later engulfed

(swallowed up) by Zulu kingdom as they became refugees. They were finally absorbed by other strong states/became slaves of the white man.

Other than commonality in speech, other aspects like marriages enhanced assimilation and social cohesion between the Mfecane invaders and settled in East and Central African states like Central Tanganyika, the Hehe and Mbuga intermarried with the central societies. Similarly, in Mozambique the Mosheshoe immigrant intermarried with the people they stayed with.

THE NGONI

They were part of Bantu/ Nguni speaking people who fled from South Africa due to Mfecane.

They were part of the Ngwane and Ndwande who fled northwards after wars with the Zulu in South Africa. The Ngoni therefore came to refer to all tribes that fled northwards after wars with the Zulu.

Ngoni migrating groups included;

Jere Ngoni under Zwangendaba

Tuta Ngoni

Gwangara by Zulugama

Mpenzeni Ngoni

Mombera Ngoni

Kiwere Ngoni under Geni Kiwere

Maseko under chief Maputo

Musere Ngoni led by Nyaba

Gomani Ngoni by Maputo's son Chikose

Effects of the Ngoni (South East Bantu) on the people of East and Central Africa

The effects were negative and positive

Negative

Led to death of some migrant leaders like Zwangendaba

Death of many other people due to constant wars and raids on communities

Property like settlements, land, cattle were destroyed

Displacement of people from original homelands hence refugees

Increased slave trade activities in east and central Africa since Ngoni took prisoners as slaves

Increased warfare since migrating groups fought each other like Gwangara and Maseko Ngoni

Led to population decrease creating vacant land where they came from

Destruction of earlier kingdoms like Mwenemotapa and Swazi kingdom in Zimbabwe, Lozi in Zambia, Undi in Malawi

Some conquered people were forced to pay tribute to their new masters like the Portuguese of Sena and Tete.

Positive

Led to rise of strong kingdoms like Hehe

Changed economic organization of people of Central Africa from cultivation to cattle raiding

Led to creation of strong armies by societies of east and central Africa.

Strengthened societies of east and central Africa to resist colonial rule like Hehe

Led to intermarriages and cultural assimilation between Ngoni and local people like Shangane Ngoni became Tsonga

RELIGIOUS REVOLUTIONS (JIHADS) IN WEST AFRICA

These were Islamic holy wars directed against non believers. They were wars of the 19th century between 1800 and 1880's that followed collapse of great muslim empires of Songhai, Mali

These wars were largely

spearheaded by the Fulani against Hausa rulers (rulers of Hausa states). Hausa states include Daura, Kano, Biram, Katsina, Gobir, later seven more states i.e. Zamfara, Kebbi, Kwarafa, Nupe, Gwari, Ilorin.

Earlier in the 18th century, Jihads broke out in Senegal in Futa Djallon, Futa Toro, Futa Bondu

Jihads of the 19th century Jihads included;

- that of Uthman Dan Fodio – Sokoto Jihad in northern Nigeria (1804)
- that of Alhaji Umar-Tokolor Jihad (1851)
- that of Ahmed Seku/Sehu-Mecina Jihad
- that of Samori Toure in Mandinka
- that of Ahmed Bello (1818)
- that of Maba Diakhoubu (1861)

SUMMARY OF THE POLITICAL, SOCIAL, ECONOMIC AND OTHER CAUSES OF JIHADS

Political Causes

Sidelining of the Fulani from juicy government posts despite education

Ancient political glories of Songhai/ Mali empires

Able and charismatic leaders

Need to create large political units vs pagan Hausa

Hated corrupt nature of Hausa aristocracy

Lack of administration of justice in courts of law

Hausa ruler were despotic, harsh

Hausa rulers were inefficient needed replacement

Appointment of flag bearers to represent Jihadists

Inspirational from earlier Jihads in Senegal

Hated forced military conscription

Social factors

Degeneration of Islamic morals since decline of great Muslim empires

Hated Hausa system of forced conscription into pagan armies to fight fellow Muslim

Hated practice of selling them into slavery by Hausa rulers

Expectation of Islamic Mahd/Liberator

Need for an ideal Islamic society established on Malakite and Sharia laws Causes

Influence of Islamic brotherhoods i.e. Quadiriyya & Tijaniya was denied to them

Hausa rulers banned Muslim Fulani from putting on turbans for men and veils for women

Need to prepare for the return of Muhammed (PBUH)

Fulani were educated/intellectuals

Intrusion of Christianity after 1850's.

Economic factors;

Hausa rulers had imposed several custom duties on Fulani traders

Poor taxation system

Need by the Fulani to protect their wealth

Need to control trade along Islamic lines.

Hausa rulers attempted to turn Fulani pastoralists into sedentary farmers

Corruption of Hausa ruler

Need for economic gains by declaring Jihads

Other Causes

Attempted murder of Uthman Dan Fodio

Need personal gains

SUMMARY OF POLITICAL, SOCIAL ECONOMIC EFFECTS OF JIHADS

Political effects

Creation of large political units like Mandinka

Fulani were integrated into Hausa land as political figures

Over throw of Hausa ruling aristocracies

Formation of theoretical states on sharia law like Mecina, Tukolor

Collapse of some long lived empires like Oyo

Small states weakened by Jihadists collaborated with Europeans

Prepared West Africa to resist European rule thru strong empires

Leaders created by Jihadists who were revolutionary

Hausa states became united for first time

Economic effects;

Great economic prosperity due to established law and order

Trade in ivory, kola nuts, gold boomed

Growth of many towns like Kano,

Destructive nature of Jihads weakened small states

Economy of West Africa opened to outside world

Social effects

Stimulated education

Spread and reformation of Islam

Islamic infrastructure like schools, mosques

Sharia law was imposed even to non Muslims

Commoners were elevated like Alhaji Umar

Arabic and Hausa became significant languages

Status of slaves and peasants was improved

Social-cultural developments like dressing style, eating habits

Loss of lives and property

CAUSES OF JIHADS LOOKED AT IN DETAILS

Aimed at purification of Islamic religion and elimination of nominal and pagan practices with in most societies where Islam had spread. They wanted people who strictly observed the Islamic ideals and the teachings of the holy Koran. Islam which had spread so early as the 10th century, had degenerated over time. Some rulers had started worshipping spirit idols who were contrary to the Koran teachings hence Jihad leaders like Dan Fodio wanted to abolish pagan and traditional practices and to restore people to their right faith and practices

Hausa rulers were corrupt and even inefficient like other pagan leaders. The aim of Jihads thus was to over throw such corrupt leadership and replace them with religious and efficient political leadership. Hausa rulers had imposed heavy taxes on their subjects and the methods of collection of those taxes was very

brutal. To Woren Matas, "some of the taxes imposed were not included in the Koran.

People did not enjoy justice in the society. Most of the judges accepted bribes and judged the cases in favour of the rich against the poor. Both rulers and judges were not honest. Here, the fanatic Jihad leaders and Moslems aimed at purifying Islamic religion with the hope of restoring faith honesty and justice in society.

They were a result of increasing tension between Muslim leaders and the leaders of traditional religions. Most of the Jihads led by Uthman Dan Fodio, Al Haji Umar and Ahmed Seku were aimed at destroying traditional religions and later to check the spread of Christianity. Initially, the spread of Islam relied on the persuasion to win converts, but this method registered little success finally, the fanatic Moslems resorted to the use of force through Jihads to achieve their ends.

Some of the aims of the Jihads were political in nature. Most of the Fulani claimed that they had been neglected in the administration. The Fulani were not only wealth but highly educated in the Islamic literature more than their Hausa rulers. At the time of the Jihads most of them complained that they were not given fair representation in government, they could never hold key positions. The Jihad and Fulani leaders realized that if reform must be achieved, the corrupt inefficient and pagan administration had to be over thrown forcefully.

Hausa rulers were autocratic; this partly contributed to the unpopularity of their administration. The Fulani and Tlokwa mainly joined the Jihad movements because they saw it as an opportunity to over throw the oppressive, exploitative and pagan administration. The Local population had been exploited in form of heavy taxes and some of them were forcefully recruited into pagan forces to fight fellow Muslims. The supporters of Jihads therefore wanted to over throw what they considered as oppressive and exploitative administration.

Social purification, adultery, theft murder and high way robbery had become the order of the day in West Africa after the collapse of Moslem states such as

Morocco, Mali and Songhai. This means that the Jihad movements were organized to counteract moral decay in West Africa. Immorality had grown so high in the empires of West Africa and yet the holy Quran condemned it.

Completion with Christianity; various European groups including the Portuguese, the British and the French were in constant with the people of Mali, Ghana, Yoruba, Fulani and other communities . The spread of Christianity was a threat to the Moslems faith. The Jihadists there fore rose up in order to challenge Christianity in defense of Islam.

Defense of African independence against European imperialism, Jihadists wanted to safe guard themselves from the rule of infidels. e.g. Samoure Toure was not only a Jihadist but also great resistor to colonial rule.

Conflict between Muslim and non- Muslim leaders in West Africa. Staunch Moslems in West Africa, attributed Islamic decay in West Africa to Pagan rulers e.g in the Koarta, Segu, Barbara society of Hausa states in West Africa. They naturally considered Pagan rulers inferior to them. Many Moslems schools were established in West Africa in the 18th and 19th in order to convert non-Moslems into Islam and with several against rulers.

Disrupt of Islamic code of law; Islam was and is not just a religion but a way of life. Islamic faith does not only regulate their feeding habits but methods of their marriage, divorce, inheritance and above all supports the political system that is based on Islamic law. Of shock, West African Moslem fanatic states were not guided by such principles e.g. Segu and Koarta who were under Pagan rule while Hausa rulers were other nominal or pagan in nature and nature and did nothing to enforce Islamic code.

Unfair taxation, Pagan masters imposed heavy taxes that Moslems felt were unfair and un koranic. More over the revenue generated was collected with the use of a lot of brutality including flogging. Apart from unfair taxes, the wealthy were insecure owing to jealousy of pagan rulers and farming population. The

wealthy urban Fulani therefore saw the Jihad as a golden opportunity for securing a state for themselves and their property. Their cattle trade was being over taxed by pagan rulers. Thus Fulani merchants looked at the rule of law in West Africa.

Presence of educated Moslems; Muslim youth were better educated than their pagan rulers. Quite often, they were employed as secretaries, authors, diplomats and advisors to their society rulers. The Muslims also had high reputation for the making of charms that were alleged to bring about victory in war. As a result, educated Muslims felt they knew more about the World in which they lived in than illiterate rulers. Thus Jihad movements were viewed and supported as political intellectual revolution in West Africa.

Inspiration from previous successful Jihad movements imitated the previous Jihad that took place in the 18th century in Senegal in places of Futa Toro, Futa Bondi and Futa Djalón. For long, the Fulani Islamic leaders respected Senegal and Guinea as their spiritual homeland. Whatever happened in these states influenced the Fulani's West Africa. Thus, these 19th century Jihad movements were inspired by 18th century Jihad movements in Senegal.

Presence of able and charismatic leaders that prepared ground and mobilized the masses for a revolution. Though personalities like Uthman Dan Fodio, Al Haji Umar with their rhetoric propaganda ably convinced the followers into Jihad movements.

Impact of slave trade. Furthermore, there was growing concern about the inhuman slave trade and slavery among the Moslems. They found it unacceptable for the Moslems were sold by non-Muslims as an insult to Islam. Thus, Jihad movements aimed at uprooting the chiefs who were selling Moslems into slavery.

General decline in Islamic religion; Islamic principles were not even deserved by the Muslim converts. Many could smoke, engage in prohibited trade and sell

pork and alcohol. Besides, there was stagnation in the spread of Islam especially after the fall of Mali, Songhai and Kanem Bornu. It is believed that, a part from the old Moslem families, there were no more new converts to Islamic faith.

Advent of North African faith, furthermore, there was a spread of Moslem brotherhoods from North Africa to West African states. Such brotherhoods like Tijjaniyya and Quadriyya that had bases in North Africa were received in West Africa. they became a body of Moslem fundamentalists who called for the use of force during the spread of Islam. Their encouragement made personalities such as Samori Toure, Uthman Dan Fodio, Al Haji Umar to organize Jihad movements.

EFFECTS OF JIHADS

16. There was loss of life and property because the Jihads were carried out in a military manner, during the Islamic crusade so many people were killed and a lot of property lost. It is said that whoever refused to be circumcised would instead be beheaded.

REASONS FOR SUCCESS OF JIHADS

A number of reasons have worked jointly to explain why the Jihad movements in West Africa were successful and they include the following:

Disunity among the nominal Muslims and non Islamic states in West Africa; there was mutual jealousy and suspicion among the west African states. The Hausa states were particularly disunited which provided the Fulani with an opportunity to attack and defeat each of them individually. Besides, these pagans were able to unite and challenge the fanatic Muslims.

Jihad movements in the 19th century enjoyed good leadership such leaders included Uthuman Dan Fodio, Ahmed Bello and Samouri Toure. Jihad movements were not only powerful but also determined people at their centres. That is they strove to achieve their targets in the name of faith. They fought courageously to the point of ousting the old rulers in West Africa.

The jihads were led by the educated people who were very convincing and this won them very many numbers of dedicated followers. With educated leaders and advantages of unity, that Muslims converted among the jihads in addition to the possession of fire arms, victory had to be on the side of the Jihadists.

Socially, politically and economically, poverty in West Africa also made the non-Muslims such as those of the Hausa states to support the jihads because they hoped to gain economic achievements. Because of this confusion, some supporters hoped to raid and loot.

The influence of the old aristocracy; mal-practices. Another facilitating factor for the success of the jihads was the mal-practice and the old rulers in West Africa which irritated the population, had the old aristocracy made liberal reforms, on say taxation and promised to rule like devoted Muslims, the Jihad movements would have been averted.

The success of the previous jihads; it was agreed that the latter jihads such as that of Samouri Toure and Maba Diakhouba derived courage from the success of the previous jihads in the 18th century in Senegal like that of Futa Djallon, Futa Toro and Futa Bondou and also earlier jihads of the 19th century.

Presence of the Fulani population almost in every part of West Africa. The wide dispersal of the Fulani in West Africa, the Elite Group committed to erase the pagan regimes in West Africa. It was another reason for their success, the incumbent rulers to deal not with foreign invaders but with organized strategic groups of the Fulani in West Africa.

Revision questions:

RELIGIOUS WARS IN BUGANDA

These were wars that were fought between the different religious groups in Buganda that is Muslims, Protestants, Catholics and traditionalists between 1885 and 1900. The phenomenon started with the coming of the first Arab to Buganda in 1844 called Ahmed Bin Ibrahim. His coming led to the introduction of Islam. Later in 1877, the protestant missionaries came followed shortly by the Catholic missionaries in 1879 their coming that stirred Buganda in the later years. Therefore by 1880, Buganda had believers in the traditional religion as well as believers in foreign religions of Islam and Christianity. The 1880's and 1890's witnessed the named religious parties fighting each other in what came to be called religious wars.

Causes of religious wars

The untimely death of Mutesa 1 in 1884 just a few years after the arrival of the arrival of Christian missionaries. His death created a political vacuum that was difficult to fill. The Kingdom was left to Mwanga 11, a youth whose ruling style fell short of the charisma and political astuteness his late father had demonstrated in dealing with foreigners. Therefore whereas Mutesa had successfully played the various religious factions against each other for political survival, Mwanga could not, which caused trouble.

The rise and character of Mwanga, the new King. Mwanga was too young, inexperienced to manage the dynamics of Buganda society, he was described as a person who was very brutal, absolute and intolerant, he was also alleged to have been a homosexual an un becoming behaviour that he had learnt from the Arabs. He is a king who disregarded his chiefs for advise, he hated old people who commanded respect in society. He thus sparked off the wars.

They were caused by the weakness of the monarchy. It was a policy of the monarchy that foreigners be confined at the King's palace policy that would have

been good if the various foreign religious groups had cordial relationships. Instead, confining them became a great source of frustration, dissatisfaction to the proponents of the new religions. It was these weaknesses that were the root cause of religious wars in Buganda.

They were also as a result of religious persecution. It is remembered that, the introductions of new religions affected people's outlooks and caused confrontations between the converts and rulers for example Mutesa's pages who were young converts into Islam refused to eat meat slaughtered by the Royal butchers in the court because the butchers were not circumcised and this led to their being condemned to death in 1876, a phenomenon that later made Muslims to fight Mwanga. The most pronounced persecution was evidenced in the 1885-1887 massive killings of Christian missionaries culminated into Namugongo massacres.

An important feature in the killings was that of Bishop Hannington who was killed in Busoga on his way to Buganda on orders of Mwanga. It is the Bishop's killing that sparked off the combined Muslim and Christian war against Mwanga resulting into his first political exit in 1888. The killing of Bishop Hannington has been given a legendary explanation; it is claimed that, from Kiganda culture, any one who approaches a house from the back door must either be an enemy or an intimate friend. Hannington was seen as an enemy due to the direction of his approaching Buganda.

Wars were a consequence of the internal situation in Buganda. It was characterized by traditional factionalism and the insatiable desire to fight for political office. Some people had political ambitions that engineered the wars. For example people like Apollo Kagwa, Semei Kakungulu could not have fought for religious reasons. It was these wars that actually saw Kagwa become a prime minister and Kakungulu a powerful soldier and British soldier.

Fierce competition between the religious groups for royal recognition and favours worsened the situation. By the 1880's Buganda had already been divided

into four distinct religious groups namely the Moslems, the Catholics, the Protestants and the traditionalists. All these groups fiercely competed for royal recognition and favours. If the competition had been healthy, the situation would have been different but unfortunately, it was not. This competition served as a root cause for instability that swept Buganda to the end of the 19th century.

The 1880's and 1890's feuds in Buganda were also fomented by the traditional rivalries and differences between the various religious factions. What is true is that, the protestant Church had long broken away from the Catholic Church. It is therefore naïve to state that, the wars in Buganda were just a replica of the differences in doctrine.

The protestant-catholic conflicts may have been worsened by imperial struggles between France and Britain. For while the Protestants and Catholics were struggling in Buganda for recognition, the British and French were also struggling over the control of the Nile and Egypt. When protestants triumphed in Buganda, the place became a British sphere of influence. The 1880's and 90's was also a period of scramble and partition, it is therefore possible to state that religious wars were mere imperial crises just as the Fashoda crisis was in Sudan.

The involvement of Captain Lugard and IBEACO in the political process in Buganda also fueled these wars. For example in 1891, he armed the Protestants with 500 guns to fight the Catholics.

Progress of the events/Course

The arrival of Christian missionaries that is Protestants in 1877 and Catholics in 1879 set off new developments in Buganda. The new developments were worsened by the untimely death of Mutesa I in 1884

Mutesa's death left the kingdom to the youthful, less incapable Mwanga II. He was also inexperienced, erratic, brutal, emotional and weak minded.

A year after he ascended the throne, Mwanga ordered the execution of Joseph Rugarama, Mark Kakumba and Noah Sserwanga the first three Christian martyrs on 31st January 1885. In October 1885, the Anglican Bishop James Hannington was killed in Busoga on his way to Buganda on orders of Mwanga. On 15th November 1885, Mukasa Balikuddembe the first Catholic Martyr was killed for questioning Mwanga's action in killing of Bishop Hannington.

Between December 1885 and May 1886, many more Christian converts were killed. In May 1886, Mwanga ordered the converts to choose between their faith and complete obedience of his orders. Courageously, the converts chose their faith. This resulted into the execution of 26 Christians at Namugongo mainly by burning on 3rd June 1886.

The last to be killed in the crusade to finish the converts was perhaps Jean Marrie Muzeeyi who was beheaded at Mengo on 27th January 1887. This however did not mark the end of the religious tension in Buganda.

Mwanga had been overthrown, the Muslims turned against their Christian allies, chased them out of the capital. When Kiwewa who had been installed in succession of Mwanga kept on dodging being circumcised, he was deposed and replaced by his brother Kalema who was promptly circumcised. Buganda kingdom became an Islamic state for a brief era.

After the eviction of Christian parties, the Catholics fled to the South of Lake Victoria. From exile, the Christian parties waged two separate attacks on Kalema's regime but were defeated. Then the Catholics most of whom had fought their way to Buddu had been joined by the deposed Mwanga. Soon, the Christian groups realized their weaknesses and joined to reinstate Mwanga whom they had earlier overthrown. In October 1899, the Christian groups converged on Mengo the capital defeated the Muslims and reinstated Mwanga

on his increasingly shaky throne. The Muslims, northwards gained friendship with Kabalega of Bunyoro and in November 1889, Muslims fought their way once again to the throne sending the Christian in flight not until 1892 that the combined Christian parties decisively defeated the Muslims and scattered them. Mwanga was once again reinstated as king.

The defeat of Muslims by the Christians did not mean an end to the chaos in Buganda. The Protestants (Bangereza or English) wanted a monopoly over Buganda and never wanted an equal status with the Catholics (the Bafaransa or French). Thus with the aid of Lugard and IBEA co, the Catholic party was shown its exit to the political backyard in Buganda and later Uganda. As a result, the war made politics and religion intertwined. The war saw Mwanga fleeing with some of his supporters in 1892. soon threats of his deposition from protestants and Lugard followed him unless he returned to Buganda. The threats were political in that whereas the Protestants in reality disliked Mwanga, they still wanted him

Effects of the wars

The wars that took place in Buganda in the 1880s and the 1890s resulted into triumph of the protestants.

In effects the wars established a principle that religion would be a basis of political association and action. As old values were discarded for new ones, the uncovered would kind of forget access to political power Moslems continued to fall behind Christian counterparts because they did not have missionaries of their own to give them education

Besides there resulted the entrenchment of Christianity which in turn sparked off a culture revolution in Buganda and later Uganda. Indeed rather than deter the

growth of Christianity, martyrdom of the dominant faith not only in Buganda but also Uganda. Noteworthy however, is that Christian denounced all African religion ideas and practices as pagans and as primitive. The new convert vehemently demonstrated their intimacy with the new religion and a break with the past, abolishing most of the old customs and traditional religion practices.

The war also demonstrated more than ever before, the colonial aspects of the Christian mission. The church missionary society for instance greatly yearned for British protection of Buganda, their converts and themselves. As a result, the colorizations of Buganda and Uganda at large was effected. Thus, it was not surprising that in 1894, the Uganda protectorate was declared and on the basis of the turmoil that had swept Buganda, the 1900 Buganda Agreement was reached so as to enable the British have a firm grip over Uganda. As a result of the Agreement, the whole Buganda kingdom was reduced to a province and the infant Daudi Chwa only flattered as Highness the Kabaka.

An important impact of the war was the weakening and eventual overthrow of the monarchy. For instance, Kiwewa and Kalema were all installed and removed by the religious parties. Mwanga was also several times reinstated by the rebels. The king who was the locus of social and political unity in Buganda was no longer such a person. The loss of power by the king meant that eventually the collaborating chiefs who became agents of colonialism gained power. Indeed it is in light of these changes that one can argue that the 1880s and the 1890s wars were revolutionary

There were also multiple deaths, loss of property and general misery. First, the Mwanga massacres claimed over forty known martyrs. Outstanding leader were also killed in the war situation. Indeed the period between 1880 to 1890 has been rightly described as an era of violence. It has been noted that the forces of nature such as famine and disease have the notorious habit of linking with the wars. Exactly that is what happened. The death toll from war, famine and disease in

this period probably surpassed anything that had occurred before in the history of Buganda. By 1900, so much blood had been shed in the blessed name of Mohammed, Jesus and colonialism

Further, depopulation of Buganda was also caused by the migration of people to neighboring territories for safety.

The removal of the best talents by killing the most able leaders in the war also meant that the field for political opportunities was wide open for lesser personalities as well as those whose potential qualities in the leadership had been overshadowed. Such leaders included Semei Kakungulu and Apollo Gulemye Kagwa.

Other effects;

Revision questions:

THE DISCOVERY OF MINERALS IN SOUTH AFRICA

South Africa occupies the Southerly tip of the African continent and it comprises of Present day states of Lesotho, Botswana, Swaziland, the Republic of South Africa, Namibia and parts of Southern Mozambique.

The second half of the 19th century however witnessed a change that later constituted into a revolution. The history of the region was characterized of hostility between the British and the Boers. This hostility dominated the second half of the 19th century. The Hostility manifested itself into outright wars (Anglo-Boer wars)

It should be remembered that, the Boers had a large scale trek to the interior and several events led to this large scale movement but all seem to have been a result of British interference in Boer affairs at the Cape on one hand then the Boer determination to maintain the political and social independence on the other hand.

When the Boers trekked to the interior, they established republics and also found valuable land with minerals.

The discovery minerals in Southern Africa fueled the earlier conflicts and hatred and therefore caused new conflicts.

In 1869, Griqualand West of Orange Free State, diamonds were discovered and shortly after their discovery, the British annexed Griqualand from the Boers, Orange Free State and this greatly annoyed the Boers. This particularly caused the first Anglo-Boer war of 1880-81. In 1886, another major discovery was made when huge gold reserves were discovered at Witwatersrand in Kimberley I Transvaal (a Boer republic). The discovery and later the exploitation of gold was envied by the British who fought tooth and nail to possess these gold reserves. This contributed to the breakout of the second Anglo-Boer war of 1899-1902 and the earlier Jameson raid of 1895.

Before the discovery of minerals, South Africa had three established races namely the British, the Boers and the Africans. The pre-mineral discovery life of the races was as described below:

The British;

They were controllers of the Cape and had annexed Natal in 1846 in order to avoid any danger on the route to India by another power gaining control of the eastern coast of South Africa.

The cape was relatively prosperous with developed trade and good agriculture, she was not yet industrialized but she had excellent farms and a wealth population.

By the 1852, Sand river convention and 1854 Bloemfontein convention, the British had consented to respect the independence of Transvaal and Orange Free State.

Before the discovery, the Boers and the British had begun to develop the dealings of denying Africans accessibility to arms, ammunitions as well as medicine and clothes but allowed it to the Boers.

The initial policy of the British in South Africa i.e. Sir George Grey's federation scheme of the whites in South Africa in 1854.

The Boers and Africans:

These were almost at par as some Africans were not united. They were divided by opinions of their leaders.

Although allowed to purchase arms and ammunitions, they were still vulnerable to African attack like in 1850; they suffered so many defeats at the hands of the Zulu and Basuto.

Sometimes the Boers were so weak to the point of seeking an alliance with some African tribes against others like Boers made an alliance with the Swazi against the Zulu.

The Pedi under Sekukuni signed an agreement with the Boers in which they both agreed to respect a common border

Some African societies were stronger than the Boers like the Basuto under Moshesh threatened the Boers until 1868 when this kingdom was destroyed by internal conflicts.

The military set up between the two groups was such that either side was in danger of losing war in case of conflict (Boers and Africans)

Africans had powerful united governments over a large population that accepted their legitimacy.

The Economic;

Before the mineral discovery, Some African societies were engaged in international trade. Among the items exported included hides, copper, ivory and slaves.

On the other hand, the Boers were pastoral farmers who produced little for export. Much of their land use was wasteful.

The Boers were bankrupt and economically unstable. They were attempting to live a European style of life without European style of resources.

They relied on British aid and they lacked economic independence.

They lacked capital and they did not have security to secure loans from the British financial institutions at the Cape.

They were dependent on the Cape for fire arms, clothing and medicine.

They were largely illiterate because of lack of educational facilities. They lacked skilled man power.

They had a lot land but due to lack of capital to invest on it, farming was not better done than the African type.

Therefore, before mineral discovery, the white settlers and the Africans had a fair balance of power economically.

Social setting:

There was no fundamental difference apart from the race. The Boers were a disunited arrogant community developed along a baseless belief in racial superiority

Boers regarded Africans as a backward community best only as drawers of water and hewers of wood.

The only advantage of the Boers over the Africans was the unity in language and culture. But this was also offset by the political disunity.

In other aspects of life, Boers could not claim any social superiority over the Africans. Like they lacked hospitals and they were highly susceptible unlike the African child.

The Boer Child lacked formal education. The only education was at the fire place. The Boers were also illiterate and poor.

It was unfortunate that they could not afford schools and all hospitals when a European style of fire regarded these as indispensable.

All in all, the social, economic and political balance of power between the Boers and the Africans in the interior was fairly established.

Until the discovery of minerals, the Boers did not succeed in exerting their overload ship over the Africans.

However with the discovery of minerals, the social, economic and political balance of power changed in favour of the white population. The Boers were changed from poverty and the White community advanced to prosperous luxurious life.

Effects of the discovery of minerals in South Africa

The discovery of minerals started a new era in the history of South Africa. It brought about unprecedented changes in the social, economic and political set up of South Africa. This is why it is believed that, the discovery and exploitation of minerals is called a "Revolution" that started in 1867 with the discovery of diamonds at Kimberly and it extended to 1886 with the discovery of gold in Witwatersrand.

Political effects of the discovery;

It led to serious conflicts between the Boers and the British. As the British became more interested in the interior, the Boers also became more nationalistic and assertive of their independence. This resulted into the first and second Anglo-Boer wars.

It led to the union of South African white republics in 1910. in order to defeat the Africans and deny them the mineral wealth, the two white communities decided to unite.

The mineral discovery led to loss of independence to both Africans and the Boers. After 1867 incident, the British thought that there were no more minerals in the area. Indeed later, gold, manganese and uranium were discovered. The British became more interested in the interior leading to the colonization of the Boer republics and African societies such as the Sotho, the Zulu and Ndebele.

There was a change in the political state of the whites like the Cape started demanding for political autonomy from the British imperial government. On top of this, the Boers were now able to set up organized administrative systems.

White communities became militarily powerful. Africans could no longer risk fighting off the Boers like in 1858, the Basuto were able to defeat the Boers .but this history could not repeat itself. Minerals provided finance to the Boers to train their soldiers and equip them with advanced weapons. The British military advanced further.

Mineral discovery added fuel to the already burning of scramble and partition exercise of Africa. It is alleged that, following the discovery of minerals. Many European powers got convinced that the whole of Africa was mineralized. As a result, European penetrated into Africa reached unprecedented levels.

As the white interest in the interior increase, the independence of African states became a "thorn in the eye" of the whites. The British tried to weaken the Pedi under Sekukuni and the Zulu under Cetewayo in order to acquire new lands for the Boers. This was a strategy of reconciliation and possibly the Boers would accept the British idea of federation.

Economic effects:

The discovery of mineral fields marked the beginning of a fundamental change from the weak and uncertain pastoral and agricultural economy into a strong, stable and wealthy industrial state.

The discovery attracted capital on large scale and this made possible the beginning of railway and other technical developments

Kimberly became an important mining centre with the growth in population. Diamond mining and the growth of population stimulated the growth of other industries.

It mineral industry stimulated the economy, increased wealth of the country and attracted more capital for investment, accelerate the pace of modernization and opened new opportunities for employment.

Market for agricultural products increased following the increased population in the mining areas.

There was development in the export trade between the Cape and Natal on one hand at the mining centers on the other.

Competition between whites over land like in Griqualand in 1867, the two communities competed over ownership of mineralized areas. The Africans were displaced.

It led to industrialization in South Africa. The wine industry at the Cape, sugar industry at Natal, light and heavy industries were established.

Social effects;

It accelerated development of social infrastructure. The education and health sector, schools were set up and health centres

There was racial segregation of blacks leading to apartheid policy

It destroyed African social fabric- movement of the Africans from their home-
stead to look for jobs.

The Afrikaners social status increased. They built schools for quality education

There was increase in standard of living of some African due to employment in
mineral areas

There was rural-urban migration due to discovery of minerals as people were
looking for employments and this led to development of slums.

ANGLO-BOER HOSTILITIES IN SOUTH AFRICA (FIRST ANGLO-BOER WAR -1880-1881, JAMESON RAID-1895, SECOND ANGLO-BOER-1899-1902)

GENERAL CAUSES FOR ALL

- Traditional hostility
- Mineral discovery
- Presence of hard liners (Paul Kruger and Cecil Rhodes)
- British imperialism
- Uitlander question
- Desire for independence by the Boers
- British exploitative policies

FIRST ANGLO-BOER WAR OF 1880-81 (SPECIFIC CAUSES)

- Encirclement of Transvaal by the British in 1877
- Minor Boer farmer incident
- Rise of a liberal government in Britain (1878 –Gladstone)
- Zulu victory against the British at battle of Isandhlwana (1879)
- Boer memory of British mistreatment at the Cape

JAMESON RAID OF 1895 (SPECIFIC CAUSES)

- Economic conflicts and wrangles from Uitlanders capitalist.
- Conflicts as a result of customs and transport links
- Differences in culture
- Rise of imperialistic minded Chamberlain

SECOND ANGLO-BOER WAR OF 1899-1902 (SPECIFIC CAUSES)

- British desire to revenge
- Need to over throw the Pretoria Convention terms by the Boers
- The British encirclement of Transvaal
- The Jameson raid of 1895
- Appointment of Sir Alfred Milner
- Violation of the Pretoria convention terms by the Boers
- Anticipation of support by the Boers from Germany.

ANGLO-BOER HOSTILITIES IN DETAILS

It was a European man's war fought in Southern Africa between the Boers and the British from **1880-81**. It was the first of its kind for a white man's confrontation on the African soil. A number of reasons worked jointly to explain the causes of the first Anglo-Boer war.

The major cause of the war embedded in the **historical misunderstandings between the British and the Boers**. It should be recalled that the Boers annexed territories in Southern Africa before the British involvement in the affairs of Southern Africa but the British involvement in the affairs of Southern Africa and the annexation of the Boer republics of Cape Colony and Natal laid a foundation for the later hostility (British imperialism) This annoyed the Boers who nursed a grievance throughout the Country.

The idea of federation which came up in 1854 provided the Boers with an opportunity to demonstrate their hostility against the British. It was Sir George Grey who became British governor of the Cape Colony in 1854 that proposed a federation scheme with hope that it would reduce the prevailing Anglo-Boer friction. Grey's argument was that if the white communities continued to exist independently, there were possibilities that, Africans would at one time attack them and fight successfully. The Boers opposed this scheme especially when Lord Caernarvon renewed it in 1870. Caernarvon was a British colonial secretary under Disraeli's regime as prime minister of Britain. To the Boers, the federation was understood as a continued post Trek British imperialism that was supposed to be opposed. This opposition amidst British determination even to use force to implement their policy led to war hence the first Anglo-Boer war.

The British annexation of **Transvaal republic in 1877**. The Boers fought the Bapedi and left the Boers defeated, weakened and exhausted. With the desire to control the mineralized areas of Kimberly, the British decided to implement federation plans, all these added to the reduced military strength of Transvaal, the British decided to engulf Transvaal worried that the Africans like the Zulu would fight and defeat the Boers causing another humiliation to the white. At the same time, the British felt the problems in the Boer republics could spill over to the neighboring Natal (a British colony). However three years later, they were able to fight for their independence back hence the outbreak of the Anglo-Boer war.

The mineral wealth of South Africa. The discovery of diamonds at Kimberly in Griqualand that was on the Cape colony-Orange Free State border in 1867 and its subsequent exploitation by the British angered the Boers. This was partly because the Boers had trekked inland earlier than the British and felt deprived of the interior mineral treasures that were next door to the Boer Orange Free State when the British reaped the benefits. Besides, the discovery of minerals made the idea of federation of the Boer republics and the British colonies not only which the Boers detested not only attractive but financially viable.

The blood river question; since 1838 when the Boers penetrated the interior, they entered war with the Zulu over the control of the blood river. The British governor and high commissioner Sir Bartle Frere decided to take advantage of this long standing quarrel to promote the ideas of federation, which had earlier failed. Frere argued that the British would intervene in the blood river quarrel and help the Boers to overrun the Zulu. Hence, in 1879, the British fought the Zulu and won the battle of Ulundi, the fight that was intended to help the British. Though the British were the victors, they had been weakened a situation that increased the Boer protest against British influence. When the British triumphed, the Zulu threat was no more which made Transvaal to adopt policy that prepared them for war. It was this protest that prompted the war between the Boers and the British in 1880-1881.

Change in **government in Britain.** The coming to office of the liberal party increased Boer nationalism and cemented the war interest. The British prime minister condemned the annexation of Transvaal as unnecessary and reasoned that the Boers be given an opportunity to run their own affairs and form independent governments. Gladstone also condemned British imperialism and argued for a peaceful co-existence. This was support to the Boers yet the British in South Africa never enjoyed similar support from their home (UK). Boers were thus provided the Boer the moral urge for war hence the first Anglo-Boer war.

The **Boer war incident**; this incident sparked off the First Anglo-Boer war concerned a small farmer who was sued for non-payment of tax. As a punishment, the British administration confiscated and sold his property. This act provoked a band of Boers to rescue the property. Though the property was rescued and given back to the farmer, this attack on British authority was provocative and left both British and Boers engrossed in combat

Naturally, the Boers of Transvaal had for so long wanted a strong and independent republic controlled by themselves. They did not want any foreign rule. This made them to mobilize other Boer republics in a war against the British

The **character of Paul Kruger**. This was the president of Transvaal republic at that time. He was determined to attain a self-rule following the mineral discovery that left the Boers developed militarily, politically and economically. His statesmanship had a forceful personality and he could not compromise with anything that affected the Boer independence.

The British taxation, land alienation, forced labour and disrespect of the Dutch culture in the Transvaal republic provided a reason for the 1880-81 Anglo-Boer war.

The British presence in Transvaal did not have a strong military backing and this encouraged the Boers to use their numerical superiority for attack. It is said that, there were only 3,500 British troops in Transvaal and these of course could not hold up a determined Boer rebellion.

Out of protest for the British domination of the Transvaal republic, the Transvaal people began smuggling in enough firearms not only from the diamond fields but also from the neighboring South West Africa (Namibia) Germans which encouraged the Boers to fight against the British.

The Boer memory of British mistreatment at the Cape before the Great Trek. Before the British came in **1795**, the Boers were the masters over the Africans at the Cape. Later, the Boers and Africans became subjects to the British. Everything

at the Cape was Anglicized and this was a big disappointment to the Boers causing them to migrate into the South African interior around 1835.

The Boer intentions of dodging the loan service to the British. Before the war started, the government at the Cape as well as the individuals had loaned a lot of money to the Boers mainly in Transvaal. However, it became difficult for them to pay back the loans moreover with very high interest rates. The war was meant to defeat the British and also was a way of enabling the Boers to refuse to pay the loans. While to the British, it was meant to put the Boers under effective rule so as to recover their loan.

THE PRETORIA CONVENTION OF 1881

It was a peace treaty that ended Anglo-Boer war one and it was signed between the British and the Boers.

It was signed in August 1881 in Pretoria the capital of Transvaal.

The British government under Gladstone was fed up of war and placed for its peaceful conclusion.

Paul Kruger and **Joubert** accepted the peace terms on behalf of the Boers

Terms of the Convention

-The republican government of Boer Republic of Transvaal was restored and the idea of British formation of a federation was dropped. Internal independence was granted and Transvaal was left to the Boers. In this term, the Boers benefited because the Republic gained its lost provision.

Independence and federation idea which they hated was shelved though the British continued to maintain their influence over the Boers and their supremacy in the Republic of South Africa.

Uitlanders (new comers) that were mostly of British origin were given special consideration. Their civil rights were to be protected and they could participate

in government. Their property was to be protected and their trade interests secured. The British thus benefited because their citizens were protected. The Boers lost in this provision because the Uitlanders were imposed on them by the Convention. Yet the Boers never fought for the Uitlanders. Thus although the Boers won the battle, they benefited less from the Convention as the British greatly out maneuvered them at the negotiating table.

The British were to have limited authority in affairs of Transvaal. It can be echoed that, the Transvaal republic was to manage its own affairs more so concerning the natives. However, the British were to have a permanent resident representative in Pretoria/ Transvaal. Thus the British influenced was still catered for and self in Transvaal.

British goods were to flow freely into Transvaal without restrictions. The British thus benefited from the Convention because their goods had been restricted by Transvaal government were now to enter the interior. It is vital to recall that this provision provided for the long cherished idea of free trade which the British hoped was a tragedy because they lost control over trade.

To the Convention, Transvaal was not to engage in foreign affairs without consent of the British cape colony. Foreign policy was to be controlled by the British. The Provision was a benefit to the British because big companies that intended to invest in Transvaal were to be sanctioned by the Cape colony to be allowed to do so. Consequently therefore, this provision restricted capital inflow from foreign bodies to Transvaal and made Transvaal to lose its sovereignty. In fact Transvaal was made to look like a vassal state of the Cape colony.

Summary of terms

- British to control Transvaal
- Uitlanders (New comers) to have rights
- Transvaal not to enter money generating

Projects

- No agreement between Transvaal and foreign power
- Africans to be treated as humans
- Missionary work in Transvaal.

Violation of the Convention

- Discrimination European goods
- Kruger worked with Portuguese and Germans, traded with them
- Germans built roads/railways e.g. 1894 constructed road with Netherlands Transvaal to Lourenco Mongrer
- Uitlanders were not yet respected
- Transvaal to Port Elizabeth –Cecil Rhodes
- Uitlanders deprived of franchise
- mistreatment of Africans by Boers.

EFFECTS OF THE FIRST ANGLO-BOER WAR

- The Boers won the British at the battle of Majuba hills.
- Led to signing of the Pretoria Convention of 1881
- Led to temporally independence for Boer Republic of Transvaal
- Led to British desire to revenge thus Jameson raid
- Intensified territorial acquisitions
- Led to temporal peace between the British and Boers
- Determination of Boers for another war thus Anglo-Boer war 2
- Led to forging of unity between Boer republics

- Destruction of property like cattle, houses, villages
- War atmosphere led to standstill in agriculture thus famine.
- E.t.c

THE JAMESON RAID OF 1895

Jameson was an armed raid planned by Cecil Rhodes and carried out by Dr. Jameson Leander Starr with about 500 soldiers of Rhodes who moved from Botswana into Transvaal Republic with aim of inciting an uprising to enable Uitlanders overthrow Boer government for the British to control Transvaal.

Causes of the Jameson raids

- British desire to revenge
- Need to over throw the Pretoria Convention terms by the Boers
- The British encirclement of Transvaal
- The Jameson raid of 1895
- Appointment of Sir Alfred Milner
- Violation of the Pretoria convention terms by the Boers
- Anticipation of support by the Boers from Germany.
- Traditional hostility
- Mineral discovery
- Presence of hard liners (Paul Kruger and Cecil Rhodes)
- British imperialism
- Uitlander question
- Desire for independence by the Boers
- British exploitative policies

Effects of the Jameson raid

Was an embarrassment to Cape government and Cecil Rhodes in particular. He then resigned his office as a prime minister

Uitlanders were seriously harassed for their alleged collaboration with the British at the Cape.

Paul Kruger grew more popular and he enhanced Boer nationalism. The international world congratulated him over excellent show down against British imperial powers.

The raid displayed British ambitions on Boer territories and this strengthened Boer alliance. In 1897, the Boers Republics of Transvaal and Orange Free State entered an alliance binding each other to assist one another in case their independence was threatened.

It increased hostility between the British and Boers. Paul Kruger prepared for an inevitable confrontation more preparations were made. Afterall, in Britain, they saw it fit to prepare for revenge if an embarrassment caused by Jameson raid was to be removed.

Etc.

THE SECOND ANGLO-BOER WAR OF 1899-1902

It was a war that took place in South Africa between **1899- 1902**. It was fought by the Boers against the British. It has been regarded as a continuation of the first Anglo-Boer war. The first Anglo-Boer war ended with Boer victory something that the British could not stomach. On top of the general causes, the causes of the second Anglo-Boer war are closely linked to linked to the results of the first Anglo-Boer war.

The Boers were led by General Botha, Smuts, Hertzog and Dewet while the British leaders in the war were General Robert and Lord Kitchener. It was fought to determine the master of South Africa.

At the end of the first Anglo-Boer war, matters concerning white communities were not resolved to the satisfaction of the white parties. In 1895, these problems erupted into the Jameson raid that also ended in the defeat of the British. At all

costs, the British had to revenge and the opportunity came in 1899 and ended in 1902 with the signing of the Vereeniging treaty.

CAUSES

Need to overthrow terms of the Pretoria Convention of 1881. Terms were unfair to the Boer republics. The Convention equated the Boers to British Uitlanders which Boers resented. It made the British dominate trade and control Transvaal foreign policy. These provisions denied Transvaal its sovereignty hence increasing the desire for war as a means of undoing the provisions of the Convention.

Renewed Boer imperialism. In 1890's British government showed increased interest in colonies than before. Because the British were being threatened by other European powers that also had interest in Africa. For example Germany by 1884, had annexed Namibia and was busy penetrating the interior. From Congo, Leopold II with his imperial ambitions, Portugal in Angola and Mozambique. At some time, the Dutch imperial ambitions north of South Africa.

British encirclement of Transvaal. Both the British and Boers in South Africa wanted to be supreme. Under Paul Kruger, Boers wanted Transvaal to be their main state with access to eastern coast for easier trade. On the other hand, the British wanted to advance in all directions and block the Boer outlets. In 1895, the British annexed Bechuanaland (Botswana) hence affecting the small Boer states of Goshen land and Stellaland. To the East, they annexed St. Lucia bay and Delagoa Bay thereby blocking the Boer trade outlet. In 1890, Cecil Rhodes of Cape colony took up Matabeleland and Mashonaland. This encirclement made the Boer Republics locked up and threatened with economic and political suffocation. This move culminated into the second Anglo-Boer war.

The **Jameson raid of 1895**. Most significant factor. Was carried out by British and Boers. Unfortunately, for the British, Jameson raid was crushed and its commander arrested. The British were bitter for having lost to Boers. They always nursed that desire to revenge against the Boers. The raid also intensified the suspicion and fear the Boers had for the British hence war.

The British had earlier on been defeated by the Zulu at the battle of Isandhlwana. On top of that, the Boers also defeated the British at Majuba hills in 1881.

Those two occasions when the British were defeated clearly indicated that the Boers once again if determined had capacity to defeat the British. This reason they decided to try the again in 1899.

The British had for a long time been trying to create a federation (Union) of South Africa white communities but blocked out of the way before the British could realize their dream of having a united South Africa and exclusive mineral exploitation opportunities. Thus in 1895, the British fought a strategy of defeating to dictate terms of the South African union.

Boers need to safe guard their independence which the British tried to interfere with like in 1899, the British surrounded Transvaal with an army and Boers told them to withdraw within 2 hours an idea they rejected. The Boers had no other alternative but to fight for political survival.

Support from Britain. British officials always exaggerated Boer threat to home government to get support of resources to fight. Thus the British were protected in South Africa at all costs.

Discovery and exploitation of minerals in South Africa intensified desire to control minerals wealth-British need to dominate and monopolize all minerals while Boers never wanted British to interfere in their internal affairs.

Appointment of **Sir Alfred Milner in 1897** was last major event in the outbreak of the second Anglo-Boer war. The new British Premier Chamberlain appointed Sir Alfred Milner as a new high commissioner in South Africa in 1897. Milner as Cecil Rhodes, wanted the Uitlanders to have a strong political say in Transvaal government and encouraged them to rebel if need arose. He also exaggerated his feelings against Transvaal in his reports to Chamberlain. He also regarded the Jameson raid of 1895 fiasco as a loss of dignity to Britain and it was his duty to reverse this error.

Effects

The war affected Whites and Africans positively and negatively;

The Boers lost their independence on being defeated by the British and they were forced to sign a Vereeniging treaty of 1902.

By the Vereeniging treaty of 1902, both English and Dutch became the official languages of South Africa.

The Boers were promised self-government in the near future in the terms of the Vereeniging treaty.

The Boers were to be compensated with 30 million pounds for the property lost during the war.

The defeated Boer leader Paul Kruger fled into exile in Britain where he died later.

The British placed over 120,000 Boers and 100,000 Africans in concentration camps but agreed to release all Boers from the camps by the 1902 treaty.

It created way for the creation of the Union of South Africa with the defeat of the Boers who were opposed to the arrangement.

New men appeared on the political scene of South Africa as a result of the war namely the Boer Generals Botha, Smuts and Hertzog.

The war increased the Boer unity nationalism and solidarity

A lot of money was spent on the war. Britain spent 1 ½ million pounds a week.

The British accepted all Boer demands to end the hostility of 1902 Vereeniging treaty.

The British abandoned protection of Africans after the war and joined the Boers in mistreating them.

It led to loss of lives of over 20,000 Africans as a result of the war.

The Boers were depopulated due to death in the war and also when they were put in the concentration camps.

Agriculture and trade was disrupted which could not take place during the war.

Properties of Africans like farms, cattle were destroyed during the war. This made Africans poverty stricken.

Famine and diseases broke out after the war and increased the death rates of Africans and Boers.

Africans were to be disarmed and the task was given to Barden Powell.

Africans lost their independence and had no hope of regaining it when the whites took over.

It increased loss of land by the Africans since they had been placed under white control.

African chiefs lost claim over the mineral fields which became a property of the whites

Increased African discrimination since the British had abandoned protecting them.

It prepared way for introduction of apartheid policy in South Africa after 1910.s.

EUROPEAN ACTIVITIES IN AFRICA.

For quite some time many Europeans knew about the existence of the African continent but little did they know about the details of the interior. It is for this reason therefore that they often referred to Africa as “Dark Continent”.

During the 19th century however, there were efforts by the Royal Geographical society, several European governments as well as religious groups to solve the mystery surrounding the Dark Continent. It is true that the Europeans had known the existence of large rivers draining into the oceans but did not know their sources like river Nile, the Congo, Zambezi and the Gambia, Volta in West Africa.

Much of the 1st half of the 19th century was spent on the exploration of the continent. Africa was invaded from all angles in search of sources of rivers and more knowledge about the interior. In essence therefore, the period between 1800

and 1880 can be regarded as a period of exploration of Africa by Europeans. The exploration was carried out by the explorers who traversed the continent in search of information about Africa. It is these explorers and from their writings that opened the eyes of Europe to Africa.

In a bid to solve the mystery of the Nile, various explorers come to Africa. Between 1840 and 1873 Dr. David Livingstone travelled from the Cape deep into Central and East Africa in search for the source of the Nile. Although he did not succeed, his travels and articles written about Central and East Africa. David Livingstone explored the Zambezi basin, Nyasaland and Tanganyika.

WHY AFRICA WAS NOT COLONISED BEFORE 1880?

Africa was still regarded as a White man's grave due to the tropical diseases especially Malaria. The discovery of Quinine in 1857 reduced the risks of malaria that made many Europeans to come to Africa in large numbers

Before 1880, many Europeans still regarded the African continent as a "Dark Continent" like the British wanted commercial expansion in Africa without colonial expansion as they expected no better life in Africa.

Negative attitude towards colonies like the British had had colonies in Canada and Australia which they found out expensive and quite troublesome. Britain found out that colonies were unnecessary and burdensome to the British tax payers. Similarly, Bismarck of Germany after annexing Alsace and Lorraine in 1871 in the Franco- Prussian war, which were rich French territories found out that there was no need to acquire more colonies in Africa. It was against this background that Bismarck remarked;

"My map of Africa is in Europe ". He believed that **"colonies were not worthy the bones of even a single Germany soldier"**

It was because of these reasons that Bismarck the Chancellor of Germany did not participate in the Scramble drama until after the Berlin Conference of 1884-1885 which determined the colonial position of Africa.

Some European powers were interested in colonizing other parts of the world like Britain was more interested in her commercial empire of India; it was still busy trying to exploit Canada and Australia until the two got their independence in the late 18th century.

The real state of European industrialization came after 1880 when many powers began to expand their manufacturing sector trying to end the British monopoly for the market of manufactured goods and wanted to compete with her for sources of raw materials from Africa. i.e. there was parallelism in the commercial activities between Europeans and Africans. Every European nation competed for colonies as most of them were depending on Britain for manufactured goods.

Many European powers were involved in internal political problems like Germany and Italy did not become united until 1870's. On top of this, there was a strong war in 1870-71 periods between Germany and France called the Franco-Prussian war where France lost her territories of Alsace and Lorraine. Therefore, France had to keep time planning a war of revenge against the Germans hence delaying her participation in scramble and partition.

There was relative stability because of power in Europe before 1880. After the Franco-Prussian war, there occurred political imbalance in the whole world; countries no longer respected the interests of Britain and France. Britain used to be a sea master while France a land master. But by 1880, the two had lost this pride which made many Europeans to come in Africa for competition for economic opportunities hence scramble and partition of Africa.

Men on spot (imperialists) had not acquired a favorable operational atmosphere until 1880. After 1880, European powers which were seeking economic opportunities hoped to exploit from Africa, they had to sponsor and protect the imperialist to carve out colonies for political glory and economic gains like Belgium supported Leopold to acquire Congo, France had to support De-Brazza to bring part of northern Congo under its control although it was a flop. Gerald

Portal had to be supported to come to Uganda; Cecil Rhodes had to be supported in his South African activities.

Hostility of Africans; the hostility of Africans who had relatively more physical strength scared Europeans before 1880's. Africans were well organized and some states had organized armies capable of resisting the colonial penetration. To counter check this hostility, European colonizers had to first send humanitarians like missionaries to soften their resisting hearts. Many missionary groups had to come to Africa after 1880 and before.

The discovery of minerals in South Africa; by 1880, minerals had been discovered at Kimberly. Copper, Uranium and iron ore were also discovered in the process. By 1886, Gold was discovered at Witwatersrand. Rumors for more mineral prospects in Katanga-Congo zone spread like wild fire all of which made the scramble for colonies inevitable.

The British occupation of Egypt in 1882. Although France had the greatest assets and the greatest number of foreigners in Egypt, the British after crushing the Urabist revolt declared Egypt as their colony hence cheating France. This annoyed France which was the rightful country to colonize Egypt. It is out of this challenge that France had to go and occupy a number of territories in West Africa in a bid to compensate the 1882 loss of Egypt. This incited other colonial powers like Portugal, Germany and Italy to come for territories in Africa hence making the period after 1880 climax into scramble and partition of Africa.

Therefore, for different reasons, European powers did not enter scramble and partition of Africa until 1880. It was after 1880 that change of opinion in the Europe influenced many European powers to rush for colonies which culminated into the loss of independence by many African states.

WHY WAS AFRICA PARTITIONED AFTER 1880? (OFFICIALLY 1884)

CAUSES OF THE SCRAMBLE AND PARTITION OF AFRICA

A SUMMARY

(a) Economic or commercial considerations (Hobson's view)

- Industrial revolution and its effects as;
 - Need for raw materials
 - Need for market
 - Need for employment
 - Settle population
 - Need to invest capital
- Mineral discovery in South Africa
- Economic depression
- Conducive climate
- Fertile soils

(b) Social/ humanitarian/ philanthropic Carrington and Cohen

- Need to spread Christianity
- Need to wipe out Islam
- To abolish slavery
- To end barbaric African practices
- To promote formal education
- The theory of Racial Darwinism

(c) Political factors to A.J.P

Taylor

- Imbalance of power in Europe
- Rise of nationalism and development of Jingoism
- European political and social Superiority over African race
- Franco-Prussian war of 1870-71
- Unification of Germany and Italy
- British occupation of Egypt

-Calling of Berlin conference
(1884-85)

**(d) Strategic factors (John Gallagher
and Robinson Robert)**

- British occupation of Egypt
- British occupation of Sudan
- British occupation of Uganda
- British occupation of Kenya, Zanzibar
- Leopold 11 and French occupation of
Congo
- British and French occupation of
Niger Delta, British in Gold Coast,
French-Senegal
- British occupation at the Cape
(Africa)
- French/ Italians occupation of
Maghreb Region, Italian Somaliland
(Eritrea)

(e) Role of the Press

(f) European public opinion

(g) Arms race

(h) Role of men on spot

CAUSES OF SCRAMBLE AND PARTITION IN DETAILS

From the political point of view, many changes had taken place on the political scene of Europe which changes favored colonial possessions or which forced European powers to acquire or struggle for colonies.

In the first instance, Europe had overcome most of its political problems. The Continent had been rid of the anarchists, those who had jeopardized European peace and tranquility the likes of Napoleon Bonaparte, Metternich, European monarchs and others. In their place, there rose new men of imperial ambition such as Salisbury, Bismarck etc.

According to **A.J.P Taylor** in his book **“The mastery of Europe”**, he argued that, it was because of the forces of nationalism that nations acquired territories. Between 1880 and 1900, European nations competed with one another to become world powers. By 1879, France had got political stability and was now in position to extend her political sovereignty, Italy and Germany had got unified respectively.

The unifications of Germany and Italian states and the emergence of strong nations that desired to be glorified had pushed them into the colonial arena. The competition of the unifications meant that there was no more room and territories in Europe for colonizing. This partly explains why the European powers turned to Africa.

The unifications of Italy and Germany had led to the French loss of Alsace and Lorraine which were rich in Coal and iron. This drove the French crazy to look for territories/ colonies elsewhere for compensation.

It is imperative to note also that the second half of the 19th century was an era of empire building when men strove to die for the sake of expanding their home empires. The likes of Carl Peters, Captain Lugard, Cecil Rhodes, Lord Kitchener.

It is also argued that, European powers struggled for colonies with a motive of Balance of power. It was after British acquisition of Egypt in 1882 that other European powers also rushed to have colonies. France struggled for colonies in West Africa because she wished to maintain the balance of power having lost Alsace and Lorraine to Germany in the Franco-Prussian war.

The calling and conclusion of the 1884-85 **chaired by Otto Von Bismarck**, the then chancellor of Germany, the European powers agreed on the principle of effective occupation which replaced the hinterland theory. The principle of effective occupation then sent European powers wild in search and annexation of territories because this was the only justification that the territories belonged to them. This explains why many trading companies were granted charters to occupy territories on behalf of their home governments thus colonization.

From the economic point of view, there were similar developments that culminated into economic forces and demands that pushed the European powers into colonial possessions.

In the first instance, by the mid-19th century there was spread of the Industrial revolution, from Britain to the continental Europe i.e. Portugal, Spain, France, Austria etc. that created economic situations that necessitated colonial possessions. With many industries throughout Europe, producing similar commodities, European powers demanded for raw materials for these industries in Europe. For example cotton in East and North Africa, palm oil and cocoa from West Africa, ivory from East, Central and West Africa, tin, gold, copper, from East, Central and West Africa, Indigo from West Africa.

Furthermore, during the 1880's many European powers suffered wide spread unemployment partly because of the invention of machines and partly because of increased population. In a bid to solve the unemployment problem, European powers were forced to acquire colonies to secure employment for their people. This explains why European powers established settler colonies. In Britain, there were over 1,000,000 unemployed. Britain established northern and southern Rhodesia, France established in Algeria while Germans encouraged settler communities in Namibia and southern highlands of Tanganyika. The Portuguese also established settler communities in Mozambique and Angola.

African territories also provided market for the finished goods like cloth, beads, alcohol, plates, cups etc.

Another economic factor was the discovery of valuable minerals in southern Africa. Diamonds in **Griqualand West -Kimberly** in 1867 and gold in **Witwatersrand** in 1886. This discovery created an impression that the whole of the African basement rock contained minerals. This drove the European powers crazy for African territories hoping to acquire the fortune in mining.

They also wanted to invest abroad their surplus income/capital because there was no more accumulation of profits in European areas.

Britain was the leading industrial power and was joined by other European countries like France, Germany, and Italy which were at a young stage of development and faced with several problems. Britain could offer high prices of raw materials and also offered quality, cheap finished goods hence there was stiff competition. Therefore there was need to acquire and protect colonies in order to raise profits. Hence, Europeans took over colonies as assets and contributed to the scramble and partition of Africa.

European merchants organized trade companies in various parts of Africa which later acquired charters i.e. the right to trade and rule over the areas. The traders in the process of establishing a peaceful atmosphere for trade ended up colonizing Africa. When they failed to administer and meet costs, the charters were removed and hence effective occupation took place like IBEACO in Uganda and Kenya, GEACO in Tanzania, Royal Niger Company in Cameroon, Togoland, South West Africa contributed to the colonization by the Germans.

The White settlers' pressure in Africa led to the struggle for pasture and agriculture land, the Whites were from different parts of Europe hence, there was need to acquire protected colonies from the respective white settlers like Kenya highlands for the British, Zaire (Belgians), Boer Transvaal and Orange Free, Britain (South Africa) hence Africa was used to resettle the surplus population in Europe. Europe was overpopulated with limited resources hence unemployment. Europeans were settled in Africa to acquire jobs and for settlement.

From the humanitarian point of view, European missionaries came to Africa to spread Christianity. The spread of Christianity was used as a tool for colonization of Africa. I.e. it humbled Africans especially those that were hostile. This explains why various missionary groups came to Africa like CMS In Uganda, LMS in Nyasaland (Malawi), Missionaries in Fante and Sierra Leone and Nigeria. They preached equality and brother hood. Christianity was also used as a sign of effective occupation during the Berlin Conference of 1884-85.

The humanitarians spread western civilization in Africa like culture, education, religion and their aim was to eradicate African barbaric practices like slave trade, murder of twins and polygamy. Humanitarians and Christians came from various European countries hence represented the interests of those countries which led to imperial rivalry in various areas hence colonization of those areas like West and Central Africa.

The humanitarians came to stop inter-tribal wars between the various African communities. Africa was threatened by such insecurity and hence wanted to save Africans like between Buganda and Bunyoro, Asante and Fante, Shona and Ndebele. They promoted peace and security which provided fertile grounds for the scramble and partition.

European powers wanted to abolish slave trade and pacify Africa. To many Europeans, basing on the reports of the early travellers and explorers, the African continent was suffering from horrors of slave trade and to them, it was their noble duty to abolish the inhuman trade in human beings. However, this could only be possible and effective if political powers had been taken over because it is the African leaders, Kings and chiefs who had the monopoly of this barbaric trade and by so doing, they would in turn pacify Africa.

According to the Darwinist theory of “Racial superiority”, superior races had a duty to dominate the inferior races and that Europe was destined to colonize Africa because of her superior race.

From the strategic point of view, to Robison Robert and John Gallagher, the British occupation of Egypt in 1882, led to the scramble and partition of Africa. This move/ event changed the history of the continent. In the first incidence, the opening of the Suez Canal in 1869 had shortened the sea route to India by 6 months. Because India was of great economic importance to Britain. Egypt therefore became of great strategic importance to Britain's economic interest in India. Now the issue was, Britain's economic survival in India was dependent on the control of the Suez Canal. So, between 1869 and 1882, Britain struggled to acquire political as well as economic influence in Egypt to have control over the Suez Canal. This led to the Urabist revolt against the Egyptians. In suppression of the revolt, the British occupied Egypt in 1882 at the expense of the French who were unable to participate because they had problems at home and in Tunisia. This enabled the British to occupy the whole Nile valley and think of painting the whole map red as Cecil Rhodes put it. This included Uganda, Kenya and Sudan. The British wanted to protect their occupation in Egypt and also continue to exploit the Suez Canal that is why the British and French almost went to war at Fashoda in Sudan.

The British also occupied East and South Africa in order to safe guard their interests in the Indian empire. South and East Africa were the major stations on the sea route to India and once the British were stationed there, they would monitor easily their Indian interests. At that time there were many Europeans interested in the area like South Africa (Dutch, Britain, Germany, Portugal) East Africa (Britain, France and Germany).

The British also occupied part of South and Central Africa for strategic reasons. The British need to isolate the Boers from Germany and Portugal in South Africa. The Boers were British enemies and could easily combine forces with the Germans and Portuguese to out compete the British in South Africa (like the telegram; Kaiser William sent to Paul Kruger).South Africa had gold and diamonds and it was the work of Cecil Rhodes to see the whole area come under British control i.e. paint it red.

The struggle for the control of River Niger led to the confrontation of the French and British in Sene-Gambia (Senegal and Gambia) The Europeans at first thought that there was a connection between the Nile and Niger. River Niger was also a vital commercial area rich in palm oil, gold. The clashes on River Niger led to the British to acquire Ghana and Nigeria and the French took Senegal.

During the same period (1876-1884) Leopold^{II} of Belgium was busy acquiring treaties and concessions in the Congo basin. The strategic importance of Congo basin caused the colonization of Africa. Congo River, an Entre Port but Congo was also rich in minerals like gold, diamond and cobalt. This aroused suspicion from other imperial powers who then struggled for territories thus leading to the scramble and partition of Africa.

The strategic position of Maghreb coastline also led to colonization. By controlling the coastline, one would be controlling the profitable trade in the Mediterranean Sea.

These activities however should not be over exaggerated because annexation of African territory can be traced from as early as the opening of the 19th century because France declared a colony over Algeria in 1830 under Charles X. Then Britain had annexed Lagos in 1860 following the bombardment of King Kossoko's palace. There were also smaller European colonies and settlements elsewhere like the Portuguese Cabinda Encl in the mouth of the Congo and the Boer Republic in Southern Africa. In essence therefore, the reasons for the colonization of the African continent are a matter of debate and rely more on the evidence of specific examples.

Activities of men on spot led to colonization. These included missionaries, trader and explorers who gave information about African societies. They reported about African strengths, weaknesses, nature of economies, cultures and political set up. It was on the basis of this information that imperialists and colonialists planned their advance and methods of imposition of colonial rule like Sir Samuel Baker information biased the British to use military force in Bunyoro, Lord

Lugard was called Lord because of the advice he gave British parliament on how to occupy and rule Buganda and Nigeria using the least possible resources through indirect rule.

SPECIAL ATTENTION TO SPECIFIC CAUSES OF SCRAMBLE AND PARTITION

ACTIVITIES OF KING LEOPOLD II OF BELGIUM

Leopold II became king of Belgium in 1835. He had high appetite for colonies even before rising to throne. He was influenced by the huge profits the government of Holland made from her eastern colonies especially in Java. He realized early that, he could not acquire a colony in the east and then turned attention to Africa. The Belgians did not share his colonial desires as they saw overseas colonies as wastage of resources.

Historians as **Betts, Oliver, Fage** and **Ranger** view King Leopold II's activities in Congo as the sole cause for the whole scramble and partition drama.

In 1876, he formed the International African Association (I.A.A) aimed at acquisition of colonies on the pretext of humanitarianism. He persuaded the international community to accept his claims diplomatically and through use of bribery and deceit. The colonial acquisition motive of Leopold II however, became strong and he gave up his humanitarian motive. This move made other European powers to view him with suspicion.

It is argued that, the Berlin Conference of 1884-85 was partly called to solve the suspicion problem in Congo that was threatening to burst into war and at the Berlin conference, the scramble for Africa was legalized where Belgium was given a free hand in Congo Free State (Main Congo).

The move of assigning Congo Free State to Leopold II ejected other powers such as France, Britain and Portugal which had competed for Congo, to other areas of Africa. France to Congo Brazzaville, Portugal to Angola and Mozambique.

Leopold 11 signed treaties on which he relied to acquire Congo. He used explorers especially HM Stanley to explore and map it. HM Stanley carried out expeditions and signed treaties with African chiefs and established trading posts or stations. He later amalgamated or joined up all trading posts and established Congo Free State with himself Leopold 11 as head.

The treaties that HM Stanley signed on behalf of Leopold11 with **Viri chiefs** south of river Congo were used to secure international recognition of his claims over the Congo particularly at the Berlin West African conference of 1884-85.

THE BERLIN CONFERENCE OF OCTOBER 1884-85

It was a diplomatic meeting that took place in Berlin under Otto Von Bismarck as Chair person. It was called so because Crises in West Africa especially in Niger region were the major issues that dominated the Conference. The actual conference took place from November 15th 1884 to 30th 1885. The Berlin act was signed on 26th February 1885. The major powers that attended the Conference were France, Britain, Germany, Portugal and Leopold11 of Belgium who represented interests of the International African Association. Other powers represented were Austria-Hungary, Denmark, Spain, Norway, Turkey, Italy, Holland, Russia and the United States. On the sad note, Africans were not represented at a conference that was to decide their fate.

EVENTS THAT LED TO THE CONFERENCE

From 1870's the race for colonies in Africa had intensified and as a result, Africa became a political hot bed. In West Africa, Anglo-French rivalry over the Niger was bound to explode into war. In Congo, cut throat competition between the Belgians and French was evident. The struggle between the French and the British for the control of Egypt. Thus fearing the rivalry in Africa, Germany Chancellor Bismarck summoned the conference.

Resolutions of the Conference.

Legalized process of abolition of slave trade which increased European urge for colonization

Guaranteed protection of missionaries who were colonial agents and spread Christianity which had implications on colonialism.

Came up with a theory of effective occupation which was used by colonial powers to claim territories

Legalized monopoly of trade by some European powers along coastal areas and basins like Congo basin for Leopold II and Niger basin for the British

Provided venue for diplomatic or round table negotiations to sort out colonial conflicts

Eliminated possibility of Afro-European alliance which would stagnate and affect process of colonialism

Accelerated speed of colonialism, provided solutions to already existing conflicts

Confirmed British takeover of Egypt In 1882

Confirmed Leopold's takeover of Congo Free State

Changed German's attitude over territorial acquisitions and thus took over Namibia, Togo and recognized activities of Carl Peters

Made Portuguese to occupy Angola and Mozambique as a compensation for loss of Congo Free State

Even then. France took over Congo Brazzaville and rushed for colonies in West Africa.

French activities in Central Africa and West Africa

Assessment of the Berlin Conference

THE MISSIONARY ENTERPRISE IN AFRICA 1855 & 1914

Following the activities & the reports of the explorers, many European humanitarians formed philanthropic or humanitarian groups with an aim of spreading Christianity to the vast sea of paganism in Africa, to combat the spread of Islam at the same time. It should be noted that Islam had spread to the Maghreb region (North Africa) i.e. Morocco, Algeria, Tunisia, Libya & Egypt. In the 19th century, there were efforts to spread Islam in Western Sudan and Somali land i.e. in Fouta Toro and Futa Jalon in Chad, Sudan and Somali land) the East African coast had also been penetrated by Islamic influence by 1850 . To the Christian World (Europe), the Islamic religion was spreading thus the need to stop it was the driving force in the formation of missionary groups and sponsorship to do the work.

Another aim of the missionary groups was to spread western civilization. Many European nationalists believed that their civilization and culture was second to none and that it was their responsibility to spread this superior culture civilization to the less privileged in the so called uncivilized world, Africa, Asia and the America.

The missionaries also intended to abolish slave Reports had been made by several explorers about the untold suffering and horrors of slave trade. It's this suffering that aroused the humanitarian feelings and that steered the abolitionist movements.

Although some Afrocentric historians strongly believed that the abolitionist movements were inspired by economic factors or reasons. They argued that the

abolition movement was a direct response to the industrial revolution since human labour was no longer required in large quantities.

In addition to the above the missionary groups were directly or indirectly part and parcel of the colonization process.

Many missionary groups' flocked Africa between 1850 on slightly before 1900 it is through their activities and the resultant out comes that they have been regarded as the most influential European groups in colonial Africa. It is also believed that they had political hidden agenda for they often involved themselves in the politics of many African societies, something that eventually cost the Africans their independence.

In summary; objectives/aims/reasons for the coming of Missionaries

They can be distinguished between religious motives, humanitarian motives, economic motives, political motives.

Religious motives

- Desire to drop the influence of Islam with all its bad practices
- The desire to eradicate African traditional religion.
- To spread Christianity

Humanitarian motives

- The desires to abolish slave trade
- The need to introduce legitimate trade
- The civilizing mission

Economic motives

Through their preaching and spread of civilization, it is probable that they wanted to create market for their goods. They discourage the use of bark cloth and encouraged use of cloth.

The politic motive.

They had a hidden agenda to bring about colonization

It is important to note that different missionary groups came from different European countries and belonged to different European sectors despite the fact that they all belonged to the same Christian faith. These differences mattered a lot because it is against these that their interests were molded. As one German missionary put it,

“Am a Germany first and then a missionary” i.e. (he promoted the interests of his country first and then those of missionaries)

Among the many missionaries and missionary groups that operated in Africa were the following:

WEST AFRICA

Areas (Countries)

Nigeria 1842 Wesleyan mission at Badary

The church missionary society at Abeokuta spread to Yoruba land

In 1857 the Niger Delta was founded under the leadership of Samuel Ajayi Crowther

In 1846 the Presbyterians founded mission at Calabar. In Sierra Leone the CMS began its work in 1806 and by 1850; it had been joined by Wesleyan missionaries who converted many Christians

In the Gold coast (Ghana) the Basel missionaries operated from 1828 onwards. The Bremen missionary society in 1847.

Other countries of operation of missionaries in West Africa included; Sierra Leone, Liberia, Cameroon and Togo, Liberia Benin, Gambia, Senegal.

Individual missionaries included; Bishop Ajayi Crowther, Rev. John Schon, Henry Townshend, Thomas Freeman, Walter Miller, Edward Barren.

EAST AFRICA

In E. Africa there were various missionary groups and some of them included;

The CMS and they operated at Rabai Mpya in 1840 near Mombasa, in Zanzibar (among the freed slaves) as early as 1863. The CMS also operated in Buganda in 1877 spreading to various areas of Buganda and by 1912 they had reached Ndejje.

They also established mission station at Tabora, Tanga and Ujiji in the same year.

The Holy Ghost fathers established themselves at Bagamoyo

THE UMCA in Zanzibar

Individual missionaries included; Alexander Mackay, Sir Gold Smith, Rev C.T Wilson, Father Loudel and Brother Amanns, Bishop Tucker, Hannington.

CENTRAL AFRICA

In Central Africa the missionary revolution was significant in Nyasaland (Malawi) following Dr. David Livingstone public addresses/ lectures many missionary groups flocked central Africa and among those were

The London missionary society

Scottish missionary

UMCA (1860) on wards

The Paris Evangelical Mission (PEM)

The CMS among the Mashona and the Matebele

White and Holy Ghost Fathers

Individual missionaries included; Joseph Moffat in Matabeleland, Francois Coillard in Mashonaland, Father Law in Mashona/ Nyasaland, Helmore in Buluzi land, Dr. David Livingstone, Bishop Mackenzie in Malawi, Bishop Tozer in Malawi, William Kiji, James Sutherland.

SOUTHERN AFRICA

In southern Africa there was the free Church of Scotland, the Paris Evangelical Mission among the Basuto, the Germany missionaries also operated in Namibia. The Dutch reformed church among the Dutch settlers.

Students' Research Work

Write Notes about Missionaries in East Africa, West Africa, Central Africa and South Africa.

CHALLENGES/PROBLEMS FACED BY MISSIONARIES IN AFRICA

The missionaries were faced with a challenge of spreading Christianity to vast area in the shortest time possible to people that did not know how to read or write as required by their sponsors.

Operating in a continent of diversity in terms of tribes or societies, cultures and traditions which made their work slow for it required determined persons to carry on.

They also faced a problem of language barrier which made communication hard and they had a challenge of learning the African languages as quickly as possible for their work to progress and to translate their work into local languages.

Working among a vast sea of illiterates.

The existence of other religions which were divergent and opposing to Christianity and they included Islam, African Traditional religion to mention but a few.

The contracting ideologies or philosophies between African leaders and missionaries. The Christian ideologies like monogamy were contradicting from African ideologies of polygamy.

Environment/ natural constraints. They came from temperate lands which was not easy for them to fit into the climate patterns and foods of the African continent. They had to cope with African diseases and learnt to eat African foods.

Inadequate transport and communication facilities. The only form of transport during this period was human portage which made the spread of their activities slow down.

Operating in hostile communities where they faced opposition even in areas where they had been accepted and for various reasons i.e. political, social and economic. The opposition was from Muslim traders (slaves) was on economic grounds, social grounds on behalf of African traditionalists and political grounds for the existing Kings.

Missionary activities in Africa in eyes of many Africans as imperialists and treated equally in the same way. The wars of resistance against colonial intrusion did not spare the missionaries like the Abushiri resistance and Mwanga's wars

against the colonialists were also directly against the missionaries in East Africa. In West Africa, the Yoruba wars, the Asante-Fante conflicts, the Temne-Mende war in Sierra Leone all involved missionaries.

Securing sufficient funds to finance missionary activities. These activities required a lot of funds to establish schools, training centres, hospitals, establishing mission stations all of which were costly. This partly explains the success of the colonial government.

Lack of proper and adequate geographical knowledge about the territories in which they were to operate. This often delayed their work as some turned out to be more of explorers than actually missionaries e.g. Dr. David Livingstone. His impact and influence was more of an explorer than a missionary.

Missionary groups who came to Africa under staffed often comprising of two to four missionaries in a station and in some cases, they operated as individuals e.g. Rev Moffat of the C.M.S operated in Matebele land as an individual, David Living Stone of the C.M.S was another salient example. Such small numbers could not in the task a head of them.

THE FACTORS THAT FACILITATED MISSIONARIES TO CARRY OUT THEIR ACTIVITIES.

Vast financial resources that is to say they had the money to finance their activities which they secured from their home government.

The approach they used to spread Christianity was human and enticing hence enabled them to get converts more easily.

Their ability to break the language barrier which eased communication between the parties and understanding.

They enjoyed moral and military support from their home government and even financially supported. Even Fante land (Ghana/ Gold Coast) missionaries were

supported by the British in Matebele land by the CMS; Malawian missionaries were supported by the British chartered company against the Ngoni.

The superiority of their European doctrine against the traditional religion hence got converts in the shortest time possible e.g. people joined the band wagon.

The advanced technology they used e.g. military they had arms which the African did not have and admired.

The opening of the interior by building roads facilitated missionary activities e.g. The Uganda Railway Sekondi Konacry.

Political stability in some African societies enabled them to carry out their activities like the Paris Evangelical Mission in Swaziland and Sotho was successful. However the political instability in some African areas also facilitated missionary activity. When they experienced civil strife, dictatorship, slave trade (slavery) they created fertile ground for Christianity (they saw hope in Christianity) the missionaries capitalized on these weaknesses.

Internal African social weaknesses which the missionaries exploited e.g. bad cultural beliefs e.g. polygamy, killing of twins, human sacrifice, opportunities. Many African opportunities joined the missionaries for selfish interests but unknowingly they promoted the missionary activities e.g. Sir Apollo Kagwa, Semei Kakungulu.

Economic hardships e.g. slave trade and its economic implications. Economically slave trade had brought devastation of many areas that were raided yet Christianity brought hope.

Assistance rendered to them by some progressive African leaders like Muteesa 1 of Buganda who according to HM Stanley invited the missionaries, Mosheshoe of the Basuto, Khama of the Ngwato, Lewanika of the Lozi people, Kasagama of Toro, Bishop Samuel Ajayi Crowther of Yoruba land who admired the European technology and way of life and therefore thought that by inviting them and

supporting them, they or their societies would develop. Not forgetting Amachinga the Ngoni chief.

ROLE PLAYED BY MISSIONARIES IN COLONISATION OF AFRICA.

In course of missionary humanitarian and civilization work they played a great role as agents of colonization in Africa. They were strong instruments towards the establishment of colonial rule in Africa hence the assertion "The Flag followed the Cross" which means behind missionaries, came politicians/colonizers or missionaries came with a bible in one hand and a sword in the other.

As they fought ignorance, poverty and creation of infrastructure, those were a conducive environment or atmosphere in Africa in which colonialists operated specifically they played the following roles:

They appealed for home government protection. In the name of "protection" they came claiming to be protected against the African hostility like in Central Africa resistances staged by Lobengula of Ndebele, in Buganda by Kabaka Mwanga and religious conflicts of 1883-93 in Buganda, in Northern Nigeria threats created by Islamic chiefs e.t.c all of them made missionaries feel insecure in Africa. For the sake of their safety and continuation of evangelical enterprise, they appealed to their home governments for protection which was followed by colonization of specific territories where the missionaries operated.

Missionary role in signing fraudulent treaties. Missionary role in interpretation and propaganda contributed towards the colonization of Africa like the role played by Bishop Tucker as an interpreter in the signing of Buganda agreement. It is against this background that Sir Harry Johnston a British representative in signing of the Buganda agreement. Missionaries like Rev. Moffat in Central was also instrumental in securing their treaties for British government should not be left out.

They involved in African politics like supporting one group against the others. Hence creating puppet leaders. It is only Menelik 11 of Ethiopia who refused to sign the Italian version and survived colonial rule.

Missionaries participated in the intensive exploration of Africa which improved European knowledge about the continent. Krapf, Rebmann and Livingstone the pioneer missionaries in Africa got heavily involved in the exploration exercise. There is no doubt that the travels of David Livingstone in East and Central Africa raised the European curiosity in the area. The reports of Krapf, Rebman and Erhardt too led to the exploration of East Africa. The struggle to discover the source of the most important river was partly as a result of missionary activity like Livingstone assertion that the Zambezi was God's high way to the interior granted an insatiable curiosity about the Nile and the Congo.

Missionaries were also instrumental in the development of a cash crop economy (legitimate trade) wherever they went. In a bid to provide an alternative to slave trade, missionaries engaged in pilot attempts in cash crop production which in turn formed a basis for an export-import economy of Uganda. The crops produced were to remain key foreign exchange earners though at the same time their production turned Africa into a raw-material producing ground to imperial Europe and confined Africans to the land and not politics. And also due to the promotion of legitimate trade, in process, the missionaries paved way for the coming of their home traders who later formed trading companies and played an important role in the colonization of Africa.

Through their evangelization missions, missionaries attacked and condemned African culture and customs as barbaric and satanic practices like polygamy, witch craft, female circumcision , throwing away of twins and deliberately sought reforms in African society and this made the Africans to believe that European institutions were better. The reforms eventually led to a decline in the influence of African Traditional Religion. Shrines were replaced by Churches while traditional leaders gave away for church priests and clergy. As a result the

individual Africans who became a Christian saw the reason for the existence in his/ her relationship to God rather than to his/ her family, clan or ethnic group. Also, resisting a missionary or any European for that matter was considered being anti-progress and this weakened the African spirit of resistance making things easy for colonialists.

Missionary education created a class of Africans who served as an efficient instrument in the establishment of colonial rule. Like in Central Africa Chief Lewanika had attained some education from those schools, Semei Kakungulu in East Africa who colonized Eastern Uganda not for missionary but for colonialists, were all products of those missionary schools like Bishop Ajayi Crowther

Closely related to the above, missionary education system was responsible for a linguistic revolution in Africa. The products of missionary education would speak and write English, French, German, Dutch and their own local languages. This study of languages removed the language barrier which would have disturbed the establishment of colonial rule.

The missionaries also undermined the basis of traditional African authority. This was done by de-mystifying the powers of the then traditional leaders/. In some societies where the King was the religious head with divine powers, these powers would be challenged. A case in point is Mwanga the King of Buganda whose authority was partly derived from his religious cultural functions. The coming of Christian missionaries in Buganda brought a division of loyalties between the Kabaka and the new faith. This created a group of Baganda that were ready to challenge the Kabaka and welcome colonization.

Missionaries were involved in trade and some missionary groups formed trading groups such as the Basel trading company which was formed by the Basel missionary group in Ghana. In most cases, the missionaries and the traders could not easily be distinguished because they were similar in colour, language and carried out similar activities. Missionaries of a given country excluded traders of

other countries and welcomed traders of their even countries to establish trade monopolies which colonization later came to protect.

They were also development in formal education in Africa something the Europeans were less interested in providing to Africans, in Kenya for instance, Alliance High was formed, In Uganda, protestant missionaries established Mengo SS, Kings College Buddo. While the Catholics put up SMACK and Namilyango College for their converts. In the end, the education missionaries introduced ideological wings of imperialism and trained people to play subordinate roles during colonial rule that is mostly being house boys/girls and Clerks.

Missionaries were fore runners of imperialism. They consciously or unconsciously facilitated infringement of colonial rule in Africa. In this role, missionaries facilitated the drawing of spheres of influence in their Metropolitan governments.

They also formed chartered companies like the IBEA Company, GEA Company, CMS where they also acted as the foot.

Through their policy of conversion to Christianity, they embarked on intensive preaching and spreading of the gospel of Christ to the heathen. As a result, missionaries won supporters to constitute a new order, a new set of civilization and new social out-look. In final analysis, the Christians cross became an intimate bed fellow of the national flag by which Africa was then conquered.

Closely linked to the above was the way missionaries spread their gospel where they were two religions i.e. protestants and Catholic missionaries who divided Africans on religious grounds and so by the time of colonization, it paved easy because the Africans were divided and could not easily fight back to the missionaries or colonialists. This weakened the African unity and so could not fight the common enemy.

Religious divisionism; African resistances against colonialism was further weakened by disunity caused by religious factions like in Buganda in 1883-93, there were religious wars between the Muslims, protestants (Wangeleza-Wafaransa wars) which led to a lot of instability and by the coming of colonialists into Buganda, the Baganda natives could not unite against them because of these religious divisions.

The missionaries aimed at stopping slave trade and this necessitated uprooting it from the interior. This increased European penetration in Africa and in so doing, Africa was opened to European influence and later colonization.

They established the original social and economic infrastructure which enabled colonialists to penetrate the interior with ease. These economic infrastructures like roads also facilitated the spread of colonial rule and colonization of Africa.

Missionaries also pacified Africans. Those who embraced Christianity saw the white man as a good person, a judgment based on the hypocritical conduct of the missionaries. In some cases, the missionaries treated Africans or offered material goods like clothes, shoes, mirrors and guns. Every white man was then considered as god as a missionary and would therefore be welcome. This definitely facilitated colonization.

CONTRIBUTIONS OF MISSIONARIES TO THE DEVELOPMENT OF AFRICAN STATES

The contributions were both positive and negative and they included the following:

Positive Contributions

- The preached and spread Christianity among Africans like in Matebele/ Mashona land in Central Africa, Buganda in East Africa, Yorubaland, Sierra Leone in West Africa etc.

- Established Churches for the spread of Christianity
- They improved the health sector through discovery of medicine like Quinine and establishment of healthy centres. In Central Africa by the Livingstonia Mission at Malawi, Lovedale Mission, In East Africa Mulago, Mengo etc
- They improved the education sector through establishment of Schools. In Central Africa, Over town School, Muwera, Mweda by Livingstonia mission near Manchwe falls, In West Africa, Fourah Bay College, St. Gregory, Ann Waalsh institute
- They also established mission stations. In Central Africa, in Lozi kingdom, South of Lake Nyasa by UMCA, at Bruman by Rev. Moffat and at Koloberyo, in East Africa at Bagamoyo and Ujiji
- They introduced and encouraged the growing of new crops and use of new methods of farming like cocoa, palm oil, ground nuts, cotton, rubber
- They established modern transport and communication network like roads, railways, ports and harbours, telegraph lines.
- They introduced informal education that taught reading, writing, arithmetic. The education system also produced African Elites that aided imperialism like Semei Kakungulu
- They checked on the spread of Islam in Africa especially West and East Africa.
- Promoted African languages like Yoruba, Ibo, Kru, Temne, Mende, Creoles, Ngoni, Yao
- Fought against slave trade and introduced legitimate trade.
- They supplied European manufactured goods

- They provided employment to Africans as teachers, Nurses, interpreters, Secretaries which increased standard of living.
- They promoted urbanization in West Africa like Free Town, Abeokuta, Lagos, Accra
- Led to emergency of independent Churches
- Established freed slave centers like in Sierra Leone and Liberia

Negative contributions

- Led to colonization of Africa
- Involved in African politics and antagonized African political fabric.
- De-campaigned African traditional religion
- Led to religious wars
- The education provided aided colonial administration
- Neglected African technology like use of herbs/ vocational

AFRICAN RESPONSE TO MISSIONARY ACTIVITIES

The coming of missionaries to Africa and their subsequent activities was received differently by different African society's communities and people. In other words, different African societies perceived missionary activities differently and it is for this reason that their response towards Christianity varied. While some African communities responded positively (accepted), others responded negatively (rejected). The response whether positive or negative depended on various factors/ circumstances and events in Africa. They include the following:

Positive response

Some societies and African leaders accepted because of political reasons. They thought that they would gain military support from diplomatic alliances with missionaries like Moshesh accepted Paris Evangelical Mission in 1868, Mutesa 1, Kasagama of Toro. There were those that accepted genuinely and were converted like Khama of the Ngwato who had 200 wives, dismissed all of them and remained with one.

Some societies accepted in order to preserve their independence against African local enemies like the Fante who feared Asante imperialism, Boer imperialism and freed slaves, Baganda etc.

Other people admired western culture of civilization like Khama of Ngwato, Fante, Baganda etc

Opportunism i.e. people who wanted to exploit Christianity for their own benefit like Semei Kakungulu and Sir Apollo Kaggwa.

Natural calamities which had hit them and hoped to use missionaries to overcome their economic hardships like Masai who had been hit by a rinderpest epidemics.

Negative Response

Fear alarmed by the presence of those missionaries that their presence had the potential to disrupt their political and social order like Jaja of Opobo, the Asante, Banyoro and others had strong attachment to traditional belief and cultures like missionaries appeared as devils because of their colour like among the Nandi and Yoruba

Loss of political independence more especially among the Sebut and Jebel rulers, others particularly African leaders were hesitant to accept Christianity because they feared to loose their prestige among their subordinates with prestige was based on African beliefs and values yet preaching of Christianity centered on undermining African values like many African leaders were not converted.

The desire to resist the abolition of slavery by slave trading communities. They rejected Christianity for fear of loss of their economic livelihood e.g. the Yao and Ngoni slaves in East Africa.

The influence of Islamic communities and people who had been Islamic considered Christianity and Christians as infidels

While some accepted because of natural calamities, others resented missionaries because they attributed the natural calamities to the coming of the missionaries.

Some were politically/militarily strong hence did not want any assistance like Jaja of Opobo, Asante and Banyoro

Traditional beliefs and interpretations i.e. they believed that the colour of the whites was for demons like Buganda, Nandi, Yoruba people.

Fear to disrupt social order like small gods of Musoke, Lubale, Mukasa among others

Fear to loose prestige, where they did not want to loose fame among their natives and subordinates for they could not start criticizing them.

Fear for European intrusion whereby they knew that if the Europeans came in, they would destroy their African cultures and make them useless which indeed happened in most African societies.

REVISION QUESTIONS (REFER TO QUESTION BANK)

THE PHENOMENON INDEPENDENT CHURCHES IN AFRICA.

It was a phenomenon of the last quarter of the 19th century down to 20th century.
It was a resistance against whites in a religious sense.

To Professor Ranger,

“Independent Church movements was a way through which the Africans expressed their protest against foreign rule in a religious pretext”

The Churches were categorized by Bishop Sundkler of South Africa as Ethiopian Church (that inherited what had been promised to Ethiopia in Psalm 68:31), Messianic (believed that Christ was a messiah for Jews and had no significance for Africans then lastly Zionist Church that had origin from USA.

Independent Church phenomenon is a multiplicity of factors. While Christian missionaries had a bible in one hand, they wielded a gun in the other which made their honey moon with the Africans short lived.

GENERAL CAUSES OF INDEPENDENT CHURCH MOVEMENTS

Failure by Christian missionaries to Africanize Church leadership. Ordination of African Clergy was postponed in favour of Europeans like that of Bishop Ajayi Crowther, Chilembwe, Kamwana.

Need for political independence under religious guise like Mokalapa of Central Africa also targeted not only religion but political significance.

Colonial segregation and exploitation amidst missionary support. Missionaries supported European Clergy at the expense of Africans. In Zulu, segregation led to Independent Churches especially in Natal region.

Outstanding leadership that directed the Independent Church movements in all regions i.e. East Africa, Central, West and South Africa.

Missionaries undermined African culture i.e. condemned polygamy, African names for baptism that led to Zionist Churches, United Native Church in Nigeria.

Africans expected a black messiah (liberator) that had significance for Africans with belief that Jesus was a messiah for Jews.

Existing people with special gifts like Isaiah Shembe of South Africa who had power of healing, Simon Kimbangu of Congo who had a vision of 1900 while in 1880's, Charles Domingo interpreted the New Jerusalem bible from the African point of view and this gave rise to Messianic Churches.

Rigid and complicated requirements for Christianity in missionary Churches like of good quality, trained for a long period, paid Church dues.

Education policies that involved paying school fees yet Africans could start free institutions like Dini ya Laisi Church of Joshua Kate.

Introduction of Boarding schools and keeping Children of Africans in enclosures. Africans suspected that Europeans could be teaching bad Western cultures in enclosures (fences).

Frustration of Africans by excluding them from high Church positions like Ajayi Crowther, Semei Kakungulu was not rewarded by the British as he expected after helping them to spread their influence in Uganda.

1896 Victory of Ethiopia against Italians at the battle of Adowa enhanced the spirit of Ethiopians based on Psalm 68:31. Prominent Independent leaders elsewhere linked with Ethiopia like Elliot Kamwana, Charles Domingo and also in South Africa.

Pan African movements in the Diaspora that agitated for “Africa for Africans” thus the need to ordain African Bishops, priests like Agbebi influenced by ideas of Blyden a prominent Pan Africanist.

Lack of close state control of especially British protestant Churches unlike the French Catholic Churches in Senegal, Gambia. Catholic religion was state controlled.

Segregation in distribution of missionary services especially in some villages, schools, roads etc. were ignored like in Nyasaland among Tonga.

Rise of Independent Evangelists concerned with mistreatment, discrimination/ segregation of Africans like Joseph Booth who was a European advocated for African betterment.

Competition among Christian missionaries in areas of operation and change of colonial masters like from British to Germans in Cameroon following eventual Germany takeover of Cameroon in 1884, people there never co-operated with the new masters thus formation of the Native Baptist Church.

Influence of World war 1 and 2 in which Africans were taken to fight dictatorship, oppression. After the wars, Africans were still oppressed. Thus had to rise up under umbrella of Church movements/Religion.

Influence of Church movements in other regions in Africa like those influenced by spirit of Ethiopianism.

General practice of Colour bar syndrome (discrimination of colour) on Africans especially by the Dutch Reformed Church that supported Apartheid.

Lamentation of some whites on holidays in Africa who advocated for better treatment of Africans which was a positive talk that influenced Africans for self-determination.

Impact of the training and education given to Africans by whites encouraged Africans to oppose their masters by establishing their own Churches.

Translation of the bible into local languages by some Africans leaders like Semei Kakungulu, from English to Kiswahili, Luganda that eased work of African Evangelists.

Support from African chiefs and leaders like Lewanika of Barotseland.

EFFECTS OF INDEPENDENT CHURCHES

- Exposed African nationalism
- Opposed colonial exploitation/ oppression
- Protested change of some colonies from protectorate to settler colonies like Kenya.
- Attracted formation of trade Unions like African Workers federation, East African trade Unions
- Preserved Cultural independence

- Encouraged formation of political parties like KANU, MNC.
- Opposed land alienation
- Built schools for Africans like in East Africa Ezekiel Apindis
- Forced missionaries to Africanize Church leadership.

CASE STUDIES

INDEPENDENT CHURCH MOVEMENTS IN EAST AFRICA

UGANDA

- African Reek Church by Mukasa Reuben
- African Judaism (Abayudaya) by Semei Kakungulu.
- Bamalaki (Kibiina kya Katonda ayinza byonna/ Dini ya Laisi by Joshua Kate
- Seventh Day Adventist Church
- Mengo gospel church by Marble Ensor.

KENYA

- Nomiyo Luo mission by John Owolu
- Dini ya Roho (Religion of the spirit)
- African independent Church by Four Kikuyu ministers.
- People of God's church
- African brotherhood church.

TANZANIA

- Chief Mavit church
- Church of holy spirit

CENTRAL AFRICA

Areas of operation included;

Malawi (Nyasaland), Modern Botswana (Barotseland), Modern DRC (Congo/Zaire), Zimbabwe (Southern Rhodesia).

Churches

- Watch Tower and Track society (Jehovah's witness) of Elliot Kamwana-Malawi/Nyasaland
- Seventh Day Baptist Church of Charles Domingo-Nyasaland

Leaders:

- Rev. John Chilembwe Church
- Eliot Kamwana
- Charles Domingo
- Mokalapa of Barotseland Church
- Simon Kimbangu of Congo.

WEST AFRICA

Areas of operation included; Southern Nigeria among the Yoruba, Southern Togo, Modern Benin, Gold Coast (Ghana), Ivory Coast, Sierra Leone among Creoles, Liberia and Cameroon.

Churches;

- United Native African Church in Nigeria among the Yoruba and in Cameroon.
- African Baptist Church nicknamed Bethel
- African Methodist episcopal Church in Sierra Leone/ Liberia
- African Ibo Baptist Church in Nigeria.

Leaders;

- Mojola Agbebi initially DB Vincent.

- William Wade Harris a Liberian (had a vision of angel Gabriel to preach the word).
- Among Creoles in Sierra Leone.

SOUTH AFRICA

Churches;

- Nazarite Church of Isaiah Shembe.
- Thembu Church of Nehemiah Tile
- Tilite Church of Gcaleka changed to Thembu church after death of Nehemiah Tile
- Ethiopian Church of Mangena M Mokone of Pretoria
- By 1913, South Africa had over 30 Churches influenced by Ethiopia's victory at Adowa.

TRADING ACTIVITIES IN AFRICA

In addition to exploration and missionary activities, European traders were also very active in Africa. The African continent had been in trade partnership with other continents since 1000 A.D.

The East African coast for example was in partnership with the Far East in the Indian Ocean trade. North Africa commonly known as Maghreb was involved in the Mediterranean trade while West Africa participated in the Trans-Saharan

trade and the Triangular trade which involved many Europeans in the slave trade era.

What is important to note is the fact that, the second half of the 19th century and our period of study in particular 1855-1914, witnessed a new kind of trade partnership between African societies and European traders. The difference was first of all attitudes of the European traders. Following the abolition of trade, legitimate trade came into existence and this made the partnership between Europe and Africa more human.

The trade items also differed. There was no slave trade any more but commodities were certainly determined by the industrial demands of Europe i.e. the raw materials required by the European industries became the most sought for and produced in Africa. Likewise, Africa also imported European manufactured goods in exchange. In this new partnership, Africans provided market for the European manufactured such as clothes, iron implements, porcelain, hoes, pangas and later on motor vehicles, railway lines, trains and wagons. While Africa exported items like timber, ivory, animal skins, minerals, raw materials like palm oil, sisal, tea, pyrethrum etc.

Another new innovation was the amalgamation of European trading firms into large trading companies from different European countries which came to be known as Chartered companies. These were formed at the peak of the scramble and partition of the African continent. When European powers such as Britain, France, Germany, Portugal decided to entrust these trading companies with legal authority (charter) to administer and develop their spheres of influence on their behalf. This was particularly so after the conclusion of the Berlin West African Conference of 1884-85.

Examples of Chartered companies included; The Royal Niger company under George Goldie that operated in Niger Delta region, The Imperial British East

African Company that operated in present day Kenya and Uganda between 1888-1894, The British South African company under Cecil Rhodes in 1889-1900 that operated in Central and South Africa, The Germany East African company under Carl Peters between 1884-1905 in Tanganyika. There were also Belgian and Portuguese companies that operated in Congo, Angola and Mozambique like Company du Katanga, Company du Congo, Company du Mozambique. The French also had firms that operated in French West Africa.

In essence therefore, during the second half of 19th century and during the colonization of Africa, the imperialists made use of their Chartered companies to enhance their imperial designs to achieve their imperialistic goals.

It is imperative to note that, these Chartered companies had fundamental objectives which a history scholar should be in position to evaluate/assess and among their fundamental objectives were the following:

- To trade and ammerse wealth and profits
- To administer their spheres of influence
- To maintain law and order
- To pacify the commercial areas
- To provide personnel/ man power

SUMMARY OF TRADING COMPANIES

EAST AFRICA

- IBEA company manned by Captain Lugard in Kenya and Uganda
- GEA company by Carl Peters in Tanganyika

CENTRAL AFRICA

- B.S.A company under Cecil Rhodes
- Belgian Companies
 - (a) Compagnie du Katanga
 - (b) Compagnie du Congo
- Portuguese Companies
 - (a) Compagnie du Angola
 - (b) Compagnie du Mozambique

SOUTH AFRICA

- B.S.A company under Cecil Rhodes
- Dutch East Indian Company

WEST AFRICA

- Royal Niger company initially DeBeers Company in Nigeria under George Goldie
- French companies that were amalgamated by the British like French House of Legis.
- Germany companies amalgamated like Germany Wittu.
- Basel Company of the British in Ghana.

ACTIVITIES OF CHARTERED COMPANIES

Traded with Africans in import and export trade- Ended up monopolizing and eroding the African Merchant class like Nana of Itsekiri, Jaja of Opobo in West Africa, Mirambo and Nyungu Ya Mawe in East Africa.

Constructed trading ports that were used as administrative zones like IBEA Company at Voi, Machakos, Old Kampala, Fort Portal, Fort Lugard, GEA company at Moshi, Tanga, Iringa, RN company at Ibadan, Abeokuta, Lagos, BSA company at Inyat, Lewayi, Salisbury, Bulawayo.

Established demonstration farms that experimented growth of African tropical raw materials that were required for European industries like cotton, cocoa, tea in East Africa, Cocoa, palm oil, rubber in West Africa and sugar cane in South Africa.

Participated in mining and exploitation of African minerals- monopolized rights like Belgian firms in Congo, British South African Company in Northern and Southern Rhodesia, GEACO in Tanganyika.

Constructed modern transport and communication like in Congo in the reserved territory (Dominiale) like a railway from Leopoldville to Matadi. BSACO in 1893-98 built railway from Cape through Botswana reaching Bulawayo

(Zimbabwe), in 1897 it was extended to Wankie in the rich coal deposit. IBEACO in the interior of Uganda and Kenya to Coast.

Established processing factories for agricultural products to stages that could easily be exported like cotton ginneries, coffee haules, stone quarries for mining to reduce bulkiness.

Involved in day today administration. They offered cheap administration to their spheres of influence. This fostered imperialism. Like the IBEACO involved in political- religious wars, RNCO had its headquarters at Akassa to establish effective colonial rule, BSACO put different territories in Central and South Africa under company administration like North Eastern Zambia (Barotseland) joined to North Western Zambia to form Northern Rhodesia present day Zambia.

Signed treaties with African leaders that fostered imperialism later like the IBEA CO with Buganda, Toro, Ankole, RNCO signed over 237 treaties in Nigeria alone like in Sokoto, Brass, Bonny, Benin, BSA CO with Matebele, Ngwato, Lozi, GEA CO with chiefs in Tanganyika.

Directly involved in conquest of African territories on behalf of their home governments using police force like the West African Frontier Force, Pioneer Column by BSA CO in Central Africa and Lugard force by the IBEACO.

Maintained law and order by suppressing African resistances like the RNCO against tribes as Brass, Akassa, IBEA CO against Kabalega of Bunyoro, Mwanga of Buganda, GEA CO against Maji maji and Abushiri, BSA CO against Ndebele and Shona.

Supported missionary enterprise through funding, provision of security, moral support like BSA CO provided to London missionary society in Nyasaland and CMS in Matebeleland, RNCO to CMS, Basel company to Basel missionary society in Nigeria and Ghana.

They were instrumental in the abolition of slave trade through forced release from slave masters, providing employment to ex-slaves. BSA CO alone liberated 30,000 slaves; RNCO did so in Nupe, Ilorin.

Gave relevant information after survey, exploration of African countries about the richness in minerals, conducive climate, soils

Participated in actual scramble and partition like RNCO in the partition of West Africa between Britain, France, Germany e.g. reached the Anglo-French declaration of 1890 that allowed British takeover of Sokoto Caliphate, French were given Sene-Gambia and Algeria.

Mobilized funds for colonization process like British conquest and initial administration of parts of Central and South was achieved by taxing African cash crops and wage earners.

Note that there activities directly or indirectly/ knowingly or un knowingly contributed to the colonization of the African continent in other words they played a significant role in the colonization of Africa.

PROBLEMS/ CHALLENGES FACED BY CHARTERED COMPANIES/WHY CHARTERS WERE WIHDRAWN

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 was when African communities or individuals assisted 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.

Resistance is where individuals or societies who responded negatively or refused the establishment of colonial rule and picked up arms to defend their independence against the Europeans.

Others however neither collaborated nor resisted but opted to be passive.

COLLABORATION

Examples of African collaborators included;

The Baganda, Toro, Iteso, Banyankole, Masai, Wanga, Sir Apollo Kaggwa, Semei Kakungulu, Laibon Lenana of Masai, Nuwa Mbaguta of Ankole, Mumia of Wanga, Kasagama of Toro all from East Africa.

From West Africa came the Fante, the Yoruba, Sikasso, Chief Glere of Dahomey

From Central Africa were the Shona, the Lozi, the Ndebele

From South Africa were the Tswana.

REASONS FOR COLLABORATION IN THE SECOND HALF OF THE 19TH CENTURY

Some Africans believed that imperialists were far superior militarily, well experienced like Glere of Dahomey remarked "He who makes the powder wins the battle".

Some were seeking protection and defence against hostile neighbours like the Fante against the Asante, Baganda against Banyoro.

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 Baganda

Missionaries had humbled and softened Africans that made them humble and submissive like the Baganda, Fante, Yoruba, Shona.

Natural calamities like small pox, earthquakes, volcanic eruptions, sleeping sickness, famine weakened African societies like the Masai

Some chiefs wanted to re-ascend to their thrones for instance Lenana of Masai against his brother Sendeyo, Kasagama of Toro against Kabalega

Some collaborated because their neighbours had resisted like the Baganda and Toro against the Banyoro, Fante against Asante.

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 Lozi such items like clothes, mirrors.

Need by some societies to develop by getting European type of medical treatment, education, infrastructure.

CASE STUDIES OF COLLABORATORS

THE TSWANA OF BECHUANALAND

Their main response was collaboration with the British.

Their main leaders by 1875 were Khama of Bamangwato, Gaseitsiwe of Bangwaketse and Sechele of Bakwena.

Their territory was declared British protectorate in 1891 i.e. Botswana

Due to Boer and Ndebele threats, the three Tswana leaders had sought protection from the British which led to a protectorate

In 1885, the three Tswana leaders agreed to offer land for European settlement but demanded a prohibition on sale of such land.

Khama granted the British land that belonged to the Ndebele while Gaseitsiwe and Sechele offered stretches of desert land to the British.

The Tswana under Khama especially became friendly to Cecil Rhodes of BSA company. They acted as guides to take the Pioneer Column of British into Mashonaland in 1890.

Some Tswana soldiers also fought alongside BSA CO against the Ndebele in 1893

The Tswana relations with Cecil Rhodes got strained (1894) when Rhodes demanded the right to control Bechuanaland, the Tswana leaders preferred BSA company rule because the British administration was fair than company rule.

In 1895, the three Tswana leaders (Khama, Sechele, Bahoen who had succeeded his father) went to London to rally the British support against Rhodes plan to take over Bechuanaland.

Due to missionary influence and protests of Tswana rulers, the British colonial secretary Joseph Chamberlain struck a compromise; the protectorate was divided into two parts; Tswana settled areas became reserves for each sub tribe and largely un occupied lands became BSA company administration.

Many Tswana accepted Christianity which they largely embraced like Khama was baptized into Christian religion in 1862.

Consequences of Tswana response (Collaboration)

British were able to protect the Tswana from the Boer and Ndebele threats.

Tswana leaders were able to stay in power for long time like Khama

Former leaders remained with much of their former powers for some time.

Tswana leaders were persuaded to give up part of their land to Europeans for settlement especially the British.

Many Tswana people were converted into Christianity.

Some Tswana soldiers lost their lives as they fought alongside BSA Company forces like against the Ndebele.

The powers of the Tswana leaders were later reduced like by the 1891 order in Council law.

Tswana collaboration encouraged Rhodes to build a telegraph line through the protectorate in 1890.

The British improved the means of transport in Tswana territory like a railway was built through Bechuanaland from Cape colony to Bulawayo in 1890's.

The Protectorate was later partitioned into two parts after 1895; one part remained under British control and the other under company control.

Qn (a) How did the Tswana respond to British invasion of their territory?

(b) What were the consequences of this response?

THE BAGANDA AS COLLABORATORS

In 1875 from the South, Stanley travelled around Lake Victoria and ended up in Kabaka Mutesa 1's court. Baganda's collaboration began back as 1862 when Kabaka Mutesa 1 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.

Mutesa1 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.

Qn.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 Mutesa1 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 whom were Sir Apollo Kaggwa and Semei Kakungulu.

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 Buddo.

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 to some extent, they resisted;

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 traditional religion persisted in Buganda, the respect of Lubaale never reduced.

Some Baganda resisted the taxation system by running away from homes.

They resisted the forceful growing of cash crops like the "Kiboko coffee" where Kiboko meant cane/flogging.

They further resisted against forced labour and land alienation.

To a large extent therefore, they collaborated with British colonialists.

SEMEI LWAKILENZI KAKUNGULU-A career opportunist and Collaborator

He was born around 1870's in Southern Kooki.

He 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 showed himself a Hero during battle between Christians and Muslims in 1899 that led to re-instatement of Mwanga to 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. Zakaliya 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 Lubaga 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 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 became interested in Bamalaki religious sect-Independent Church movement.

Kakungulu regrettably died in 1929 cursing him for having rendered services to the British without any tangible meaningful benefit.

Revision Questions

Qn1. Assess the role played by Semei Kakungulu towards the expansion of British rule in Uganda

Qn2.Examine the contribution of Semei Kakungulu to the history of East Africa

Qn3.Assess the Career and achievements of Semei Kakungulu in the 19th century.

AFRICAN RESISTANCES TO COLONIAL RULE (REBELLIONS)

- 1.Maji- Maji rebellion (1905-1907)
2. Abushiri rebellion (1888-1890)
3. Hehe rebellion (1894-1898)
4. Kabalega resistance(1895-1899)
- 5.Nandi rebellion (1895-1906)

6. War of Guns (1879-1881)
7. Bambata (1879-1906)
- 8.Nama-Herero (1904-1907)

9. Shona-Ndebele (1896-1897)
- 10.Swahiri war (1887-1889)

11. Yao-British war (1891-1895)

12. Temne-Mende (Hut tax) (1898)

13. Anglo-Asante Conflicts (1901)

14. Samouri's resistance (1891-1898)

15. Urabist revolt (1880-1882)

16. Mahdist revolt (1880-1885)

17. Algerian revolt (1871)

SUMMARY OF AFRICAN RESISTANCES

| REVOLT | OTHER NAMES | YEAR | AFRICAN LEADERS | TRIBES | COUNTRY IT TAKES PLACE | COLONIAL MASTER |
|-----------|-----------------------------------------------|---------------|------------------------------------------------------------|----------------------------------------------------|------------------------------|--------------------|
| Maji-Maji | Tanganyika National uprising | 1905- 1907 | -Kinjikitire Ngware -Mputa Gama (Ngoni Chief) | Matumbi, Ngindo, Zaramo, Ngoni, Pogoro | Tanganyika | German s |
| Abushiri | -Coastal rebellion -Afro-Arab rebellion | 1888- 1890 | -Abushiri -Bwana Heri | Coastal Bantu, Yao, Akidas, Swahili | Tanganyika | German s |
| Hehe | | 1894- 1898 | -Mkwawa -Chifuna of Ngoni -Isike of Nyamwezi | Hehe, Ngoni, Nyamwezi | Tanganyika | German s |

| | | | | | | |
|-----------------|--------------------------------------------|-----------|--------------------------------------------------------|-------------------------------------|------------------------|------------------|
| Kabalega | Banyoro uprising | 1895-1899 | Kabalega | Banyoro | Uganda | British |
| Nandi | | 1895-1906 | | | Kenya | British |
| War of guns | Basuto war of Independence | 1879-1881 | -Moorosi, Lerotholi | Basuto/Sotho , Phuthi people | Lesotho | British |
| Bambata | Anglo-Zulu war | 1906-1907 | -Bambata -Mehlaka-Zulu | Zulu | S. Africa | British |
| Nama-Herero | S.West Africa/ Namibia war of Independence | 1904-1907 | -Samuel Maherero -Hendrick Witbooi -Jacob Moreng | Nama, Herero Ovambo | S.West Africa/ Namibia | German s |
| Shona-Ndebele | Chimurenga | 1896-1897 | -Lobengula, Mkwati, Kagubi, Nehanda | Shona, Ndebele | Zimbabwe | British |
| Swahili war | Anglo-Swahili war | 1887-1889 | Mlozi, Kopakopa | | Malawi | British |
| Yao-British war | Anglo-Yao war | 1891-1895 | Matapuri | Yao | Malawi | British |
| Temne-Mende | Hut tax war | 1898 | Bai-Bureh | Temne, Mende | Sierra-Leone | British |
| Urabist | Nationalist uprising in Egypt | 1880-1882 | Urabi Pasha, Afaghan | | Egypt | British |
| Mahdist revolt | Sudanese war of Independence | 1881-1885 | Mohammed Ahmed | Ja-aliiyin, Danaqla, Baqqara Nomads | Sudan | Turko-Egyptia ns |

| | | | | | | |
|-------------------|--------------------------------------------|--------------|---------------------------------------------------------------------------|---------------|----------------------|---------|
| Algerian Revolt | Muslim revolt in Algeria, Kabylia uprising | 1871 1872 | Mohammed Mukrani together With Rahmaniyya, Sufi, Sheikh Haddad, Bu Mazrag | | Algeria | French |
| Anglo-Asante wars | Asante-British conflicts | 1875 1901 | Prempeh 1 | Fante, Asante | Gold Coast/ Ghana | British |
| Samouri Toure | | 1891 1898 | Samouri Toure | Mandinka | Nigeria | French |

GENERAL CAUSES OF AFRICAN RESISTANCES

- (i) Need to preserve/ regain their lost independence
- (ii) Need to preserve/regain lost land.
- (iii) Against mal-administrative policies of Whites/ foreigners
- (iv) Against heavy taxation and faulty methods used in its collection
- (v) Need to preserve/regain culture
- (vi) Against forced labour/Contract labour of White public works
- (vii) Need to preserve/regain African traditional religion
- (viii) Misfortunes that accompanied presence of foreigners like Epidemics/ diseases
- (ix) African loss of their property to foreigners like land, cattle
- (x) Presence of African leaders for rebellions (charismatic, determined)

(xi) Undermining of African authority of African traditional rulers/ Chiefs

(xii) Enforcing cash crop production at expense of food crops leading to famine

(xiii) Segregation/ discrimination of Africans (from high ranks in administration, from

Services provided)

(xiv) Interference in African slave trade which was lucrative (Taking off middleman ship role,

out competing them)

(xv) Displacement of Africans from their native lands to reserves with unbearable conditions.

(xvi) Rise of African nationalism

(xvii) Outbreak of natural calamities that was associated with whites

(xviii) Killing of innocent Africans

(xix) Inspiration from other rebellions

(xx) Rise of Independent African Churches In some areas.

(xxi) Collaboration of some societies with foreigners against their fellow African states.

GENERAL EFFECTS OF AFRICAN RESISTANCES

(i) Africans were defeated apart from the case with Menelik II of Ethiopia and Mahdist revolt.

(ii) Africans lost their Independence

- (iii) African traditional leaders lost their dignity/ authority
- (iv) Loss of confidence in African traditional religion
- (v) Loss of lives and property for Africans
- (vi) Africans lost their land and were sent to reserves
- (vii) African labour was exploited/ oppressed
- (viii) African economic activities like trade, agriculture were disrupted
- (ix) Africans became poverty-stricken and dependent on the whites
- (x) Led to influx of more European settlers
- (xi) Africans lost their cultures and tribal identity
- (xii) Christianity was spread
- (xii) Had lessons for Africans that they needed unity to stage successful revolts
- (xiv) Had lessons for whites not to take Africans for granted and to relax their policies on Africans.
- (xv) Led to rise of African nationalism

GENERAL REASONS FOR AFRICAN DEFEAT

- (a) African general weaknesses
- (b) Strength of the whites

(a) 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

(b) 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

GENERAL ROLE OF RELIGION (ATR & ISLAM) IN THE OUT BREAK OF AFRICAN RESISTANCES

- Promoted unity against foreigners-buried differences between African societies
- Provided leaders for the revolt
- Guaranteed security and protection against warriors
- Gave sense of belongingness
- Instilled discipline among the revolters
- Averted natural calamities
- Interpreted cause for the revolt-Justification for the revolt
- Gave blessings to revolters that enhanced confidence
- An inspiring force that enhanced determination and gave encouragement
- Was a source of medicine e.g. during cleansing. Healing of leprosy
- Sustained war effort by predicting war victory.
- Enhanced and promoted respect among the revolters
- Promoted hard work as a way of appeasing Gods
- Acted as mobilization factor of African against whites rule.

Weakness

- False beliefs or promises like protection against white bullets this loss of lives
- Gave poor war strategy with no up to date weapons
- Made Africans believe blindly without scientific proof of European arms

- Made people lose confidence in ATR after failing to protect them or guarantee security

CAUSES OF REBELLIONS CATEGORISED AS ECONOMIC, POLITICAL AND SOCIAL.

POLITICAL CAUSES

- Need to preserve/regain Independence
- Determined leadership
- Undermining authority of traditional rulers/ Chiefs
- Mal-administrative policies of foreigners
- War-like nature of Africans
- Inspiration from earlier revolts
- Rise of African nationalism
- Unity against a common enemy
- Collaboration against fellow African society

ECONOMIC CAUSES

- Forced labour on government farms and public works.
 - The poor pay received by Africans labour
 - Long hours of work that exhausted African labour
 - The heavy taxes that were imposed on Africans,
 - Poor methods of tax collection like confiscation of property of defaulters
-

- Land was alienated for white settlers and for public works and plantations
- European interference in African Trade/ slave trade
- Enforcing of cash crop growing at expense of food crop growing
- Sending Africans to un bearable lands after alienating their lands.

SOCIAL CAUSES

- Undermining of African traditional religion
- Undermining of African culture
- Segregation/discrimination of Africans
- Outbreak of natural calamities associated with whites
- Introduction of foreign religions
- Killing of innocent people.

MAJI-MAJI REBELLION OF 1905-1907 IN TANGANYIKA

It was an African rebellion against German colonial rule and it took place in Southern Tanganyika. Its name was coined from a Swahili phrase "Maji-Maji" meaning magic water. This magic water was got from river Rufiji by a medicine man -Bokero Kinjikitile Ngwale of Ngarambe village. It was then mixed with herbs, millet and sorghum flour and would be sprinkled on the bodies of prospective fighters to give them courage and immunity against German bullets (bullets would be turned into water).

The rebellion included a cross section of tribes from Southern Tanganyika like the Zaramo, Wangindo, Pogoro, Bena, Matumbi, Mbuga etc.

In July 1905, the rebellion began to the surprise of the Germans (they never expected it) and to Kinjikitile, the situation was not ripe enough) he went on up to 1907.

It was the most serious and worst of the rebellions in East Africa.

The causes were economic, political and social in nature as follows:

Economic causes;

The unpopular cotton scheme as supported by scholars as Illife John, Gwasa Bello as direct cause is what sparked off the rebellion. The people of southern Tanganyika were compelled to grow cotton by the Governor; directive of 1902 (each family to have a plot of cotton). But, the soils were not good and thus the yields were poor. The Zaramo were among the hit most society (got less harvests).

The poor pay received by farmers from the sale of cotton of only 35 cents per year. Worsened the situation because it could not support farmers and their families. This greatly annoyed Africans and forced them to rise up against German rule.

Forced labour on government farms and public works like roads, railways and building constructions also forced the Africans to rebel.

Germans exploited African labour on their farms angered Africans. They were worked for long hours and at the end received little or no pay.

The heavy taxes that were imposed on Africans, that is a tax of Three rupees forced on Africans yet cotton yields were poor and hence they had no source of income.

Taxes were accompanied with cruel methods of collection like those who failed to pay had their properties confiscated, tortured, imprisoned.

Land was alienated; African tribes in southern Tanganyika lost land to German settlers and were forced to move to remote and unfavourable lands. The fertile soils in Rufigi valley, Kilombero and Lukuledi were all lost by Africans. Rebellion was thus to regain such lands.

Germany interference in slave trade. They had edged out African middleman ship in this trade yet it was the source of livelihood. This resulted into conflicts and later rebellion.

Political causes;

The rebellion was a struggle to regain peoples independence which the Germans had eroded. People of Tanganyika hated being subjected to foreign rule of Germans.

It was against German mal-administration- their rule was harsh, brutal. German Carl Peters was nicknamed "Mukono wagamu" meaning a man with blood in his hands.

Against replacement of traditional African rulers/ chiefs (loss of sovereignty/ authority) with foreign Akidas and Jumbes who were harsh, cruel, disrespected African rulers e.g. flogged them, whipped them in public.

Leadership and propaganda of Kinjikitile Ngwale of Ngarambe village in River Rufigi. He claimed to have been possessed by "Hogo spirit" that resided in a pond in tributary of river Rufigi. That his magic water would immunize fighters against Germany bullets

Inspiration from earlier revolts in the region that is Abushiri rebellion of 1888-1890 and Hehe rebellion of 1894-1898.

Social causes;

The Ngoni were revenging against the German's earlier atrocities like the Boma massacres of 1897 where Ngoni political leaders and generals were imprisoned and later shot.

Germany abuse of peoples cultures and religion while enforcing theirs like,

- Germans misused Muslim mosques by entering with their dogs and sandals.

- Christian missionaries encouraged administrators to burn sacred huts of people on grounds that they were "Havens of witchcraft".

- Germans mercenaries of Sudan origin (Akidas and Jumbes) abused Ngindo women and peoples daughters by raping them.

- Ngoni offended Germans refusal to prosecute and giving asylum to a house boy who was found sleeping with Chief Chabruma's (Ngoni chief) wife.

Germans promotion of western education yet Africans were comfortable with their children staying home to do domestic work and hunting.

Role of traditional religion-Kalero cult.

Effects;

- Loss of independence

- Loss of lives of Africans (estimated 75,000 to 120,000), Germans and Akidas/Jumbes

- Destruction of property and farms leading to famine. There followed three years of terrible

Famine called "Fuga fuga" where survivors ate wild fruits, insects.

- Forced labour was implemented

- Taxation was imposed

- Spread of Christianity
- Led to increased influx of Whites
- Led to decline of African Traditional Religion
- Led to replacement of Akidas and Jumbes
- Accelerated mal-administration
- Led to famine
- New crops were introduced.
- Brutality used by Germans scared other societies from rebelling
- Instability led to displacement of Africans who ran to jungles where they were attacked by wild animals.
- Africans learnt a lesson that unity was vital

ABUSHIRI REBELLION (1888-1890)-A PRIMARY RESISTANCE IN TANGANYIKA

It comprised of three separate attempts to drive out Germans from Tanganyika. One was led by Abushiri in northern Coastal area and around river Pangani. There was also a resistance in southern part of Dar-es-Salaam, Kilwa and Lindi. The third was in Uzigua under Bwana Heri. Abushiri was the most prominent leader.

Specific causes;

- Swahili-Arab coastal towns lost economic power. Germany East African Company competed in ivory trade and became a threat to slave traders because it was lucrative.
- Economic restrictions imposed on ownership of land and property by the Germany East African Company.
- Coastal people hated foreign rule of Germans
- Germany introduction of a tax called "Hongo" or custom tax
- Leadership of Abushiri and Bwana Heri
- Germany missionaries tried to convert Moslem Arabs into Christianity
- Dismissal of Akidas and Jumbes serving in Germany administration and replacing them with those of people's choice.

Specific effects;

- Sultan of Zanzibar recognized Germany rule over coastal chiefs
- Akidas and Jumbes were replaced by traditional chiefs
- Inspired other future rebellions like Hehe (1894-1898) and Maji-Maji rebellion (1905-07)
- Peace eventually prevailed after the rebellion,

HEHE REBELLION OF (1894-98)-A PRIMARY RESISTANCE IN TANGANYIKA

He was a leader of the Hehe who occupied Southern Tanganyika. He came to power in 1878 succeeding his father Munyigumba. He built a highly trained army which he used to stage a tough and prolonged resistance against Germany rule in Tanganyika. From 1800, he was busy extending frontiers of his empire. His empire building clashed with Germans who were busy colonizing Tanganyika. In his bid to control trade, he closed the trade routes between Tabora and Bagamoyo, also terrorized, imprisoned German, African and Swahili traders at Usagara for refusing to pay tribute to him. He defied Germany request for him to release the traders. His arrogance angered the Germans that forced them to react. His contemptuous behavior was based on the support he expected from Chief Chabruma of Ngoni, Siki chief of Tabora and Isike of Nyamwezi.

He first clashed with the Germans in 1891 whom he defeated killing many of their forces including their commander Zelewekis. Germans temporarily gave up him and allied with Isike of Nyamwezi who was willing to work with them.

Mkwawa however realized need for a peaceful end to the conflict and dispatched messengers with gifts to the Germans who responded by gunning down the messengers. This demoralized Mkwawa who organized a full-scale war with them at Kilosa where he managed to kill 290 Germans with their allies.

In October 1892, he destroyed a long distance caravan at Kondoa which greatly increased his influence and he was able to complete the construction of his Fort at Kalenga.

In 1894, the Germans decided to deal decisively with him. They stormed and destroyed his capital at Kalenga killing many of his soldiers. With a handful of his men, he escaped to Ingonge where he unsuccessfully attempted to ambush the Germans on their way back to the coast.

The Germans then came to finally destroy him. Using the scorched-earth policy, they destroyed water, food reserves which caused wide spread hunger and starvation. After being surrounded, he refused to be captured alive and instead shot himself in 1898. A few of his trusted soldiers also gave in to the Germans.

When Germans found his dead body, they cut off his head and sent it to a Museum in Berlin-Germany. However, the Hehe constantly demanded for the head of their fallen chief until when the Germans bowed to their pressure and returned it in 1954.

Mkwawa however is remembered as a Hero who tried to protect the Independence of his people.

Specific causes in Hehe rebellion

- Closure of trade routes to Germans, Arab and Swahili for refusing to pay tribute to him.

- His refusal to relax 'Hongo tax' he levied on caravans through his area despite German appeal.

- His powerful military state/ army

- Germany desire to control Tabora-Bagamoyo trade route.

- Germany disrespect for Mkwawa (considered him uncivilized)

- His imprisonment of Arab and Swahili traders for refusing to pay tribute and defied Germany

plea to release them.

- Mkwawa's character i.e. big headed, arrogant. E.g. defied German calls for release of prisoners.
- His anticipated support from Chief Chabruma, Chief Siki of Tabora and Chief Isike of Nyamwezi.
- Germany killing of Mkwawa's peace messengers.
- He expelled Germany mercenaries that had been brought to aid Germany administration (Akidas and Jumbes).

Specific effects;

- After the war Germans became more cruel and brutal which increased suffering of Africans
- Trade was disrupted especially on central trade route
- Hehe learnt a lesson that Whites were superior than Africans
- Germans learnt a lesson not to take African resistance for granted
- African hatred for Germans increased
- Diseases like dysentery, sleeping sickness were spread
- Mkwawa's head was cut off after shooting himself and taken to German museum till 1954.
- After defeating Mkwawa, Germans disbanded his council of advisors.

NANDI RESISTANCE 1895-1906 IN KENYA

Nandi are a Kalengin group of people belonging to the wider group of highland Nilotes. They presently occupy the highland escarpment west of the Uasin-Gishu plateau in western Kenya. Unlike the Masai, their neighbours, the Nandi put a strong and prolonged resistance against the British occupation of their land. For 11 years, they defeated the British and often raided their depots. In 1897, they carried out a series of raids along the Uganda railway killing Indians and looting telegraph lines. They also raided British protectorate communities like the Luo, Abalu. In 1900, the British sent three expeditions using Indian troops to punish the Nandi but they all failed. It was not until 1905 that the Nandi were subdued. Their leaders Kimyole Arap Samoei and Koitalel Orkoyot with other leaders were killed.

Specific causes of the resistance;

- War like nature of the Nandi and their pride-had succeeded in raiding neighbours
- Increasing power of the Nandi due to weakness of their neighbours (Maasai)
- Nandi leadership of Kimnyole Arap Samoei and Koitalel Orkoyot
- Geography of Nandi area (hilly i.e. they hid from the British)
- Whites action of killing Nandi warriors around Gwasa-Musa camp in 1895
- Effect of the peace treaty of Kipture that stipulated that the Nandi live in reserves
- Maasai collaboration with the British

- Nandi opposition to construction of a railway through their land.
- Nandi hatred to British interference with their trade in slaves and ivory
- Punitive expeditions applied by the British against the Nandi
- Penetration of Nandi by White traders
- Resentment to white man's colour and referred to them as Devils.
- Inspiration by Hehe and Abushiri

Specific effects;

- War delayed construction of the Uganda railway by killing railway workers
- British confiscated thousands of Cattle and sheep from the Nandi
- Increased enmity between Nandi and Maasai (collaboration with the British)
- Nandi lost their prominence in the region as most strong and fearless society
- War ruined British treasury- they spent a lot paying purchasing firearms, paying mercenaries
- Imperial forces were stationed in Nandi land permanently
- The British continued constructing the railway line through Nandi area with minimum difficulties
- Defeat of Nandi taught neighbours a lesson that the British were invincible.
- Forts were built throughout Nandi area like Kipture, Kaptume and Kapkolei
- Prophecy of their leader Orkoiyot Kimnyole came to pass that "one time they would be ruled by foreigners"

- Many people converted to Christianity because teachings of their traditional leader had failed to bring them success.
- Nandi accepted British rule after their defeat
- Led to more European influx in Kenya

KABALEGA'S RESISTANCES (1895-1899)

Omukama Kabalega Cwa II was born to Omukama Kamurasi and Kanyange Nyamutahingurwa in Toro. He obtained power by winning war of succession with his brother Kabigumire. He ruled Bunyoro from 1870-1899. His main aims were to preserve independence for Bunyoro, carry out trade with the Arabs.

He was an outstanding leader who resisted colonialism in the 19th century in order to preserve the independence of Bunyoro. He accumulated a lot of guns from the Arab slave traders (Khartuomers) and built a strong army "the Abarusula". He was first faced with the expanding Egyptian imperialism led by Sir Samuel Baker, whom he defeated at the battle of Isansa in 1872.

In 1891, he fought against Lugard's advancing forces to his kingdom

In 1892, he attacked British Forts along Toro-Bunyoro border

In 1893, he re-invaded Toro and re-occupied it

In 1894, he was forced to withdraw from Bunyoro by British army under Colonel Colville and Baganda and Sudan mercenaries

In 1896, the British declared Bunyoro part of their Uganda protectorate

In 1899, he was captured together with Mwanga and exiled to Seychelles Islands for 24 years.

His son Kitahimbwa was appointed but was too weak to administer, he was thus a British puppet

On 6th April 1923, on his return to Bunyoro, Kabalega died in Jinja.

However, he is remembered for his outstanding leadership. In 1972, President Idd Amin Dada renamed Murchison falls after him -Kabalega falls. In June 8th 2009, Kabalega was declared a national Hero by President Museveni.

CAUSES OF HIS RESISTANCES

- Spread of British rule in Uganda in 1890's
- Kabalega's expansion of his kingdom coincided with expanding British imperialism
- Kabalega's warlike and skillful nature
- Bankruptcy and weakness of Imperial British East African company
- Collaboration of Baganda with the British
- 1896 British declaration of Bunyoro part of their Uganda protectorate
- Inter-ethnic co-operation i.e. with Acholi and Langi who aided him
- Mwanga's alliance encouraged him
- Kabalega's regular army of "Abarusula"
- Need to preserve the glory of Bunyoro empire
- Need to preserve economy
- Successful raids he made on Nkore, Karagwe, Rwanda that paid him tribute

-Unity in Bunyoro created by Kabalega.

Effects of his resistance

NAMA-HERERO REBELLION OF 1904-1907 IN SOUTH WEST AFRICA (NAMIBIA)

SPECIFIC CAUSES

-German construction of a railway that drove away Africans without compensation

-Germany violation of 1894 and 1890 treaties. Before 1900 the Nama and Herero had rebelled

and were defeated, but they signed treaties with Germans which were later not honoured

-Loss of their cattle a means of livelihood

-Epidemics and diseases like rinderpest and on top of this, Germans imposed quarantine

-Germany disarmament policy on the Nama. Following 1894 resistance, Germans remained

Suspicious that Nama could stage another disastrous revolt

-Role of leaders like Simon Cooper, Morenga, Maherero and Witbooi

-Bondelswart expedition. In 1904, Germans organized an expedition against Bondelswart people

That encouraged them to rebel (Herero)

-Credit ordinance of 1903 where the colonial government gave one year grace period to

Germany traders to have collected their money from African debtors

-Warlike nature of the Nama and Herero –were traditionally hostile

-Inspiration from other rebellions in the region like Anglo-Zulu war 1879, War of guns

-Influence of Independent church movement by Prophet Sturman arrived in Nama land on eve of

Outbreak of the revolt-was an inspiration

Specific Effects;

-Germany Governor Von Trothe ordered for extermination of Herero fighters (killing)

-In 1907, Germans introduced a labour law/ code that empowered settlers to exploit the Herero.

-Germans achieved long desire to alienate native land

-Nama and Herero lost former warlike attitude and pride-became submissive

-Led to consolidation of Germany rule in Namibia

-Had diverse effects to Germans also, German socialist leader August Bebel referred it to “ a

worst crisis Germans ever faced since 1870''

- Led to devastation of valuable infrastructure
- United former enemies the Nama and Herero
- Had lessons to Namibians that armed resistance was futile.

WAR OF GUNS/ BASUTO WARS OF RESISTANCE 1879-81

The Basuto/ Southern Sotho accumulated a considerable number of guns between 1870 and 1880. On Kimberley diamond fields, they were paid in form of guns. Farm workers and railway constructors in Orange Free State were paid in cash and bought guns with the money. Nearly, every Sotho man owned a gun as a symbol of manhood. In 1878, the Cape government fearing another Xhosa war of resistance gave notice of its intentions to disarm all Africans in the Cape including the Basuto. This measure led to two wars of resistance by the Basuto. The first war in 1879 was led by Moorosi chief of Phuthi people in Southern Basuto. The second Basuto war of resistance was the war of Guns of 1880-81 led by Lerotholi.

Specific Causes;

- Disarmament of the Basuto by the Cape government (1878)
- Determined leadership of Moorosi and Lerotholi
- Appointment of a White magistrate, Hamilton Hope for the Phuthi in 1877 was regarded by

Moorosi as rejection of his supremacy by the British

-In late 1879, the arrest of Moorosi's son, Lehana and sentenced to Four years jail on charge of

horse stealing.

-Courage, unity of Moorosi people-holding out in winter without food.

-Phuthi people were dispossessed and sent to work on white farms and their land opened up for

White settlement.

-Passing away of a political messiah of Basuto-Moshesh left vacuum for un compromising leaders

that led to British into war.

-Hated annexation of the Cape

Effects (Specific)

-After the war, Basuto retained their guns according to the peace preservation bill of 1878

-British stopped harassment of the Basuto.

-War was expensive to both sides

-In 1879, Basuto land came under direct control of the Cape

-It led to starvation among the Basuto, crops, animals were destroyed

-Basuto towns were destroyed like Morija, Leribe and others

-Government decided to increase hut tax paid by the Basuto

-After a long struggle, in 1884, the British declared a protectorate over Basutoland.

BAMBATA REBELLION/ SECOND ANGLO-ZULU WAR OF 1906

It was a war between the British and the Zulu. It took place in 1906. It was called the Anglo-Zulu war of 1906 or Second Anglo-Zulu war the first Anglo-Zulu war was in 1879. The rebellion was led by Chief Bambata, an Induna from Zondi clan. It therefore took place mainly among the Zondi people of Zulu land. It took place during the reign of King Dinizulu of the Zulu.

Specific causes;

- Disintegration of Zulu nation in 1879 after British defeat of Cetewayo in first Anglo-Zulu war

annoyed Bambata

- Exiling of Cetewayo by the British in 1882

- Increased land rent because Zulu had been made tenants on their own land.

- In 1879, British Natal government was allowed to administer Zululand which was hated

- Racial discrimination practiced by the British considering the Whites superior

- Rise of Independent churches in South Africa-Mzimba's African Presbyterian church that had

spread in Natal by Sibiye

- British massive arrest and imprisonment of innocent people
 - Long term mistrust and enmity between the Zulu and whites
 - Loss of traditional powers by Zulu Kings/ Chiefs
 - Poor military record of the British e.g. Zulu earlier success at Isandhlwana in January 1879
- against the British, Boer defeat of the British in Jameson raid of 1895
- British mal-administration-harsh rule
 - Able leadership provided by Chief Bambata that inspired and encouraged the Zulu.
 - British execution of 12 key Zulu leaders in early 1906 by British officials for refusal to pay poll taxes.
 - Early success of Bambata against the British
 - Mistaken identity i.e. Zulu traditionally mistook whites to be Devils
 - The Second Anglo-Boer war of 1899-1902 after which the Zulu thought the British were exhausted
 - Poor social-economic conditions under which Africans lived in towns (poverty, insecurity)
 - Activities of missionaries who never respected culture of the Zulu
 - Increased British imperialism and desire to control the whole of South Africa.

-Revival of Zulu militarism like age-regiments and other reforms that gave Zulu morale

Specific Effects;

-Zulu were defeated

-Bambata was captured and killed in 1906

-Zulu nation lost Independence

-There was disintegration of Zulu kingdom

-Zulu militarism was completely destroyed by the British

-King Dinizulu was arrested in 1907 suspected to have supported the revolt

-Stand still in economic activities like trade, agriculture

-Zulu were to continue paying taxes

-Zulu continued to provide labour

-British racial discrimination increased. Zulu were made second class citizens

-Lesson to Zulu that British were stronger thus to resort to other forms of resistance

-Encouraged growth of African independent church movements

-Led to increased unity among the Zulu.

-Laid ground for future African nationalism-Formation of political parties like Inkatha Freedom

party and African national Congress so as to regain independence

-British learnt a lesson and made some administrative reforms to avoid further uprising. E.g.

1908 bill that allowed four whites to represent Africans in Legislative council/Parliament

-War indirectly contributed to the Union of South Africa in 1910 because the whites feared

Africans

N.B Shona-Ndebele uprising, Temne-Mende war, Anglo-Asante conflicts, Urabist revolt,

Mahdist revolt, Muslim Revolt in Algeria, Samouri Toure's resistance to be covered

under regional aspects below.

ORIGIN AND ESTABLISHMENT OF SIERRA-LEONE.

Sierra Leone was founded in 1787 when British philanthropists started agitating for ways of ending slave trade and slavery. The Sierra Leone Company was formed and given a duty of resettling freed slaves. The British government financed it together with other humanitarians. In 1787, the Sierra Leone Company started resettling the liberated slaves. The initial number brought from

Britain was 290 blacks, ex-slave men and 41 women. Together with those were were 70 white prostitutes and murderers and 6 white street children. Those whites were social fomenters to their society. The Sierra Leone Company also sent 38 officials and craftsmen to govern them and teach them some skills. In the opening years of the 19th century, the Sierra Leone Company was finding it increasingly hard to bear the expenses of the colony. The dissatisfaction with and revolt of Nova Scotia settlers against the company's administration, the Temne attacks on the colony in 1801 and 1802, the feeling of insecurity among the settlers and their unwillingness to carry on farm work as a result of this state of affairs, turned the company into a commercial failure. It therefore appealed to the British government to relieve it of the responsibility of running the colony. On January 1st 1808, the British government took direct responsibility for the colony and Sierra Leone became a crown colony.

From 1808, the British government appointed governors who ruled the colony as representatives of the King.

The recaptives were made up of people from many nations but the most dominant groups were the Yoruba, Ibo and Asante. As time went on, many recaptives left their villages and moved to Free-Town in search of fortune and after acquiring enough wealth, they emigrated to their native land or other coastal towns of West Africa.

The name "Creole" was originally applied to receptive children born in the colony. At first, the older groups of settlers discriminated against the recaptives and their children. But by 1850's, owing to the growth in wealth, education and influence of the recaptives and also to intermarriages the old distinctions had disappeared and the older group and recaptives had merged into one Creole community with its own distinctive cultures and civilization.

Creole culture had a peculiar trait. It was a curious blend of Christian, European and American culture and African traditional culture. For the Creoles were Christians, wore European dresses, lived in European style of Houses and practiced monogamy. But they spoke their own style of English (Krio) and kept the traditional customs, diet and dances of their native lands. This Creole culture gave to Sierra Leone a national identity of its own.

SIGNIFICANCE OF CREOLE COMMUNITY TO SIERRA LEONE AND WEST AFRICAN HISTORY

Sierra Leone and Liberia are sometimes referred to as “ A Nursery bed of 19th century West African civilization” because it was in Sierra Leone that Creoles emerged and spread the social, political and economic ideas to the rest of West Africa. Creoles came as a result of Intermarriages between freed slaves of Europe, America and recaptives who settled in Sierra Leone and Liberia after the stopping of slave trade and slavery activities worldwide.

The foundation of Sierra Leone marked the beginning of a new era in the relationship between Africa and Europe. It marked a change from those centuries of slave trade and other commercial exploitation to an era of humanitarian activity i.e. abolition of slave trade and its substitution with legitimate trade based on agricultural products of the colony and later West Africa as a whole.

As the first British Crown colony in West Africa, Sierra Leone from 1808, also marked the beginning of British imperialism in West Africa from there, the British were achieve colonial expansion in the Gold Coast and Nigeria with aid of a Squadron based at Freetown. Thus the sovereignty of West African states suffered the first real imperialist assault in 1808.

Owing to the pioneer efforts of European and American missionaries, education took firm root in Sierra Leone earlier than any other West African country. It was from here that the generation of educated West African teachers, missionaries, civil servants, professional lawyers, Doctors, magistrates who played a significant role in West African affairs during this period that was produced. For instance Samuel Ajayi Crowther who was the first Negro West African Bishop and he spread Christianity to Niger territories, James Africanus Horton the first West African medical doctor and John Thorpe the first West African lawyer.

The Creoles became evangelists and were instrumental in the spread of Christianity in West Africa. The ex-slaves were already Christians and the recaptives were easily converted to Christianity. In 1861, the Sierra Leone Anglican Church was founded. Creole missionaries were sent to Ghana, Gambia and Nigeria. The most significant of these were Samuel Ajayi Crowther who became a Bishop in 1864.

They pioneered the formation of African independent Churches like Bishop Ajayi Crowther who formed the Sierra Leone Anglican Church in Niger and other Churches were formed in different areas including the Niger Delta Church, Native Baptist Church whose preachers were Creoles.

As regards trade and commerce, the Creoles took the leading role. They got initial capital from the British colonial government and philanthropists. They helped in the development of legitimate trade. From 1840's, many Creole merchants migrated from Sierra Leone to other countries of West Africa and established there. Like R.B Blaise born in Freetown became one of the richest in Lagos, Horton James from Cloucester became one of the richest in Bathrust, Gambia. Many Creole traders were in 1890's operating business in Monrovia, Accra, Cape Coast, Cameroon. They thus owned both small and large scale enterprises not only in Sierra Leone but also throughout West Africa. By 1890's they owned merchandise ships operating on Atlantic Ocean.

They were also a factor in the development of towns in West Africa especially in Sierra Leone. Freetown was the principle centre for their settlement and it grew into an important town. Some coastal towns and their immediate hinterland areas developed into towns. In other parts of West Africa, they contributed to the expansion of towns and ports like Accra, Lagos and Ibadan.

Since Creoles were highly learned and with administrative skills, they were favoured by the British who used them as administrators. They therefore served as colonial agents. They became secretaries, interpreters, governors, district commissioners and lawyers for instance by 1925, Nigeria had 56 judges and 54 of them were Creoles.

They carried out plantation agriculture. Although most of them took up commerce that had immediate results, there are others who grew cash crops like cocoa, cotton and tea on plantation basis. They acquired vast lands where they

established their plantations. These also got a lot of profits in the sale of their produce.

They were significant in the modernization of transport system. They played a role in the construction of roads and railways in Sierra Leone. They constructed a railway from Freetown to the interior via Wellington and Waterloo. Another line began from Pepel to Lunsar. They also owned ships on Atlantic Ocean.

They built schools and by 1868, 22% of the West African population had been educated. More schools were built like Fourah Bay which began as a teacher's training college in 1827 and attained a university status by 1876, Ann Walsh institute for Girls. By the second half of the 19th century, Creole education had produced good clergymen, teachers, doctors, lawyers in West Africa. The notable products of this education included; John Thorpe the first black lawyer in Sierra Leone, William Davis and Africanus Horton, the first black doctor of western medicine, Ajayi Crowther first black protestant Bishop and Samuel Lewis the first newspaper editor and first African to be granted the Cambridge university degree, Joseph Cladius edited the West African Reporters and Sierra Leone weekly news. They studied and edited over 300 African languages, translated the Bible and other books of universal significance into local languages.

In the publication field; Creole intellectuals from Sierra Leone contributed to publication of books, articles, magazines and newspapers. Vital to remember was Samuel Johnson who wrote the first book about the history of Yoruba, Dr. JB Horton who wrote the first medical topography of west African coast in 1860, Bishop Ajayi Crowther who wrote on grammar and vocabulary of Yoruba language, ABC Sib Thorpe who wrote on Sierra Leone's history and geography, Dr. JF Eastman who was head of Ghana medical services widely researched on

black Ghana river while Dr. Ogotola Sapars started the first pono small box society of Lagos.

They African nationalism and demystified artificial European superiority based on colour differences. They also founded the Civil Rights groups of the Africans. Since freed slaves were able to maintain the independence of Liberia, Liberia became a model of African freedom and liberation and also Gold Coast.

However, the Creoles had some negative aspects looked at from the African perspective

For example, they accelerated the loss of African independence. They suppressed African revolts and defeated resistors. This was exemplified in the Temne-Mende war, the Yoruba war and Asante-Fante-British wars.

They annexed land for themselves and their British bosses. They thus led to displacement of Africans from their land.

In trade, they out competed Africans who were forced to withdraw from trade and became economically weak.

Their culture was largely foreign in nature and therefore an abuse of their identity. Due to their cultural arrogance, they denounced local people as primitive and satanic. They claimed racial superiority over the local people.

They mistreated their fellow Africans through over taxation, forced labour and land grabbing and were partly responsible for the occurrence of the Hut-tax (Temne-Mende) war of 1898.

THE HUT TAX (TEMNE-MENDE) WAR OF 1898

In 1896, the British declared a protectorate over the British zone of the interior and put it under the control of Sierra Leone colonial government under Fredrich Cardew as governor. The governor introduced administrative changes in the protectorate i.e. district commissioners and each district had a "paramount chief" and a 'Frontier police' that was responsible for keeping law and order. After two years, the people of the protectorate rose against the Colonial peoples (Creoles) and their government and this was referred to as the Hut tax (Temne-Mende) war on one side and the Creoles later the British on the other hand.

The causes were political, economic and social.

CAUSES OF THE REVOLT

-Introduction of hut tax in 1897 of 10= to bigger houses (more than three rooms) and 5= for on smaller houses or its equivalence in palm oil or rice. This was to fulfill British policy of making the Temne and Mende to finance the protectorate.

-Forced labour because settlers and the colonial government lacked adequate man power

-Cultural arrogance of the Creoles-Took themselves superior to Africans, were thus employed in

administration because of their education attained from missionary influence.

-Land alienation-1896 land ordinance (act) on land allocation, all land in Sierra Leone with

mineral resources was declared Crown land, waste/ uninhabited land was allocated to white

Settlers

-Missionaries in association with Creoles-their teaching undermined the traditions of the Temne-

Mende

-Was a popular desire for independence. District commissioners in Sierra Leone conflicted with

the traditional authority of chiefs-People with no traditional authority and legitimacy were

appointed by the British

-In addition the judicial powers of the chiefs were greatly eroded-Justice was administered by

the District commissioner and their agents who were ignorant of the customary law. E.g.

imprisoned people not in conformity with customary Law

-Temne and Mende detested Creole traders to whom they were losing economic power-British

administration had placed the control of trade in hands of Creole traders

-Abolition of slave trade which was lucrative

-Forced military conscription in Frontier police force.

-The Frontier police force publically humiliated the Temne and Mende before their subjects.

-Rise of nationalism by the Temne and Mende

-Able leadership of Bai-Burey, Poro society

-Occurrence of natural calamities like famine, drought, rinderpest that were associated with

foreigners and their agents

-Role of religion

-Mal-administration of the British and their agents (the Creoles)

-Inspiration from other rebellions in West Africa.

Effects

-Loss of lives especially Temne-Mende and Creoles who lacked a sense of belonging.

-Reduction in status of Creoles and their Influence-Were blamed by British for causing the war

-War ended in complete subjugation of Sierra Leone and loss of independence of the Poro

-Rebellion leaders were victimized- Bai-Bureh was taken prisoner only to be released when he

was sick and weak.

-Hut tax which the Temne-Mende had fought to remove was enforced

-Africans were respected as the Frontier police force became to be disbanded- Many Africans

were recruited in new police force

-Land laws were revised and hut tax was reduced to favour the Temne and Mende

-Although Temne and Mende never regained their independence, the end of the war led to

restoration of their dignity-Their pol, soc and economic powers were relatively recognized

-Creoles lost monopoly to big British trading firms that worked with African middlemen to exploit

natural resources of Sierra Leone

-Creole education in the interior was changed as British intention to extinguish Creole influence

not only in Sierra Leone but British West Africa and this had a negative civilization effect.

-Emergency of indirect rule with the re-organization of British government after the war, Temne

and Mende were used.

HISTORY OF LIBERIA

Liberia came into existence as a result of abolition of slave trade. Following the abolition, the American government called upon the humanitarians to devise means of settling the freed slaves. Consequently, in 1816, Thomas Jefferson and a few other humanitarians formed the American Colonization Society with an aim of finding a new home for ex-slaves. It came to consist of two types of settlers i.e. the dark-skinned settlers (blacks) and the Light skinned settlers (Mulattoes)

In 1818, the society sent Samuel Mills and B. Ebenezer to survey the region of West Africa so as to identify the most suitable site for the emancipated Africans. In 1820, they identified a site called Shebro Island where they first settled about 88 ex-slaves. But Shebro proved unhealthy because within 6 months, over 22 of ex-slaves had died. When the second batch of settlers arrived in 1821, they later relocated to an area which had been purchased by the American Colonization Society at Cape Mesurado. After a few months, another group of about 55 arrived. It was at this Cape that permanent settlement was established in 1822. In

April 1824, upon the request of the ex-slaves Rev. Robert Gurly named the settlement Liberia, meaning the "Land of the Free". Their capital city came to be Monrovia named after the US President then Monroe.

The American Colonization society governed Liberia until 1842 when it appointed Joseph Roberts as the first non-white governor of Liberia. Under him, the Liberians began to agitate for Independence and as a result, in June 1847, a constitutional conference was summoned in Monrovia that granted Liberia its independence in July 1847. A year later (1848) Joseph Jenkins Roberts was elected the first ever constitutional president of independent Liberia.

PROBLEMS LIBERIA FACED ON ITS ESTABLISHMENT AS SETTLER COLONY IN THE

19TH C

-The population was small that could not provide needed labour force in agriculture. A big

population was the old i.e. non productive

-Tropical diseases like malaria disturbed freed slaves in Liberia yet they lacked funds, medical

doctors till discovery of quinine around 1857

-Hostility of native communities. Indigenous communities like the Vai, Tiv, Kru and Grebos

who at first co-operated with ex-slaves thinking they were visitors, later turned against them on

realizing that they had come permanently. They also raided them

-Un favourable climatic conditions- Like rainy season coupled with dense forests of Liberia did

not favour certain agriculture production leading to famine. They also took long to know how to

eat certain African food stuffs.

-Natural vagaries like thick vegetation, presence of valleys and rivers most of which were

unnavigable. Forests habited dangerous parasites like mosquitoes and tsetse flies that claimed

lives of ex-slaves

-Tension between natives and ex-slaves which later led to open wars like the settlers took

themselves as superior and looked at local inhabitants as uncivilized and thus in need of

spiritual and physical rehabilitation. Settlers thus pursued a repressive policy against natives

-Suffered a problem of lack of capable leaders. Most of their earlier leaders were inefficient,

corrupt and dictatorial i.e. they did not give room for parliamentary democracy neither did they

respect the civil rights of ex-slaves- Oppressed the natives, subjected them to high taxes and

forced labour, restricted their movements, alienated their land, destroyed their cultures

-Financial constraints; since officials were corrupt, embezzled most funds collected, the financial

situation was alarming. Although ex-slaves got loans from whites, the loans did not help much

because they had high interest rates and society officials in Liberia pocketed most of such loans

-Economic backwardness-Liberia lacked modern infrastructures like roads and railway network

since Europeans argued that the country was independent.

-Threat from imperial powers of the time since it was era of scramble and partition. Both France

and Britain had set ambitious eyes on Liberia. Britain operated in Sierra Leone and encouraged

rebellions in Liberia so as to weaken her. Also annexed some Liberia's territories. France on the

other hand operated from Ivory Coast and wanted to take over Liberia to exploit her rich

deposits of tin and natural rubber

-Problem of divisionism among freed slaves. The Light skinned (Mulattoes) alienated the Agrarian (Black) Freed slaves in all aspects of life. The Mulattoes formed a Republican party under Joseph Roberts while the blacks were the True Whigs party under E.J Roy. These two rival parties clashed with each other and one of these clashes resulted into execution of the president and founder of the True Whigs party in 1871.

-The Mulatoes were always the political masters and their party promoted interests of the

settlers at the expense of the Indigenous population and agrarian slaves. With time, they

became very dictatorial, inefficient thereby failing to bring about internal harmony.

-There were also political instabilities brought about constitutional changes. When she attained

Independence in 1847, Liberia's constitution provided for maximum of a two year presidential

term. In 1871, however, Edward J. Roy of the True Whigs attempted to extend his term of

Office by influencing constitutional amendments. Chaos coupled with political unrest emerged

-Liberia traders were exploited by foreign firms to the detriment of the county's economy. Like

African farmers and traders among the Grebos and Kru were exploited by ex-slaves who

became their middlemen in coastal trade.

LIBERIA'S LIBERTY A MATTER OF CONTROVERSY

The emancipation of Africans from bondage (burden) of slavery in America and the rest of the world were welcomed with warm enthusiasm by several of those that were freed. At the height of their excitement for the freedom they were destined to enjoy, the freed slaves even before they arrived at Cape Mesurado (later to become Liberia) developed a motto which reflected their long desire for freedom and liberty and it stated, "The love of liberty brought us here"

However, the above motto remained a matter of debate. To some scholars, the ex-slaves passionately achieved and enjoyed the liberty they yearned for and to others; never did the Liberians ever taste the least benefits of this liberty.

Arguments for the view that the ex-slaves enjoyed their liberty

-Liberia managed to preserve her political independence unlike many African countries that were subjected to European colonial rule. In this way, they enjoyed the liberty of being ruled by their own people.

-Ex-slaves were given a number of democratic institutions like a parliament, courts of law, judiciary in which ideas of national interest were raised and as time went on, black slaves were also promoted to political portfolios in Liberia. In 1914, a reasonable number of ex-slaves of Negro origin were integrated in administration of Liberia.

-Participated in administration though at varying levels like Mulattoes were at the top and blacks at the bottom.

-They were able to put in place economic developments like schools, medical centers

-Adopted a policy of assimilation and co-existence to narrow the difference with the natives

-Formed single party politics to create unity and harmonize co-existence amongst themselves like the Republican Party and True Whigs party.

Instances where liberty was far away from being a reality;

-Political domination by the Mulattoes against the blacks

-In administration, the leaders were poor, harsh, corrupt and nepotic.

-The constitution was just imposed on the settlers and thus not given a chance to participate in drafting.

-Discrimination in land distribution in favour of the light skinned

-Settlers undermined the natives and disregarded them as those in need of spiritual and physical rehabilitation

- In health, better medical services were put up in areas only dominated by Mulattoes and the dark-skinned were undermined.
- In the army and civil service, top positions were occupied by the light-skinned
- African traditional beliefs, customs and religion were views satanic and therefore undermined.
- Society officials were given a lot of powers over the settlers in Liberia
- Natives were exploited by the settlers through policies like taxation, forced labour etc.
- Liberia lost some of its provinces during scramble like Shebro to the British and Eastern Cape Palmas to the French thus the people who lived in the last territories lost their freedom.

FACTORS THAT ENABLED LIBERIA TO SURVIVE COLONIAL RULE IN THE 19TH CENTURY

The history of Liberia during the period 1870 to 1914 was a record of struggle for survival and passionate devotion to independence. Liberia as a country, was founded as a home for freed slaves from America and since its creation, the struggle to preserve its independence was among its targets.

She preserved her independence through the following ways;

-Since its creation, she enjoyed international recognition as an independent nation. She was

created by humanitarian efforts to end slave trade. It was therefore recognized by the

international law. It is this international protection that she exploited to preserve her

independence

-Liberia depended much on American patronage which preserved her from European imperial

designs. European powers feared to antagonize America which was equally a super power.

-Liberia was not economically viable like her neighbours. She did not possess enough mineral

potential and her soils were poor for profitable agriculture which imperial powers needed for raw

materials

-Liberia leaders did not indulge in soliciting for heavy loans from European imperial powers as

was the case with countries like Egypt and Tunisia which finally fell prey of this vice.

-The Afro-Americans led a western type of life and even practiced western democracy. This

denied British imperialists a chance in affairs of Liberia under the guise of civilization as was a

case with other territories in Africa

-Liberians embraced Christianity hence giving no room for the so-called humanitarians to meddle

in Liberia under the cover of need to spread Christianity.

-Liberians maintained unity, they were often more concerned with their political freedom which

was hardly earned

-Had a strong and determined leadership particularly under Jenkins Joseph Roberts who was

determined to uphold to Liberia motto " the love for liberty brought us here"

-The strong sense of nationalism that they acquired and upheld did not give room to traitors who

would have given a chance to colonizers

-The role of the American colonization society that laid foundation upon which independence of

Liberia was preserved and maintained

-The early independence from American Colonization society in 1847 made Liberia

internationally recognized by the international community

-Anglo-French rivalry which was exploited by the Liberians as an advantage to post-pone their

imperial designs.

-She survived by luck; because even other countries far less economically viable than Liberia

were occupied. Also lucky that USA cleared her debts which could have prompted European

powers like Britain and France to colonize her.

-Scrambler powers were pre-occupied with other affairs in other parts of Africa
e.g. between

1885 and 1914, France was bitterly scrambling for Tunisia, Mandinka, Morocco
while Britain had

similar encounters in Egypt, entire Nile valley, Nigeria and partly Morocco.

-Early civilization e.g. slave trade had already been abolished and legitimate
trade spread.

GOLD COAST (GHANA)

The history of Gold Coast (Ghana) during the second half of the 19th century was dominated by the Asante-Fante conflicts, the involvement of Britain in these conflicts, the colonization of Gold Coast by Britain and African reaction towards the imposition of colonial rule.

THE 19TH CENTURY FANTE-SANTE AND BRITISH RELATIONSHIPS IN WEST AFRICA

The 19th century history of Gold Coast (Ghana) and the interior was characterized by hostile relationships between the Fante and Asante people on one hand and the collaboration between the Fante and British on the other.

The period of 19th c witnessed hostile relations between Asante and the British forces for example, they had serious encounters in 1806, 1824, 1826, 1836, 1863, 1873, 1874, 1875, 1888, 1896 and 1900. The causes for these attacks were varied and successive rulers on either side were involved as they inherited these war circumstances.

The period between 1806-1824, the hostility was only between Asante and Fante states. Asante was able to annex many parts of Fante state in this period. After 1824, the British tried to use the Fante/ Asante conflicts to serve their imperial interests. In effect, the British decided to ally with the Fante against the Asante and some serious wars were fought that weakened the Asante.

By the Formena treaty of 1874, Asante was reduced to Metropolitan size. In 1874, the British contingent did not only repulse the Asante attacks on the Coast but also drove them back to Kumasi which they looted and burnt down. At the Formena treaty, Asante was forced to recognize the independence of vassal states and to give up all claims of Port Elmina. This defeat marked the beginning of the collapse of Asante's independence as for example in 1896, Kumasi was fully occupied by British forces.

CAUSES OF ASANTE-FANTE/ BRITISH CONFLICTS IN THE 19TH CENTURY

The causes were economic, political and social in nature as shown below;

Economic causes;

- ✓ Asante-Fante desire to monopolize trade. The Fante had for long acted as middlemen yet the Asante also wanted direct access to the Coast
- ✓ Asante need to maintain permanent alliance with Port Elmina to use it to import firearms from the Dutch
- ✓ British fear of Asante full occupation of Gold coast (Ghana) that would disrupt her trade there.
- ✓ British merchants-needed to access the interior raw materials as gold, kolanuts if Asante collapsed.
- ✓ The British needed to open the interior of West Africa for European activities. Asante was an obstacle to this.

Political causes;

- ✓ Need by Asante to preserve her independence
- ✓ Asante response against British intervention in Asante judicial matters-In 1865, John Alfred was declared a King of Gold Coast.
- ✓ British intervention in Asante conflicts with vassal states like Denkyira, Akwapim, Fante states and Wassaw (Southern states). In 1874, northern states (Dwaben, Kokofu, Nsuta, Mampang, Adansi) broke up –left Asante Union
- ✓ Asante protested exchange of Forts between the Dutch and British. In 1873-74, major troubles was related to Port Elmina which the Asante claimed it belonged to them
- ✓ Rise of Prempeh 1 to power who consolidated Asante power, made a number of reforms some of which affected progress of the British

- ✓ Asante desire to re-establish their historical political structures. In 14th and 15th centuries, Asante was connected to Fante and Fante was under the Asante.
- ✓ Fante military pride; Formation of Fante confederation in 1868, transformed the Fante politically, military force was put in place to defend their independence.
- ✓ Collaboration of the Fante with the British after 1824

Social causes;

- ✓ British desire to assist their missionaries to advance in the region
- ✓ The British disrespected Asante traditional cultures, laws and customs like polygamy
- ✓ In 1864, Governor Richard Pine refused to hand back Asante criminal Kwasi Gyan who had stolen a gold nugget that would form part of the golden stool.

EFFECTS

- ✓ The Asante were defeated by the British
- ✓ It led to loss of lives and property
- ✓ Disrupted trade relations
- ✓ Vassal states used this opportunity to rebel against Asante. Northern states broke away and also Southern states assisted by the British.
- ✓ Following 1874 war, Asante gave up claims on port Elmina.

- ✓ The 1873-74 defeat of the Asante resulted into signing of Formentera treaty which undermined Asante's sovereignty.
- ✓ Prempeh I and his Principal chief were captured and exiled in March 1896 to Sierra Leone till 1924 when he returned and was made a King again.
- ✓ The 1896 declaration of a protectorate over Asante and 1900 declaration of a Crown colony
- ✓ Resulted into formation of Fante confederation because through collaboration, the British had begun to encroach on Fante independence.
- ✓ Again, it resulted into collapse of Fante confederation
- ✓ Taught Africans a lesson that war of liberation against whites was difficult/impossible
- ✓ Her defeat led to though exploitation of Asante's gold mines by the British.

1900 ASANTE REBELLION (Students research work)

SAMOURI TOURE AND MANDINKA EMPIRE

COLONIAL SYSTEMS OF ADMINISTRATION IN AFRICA

After scramble and partition of Africa, each European country that participated, considered developing a system of administration that could best suit its interests. Eventually, by 1900, four main theories had emerged.

Direct rule used mainly by the Germans, Portuguese and Belgians

Indirect rule by the British

Assimilation applied by the French, Portuguese and Belgians

Association by the French after abandoning Assimilation.

N.B The Portuguese and Belgians wavered between these various systems.

DIRECT RULE

As the name suggests, it referred to governing territories directly through the local European officials such as commissioners, governors, district officers and directly appointed African chiefs by colonialists. All these were responsible to the Colonial secretary.

The system was mainly applied by the Germans especially but also by other European powers like the Portuguese and Belgians in varying degrees.

The system ensured total eradication (overthrow) and replacement of indigenous political structures with European political systems.

The system called for a large number of European administrators for its personnel because most of the Africans were illiterate and could not provide the required skilled man power.

Again, with such huge man power, the system required huge amounts of money to pay for salaries of administration.

Given the definition of direct rule, there are few areas where it was really applied 100% and those are the white settler communities of S. Africa, southern Rhodesia (Zimbabwe) and Kenya. But, the system elsewhere varied from Direct to indirect and association or paternalism.

Direct Rule in Germany East Africa (Tanganyika)

Why Germans adopted it?

In places where Germany rule was resisted, they had to rule directly as the African chiefs were not reliable.

Germans were anxious to rule over their conquered territory at the same time they had to give jobs to their unemployed people at home.

Germans had enough officials to carry out their direct rule. All top offices were occupied by Germans while the lowest were the Akidas and Jumbes who were Arabs and Swahili traders at the Coast.

Germans had enough funds to pay their administrators. As Germans were mostly interested in acquiring more areas, they had to use their officials who would do the work.

Most of the Africans were uneducated and yet Germans needed some people who could at least read and write.

How Direct rule was applied in East Africa

By 1898, the main pattern of Germany East Africa had been established

At the top (apex) of their administration was a governor who was the head of the colony stationed at Dar es Salaam in most cases was a soldier.

The governor had wide powers and authority and was directly answerable to the colonial minister in Berlin-Germany.

For effective administration, Germans divided Tanganyika into districts and by 1914; they were twenty two (22). Each was under a district officer called **Berzirksamtmann**, a police force and a small army to maintain law and order in the area.

The district officers acted as judges and appointed chiefs to preside over courts and administer punishments on their behalf. They also acted as the highest court of appeal. Districts were divided into counties which were further divided into sub counties and sub counties were divided into villages of 20,000 to 30,000 people.

The districts of Rwanda and Burundi were left under traditional authority but supervised by the Germany residents. Here, the Germans applied indirect rule.

Areas that showed hostility to Germany rule were put under military rule. By 1914, the two districts of Mahenge and Iringa were under Germany military control because they were chaotic.

In 1904. The governors council was set up to advise the governor. It was composed of Europeans only.

Below the districts, were Swahil Arabs called Akidas and below them were the Jumbes who were in charge of villages.

The Akidas and Jumbes were charged with collection of taxes and supervision of economic developments like cotton schemes. They were also supposed to appoint and dismiss junior African chiefs and preside over local courts.

Many local chiefs lost their powers and were replaced by Akidas.

It was only in Unyamwezi where local rulers were left with traditional roles but still, they were made Akidas and therefore serving the governor.

In other areas, puppet chiefs were created to promote Germany interests for example in Usambara after death of chiefs Samboja and Unyanyembe after death of Isike.

Germany administration was characterized by mal-administration, cruel methods of tax collection and forced labour on road construction and communal cotton growing.

In areas where there was organized leadership (Kingship), the Germans applied indirect rule, for example among the Chagga.

Effects of Direct rule on Germany East Africa

Germany rule was not liked by Africans because it was harsh and oppressive. People suffered under it.

There was forced labour on plantations, roads and other public works.

Germans imposed taxes on people of Tanganyika. They had to pay a hut tax of 3 rupees.

It led to the breakdown of tribal institutions and their boundaries. The Germans divided Tanganyika any how not considering the various tribes and their extension.

Because of their harsh rule, the Tanzanians resisted the Germans which brought about a lot of fighting like of the Hehe rebellion and Maji-maji rebellion.

Although the rebellions failed, they marked the beginning of nationalism in Tanzania.

There was construction of roads and railways to ease the administration. It was to help the while transporting their raw materials and administrators like the Tanga railway.

The African chiefs lost their powers. They were replaced by German officials and they became ordinary men like other people.

There were also improvements in Agriculture as big plantations were established like in Southern Tanzania they established big cotton plantations.

There was provision of employment especially the Akidas and Jumbes. They were got from the coast of East Africa and given the powers to rule over the villages in the interior of Tanganyika.

Direct rule led to exploitation of African resources. This was because direct rule encouraged efficiency and as roads were constructed, it became easy for the Germans to exploit African resources.

There was loss of land as the Germans had to get where to settle and where to grow their crops.

There was complete loss of independence.

There was increase in population.

INDIRECT RULE POLICY IN AFRICA

Indirect rule was a deliberate policy of colonial administration which was based on existing indigenous political institutions, use of existing indigenous authority in power under supervision of colonial officials

The founder of this system was Fredrick Lugard ; in his book "the Dual Mandate" which argued that it was a double responsibility of the British to preserve indigenous institutions while at the same time developing them with a view that time will come when colonies would be left to administer themselves.

The system was used by the British in Buganda where it was claimed to be successful. In Nigeria and Gold coast (Ghana), but the success or failure of the system is a matter of debate because it was used in various ways depending on the communities that were being governed.

The method was applied by Lugard who had earlier worked in India and Southern Nigeria among the Yoruba.

Why the British Applied Indirect Rule?

Africans were found to rich/ economical. Sometimes they would not be paid and at times if paid it was done in kind. They even did a lot of work in order to please their masters. Thus it was economical to use Africans

There was lack of adequate personnel to do administrative work. The British officials in East Africa were few in number and the few who were there could not manage big areas that are why they resorted to the use of African chiefs and leaders.

British government did not have enough money to Cater for administrators. In some instances, some African chiefs were willing to do the work free of charge and therefore the British had to use them.

The British wanted African chiefs and leaders to act as shock absorbers. In case there was resistance to some of the policies applied by the British, it could be directed to the natives.

The presence of collaborators necessitated indirect rule in such circumstances, some Africans were very much willing to help the British in their administration like Sir Apollo Kaggwa, Nuwa Mbaguta, Semei Kakungulu.

In some societies which had strong centralized systems of government like Buganda and the people respected their rulers, the system had to be applied. Direct rule could be opposed by such people hence use of local leaders/ chiefs.

In some places like Bunyoro where the British were resisted by Kabalega, they had to apply indirect rule as they knew that direct rule would be opposed hence in such hostile environment, the British could not send their officials but instead used African chiefs and leaders.

The British had the problem of language barrier and even lacked the geographical knowledge. In such circumstances, they often used interpreters who at times misinformed them thus they opted to use African chiefs because they knew the native language well.

It was applied because of ignorance of Africans. Many thought that the white man had come and would go and therefore offered to work hand in hand with the British. The British capitalized on their ignorance to use them.

Unlike the Germans who wanted to use some educated people, the British did not mind if the chief was effective, they could use that one to exploit the resources whether he was educated or not.

How Indirect Rule was applied? (Main features)

At the top of the British administration was the secretary for all colonies based in London. He was in charge of colonial affairs and was answerable to the British parliament.

Below the colonial secretary, there were governors heading the colonial administration in every colony. In Uganda, Entebbe was the headquarters. These were whites and were answerable to the colonial secretary.

Below the governor, there were the provincial commissioners heading every province. These were answerable to the governor.

Below them, there were district commissioners heading every district. These took orders from provincial commissioners and worked under their close supervision.

The districts were further divided into counties each under a county chief. This was an African and took orders and policies from the district officials.

Counties were subdivided into sub counties under sub county chiefs. These were also Africans and were answerable to the county chiefs.

Sub counties were divided into parishes under parish chiefs. These were answerable to sub county chiefs.

The parishes were further subdivided into sub parishes under sub parish chiefs and these took orders from parish chiefs.

Below the sub parish chiefs were village headmen heading every village. These got orders from sub-parish chiefs and would pass them on to the common man.

All these chiefs i.e. from village headmen to the governor formed a chain of command.

Indirect rule worked at the local level from the district up to the village. All these positions were for the Africans. Top positions (central level) were for the British officials).

Qn.To what extent was the British Indirect rule policy successful in Uganda? (UNEB 2015)

In Uganda, indirect rule policy was largely successful in Buganda kingdom but elsewhere, it was largely a failure as discussed below:

In line with its cardinal aim, indirect rule succeeded in preserving traditional leaders especially in Buganda, Ankole, Acholi like in Buganda by 1900 Buganda agreement, the Kabaka who was the supreme authority in the kingdom was preserved, in Ankole, the Omukama was preserved and in Acholi, Rwoti was preserved.

The system in Buganda also maintained the traditional legislative institutions like the Lukiiko which was the native parliament of the land was preserved; though with some adjustments.

The Policy in Buganda also maintained the traditional administrative divisions . Administrative units like the Saza's, Gombololas etc were preserved.

Besides, indirect rule also preserved the traditional chiefs. The Kabaka remained with powers to appoint these chiefs who were responsible for maintaining law and order in their areas of jurisdiction and performed other duties like collection of taxes, supervision of public projects etc.

The system also succeeded in maintaining the traditional judicial procedures in Buganda agreement. Traditional court system and laws were maintained though they were gradually adjusted to fit in the colonial system.

The system succeeded in cutting British expenditure of running the colony/protectorate of Uganda. By using the native rulers, who collected taxes and maintained law and order, the British were able to cut on the expenditure hence saving the tax payers money in the Metropole.

The policy was equally successful in training Ugandan leaders and preparing the Country for self-rule. By maintaining and using the native rulers, they were able to acquire basic skills in modern management which helped them to administer their affairs at a later date.

Indirect rule became a useful instrument in suppression of African resistance. By using native rulers and institutions, Ugandans did not easily realize that they had been colonized; even when it got to know that they had been colonized, the traditional leaders who were given godly respect by their subjects acted as shock absorbers hence minimizing chances of resistance.

On the whole, indirect rule was largely a failure in Uganda, most especially in societies where there was political fragmentation i.e. segmentary societies.

In Eastern Uganda, the policy failed because instead of using the native traditional rulers, the British extended Ganda imperialism by employing their Baganda collaborators like Semei Kakungulu who was used to overrun Busoga and was later installed the Kyabazinga (warrant chief) of Busoga kingdom. This totally contradicted with the principle of indirect rule.

Elsewhere, in Uganda, the native rulers and their institutions were disregarded. Small units of administration presided over by chiefs, clan heads etc in Bugisu, Teso, Karamoja were dismantled and in their place colonial agents especially from Buganda were imposed.

In Western Uganda especially Kigezi where the institution of Kingship was unknown, the Baganda collaborators were brought and imposed on the people. This led to the reason of their institutions.

Besides, even in Buganda and other kingdom areas, Indirect rule was judged on basis of its features. Principles failed because in Buganda the Kabaka was maintained as a real puppet of the British interests in the Kingdom.

The traditional legislative i.e. Lukiiko in Buganda, Rukurato in Buganda and Toro were maintained in name but in practice they were subject to control by the Lancaster House in Britain. Any law passed by the native parliament which was not in conformity with the British law was declared null and void.

Even judicial procedures were tempered with. Sensitive cases were only handled by the British manned courts like gone were the days when the Kabaka could pass a death sentence.

The native chiefs who were maintained became puppets of the gang of chiefs who surrendered Buganda's agreement of 1900.

Other institutions like the traditional land tenure system, religion, culture and customs were all compromised in the interest of the colonial policies like in Buganda, the land tenure system was completely changed by the 1900 agreement in total disregard of the principle of indirect rule.

Indirect rule also failed to promote unity of Uganda as a colony hence delaying nationalistic struggle for independence. By promoting and preserving traditional rulers and institutions of the diverse ethnic groups of Uganda, the sense of unity

was buried as tribal loyalties over shadowed national allegiance. Regional and district nationalism became a common phenomenon.

Indirect rule failed to give Africans/ Ugandans a chance to manage their affairs. In most cases, top local government posts were occupied by the white personnel like most district commissioners were British officials thus African traditional rulers were only preserved for convenience.

INDIRECT RULE IN NIGERIA

How it was Applied (UNEB 2014)

The brain child of indirect rule in Nigeria was Captain Fredrick Lugard who introduced it in 1900.

On top of the administrative structure was the secretary for colonies/ Minister in charge of colonies based in London.

Below him was the governor in charge of northern Nigeria and the other in charge of Southern Nigeria. Below were the district commissioner who was purely whites.

In northern Nigeria where it was first applied the Islamic centralized state of the Sokoto Caliphate created by Uthman Dan Fodio was preserved. At the top was the Sultan/ Caliph who was the overall King and chief political authority.

He was retained as the chief political authority with powers to appoint officials under him. However real authority was in hands of the governor who reserved the powers to dictate the colonial policies.

Below the King/ Caliph were provincial governors known as Emirs. These continued to be appointed by the King. They collected taxes, maintained law and order and day today administration of areas under their jurisdiction. However they were more answerable to the governor who had powers to dismiss them

especially if their performance was lacking in implementation of colonial policies.

Under indirect rule, in northern Nigeria, the native customary law was based on the Sharia was retained. Islam remained the religion of the land and Islamic Courts were equally retained presided over by Moslem judges known as Qadis. However, the native law was gradually moderated to suit the British system i.e. any law passed by the native Court which favour the Colonial policy was declared null and void.

Else where in Nigeria, Indirect rule was applied by attempting to introduce the Emirate system of Northern Nigeria. Among the Yoruba, the power of Alafin of Oyo was consolidated among the obas chiefs but it was resisted since the authority of the Alafin was already fading.

Among the Ibo of Eastern Nigeria, the British attempted to create warrantee chiefs. Unfortunately, because of the traditional Ibo democracy based on the village, the system was resisted and ended up failing miserably.

In northern Nigeria, among the educated people of Egbaland, Abeokuta and Lagos, the British tried to introduce a system similar to what they had done in northern Nigeria but since they were not used to such conservative and dictatorial elements, it failed completely.

Assessing the effectiveness of indirect rule system in Nigeria

N.B The system had successes and failures

What successes?

The Fulani Emirs and Chiefs were left in their administrative positions but under the supervision of British officials like R.D.O's and commissioners .

Emirs continued to develop local projects like markets, schools, railways, agriculture and health and even paid the local emirate staff.

The Emirs continued to administer justice through emirate courts of law like they could flog, fine or imprison but the British officials could regulate.

The Fulani Emirs supervised public works like cutting grass, roads, agriculture and others acted as shock absorbers.

They could appoint chiefs to help in day to day affairs but with advice of British officials.

Resistances were minimized, law and order was maintained.

British education was promoted

Language barrier problem was solved.

The area was effectively occupied by the British. Lower Chiefs commanded respect.

It solved the man power problem.

Minimal costs were incurred by the British administration in Nigeria.

What failures?

Disrespect for the traditional African leaders it had promised to preserve. Like in Northern Nigeria, Lugard deposed some un co-operative Emirs and Caliphs and substituted them with his appointees.

Africans were conditioned to serve without any willingness to serve.

It was applied only at the local government level. The top managerial officials like the Colonial governor, provincial and district commissioners were all white men.

It undermined the establishment of Islamic code of conduct in northern Nigeria like in 1914; the native court ordinance stripped off the Sultan of Sokoto Caliphate his judicial powers.

It failed to work in the segmentary societies for example among the Ibo 'Warrant chiefs' were appointed who were artificial and therefore rejected in these communities.

The system isolated the elite Africans in the colonial administration and yet it purported it was training Africans to manage their own affairs.

In some areas of Nigeria, British used the Frontier Police to implement the indirect rule system. This is a testimony that it was a failure.

The central government was exclusively British for the fear of economic exploitation sabotage.

Destruction of unity among the West Africans like powers of Caliph increased at expense of Emirs.

Northern Nigeria, Sokoto Caliphate system of administration which was extended to other parts of Nigeria was more of direct rule than indirect rule hence a failure.

Africans were not wholesomely royal and submissive as many resisted. The British taxation system and forced labour.

The culture of Nigerians was not preserved as for example in religion and language.

The British carried out land alienation; land was not preserved in its Nigerian traditional control.

Then African chiefs employed in indirect rule system well not well trained on how to handle British policies hence a failure.

Thus to a large extent, indirect rule was a failure in Nigeria as it violated most of its set objectives.

ASSIMILATION POLICY IN AFRICA

Assimilation was the policy meant to mold the colony in the exact image of the colonial power. It aimed at creating people similar to the French in all aspects except colour. The culture, language, law, civilization and all aspects of life were to be French and not to be Africans.

The word assimilation comes from a French word 'assimiler' which means to cause to resemble. This policy aimed at turning people of French colonies into French citizens by substituting their indigenous culture with that of the French.

The policy had three important features:

Administrative assimilation; the phenomenon of establishing administrative identity between colonies and France.

Political assimilation; sending representatives to French institutions such as parliament.

Economic assimilation; advocated for integration of economic with those of Metropolitan France.

Why did the French adopt this policy?

It was thought best way of undermining some backward tribal tendencies in French West Africa-To erase barbaric West African cultures.

Long contact of the French in coastal areas of Senegal i.e. towns of Goree, St. Louis, Rufisque and Dakar. Inhabitants there had been detribalized. People were thought to have adopted French culture and civilization.

The policy had economic advantages to France like properly assimilated people would produce raw materials for French industries and offer market, useful for investment as well as source of employment to the French.

French revolutionary ideas of Liberty, equality and fraternity were regarded as applicable to all men everywhere. Reason. This is reason as to why French parliament passed a law granting to those entire practical and civil rights of French citizens.

They also believed that, their civilization was the best in the world and that, it was good for their colonial subjects. This was the view of social Darwinism.

Like the Portuguese and Belgians, the French for along time regarded their colonies as their overseas colonies and not merely colonies for imperial exploitation.

The French wanted to create a class of African Frenchmen who would help in developing their colonies socially and economically such class would be employed in education, business and administration.

French policy had political advantages for the French. A successful assimilation policy would enable France to get permanent overseas colonies for political advantages such as political glory and prestige.

Features of French administration in Africa

The French used a centralized system (federalism) in their administration with its base at Dakar in West Africa. This was because their territory from Senegal to Congo was a consolidated block of land.

At the top, there was a Secretary for colonies resident in Paris followed by a governor General whose head quarters were at Dakar, the Capital of Federal system in West Africa.

French federation was divided into different colonies each under a Lieutenant governor. Again each colony was divided into provinces called 'Cercles' each under a French provincial ruler called 'Commandant de cercle'

Below him were 'chiefs de subdivision' at the district level. Important to note that all the above posts were reserved for the French nationals. The highest post an African could hold was that of Canton (location) leader. Below the location were the village chiefs.

It is believed that the French rule was more repressive than that of the British. Forced labour was more felt in French colonies than British colonies.

The French regarded their colonies as overseas provinces. This was basically why they wanted to change them to African French men.

French African Kings were seen as obstacles to colonial despotism. The Kings could only be maintained if they accepted to work as agents of colonial administration.

Like the British, the French ruled as much as possible through chiefs but they eliminated any African leader who proved disloyal to their policies. Kings were deposed or retired in the interest of the French.

French administrators had a lot of judicial powers in their colonies. All criminal cases were tried by them and customary laws was ignored except in civil cases. French administrators used "1887 Indignant law" which allowed them to arrest and punish African subjects without holding any trial.

The French used centralized system of administration with its headquarters at Dakar in West Africa. This was important because it ensured that, a common aim of France was pursued in all French controlled territories.

The French believed that their culture and civilization were the best in the world. Her people therefore had a mission of admitting all the people especially those who had no civilization of their own into their rich heritage.

SUCCESS OF FRENCH ASSIMILATION –CASE OF WEST AFRICA.

In the first instance, citizenship was granted. For Senegal, inhabitants of the Communes of Goree, Dakar, Rufisque and St. Louis were granted citizenship by virtue of birth. Africans in those communes later came to be equipped with French history, literature and morals which were some of the attributes of assimilation consequently; pride in French culture was attained by many though how this was measured is not known

Also, it is in Senegal that the elective principle was implemented. For example in 1914, a Senegalese called

‘Blaise Diagne, was elected a representative to the French. It should be noted however that, this elective principle was effected long after 1844 when the Senegalese were declared French citizens. In addition, Diagne went to the lower and not to the upper chamber of the French parliament. It is therefore not known how long the Africans would take to be fully assimilated into the French political system.

From the onset, the French insisted on the use of their language. The French was used in administration even when dealing with Africans. In schools, no teaching was done in vernacular such that African children were forced to learn French from the day they entered school. Even African chiefs were chosen more for their ability to speak French than for any other qualities. In this way, the French were successful in passing on their cultural imperialism.

In addition, the system of law used was native justice but all the same, the French administrators came to wield great judicial powers over Africans. Apart from minor civil cases that were handled by Africans, all criminal cases were under

the control of the French. In this way, the French were successful in implementing their judicial code.

In pursuance of their policy of equality, freedom and liberty for all races, the French administration committed itself to the abolition of all forms of slavery and slave trade. Although the French have been accused for having substituted this earlier system of slavery with another form of slavery, forced labour at least by 1914, human trafficking had been out of French West Africa.

Failures of Assimilation

In the interior, it was discriminatory and defeated its aims. It considered some Africans as French citizens while others as French subjects, a fact that explained their varying privileges and opportunities from the French government. This discredited the policy both in France and in West Africa.

The French feared economic and political competition with assimilate Africans. If many Africans acquired citizen status, they would demand for self determination . There was also a possibility of dominating French government policy through their representation in the national Assembly.

The policy was very expensive and considered wasteful of tax payers money in France. The French policy of Indirect rule where it was applied proved cheap and more favourable for colonial exploitation.

The policy had opposition from within in West Africa. The Muslim communities were hostile to ideas of catholicism and monogamy. The French found out that, deeply rooted African cultures and political institutions in some states could not easily be overthrown in favour of assimilation.

The policy was attacked from all corners of France. Scholars in France called it unwise and unrealistic since it was impossible to convert Africans into Frenchmen. Africans were people of distinct races which needed to be respected.

The system of education established did not encourage assimilation because it was in hands of missionaries whose main aim was evangelization.

The policy was attacked for lacking foresight. It was argued that, it contained seeds of liquidation as the assimilated would deprive the French of the colonial subjects for exploitation.

Due to limited communication owing to the under developed infrastructure, in terms of roads, railways, telegraph lines and the like considered decision making was left to the Lieutenant governor of each of the colonies. There was also lack of control of lower African chiefs such as location and sub-location. These were greatly underpaid which made them develop extra judicial despotic conduct.

Similarities and differences between British and French colonial administrative policies

Similarities

- ✓ In both, policy making was done at home by the metropolitan governments. The parliament passed their policies to the colonies through the secretaries for colonies. Local authorities made policies concerning minor issues.
- ✓ Both established new laws based on home judicial systems like the French code Napoleon and British judicial system were used in settling issues in the colonies. They both undermined the local authorities and they regulated punishments to local authorities in regard with European statute.
- ✓ Both systems employed Africans at lower levels of administration like all posts from the district commissioner to governor general were filled by the British and pure Frenchmen.
- ✓ Both systems were built on fundamental misconception that the Africans were backward in the level of civilization and the colonial administrative policies were designed to develop Africans.

- ✓ Both had legislative councils. These institutions were initially established by the British but later the French also developed them. They were meant to enact some laws and take them for approval in metropolitan colonial offices.
- ✓ Both failed to achieve what they were set to do. Indirect rule failed to preserve traditional institutions while assimilation was abandoned in favour of association.
- ✓ Both systems used indirect and direct rule. They employed traditional chiefs to govern on their behalf. Whereas there were no recognized chiefs, both appointed their own chiefs (warrant) thus making it direct rule. Like in Eastern Uganda, the British used direct rule and in West African towns like Kaduna, Lagos, Freetown.
- ✓ In both, chiefs were not answerable to their colonial masters. The French and British had no respect for traditional authority in African societies. The French had no respect monarchs, they undermined them. Similarly, the British destroyed powers of some African leaders like Asantehene in Asante empire.
- ✓ Both survived on colonial exploitation based on taxation and forced labour. In both, African local leaders were used to collect taxes and supervise forced labour.

Against this background of similarities, some historians have asserted that “the differences between indirect rule and assimilation were more of a myth than reality. In both Africans were used as mere functionaries of colonial rule. The colonized people suffered almost similar consequences.

Differences

- ✓ The French established a highly centralized and authoritarian administration. The French administered all their colonies as a federation under a Governor General at Dakar under whom was a hierarchy of officials in each colony. The British on the hand, established a separate administration in their colonies. i.e. British colonies were administered independent from the other and got orders from the secretary for colonies based in London.
- ✓ Assimilation was more expensive in terms of man power requirement and financial costs than British indirect rule. The French emphasis on employment of French citizens including those who were assimilated was more costly than British employment of traditional or local chiefs who in actual sense paid himself through locally generated revenue.
- ✓ The British tried to use indirect rule and respected traditional customs and leaders while the French tried to use assimilation policy that never had such characteristics.
- ✓ The British respected traditional methods of choosing chiefs and respected rules of succession. The French on the other hand chose their own leaders whom they posted in French West Africa. Hence local chiefs under French were nominees who lacked traditional approval- From French citizen group.
- ✓ They differed in their attitude towards colonies. While the British regarded them as separate entities, the French regarded them as overseas provinces.
- ✓ The French policy led to creation of French citizens while the British made no attempt to turn Africans into British. Assimilated Africans enjoyed all the rights and privileges of French citizens. Africans

were also allowed to have representatives in French national assembly. British system of administration did not provide for anything of this nature.

- ✓ Unlike assimilation that aimed at destroying African cultural and social institutions, indirect rule did not attack African cultures and social life at least directly. This was probably because of British superiority complex and fear of devastating African society in process of cultural intermixture. British had respect and fear of African cultures.
- ✓ African chiefs under the British enjoyed more power and authority than those of the French. Whereas both used chiefs to collect taxes, the British allowed some control of finance to local chiefs while the French took away all the revenue and used it the way they chose.
- ✓ In French West Africa, all revenue was collected to the central/federal pool (treasury) at Dakar. It was the duty of the governor General to use it for the benefit of the colonies. On the other hand, each colony in British West Africa managed to own financial resources. Therefore, the development of each colony depended on the revenue collected. In French West Africa, development was more equitable because revenue was shared according to the need of each colony.
- ✓ The British unlike the French, did not attempt to pass laws in English legislature for all their African colonies or protectorates. Instead, the governor of each territory drew up laws according to the area under his authority. However, it is vital to recognize the fact that, laws made in British colonies and protectorates had to be approved by the British secretary of state for colonies based in London. He could pass it, amend, criticize or cancel it down.

Qn. Compare the British and French administrative policies in West Africa.

BELGIAN RULE IN CONGO (1884-1914)

The present day Democratic Republic of Congo (DRC) was a Belgian colony. It was colonized as a personal/ private property of King Leopold 11 of Belgium.

Leopold 11 became a king of Belgium in 1865. He had high appetite for colonies even before rising to throne.

He was influenced by the huge profits the government of Holland made from her eastern colonies especially in Java.

He realized early that, he could not acquire a colony in the east and he turned his attention to Africa.

Initially, Belgians did not share his colonial desires as they saw overseas as wastage of resources. He travelled widely and started African exploration.

He formed the International African Association (IAA) in 1876 and this was to set up commercial and scientific stations in Central Africa. These were to be attached to mission stations and protected by military garrisons. The first station was set up in 1878 and 1879 by White Fathers mission stations at Tabora and Lake Tanganyika to promote abolition of slave trade.

The money making motive of King Leopold 11 soon became strong and he gave up humanitarian motives. He employed H.M Stanley to acquire Congo for Belgian king.

Between 1879-84, H.M Stanley built road and river communication from Kisangani to the coast so as to prepare Congo to be a future commercial empire for Leopold 11.

Leopold 11 was alarmed when Sarvorghan De Brazza signed a treaty in 1882 with chief Makoko of Bateke north of river Congo for the French. Leopold 11 instructed Stanley to sign treaties with Viri chiefs south of river Congo.

Leopold promised the French that he would give her Congo if he was unable to run it. He also won support of Germany by supporting Bismarck's territorial claims in other parts of Africa.

He convinced USA that his main aim in Congo was to abolish slave trade.

He gave British traders profitable contracts and Britain abandoned the agreement she had signed with Portugal giving Portugal control of Congo estuary.

In 1884-85 conference, Stanley defended the treaties with Viri chiefs to support Leopold's claims over Congo. He convinced European powers that he was the one to control Congo. He promised to abolish slave trade and keep river Congo open to legitimate trade by all European powers.

Between 1895-1908, Congo Free State was under the personal rule of Leopold 11. In 1908, he handed it over to the Belgian government. He sent administrators to Congo who were responsible to him. The state was ruled by a governor.

The governor had district administrators who carried on Leopold's motives or policies through the governor.

Belgian laws replaced African customary laws in Courts however the Courts had few judges and administration of justice was faulty.

Leopold 11 established a strong army to maintain law and order in Congo. It was made up of Belgians and Africans. Belgians occupied high ranks in the army and Africans occupied the lower ranks.

Africans supervised and punished fellow Africans during collection of rubber.

Congo Free State was very poor as it depended on the private wealth of Leopold 11. It also depended on revenue from trade in ivory.

In 1890, Leopold asked Belgian parliament for a loan to be paid back by 1900. But in 1891, it was discovered that Congo had a lot of rubber which was on demand with the discovery of rubber tyres in Europe. He then turned his attention to exploitation of rubber in Congo.

Between 1891-92, Leopold came up with a policy of “Regime Dominiale” that made all unoccupied land in Congo a state property, selling or buying anything from the vacant land became illegal.

He then used concessionaire companies to administer Congo. These were private Belgian companies given land to set up some administrative infrastructures and to introduce Africans to a cash economy. One company, ‘Union Muniere’ was given 8000 km² of land to build a railway from the Coast to Malebo.

The Katanga Company was given one third of vacant land and the right to mine in South Eastern part of Congo and it was in turn to give Leopold one third of its profits. The companies exploited world rubber which was on high demand in Europe and North America. The companies formed private armies of Ex-slaves to force local people to collect rubber from forests. UNILEVER a British company was given the monopoly to buy all palm products in Congo.

Leopold’s rule was oppressive and exploitative to Africans who resisted it. It was condemned abroad due to persecution of Africans.

In 1908, Leopold II was forced to hand over the Congo Free State to Belgium Congo.

Effects of Belgian administration on Congolese

The effects of Belgian rule on Congo were both positive and negative:

Positive:

- ✓ They built roads and railway lines in Congo through concessionaire companies.

- ✓ Union Munier company built a railway line from the coast to Malebo.
- ✓ They introduced plantation agriculture especially the growing of rubber.
- ✓ They introduced Africans to the cash economy of producing for the market.

However the Belgian rule was largely exploitative and oppressive.

- They grabbed land which was given to concessionaire companies .
- Belgians declared all vacant land in Congo as state land.
- Africans were not allowed to sell or buy anything from the vacant land.
- They led to starvation of Africans due to loss of land.
- Africans in Congo were overtaxed and they had to pay in kind through collecting rubber in the jungles for two weeks.
- Congolese were subjected to forced labour on plantations and mines of the Belgians.
- African chiefs lost independence to Belgians.
- Africans were flogged and amputated for failure to collect rubber.
- African customary laws were replaced by Belgian laws.
- Africans were placed into inferior positions in the company armies.
- Belgians exploited African resources like rubber, minerals and palm oil.
- Africans were driven out of ivory and slave trade.
- Africans were made poor by Belgians.
- Africans were recruited into company armies to force fellow Africans to collect rubber.
- Africans were subjected to harsh rule of Belgians.

- Some Africans were killed due to failure to collect rubber.
- African towns were looted and burnt down like Kinshasha and Kintamo.
- Africans fled from Belgian Congo to French Congo which was safe.
- Congolese became homeless and wondering refugees.
- Africans got guns from Arab traders for self defence.
- Africans resisted Belgian rule like chief Msiri of Yekke and the Azande on boarder with Sudan.
- Belgian rule was internationally condemned.
- Belgians destroyed trade between lower Congo and French in Gabon.

PORTUGUESE RULE IN ANGOLA AND MOZAMBIQUE

ANGOLA

Portuguese established themselves in Angola through different ways; through trade relations, establishing ties with Kings like Ngola Ndongo through which the name Angola came and through fighting resistances like Joga invaders. They finally made Angola a colony of slave traders. But they mainly operated at the coast. They made little attempt to control the interior. They settled on the coast of Angola as early as 15th century. They first operated at the coast in later years; traders began to penetrate the interior.

In 1884, the Portuguese government secured control of Angola and her annexation was recognized by the 1884-85 Berlin conference.

The Portuguese used Direct rule to administer Angola.

They assimilation policy to change Africans in Angola into black Portuguese.

The assimilados had to accept Portuguese customs, languages, religion and norms.

Portuguese rule in Angola was exploitative and oppressive as evidenced by the following:

- They used Degradados (Ex-criminals) e.g thieves, murderers, rapists, drug addicts to exploit and oppress Angolans. They were harsh, mistreated natives, flogged them on construction works.
- They appointed chiefs (chiefs de postos) to exploit African land and labour. These had no connection with the traditional ruling families. Subjects never respected them.
- They exploited and oppressed Angolans through land alienation, confiscated fertile lands of Angolans, gave them to Portuguese settlers especially of Ovimbundu of Bie Plateau.
- They introduced cash crop growing that led to exploitation and oppression of Angolans. Cash crops like coffee, cotton, rubber were grown on large scale in Angola. This was at the expense of food crops, the benefits accruing from plantations went to Portuguese and Africans were forced to provide their labour.
- Exploitation and oppression was also through sale of Portuguese products of low value as mirrors, beads, knives, second hand clothes expensively to the natives.
- Over taxation in order to raise funds to sustain the colonial government. Taxes as poll, hut, gun tax were introduced in Angola to be paid by all. The process of collection was harsh/ brutal.
- Through use of forced labour which was exploitative and oppressive. This was on large plantations that were established. Degradados, chiefs de posto were used in forceful recruitment.

- Contract labour by this system was applied. The natives were recruited on contract basis and supplied to work on cocoa plantations that were established on islands of Principe and Sao Thome (4-5 years) contract. However, the contract never expired, Africans were exposed to long working hours, oppressed and exploited on work.
- Discouragement and destruction of African technology. Local black Smith that had evolved into manufacture of hoes, pangas and knives.
- Mineral exploitation like diamonds, gold from North eastern Angola. The 13th ordinance restricted mineral exploitation to only foreigners.
- Misconduct of Portuguese junior officers like they feasted on African women, raped their daughters, defiled them; this resulted into creation of half cast class in Angola who performed more of Portuguese rule because they considered themselves more Europeans.
- Forced conscription of Africans to Portuguese army due to increase in number of revolts in the colony. This was oppressive when Africans were made to fight fellow Africans.

Response of Angolans to Portuguese Rule

Like other parts of Africa, the people of Angola responded differently. A great majority undertook armed resistance, some collaborated while others were passive.

Some who resisted were;

-the Ambo and Cuanhame south of Angola (there major concern was land alienation and forced labour)

-The Bailundo and Ovimbundu broke out in Bie plateau in 1902-04. Ovimbundu were led by Matu-ya-Kanera due to land alienation, forced labour.

-The Dembo chiefs.

-Chokwe on Congolese border due to similar reasons.

Positive developments of Portuguese rule.

Though it was largely exploitative and highly resisted, it made some developments in Angola.

-The regime pioneered the abolition of slave trade. The move was headed by a Portuguese humanitarian Sir Bendeira especially among the Bakonjo. However, slave trade was again replaced by Legitimate trade which involved forced labour, taxation.

In the field of education, the Portuguese set up a number of schools and taught people how to read and write. However the educated few were to help the Portuguese in exploitation work.

They also improved on health services. Tropical diseases like malaria were reduced.

The Portuguese established modern infrastructure in Angola, roads, railways and bridges were set up and trading centres enlarged into urban centres like Luanda and Lobito.

They established primary industries.

CASE OF MOZAMBIQUE

Revision questions

1. Explain how the policy of Indirect rule was applied in Nigeria (UNEB 2015)
2. To what extent was the British policy of indirect rule successful in Uganda? (UNEB 2014)
3. Assess the impact of Portuguese rule on the people of Angola (UNEB 2014),(UNEB 2007)
4. Why did the Germans adopt the system of Direct rule in East Africa? (UNEB 2013)
5. Describe the French policy of administration in Algeria (UNEB 2011)
6. Examine the challenges faced by the French in implementing the policy of assimilation in West Africa up to 1914 (UNEB 2010)
7. To what extent was the French policy of assimilation in Senegal successful? (UNEB 2009)
8. How did the Portuguese rule in Mozambique affect Africans between 1855 and 1914? (UNEB 2008)
9. Account for the failure of the French policy of assimilation in West Africa (UNEB 2007)
10. Describe the characteristics of Belgium administration in Congo between 1878 and 1914 (UNEB 2002)

11. "The French assimilation policy sowed seeds of its own destruction"
Discuss (UNEB 2001)
12. How did European colonialists establish their control over East and Central Africa between 1870 and 1890? (UNEB 1997)
13. Why and with what results did the French abandon the assimilation policy in West Africa? (UNEB 1995)
14. Discuss the view that Congo became Belgium through activities of King Leopold II (UNEB 1994).

EGYPT AN ARAB NATION

Egypt, located in North East Africa borders the Mediterranean Sea to the North, Libya to the West, Sudan to the South and Ethiopia to the South East as well as the red sea. This land of the Pharaohs was for quiet sometime under foreign rule.

At one time she was under the Mameluks who were later on replaced by the Ottoman sultanate. She was also under Britain and France during the era of the revolution (French Revolution).

The history of Egypt between 1855-1914 centres around the leadership of great men, her loss of independence to the British as well as the reign of Lord Cromer the British imperialist.

Between 1805 and 1849 Egypt was under the reign of Muhammed Ali who has been regarded as a great modernizer who improved the Egyptian economy. He was succeeded by Abbasi I whose reign was short lived (1849-53). History has it that Abbasi I was a direct opposite of Ali (He was a weak leader).

He totally destroyed the Egyptian foundation that Ali had set up. In 1853, Abbasi was succeeded by Said. Said was educated in France and was highly westernized. He surrounded himself with European friends and also shared Ali's vision and he derived to modernize Egypt.

However, he only lacked the shrewd sense of political realism a fact that later ruined Egyptian independence. During his reign Egypt attracted many foreign investors in various sectors of economy and various schemes. Bankers for example advanced loans with capital to the economy with conditions only favourable to themselves.

In the construction of the Suez canal for example which linked the Mediterranean sea to the red sea by the French constructor Ferdinand de Lesseps the bulk of the shares remained in French hands. And because Said did not have the necessary finances, he resorted to European bankers who gave him huge loans at very high interest rates.

By the time of his death he had borrowed way over 14 million pounds. This loan laid foundation for the future a date burden for the future generation.

Said was succeeded by Ismael Pasha who did very little to rescue Egypt from this disastrous situation of debt. Many historians have failed to ascertain his true character. Some have labeled him as a weak, canning and selfish, pleasure-seeker who continued to borrow foreign funds and later refused to repay.

Its against this background and reason that he has been held responsible by many for paving way for Egyptian loss of independence to the British in 1882.

On the other hand however, others rightly described Ismael as a shrewd progressive and enlightened ruler with the best interest of Egypt at heart but only fell victim of the swindling tactics and un scrupulous Europeans.

This description seems to be a true description for Ismael for he indeed wanted Egypt to develop but did not have the necessary funds and that's why he borrowed. The high interest rates and the tricks of the Europeans rendered him helpless to pay. One should only condemn him on the grounds that he lacked the devernness and the sense of proportionality to carry out his plans to success.

Ismael tried to do or carry on too many projects too quickly and on a very large scale for the Egyptian economy to shoulder. He constructed 1000km of irrigation canals, 1500km of railway, 8000km of telegram lines. He also constructed 4500 elementary schools to fight against illiteracy and yet he was too extravagant. He spent enormous funds on personal affairs e.g. at the opening of the Suez Canal in 1869 one million pounds were spent.

In his foreign policy he was equally extravagant, ambitious. He carried out an expansionist policy to extend his power and influence in Africa of Napoleon. He

employed foreigners who were very expensive and yet caused opposition to him at home particularly from the nationalists such as Afaghan and Urabi Pasha. Among the foreign expatriates were Charles Gordon (the last), Emin Pasha and Sir Samuel Baker to conquer, to conquer and govern the Sudan on his behalf.

He also dispatched expensive military expeditions against Ethiopia and yet he was defeated by Menelik II of Ethiopia up to this particular period, Egypt was still under the Ottoman empire as a mere province of the Empire. But unlike his (great) grandfather Muhammed Ali who tried to use force to break away from the Ottoman Empire Ismael used bribes of silver and Gold to persuade the Sultan to increase the degree of Egyptian independence.

In 1867, Ali was able to secure some territories for Egypt. He secured the ports of Suakin and Massawa on the red sea. Following this Ismael was given the title of „Khedive`. He was also granted the right to enter into administrative and commercial conventions as well as make laws for the internal government. By this he became more powerful and he was recognized internationally in 1874.

Although he was strongly attached to western culture, he still remained deeply attached to traditional Islamic way of life. In the actual sense he failed to combine the two historically he remained a traditional Muslim land lord and at the same time tried to avoid slavery the basis of that land tenure system.

Khedive Ismael introduced constitutionalism and laid a basis of parliamentary system of administration. However this was only to impress his western friends of the western powers. At the same time, he behaved like an autocrat with unquestionable behavior and decisions that he undertook.

With all his grand schemes and lavish expenditure, he drowned Egypt into enormous debts. By 1879, he had accumulated a debt of 100 million pounds and yet much of this had been spent uneconomically or swindled and not spent on the economy.

He consequently failed to pay back what he had borrowed and then he resorted to selling all the Egyptian shares in the Suez Canal project to Britain. This act gave the British chance to control her long economic interests in the Mediterranean region and the far East particularly in India. Her only link with the far East had been via the cape of good hope by Sea. The other alternative route was by land through the Balkans into India. In 1869, the opening of the Suez Canal had shortened the sea route to India by six months Britain's fear had always been the French domination of the Suez Canal. Her purchase was of great importance and a turning point in the history of the region. Partly because the survival of the British commercial empire now depended on Britain's capacity to control Egypt and the Suez Canal.

From now onwards, Britain would stop at nothing to prevent Egypt from falling under the influence of any other power. The weakness of Khedive Ismael and his successor Tewfic (his son) were only convenient excuses for further European or Britain intervention in Egypt but the roots of the loss of her independence had been in the selling of the Egyptian shares.

Even after the sale of the Egyptian shares, Khedive Ismael still failed to pay the debts. This left Britain and France with the largest stake (interest) in the country and soon started pressuring Egypt to ensure payment of the debts of their

citizens. In 1876, Britain sent a delegation to investigate Egypt's financial status. Its findings were disastrous. In 1878, Britain and France agreed to force Khedive Ismael to place the country's finances under a joint Anglo-French control on grounds that Egypt wasn't reliable to repay. And also to ensure that no conflicts were inevitable.

It is this unrestrained European economic penetration through the 1876 duo Financial control of Egypt that ruined the Egyptian independence. From now the real rulers and controllers of Egypt were Europeans i.e. the British and French.

It is unfortunate that the efforts of this commission to raise funds to repay the debts only stirred up a nationalistic revolt between 1881 and 1882. This revolt sometimes called the URABIST REVOLT, was inspired by an intellectual Al-Afghania, a lecturer at Cairo University and led by Colonel Ahmed Arabi. These two preached reform in the frame work of islam. They advocated for western technology without western influence. They were also opposed to western economic and political influence and thus advocated for Egyptian independence.

The Urabists preached unity of all Muslims against western religious encroachment. The once intellectual movement soon turned into a mass supported revolution. It spread into the army as Tewfic's officers joined the revolters. It should be noted that Khedive Ismael had left the throne in 1875 and had been succeeded by his son Tewfic. In January, 1881, the Turkish war minister was removed or forced out of office and this was none other than Osman Rifky. In September the same year through a successful coup, Tewfic was forced to dismiss his ministers and restore the army to its former strength. He formed a

new liberal and nationalistic government with a liberal and nationalistic prime minister.

The European response to these developments was however negative, Britain and France made it crystal clear that they were determined to uphold Tewfic and the joint financial commission in office. The Egyptians resisted this. Ahmed Arab was then appointed war minister. The British and French using the gun-boat diplomacy demonstrated their naval power in the port of Alexandria and ordered Tewfic to retire Arabi the war minister.

To the dismay of the Egyptians, Tewfic obeyed and dismissed Arabi. This was an indication that Tewfic was a puppet. This was followed by a mass demonstration, Arabi was reappointed and Anti-European violence spread throughout Egypt. Many Europeans and Egyptian Christians were murdered in various areas.

The British and French then planned a joint military expedition against the revolt (rebellion) But France withdrew at the last moment due to problems at home. N.B. Britain then carried it out alone.

Port Alexandria was bombarded and in September, 1882, at the battle of Tel-el Kebir, Arabi was defeated, captured and deported to Ceylon (present day Sri-Lanka). The British were at first interested in establishing a pro-British government in Egypt to ensure that European debts were repaid and to protect their interest over the Suez Canal. However she remained there for the next 40 years. She ended up establishing her own rule under Lord Cromer.

THE CAUSES AND CONSEQUENCES OF THE URABIST REVOLT (1881-82)

Over taxation. In a bid to attain financial target as quickly as possible, taxes were raised in order to increase government revenue. This greatly affected the Fellahins class (peasants) who were poor while some rich able ones were exempted from this taxation and therefore their fiscal and financial policies made the revolt inevitable.

Discontented Army. To squeeze the government expenditure, the army privileges were drastically reduced and the size of the army was also cut down e.g. their salaries, food rations and the number of uniforms etc. all reduced. On top of this the Europeans reserved high posts in the Army for foreign soldiers and not for nationalists. They hated the European advice of Army demobilization upto 15000 soldiers only. With this number of soldiers, incase of any conflict with the Europeans as it was expected Egyptians had to be defeated.

Reduction of the state expenditure

To reduce the government's expenditure, the number of Egyptians employed was reduced and most schemes of development started by Ismael were abandoned. Luxurious expenditure at King's court was cut down and this led to complaints out of the nobility class.

Grievances of civil servants

Civil servants were also not happy because of the reduction of their salaries and their numbers. On top of this most of the top posts in the government were taken over by Europeans. They therefore hoped to re-instate their rights by joining the Urabist revolt.

Hatred of current tax officials.

The replacement of Egyptian nationals with corrupt and inefficient Europeans was another cause for the war. Most of the government departments were put under the control of the weak French, British and Turkish official. Their mode of work greatly resulted into 1880-1881 Urabist revolt.

Foreign control of Egyptian finances

The revolt also broke out because the Egyptian hated the foreign Anglo-French management of their economy. Because of this policy, Egyptians conditioned them to fulfill their international debt obligations which Egyptian Kings had incurred worldwide. This proposal was rejected by the Anglo-French officials. The rejections caused frustrations to the Egyptians resulting to nationalistic outburst.

The elite grievances.

This provided the philosophical backbone of the Urabist uprising. Naturally they hated foreign administration in their finance and political affairs. This made them become unemployed. Upset by the level of corruption and inefficiency in their offices at the hands of foreigners, the educated nationalists started demanding Tewfic to chase away the foreigners from their country hence Urabists revolt becoming inevitable.

The problem of Napatism.

Worse still they hated the system of Ismael who was succeeded by his son. Tewfic who never improved the situation either since he was a puppet of Europeans. The elite class felt they would make a change given the chance to administer Egypt.

The use of the Turkish language was also a pain to the traditional Egyptian. Apart from undermining the integrity for the country, such a language was real evidence for lack of sovereignty and hence it sparked off the nationalists feeling of Egyptians.

Cultural imperialism

The traditional Muslim Egypt hated the Christian Europeans. To them it seemed as if Europeans (Christians) were out to inherit the Muslim world. The French had occupied Muslim state of Algeria in 1830 and Tunisia. In 1881. Their influence was also being increased in the Muslim Moroccan state at the time. Therefore the Muslim Egyptian tried to curb down the Christianity influence in their country.

The role of/Rise of Urabi Pasha

There was emergency of colonel Urabi Pasha. This influenced the struggle since for a long time the causes for the revolt had been accumulating but without a leader to lead them into war. The leadership of the revolts was taken by one of the Army officers Colonel Urabi Pasha, hence the origin of the name Urabist

revolt. The army took the lead because they were armed and had been hit hardest by the abolition of their privileges by European commission.

CONSEQUENCES OF THE URABIST REVOLT

Political

Egyptian nationalism was silenced and the independence which Egypt had attained as late as 1876 from the hands of the Turks in 1882 its control was taken over by Britain until 1956. Urabi Pasha was exiled and Egyptians settled down for dictates of colonial rule. The first British administrator in Egypt was called Lord Cromer who governed Egypt from 1883-1907.

There was a constitutional reform in Egypt. A new constitution was proclaimed and organic law of British setting was established in Egypt in 1883. This followed a number of judicial reforms where most of the native Egyptian law was replaced by British law to fit the interests of colonial administration and undermined Egyptian independence and self-determination.

An efficient police force and civil service was established headed by British nationals. Some of these were local native Egyptians who had attained some education in Europe or in elementally schools and universities established by Egyptian Kings especially Khedive Ismael. However these occupied lower offices in police force and in civil services as top offices were occupied by Europeans.

There was emergence of a radical group in Egypt known as „Offendiya` which consisted mainly the Egyptians of peasant origin. This was the mostun privileged group in Egypt and strong anti-British policies. They attributed all

problems in Egypt after 1882 to British. After World War I, this group led to the Egyptians in 1992 in demand for their independence although it was not successful.

The 1882 British takeover of Egypt resulted into the eventual colonization of the whole Nile valley i.e. Sudan, Uganda, and Kenya into the Fashoda incident. France was a rightful country to colonize Egypt but when Britain silenced the Urabist rebellion in absence of French soldiers it declared Egypt as its colony. As a matter of fact revenge in 1896, French forces led by captain Marchand from West Africa attempted to take over Sudan. When Britain learnt of it, she dispatched her soldiers led by Lord Kitchener into Sudan so as to safe guard the flow of River Nile banks. The two forces almost erupted into a war at a place called Fashoda.

This was followed by the Anglo-Egyptian conquest of Sudan in 1898. In DFashoda incident, French forces were inferior militarily and decided to withdraw leaving Britain in Sudan in 1896. By the end of 2 years, Britain had weakened the Madhist government of Calipha Abdallah and a condominium government (two foreign states in a joint control of another country) was formed in Sudan.

Economic

British colonialists made attempts to stabilise the Egyptian British financial base. The sole purpose of this was to organize the Egyptian revenues in a bid to pay back the loans in Egyptian economy to Britain and France.

There was improvement in agriculture following the introduction of modernized irrigation schemes after the construction of Aswan high dam whose establishment was in 1889-1902. Cash crops especially cotton boosted in this period.

Processing industries were set up in Egypt. This was to assist in breaking down the bulky cotton raw materials into small valuable form that can easily be shipped to Lancashire in Britain. It should be noted that the development of manufacturing industries was discouraged to eliminate competition for raw-materials and market for British goods in Egypt.

There was improvement in transport and communication network in Egypt. This was necessary if desirable raw-materials were to be accessed to processing plants from their extraction centers.

Equally important, the delivery of British goods would be made to respective markets in Egypt using these roads. European administrators and troops also used this communication system to execute their countries. Navigation system along R. Nile was also developed.

Egyptians were overtaxed. This was in form of cash and in kind. The commonest were gun, hut and poll taxes. The sole purpose of taxation was to make Egypt meet the costs of her colonial administration, contribute in paying off the European debts and the surplus would be used for infrastructural development in Egypt. This left Egypt with very little revenue for her own development hence this period stagnated Egyptian development.

Social

Lord Crommer ignored the education sector in Egypt. Universities that had begun by Khedive Ismael almost collapsed during colonial rule period. He only encouraged elementary education that would produce secretaries, office messengers, clerks, house girls and Shamba boys to work as cadres of colonial rule. High school fees were charged from students.

There was spread of Christianity of protestant religion in Egypt. This met a stiff resistance as it found Islam strongly rooted among Egyptians. Some churches were established in urban centers of Egypt although they were poorly attended.

The health sector was equally also ignored. The few medical centers established were meant to serve the white population men. To generate enough money to meet the Egyptian debt burden, little money was allocated to health and education sector of Egypt.

Questions

1. To what extent were the causes of the Urabist revolt a result of social-political factors.
2. To what extent was the Urabist revolt nationalistic?

Approach

All those causes that have got a national touch and other causes.

3. Assess the impact of the Urabist revolt on Egypt.

5. Lord Crommer and Egypt 1883-1907 (Read and make notes).

COLONIAL ADMINISTRATION IN EGYPT UNDER LORD CROMMER 1883 – 1913.

Lord Crommer was a British administrator in Egypt from 1883-1907. He belonged to Barling family that had loaned a lot of money to Khedive Ismael. To the British he was considered as the first class administrator judging from his (reputation) achievements on behalf of Britain. Africans particularly the Egyptians considered him as the strongest example of European imperialists due to his exploitative policies he employed in the administration of Egypt. African scholars add that if Egypt benefited from his schemes, then it was accidental and not by design as he mainly aimed at exploiting the Egyptian resources.

During his administration, Crommer's task was basically Egypt's financial bankruptcy and wanted to pay her financial debts. Crommer was able to achieve this through reorganization of Egyptian accounts and finance ministry. Secondly, he increased agricultural productive capacity of Egypt and the annual Egyptian revenue rose from 4.5 million pounds to 11.5 million pounds during his regime.

Because of the above economic reforms, Egypt was able to depend on her economic resources throughout Crommer's regime. Egypt was also able to pay her interest rate and by 1906 she had reduced her debts by 10 million pounds.

In addition to this, Lord Cromer organized a highly efficient and dedicated civil service and judiciary that helped him to implement British policies in colonial Egypt. As a result of this a lot of revenue was raised and Cromer was able to offset the Egyptian debts burden of Britain. Many economic projects were undertaken and Suez Canal business was well managed and its incomes contributed in paying back the borrowed money from Europe.

In his reign, irrigation schemes and agricultural sector improved tremendously. He achieved this through the construction of Aswan High Dam that enabled the storage of large quantities of water for irrigation. Its work began in 1848 and was completed in 1902 at a total cost of 3.5 million pounds.

Seasonal cropping was replaced by perennial cultivation and constant famine visits were done away with. The total yields from cotton and sugarcane crops more than tripled in ten years' time. After this period Egypt was able to entirely depend on the export of cotton e.g. in 1912 cotton alone accounted for 80% annual income of Egyptian exports.

Its from these achievements that and one can conclude that Lord Cromer's administration in Egypt was a success.

However from Afrocentric scholars' point of observation, Cromer was considered as an exploiter of Egyptian resources e.g. he discouraged the development of industrialization by promoting processing industries and discouraging manufacturing sector. This scheme of industrialization was began by Mohammed Ali and all his successors had been expected to encourage its growth but to the shock of Egyptian, Cromer did the vice versa. Worse still in

1890s when a group of Englishmen attempted to establish local textiles in Egypt, Crommers' administration discouraged the venture by imposing heavy taxes on them. This was done to reduce competition for raw materials and create market for British industries dealing in similar products e.g. taxable items.

It's further added that by imposing 8% custom duty on imported coal, Crommer further discouraged the industrialization in Egypt. However his supporters argued that he restricted the importation of coal in order to put into effective use of Hydro Electric Power (HEP) at Aswan High Dam. Nevertheless, Aswan High Dam construction began later which clarified that the stopping for importation of coal clearly meant the discouragement of manufacturing industries in his government.

He is also blamed to have discouraged the tobacco industries. He did this by imposing heavy fines and penalties to the smokers and eventually discouraged its market. Tobacco producers also paid heavy fines once caught.

Admittedly, Crommer also made Egypt recover from financial bankruptcy. However Egyptians have accused him of the failure to pay off the entire Egyptian debt worldwide during his administration. It was only after Egypt had its independence in the 20th century that the debt had to be paid off at the faster rate.

Crommer also successfully ran the affairs of Suez Canal. However this was the interest of Europeans and not Egyptians. To ownership of Suez Canal had foreign in foreign hands and all revenue collected from it was drained out of Egypt. It is said that around 1.5 million pounds annually went to Britain as dividends to foreign shareholders of international Suez Canal Company and yet

throughout his regime, Cromer was silent about this. It is again believed that from 1880 – 1936 Egypt didn't receive a single penny on its original investment of about 16 million pounds in the construction of the Suez Canal. This was the highest degree of modern thugery.

He also discouraged Western Education by charging very high school fees on the Egyptian and giving very little grants to the education sector. He spent only 1.5% of the total national budget on education hence promoted illiteracy. Even the education he planned was not properly carried out. Education was left in the hands of Egyptian nationalists to organize it at their own expense. Cromer argued that Western education was bad in Egypt, as it would cause nationalistic movements against British rule. He believed that Egypt needed only education in vernacular for the masses. He also supported secondary education that would produce sufficient number of Egyptians to do lower grade clerical work e.g. office messengers, secretaries etc. to support the colonial government. He for example had intense hatred for university institutions. The law school and schools of medicine and engineering that were begun by Ismael were all neglected.

He can also be blamed for having lacked the Africanisation principle of Egyptian civil service much as he established an efficient administration, it was British oriented other than Africa. The ministries of finance, justice, education, army and police were all staffed in senior posts by British nationals. The number of British officials in Egypt rose from 286 in 1896 to 662 in 1906. Egyptians were employed as junior workers in Egyptian civil service despite of having a well-educated Egyptian group that had received education from Europe and some others from Egypt.

It should be noted that by the end of Cromer's rule, British Colonial rule had become established in Egypt with its exploitative policies. Egyptians had totally lost their independence.

By way of conclusion, there is truth in Eurocentric view by regarding Lord Cromer as the first class administrator and financial manager judging from the facts above. His administration was not a success to Africans as Egyptians benefited from it by accident. His policies were quite discriminative and racist in nature.

SUDAN(1855 - 1914)

Sudan like Egypt was under foreign rule since the 1820's when the Turks ruled Egypt and established a Turko-Egyptian government over Sudan during the days of Muhammed Ali the ruler of EGYPT (Albanian). The regime in Sudan between 1820 and 1881 has been referred to as the Turko-Egyptian regime.

To many historians, this rule has been regarded as exploitative, oppressive and full of armed conflict and resistance. However, this is a one sided view.

TURKO – EGYPTIAN RULE IN SUDAN (1820 - 1885)

During this period, the Sudanese provinces were divided into districts that were further divided into smaller units. The Turko-Egyptian administration was maintained by a large army recruited from the Negroes and Arabs of Sudan. Muhammed Ali's conquest of Sudan had a great impact on social, economic and political development of the country. Socially slave trade was made illegal and the constant Jihad movements waged on southerners by Arabs from the north came to an end.

Economically there was an increase in trade between Sudan and Egypt. New crops were introduced and cotton growing was started on a substantial scale. A lot of land was brought under irrigation scheme that led to the establishment of large cotton and sugarcane plantations in Sudan.

Communication was improved and a telegraph system linking Kladi-Halfa to Upper Egypt was set up. The foundation of Khartoum as a capital city of modern Sudan was established. The main bank of Sudan and a modern monetary system was established in Sudan by Turko-Egypt an administrator to make easier the imposition and collection of taxes from Sudanese.

Politically the Turko-Egyptian administration expanded to the area of their authority by conquering the pagan Negro tribes of South and bringing them under the same government with Muslims of the north. This administration employed European experts in an effort to modernize the country just as the same developments had taken place in Egypt e.g. Samuel Baker was one of the Blue Nile and confirmed that White Nile had its origin further in the South. These Europeans also encouraged the spread of Christianity in Southern Sudan where the inhabitants were completely pagans. This regime employed the German administration Amin Pasha who moved as far as Northern Uganda with a number of Sudanese and European Soldiers.

However, despite all the above developments, the Turko-Egyptian rule was largely un popular in Sudan. This was largely because of their oppressive policies, resource exploitation, non-representation of Sudanese in Turko-Egyptian government, corrupt administrators, lack of able leaders, degeneration

of Islamic religion, disunity among the local people etc. all of which culminated into the Madhist uprising of 1881-1885.

THE MAHDIST REVOLT OF 1881-1885 IN SUDAN

The Madhist revolt was led by Mohammed Ahmed who declared himself the expected „Mahdi` (the chosen one by God) in 1880 with a purpose of unifying all Sudanese against the foreign rule. Turko Egyptians had ruled Sudan for a period of 60 years. From 1820-1860 they were developmental to Sudanese but in successive years up to 1880 they became exploitative, oppressive and suppressive thus leading to emergence of Mahdist revolt in 1881. The revolt appears to have a religious perspective because of its leadership although it had a lot of political and economic effects.

The Mahdi mobilized people along religious grievances but the revolt didn't only get support from the Muslims. It was supported country wide as the Turko-Egyptians outcry had spread to all regions of Sudan. The fact that the Mahdist revolt mobilized all the Sudanese including North Sudanese Muslims, Southern people, civil workers, commoners and the army shows that there were many other causes of the revolt than religion. The revolt was a nationalistic one under the cover of religion.

CAUSES OF THE REVOLT

These related around social, political and economic injustices subjected to the Sudanese by foreigners.

SOCIAL CAUSES

Anti-foreign cultures, socially the Sudanese were oppressed to Egyptian religious leaders, teachers and their leaders. The new comers did not respect the Sudanese culture that increased resentment against the foreign rule by the Sudanese masses. The Turko-Egyptians employed many young Europeans who were Christians. This increased the European Christian interference in the affairs of Sudan. The Christians didn't have any respect for Sudanese Islamic religion and they were considered as infidels (non-believers). It is said they were corrupt, open wine drinkers, luxurious and arrogant all of that resulted into the Mahdist revolt.

Religious discontent, related to the above, the distinction between religious beliefs of foreigners and the Sudanese created religious resentment against the Turko-Egyptian government. These were sentiments that enabled Mohammed Ahmed ,The Mahdi` attracts enough followers against the Turko-Egyptian government.

Nevertheless, Madhist uprising has support from all the Christians, all Muslims and pagans of Sudan plus other classes of people irrespective of their irreligious differences which confirms that Mahdist revolt was quite nationalistic and only religious oriented.

The desire to Sudanise their administration led to the emergence of Madhist revolt in 1881. The Turko-Egyptian administration was corrupt and inefficient and therefore did little to cater for the needs of the Sudanese. The educated Sudanese were not given jobs except those of lowest grades or of degrading nature e.g. receptionists, clerks, secretaries etc.

Emergence of Mohammad Ahmed ,The Mahdi`, By 1881 all causes of the revolt were ripe and the weakness in Egypt at that time provided an opportune moment for the rise of the Mahdi. His determination and ability mobilized the Sudanese against the Turko-Egyptian government and was a vital factor for success of the Mahdist revolt. He exploited a desperate situation in Egypt to spearhead a revolution in Sudan that overthrew the Turko-Egyptian government in 1885.

Among the political causes was the loss of independence, For a period of 60 years Sudanese were tied to the dictators of Turko-Egyptian leaders. The Mahdist revolt was a result of popular desire for Sudanese need to regain their independence. Since 1820 the Sudanese had been ruled as conquered excluded from the management of their government affairs. For a period of 60 years the Sudanese were tied to the dictators of Turko-Egyptian leaders.

Political events in Egypt by 1881 for instance in 1879, Ismael was replaced by his son Tewfik who was a puppet leader to the joint Anglo-French administration in Egypt at the time. From 1879-1881 Egypt was effectively controlled by the British-French foreigners (Anglo-French administration) whose policies resulted into the Urabist uprising in Egypt in 1881. The British were no longer willing to spend money on Sudan as much of their economic targets at this time were aimed at clearing off their debts from Egyptian economy. These events pre-occupied the Egyptians and diverted their attentions from Sudan. At the same time were aimed at clearing off their debts from Egyptian economy. These events pre-occupied the Egyptians and diverted their attentions from Sudan. At the same time the crushing of Urabistrevol shattered the Egyptian superiority which encouraged the Mahdist revolt to rise up against the Turko-Egyptian administrators.

The local administrators sent to Sudan from Egypt also tried as much as possible to benefit on their assignments by exploiting the country. This was partly because they were not sure of their posts since transfers or dismissals were very common in Turko-Egyptian government. To benefit therefore each of them would try to exploit the area under his jurisdiction as much as possible.

Political repressive system, the other nature of their administration was its repressiveness. Between 1820-1880 the Turko-Egyptian government had tried to maintain a large army up to 10,000 infantry recruited from the Sudanese Negroes and about 900 in Cavalry. These were for defending the Turko-Egyptian interests and machinery for repression against internal opposition Khedive Ismail used this force to implement his policies e.g. forced tax collection, forced Sudanese recruitment etc.

Economically land alienation led to the revolt. Mohammed Ali and all his successors maintained the exploitation of Sudan. At least they all had a record of grabbing land from Sudanese for developing cotton-growing schemes on large scale which caused discontent to Sudanese. These problems of land alienation contributed to the Mahdist uprising.

Forced labour, the Sudanese were also forced to work in cotton plantations, roads and other public works. They were forced to transport cotton and timber for long distances. The Sudanese were forced to grow cotton which was taken by Turko-Egyptian administrators at very low prices and were forced to buy Egyptian goods some of which were very expensive. This form of economic imperialism was responsible for the outbreak of Mahdist revolt.

Unfair taxation. The successors of Mohammed Ali and particularly Ismail tried to generate the revenue from Sudan in order to solve the financial difficulties at home. When the Egyptian treasury became bankrupt, the Turko-Egyptian government decided to overtax the Sudanese in order to meet the ever-increasing debts incurred by Ismail from European bankers. The methods of tax collection were equally brutal because failure to pay a tax meant confiscation of individuals' properties and sometimes mutilation of their body parts.

The abolition of slave, formally slaves used to be the main trading item but with the coming of Turko-Egyptian administrations in Sudan, slavery was abolished and ivory became a monopoly of Turko-Egyptian administrators leaving no alternative source of revenue for the Sudanese. More to this, the Turk-Egyptian administrators continued enslaving the Sudanese by taking them to Egypt to serve in Egyptian national army and Europe. The blocking of Sudanese source of revenue led to outbreak of Mahdist revolt.

THE MAHDIST STATE (1885-1898)

By August 1884, Mahdist forces had controlled the whole of Sudan except in the extreme North and the South on the Red Sea coast and inside the walls of Khartoum where Gordon found himself surrounded and in a great danger.

In October, Britain sent a relief expedition under Colonel Stewart who unfortunately arrived too late. On 25th January 1885, he and his men reached

Khartoum only to find that Gordon and his officers had been murdered 2 days earlier and the city had fallen the forces of ,the Mahdi`.

Mohammad Ahmed became the political and religious leader in Sudan in 1885 after the defeat of the Turko-Egyptian rule. Unfortunately, he didn't live long to enjoy the fruits of his success. He died in 22nd June 1885 after a period of 3 months rule.

During his short rule, he enjoyed respect and popularity in the whole of Sudan. He tried to create a strong government built on Islamic ideas. He also reorganized the system of taxation and improved on the methods of tax collection. He reformed the system of justice based on Islamic laws. His main aim was to reform Islam in Sudan. He punished corruption, inefficiency, drunkardness, theft and adultery. Indeed Muhammed Ali tried to implement the ideas of his struggle religiously although his administration had a sound political impact in the Sudanese.

When he died Sudan had already re-established her independence with a strong judicial system and an organized economy. It was this state of administration that he left in the hands of three caliphs i.e. Abdallah, Ali and Mohammed. Abdallah became superior to the other two and succeeded the throne. His regime was full of internal and external problems which finally led to the collapse of the Mahdist state in 1898.

REASONS FOR THE SUCCESS OF THE MAHDIST REVOLT

Able leadership.

Across section of local populace welcomed Mohammed Ahmed ,the Mahdi` as a natural concept among Muslims to believe in people of their religion. He was a preacher and raised hopes of Sudanese by promising political, economic and social reforms. His words fell on fertile brains as people were discontented of the Turko-Egyptian rule. He attracted support in almost all Sidanese major tribes Such as the Baqqara cattle keepers, the Southern Kordafan and Darfini tribes.

Section of propaganda literature

Mohammed Ahmed and his group used convincitng words that naturally united the Sudanese behind a common cause for example they seriously condemned the unfair taxation policies, corruption, recruitment of Sudanese into the Egyptian forces, forced labour and enefficientTurko-Egyptian administration. With such words, all classes of people in Sudan had to support the revolt hence its success.

The geographical extent of the revolt.

It was as widespread as the Turko-Egyptian rule in Sudan. The grievances for the revolt could be easily found in almost all corners of Sudan where foreign rule was evidenced. Causes for the revolt had accumulated for some time but the war lacked a clear leadership. With the rising up of Muhammed Ahmed to champion the cause, all regions of Sudan, all classes rallied behind him thus leading to success of the Mahdist revolt.

The coincidence of Mahdist uprising with Urabist revolt of Egypt in 1881.

In 1881, Colonel Urabi Pasha took the lead of Egyptian troops were mainly engaged in war with the British at home and when they were defeated in 1882, they lost respect of all sorts among the Sudanese and hopes to maintain Sudan under the Turko-Egyptian rule faded. After the loss of the Egyptian

independence to the British in 1882, the Turko Egyptian administrators had little interest in the events of Sudan.

Impact of financial bankruptcy in Egypt.

Khedive Ismail had borrowed a lot of money from European banks especially France and Britain and by 1879, the interest on borrowed amount has accumulated. By 1881 at the outbreak of Mahdist revolt, Egypt was still servicing the foreign debt which even increased pressure from European economic commission. Thus it was in a weak financial position to finance a war at that scale. Organizing and sending of regular expeditions to Sudan became hard hence leading to the success of the „Mahdist revolt“.

Lack of foreign assistance

British government was quite reluctant to help the Egyptian government against the Sudanese and Egypt couldn't appeal to Ethiopia for military assistance because of their historical conflicts. The British prime minister supported the principle of self-government by the Sudanese. Under such circumstances it became too costly in terms of money and manpower to defeat the Mahdist revolt.

Role of Islam as a unifying factor

The Sudanese people used Islam as a tool of resistance. Regardless of the distinction in their beliefs, it was Islam which gave people strength, morale, courage, determination and the sense of unity. The presence of common grievances and objectives of the rebellion made all the Sudanese to rally behind their Muslim leader Mohammed Ahmed ,the Mahdi`.

The unique environment in Sudan

The weakness of the Egyptian side couple with the hostile environment in Sudan made the Mahdist revolt a success. The geography of the two countries was not exactly the same. The infrastructural setting was different all of which provided an advantage to the Mahdist side. On top of this, war suppliers in terms of arms, foods and drinks were in short supply. There was lack of proper guidance from the local population thus leading to Egyptian defeat.

The Mahdist forces had military advantage over Turko-Egyptian army. They were well prepared, large in numbers and under the effective commander of generals like Abdullah. The Mahdist forces devised several military expeditions that the Turko-Egyptian forces failed to cope with e.g. they managed to push the British forces led by Hicks deep into waterless scrubland of Southern Sudan.

The morale of the local people

Those who never went for war kept home praying and singing-praising songs of success at the war front such as ,it is hopeless to fight the soldiers of Allah'. The elders kept encouraging the young, adult to enroll into the forces of Mahdist and liberate their country from the hands of the Turko-Egyptian administrators. The Madhist forces as well used the ambushes and the guerilla war tactics which featured well against these foreigners.

Support of metropolitan Britain

The public opinion in Britain changed in favour of the Sudanese freedom. The British prime minister supported the Sudanese self-rule trying to capture their popularity as a country along the Nile valley which Britain hoped to colonise

with time as the case happened in 1848 with the formation of the condominium government.

The hatred of Twefiqnepotic government and his father Khedive Ismail. The Khartoum regime was internally divided. Most officials by the hated Khedive Ismail who reversed the scale of their salaries in attempt to meet the demands of the escalating debt. The local people were over taxed, soldiers privileges reduced all of which demoralized the Turko-Egyptian forces. The coming in of his son as a new King of Egypt in 1879 worsened the situation.

CAUSES OF THE MAHDIST REVOLT

The Mahdist revolt was a struggle carried out by the Sudanese against foreign Turko-Egyptian rule. Some of the causes were political, religious or economic. Politically, the Turko-Egyptian regime was characterized by considerable oppression and miss management/government. Many of the local administrators were engaged in corrupt and oppression were chronic features of the Turko-Egyptian rule. It was because of the mal administration and malpractices of the Turko-Egyptians that the Sudanese revolted.

Its worthy nothing that with the employment of European Christians in important positions such as Gordon and Baker, there arose a belief that the country was going to be handled over to the Europeans. The situation was worsened by Gordon when as GovenorGeneral; he took an active part in opposing slave trade. The steps he took to punish slave traders disturbed the traditional economy of the Sudan and aroused bitter opposition. The fact that he employed increasing numbers of Europeans in administrative posts under him

increased the bitterness. With all this taking place, a spirit of nationalism among the Sudanese rose. They therefore revolted.

The Mahdist revolt was also an attack on foreigners as a way of regaining lost sovereignty. Ever since the Sudan was conquered in 1820 by Mohammed Ali, the local people had regarded the established regime as alien and a sign of loss of social, political and economic independence. Thus the Sudanese revolted to achieve self determination.

To crown it all, whatever sign of discontent that was shown by the Sudanese was suppressed with torture. The local Sudanese suffered so much that they all supported Mohammed Ahmed in revolt against the tortures.

Religiously, a problem existed. The Turkish administrators belonged to the Hanafite school of Muslim law, the most lax of all the Islamic codes. Many of the Turkish administrators were open wine drinkers, adulterers and heavy smokers. These practices were particularly shocking to the Sudanese who belonged to the strict Malikite to rise in a form of Jihad that was geared towards the purification of the faith. It must be emphasized here that this was the main objective of their leader Mohammed Ahmed and his true supporters the Ashraf. To attain religious purity however, it was important that very political system responsible for disrespect for Islam is attacked and changed.

Coupled with the religious laxity the religious feelings of the Sudanese were also disturbed by the employment of European Christians who were considered as infidels and not worthy governing them. In the 19th century, Sudan was a free Islamic area and this brought about a tendency towards fanaticism, which

encouraged more resentment against the non-Muslims. The religious concern of the Sudanese Muslims had been motivated by the successive Jihads of the early 19th century in West Africa. The economic, social and political misery which the Sudanese were subjected to was seen by the devoted Muslims as a consequence of the moral degeneration hence the revolt.

Economically, the Sudanese were subjected to much economic exploitation. The Sudanese were heavily taxed. The Inequitable system of taxation and the barbarous methods adopted in its collection had become an unbearable burden. Additionally, earlier attempts by Khedive Ismail and his foreign administrators to suppress slave trade struck at an important source of wealth to the Sudanese economy and therefore stopping it meant master minding its under development. There was also forced labour on cotton plantations and on the building of canals, dams and roads. Land grabbing from the Sudanese was also resented. Thus the Sudanese decided to strike at the Turko-Egyptians as quick means of getting rid of the massive economic exploitation.

Another cause of the Mahdist revolt has been associated with the philosophies of its leader Mohammed Ahmed. His philosophies provided the immediate motivation for revolt. In June 1881, he dispatched letters to all notable Sudanese. In the letter he stated that he was the expected Mahdi, that is (divine ruler sent by God to restore Islam and do away with Islam's impurity and corruption) partly because of this and largely because of his initiative, Mohammed Ahmed was able to provide leadership which attracted and united a large body of followers into staging a successful revolution against Turko-Egyptian rule.

Other scholars have linked the outbreak of the Sudanese rebellion to the resignation of Charles George Gordon as Governor General of Sudan when

Khedive Ismail of Egypt was deposed in 1879. Gordon was not an ideal ruler. He was an oppressive and unpopular Christian ruler to the Sudanese. Thus his resignation following the overthrow of Khedive Ismail has been interpreted as having left behind an ideal situation for the Mahdist to exploit their advantage. This was particularly so because Gordon's successor Mohammed Rauf was too weak to effectively maintain the tone and trend of administration that the forceful Gordon had set in motion. For example, even after he had (released) realized that the Mahdists were intriguing for rebellion, Rauf failed to suppress in in time. The Mahdists therefore got ample time to continue organizing themselves. By the time government tried to suppress them, it was too late. The Mahdist had already established themselves and the revolt was inevitable.

The responsibility for the outbreak of the revolt can also be traced from what was transpiring in Egypt itself. Clearly, the reign of Khedive Ismail Pasho had ended in 1879 when he was deposed and replaced by his son Tewfiq. If Ismail was a weak ruler then Tewfiq proved to be even a weaker choice. He was a puppet of the great powers. The change of rulers particularly in this had removed the prestige which had surrounded the dynasty from the time of Mohammed Ali. In Egypt, the forces of opposition gathered around the army leader Urabi Pasha who affected a revolution in the centre of power. The revolutionary changes made metropolitan control over the Sudanese province lukewarm. The Mahdia found its opportunity in the power (control over the Sudanese) vacuum created by the disappearance of Ismail's autocracy. When the power vaccum was promptly followed by Gordon's resignation, the Sudan was faced with a pretty good situation for revolt.

THE TURKO-EGYPTIAN CONQUEST OF SUDAN

Sudan was invaded in 1820 by the army of Muhammed Ali under the command of his third son Kamil Pasha. Kamil used 9 multiracial army of Egypt, Abarrians and Bedion Arabs. The sultanate was a weak state to conquer Kamil's troops and the Egyptian (conquest) conqueror met with little resistance except from the Shaiqiya ethnic group. There was a brief rising in 1822 in which Kamil lost his life. After the rising had been silenced, the Egyptian colonial capital was established in 1824 at Khartoum and Sudan remained under Turko-Egyptian rule till the Mahdist rebellion of 1881-5.

The reasons for Mohammed Ali's conquest were serious. Mohammed wanted to create and expand the Egyptian empire. He also wished to have access to the gold mines he believed were in Sudan, to obtain the Negro slaves to incorporate into his army, to obtain timber, to revitalize trade between Sudan and Egypt, to punish Mamelukes who had established themselves in Northern Sudan and to exploit Sudan so as to solve the poverty in Egypt. Ali also claimed that he wanted to liberate the Sudanese from incessant civil wars, which characterized the Funj administration.

RESULTS OF TURKO-EGYPTIAN ADMINISTRATION ON SUDAN

Turko Egyptian rule in Sudan has been generally described as oppressive and exploitative. It has been pointed out that Mohammed Ali conquered the Sudan less to develop it than to exploit it. True the Turko Egyptian rule had negative impacts on the Sudan. Nevertheless some of the consequences were positive.

Among the results was the urbanization of the Sudan. In 1824, Khartoum was a mere village near the junction of the Blue Nile and the White Nile. But by 1833, it

had expanded into an administrative capital of the country. Other towns that expanded included Omdurman and Port Sudan.

There was also an improvement in transport and communication systems. A telegraph system was established which by 1866 linked Wads Halfa and Upper Egypt. In 1874 this was extended to Khartoum. Another telegraph line was built linking Sudan to the Red Sea and another extended Westward through El-Obeid to the borders of Darfur. Additionally, in Khedive Ismail's regime a system of river steamers was developed on the Nile and a shipyard built at Khartoum. The government also financed service steamers on the Red Sea coast. The postal service was also taken over by the government and improved.

Besides there was increased flow of trade between Egypt and the Sudan. Though most benefits of the trade went to the Egyptians, there is little doubt that it was the Turko-Egyptian era which promoted Sudan to the international trade in the Mediterranean Sea. For the first time, the Sudanese experienced an era of a cash economy. Even Egyptian currency was introduced and became operational in Sudan. Also the interior of Sudan was opened to the outside world. Indeed some of the Arabic-speaking groups living in the Nile-valley became quite prosperous through their involvement in the considerable shipping traffic that developed on the river. Others became even wealthier by partaking in the slave and ivory trades in the Southern Sudan. The nomadic tribes supplied camels and other domestic animals which after slaves and ivory formed the main exports of the Sudan.

Another impact had to do with the development of agriculture. Egyptian administrators and expatiators were sent were sent to Sudan to teach the Sudanese new farming techniques. They even introduced and established

cotton, sugar and indigo plantations. New lands were brought under irrigation and cultivation done on them. Thus the Turko-Egyptian administration though foreign in the Sudan was not totally destructive.

The Turko-Egyptian regime in the Sudan also affected a certain increase of political development by uniting under one government many different ethnic communities and political units. Under Mohammed Ali's government, a larger political unit than had hitherto existed at the time of Funj sultanate was created in the area. Thus for the 1st time the pagan Negroes of the South and the Moslems of the North were ruled under one government. It has to be noted though that altho this led to the unification, it also sowed seeds for the future South-North conflict in the Sudan.

The Turko-Egyptian administration also witnessed the establishment of the provincial boundaries in Sudan. Mohammed Ali established Egyptian government head-quarters at Khartoum in 1824. The rest of the Sudan was divided into provinces each under a governor who was responsible to the Governor General at Khartoum, the latter being responsible to the ruler in Cairo. The administrative divisions have been accused of causing the internal divisions aimed at administrative efficiency, the policy implementers did whatever was possible to avoid social unity. They forbade local relations and injured the whole unity process by making one area attack or raid another.

MUHAMMED AHMED THE MAHDI

He was born in 1844 in Dongola province to a family of boat builders. As a young man, Ahmed received education in Islamic Law and theology at the feet

of a famous learned man Sheik Tayib. He was an eager scholar and soon became a Faqih that is a man learned in Islamic law. He became a powerful member of the Sammaniya brotherhood. At the age of 17 years, Mohammad was already an eloquent preacher. As a result many converts converged around him and there were to become his powerful force in his mission of creating an ideal Islamic society.

Like other contemporary Islamic religious reformers, Muhammad Ahmed dreamt of a return to the ideal Islamic government that was believed to have existed in the days of the 1st four Muslims caliphs. He hoped to see the whole Islamic world reunited under a righteous ruler who would strictly govern it in accordance with the sacred teachings of the Koran.

Mohammed preached against the luxury and corruption of the times and called for a return to the purity and spiritual state of an ideal Islamic life. He saw the Turks as ungodly and corrupt. He condemned the Sudanese Sheiks for their lax and luxurious way of life and their acceptance of offices under the Turko-Egyptian regime. He began to see himself as the heaven-sent deliverer destined to rule the entire Muslim community and restore it to godliness and purity. In 1881, his followers proclaimed him as the MADHI- THE GUIDED ONE.

Due to his relentless attack on the social, political and economic conditions that were affecting the Sudanese under the in just Turko-Egyptian rule, Muhammad won a big number of masses who rallied behind him. When he strongly attacked the ungodly nature and lax life he attracted a band of fanatic Muslims. The non-Muslims also won due to the relevancy of Mahdi's message. There were the Ja'aliyin and the Danaqala boatmen and traders who joined the Mahdi not out of Islamic zeal but because of the heavy taxation and abolition of slave trade from

which they had greatly benefited. The Baqqara nomads also joined because they complained of heavy taxation. All these groups saw in the Mahdi, a man who would champion their causes and lead their redemption from the agonies of the Turko-Egyptians.

COURSE AND EVENTS OF THE MAHDIST REVOLT

The Mahdist revolt broke out in June 1881, when Muhammed Ahmed dispatched from the Aba Islands on the White Nile, letters to several Sudanese notables. In the letters he claimed that he was the Mahdi chosen and sent By God to bring about justice and equality to the world then filled with oppression and misdeeds.

With a political crisis in Egypt, the itching conditions in Turko-Egyptian Sudan and his own religious piety, Muhammed was able to win massive support of the followers/helpers during the revolt known as the Ansar. Among the Ansar were those people attracted by Mohammed's claim that he was the Mahdi sent by God to renew Islamic faith, cleanse Islam of its faults and restore Islamic ideas.

Another group comprised of people who had been economically threatened by the Turko-Egyptian attempt to abolish slave trade in the Sudan. The most affected were the Northern tribes, the Ja'aliyn and the Danaqala. These were neither theologialis nor devoted Muslims but used the religious umbrella as a vehicle to achieve their political and economic interests. Thus under the banner of religion, these merchants united behind the Mahdi in the hope of recapturing their old position as slave traders.

The third group comprised of the cattle keeping nomads of Kordofan and Darfur. The Baqqara nomads disliked political control by any settled government. They were also unhappy with the paying of high taxes to the Turko-Egyptian administration. When the Mahdi appeared, these Baqqara interpreted him as a sign of hope towards tax reform.

With the massive support and the prodammation of Mohammed Ahmed as the Mahdi, the Turko-Egyptian government was alarmed and so he was summoned to Khartoum. He defined the summons and in retaliation an expedition was sent against him which he defeated. This first defeat of the Turko-Egyptian forces was a blessing to the Mahdists. The victory news spread rapidly among the masses that Allah had fought on the side on the side of the Mahdi and that the Mahdi had defeated the enemies without much military effort but with only stones and clubs against guns. With the news, support for the Mahdist grows rapidly. Soon the support had to overwhelm the Turko-Egyptian forces.

Mohammed Ahmed conducted his campaign according to Islamic ideals modeled on the life of Prophet Mohammed. He began by performing a Hijra, that is a holy fight from the ungodly, a flight that was a kin to Prophet Mohammed's flight from Mecca to Medina. The Hijra took the Mahdi to Kordofan in the West where most of his supporters were to be found. In Kordofan and neighboring Darfur, the Mahdi won several military successes and then began to extend his power eastward.

By 1883 he was not only ruling over Kordofan and Darfur but was also a master of the areas around the Blue Nile. Osman Digna governed the Eastern part on behalf of the Mahdi. At that time, the Turko-Egyptian administration was in a particularly weak position following the British occupation of Egypt in 1882. Thus in 1883 the British decided to support their puppet regime in Egypt in a bid

to restore Turko-Egyptian army to capture the Mahdi in Kordofan. Hicks' expedition was decisively defeated and the Sudanese interpreted the victory as another miracle and sign that Ahmed was really the Mahdi. Consequently many Sudanese hesitated no more to rally behind the Mahdi.

In 1883 an official decision was taken by the British government to evacuate the Sudan and leave it to the Mahdi. Thus, General Charles George Gordon, Ex-Governor of the equatorial province was dispatched by the British government to Khartoum in order to evacuate the Egyptian soldiers and administrators as the Mahdists were apparently gaining an upper hand over the Egyptians. Gordon arrived in February 1884 and quickly realized that a peaceful evacuation wasn't possible. Gordon then blundered by defying the orders given to him and decided to smash the Mahdi. Gordon's forces were far too small for the advancing massive following of Mohammed Ahmed and he found himself cut off and besieged in Khartoum. On January 25th, 1885, Khartoum fell to the Mahdist and by the end of the fighting Gordon was dead. The relief expedition that had been reluctantly sent by Gladstone the British Prime Minister under Gen. Wotseley arrived 2 days after the death of Gordon. Un prepared to push on, the expedition just retreated leaving the Mahdi in full control over a greater part of the former Turko-Egyptian Sudan.

The Mahdi then sent himself the task of establishing his theocratic state. Unfortunately Mohammed Ahmed did not live on to enjoy the fruits of his victory. He died six months later in June 1885, possibly of typhus. Before he died the Mahdi established his capital at Omdurman. In his short reign he managed to achieve his aims of purifying Islam and eradicating the Turko-Egyptian administrators after 65 years reign since Mohammed Ali conquered the Sudan. He administered the Sudan basing on the Islamic Sharia law. He collected only taxes that were laid down in the Koran and the barbaric means of

taxes collection were no more. The Mahdi also tried to purify society and administered severe punishments for theft, adultery, drunkenness, smoking and the bringing of false accusations. He succeeded in enforcing the law requiring women to wear veils. Besides, during his reign, he minted silver and gold coins. He appointed 3 deputies or Khalifas to help him in his campaigns that is Abdullahi, Ali and Mohammed Sharif. After his death Abdullahi succeeded him to the supreme position in Sudan.

EFFECTS OF THE MAHDIST REVOLT

The triumph of the Mahdists had several consequences. Firstly, the victory marked an end to the Turko-Egyptian control over the Sudan. This also meant an end to the exploitation and corruption that characterized the 65 years of Turko-Egyptian control. Ultimately the Sudanese regained their sovereignty under their leader Mohammed Ahmed the Mahdi. The purification of Sudanese society was also evidenced. The Mahdist state that was established BY Mohammed Ahmed was a theocratic one based on pure Islamic principles. The Mahdi collected only taxes as laid down in the Koran. He also purified society by administering several punishments on theft, adultery, drunkenness, and smoking and on the bringing of false accusations. He also successfully enforced the law of women wearing veils.

Another effect of the war is that a firm foundation for future Sudanese nationalism was laid. Indeed many scholars argue that Mohammed Ahmed is the father of modern Sudanese nationalism. This is based on the fact that although the Sudanese rose in the Mahdist revolt for social, political and economic injustices the idea of nationalism geared at regaining lost sovereignty was strong. Moreover the government that was established after had some results that were a pure indication of Sudanese nationalism.

The Mahdist revolt also led to massive destruction of life and property. The several Turko-Egyptian expeditions and later British expeditions that were sent against the Mahdi were defeated with several human losses. Indeed some striking personalities such as Charles Gordon were a casualty of the struggle.

Additionally, the revolt triggered off increased British interest in the re-conquest of the Sudan. The death of Charles George Gordon in 1885 in the hands of the Jihadists provided the British with a good excuse for their later colonization of the Sudan in 1898. The British argued that they wanted to avenge the death of Charles Gordon.

The rebellion also ended with direct European involvement in the administration of Sudan. Under the Turko-Egyptians and especially in the reign of Khedive Ismail Pasha, Europeans like Emin Pasha, Samuel Baker and Gordon were instrumental in the administration of Sudan. However, the anti-European campaign that climaxed in the death of Charles Gordon on 1885 meant that direct European control of the Sudan had to be stopped.

Heavy taxation and the brutal means of its tax collection that had characterized the Turko-Egyptian rule in the Sudan came to a halt. The Mahdi collected the taxes that were chronically prescribed. Even when taxes were imposed to in the reign of Khalifa Abdullahi, at least the Sudanese had enjoyed a pleasant tax break.

With their success in Sudan the Mahdists now wanted to extend the Islamic principles and ideas to neighboring Christian Ethiopia more so in the reign of Khalifa Abdulahi. Indeed the (ideas to neighboring Christian Ethiopia more so) Mahdists even declared war over Ethiopia which ended the death of Emperor John IV in 1889 at the battle of Matemma. The bitter Sudan-Ethiopia relations continued and may explain the constant threats from Ethiopia particularly in the reign of Menelik II.

HOW THE MAHDI UNITED THE MASSES BEHIND HIS MOVEMENT

Mohammed Ahmed the Mahdi used a number of ways to win the support of the Sudanese for his movement. First, the Mahdi capitalized on the considerable Sudanese discontent with the Turko-Egyptian regime. In this way he drew together in one revolt people with different grievances and aims.

The Mahdi also promised a renewed social and political order. Through his activities and propaganda, the Mahdi preached against the luxury of the times. He called for a return to the purity and ideal Islamic life of self-denial and self-discipline. He strongly condemned lax life and promised a better social and political order. By so doing he created hope in the population thereby winning them over for revolt.

Additionally, Muhammed Ahmed captured the support of many by declaring himself the Mahdi that is the guided one not only for Sudan but of the whole world. Indeed the letters he dispatched in June 1881, to the Sudanese notable, Mohammed claimed that he was the divine leader chosen by God to fill the earth

with justice and equality. Many therefore followed him and his revolt believing that he was 'God sent'.

Islam was also used to enhance the unity of most Sudanese. Islam defined most of the Sudanese as one class or territory fighting against the oppression of the Turko-Egyptians. Many Sudanese had the same cultural background and identity in Islam and therefore were easily won over by the Mahdi for revolt.

In spite of the fact that the Mahdi was a pious Muslim, he did not discriminate against the non-Muslims. It was this willingness and acceptance of people of any class, religions and grievance in his movement that encouraged many to join. If the Mahdi had discriminated against the non-Muslims, it's possible that the other people would have not joined the revolt or they would have supported the Turko-Egyptian. Such a phenomenon would have indeed starved the revolt of valuable supporters.

The presence of a revolutionary army with people able and willing to use force to attain their objectives also aided the Mahdi to rally to the people behind his movement. Indeed almost immediately after 1820s Mohammed Ali's conquest of the Sudan, there were revolts also uprisings in Darfur against the new administration. In 1838 and 1878 and in Bahr-el-Ghazel in 1877 and 1878. The emergence of Mohammed Ahmed therefore found a population already charged with a spirit of revolt and that way he won easy supporters.

The Mahdi's earlier victories (military) were also a means through which he won more followers. For example when the Mahdi proclaimed himself the Mahdi, the Egyptian government dispatched an expedition against him which he

defeated his enemies without military effort, support for him grew rapidly. This support soon became over whelming for the government forces to contain. Later victories also had similar effects. In 1883 when a mainly Egyptian army led by an English commander Hicks Pasha was decisively defeated, the Sudanese interpreted the victory as another miracle and a sign that Mohammed Ahmed really was the Mahdi and no longer hesitated in rallying to his side.

KHALIFA ABDALLAHI AND THE MAHDIST STATE

Khalifa Abdullahi was one of the soldiers who played a leading role in the Mahdist revolt. He was the overall commander of the armies and director of administration in the Mahdi's short lived reign. He belonged to the Ta'aisha group of the Baqqara tribe. Thus unlike Khalifa Muhammed Sharif, he wasn't a Kinsman of the Mahdi. After the death of Muhammed Ahmed the Mahdi in June 1885, Khalifa Abdullahi became the new ruler of the Mahdist state from 1885 to 1898 on the basis of seniority over the other 2 Khalifas. Like his predecessor Khalifa Abdullahi believed in the purification of Islam and its extension to the non-reformed lands.

Khalifa Abdullahi's reign has been described differently by different historians. Some European writers describe his reign as one of the unrelieved brutality and barbarism and refer to him as a great dictator, murderer and cruel administrator of the time. Recent research however shows that Abdullah's reign was a remarkably successful system.

From the onset, Abdullah's reign was faced with many internal and external problems. Internally, his ethnic background as a Baqqara proved a liability to him in his early years of rule. To make matters worse, members of the Mahdi's

own family the Ashraf felt that they should hold the highest offices in the land. The Mahdi's kinsman Khalifa Muhammed Sharif and his followers the Ashraf attempted to coup in 1886 but were defeated, disarmed and incorporated into the forces loyal to Abdullahi. Again in 1891, the Ashraf sought the help of the Danaqala and settlers in the Gezira area to overthrow Abdallah on grounds that he was not from the Mahdi's lineage. Khalifa Abdullahi combined diplomacy with force and eventually they were defeated.

Also during Mohammed Ahmed's short reign he had embarked on many political and religious reforms. By virtue of his claim as the Mahdi, Mohammed Ahmed had denounced all the traditional schools of the Islamic world and prepared his own code. Those moves were naturally unpopular among the more conservative learned men and leaders of the powerful sufi group (formerly Ahmad's own) in the country. These reforms were much more difficult to maintain when the Mahdi himself died. He had united the people against foreign domination but once the hated foreign regime was gone and the Mahdi died, traditional ethnic hostilities were soon renewed.

A more serious source of trouble to Khalifa Abdullahi was the attempt by some of the central government control a form of seceding. Most groups felt that they had united in revolt in 1881-1885 in order to overthrow the hated Turko-Egyptians. After this, the Baqqara, Danaqala and the Ja'aliyin wanted to remain independent. The Khalifa had to resort to excess use of force to silence such tendencies. Abdallah's own ethnic group the Baqqara nomads were among the most difficult to handle especially those from Darfur. Although he finally settled this by forming a good number of them to leave Darfur and settle in Omdurman, this nevertheless continued to be a problem in his reign. First the transfer of Khalifa's kinsmen the Ta'aisha of the Baqqara to Omdurman (continued to) contributed to worsening of the food crisis for these people who

had been moved to Omdurman had to be fed. Moreover the arrival of thousands of Ta'aisha caused considerable annoyance among the other settled supporters of the Khalifa.

In foreign policy Khalifa Abdullah attempted to complete the task left by Mohammed Ahmed. That was the task of promoting the holy war to the Christian Ethiopian Empire in and to Egypt that still had unreformed Islam on the Eastern frontier lay Ethiopia. As a religious leader the Khalifa was or thought he was duty bound to make war against the Christian infidels and a Jihad was declared on Ethiopia. Sudanese forces invaded Ethiopia in 1889, but were severely defeated at the battle of Metemma, the Ethiopian Emperor John IV was killed by a stray bullet. This even had to trigger off continued Ethiopian hostility even in the period of Menelik II.

There was also the Egyptian question although the British government had at first decided on a policy of non-intervention in the Sudan, the Egyptian rulers had not abandoned hope of recovering the territory. A large section of the Egyptian army was stationed near Aswan not far from the Sudanese Northern frontier. This forced the Khalifa to maintain a large army in preparedness for an attack. In 1889, he took an initiative and invaded Egypt after all also Egypt had unreformed Islam. But at this moment, the Khalifa had probably bitten more than he could swallow for the Mahdist forces were badly defeated at Tustiki by the Anglo-Egyptian troops.

By about 1892, Abdallah had failed in his foreign policy though he had succeeded in making significant progress on the domestic front. The administrative capital was established at Omdurman. The country was then divided into provinces ruled by governors who also doubled as tax collectors.

The outer provinces away from Omdurman and the surrounding area were as a solution to the internal threats to his rule, under the command of military governors who were mainly selected from the Ta'aisha group of the Baqqara which was the Khalifa's own ethnic group. Indeed by the 1890's the nature of Khalifa Abdallah's reign had become too dictatorial and personal rule of sorts. He was brutal in most of his action and built an army that he used to suppress any form of opposition.

The attempt to purify society in accordance with Islamic beliefs which had been such a marked feature of the Mahdist (society) policy was continued and a high moral tone was maintained in the administration where corruption was severely punished. Taxes were made much lighter and more honestly collected than in the Turko-Egyptian regime and people paid them more willingly.

The Khalifa also maintained a large army which was provided by (firemen), firearms, some captured from defeated enemies and others made in Omdurman. Unfortunately due to his (ambitions) ambitious territorial expansion programmes, the Khalifa recruited a very big army that drained the Sudanese resources to the neglect of the economic field. With time military expeditions, led to adverse financial constraints and hence Abdallahi had to increase taxes. To make matters worse this was the time when the Sudanese currency was debased in value due to inflation. Food shortages had set in and food prices sky rocketed. All those problems accelerated opposition against him.

Noteworthy is that Abdullah's regime was marred by tribalism and nepotism. In an attempt to safeguard his position Abdallah employed his kinsmen in the most sensitive areas of government such as the army. This temporarily solved his internal problems but also triggered off resentment from some groups because they had been left out.

Khalifa Abdullah also proved to be a very harsh ruler. His punishments for trivial cases were severe. He made matters worse by isolating himself from the rest of the people from 1892 onwards. He no longer appeared weakly at Friday prayer and he only surfaced four times a year. A great wall was built around the section of Omdurman where he lived. He thus lost touch with his people and lost their support. His senior advisors were his brothers Yaqub and his eldest son Uthuman.

To aggravate the situation, the Khalifa continued his predecessor's policy of moving and resettling people within Sudan. This policy took different ethnic groups from one part of the country to another where such ethnic groups were not used to. Consequently most immigrants were unproductive in their new homes and so had to be fed by the government thereby worsening the famine situation. In spite of the weakness however, Abdullah's rule was marked by a transformation of the Mahdist state from a theocracy into a complex and centralized administrative unit.

In the last decade of the 19th century, there were imperialist designs of several European powers interested in the upper Nile a problem the Khalifa had to face. The French for instance were interested in linking their West Africa colony Senegal and their possessions in Equatorial Africa to the Red Sea. The Germans were heading towards Khalifa's state from Uganda and Kenya, the Italians from the Red Sea Coast while Menelik II was from Cecil Rhodes in South Africa who cherished a dream of linking Cairo to the cape by a transcontinental railway and telegraph system. The Egyptians in the North were also interested in retaking the Sudan until 1894, the British had taken little interest in the events occurring in the Sudan. But in 1896, the French explorer Major J.B. Marchand set out from

the upper Congo and reached Fashoda on the Nile. Such a move by the French had been dreaded by the British since the 1882 Egyptian affair.

The French were now not only going to be dangerous proximity to the Nile but were likely to advance dangerously towards Egypt from the South. Something had to be done and done quickly. A British military expedition was therefore dispatched under Lord Kitchener. This expedition met the French expedition at Fashoda and the two almost went to war. This is what has come to be known as the Fashoda incident. France backed out and Sudan was conquered by the British under the guise that it was being done on behalf of the Khedive of Egypt. Khalifa Abdullah's reign consequently came to an end and in its place the Anglo-Egyptian condominium established the Mahdist state that had disintegrated and it was not until 1956 that the Sudanese again regained their independence.

WHY THE MAHDIST STATE DISINTERGRATED

By 1898, the Mahdist state that had been founded by Muhammad Ahmed in 1885 was no more. The disintegration of this once mighty state had been a consequence of internal and external factors.

Internally, the death of the Mahdi in June 1885 had left Sudan with internal division, succession struggles and civil confusion down to 1890's. The Khalifa for instance constantly struggled with Muhammad Ahmed's kinsmen the Ashraf for recognition. The Ashraf particularly found it difficult to shift their loyalty to the new ruler the Khalifa and hence became a thorn in the back of his administration. Such internal conflict weakened the bonds of unity which the

Mahdi had created thereby making the Sudan prone to any external advance should it occur.

The Mahdist state was also destined to collapse due to the very nature of the people who composed the Mahdi's revolutionary army. These composed of the Ja'aliyin, the Danaqal and the Baqqara nomads. After overthrowing the Turko-Egyptian administration many of these remained either aloof or kept their original status avoiding any hand of the administrators, refusing to pay taxes and careful to avoid the law and the long hand of justice. Consequently these groups became a problem to the state. It can be stated therefore that the collapse of the Madhist state was partly due to the fact that the very founders did not continue to support it through.

There was lack of internal unity in the state. Thus many sections of the Sudanese were opposed to the Khalifa's administration thus undermining its existence. These included the Baqqara, the Danaqla and the Ashraf.

Coupled with the above is that Khalifa's administration turned out to be corrupt, inefficient and autocratic for instance, the Khalifa started off well with good and capable officers in the charge of the treasury. However, he ended up dismissing them. A striking example was Ibrahim Muhammad an excellent administrator whom the Khalifa dismissed in 1890 and replaced with less capable individuals. This also robbed the regime of valuable supporters.

Also by the late 19th century the Sudanese army had become relatively weak due to lack of equipment and discipline. Thus it wasn't able to stand foreign conquest more so the more organized Anglo-Egyptian forces in 1898.

The economy of the Mahdists was also weak and had virtually collapsed by the late 1890's. Agricultural output had fallen due to a combination of high taxation and bad weather. There were also high inflation and low levels of commerce. The Khalifa never encouraged trade with Sudan's neighbors because of the intensive wars with Ethiopia and Egypt. All these facts meant that the economy was weak to support any meaningful projects as to make the regime popular or to find means of defense against external forces.

Another factor that weakened the Mahdist state had to do with natural forces. Between 1889 and 1890, the state experienced the worst famine ever due to weather failure. Epidemics soon followed including a locust attack that left the population badly affected. Worse still, the army that had been hard hit resorted to the country side looting food from the masses and torturing whoever dared to question their action thereby eroding whatever support the Mahdist state had.

Khalifa Abdallah himself is partly to blame for the demise of the Mahdist state. He became too much of a Jihadist than an internal Islamic reformer. In his activities, the Khalifa exercised excessive power more so in legal matters. Apart from affecting heavy punishments for trivial cases, the Khalifa also insisted on strict regulations on drinking, smoking and adultery. In addition, he insisted that women must be veiled and were not to go to markets or public streets. These strict laws left out some people and made the public to detest Khalifa's administration some of them even expressing their anger in revolt.

Externally, Sudan lacked support from her neighbors such as Egypt and Sudan. These two had in fact been turned into arch enemies due to the Khalifa's

expansionist Jihads in the days of his rule. In fact even Ethiopia signed a treaty with Britain that helped the British to isolated defeat the Sudan.

Besides France, which was quite friendly to Sudan was an enemy of Britain and later actually feared its presence in Sudan for various reasons. Moreover, following the French advances in the Sudan and demonstrated imperial designs of the other powers like Holy Germany and Belgium, Britain decided on the re-conquest of the Sudan thereby completing its disintegration in 1898.

Above all, this was a period of scramble and partition of Africa. As such Sudan's integrity had to be undermined. After all Sudan had resources and markets that were greatly demanded by Britain.

THE FASHODA CRISIS/INCIDENT, 1898

The Fashoda crisis was an international clash which occurred between two European imperial powers namely Britain and France in Africa (Sudan) on the River Nile at a sand bank called Fashoda. French forces which had advanced from the upper Congo were led by a French explorer Major JB Merchand. The British forces which advanced from Egypt were under the command of Lord Kitchener. In 1898, Lord Kitchener faced Merchand at Fashoda and forced him to withdraw. This provoked the 'FASHODA incident' which nearly led to war between Britain and France. Indeed it was Paris being mindful of the British naval power in Europe that saved the situation by ordering the withdrawal of Merchand's forces from Fashoda.

Why the British and the French nearly went to war for a mere 'sand bank' at Fashoda can be explained by a number of factors. In the first instance was the Egyptian question, in 1882, the British occupied Egypt and consequently ejected the French. But 'Egypt was the Nile and the Nile was Egypt'. As such, Britain was interested in controlling all countries through which the Nile flowed, and determined to fight off any threats along the Nile, be it France. At the same time, the French were disappointed in losing Egypt and desired to compensate for the loss and possibly injure the interests of the British by controlling Sudan through which the Nile flowed. At the same time in 1883, a French professor Prompts had reasoned in a lecture that the Nile would one time change its course of flow. To be secure in Egypt it was therefore significant that they control the whole Nile. Hence when the French appeared at Fashoda they almost went to war with the British, all arising from the strategic importance of the sand bank.

The British and the French almost went to war because of the economic potential of the area. Fashoda was economically significant in relation to the Nile and the Asian British Empire. It was also important in terms of communication and transport. At the same time the Sudan was rich or anticipated to be rich in terms like ivory, timber and gold. Britain was so determined to defend her economic interests along the whole Nile valley while the French were also interested in the same. This set the two a blink of war at Fashoda in 1898.

There was also pressure from other imperial European powers scrambling for African territory. For instance Leopold II of the Congo aimed at creating a vast Empire from the Congo Eastward to Zanzibar but without clearly defining its northern limits. The Germans and the Italians were also advancing towards the

Nile. These advances threatened the British and the French in a rush for the Sudan thereby triggering off the Fashoda crisis.

Alongside the European Imperial forces was the Ethiopian threat. Menelik II had clearly indicated that he was interested in Sudan. His threat became more substantial after the Adowa victory of 1896 over the Italians. This victory had shown that Menelik had the capacity to overrun the Sudan. As such Britain and France had to rush for the Sudan lest it goes to Menelik. After the alliance against the British interests in the region for France was then on good terms with Menelik II, this possible alliance would be dangerous to the British imperial interests because using Ethiopia and Sudan, France would antagonize British interests in Egypt, the Red sea and the Far East.

Britain also had another excuse Britain claimed the Sudan as being its property first because Gordon had died there in 1885. The argument was that the blood of a British national had been shed in Sudan therefore Britain had the right to control the Sudan.

France on its part wanted to link the West African and equatorial Africa possessions to N.E Africa so as to create a powerful commercial empire. Since Sudan was the missing link, it was important that if need be force had to be applied as the only alternative for that territory to fulfill French commercial interests.

Further, France at this time was trying to recover her international prestige after the 1870 defeat by Prussia. At that humiliation, France lost her iron and coal provinces of Alsace and Lorraine. At this period of the scramble and partition of

Africa, when a nation's glory was measured in terms of the extent of her empire, France had to try and score victory in this field. But in her bid to do so, France ended up clashing with the British at Fashoda.

Perhaps, most important for France was the fact that she was threatened by the ambitious colonial program of Britain which aimed at the creation of the Cape to Cairo empire. Such a plan if successful would make Britain too powerful and France an underdog in international affairs. There was therefore that great urge to control the Sudan if Britain was to be checked. After all, if the French established themselves in the Sudan, it would be possible to revenge the 1882 British treachery when France was out done in Egypt. However, this resulted into a clash in interests leading to the incident.

It may be useful to note that, Britain and France almost went to war at Fashoda in 1898 because of the encouragement given by the Germany Kaiser William. The Kaiser promised France that Germany would not interfere in the crisis. Moreover, Germany at that time was on bad terms with Britain after the 1895 conflict in the Jameson raid when the Kaiser supported the Boer against the British. It has also been suggested that the Fashoda crisis was part of the long term Anglo-French international rivalry. France and Britain had long conflicted since the American war of independence of 1776, the Napoleonic Egyptian campaign of 1897, the continental system and so on. Thus it is possible to argue that the French and the British had old scores to settle that were just replayed at Fashoda in 1898.

The Fashoda crisis did not erupt into open war. It was solved diplomatically when the French gave into British demands and the British reciprocated. At the same time, Britain and France could not confront each other in Africa (at Fashoda) for fear of the consequences of war. This was because if Europeans became war weary on the African continent, the Africans would possibly easily unite against them. Moreover, in 1885 at the Berlin conference, European powers had agreed never to go to war over African possessions and to solve the differences diplomatically not by military commanders but by foreign ministers. Indeed the two foreign ministers of Britain and France met in Paris in 1898 and agreed to withdraw their forces from Fashoda. Britain was to control the Sudan and France was given a free hand in the Maghreb region and French Somaliland.

It has also been suggested that Britain and France did not go to war at Fashoda because France still had the memories of the Franco-Russian war of 1870. France did not therefore want to create another enemy in Europe. Britain in addition to Germany. Besides on the ground, the French forces under Major Marchand were relatively fewer as compared to large and well armed forces under the British General Lord Kitchener. Yet by the Fashoda incident, the British had already succeeded in occupying parts of Sudan and defeated Khalifa Abdallahi's forces. Such a situation gave the British a better position to deal with the French and as such, the French had to withdraw.

Thus, it can be concluded that, France and Britain almost went to war at Fashoda in 1898 due to many forces most important being the economic rivalry. Both France and Britain wanted to extend their economic imperialism in Africa in general and Sudan in particular. However, due to many forces but most

important the diplomatic understanding between the French and the British, the crisis did not erupt into open war.

CAUSES OF THE FASHODA INCIDENT

Without River Nile waters, there is no life in Egypt. The desire for Britain to bring the whole of the Nile valley states under her control led to Fashoda crisis. Fashoda had less economic prospect but she was of great importance to European colonialists. It was part of the Nile, the control of which by other rival powers would affect life in Egypt by tampering with the flow of the Nile waters hence polarizing the British interests.

The pressure from other scrambling powers was another cause like from Congo area, Leopold II aimed at creating a big empire from Congo east wards to Zanzibar without limiting its northern extent. This threatened the British and French which caused a rush to go and occupy Sudan. There was also pressure from other European powers especially Italy and Germany that had just emerged out of unification and wanted colonies on African continent.

Further more, it is stated that Britain was trying to revenge for the death of Charles Gordon during the Mahdist revolt and decided to re-conquer Sudan in 1898.

British public argued that Gordon was a Martyr who had gone to Sudan on humanitarian mission and therefore, need to revenge against Sudan by re-conquering it, hence out competing it from the hands of Frenchmen.

On top of this, Britain had declared protectorate over Uganda in 1894 and Kenya also had been colonized in 1895. Britain was already in control of the source of the Nile and the French advance to Sudan was considered a threat to their interests.

The Franco-Congolese agreement of 1894 was also responsible for Fashoda incident. By this agreement, France was to go ahead and occupy Bar-er-Gazel and the upper Nile Valley. As a result of this agreement, Captain Merchand advanced expeditions to occupy the Southern Sudan.

This incident was a result of French disappointment upon losing Egypt. They wanted to compensate for the loss of Britain by taking control of Sudan through which the Nile waters flow.

Britain and France had for long been enemies like

- In 1882, Britain unnecessarily occupied Egypt in a complete disregard of the French interests in the Suez-canal and Egypt
- In 1879, Britain supported Portuguese claims over the Congo in order to block the advance in the area.
- France had grievances against Britain arising from the British refusal to help France in Franco-Prussian war of 1870-71.
- During the Berlin Conference of 1884-85, Britain had supported Leopold's claims over Congo leading to the formation of Congo Free State under Leopold II which culminated into the calling of Berlin Conference. Hence, by 1896, Fashoda incident had a number of accumulated facts of enmity between France and Britain.

- Britain had stood on the way of all French designs ever since Napoleonic period. Since then (the sanctions of the continental system), Britain and France had mistrusted one another in the Field of trade and politics.

On African continent, there were threats exerted to Ethiopia under Menelik 11 after defeating Italians in 1896. After this year, Ethiopia became a threat to European colonizers and worse still; Menelik 11 openly stated his intention as to participate in the scramble of neighboring states like Sudan. Even years before this relationship between Sudan and Ethiopia were not good like in the battle of Matemma of 1889.

Some Scholars argue that, this incident could have resulted from the ambitiousness of the two men i.e. Captain Merchand and Lord Kitchener. This was because Frenchmen in Africa wanted to revenge for the loss of Egypt and re-assert the French political glory in Africa.

By 1890, Britain had begun a formal move to colonization of Africa. She was no longer interested in informal colonies. In South Africa e.g. Cecil Rhodes had developed a plan to paint Africa red. From Cape Province to Cairo. The French advance to Sudan was therefore to block this plan.

THE CONSEQUENCES OF THE FASHODA CRISIS

In 1898, a stable government was established in Sudan and resistance in all quarters crushed. Confidence was restored by fixing low taxes, land reforms were carried out and titles of land were registered. Schools and communications

were established and by 1914, firm boundaries of Sudan with Uganda, Kenya, Ethiopia and Zaire were agreed.

At the end of the crisis, Sudan was declared a British colony. Both Britain and Egypt were to govern Sudan as their colony. This led to the rise of Condominium government in Sudan until 1956. The Condominium (Joint foreign governments in control of a state) was an Anglo-Egyptian administration where the Queen of Britain and Khedive of Egypt jointly governed Sudan.

The interests of Britain in Khartoum were looked after by governor General assisted by many British governors. The first governor General was Sir Herbert Kitchener, he ruled Sudan until 1899 when he went to S. Africa on the outbreak of the second Anglo-Boer war for enforcement. He was succeeded by Reginald Wingate.

France lost Sudan to Britain thus its dreams of extending its W. African block of territories to Somali land flopped. It turned out its colonial intentions to N. African states and concentrated on its W. African colonies.

Fashoda crisis was a big diplomatic victory for Britain. It showed to the World that the British were not only powerful economically but also militarily. This was one of the most serious humiliations the 3rd French republic was faced with.

It led to the spread of Christianity in Sudan. Though Turko-Egyptians had introduced Christianity in Sudan, it had not spread quickly and widely because of deep rootedness of Islam. The 1898 Condominium government led to the growth of Christianity most especially in the Southern Sudan. This was because

British administrators were mainly Christians. It marked the beginning of conflicts between the Southern Christians and northern Muslims.

It contributed to the colonization of large parts of West Africa and French Somali land by France. This was because in conclusion of this crisis, Captain Merchand and General Kitchener agreed to solve their differences diplomatically where France left Sudan for Britain and Britain was to recognize French colonies in West Africa.

It led to division of Congo into two parts. The Fashoda crisis led to the conflict between France and King Leopold 11 of Belgium who had controlled Congo sine 1876. Having lost Sudan, France became more interested in taking of Congo and decided to compensate the King Leopold 11 of Belgium. This struggle led to sharing of the Congo into two by France and King Leopold. King Leopold took over Congo Kinshasa and the French took over Congo Brazzaville.

Loss of lives on the side of Sudan due to weak arms. They had carried muskets and spears to fight against Cannon fire maxim guns and repeater rifles. Many of the Sudanese Khalifa's forces died at Kordofan.

Indirect rule system was introduced in Sudan by Anglo-Egyptian government. Local chiefs were employed but those received orders from above where the top posts were dominated by British and Egyptians.

In the army and civil service, the British were at the top with the post of the Governor General as the head of the army being held by a Briton through out the Condominium government.

In social sector, Christianity was encouraged, health services put up and the British type of education was introduced. Indeed, in 1902, Gordon Memorial School was established. It began as a primary school and had become a secondary school by 1905.

WHY THE FRENCH WITHDREW FROM FASHODA

The French government recognized the right of Great Britain and Egypt to rule Sudan. In return, great Britain recognized the right of France to her West African claims and with this, France saw no reason of fighting a dangerous war.

France had long time of misfortunes at the hands of other powers. During Napoleonic era, France had suffered humiliation under Britain and it was too soon for France to have recovered from 1870 losses. France was conscious of British superiority and she did not want to risk war against her.

The French expedition under Captain Merchand was in no way comparable to the Anglo-Egyptian force under Lord Kitchener. It was numerically inferior and did not have as many arms and supplies as the Anglo-Egyptian force.

The Anglo-Egyptian force could easily get supplies from Egypt and from the British bases of the Mediterranean Sea. On the other hand, the French expedition was completely cut off from France which had the nearest bases in Senegal and French Somalis-land.

The French foreign minister was not a war monger. He believed more in negotiations than war. He thought that negotiations with Britain would save France an embarrassment in Africa.

France did not see a reason for fighting over miserable swamp island banks of Fashoda. After all there was still plenty of territory in Africa which was considered to be better than the sand bank.

The French government recognized the right of Great Britain and Egypt to rule Sudan. In return, Great Britain recognized the right of France to her West African claims and with this, France saw no reason of fighting a dangerous war.

Captain Merchand's expedition had already reduced in size and weakened in strength after their long experience across West Africa. Merchand had left most of his soldiers West Africa controlling the conquered areas.

Even before the Fashoda crisis, the British had already succeeded in occupying parts of Sudan and defeating the khalifa's forces. They had pushed the khalifa's forces far deep that these forces could not call back to attack them with ease. This also gave the British better position to deal with French. French troops hence had to withdraw.

Finally both had to respect 1885-1885 Berlin conference articles where they agreed to recognize the claims of one another under genuine occupation so as to partition Africa peacefully and avoid humiliations on fighting on African land. This made the negotiations between the two countries representatives a success.

Revision Questions

- Examine the nature of

Turko-Egyptian rule in Sudan between 1820-1881

- What problems did Sudan face between 1860-81 under Turko-Egyptian rule?
- Discuss the causes of the Mahdist result in Sudan between 1881-1885.
- To what extent was the Mahdist result of 1881-85 a national movement?
- Discuss the factors responsible for the disintegration of Mahdist state between 1885-1898.
- Describe the nature of Khalifa Abdullah's rule in Sudan between 1885-98
- Account for the success of the Mahdist result in 1881-85
- Why did the British and the French almost go to war at Fashoda in 1898? Explain why these powers did not fight.
- Examine the factors that led to Fashoda incident and show its consequences.
- 'The Turko-Egyptian rule in Sudan can be summed up in three words; Exploitation, oppression and resistance' Discuss

THE BRITISH RECONQUEST OF SUDAN (1896-1898)

The Sudan which had just got her independence from the Turko-Egyptians in 1885 was unfortunate in that just after 13 years another power Britain supported by Egypt attacked and defeated her. The reasons that prompted the Anglo-Egyptian condominium seem to have been basically economic although the British alleged at the conquest was mainly for strategic reasons

Strategically, Britain that was based in Egypt since 1882, developed interest in Sudan so as to guard her interests from rival European powers. British strategic interests in the Nile valley were being threatened by powers such as France from equatorial Africa and West Africa, Belgium from Congo and Italians from Eritrea and the Red sea. Egypt depended largely on the Nile for its livelihood. It was therefore sensible that the British control the Nile from the source in Uganda to the mouth in Egypt as a means of safe-guarding British interests. Already Egypt had fallen to the British in 1882, Uganda in 1894 and hence the conquest of the (Nile) Sudan in 1898 was inevitable.

However though convincing, the strategic argument conceals a lot of interesting detail. The British reconquest of Sudan seems to have been more convincingly done because Britain wanted to protect her economic interests not only along the Nile but also in the Red sea and in the Suez Canal. Based in Egypt, Britain dreamt of constructing the cape Cairo railway and telegraph system as propounded by Cecil Rhodes. The argument was that the whole region must be painted red` that is made British colonies. Egypt therefore had to be linked to the Sudan, Uganda, Kenya and other British spheres of areas of influence up to the Cape of Good Hope in South Africa. Such areas would be important for markets, raw materials and mineral wealth. After all, was Cecil Rhodes not reaping big from the diamonds in/at Kimberly and the gold at Witwaterand Unfortunately to the British these economic interests were among being threatened by Belgian, French, Italian and even German imperial advances in the Nile Valley. Most

worrying and what triggered off British action under Lord Kitchener to take action in 1898 was France's advances under Major Marchand to occupy the sand bank in the middle of the Nile at Fashoda. This made the British to quickly occupy Sudan in 1898 lest it falls to the arch rival France.

It has also been suggested that Britain conquered the Sudan on humanitarian grounds. This allegation points to the idea that Khalifa Abdallah was committing many atrocities and harassing Christians forcing them to follow Islam. Its alleged that Britain also wanted to civilize the Sudan from backwardness.

Additionally its said that Britain had to occupy the Sudan first because Charles Gordon had died in the Sudan in 1883. So the British desired to revenge the death of Gordon. The British public opinion was that Gordon was an innocent martyr who had been killed trying to mediate the evacuation of Sudan. To the British public the death of Gordon needed revenge.

Egypt is said to have supported the British in their conquest of the Sudan because they wanted to revenge on the defeat and humiliation they suffered in 1885 in the hands of Khalifa Abdallah. The truth of the matter however is that Britain and her ally Egypt wanted to exploit Sudan's resources

Other scholars suggested that the defeat of Italians in Ethiopia prompted the British conquest of Sudan. The Italians were given a crushing defeat by Menelik II in 1896 at the battle of Adowa. This triggered off fear that Ethiopia might extend her control over Sudan as a way of revenging the Mahdist destructions in 1889 at the battle of Matemma when Khalifa Abdullah invaded Ethiopia. Moreover, Menelik II cherished ambitions of creating an African empire that

would swallow Sudan as well. All these worries meant that Britain and Egypt must act fast lest Sudan goes to Ethiopia

It is also suggested that, Italy and Britain were on friendly terms at the time of the Italian defeat at Adowa. It is alleged that, the British thought that, the British thought the Italians would triumph at Adowa and even occupy Sudan. By so doing, the British interest in Egypt would be safeguarded. But the shameful defeat worried the British for Sudan could easily fall in many hands. Additionally, some scholars argue that, because Italy and Britain were friends, Britain felt it necessary to please Italy by conquering the Sudan, for they did not help Italy against Menelik. Unfortunately the Sudan was not conquered for the Italians which makes this argument flawed.

It must be remembered though that the closing years of the 19th century was a period of climax of the scramble and partitioning of Africa. Thus Britain with all her economic interests in the region could not let the Sudan fall to the French or any other power. Thus the economic considerations remained paramount.

But when the Anglo-Egyptians decided to strike Sudan, Khalifa Abdallah then the ruler of the endangered Mahdist state attempted to resist. But the sophisticated weaponry, strategy and better organization of the Anglo-Egyptian forces vis-à-vis internal weaknesses meant that the British had to triumph. The Khalifa was defeated at the battle of Omdurman in september 1898 with several human losses. A new administrative hierarchy was established in Sudan by Kitchener which included Egyptian and British administrators.

SUDAN UNDER THE ANGLO-EGYPT CONDOMINIUM (1898-1914)

The battle of Omdurman fought in September 1898 at Kavari was the final most event in ushering in foreign rule in Sudan. Once again, the Sudanese had died in the battle and got defeated due to mainly weak arms. The Sudanese used maskets and spears to fight against canon fire, maxim guns and repeater rifles. But the Khalifa did not surrender immediately. He led his remnant soldiers to Kordofan where he continued to resist. It was not until November 1899 that Abdallah made a final stand at Umu Diway Karat where he was killed and forces routed.

Mean while, the Anglo-Egyptian occupation was another episode in which Sudan lost her independence. This opened yet another era of foreign dominance of Sudan till 1956. Sudan was then ruled as a Condominium that is a Dual sovereignty where the government was jointly controlled by the British and Egyptians. The arrangement was stipulated in the Condominium agreement of 1899 which was signed on behalf of the British by Lord Cromer and by the Coptic foreign Minister Bhotros on behalf of Egypt.

In the agreement it was agreed that the Governor general who would be head of the armed forces and administration was to be appointed by Khedive but on the recommendation of the British government. Slave trade was also abolished. Also, the Egyptian Legislation was not to apply on the Sudan unless specifically proclaimed by the Coptic foreign minister Bhotros on behalf of Egypt.

In the agreement it was agreed that the governor General who would be head of the armed forces and administration was to be appointed by the Khedive but on the recommendation of the British government. Slave trade was also abolished.

Also the Egyptian legislation was not to apply on the Sudan unless specifically proclaimed by the Governor General. Noted though is that, from the onset, the British never wanted to rule the Sudan jointly. It was not therefore surprising that through out the condominium government (1899-1956) no Egyptian was appointed Governor General of Sudan. It has been pointed out that, the British accepted the idea of Condominium in 1899 purely for diplomatic purposes that is to sweeten the bitter pill of France'', to put off possible Ottoman interference and to win international approval for the disguised British annexation of Sudan. Moreover, according to the British Consul General, Egypt Lord Crommer, the Condominium agreement was intended to make a clearer definition of the British position in Sudan following the Merchand threat and little else.

In administration, the Anglo-Egyptian applied a system akin to Luganda indirect rule. Local chiefs were employed but these received order from above were the top posts were dominated by the civil service the British were at the top with the post of Governor General as the head of the army being held by a Briton throughout the Condominium government. No wonder that this period almost equaled the harsh period of the Turko-Egyptians when the Sudanese were maladministered and had little say in their national affairs.

In the social sector, Christianity was encouraged health sources put up and a British type of education introduced . indeed in 1902, Gordon memorial school was established. It began as a primary school and had become a secondary school by 1905. But to demonstrate Anglo-Egyptian dis-interest in developing education in the Sudan until 1946 was another school was built. Never the less, the politics and the social set up of Sudanese had been interfered with to the extent that, by 1914, the Sudanese had started to agitate for the expulsion of foreign rule.

In the economic affairs, some developments were registered. For instance cotton was encouraged and irrigation schemes started on though were visible developments of the irrigation schemes occur after 1914 such as of the Sennar Dam and the Gezira scheme. The economic developments however, had the consequence of shifting the Sudanese economy from national to foreign control. It is true that peasant agriculture was encouraged but the pricing and the marketing was done by the British.

There were some modernization projects like steamers on the Nile and roads. Port Sudan was also built and a railway was built from Atbara on the Nile to the red sea. However, it has to be emphasized that these were a means of facilitating the exploration of Sudan as the transport links would smoothen the transportation of raw materials to Europe.

Perhaps the worst of all was that the Anglo-Egyptian administration was characterized by ruthless exploitation of Sudan. Indeed it appeared like the British and the Egyptians were in a contest for exploiting the Sudan. Thus most of the revenue obtained from taxes and crops went either to the British or to Egypt to settle her external debts. It was not surprising therefore, that by 1914, the Sudanese were in a more difficult position as compared to the golden age of the Mahdist state. Sudan had been subjected to exploitation, oppression and maladministration almost to the time of the harsh rule as under the Turko-Egyptians. But in all this, it was the British who had the real power and this power increased through independence under Ismail el Azhari.

REVISION QUESTIONS:

COLONIAL ECONOMIC POLICIES IN AFRICA.

Colonial economy simply means the nature and administration of the colonies. Colonial economic policies were to a great extent similar. They essentially aimed at developments or rather exploitation and boosting of national prestige back home. So whether the colonial economy was British, Portuguese, Italian, French or Germany, the policies were the same.

All colonial powers that participated in the colonial process did so mainly due to economic considerations. Having secured territories, they came up with economic policies to:

- Create markets for their manufactured goods in Europe
- Acquire sources of raw materials for their home industries
- To invest their surplus capital
- Settling their excess population

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

-In all the colonies, the colonialists laid emphasis on agriculture development. The reason for this was basically to make Africans produce the required tropical crops which were required as raw materials to supply the Metropolitan industries. In this policy, emphasis was laid on the introduction and encouragement of growing tropical crops like cotton, sisal, pyrethrum, ground nuts, palm trees, rubber, cocoa, coffee, sugar canes. These would in turn be exported to the metropolitan countries to feed their industries like Uganda and Kenya, Egypt for the British, Tanganyika, Togo, and Cameroon for Germans, Mozambique and Angola for Portuguese. Having exported these items, 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. That is why there was taxation in all the colonies. The colonialists would in this way save his tax payers money. The policy led to collapse and decline in the production of the staple food or food crops in the name of producing cash crops which led to famine in some areas like French West Africa e.g. Dahomey, Ivory Coast, Niger and Chad. In Sierra-Leone and Liberia, rice had to be imported as early as 1990 to feed the population. The Tiv of Ghana also faced a similar problem. Secondly emphasis of cash crop production turned African communities into dependencies on European countries for food aid and medical care.

-On the other hand, all the colonial 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 had yet to be discovered belonged to the Central

government who had the mining and export monopoly. The minerals never benefited Africans throughout the period 1855-1914.

However in some areas exploitation had some advantages for instance African were employed in the mines, it led to urbanization as in the Congo and the general improvement in standards of living. Like in South Africa. However Africans in the mines were underpaid. African skills and semi skilled geologists like those of ancient Zimbabwe were ignored.

-Another feature of colonial economy was trade. Trade direction of the colonies was designed to benefit the colonial masters only rather than the colonies. According to the colonial pacts (agreements) signed by the various colonial powers and their colonies, no colony was supposed to sell (trade with any European power save her colonial master) although this was not true for the colonial master. In this way, the colonies were exploited to the maximum (would determine the prices because he was the chief buyer)

-In the same sphere of trade, the Europeans and the European firms, dominated trade more especially the import and export trade. This was attained by squeezing the African business men almost completely out of participation in external trade with European countries and this was done through heavy taxation and high transport costs. This in turn suffocated and killed the African Merchant class i.e. the class of Nyungu Ya Mawe, Nana of Itsekiri, Jaja of Opobo, TippuTip.

This kind of trade relationship greatly undermined the development of African economies in as far as the development of international trade was concerned.

While the African economies/ colonial regions participated in international trade, they benefited very little simply because of the profits reaped by the European firms were not re-invested in the colonies but rather repatriated to their home countries. While their owners grew richer, 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 11. The imperial powers, turned the colonies into essential markets for their manufactured goods. The establishment of industries in Africa would actually bring about competition with the Metropolitan

Industries in which competition, Africa would actually stand to win.

What was emphasized was actually “piece meal development” of small factories and guilds to enable lessen the amount of chuff taken to Europe. This policy was also financed from the meager finances/ revenue of colonies since the colonies were supposed to be self supportive and not a burden to the metropolitan countries tax payers. Each colony, it was emphasized that it was to rely on its own resources to develop

-The development of modern transport and communication net works based on especially the establishment of railway lines, roads, harbours, steamship services along navigable water bodies, telegraph lines and modern towns that later transformed into cities. What rather amazing about these developments every where in Africa was the direction of these transport net works whether roads, railway etc. All the routes were directed from the control of the coastal areas from the ports and harbours or towns to those areas that possessed economic potentials. In essence, they were designed to exploit the continent rather than develop it like the Uganda railway (1896-1901), the name itself suggests the exploitation of Uganda rather than Kenya where it passed. The 1880 St. Louis-

Dakar line, the Kankan railway line which linked Conakry which linked Niger in 1914. The Free town- Pendembu line (Sierra Leone) constructed between 1895-1908, the Sekondi-Kumasi line Ghana 1898-1903, Lagos Ibadan-Jobba constructed between 1896-1900 and 1909 respectively. The Tanganyika Central line (do not call it Tanzam or Tanzara) from Tanga-Karagwe in 1893. In Southern Africa, there was the Cape-Johannesburg-Kimberley-Natal complex 1880-1914. Even in the Congo and Angola, constructions were made.

Roads were also constructed to link up and feed the railway lines. It is for this reason that by 1914 there was no trunk roads by 1914 to the seas but rather to feed the railway lines. The effect of this policy, was that the colonial government failed to develop an international railway system similar to that of Europe. This hindered the growth of a closer economic union ties among the African colonies (because each colony had to develop separately)

-The economic development of the colonies was based on the use of unpaid for labour (forced labour). Forced labour was encouraged to reduce on the costs of constructing public utilities such as roads, railway lines, government buildings etc. It took on various names in the various colonies of the various colonial powers. In Congo for example, forced labour was called Contract labour and some times corrective labour (due to failure to pay tax) and other areas collective labour (communally done)

Their social-economic policies (colonialists) was also based on selfish interests, with the 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 Africans in good health because the scope and standard of health services provided were poor and strictly limited and the royalists' government employees and big firm employees like Sir Albert Cook's hospital for only the royalists.

-On varying degrees, all colonial powers encouraged education in their colonies 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 Clerks (doing paper work), entrepreneurs, catechists to the European missionaries, house keepers, teachers (for fellow Africans) etc such education emphasized a literal education and ignored vocational and high level of 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 large chunks of land was taken over as crown land like in Kenya, in Southern and Northern Rhodesia, the Southern Highlands of Tanganyika, Algeria, the French settlers took over land, in Congo, large tracks of land were taken over by the Concessionaire companies.

-The policy of taxation. All the colonial powers taxed their subjects to raise revenue for the colonial governments to fund their administrations without burdening their tax payers as this was in fulfillment of each colony to be self-reliant. And because of this. Various taxes were introduced with various names like Hut, gun, graduated, poll, labour taxes, trade duties, custom duties.

IMPLICATIONS

- It forced Africans to provide their labour for low wages. In countries like Mozambique, people were forced to migrate to Southern Africa to work in the mines, while some African leaders were forced to export their people like Gungunyana of the Gaza exported people to South Africa to offer their labour
- It forced some people to carry out cash crop growing. In fact this policy of land alienation and forced labour lead to an agricultural revolution in Buganda where they not only provided labour but also bought land and developed further.
- In some communities, there were laws passed limiting migration and movement of Africans like in Kenya, the Kipande hence this intended Africans to provide labour in their own regions. To also prevent Africans to trek from one colony to another, they were supposed to provide market and labour in those respective colonies. However, internal movement within the colony was not restricted as labour migrated from the unproductive to productive areas like many Lugubars could be found in the productive areas of Lugazi to work in sugar plantations.

ROLE OF AFRICANS IN COLONIAL ECONOMY

- ✓ Its imperative to note that, the Africans played a key role in the various sectors of the economies. They were in the first instance, the key producers of the required scarce raw materials in the name of cash crops such as cotton, coffee, rubber, cocoa, ground nuts, sisal etc which were meant for the metropolitan industries. Some produced at small scale enterprises like Uganda, Tanganyika, Nigeria name it.

- ✓ Whereas in areas that were basically involved in large scale European plantation, the Africans provided cheap labour and sometimes free or forced labour. With such labour, the economies thrived.
- ✓ The Africans provided their land for serious activities willingly or unwillingly because most of the colonialists practiced land alienation. This land was taken over for public utilities like roads, railways lines, administrative / public buildings, land was also taken over for agriculture and mining.
- ✓ The Africans further played a key role in the generation of revenue for the economies and this was through the central governments to pay for the administration and development of the colonies. Among the various taxes that were paid included poll, hut, gun taxes, custom duty and levies.
- ✓ The Africans further provided market for the European manufactured goods that were imported. Having secured incomes from their labour (wages) and sales their crops and salaries from providing civil service, they were able to purchase the imported European manufactured goods thus accomplishing the intended goal for the colonization of Africa. (to acquire market)
- ✓ The African kings and chief, police forces and militias provided security to 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 era.
- ✓ The Africans further 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 supervision like the Akidas and Jumbes in Tanganyika, colonial agents in Buganda like Semei Kakungulu and Sir Apollo Kaggwa, the Creoles in

Sierra Leone (all were collaborators) without these the colonialists would have found it very difficult to implement their economic policies.

- ✓ The Africans throughout the colonies also participated in the internal trade as petty (small) traders. The new economic situation had created a new class of petty traders. In East Africa, it was commonly known as the "Duka trade" which had come with the Indian coolies. In this petty business, the Africans played a role in the collection of produce and re-distribution of the manufactured (imported) goods in the economies in their shops while others took part in the transport sector (to distribute the goods). Their role was so vital for the survival of the colonies.

DEVELOPMENT OF MODERN TRANSPORT SYSTEMS IN AFRICA

The development of transport system was one of the important colonial policies. Roads, railways, ports and harbors were put in place irrespective of whether the colonial power was Britain, France, German, Portugal, Italy or otherwise. There have been a number of professed reasons as to why such transport systems were developed.

By 1914, many transport systems had been developed in West, South, Central and East Africa. Most of the professed motives had been achieved but besides this, massive African resources had been sucked through the transport systems to benefit Europe. Africa also benefited but to a negligible extent.

FACTORS THAT DETERMINE THE INTRODUCTION AND DEVELOPMENT OF MODERN TRANSPORT AND COMMUNICATION NET WORK/ SYSTEMS

A number of factors can be identified to explain modern systems of transport and communication were introduced and development in Africa. This system included railway lines, steamers where navigable water bodies existed, harbors and ports, towns/ urban centers, telegraph lines.

Among the reasons included the economic prospects that existed in an area where a key to development of school systems. The desire to exploit these economic potentials forced the colonialists to invest heavily 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 places with minerals like in Southern Africa, Cape town, Kimberley, Natal complex), Ghana (Sekondi-Kumasi line), the Uganda railway, the Tanganyika Central line, In Cameroon lines took on the names cocoa line, cotton line suggesting that they were intended to exploit the same.

The other reason was the presence of chartered companies and missionaries often stimulated the development of these systems as the missionaries and traders strived to open up new areas for trade and new areas for evangelization, roads were set up like the missionary road that connected Nyasaland to the Southerly tip of Lake Tanganyika in Central Africa. The steamship service along lake Nyasa that belonged to the African lakes company, the presence of the Royal Niger Company in Nigeria, stimulated the development of Lagos harbour and the steamship service in the Niger Delta region while the concessionaire companies in the Congo i.e. *Companie du Congo*, *Companie du Katanga*

stimulated the development of the railway lines in the Katanga region and the steamship services along the navigable stretches on the Congo river.

Another reason was the presence of the well organized African states, societies or communities. The development of such networks was some times championed and encouraged by the local leadership many of whom were termed as progressive and modernizers who longed to their societies development often modern lines like the Creoles of Sierra Leone and Liberia, the Fante of Ghana, Buganda –Toro Ankole complex and the live example of Khedive Ismail and the Boer communities of Africa.

The desire by colonialists to have effective occupation and facilitate administrative centres, seats which were linked or connected with roads, railway lines or telegraphic lines for effective and efficient administration for such infrastructure would enable quick and easy communication as well deployment of troops in case they were required e.g. the Uganda railway .

Some areas were opened up to create markets for the European manufactured goods. It should be noted that many parts of Africa were landlocked and inaccessible and so in order to open up the interior and create viable markets for European goods, it was important that such modern Africa was / infrastructures were set up.

Some areas were of strategic importance to the colonies and therefore of government importance and their survival in the economic arena. This partly

explains the reasons for the construction of the Suez Canal and the enlargement of Port Alexandria.

THE KENYA-UGANDA RAILWAY

The name Kenya-Uganda railway referred to the railway that was constructed from Mombasa to Port Florence (Kisumu). It was called so because till 1902 the land to almost 50 miles to the west of Nairobi was in Uganda and moreover British main interests then lay in Uganda.

A survey to establish the feasibility of this line had been carried out as early as 1892 by Captain Macdonald and its cost estimated at 20 million pounds. However, this cost was enormous for the imperial British East African company (IBEACO) which made the plan to be shelved for some time. Moreover, the liberal government under Gladstone that came to power in Britain in 1892 was opposed to the idea of constructing the railway considering it the "Lunatic line". It was not until the come of Lord Salisbury's conservatives to power that the construction of the railway was sanctioned. Work started at Mombasa on 30th may 1896. The line reached Kisumu on the 20th December 1901. In 1902, the line was officially opened. The Jinja-Namasagali line was opened in 1912.

REASONS FOR THE CONSTRUCTION OF THE UGANDA RAILWAY

The probable reasons for its construction are debatable. Tidy and Leeming (1988) assert that, " the reasons for building the were mainly political". On the contrary, the popular belief is that the railway was to enable the smooth economic exploitation of the Uganda protectorate. The reasons suggested include the following:

- ✓ The need to open up Uganda for resource exploitation. It was believed that Uganda had a resource potential and the railway once constructed, would provide cheap and quick transport even for bulky products. In this way, it was alleged that there would occur the economic development of the protectorate.
 - ✓ The strategic factor. Britain had strategic interests and the railway was to serve as a strategic link between Egypt and the East African coast. Moreover, if British interests in Egypt were to be secure, then the railway was necessary to enhance a firm grip over Uganda the source of the Nile waters. Besides, the line was to be used against the Belgians in the Congo in case of an attack. On the surface these arguments seem convincing. But what ought to be noted is that neither Uganda nor Egypt nor Belgium Congo were devoid of economic resources that Europe badly needed at that time.
 - ✓ Administrative reason; it was also claimed that the railway was to ease the administration of Uganda which it was to link up and Kenya which it was to pass through. In 1893, Gerald Portal had declared a Protectorate over Uganda and now it was necessary to effect the administrative control and development of resources. Administrators and troops to establish "peace" would be quickly moved in to silence nationalistic groups such as the Nandi, the Masai and the Banyoro but why was there resistance?
 - ✓ The Berlin conference and the doctrine of effective occupation. In the Berlin act, it was stipulated that, any European power claiming a part of Africa had to back up the claim through an effective degree of authority and
-

administration. Thus as a sign of effective occupation, following the Berlin conference, the Uganda railway was constructed. It should be noted however that, the powers at the Berlin conference of 1884-85 had varying motives including economic ones. It is therefore naive to believe that the railway could have been a result of this view.

- ✓ The humanitarian view. Lord Salisbury was able to elicit public as well as parliamentary support to build the railway by appealing to the anti-slavery sentiment. It was believed that the railway would help to stop the inhuman slave trade and slavery and in return facilitate the development of legitimate commerce. But of course slave trade had lost economic value in Europe at this time.

The Church Missionary Society was able to expand from Rabai Mpya into other areas like Kikuyu, Yao etc

It is also suggested that, the was built to ease the evangelization and Christianization of the East African interior particularly Uganda. It would serve the moving in of evangelists and reinforcements. What we ought to remember, however is that the so called sons of God also got involved in other activities outside Christianity. The case of Buganda shades light on this claim.

There was needed to make the British colonies self-reliant so as to enable them pay their own administration that was so costly. The Uganda experience for example had thrown the IBEACO. into a financial abyss and therefore, it was high time that the situation was rectified hence the construction of the Uganda railway.

Problems encountered in the construction

Diseases; the railway workers suffered disease attacks that ranged from malaria, sleeping sickness and small pox, jiggers caused a lot of suffering and misery particularly to the Indian coolies. Consequently, the numbers of workers reduced due to deaths at times the feet were amputated due to the jigger effect.

Labour shortage; in the beginning, it was expected that Africans would be a source of labour for the railway construction. But this was a miscalculation. Africans were suspicious of a whole project and the whites. The Nandi referred to them as "devils". They did not understand the motive of the railway construction. Pastoral tribes of Kenya such as the Masai and Nyika preferred their way of life. Consequently, the labour problem had to be solved by importing Indian Coolies to provide the skilled labour and unskilled service in a new and an unfamiliar environment

Financial constraints; the construction of the railway should have started earlier than 1896 but the IBEACO could not pay for the cost. The construction of the line to Kisumu had cost the British 8 million pounds, a figure that was four times what Macdonald had estimated in 1892. This showed that the cost was far much higher than the original estimates.. Naturally, this had to be problematic.

Physical status/ obstacles; this included the dry waterless Nyika plateau that posed a problem of water shortages. As the railway progressed towards the Kenyan highlands, the construction met the challenges of the high altitude. Beyond Nairobi, lay the rift valley escarpments for the various riverbeds had to be bridged. These setbacks did not only delay the progress but also soured the already shaky financial status i.e. land/ unfavorable landscape.

Wild game/life; this was a pronounced set back at Tsavo where the major threat was posed by Lions (human eaters). Work had to come to a stand still. Thanks to Colonel Paterson who hunted and short down the “man eaters” that work resumed.

Un co-operative African societies; these included the Masai and Nandi. The most pronounced hostility however came from the latter. Recalling Orkoiyot Kimunyole’s prophesy about the “big snake”, the Nandi became increasingly suspicious of the railway passing through their area. They refused to supply water and food to the railway workers. Besides, they staged a resistance, raiding railway camps killing workers, looting construction materials, cutting telegraphic wires and destroying the railway construction.

EFFECTS OF THE UGANDA RAILWAY

First, the entire area through which the railway passed was brought under one administration that is the British East African protectorate. Thus, the original boarder of the Uganda protectorate following a decision to do so in 1902. Therefore, the present day Kenya-Uganda boarder came into being basing on the illogical argument that leaving the railway administration to dual administration of Uganda and Kenya could not make good financial sense. In this way, the eastern province of Uganda was transferred to Kenya.

Important to note was the reduction in transport costs compared to human transport involvement became more reliable and faster. Uganda was availed a quick link to the outside world. There fore, the railway cheapened and quickened the exploitation of African resources.

By attracting various European groups i.e. the missionary adventures and Indian traders, the building of the railway increased their settlement inland. It should be recalled that, the railway created new commercial opportunities that could have acted as a pulling factor. Consequently, this led to urbanization. Nairobi that started as a supply base for the railway workers, Kisumu, Naivasha and Jinja all grew with the attendant problems and benefits of urbanization.

In the field of administration, the railway made it faster and easier to move in European administrators and troops to the interior. This enabled effective administration of Kenya and Uganda. In effect, there was effective colonization and occupation of Uganda and Kenya by the British. Reduction in the administrative costs.

It confirmed Kenya as a settler economy. Charles Eliot, the commissioner of the E.A.P once remarked that the country Kenya had grown from a Consular district into a colony. Several white settlers were attracted to the Kenyan highlands following the construction. Consequently, African land was alienated which aspect caused a lot of untold misery to the African population.

It also facilitated the stopping of slave trade and slavery in the British protectorate as slave trade became unviable. The line served to transport goods that fueled the development of unequal legitimate commerce.

The railway also helped to enhance the exploitation of the agricultural potential of Kenya and Uganda i.e. the Jinja-Namasagali line in Busoga that was exported. Others like coffee.

It eased the movement of people from the country side to urban centre with the attendant consequence such as congestion. The cheap transport culminated into the emergence of cheap migrant labour ready to be exploited on European undertakings. All this contributed to rural under development and stagnation as the productive labour force got drowned in the rural-urban drift.

The work of missionaries was also promoted. This consequently led to increased evangelization and civilization of the British domains in East Africa.

The work of missionaries was also promoted. This consequently led to increased evangelization and civilization of the British domains in East Africa.

The impacts of the Uganda railway were thus many and were political, economic, social and religious. Never the less, the economic potentials of East Africa were sucked due to this important development. The benefits could have been for Africans as well but it is doubted whether they were intended.

Qn. To what extent were the results of the construction of the Uganda railway economic?

THE CONGO (1855-1914)

The territory covered by the Congo river basin attracted a lot of European attention interest during the second half of the 19th century. Nearly all the powers involved in the colonization of Africa had interest in this region. And it is partly held responsible for having sparked off the scramble and partition of Africa.

Much earlier than 1855, the Portuguese had established themselves in a small colony of Kabinda, south of the mouth of the Congo river. And for quite some time, they had laid claims over a vast hinterland of this small Portuguese settlement.

The French had also shown their own interest through their explorer De Brazza who had explored the Ogoué river from Gabon and reached Stanley Pool. He had also proceeded to sign treaties with the Makoko chiefs and among the Bateke people of the Congo. He also persuaded the French government to take over the this territory as a French colony between 1875 and 1878 although the French government declined preferring to have only trade relations and not political relations.

In around the same period, HM Stanley of the British Royal Geographical society had explored Buganda, Western Uganda and the Congo basin. His reports in publications had stimulated the interest of the British traders who operated in the region. Despite the fact that, the British government did not buy his idea of British colonization of the Congo. But economic interest was positive. HM Stanley turned his efforts towards Leopold II of Belgium a small European country who bought HM Stanley's idea of colonizing the Congo not as a colony

of Belgium but as a personal property of Leopold II. The Congo was colonized by Leopold as a private colony between 1880-1908 when it was transferred to Belgium as a country.

METHODS USED BY LEOPOLD II TO ACQUIRE THE CONGO

In 1876, Leopold formed the **International African association (IAA)**. Leopold II hosted an international Conference in Africa particularly on geographical matters and at this conference, the delegates agreed to establish a chain of European posts across Africa from Dar-es-Salaam to the mouth of the Congo. These stations he argued would be bases of the suppression of slave trade, promotion of legitimate trade and the introduction of western civilization to Africa and no annexations would be carried out (more of a humanitarian move).

However, his real aims were to make massive trading profits by establishing himself a political empire in the Congo basin.

He went ahead to use **explorers** particularly HM Stanley to explore the region and map it out. He also was recruited by Leopold II to carry out expeditions through out the region to seek for treaties with African chiefs and establishing trading posts or stations. He later amalgamated or joined up all the trading posts and established a "Free state" with Leopold II as its head (the role of explorers)

Another method on which Leopold 11 relied to acquire the Congo was the use of the **treaties** signed to claim vast territories. Leopold 11 used these treaties to secure international recognition of his claims over the Congo particularly at the Berlin West African conference of 1884-85.

Leopold 11 **persuaded the international community** to accept his claims diplomatically and through the use of bribery and deceit. To the Americans, he promised the end of slave trade and the struggle against it in the region. The British were promised free access for her merchants in the state. The French were promised support in the acquisition of Congo Brazzaville to the north of Congo river. The Portuguese were promised to secure Cabinda and support for the acquisition of Angola where they had interest. Germany secured support of Leopold 11 for her claims over Tanganyika, Namibia, Cameroon and Togo(He diplomatically maneuvered the powers).

Through his agents, Leopold 11 used **out right force** in which military expeditions were sent against African independent societies and forced them to accept or comply to accept Leopold's rule. These agents included Stanley himself, Concessionaire companies that forcefully annexed territories in the name of expanding their commercial companies. These trading companies were instrumental not only in the annexation of the territory but also in its administration and exploitation. Among the famous companies were Company du Katanga, the Congo company of commerce and industry (C.C.C.I), these companies annexed administered and exploited the Congo on behalf of Leopold 11, so effectively that Leopold 11 never even set a foot on the Congo soil.

Another method was the formation of a **strong militia** called "**Force du Publique**" in 1895 which force was used to crack down any form of resistance or

opposition to his rule. It was used to crack down the Bashi resistance (1900-1916), Bayaka resistance, the Azande of north east (1892-1912).

Leopold also **used collaborators** as his agents to acquire and extend his influence. These collaborators were African leaders who had already established themselves and accepted co-existence with the Europeans like Tippu-Tipu who had established a commercial empire had accepted the governor of Stanley an agent of Leopold. Although, when the Belgian monarchy took over, Leopold made it clear that he was going to crush the Swahili. Arab control of the trade, Tippu-Tipu escaped back to Zanzibar.

Leopold 11 also used **missionaries** to attain his goal of acquiring the Congo. Although he did not finance them, he allowed them to operate in the region some thing that earned him international recognition over Congo. Among the missionaries that operated in the region included the Baptist missionary society at Lukolela, White fathers at Kibanga in 1879, Holy ghost fathers at Stanley pool in 1873.

Methods employed by Leopold 11 to exploit land and labour in Congo

He used **forced labour**. Africans suffered compulsive work on private settler plantations and those owned by concessionaire companies. If they were paid any wage, they were meager but in most cases, they were paid nothing as Walter Rodney put it

“ The European who wanted to see a railway, road built offered lashes as the ordinary wage and more lashes for extra effort”. Forced labour was used on public works like roads, railways, construction of government stations like the construction of the Free State Administrative centre at Bomas, free labour was also to go and work on Katanga copper mines that were under a private concessionaire company.

Taxation was also used to exploit land and labour. In Congo, poll and hut tax were imposed to raise revenue for the financially crippled Leopold’s government. Paying taxes compelled Africans to seek employment from concessionaire companies and other private enterprises to obtain money. There were also instances of collecting money in kind in form of rubber, ivory. This subjected African labour service to exploitation where they suffered collecting rubber and hunting for ivory from the jungles. Those who defaulted were subjected to public flogging and amputation of limbs was administered to act as an example to the rest. Worse of it was that, the revenue collected was repatriated to enrich Leopold’s public palace and public projects in Belgium.

Method of **mineral exploitation**. After 1900, it is reported that, mineral prospecting and exploitation was the order of the day in Congo such that by 1914, Katanga was becoming Africa’s major mineral producing centre north of Witwatersrand. Africans who worked in the minerals were under paid. Others were mobilized on a forced labour basis Apart from mineral exploitation concessionaire companies also exploited other natural resources like timber and rubber. Prominent among the companies which exploited Katanga copper and other resources was the Companied u Congo.

The **land policy** was also employed to exploit African land and labour in Congo. In 1891, Leopold II came up with the "Regime Domaniale policy" through which all vacant land was declared government land and this was land that was neither occupied nor exploited by Africans. This land had been used by Africans for gathering, hunting and shifting cultivation. Moreover, all Domaniale land contained rubber and Africans were barred from freely collecting it. In this way the Africans lost their land. Then they had to avail their labour for exploitation. Leopold also leased some portions of land to private companies on a profit sharing scheme.

Indirect rule method was used. The Belgian administrative hierarchy consisted of African rulers at the very bottom and these were supervised by other African officials in the army occupying the bottom ranks known as sentinels. These also punished culprits in rubber collection. To note is that, the African rulers who were employed were very brutal. The use of such personnel was to enable high output and payment of taxes. Africans were exploited by fellow Africans.

There was signing of agreements and contracts. These were mainly signed with concessionaire companies to develop public works for instance, in 1886 a contract was signed with the Compagnie du Congo pour le commerce et l'industrie (CCCI) to construct a railway –road connecting Leopoldville (Kinshasa) to Matadi and for every one kilometer of a railway constructed 1500 hectares of land would be given. A series of other companies were also given concessions to exploit land. To note is that, Leopold was not interested in developing public works in the Congo.

Emphasis that was put on **cash crop production** in agricultural development. Rubber production on African land was emphasized. Food production was dropped due to this shift in emphasis and yet Africans were underpaid if the rubber was brought at all. As a result, neglect of farming led to starvation, famine and depopulation in the Congo Free State. It is reported that, the population of the Congo by 1911 had fallen by two thirds in only twenty years.

African land and labour were also exploited through the development of transport systems. In the Congo railways and roads were constructed like one linking Matadi to Leopoldville, another to connect Lake Tanganyika and also one to link up Katanga. It is on these transport net works that forced labour was applied. More over land was taken from Africans this important "development", though the roads and railways pointed towards the Atlantic coast hence acting as sucking tubes for the Congo resources.

There was a method of raiding that was employed in Congo for instance women and children were taken hostage to be ransomed by men and or relatives supplying the forced labour service.

Due to these brutal economic policies in addition to the coercive administrative ones, there was international out cry in Europe and America that compelled Leopold 11 to surrender his property "the Congo Free State" to the Belgian government.

DEVELOPMENT OF PLANTATION AGRICULTURE IN EAST AFRICA.

It was one of the main characteristics of colonial economy. They encouraged plantation farms in crops such as coffee, cotton, cloves, rubber, cocoa and others.

In East Africa, in 1902, the Crown land ordinance was passed in Kenya which established the loyalty of setting and leasing of an unoccupied land. It also allowed land to be leased for 99 years at the rent of few cents per acre. This was followed by introduction of a series of crops such as the 1903 introduction of cotton seeds in Uganda by K. Borup, Arabic coffee was introduced in Kenya in 1899, sisal in East Africa was first introduced in Thika in 1904. In 1904 still, tea growing was introduced in Limuru, rubber was introduced in Kenya around 1902 and by 1914, it had become one of the leading exports.

All the above crops were planted on large scale by colonial governments. In Uganda, cotton, coffee, sugar cane and tea plantations were encouraged by colonialists. Individual Africans were encouraged to produce these crops and sell them to plantation owners of whom were Asians and Europeans.

Factors that favoured the development of plantation Agriculture in East Africa.

There was abundant land. Due to colonial era, East Africa was sparsely populated. In some places, the natives were displaced by force like the Nandi of Kenya were forced out of their land in 1906. The presence of such large tracts of land encouraged the colonialists and their Asian allies to establish plantations cheaply.

Availability of labourers; Africans were convinced to work on plantations such as Kinyara, Kericho tea estates, Mbuga cotton estates in Central Tanzania, clove farms in Zanzibar and Lugazi sugar estates in Uganda. This in return for a few cents or even gifts like shoes, clothes and mirrors. When Africans refused to work willingly, force would be applied.

Presence of enough capital on European side. The British, Germans and Indians were becoming industrious with sufficient supply of excessive profits from the metropolitan governments which culminated into plantation agriculture.

The construction of Uganda railway; its construction did not stop at Kisumu but went as far as the interior of East Africa as Namasagali, Soroti, Kasese, Gulu and Pakwach, therefore, the crops like tea from western Uganda, cotton from Busoga or tobacco from West Nile could be easily exported to Europe partly using the trains

Impact of supportive climate; that was enough rainfall, sufficient sunshine and fertile soils that encouraged the development of agriculture

The settlers' advent influence; the arrival of settlers in East Africa like Lord Delamare, K. Borup, Sir Hesketh Bell and many others especially in Kenya highlands became the main plantation owners. Even the Indian coolies who remained in East Africa after the railway became the leading plantation farmers.

Introduction of taxation system in East Africa. The colonial government introduced heavy taxes in East Africa. In the Buganda agreement of 1900, for

example, hut tax and gun tax were introduced. The taxes forced people to go and work even on low pay in the plantations. Like wise, the fear of tax defaulting punishments, made people to go and work on plantations to get money.

The general monetization of the East African economy; before colonization, East Africans relied on barter trade or subsistence farming, but with the introduction of money economy, every thing required the use of money which made the Africans to offer manual labour or grow side cash crops to sell to Asians and Europeans

Desire of Europeans to employ African slaves in their own homes. Following the industrial revolution and invention of machines, slaves became useless and there in Europe and America slaves were repatriated to Africa such as Creoles in Liberia and Sierra-Leone while the would be slaves from Africa to Europe were actively involved in plantation farming work.

EFFECTS OF CASH CROP GROWING IN EAST AFRICA

On set, one should note that this was one of the avenues of converting colonial economic exploitation and the effects were largely faourable to the colonizers and negative to Africans

Land alienation; this was done for the establishment of the White owned plantation farms like in Kenya highlands miles of land were reserved for exclusive white settlement and their farms as Africans were pushed away

To reserve the camps, the 1904 British Masai agreement was signed which pushed the Masai to arid areas, the 1900 Buganda agreement that divided Buganda land into Mailo and Crown lands, the Chagga were pushed to the top of Kilimanjaro leaving the fertile plains for Arabic coffee by the Whites.

Introduction of import-export trade economy; through this system, East Africans were made to consume what they did not produce and consume, that is the specialization and division of labour where Africans consumed European goods and East African agricultural products were taken as raw materials to European industries.

The greatest disadvantage with this was that the whites had had monopoly hand of fixing the prices for both East African imports and exports thus leaving the East Africans exploited price wise.

Exploitation of labour; which was in different related forms on European farms. Labour would be on European owned plantation farms secured at a free cost or cheaply paid involving flogging at times at any sign of resistance some times labour exploitation would be faced indirectly on African cash crop small farms where they toiled to produce cash crops that were paid too little.

On Africans, this forced labour had negative effects such as unequal exchange (labour exploitation), migrant labour and its dangers (prostitution, divorce) and at times it resulted into rebellions like Nyangire rebellion in Kigezi, Maji-Maji and Mau-Mau resistances.

Decline of food production; colonialists emphasized cash crops that resulted into sacrifice of food and later famine. Like, forced cash cotton growing scheme in Southern Tanganyika led to famine that resulted into the Maji-Maji uprising, forceful introduction of coffee growing in Buganda hence the origin of the name “Kibooko” meaning a whip. This greatly reduced food production in Buganda.

Taxation which aimed at conditioning the natives to develop a forceful need for money so as to work in white plantation farms to raise the required taxes, from their miserable wages. Other than this, the natives were expected to sell their own individual cash crops and pay the proceeds to the government in form of taxes. Example of common taxes included; hut and gun tax, hunting tax, poll and others.

Monetization of the economy which was the convenient means of buying cash crops. This replaced barter system of trade that existed in East Africa before the coming of colonialists. This system was also helpful in taxation system. Moreover, for effective exploitation of East Africa, the Metropolitan economies had to be intergrated with hose of East Africa and this could be easily done by introduction of the monetary economy.

Development of modern transport. For efficient exploitation of cash crops, the British, German, French, Belgians and Portuguese colonizers deemed it fit to construct roads, railways and ports. A railway line was cheap convenient means of transporting bulky raw materials to the coast and distribute European manufactured products in the interior of East Africa like the Uganda railway meant to tap coffee, cotton and copper, the Usambara railway line tapping coffee from Kilimanjaro.

Influx of whites; the whites flocked East Africa to have a fortune from producing cash crops, the Boers who had been defeated by the British in the second Anglo-Boer war left their destroyed farms and preferred to start afresh in the Kenya Highlands where they established the gigantic plantations. The construction of Uganda railway further accelerated the influx of whites in the interior as means of communication had been improved through Mombasa and Kilwa port where Tanzam railway starts.

Emergency of scientific research; agricultural research stations were put in place to promote the high breeds in agriculture and curtail the possibility of reduction in out put as a result of diseases and poor agronomic practices. Thus in Tanganyika they established a maximum biological and scientific research institute which undertook the study of physical sciences in animals and plant diseases at Dodoma in 1911.

Lord Delamere pioneered research of the wheat rust diseases and successfully combated it leading to the establishment of "Unga Flour mill in Nairobi , the first flour factory in Kenya.

Establishment of processing industries; these were meant to reduce the weight of the bulky cash crop raw materials, for easy transportation and shipment to the metropolitan countries thus cotton ginneries , coffee whalers, sisal processing etc. were put in place. These industries also provided some form of employment

Plantation agriculture encouraged migrant labour; people moved from different parts of East Africa to go and offer their labour in the plantations such as the one of tea and sugar cane. Some workers could only earn what was enough to cater

for themselves. They could stay outside their homes for years with no assistance to their families. This case in Uganda was common where the northern tribes and Bakiga-Banyankole came to work in cotton and coffee plantations among the Baganda for a living.

Population pattern in East Africa became revolutionized; e.g. in Kenya places like Kericho, Thika and Eldoret became more thickly populated because people moved there in order to benefit either directly or indirectly from the plantation farms. Likewise in Uganda, areas surrounding Lugazi sugar factory were affected, Kakonde tea growers in Mityana, Mwea-Tea estates in Mubende all attracted labourers from different regions of Uganda who finally settled there permanently.

Urbanization impact; there was massive growth of urban centres as more people moved to stay near plantation schemes. For example in Kenya, Kericho, Thika, Limuru, In Uganda, Lugazi, Mityana and Kinyara all developed into important towns.

Advancement of infrastructural facilities; in addition to railway lines, there was development of telephone lines, schools such as Kakira SS, Kericho agriculture research institute among others built to cater for the children of plantation employees. Likewise, hospitals, dispensaries and markets grew up in the vicinity of the plantation farms.

Finally, plantation agriculture in East Africa in particular and Africa in general was the main characteristic feature of colonial economy centred on cash crop

growing with a lot of positive benefits to Europeans and negative effects to Africans. If Africans benefited it was second hand or accidental.

REVISION QUESTIONS

1. Discuss the features of Germany colonial economy inTogo up to 1914
(UNEB 2012)
2. Assess the impact of the construction of the Uganda railway on the development of East Africa by 1914 (UNEB 2011)
3. Examine the challenges which were encountered during the construction of the Uganda railway
(UNEB 2010)
4. Examine the causes and effects of the construction of the Uganda railway
(UNEB 2009)
5. Describe the methods used by the Belgians to exploit African land and labour in Congo up to 1914 (UNEB 2000)
6. Examine the economic developments in Uganda between 1900-1914 (UNEB 1998)
7. Discuss the role played by the Africans in colonial economies of Angola or Mozambique up to 1914
8. Describe the main features of the colonial economy of Belgians in Congo up to 1914
9. "As far as colonial economic development is concerned, colonial rule in Africa was for under development" Discuss

10. Discuss the factors that encouraged the development of plantation agriculture in East Africa.
11. Assess the colonial economic effects of the growing of plantation cash crops in East Africa.

THE MAGHRIB REGION

Maghreb was a name that was derived from Arabic language meaning West or simply where the sun sets. Around AD 647 a number of Moslem Jihadists came to introduce Islam in the North African states and they left the area named Maghreb region. Most of the area is covered by the Atlas Mountains and in the period between 647-500 A.D, it was conquered by the Arabs which made the area be dominated by Islamic religion before other states in North Africa.

To modern historians, the Maghreb region refers to the North African countries like Algeria, Tunisia, Morocco and Libya. Before the 19th century, these countries were under the extensive empire of Turkey. These Ottoman leaders had their head quarters at Constantinople where they even governed other parts of North East Africa. Culturally, the Turkish leaders found an advantage with Maghreb people because they were already Islamized by the Arabs.

Unlike other states, Morocco had a unique and independent system. She was governed by the Alawite dynasty which had no connection at all with Turkey. There was instead a closer union between Morocco and France, Spain and Portugal among others.

FACTORS FOR LOSS OF INDEPENDENCE OF MAGHREB STATES (A SUMMARY)

GENERAL FACTORS

D-Divide of Ottoman empire

R-Revival of Roman empire

S-Strategic reasons

P-Prestige

E-Economic factors

E-Era of Scramble/partition

C-Compensation factor

H-Humanitarian factors

S-Sea piracy

ALGERIA (1830)-SPECIFIC REASONS

-Fly whisky incident (1827)

-Financial difficulties of Dey

-Progressive population

-Historical trade relations

-Need to promote ideas of LEF

- Appeasement policy
- Signing of treaty of Tafuna
- Revival of French drained economy
- French misconceptions about Berbers

TUNISIA (1881)-SPECIFIC CAUSES

- Weak leadership of Sadek
- Treaty of Bardo of 1881
- Berlin congress of 1878
- Treaty of Al-Marsa of
- Signing imperial decree (1871
- Formation of IFC
- Debt burden
- Krumirs attack of 1881
- Disunity and internal strife

LIBYA (1911))-SPECIFIC REASONS

- Unification of Italy 1870-71
- Proximity
- Berlin Congress 1878

- Berlin Conference of 1884-85
- Diplomatic support from Britain, Austrian
France, Germany
- Activities of Ibrahim Pasha
- Rise of pan-Islamic movements
- Internal strife
- Absence of standing army
- Revival of Ottoman empire

MOROCCO (1913))-SPECIFIC REASONS

- Weakness of leaders-Moulay Hassan, Abdel
Aziz
- Algeciras conference (1906)
- Signing treaty of Fez (1912)
- Anglo-French entente (1904)
- Casablanca incident (1907)
- Formation of IFC
- Franco-Prussian agreement (1904)
- Internal strife
- Absence of a standing army

- Absence of centralized system of administration
- Second Morocco crisis (1911)

MAGHREB STATES IN DETAILS

Maghreb region is found in North western Africa and composed of four countries namely; Algeria, Tunisia, Libya and Morocco. Maghreb word means Moslem world or Arabic world. Foreign powers i.e. France occupied Algeria first in 1830 and as a result, this could not leave other Maghreb countries unoccupied. Tunisia was occupied in 1881, Libya in 1911 and Morocco in 1912.

Maghreb was part of the Ottoman empire but with the weakness of Turkey there was a political vacuum that needed to be filled.

ALGERIA

Background

It was the first Maghreb country to lose its independence to the French in 1830

Before French occupation, it was part of the Ottoman empire before Turkey declined. Politically, it was led by a political leader called Dey. . It was divided into 3 parts before France occupied it. Eastern (Constantine), Titan (Medea), Western (Oran). The 3 parts of Algeria were led by Beys who were appointed by Dey. Beys were to ensure that the country was peaceful, collected taxes and also mobilized people for forced labour and recruited men to the armys. French occupation of Algeria laid foundation for the occupation of Maghreb states.

THE FACTORS THAT LED TO LOSS OF INDEPENDENCE OF ALGERIA

The factors are categorized into two i.e. French imperialistic circumstances and prevailing circumstances in the Maghreb state. They were internal and external as well as social, political and economic.

Historical trading relations;there had been commercial interaction between France and Algeria. Using Port Marseilles, the Algerians had been a source of provisions with supplies to the French as early as during Napoleonic campaigns i.e. Italian campaign 1796, Egyptian campaign 1798.

Financial difficulties of Dey Hussein;Dey Hussein was the ruler of Algeria then. He had acquired loans from Jewish traders Bacri and Busnak. Later on, the Jews started demanding for their money which Hussein was not in position to pay yet. In the meantime, Hussein was a creditor to the French whom he wanted to pay him such that he clears the loans to the Jews. It should be noted that, failure to pay the loan by Hussein would provoke the Jews to occupy his country which would threaten French interests in the area. To avoid this, the French came in and paid off the debt on behalf of Hussein and later used this as an excuse to occupy Algeria.

The flywhisk incident;It took place on 29th April 1827. It occurred as a result of a conflict that developed between the Algerian leader Dey Hussein and French Consul Deval. This was in line with the ill remarks that Deval made against Islam and unbecoming response as to why the French had delayed to reply Hussein's request of the idea of creating an embassy in Algeria. In response, Hussein hit Deval with a flywhisk. The French reacted to this as a sign of humiliation towards them. Because of the above, they had to revenge by occupying Algeria.

Appeasement policy by the restored Bourbons; the restored Bourbons were under increased opposition in France because of their poor domestic policies. This therefore made them to believe that, a successful foreign policy abroad

would win them favour and support back home. That was the time when France was under the reign of Charles X.

Progressive population growth; there was an increase in population in France yet land remained fixed. This led to scarcity of land and therefore, there was need by the French government to get an alternative area to settle the surplus population. The idea of settling the surplus population in Algeria was spearheaded by the French minister of war called General Gerald.

The misconception by the French that the Berbers would welcome them;the French thought that, the Berbers would welcome them as their liberators saving them from the wrath, humiliation, exploitation and mal-administration of the Ottoman empire.

The need to spread the ideas of liberty, equality and Fraternity which they believed were second to none.

The signing of the treaty of Desmicheals in 1834 between the French and Abdel Kader and treaty of Tafuna in 1837 that confirmed Algeria as a French colony.

D-Divide of Ottoman empire

R-Revival of Roman empire- All states occupied by Catholic powers

S-Strategic reasons

P-Prestige

P-Proximity

E-Economic reasons-Algeria's resources like land, grapes and wheat

E-Era of scramble and partition

C-Compensation due to implications of Vienna settlement

H-Humanitarian reasons like need to spread xty, abolish slave trade, xtian persecution by Berbers

SPQ-Sea Piracy Question-attack on med sea.

Qtns

- 1. Account for the Algerian loss of independence by 1870**
- 2. Discuss the factors that led to the French occupation of Algeria by 1830**
- 3."Internal factors were responsible for the Algerian loss of independence by 1830"Discuss**

METHODS USED BY THE FRENCH TO CONSOLIDATE RULE IN ALGERIA

Violence/Force; excessive use of force as means to counter any form of resistance. The French used the scorched earth policy. It involved destruction of property, burning down of villages, destruction of crops and gardens, massive killings of men, children or women. Such created fear and panic amongst Algerians. Violence was encouraged by French military commander General Bugeaud and it was manifested during Abdel Kader revolt (1832-47) and Mohammed Mukran/Kabylia mountain revolt(1871-1873).

Used divide and rule; where the French exploited the existing differences between the two Muslim brotherhoods i.e. the sided with the Tijjaniyya against the Quadriyya. The Tijjaniyya were treated with a lot of leniency and given administrative posts. Such created

Used Christianity

Used Colons/white settlers from Italy, Spain and France

Used elites

Through occupation of other Maghreb states i.e. Tunisia and Morocco.

Through education i.e. elementary with strict censorship on subjects to be taught.

Through taxation i.e. poll, hut at times the taxes were doubled

Ban on importation of fire arms from Morocco and Tunisia because public officials had favored Abdel Kader as they referred to him as a brother in religion.

Forced labour on plantations, public works accompanied with long working hours

Mineral exploitation i.e. gold, ore

Agriculture through encouraging cash crop growing hence ignoring food crop growing and they were made to produce what they never consumed

Through land alienation. All land was declared government land and many people became squatters and others occupied refugee camps

Through development of transport system which were used to transport raw materials

Through assimilation policy

TUNISIA

The French occupied Tunisia in 1881. Before its occupation, it was under a powerful leader Ahmed Bey

Ahmed Bey allied with the French in order to weaken his rival Bey Hussein.

Increased affairs of the French and Tunisia annoyed the British

They made military reforms by establishing a ship at port Formina and a naval force.

Ahmed used Tunisian resources promptly and responsibly and by the time he left power, he left a Tunisian treasury, he however indirectly led to Tunisian loss of independence because of his original alliance with France

After Ahmed Bey's downfall, there came Mohammed Es Sadek who misused the Tunisian treasury.

REIGN OF MOHAMMED ES SADEK

He is held responsible for loss of Tunisian independence

He was extravagant and mismanaged the finances left by Ahmed Bey a treasury of around 40 million francs.

He spent state finances to satisfy his own pleasures and girl friends

In 1859, he came up with the pact of security. It was a law to allow Europeans to own property and land in Tunisia. This led to competition between the natives and Europeans

Attempted to introduce a European based constitution. This ideology came in 1860. There was to be an introduction of a constitutional court of appeal and the Grand council which was to involve the Ministry and included the national budget of Tunisia. The ideology of a constitution was rejected by the Europeans because it could create equality between them and the Tunisians and hence the failure to bring up the constitution party.

Formation of the constitution party (1861) it was formed by the elites of Tunisia

Financial crisis of 1863 due to extravagancy of Sadek. It also resulted into a debt burden. Mohamed decided to get loans from Erlanger and Messappen and the financial crisis resulted into high interest rates time came when he was unable to pay back and European powers could not help him.

Mohammed increased taxes on the natives in order to pay the debt to a stage of making the army men to pay tax too.

Internal strikes led by Ali Ibin Gadhahim 1864. Ali was against the mismanagement of Tunisian treasury

The real debt burden 1866

Formation of the international financial commission in 1869 that composed of the French, Italians, Spaniards to monitor financial status of Tunisia to pay back the loans

Imperial decree 1871 signed between Muhammed Sadek and Ottoman Sultan. He was finding out means to preserve the independence of Tunisia. This decree meant that, Tunisia was to be a state of the Ottoman empire and to be answerable to Sultan and Sadek was to act just as a governor-Ottoman Sultan sent Khair as leader who brought about a tribunal

Berlin congress of 1878 chaired by Bismarck and it was to solve out conflicts in the Balkan peninsular. Interests of the French in Tunisia was recognized in the Congress. Therefore Italians could not continue functioning in a state that had been granted to another European power. Much as their interests were recognized, they could not occupy Tunisia immediately but needed an excuse which was the Krumirs attack/ match

Krumirs attack/ match of 30th march 1881 Krumirs attacked a boarder country in Algeria and this inspired the French to also attack and occupy Tunisia

The treaty of Bardo of 12th may 1881b between Sadek and the French

- France was to control Tunisia finances
- There was to be the French army of occupation
- France was to control foreign affairs of Tunisia
- It was supplemented by treaty of Al-Marsa of 8th June 1883 which declared Tunisia a French protectorate

To what extent did Sadek lead to Tunisia loss of Independence?

- Signing of imperial decree
- Signing of treaty of Bardo
- Extravagancy
- Failure to settle state conflicts 1864
- Failure to set up a standing army
- Imposition of heavy taxes
- Attempt and failure to implement the European based constitution

-Formation of the pact of security in 1859

-His increased negativity against the French. He refused to give them a go ahead to put up an irrigation scheme an idea that was brought about by Ferdinand.

General Causes for the loss of Independence of Tunisia

Problems faced by the French to occupy Tunisia

-Harsh climate

-Language barrier

-Tropical diseases

-Opposition from Pan Islamic movements

-Poor transport and communication

-Poor administration-weakness of Sade keg expelled his prime minister and replaced him with Mustafa Khamuzinder who was corrupt

Account for the delayed occupation of Tunisia by France yet they had occupied Algeria by 1830

-Stiff competition from European powers like Italy, Spain

-Inadequate man power

-Franco-Prussian war

-Revolts in Algeria

-Revolts back home like 1830, 1848

- Lack of allies
- Opposition from Pan-Islamic movements
- Tropical diseases
- Poor economy of Tunisia