



THE CRANES EXAMINATIONS BOARD

"EVER FORWARD"

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HISTORY AND POLITICAL EDUCATION

History is one of the oldest disciplines, dating back to the classical times.

It was founded by **Herodotus** who wrote works based on the activities of man based on events in the dated past during 5th B.C.

It was later improved by **Thucydides** who improved it, when he introduced inquiry as means of constructing historical evidence.

History is derived from the Greek word Historia which means information or an inquiry designed to find out the truth.

History is an account of the unchanging past. **[ARISTOTLE 356-322 BC].**

History is the record of the human past or record of events which occurred in the past.

History is man and his story.

History is the story of man's struggle against the hostile environment that is against nature, against the wild beasts and some of his kind.

[Other world and dangerous human beings].

History is the memory of the past glory or gloom of the nation or race.

History is an account of the course of historical events in progress ideas.

History is a detailed account of the past events written down following a chronological order.

History is the record of the past events that is important unusual or interesting to observers.

History is a chronological record of events as the life of development of people or institution, culture, traditions often including an explanation of

or commentary on those events.

History as a slang one that is no longer worth consideration. For example one may say why you worry about, she is history.

History is a formal written account of related natural phenomena, for example occurrences of volcanic eruption, earthquake.

History is collective memory, the store house of experience through which people develop a sense of their society identity and their future prospects. [Tosh j. 1984]

History is the record of the acts of great men and women.

In simple terms History is the study of the past which have dialogue with the present to determine the future.

The pace of contemporary change does not in any way render the past irrelevant but to the contrary it helps us to weigh the influence of the past and interpret its lesson [Tosh]

History is the discipline that deals with the past events and relates the present historical events with the past and the future.

History is the study of accounts and records of events of man's development and civilization arranged in chronological order explaining how and why these events happened.

History is the discipline that inquires the past of the people, earth and other areas whose historical sources can be available for the study.

Past events such as population movements, past oppression of the weak by the strong, past religious movements, invasions and massacres, battles and wars, all of have a bearing on the present day human society.

Human existence on earth is the product of the past events

History as a slang is something no longer worth consideration.

History is a formal written account of related natural phenomena e.g. occurrences of volcanic eruption, earthquakes, flood.

According to **Edward Carr** history is a continuous process of interaction, a dialogue between the Historian and the facts of the past and relative weight of individuals and social elements on both sides of the past and the present.

R.G. COLLINGWOOD defines history as the re-enactment of the past thoughts.

It's the study of past events, particularly in human affairs.

It's the whole series of past events connected with a particular person or thing.

It's the study of the past events especially those relating to a particular place or subject.

It's the branch of knowledge that records and explains past events.

HOW DIFFERENT SCHOLARS AND PERSONALITIES DEFINED HISTORY

NAPOLEON.

Is the set of lies that people have agreed upon.

R.G. COLLINGWOOD.

- Man cannot understand himself unless he knows what he can do;
- And no knows what he can do unless he knows what he has done.

-And the surest way of knowing what man has done is to study man's history.

SIR CHARLES FIRTH.

History is not only 'A branch of learning that should be studied for its own sake, but knowledge which is useful to men in their daily life.

J. BUKHARDT.

History is the record of what one age finds worthy of note in another [generation]-the past is only intelligible through the present.

JOSEPH KIZERBO.

The teaching of history must promote the aspiration of African unity. History must develop an historical conscience according to African tradition.

FRANCIS BACON.

It is history that makes men wise.

Political education is the study of formal and non formal teaching and learning processes with aim of developing civic competences.

Or

It's the Study of how societies are governed

**RELATIONSHIP BETWEEN HISTORY AND
POLITICAL EDUCATION**

They are both humanities.

They focus on politics.

They interdependent on each other.

| | |
|---|---|
| History provides a background for political education. | Political education is a product of History. |
| History is the study of past events | Deals with the current and social events. |
| Provides information about the past | Provides civic education and world's administration. |
| It's basically humanity. Also focuses on the human element | It's also a human; they both focus on the human element. |
| It's about the political and social-economic issues of the society | It's also handles the political and social-economic issues of the society |
| It's a social science dealing with the past | It' also handles the political and social-economic issues of the society. |
| It's a social science dealing with the past | It's also a social science but deals with the current activities of the human societies |
| It deals with the issues of a society in the past | It's deals with the political issues of the country, society and the world |
| Associated with the achievements which occurred in the past | Deals with the political systems of a nation and rights and duties of citizens |
| Divided in three gross time periods, ancient, medieval and modern History | Helps in making a person aware of the governance system of his country |
| History shows us where we were and how far we have come | Political education addresses the why and more of the how past |
| Involves dates, evolution and important past events | It involves a wide range of disciplines, some aspects of |

| | |
|---|---|
| | economics, politics, history, religion and standalone of studies. |
| History is time bound and always in a chronological form. | Political education is not time bound and may not necessarily any chronological format. |

REASONS FOR STUDYING HISTORY.

To know, understand and appreciate what took place in the past and the present so as to predict the future. To know where we are going, we need to know where we are coming from.

To know and appreciate our cultural norms, values, attitudes, traditions which govern our society those have evolved from the past.

To understand the level of human development over the years and at various stages and time. For instance we get to know why and how our, cities, empires and nations developed.

To develop critical thinking skills, reasoning, judgment, empathy as well as widening our knowledge so as to get solutions for the prevailing situation.

It helps us to acquire good listening skills and power of reasoning.

It promotes honesty among the Historians. It makes us to know how people made mistakes and we ourselves become honest in our dealings with others.

To understand of the present better and more comprehensive so as to handle the current problems.

To know the past and present of our country, so as to become good country men and women.

History imparts analytical skills to students to analyze issues critically. We make sound decisions leaning on the past and we are able to make wised decisions leaning on the historical knowledge we have acquired from its study.

To preserve our heritage and culture.

History inculcates in people a sense of tolerance where they differ in thinking values and ideology.

History also lays a strong background to other disciplines like Geography and Sciences.

History also gives a practical example to new generation after studying the achievement of the great leaders of the past.

History is a career subject which prepares learners for courses like administrators, lawyers.

It is an interesting subject which gives pleasure to a student.

It helps us to solve our dairy problems basing on the experiences of our ancestors by borrowing ideas from them.

History creates loyalty to one's nation and to fight conflict and ethnicity. It promotes nationalism and patriotism by making people appreciate their origins and culture.

History also improves the quality of our writing.

POLITICAL EDUCATION.

Politics has been defined differently by various political philosophers.

Some defined as the art and science of management of society.

Others have defined it as the study of political behavior of man in relation to government.

It's also the study of the distribution of power and economic resources.

Political Education is the process by which knowledge, ideas and values on selected political issues are passed on to learners for the purpose of influencing their attitudes towards appropriate political behavior.

The basic reason for studying political education includes the following.

To introduce learners to fundamental and at times controversial concepts like state, nation, freedom, democracy and liberty.

To lay a foundation for students aspiring to become political scientists in institutions of higher learning.

To expose students to the ideas of political philosophers like Socrates, Rousseau and Karl Marx.

To help students appreciate the positive role of the liberation movements and international organizations in the struggle for democracy and human rights.

To help students attain liberal minds those examine socio-political and economic issues in broader terms.

To enable learners play a positive role in the political process of the country.

To enable students know their rights and fundamental freedoms that are necessary for the building sustenance of democracy.

BRANCHES OF HISTORY.

Due to the nature of the History, it is divided into manageable units. Traditionally it had three branches Social, Political and Economic History.

Social History.

This is the branch of History which deals with the social issues in the human History. It focuses on cultures like marriage, customs and totality of their practice. It also focuses on the religious practices of the society.

According to Mbiti, ‘Africans were notoriously religious; they moved with their religion, they practiced it everywhere.

Economic History

This is the branch of History which is concerned with the commercial and economic activities in any human society.

Political History

This is a branch of History which is concerned with political issues such as names of rulers, systems of government, successful rulers. It is also with the study of the political development of any society or nation.

Sources of history

A historical source is the original information that contains important historical information. This information can be obtained from sources like oral tradition, archaeology, anthropology, linguistics studies, videos, written documents, museums, traditional folk songs, monuments. These sources are classified into primary, secondary and scientific forms.

Primary sources

This is first hand information obtained from the people who witnessed a historical event. Examples include oral tradition, tape recorder, photos,

and lab reports. Such information can be got through the first person's account found in diaries, letters, interviews, speeches etc.

Secondary sources

This is known as second hand information. Secondary sources are usually produced after an event has occurred. Examples Include; text books, research, project work, collected articles, magazines, quotes, unpublished work, etc.

Scientific sources

This involves the use of technology in finding out the past. Archaeology has mainly relied on Science to trace our past.

The main sources of history from which we can obtain reliable historical information are oral tradition, anthropology, historical sites, written records, archaeology, and linguistic studies.etc.

Oral tradition

It's also referred to as **oral history**. It is history passed down from one generation to another by the word of mouth. Oral history was passed over through **songs, proverbs, poems, hymns, legends, myths** and **tales** by the elders of a given society.

Advantages of oral traditions;

- It provides first hand information which enriches history.
- It's the cheapest source since it's passed down by the word of mouth.
- It preserves and reveals historical information which is not recorded in written or other forms.

- Oral tradition is a convenient source for both literate and illiterate.
- There are moral lessons to learn from oral tradition. It has moral warning and teachings to be picked by the learner or the listener.
- Oral history can supplement or correct the written records.
- It's the major source of the Pre – Colonial History of East Africa.
- It is regularly available in all societies of East Africa.
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Disadvantages of oral tradition

- The historical facts may change or be lost over years as information is passed on from one generation to another.
- Some Informers may exaggerate the information and thereby give wrong information.
- If the informer is biased, the truth information may become questionable.
- Some informers have a tendency of deliberately telling lies to fulfill personal interests.
- It's also time consuming since one has to interview several individuals for comparison and accuracy.
- Language differences may make it difficult to accurately get information from the story teller.
- The source requires one to have a strong and powerful memory which if not, one may forget or miss out important information.
- It's not convenient to people who have hearing impairment (deaf) especially if one does not have the knowledge of sign language.
- It's limited to a small group of people who could be a clan or a lineage.

- It can also be distorted as a result of the time span where people tend to forget or change some vital information.
- It may lack of chronology hence it may hard for the Historian to rely on search information as the only source of information.
- The language barrier and changes in language may lead to misinterpretation of the historical facts, hence making this source less reliable.

Written history

This is documented history after it has been collected from various sources. It's in form of dairies, journals, books, news papers, magazines, and written records

Advantages of Written history

- Written records last for a long period of time and there can be used by several generations.
- It provides largely adequate information since its always carefully researched.
- Its saves time and resources to get written history on a particular subject of one's interests. I.e. one can get information in libraries.
- Written records can easily be translated into other languages making it easy for people of different languages to read the information.
- Information in written records can easily be spread and covers a wider area through selling books and other documents of historical importance.
- The written records are a helpful source of information for people doing research.
- It ensures originality of information which historians can use to construct History.

- The information is always provided in chronological nature. Events are recorded in their order of occurrence.
- The information from the Written sources can be easily be interpreted as they occur. For example, the daily newspapers.

Disadvantages of Written history.

- Written records are expensive because it involves buying the written records.
- Written records can give false information if the writer is biased.
- The illiterate people can't get information from written records.
- Written records may not capture information that occurred before the era of writing.
- Written records can be destroyed by fire or floods.
- Some records are written in languages that are difficult to understand or extinct.
- Learners with visual impairment (blind) are disadvantaged because they can't read the text.
- Written history with wrong information lasts longer since many people tend to believe that what is written is the absolute truth.
- It may not provide information concerning the small and primitive societies.

Archaeology

This is the excavation and scientific study of ancient remains of people, building, animals and fossils buried underground.

This study aims at finding out how the ancient people lived, the time of existence and activities they carried out.

It's regarded to be a secondary source of history and it involves the use of carbon dating to the age of the objects discovered. Some of the most

famous Archaeologists include Dr S.B. Louis and Mary Leakey who discovered the skull of early man at Olduvai Gorge in Tanzania.

Advantages of archaeology;

- It provides the remotest information which cannot be provide by other sources of history when one lived.
- It's a reliable source of history since the actual objects of long ago are physically studied.
- It provides a verity of information depending on the remains that have been discovered.
- The remains are kept for public viewing and there by attracts tourists who bring in foreign income.
- Archaeology helps to compliment other sources of history like written source among others.
- History findings cannot be distorted or corrupted since they are based on tangible evidence left behind by the early man.

Disadvantages of archaeology

- It's a very expensive method since it requires excavation by trained historians.
- It may lead to misinformation if the discovered items are misinterpreted.
- It's a time consuming method since one needs a lot of time to prepare, excavate and study the discovered materials.
- It's difficult to locate a historical site or a place where people of long ago lived since most sites are discovered by chance or through oral tradition.

- It gives limited information and leaves a lot of gaps in the gathered information ie. It doesn't give us the information, on which people lived in a given area, their types of leadership etc.
- Some objects are perishable; can easily be destroyed. Therefore some information is difficult to obtain.

Linguistics studies

This is the scientific study and analysis of different languages in order to discover their sound, structure and how these languages are related to the societies that speak them.

It include the study of sound, consonants, vowels, tone, grammar patterns, structure, the names of people, and places, poems, idioms, proverbs and how these are related to other languages.

Advantages of Linguistics studies

- It makes it easier to understand the relationship between tribes, their migration, and settlement pattern.
- It enables one know a variety of languages and their concept, sound, structure, and formation of various words in different languages.
- It's a source of employment to people who carry out consultations, translation, and documentation.
- It helps to classify people into various language groups for example the Bantu or the Luo.
- It helps us to know when groups or tribes separated from each other.
- This source cannot easily be destroyed.
- It is an interesting source of History.
- It is neither biased nor exaggerated.

- It is the least expensive source where Historian read the work of Linguists.
- It is a readily available source of History.

Disadvantages of Linguistics studies

- The method requires language specialists to effectively study the available historical sources related to language.
- The interpretation and analysis of the findings can lead to misinterpretation of the actual facts about a language. Some tribes have been assimilated by others and share common words and pets like the Banyoro and the Batoro of Uganda.
- It's a time consuming method since one needs a lot of time to prepare and carry out research.
- Language barrier can interfere with a right of interpretation.
- It may mislead historians to make wrong conclusions about the origin of a society.

ANTHROPOLOGY.

This is the study of the present and existing social organizations, cultural values and how they are inter-related in order to explain the past.

It involves the studying of people's culture and know more about its past by living in the community for a long time.

This enables him/her to make connections between culture of the community and its past.

ADVANTAGES OF ANTROPOLOGY

- It is easy to identify an area of study since it does not require skilled individuals.

- It offers accurate but limited information where particular societies are studied.
- It has no limit over the area of study for example any area can be studied such as a tribe, clan among others.
- It is cheaper compared to other sources of History like Archaeology and Linguistics.

DISADVANTAGES OF ANTHROPOLOGY.

- It's a time consuming method of getting information. ie. The researcher needs ample time to observe, analyze and record findings.
- Anthropologists may carry out research on a community that is not easily accessible to other researchers or foreigners.
- Researchers may find it difficult to adapt fully to the environment during research.

GENETIC STUDY.

Is the study of different groups of people who share a common history, geography or culture. It is the study of human genes and human adaptation to the environment.

It helps to determine **the** characteristics that are passed one from one generation to another.

The frequencies of genes in a given population of a human society are significantly determined to map our human relationships as descents from a distant ancestor.

It also involves the study of the genes of plants which enable the botanist to determine where the centre of the first domestication was of plants was.

Advantages.

It helps to determine the characteristics handed from generation to another.

It is a reliable scientific source.

It cannot be corrupted and it's not biased.

Disadvantages.

It needs a specialized knowledge to interpret it. So it can be carried out by non specialists.

Human interference in terms of hybridization of plants and animals may distort genetical information.

It is an expensive source of History.

ETHNO –BOTANY.

This is the study of plants and the patterns of their spread among different communities in order to trace the past relationship between the communities.

Plants such as bananas, yams and cassava are grown across communities. This tells us something about how people moved or traded with others in the past.

CARBONDATING

- It measures the rate of decay of carbon 14 in fossils and organic substance. Carbon 14 is found in carbon dioxide in the atmosphere. It

is absorbed in plants and consequently by living organism/organic matter\ including animals during their life time.

- When the organism dies, the carbon already absorbed begins to disintegrate at affixed rate. Using laboratory equipment's, the scientists examine the fossils and calculate the period since the death of the organism.
- The more the carbon in an object, the young the organism is and the lesser the carbon, the older the object. In the above sample, one can tell when an animal died, while a piece of wood can show when a tree was cut down.

ROCK ART.

This is a study of the art works left by the early man. People of long ago left behind paintings in caves, on wood, bones, back cloth and on skins which helps us to tell their lifestyle.

ADVANTAGES.

It portrays the activities of early man.

It easy to interpret.

It is a cheap source of History.

It is reliable and not open to over exaggeration.

There is no language barrier.

DISADVATAGES.

It may not portray all aspects of human activities.

It may not show the origin of a particular group of people.

The dating of the Rock work may not depict exactly when they drawn.

DENDROCHRONOLOGY.

This is a scientific method of dating based on the analysis of patterns of the rings in a trunk.

SIMILARITIES BETWEEN TRADITIONAL AND MODERN SOURCES OF HISTORY.

They both interdependent on each other.

They both give limited information.

COMPARING TRADITIONAL AND MODERN SOURCES OF HISTORY

| TRADITIONAL SOURCES | MODERN SOURCES |
|--|---|
| Based on mythology and stories | Base on research and evidence |
| Don't need skills | Needs skilled personnel |
| Give different information depending on the society | Information is uniform |
| Information is known and limited to a particular society | Gives international information |
| Gives the first hand information | Some given 1 st and 2 nd hand information |
| Lacks empirical evidence | Base on empirical evidence |

| | |
|--------------------------|---------------------|
| Doesn't involves science | It involves science |
| | |

HISTORICAL [paleontological /heritage] SITES IN EAST AFRICA

- Historical sites are official places where pieces of the past are kept to preserve their heritage, value and significance for the future.
- These are special places where the past human remains as well as the past human tools and implements can be found for public viewing.
- Some of the materials or items found at historical sites includes the following human tools, human and animal remains among others.
- Major Historical sites in East Africa include the following

| UGANDA | TANZANIA | KENYA |
|--|--|---|
| <ul style="list-style-type: none"> • Nsongezi lock shelter. • Bigobyaam ugenyi. • Kasubi Royal Tombs. • Sango Bay • Nyero rock paintings • Olgar Selle | <ul style="list-style-type: none"> • Oldvuai Gorge • Songea • Slave caves in Zanzibar • Mtwala. • Karibu heritage sites • Shinyanga • Mbeya | <ul style="list-style-type: none"> • Ismillah • Gedi ruins • Garissa • Mt Kenya • Fort Jesus in Kenya. • Moyale • Wajir • Marsabit. |

| | | |
|---|--|--|
| <ul style="list-style-type: none"> • Dufire • Uganda national museum • Magosi and Ishago | | |
|---|--|--|

IMPORTANCE OF HISTORICAL SITES.

- Historical sites preserve historical information for the coming generations.
- Historical sites are symbols of social cultural heritage to the society.
- Historical sites are useful source of information.
- They are a source of revenue to the local people and the government at large they attract visitors and tourists in particular.
- Historical sites are a source of identity, pride and continuity for the future generation because people without History are people not worth their salt.
- They encourage economic development in areas where they are located in form of infrastructure development.
- They provide employment opportunities in their areas of location.
- They are important recreational centers where those who visit them have a lot to see.
- They are important learning resources centers from where research work can be done.

THE ORIGIN OF MAN

Man is a bipedal primate in the family of Hominidae. Man is a natural being with a highly developed brain, abstract reasoning, introspection

and emotion. Man has erect body courage with free arms. Modern humans originated from Africa about 250,000 years ago.

A number of theories have been developed to explain the origin of man which includes the Traditional theory, scientific theory and religious theory both Islamic and Christian which are the most important.

THE TRADITIONAL AFRICAN THEORY.

A lot of theories exist about the origin of man in different African societies. Although the myths came about the creation in East African societies do not exactly express the literal picture of the origin of man. They explain how man into existence and that information or myth was passed from one generation to another.

According to many African societies, believe that man came from heaven.

According to some myths that are popular in some societies in Uganda and Kenya, the first groups of human beings were created in heaven and they came to earth. They were sent to earth for the purpose of inhabiting the earth.

God was the creator of mankind. He created people in pairs male and female or husband and wife. They were created after the creation of all other creatures.

According to the Baganda, Kintu was the first muganda and married Nambi a daughter of Gulu[Heaven]. Kintu passed four tasks before marrying Nambi and they were carrying water in a basket, eating 100 baskets of food, splitting the rock and identifying his cow. Kintu married Nambi and led to the rise of Buganda.

The Bagisu believe in the first man mundu and Seera and their two sons Masaba and Kundu.

The Kikuyu believes in the first man Gikuyu and his wife Mumbi. The Nandi society believes that the first man and the woman came from knees of a giant man.

THE CHRISTIAN THEORY.

The Christian theory is based on what is outlined in the bible. According to the book of Genesis man was created by God. God created a mature man in His image [Gen 1;26-28] and gave man dominion over all creation. In chapter 2 of Genesis, woman was also created from the rib of Adam the first man.

Man was created at once, he did not evolve from another lower life animal but God first created him and put him in the Garden of Eden in the Middle East.

Man was created from the dust of the earth and a breath of life was breathed in his nostrils by God.

ISLAMIC VIEW.

According to the Quran, the holy book of Islam, men came into existence after Allah consulted with his Angels about his selection for the position Khalifa [Viceregency] of Allah on earth.

Although Iblis [Satan] and the angels warned Allah ignored them [second chapter named Bagara]. Man was created by Allah [Quran 19; 68].

Allah made man out of clay [32; 8]. Possibly the clay was from water, since somewhere else the Quran speaks of all living things created from water [21; 31]

Having created the first man, Adam and Eve, Allah continued with the creation of all things created from water.

Note must be taken that many Islamic sects have their varying versions of creation of man. But God created man out of the clay. [sura 53 ar. Rahman verse 14], surah 6 A-an'am verse 2]

THE SCIENTIFIC THEORY OF THE ORIGIN OF MAN

Evolution means refers to the natural process of gradual and continuous change from a lower, simpler or poorer state, to a more complex or better form by earthly features.

This implies that living organisms or creatures have uniform ancestors and arose from a unified and a simple background.

As millions and millions of years passed the new creatures became more refined and complex in their way of life.

However, the evolution theory tends to contradict with the special creation though some theologians believe that evolution is divinely ordained method of creation.

The ancient Greeks were the first people to state that living beings resulted from evolution rather than **special creation**.

Anaximander of Miletus [611 and 547 B.C.] taught that living creatures were produced from the gradual dying of watery earth.

Today almost all scientists agreed that all animals with a back borne [**vertebrates**] came from fish.

Although this idea was being talked about as early as before Christ, it took long to be accepted by the people.

By the 17th century, the theory of special creation was the only established theory by the Jews and Christians where anyone who went against it was punished and considered sinful.

However in the 18th century, a number of scholars began making sharp and well argued attacks on the idea of special creation preached by the bible and the Koran.

Amongst them, the most important one was **Charles Darwin**.

Charles Darwin [1809-1882], was a student of **theology** who accepted special creation, though he studied a number of theories written down by advocates of evolution.

He eventually converted to the views of evolution or those believed in evolution.

He had studied **medicine** and **divinity** at the University, but he was later attracted to **Natural History**.

In 1831, he joined a five tour on a ship called **HMS Beagle** which he used to study species of birds called Finches at the island **Galapagos** in Atlantic Ocean. He based on that to conclude his evolution theory.

In 1859 he published his theory in a book called '**THE ORIGIN OF SPECIES BY NATURAL SELECTION OR THE PRESERVATION OF FAVOURED RACES IN THE STRUGGLE FOR LIFE**'.

It was the earliest book to clearly explain the origin of man.

The book led to wide acceptance of the theory of the evolution all over the world because it was clearly written and contained a considerable amount of evidence.

According to Charles Darwin.

All living things evolved over millions of years from simple living cells [amoeba] to complex plants and animals we know today.

All species of organisms arise and develop through the natural selection of small inherited variations that increase the individual's ability to compete, survive and reproduce.

Man developed from an ape.

This shocked the Christian world .The evolution has been accepted due to the discoveries of pre-human skulls and tools or artifacts excavated in pre-historical sites.

In 1871, he published, **The Descent of Man**, which explains his theory of Natural selection in human evolution.

According to this theory it stated that.

- All groups of organisms or creatures vary, and many of their variations are hereditary originate from birth.
- While many young organisms are produced, only a few manage to grow and reproduce.
- Those that succeeded in producing are the ones with variations of features that are especially intended to help them to survive in the struggle for life. Other one without such features simply dies in the struggle.
- The young organisms therefore do not inherit or succeed all the variations of the preceding generation or the elders equally. The young organisms inherit the features that would particularly helpful for their survival. But some of the young ones fail to select such features.
- When this type of selection goes on for a longtime the new species or types of creatures eventually change in such a way that

they greatly differ from their ancestors.

Natural selection **is the process through which the populations of living organisms adapt and change.**

Complete the following sentences about Natural selection by choosing the best one.

1. Children are mostly like their

A friend

Classmates.

Parents.

2. They are exactly like.

Uncles

Sisters

Aunts.

Nobody.

Parents.

3. Under very different conditions.....[ordinary, fittest, smallest] member of the family survive.

4. The weakest members of the family would.....[be defeated, survived, live]

5. The strongest members of the family would.....[be defeated, survive, remain

unchanged]

6. The natural process is called..... [The science of living, the law of success, survival of the fittest]

7. Human beings and other and other animals usually have offspring which are.....[Different from, Similar to, identical with themselves]

8. If the changes in the offspring make them weaker or less able to face the problems of survival, they will.....[die, flourish, remain unchanged]

9. If the offspring changes make them strong or more able to survive, they will [Remain, unchanged, die, Flourish]

10. Eventually the.....[the stronger, weaker, ordinary, strong] being will survive and rule.

11. This selection of the fittest offspring gradually causes the species to remain..... [Unchanged, improved, and weaker]

12. In your own words explain what the following terms mean.

Special creation.

Evolution.

13. In your words briefly tell us the History of the idea of evolution.

SCIENCE ON MAN'S ORIGIN.

According to the scientist, believe that the earliest livings which lived on this planet 50,000,000 years ago were tiny creatures which would hardly be seen by a naked eye.

It's believed that these early creatures lived in waters that covered the earth, mainly at the mouth of the warm rivers.

Later on these fish like creatures developed features which would enable them to survive difficult conditions.

Later on them it started living on both land and water.

It hunted for its food on land and laid eggs in water.

After 150 years, the surface changed tremendously and many swamps dried up.

It was at this time where large amphibians were dying out that the group of creeping creatures presently known as reptiles evolved.

Many scientists believe that the first mammals rose from reptiles not larger than a rat.

Its these tiny mammals that evolved and formed the different mammals of which man is only an example.

THE EVOLUTION OF MAN.

Many of the earliest mammals to choose to live in trees partly because of supply of food such as insects, fruits, leaves and birds eggs.

But after sometimes considerable climatic and physical changes had taken place on earth very many forests disappeared. This forced these animals to die and others to change their places of living from up in the trees to the ground.

They gradually got rid of the features which were useful on the tress and have become less important on the ground.

Such features included a long curling tail and these animals included the apes, chimpanzees, monkeys and baboons.

He then developed an erect posture by adapting his feet and legs to enable to stand and walk upright.

This bi-pedal position enabled him to walk and look over the vegetation to see his enemies.

His hands were freed for the manipulation of tools and weapons.

The theory confirms that through evolution, four –legged animals evolved into two legged humans with a larger brain and hands to manipulate the environment for survival.

STAGES IN THE EVOLUTION OF MAN.

Ramapithecus [Kenyapithecus]

Australopithecus

Australopithecus afarensis.

Homo Habilis.

Homo erectus

Homo sapiens.

STAGES IN HUMAN DEVELOPMENT.

The Stone Age.

Early Stone Age.

Later stone age.

Iron age.

Scientific Age.

SIMILARITIES BETWEEN TRADITIONAL AND RELIGIOUS THEORY

Both theories are based on belief and narrations.

Both theories lack empirical evidence to prove both theories.

The time frame when creation took place according to the 2 theories is known.

Both theories depend on written and oral source to explain the origin of man.

All theories give multiple accounts.

DIFFERENCES BETWEEN SCIENTIFIC THEORY AND RELIGIOUS THEORY.

| SCIENTIFIC THEORY | RELIGIOUS THEORY |
|--|--|
| Based on research | Based on the outlines in the bible. |
| Scientifically proved | Biblically proved |
| Widely accepted | Only accepted in the religious circles |
| Based on evolution | Based on creation |
| Zintheropus was the first man | Adam was the first man |
| Life started from simple cells | Life started from God |
| Has empirical and tangible evidence | Only relies on the bible |
| Evolution took a long time frame | Man once created in one day |
| It is believed that man originated from Africa | Man was created and placed in the Garden of Eden |

DIFFERENCES BETWEEN TRADITIONAL AND RELIGIOUS THEORY

| TRADITIONAL THEORY | RELIGIOUS THEORY |
|--|--|
| One has to belong to a particular tribe to accept this theory | One has to be a believer to accept this theory |
| Does not explain the entire origin of man | Explain the origin of man and universe |
| It is not real and subjected to distortion since its passed from generation to another | It has remained the same over time |
| Some stories do not tell who created man kind | God is the creator of man kind |
| Some stories do not tell who was the 1 st man on earth | Adam is identified as the first man |
| Have different views on the origin of man | Have specific views on the origin of man |
| Do not explain how man came into existence | God created man |
| Associate God to giving of birth to the 1 st man | God is maintained as the creator of man |
| Period of creation is different | Man was the last creator to be created |
| Man 's creation does not have a personal relation with God | Man was created in the image of God |
| Doesn't specify the creation of woman | Woman was created from the rib of man |
| | |

DIFFERENCES BETWEEN SCIENTIFIC AND TRADITIONAL THEORY

| SCIENTIFIC THEORY | TRADITIONAL THEORY |
|---|---------------------------------------|
| Based on evidence | Based on myth, beliefs and narrations |
| Has evidence to verify its validity i.e. the fossils of the 1 st man | Not real and subject to distortion |

| | |
|--|---|
| Scientific facts are specific | Each has different views on the origin of man |
| Theories are based on theorist like Charles Darwin | Theories are based on god for the creation of man |
| It can identify the first man | Some can't identify the first man |
| Believes in evolution | Believes in creation |
| Scientific theories are very few and similar | Traditional theories differ depending on each society |
| Scientific theory are tangible and credible | Traditional theory are abstract |
| Zinjathropus is believed to be the 1 st man | The first man differ according to the society |
| Scientific theory is based man evolving from primates | Man was created a complete creature |
| God is not the source of the origin of man | God is the source of the origin of man |
| Man has different stages of development | Man once created at once |

STAGES OF HUMAN EVOLUTION.

DIFFERENCES BETWEEN THE TRADITION AND RELIGIOUS OF THE ORIGIN OF MAN

MULTI REGION THEORY.

OUT OF AFRICA.

It states that all modern humans stem from a single group of Homo sapiens who emigrated from Africa 2,000 generations ago and spread throughout Eurasia over thousands of years.

ARTEFACTS ON THE ORIGIN OF MAN.

The skull of the early man at Olduvai Gorge in Tanzania.

The skull of early man at Rusinga Island.

Fossils found at Cro- Magnon.

Fossils at Neandar valley.

Existence of Apes.

THE MIGRATION AND SETTLEMENT INTO EAST AFRICA SINCE 1000 AD.

Migration is the movement of people from their home area to a new settlement with an aim of settling there. Very many people migrated into East Africa and displaced the indigenous people of East of Africa.

THE INDIGENOUS PEOPLE OF EAST AFRICA.

The **Bushmaniod** [Hunter- gatherers] were the earliest human inhabitants of East Africa who survived on hunting and food gathering.

They were Late Stone Age peoples skilled in iron working.

They were short, strongly built and yellow kinned people

They lived by hunting and gathering wild plants.

They lived near water and most of them occupied the Kenya and northern Tanzania Highlands, rift valley and shores of Lake Victoria.

They were somehow similar to the Bushmen of South Africa and Botswana.

They lived in caves or in temporary shelters made with ranches and leaves.

Whenever they ran shortage of suppliers they went to other locations.

The Hadzapi and Sandawe of Tanzania are the last remnants of these people in East Africa.

The Bushmen of East Africa were later displaced following the arrival of the Bantu.

The Bushmen lived in small communities of between 20 and 100 people.

They had a simple administration with no chiefs.

The elders were responsible for the day –to- day administration.

They used weapons like poisoned arrows and knobkerries for hunting small animals.

Pits were dug to trap larger animals.

The used skins of the animals for clothing and covering their animals.

The women gathered roots, wild berries, seeds , caterpillars, locusts and termites.

They used to dig pit-traps, cut and skin animals and to dig for edible roots.

They kept dogs for company and protection.

They were artists who drew paintings.

They migrated to Southern Africa from East Africa.

The Khoikhoi were among the inhabitants of East Africa.

They spoke a similar language to the Bushmen and were light-skinned.

They were taller than the Bushmen.

They lived in larger communities of between 500 and 2000 people.

They had chiefs to administer their society.

The Khoikhoi built huts to live, unlike the Bushmen.

They were nomads, constantly moving in search of water and pasture for their animals.

They were cattle keepers, hunters and fishermen..

They are no clear remnants of the Khoikhoi in East Africa.

The **Bantu** displaced the early inhabitants of East Africa having moved from Central Africa around AD 500.

They were farmers who grew a number of crops like bananas, millets and yams.

They also kept some animals like cows and goats.

They practiced iron working and iron smelting

The **Cushites** were the next group to arrive to East Africa.

They were also Stone Age men but differed from the Bushmen in many ways.

They belonged to the racial group known as Caucasoid and they might come from North or North –East Ethiopia.

They were Southern Cushites from the region of modern Ethiopia.

They were cattle keepers as well as hunters.

They are believed to have been the first food producers in East Africa.

They were also displaced in most areas of E.Africa.

Some remnants of the Cushites include Galla, Boran and Somali of Kenya, Daharo and Mbungu of Tanzania.

The Iraqw of northern Tanzania are the largest group of direct descendants from these Southern Cushites.

INTERNAL OR LOCAL MIGRATIONS.

This is the movement of people from one locality to another with an aim of settling there.

CAUSES OF INTERNAL MIGRATIONS.

Land shortages and evictions.

Freeing village and clan conflicts.

Freeing harsh cultural practices i.e. female genital mutilation.

Epidemics like Ebola.

Need for employment opportunities.

Better education services.

Civil wars.

Looking for social amenities.

Land evictions.

THE BANTU MIGRATION INTO EAST AFRICA.

Bantu is a linguistic word describing a group of people who speak a similar language with a suffix Ntu or **Ndu**.

However, the Bantu differs according to each Bantu group. Its Bantu in Luganda and Lusoga, in Lingala it is Bato, bandu in Gikuyu, Banhu in Kinyarwanda and watu in Kiswahili.

They belong to the Negroid family who speak different languages.

They are the majority in the South Saharan region totaling 200 groups having 300 dialects.

They were food producers and animal keepers.

They grew crops like bananas, beans, mushrooms, palm oils, yams and cereals.

They kept domestic animals like cows, goats, pigs, chicken and so on.

They were also skilled iron workers who made tools out of iron.

The examples of the Bantu in East Africa included the Ganda, Soga, Nyororo, Gishu, Kikuyu, Bahaya, Kamba, Nyamwezi, Chagga, Sukuma, Ngoni, Hehe etc.

Their origin and migration is not clear to the historians. However, some historians believe they came from West Africa around Cameroon Highlands.

According to **J.H. Greenberg**, stated that the Bantu originated from the middle of **River Benue in Nigeria**.

While **M. Guthrie** disagreed with Greenberg and stated that the cradle land of Bantu was in Luba area of Katanga in South Eastern Congo.

Both Greenberg and Guthrie relied on the study of language of the people of the Benue and Katanga region respectively to draw their conclusions.

However in 1972, **Roland Oliver** explained that the origin of Bantu was in the Middle of Benue area. They later migrated southwards and crossed the dense tropical forest of Congo and reached Northern Katanga about 1,000AD.

His theory combines Greenberg and Guthrie's theory.

Associate Professor Lwanga Lunyiga supports none of the above theories since they are based on the study of languages of varied people.

He relied on archeological sources to suggest that the Bantu were already in Africa as opposed to dates proposed by Greenberg, Guthrie and Oliver Roland.

According to Lwanga Lunyiga, the Bantu were living in East Africa from where they migrated to other parts of the world.

This theory however is still under investigation to ascertain its validity.

In summary, Oliver Roland's theory is the widely accepted theory among scholars.

Their migration was gradual and seasonal and is believed to have entered East Africa by 1000 AD. They entered East Africa through Western part using different routes.

The reasons for their coming are not clear, however different scholars agreed on these ones.

The major reason for the migration was search for fertile soils that could support Agriculture.

CAUSES OF THE BANTU MIGRATIONS.

The population pressure at their cradle land made them to look for new areas of settlement. This was a result of limited food supply from

animals and land since they were due to their polygamous nature.

They were looking for trading materials like ivory from elephants since they were traders. They were also looking for new potential buyers of their products.

The need for fertile soils which could favor agriculture since they were farmers. This was after the exhaustion of the soils at their home area.

The internal conflicts like the misunderstandings with in their communities e.g. witchcraft and cannibalism forced them to come to East Africa.

The misfortunes which claimed many lives and their animals forced the Bantu to leave their home areas.

Land pressure due to population explosion caused land conflicts and the defeated groups decided to come to East Africa.

Natural calamities like drought, volcanic eruptions, and famine earthquakes forced them to look for safe areas.

Adventurism made them the youth to leave their homeland in order to know more beyond their homelands.

The need for the favorable climate which would favor agriculture and Human settlement.

Extern pressure and attacks from neighbors made them to leave so as to free civil wars.

Poor leadership which made them to come so as to exercise good leadership.

The need to spread their iron work skills improved their chances of migration.

Their activities of shifting cultivation might have caused their migration. When land became infertile they decided to leave in search for new fertile soils.

The hunting nature of the Bantu made them to leave their homeland in the process of hunting.

The search for water and pasture for their animals also made them to leave their homeland.

The band wagon influence where some followed others ignorantly and blindly and ended up in East Africa.

Course/ organization of the Bantu migrations.

The Bantu entered E. Africa in different groups each using its own route.

The Western Bantu [Interlacustrine Bantu]

This was the largest and the first group of the Bantu to migrate into East Africa. They entered East Africa through the West from the Niger-Congo Basin.

They used the route between Lake Albert and Lake Edward and settled around the North West shores of Lake Victoria. They are believed to have migrated between 1000-1300 AD.

They included the Baganda, Banyoro, Batoro, Bakiga. Other moved to the Eastern and included Bagishu and Luyia.

The Central and Northern Tanzania Bantu.

They formed the 2nd group of the Bantu to enter into East Africa and entered East Africa through the West from Niger-Congo Basin. They

used the route between Lake Victoria and Lake Tanganyika.

They included the following tribes the Sukuma, Nyamwezi, Zinza and Gogo.

Their migration took place between 1000-1300 AD.

THE COASTAL AND HIGHLAND BANTU. [EASTERN BANTU]

They are also known as the Eastern Bantu and settled along the coast and highlands. They were a continuation of the Central and Northern Tanzania Bantu and crossed the dry Tanganyika Plateau between 1000-1300AD.

They comprise of that group of Bantu that continued with their migration and crossed the Taita hills and Mt. Kilimanjaro.

The Chagga, Taita, Pare decided to settle around these hills permanently and came to be known as the highland Bantu.

The Pokomo, Giriama, Nyika and Segeju moved northwards along the coast to Shungwaya. At Shungwaya they dispersed due to pressure from the Galla and Somali community.

Due to pressure, the Nyika moved southwards along the coast hence came to be known as the Coastal Bantu.

Another group of the Eastern Bantu was forced away from Shungwaya to the Kenyan Highland.

This group included the Cuka/Kikuyu, Kamba and Embu.

THE SOUTHERN TANZANIA BANTU.

These formed the fourth group of the Bantu migration into East Africa. Their migration took place between 1000-1300 A.D.

They entered East Africa through the West from the Niger Congo Basin using the route between Lake Malawi and Lake Tanganyika.

They settled in Southern Tanganyika in areas such as Ruvuma, Songea and Mbeya.

They included the Hehe, Yao, Pogoro, Zaramo, Makonde, Bena, Ngindo, Gogo and Rufigi.

The Ngoni came around 1840 and were Nguni who came from East Africa and was the last wave of migration into East Africa.

EFFECTS OF THE BANTU MIGRATIONS.

They introduced iron working and use of iron tools like hoes pangas and hoes.

The Bantu introduced the growing of crops on large scale with the help of iron tools.

Population increased introduced in the were the Bantu settled this also meant that there was increased food production.

Introduced new food crops e.g. Bananas, Beans, and yams e.tc.

They introduced new languages in East Africa for example Luganda, Lusoga and Runyankole.

They introduced new farming methods e.g. mulching, shifting cultivation and irrigation.

They absorbed most of the tribes they met in E.A. especially the Bushmen and Cushites. Some who refused to be absorbed migrated to other areas.

They Bantu in some areas abandoned their culture and copied those of the people they met e.g. circumcision among the Bagisu, age system,

pastoralism.

The Bantu displaced some people in E.A. especially those in fertile areas e.g. Ngoni displaced the Yao in their fertile lands in Southern Tanzania.

They introduced a new system of building permanent houses e.g. they built round grass thatched houses.

There were intermarriages between the Bantu who settled along the coastal Arabs giving birth to the Swahiri people.

They introduced a new system of centralized administration in E.A which led to the formation of kingdoms like Buganda, Ankole, Bunyolo, Nyamwezi.

The Bantu led to clashes over land with the communities that they met in East Africa.

THE LUO MIGRATION.

The Luo are also referred to as the River-Lake Nilotes because they are settled along the Rivers and Lakes originating from Bahr –el-Ghazel. Their migration took place between 1350-1500 A.D.

They entered East Africa through the Northern part of Uganda following the Albert Nile. They included tribes like Alur, Langi, Acholi, Japadhola and Ja-Luo of Western Kenya.

CAUSES OF LUO MIGRATION.

They were forced by the Nilo-Hamites in the East of Sudan to migrate southwards in search of security for themselves and their animals.

Search for water and pasture for their animals since their cradle land lacked enough pasture and water.

Population pressure since they were over crowded forced them to come. Their numbers had increased causing land conflict so they decided leave in order to get open space.

The pastoral nature of the Luo forced to look for more pasture for their animals.

Overstocking of animals where the number of animals could have increased by natural leading to reduced space for grazing, hence the migration.

Extern pressure from neighbours like the Galla.

The hostile climate.

Desire to export their political culture and organization.

Band wagon influence where some followed others blindly and ignorantly.

Natural calamities like prolonged droughts and floods also forced them to leave their homeland.

Over flooding of river Nile also made them to leave their homeland.

Misfortunes and epidemics like small pox and sleeping sickness.

Need for fertile soils.

The natural aggressive tendencies of the Luo made them to leave their homeland and attacked the neighboring tribes.

The need to settle around water bodies so as to get water and pasture for their animals.

COURSE/ORGANISATION OF THE LUO MIGRATION.

The Luo left Bahr-el-Ghazel around the 15th century.

They then moved southwards following the River Nile under their leader Olum.

Around the 16th, the Luo settled at Pubungu [present day Pakwach]

Therefore Pubungu became their area of dispersal/separation.

From Pubungu the Luo split into two groups.

Each group was under its own ruler and moved into a different direction.

One group led by Gipir moved westwards, crossed the Nile and settled in the Northern parts of Lake Albert.

They intermarried with the Lendu, Okebo and Madi to form the Alur presently found in Nebbi District.

The second group under Labongo moved southwards and settled at Pawir [Chope] in Northern Kingdom.

One group still under Labongo that remained at Chope, moved southwards to come into contact with the Bachwezi to form the Lou Babito Dynasty.

Labongo left Chope and moved eastwards to form Acholi people presently found in Gulu and Lira.

The **third group** of the Luo stayed at Pubungu and moved Easterwards into Modern Budama area and Western Kenya.

They gave birth to the present day Japhadhola found in Tororo district.

They first settled at **Kabera maïdo Peninsular** were joined by the Luo from Bunyoro

They were later joined by more Luo from Pawir or in Bunyoro.

The **Joka-Jok** was the earliest group migrated into Kenya directly from Acholi ta around **1490-1600** they arrived at **Ramogi Hills** in Western Kenya.

The Jok-Omollo came from Bunyoro through Acholiland Tororo Busoga, Samia and Bukedi and finally settled in the **Nyanza region** to form the Samia of Western Kenya.

The Jok –Owiny moved from Pubungu and settled temporarily in **Budama** before finally settling in Singoma Alego in Nyanza province of Kenya.

The Abasuba were the last group of the Luo to move to Kenya.

These were refugees from Buganda, Busoga and Ssesse Islands and they settled in the Southern province.

Effects of the Luo. Migration.

The movement of the Luo from Bahr –el- Ghazal had far reaching political, economic and social effects.

They were inter-marriages between the Luo and the local people leading to the formation of new tribes i.e. Acholi Alur, Langi , Japhadhola.

They spread their language and culture. Some tribes adapted the Luo language and culture and became Luo forexample the Langi and Kuman adapted the Luo culture

They led to the formation of new kingdoms which were all using centralized system of administration e.g. Buganda, Bunyoro and Ankole.

They formed in many chiefdoms or ruling sub dynasties in East Africa. E.g Koc Ragem of Alur.

The Luo intermarried with the Bantu and other tribes giving rise to new tribes like Alur who were as a result of the intermarriages between the Luo and Madi, Okebi and Lendu.

The intermarriage between the Luo and Madi gave rise to the Acholi people.

Their language was also adopted and used by other tribes for example the Langi, Kumam and the Abasuba adapted the Bantu language for example they adapted the Runyoro.

They introduced chiefdoms in Northern Uganda e.g. Rwotship in Northern Uganda was a Luo creation.

They led to the collapse of the Bunyoro kitara empire and led to the formation of the Luo Babiito Dynasty.

They introduced pet names like Apuuli , Abwooli, Amooti, Atwooki especially in Bunyoro and Toro. Some pet names are shared between the Luo , Batooro and Banyoro like Odyo, Okwir, Oyo among others.

New crops were introduced e.g. millet, sorghum, groundnuts which became the staple food for many tribes in Western, Northern and Eastern Uganda.

Introduced new economic activities like nomadic pastoralism where they kept longhorned cattle.

The population increased as a result of the Luo influx and this created conflicts overland.

They utilized the idle land of East Africa due to population increase.

They developed trade with E.A because they introduced new commodities e.g. spears and arrows.

They introduced the hereditary system of kingship with the drum as the royal regalia.

Some kingdoms copied the Luo system e.g. Payera , Atyak all in West Acholi.

They introduced royal burial grounds for kings e.g. in Burial grounds for the kings e.g. in Bunyoro the jaw bones of the Omukama were removed and buried separately.

They caused civil wars as a result of fighting with the local people forexample the Luo Nyanza fought the Masai, Nandi and Abaluhya.

They displaced the native people of East Africa to other regions as a result of the Luo Migration into Tanzania to form Karagwe Kingdom.

In Bunyoro , they introduced new items of the Royal regalia e.g. Royal crown, royal fire and royal drum.

THE NGONI MIGRATION [1820-1860]

The Ngoni were close relatives of the Zulu and Ndebere and Ndwandwe people from S. Africa. They were the Bantu people who belonged to the Negroid race. They originally lived in Natal province in the South East of Drakensburg Mountains. They were Nguni speakers who left South Africa around 1820 due to the expansionist

policy of Shaka Zulu. This was during the Mfecane period where there was a lot of war and suffering in South Africa.

They left south Africa and moved Northwards under Zwangendaba, Maputo.

They moved through Central Africa and finally settled in East Arica. [Southern Tanganyika]

They were mixed communities who only held together by their common loyalty to their leader or a war lord.

CAUSES OF NGONI MIGRATIONS.

The expansionist policy of Shaka Zulu forced the Zulu to migrate.

Population pressure in their cradle land also led to the Ngoni migration.

Internal conflicts like land and conflicts also led to the Ngoni migration.

The need for fertile soils also forced them to come to E.Africa.

The influence of good leaders like Zulu Guma, Zwangendaba, Maputo also forced them to migrate.

Love for adventure forced the Ngoni to migrate to explore new areas North of River Limpopo.

Misfortunes and natural calamities e.g. diseases, floods also led to the Ngoni migration.

The ruthless army training of Shaka Zulu also forced some of the Ngoni fighters to escape to East Africa.

The Boer invasion of South Eastern Africa from the Cape made the Ngoni lose their land which forced them to move to East Africa.

The need to export their culture also led to Ngoni migration into E. Africa especially by the youth.

Band wagon were some followed others blindly and ignorantly.

Search for water and pasture since the Ngoni kept animals they migrated into E. Africa in search of fresh pastures and water for their animals.

COURSE OF THE NGONI MIGRATIONS.

The Ngoni left South Africa in two [2] distinct groups.

They left around 1820 and each group took a different direction.

The first and biggest group was led by chief Zwangendaba.

They moved through Central Africa crossed R. Zambezi traveled through Malawi and finally settled around **Fipa** where they destroyed the small settlements.

The 2nd and smaller group was led by **chief Maputo**.

It moved through Mozambique, Eastern Malawi and finally settled around **Songea** among the Yao.

This group was known as the **Maseko Ngoni**.

Around 1848, **Zwangendeba** died and his group split into 5 small groups.

Three of these groups went back to Central Africa settling in present day Malawi and Zambia.

The two remaining groups settled permanently in Tanganyika and these were the **Tuta** and **Gwangara Ngoni**.

The **Tuta Ngoni** moved northwards to the lands of the **Holoholo** where they were defeated.

They continued up to Nyamwezi land in 1850 where they captured a young **Mirambo**.

The Gwangala Ngoni led by **Zulu Gama** moved East wards destroying the **Hehe**.

By 1860, they had reached Songea where they clashed with the Maseko Ngoni whom they defeated and forced them to free.

The defeated **Maseko Ngoni** split into two groups.

One group under chief Maputo moved southwards crossed river Ruvuma and finally settled in Mozambique.

The other group fled northwards to **Morogoro** and these came to be known as the **Mbuga Ngoni**.

During their movements the **Ngoni** always captured people.

The boys were absorbed into their army and girls were married off and this swelled their number.

EFFECTS OF THE NGONI MIGRATION.

Their migration created a period of wars in areas that were previously peaceful e.g. The Ufipa communities were destroyed and devastated.

The Ngoni migration resulted in the spread of epidemic diseases in Southern and Central Tanganyika e.g. Small pox and malaria.

They created a new generation of war lords and leaders e.g. Nyungu yam awe and Mirambo.

There was increase in slave trade because of the Ngoni confusion, chaos and disorganizations.

The Ngoni spread their culture e.g. most people who were captured and absorbed by the Ngoni captured and absorbed by the Ngoni copied their Nguni language.

The Ngoni invasion also disrupted the Long distance trade caravan especially along the Southern Trade Route which was dominated by the Yao.

The Ngoni invasion led to the formation of warrior groups like the Maviti and Ruga Ruga who were war bandits who terrorized Southern and Central Tanganyika.

The Ngoni migration made the people of Southern Tanganyika to lose their land.

There was population increase in areas where they settled e.g. among the Yao.

Famine broke out in many societies since no farming and harvesting could take place of the Ngoni raids.

Many people copied the military tactics of Nguni i.e. cow horn method and adopted their weapons e.g. Assegai [short stabbing spears] for defense.

Their migration led to the decline of some states e.g. Bena and Sangu because they never had the capacity to resist the Ngoni migration.

The Ngoni raids led to loss of lives especially those that tried to resist their movement e.g. the Yao.

There was deculturalisation and detribalization e.g. the Ngoni displaced people from their original homelands making them lose their culture.

A SKETCH MAP SHOWING VARIOUS MIGRATIONS.

CAUSES OF THE MODERN MIGRATIONS.

The acute unemployment.

Population and pressure.

Shortage of land.

Poverty.

Income inequalities.

Corruption.

Environment degradation.

Political persecutions.

High illiteracy levels.

Civil wars.

Mushrooming labour recruitment companies.

Lack of strict laws against human trafficking.

Regional imbalance.

Need for better education services



CULTURE AND ETHNIC GROUPS IN EAST AFRICA.

Like History, Culture has a number of definitions according to different people and scholars.

Is the set of things like knowledge, beliefs, art, morals, customs and other characteristics acquired by man as a member of society.

This definition is supported by a number of scholars like Okot P. Bitek who in Sunday Nation of Kenya in April, defined culture as

‘As people’s ways of life. The way they marry, the way they up their children, their education system, their social organization such as clans, economic and political organizations, their religious beliefs, moral ideas, customs, traditions, moral values and ideas, their creative arts , music, literature, art, architecture, dances and

language.

Is the arts and other manifestations of human intellectual achievement regarded collectively.

Are the ideas, customs and social behavior of a particular people or society.

Are all ways of life including arts, beliefs and institutions of a population that are passed down from generation to generation.

Is the way of life of an entire society.

Culture are values that holds a group of people together. It is the code that ties a society together and promotes unity.

Culture may language, customs and all other elements of tradition of society

It is made up of behavior, beliefs, and the way of dressing, burial and performance of religious.

It's also made of norms, marriage ceremonies, songs, dances, artifacts, medicine and technology that constitute the setting of a society.

IMPORTANCE OF CULTURE.

Culture defines the behavior of people since it makes them different from others.

Culture promotes patriotism, nationalism and love for one's family.

Culture eases communication among people and helps in promoting harmony and love for one another.

Culture helps in building identity in a society or a country.

Culture promotes economic development where some cultural aspects attract tourists to a country to bring in foreign exchange.

Culture promotes unity among people of a particular society.

Culture promotes discipline among members of the society.

CULTURAL VALUES PRACTICED IN EAST AFRICA.

The people of Uganda are categorized into four major ethnic groups namely the Pygmoids, the Bantu, the Nilotics and the Madi Moru.

These major ethnic groups have cultural beliefs that are interrelated due to intermarriages which took place among them.

PYGMOIDS.

This is the smallest group which comprises of the Bambuti[Pygmies] and the Batwa.

They are related to the Bushmen of South Africa and they are among of the original inhabitants of East Africa.

They were hunters and believed in goat sharing.

They were not agricultural people.

Their dressing included a small piece of belt with backcloth tied in between the legs. Some times may completely dress naked.

Women are in charge of carrying of family property as they move from one place to another.

THE BANTU PEOPLE.

The Bantu have cultures that cut across societies for example the Baganda have the following beliefs.

Politically they had Kings and chiefs whom they much respect for example the Baganda had Kabaka, Ankole had Omugabe.

They had parliaments and elderly councils.

They had royal regalia like spear, drum, and stool among others.

They believe in spirits such as balubaale, emizimu, emisambwa .

They also believe in the supreme god called Katonda.

They also believe in a number of spirits like Kiwanuka[God of lightning], Ndawula [God of small pox], kawumpuli[God of small pox], Musoke god of the rainbow], kitaka[god of earth quake]. Wamala [god of Lake Wamala], Mukasa [god of lake Nalubaale]. These were mainly worshiped from Kyaggwe in Buganda.

The Baganda also believe in their king called Kabaka. He is accorded much respect and love by his people. He is also referred as the lion of Buganda.

The Banyoro, Batooro and Banyankore also believe in kings.

The Bantu have classes in their society in Buganda the highest class was the Balangira, Bahuma in Tooro, Babiito in Bunyoro and Bahima in Ankole.

Kings have special burial sites among the Bantu.

The Bantu promote mutual respect among themselves. For example among the Banyoro and Batooro, pet names allotted to people so that they are not called by their surnames.

Marriage is highly treasured among the Bantu and everyone is expected to marry.

Some Bantu groups like Bagisu and Bakonjo believe in circumcision of the young men.

In Bagisu circumcision is popularly known as Imbalu and highly treasured.

The Banyole in Eastern Uganda believing in cursing someone which may fail someone to prosper.

The Bakiga and Bafumbira believe in a Supreme God called Ruhanga and Imana respectively.

The Basamia in Eastern Uganda believe in a supreme God called Were or Nyasaye.

They also believe in the presence of spirits called Omwoyo and Emisambwa.

The birth of twins was highly respected and treasured among the Baganda and were treated as source of wealth.

They cherished descent dressing especially among the women.

They had staple food for example the Baganda had matooke, Banyoro had millet.

Virginity was highly emphasized among the girls before getting marriage.

Informal education was carried out to shape and mould the young ones and a child belonged to the society.

The payment of bride price and dowry was done before marriage.

Offering were made to their spirits.

They had a number of taboos.

They had totems.

They emphasized good eating habits.

THE LUO. AND THE NILO HAMITES.

The Luo believe in a supreme being called Ruhanga.

They also believe in the existence of spirits who have various names in different dialect. For example, the **Lango** believe in **Jok** and the **Acholi** in **Alu**.

The Highland Nilotics especially the **Sebei** believe in the circumcision of women.

The Karimajong have a belief all the cattle in the world belong to them. That's why they raid their neighbors for cattle.

Karimajongs have body tattoos for beauty.

They put on bangles and ornaments for beauty.

They lived in small communities.

They live in grass thatched houses Manyata.

The Sabiny practice female genital mutilation.

The Karamojongs remove the in front tooth.

They pierce their ears to connect to their departed ones.

They celebrate joyful and happy moments.

They are pastoralists whom move from one place to another in search of water and pasture for their animals.

They believe in the existence of spirits to whom they have to in pray in times of trouble.

The cattle keeping culture is also found among the Teso and Lango.

The Madi Moru group comprises of the Lugbara, the Madi, the Metu and the Okebu.

They all believe in the existence of spirits especially the dead of the dead called Eli.

There is also a common belief that property is the preserve of men.

The Madi Mori groups are mainly agriculturalists.

FAMILY AND CULTURE.

Family is the smallest unit of the human society.

It's a group of people with common relationship such as origin.

A family is the smallest or basic unit or basic unit of the society.

A group of people who are related to one another by blood or adoption.

A family is made of a husband, wife and children.

It's a duty of a husband to look after his family.

The family is the foundation social pillar of a society and a nation.

A family is a basic unity of the society where its members are expected to be loved and a nation.

According to Julius Nyerere he stated that, **‘The institution of marriage and its procedure encourage attitude of respect and mutual obligation and through these means, there is a created society which can be harmonious and beneficial to all members equally’**

IMPORTANCE OF FAMILY.

Families produce children for continuity and filling of the world.

Families train children on their domestic roles.

They help children to learn the culture of the family and society.

Families impart morals and values to their children.

It brings unity among family members.

Provides security to its members in case of danger.

It gives economic support to its members.

Protects and preserves wealth of its members which is jointly owned.

Teaches children loyalty and respect to people.

It trains children to be good countrymen and women.

Provides formal and informal education to the young ones.

Its first school in which social behaviors are trained.

A family shapes children for future responsibilities.

Is one of the strongest pillar of national building.

It imparts religious values to its people.

Families are centers of conflict resolutions.

Families provide necessities and basic needs to their people.

Families provide company and love to its people.

Families engage in a number of development activities.

It gives a sense of belonging to its members.

Old family members act as role models to the young ones.

Family provides labour force for the society.

CULTURAL ROLES OF PEOPLE IN A FAMILY.

Father.

Looks after his family in all necessities.

Builds the house for his family.

Names his children.

Provide security for his family.

Mother.

Looks after his husbands.

Produces children for his husband.

Looks after his children.

Cooks food.

Cleans home.

Welcomes visitors.

Children.

Respect their parents.

Do domestic work as told by parents.

Looks after their parents when they are sick and old.

CHANGING ROLES OF MEN AND WOMEN.

WOMEN.

They are engaged in work and they are employed.

They have taken up leadership positions.

They are leading families.

They are getting education.

They are doing jobs which were considered to be for men.

They have equal opportunities men.

They are engaging in leadership roles.

They engage in handcrafts and manufacturing.

They are engaging in legal roles for example women lawyers.

They are engaging in health awareness programs.

They participate in sports and other leisure activities.

They are recruited in the armed offices.

They are taking p a number of carrier opportunities e.g. doctors.

They have legal representation.

They are leading men in very men institutions.

They enjoy equal rights as men.

They have freedom and liberty.

CHANGING ROLES OF MEN.

They are engaging house work.

They cook.

They are getting married.

EFFECTS OF CHANGING ROLES OF MEN AND WOMEN [CROSS GENDER ROLES]

Positives.

Elevated the position of the women.

Women emancipation.

Girl education.

Women have exposed their abilities.

Economic development.

Reduced women injustice.

The voice of women is now heard.

Negatives.

It has caused domestic violence.

It has increased gender based violence.

Over competition for jobs.

Marriage break ups.

Increased single families.

Loss of cultural and moral values.

CULTURAL INSTITUTIONS IN EAST AFRICA.

A cultural institution is an organization within a culture or subculture that works for the preservation or promotion of culture.

They include the following Buganda Kingdom, Bunyoro Kingdom , Toro Kingdom , Busoga chiefdom.

They were restored in 1993 starting with Buganda.

Article 246 of the Ugandan constitution provides for and safeguards the interests of cultural institutions.

Cultural leaders are given privileges by the Government; however they are limited from engaging in partisan politics.

Roles of cultural institutions in Uganda.

They promote cultural values and morals to people.

They promote unity among people.

They encourage informal education.

They are the custodian of customary land.

They protect and preserve historical sites.

They embrace government programs.

They engage in economic development.

They mobilise their people.

They engage in health awareness programs.

They train leaders.

CULTURAL INSTITUTIONS AND THEIR LEADERS.

| CULTURAL INSTITUTION | LEADER | COUNTRY |
|----------------------|--------|---------|
| Buganda kingdom | | |
| Bunyoro kingdom | | |
| Toro kingdom | | |
| Rwenzururu kingdom | | |
| Busoga chiefdom | | |
| Kooki chiefdom | | |
| | | |

CULTURAL SITES IN EAST AFRICA.

| Cultural centre/site | Purpose | country |
|----------------------|---------|---------|
|----------------------|---------|---------|

| | | |
|--|--|--|
| Ndere Troupe Cultural centre | | |
| Igongo cultural centre | | |
| Itaba Kabanyoro | | |
| Katereke Prison Ditch | | |
| Samuel Baker's Fort at Patiko in Gulu | | |
| Bigo by a Mugenyi | | |
| Karambi tombs | | |
| Mparo tombs | | |
| Ssezibwa falls | | |
| Nakayima tree | | |
| Nkonkonjeru tombs | | |
| Nyero Rock paintings | | |
| Uganda Martyrs shrine Namugongo | | |
| Kasubi tombs | | |
| Naggalabi Buddo coronation site | | |
| Wamala tombs | | |
| Makerere University Kampala | | |
| Stone town, zanzibar | | |
| Museum and House of culture Dar es Salama | | |
| Village museum , Bagamoyo Rd Kititonyama | | |
| Kondoa Rock art | | |

| | | |
|--|--|--|
| Ruins Of Kilwa Kisiwani and Sango | | |
| Fort Jesus Mombasa | | |
| Lamu old Town | | |
| Sacred Mijikenda forest | | |

ETHNIC GROUPS IN EAST AFRICA.

Bantu.

Nilotics .

Nilo hamites.

Ngoni.

CULTURAL / MORAL YOUTH CAMPS.

Aims and objectives of cultural camps.

Converging youth together for moral induction.

Providing spiritual and counseling support.

Providing personalized mentorship and training to young ones.

Partnering with like-minded organizations in the moral training of ones.

Influencing policy through the cultural voice and use of examples.

Striving to bring about positive norms for change among the youth.

Establishing a team of community volunteers wherever we work.

Providing support in passing on cultural values.

Maintaining and ensuring sustainability of the achievement after the camp.

Methods of reconciliation among the youth and parent relationships.

Importance of cultural camps.

They create opportunities to learn East African cultures.

They youth acquire cross-cultural skills that are necessary in a global world.

They experience a new home environment.

They continue being connected with camp trainers. [Ambassadors]

They make new friends.

Good trainees get jobs after the camp.

Parents learn strategies for helping their children.

The camps teach them against racism.

Youth learn about the dangers of drug abuse, alcohol and gambling.

Children get mentors for their life.

Youth get transformative experience.

They learn how to express humility and honest.

They learn to fight against and be honest.

They learn to fight against transracial challenges.

HANDCRAFTS IN EAST AFRICA.

They include baskets, mats, hats, bangles, bowls, sandals, and crafts among others. They are made by women, youth both girls and boys during evening time.

IMPORTANCE OF HANDCRAFTS

They promote culture and heritage in the society. Each society has its own crafts which represents its values.

Handcrafts improve the welfare of people since they are used in the everyday life for examples sandals are put on by people, mats are sat on by people.

They provide employment opportunities to people which enable them to earn a living.

They promote creativity and innovation amongst the young generation which improves their skills.

They promote unity and cooperation among people since they are done in groups. Handcraft makers always consult each other so as to improve their products.

Handcrafts encourage hard work and commitment amongst the youth.

They keep youth busy hence preventing them from engaging in criminality.

They are good training grounds for youths since hands-on skills are passed on to them.

Handcrafts identify some ones culture and origin since different societies cherish different handcrafts.

They are used for decoration.

Handcrafts are used in initiation ceremonies for example in Buganda teen girl must be weave baskets as one of preparing her to become a woman.

They instill values of discipline, commitment and passion for work among the youth since they involve specific stages and criteria.

They are sources of government revenue after selling to the foreigners.

They boost the tourism industry since many tourists are interested in the African handcrafts.

CULTURAL/MORAL YOUTH CAMPS.

IMPORTANCE OF CULTURAL CAMPS IN UGANDA.

These are camps organized to teach the young generation their culture heritage and values.

They are always organized by cultural institutions such as Buganda Kingdom where by the young boys and girls are taught their culture.

They instill discipline among the young generation.

They teach cultural values and norms to the young generation.

They teach teamwork amongst the young children since they tasked to do particular activities together which encourage cooperation.

They promote socialization amongst the youth which make them to appreciate each other.

They promote friendship among the youths since they meet new friends during the cultural camps.

They enable the youth to know their culture, history and traditional which are taught to them by the elders.

They promote cultural integration since youths of different tribes come understanding different cultures which enable them to appreciate each other's culture.

They are used to promote local tourism since youth are taught to make handicrafts are told their historical sites.

They are used as trade fares for businessmen to advertise their goods amongst the youths.

They enable youths to future husbands and wives.

They promote team work and cooperation among the youths.

They provide social capital to youths since they get new friends who could of great help to them in future.

RESPECT OF OTHERS CULTURE AS A TOOL OF REDUCING CONFLICTS IN THE SOCIETY.

People attach must importance to their culture, so it is very wise for each one to respect the others culture.

East African Traditional in conflict resolutions.

Conflict resolutions can be defined as the informal or formal processes that two or more parties use to find a peaceful solution to their disputes.

Traditionally, whenever different parties had a misunderstanding they followed a well organized hierarchy to reach an understanding.

This started with the two conflicting groups, up to the king's courtyard if they failed to get a solution.

They included the following.

Bilateral talks which involves the two conflicting groups.

Family meetings.

Village meetings.

Clan meetings.

Compensation.

Kingdom and chiefdom parliament.

Kings courtyard.

Mediation. These are negotiations carried out to resolve differences conducted by some impartial party.

Is the act of intervening for the purpose of bringing about a settlement.

Adjudication. Is the method of reaching judgment between the conflicting groups.

Reconciliation. Is a process intended to restore a friendly relationship or to bring back harmony among the conflicting parties.

Arbitration .is the process through which two or more parties brings in a third party [Arbitrator or arbiter] in order to resolve disputes.

Negotiation. Is the process of achieving agreement through discussion.

Transitional justice. [Restorative justice]

It refers to the combination of policies that countries transform from conflict to democracy may implement in order to address past human rights violations.

It also refers to the set of judicial and non judicial measures that have been implemented by different organizations in order to redress the legacy of mass human rights violations e.g. in Northern Uganda.

Successful transitional justice is measured in terms of living at peace, forgiveness, reconciliation, positive living, employment opportunity, improved health and fairness.

Justice means a cardinal virtue which gives each person what fits him or her in the society.

This can be achieved using a number of mechanisms like transitional cultures and modern court processes.

In East Africa, successful traditional methods have been used among the Acholi people in Northern Uganda.

The area suffered from a 20 year war between the LRA [Lord's Resistance Army] headed by Joseph Kony.

It was applied in Rwanda [Gacaca Gacaca] after the Genocide.

It was also applied in South Africa after the Apartheid government.

THE ACHOLI TRADITIONAL APPROACH TO FORGIVENESS AND RECONCILIATION.

The traditional Acholi culture views justice as a means of restoring social relations.

In simple terms, Justice in Acholi culture is considered restorative where Acholi people believe that the wounds of war will be healed if the Acholi practice their traditional guiding principles.

The guiding principles include.

Do not be a trouble maker.

Respect, sincerity.

Do not steal.

Reconciliation and harmony.

Forgiveness.

Problem solving through discussion.

Children, women and the disabled are not be harmed in war.

THE MATO OPUT METHOD.

Mato Oput is both a process and ritual ceremony aimed at restoring relationships between clans that would have been affected by either an intentional murder or accidental killing.

The Acholi conduct the Mato Oput ceremony because they believe that after the ceremony the ‘hearts of the offender and the offended will be free from holding any grudge between them’.

In Mato Oput, a sheep provided by the offender and a goat provided by the victim’s relatives are cut into half and then exchanged by the two

clans.

The bitter herb, Oput is then drunk by both clans to “**wash away bitterness again**”.

Many Acholi believe that Mato Oput can bring true healing in a way that formal justice system cannot.

The victim’s family is compensated for the harm done, for example, in the form of cows or cash.

Modern methods of solving conflicts.

This involves the judicial courts and their hierarchy, right from the village to the high courts.

In Uganda, for example depending on the seriousness of the conflict one starts from LC I, LC2 and LC 3 and then to district magistrates courts, regional courts and high courts.

If one is not satisfied, the case can then go to the court of appeal.

Judgment is made by magistrates or judge after listening to both sides.

Sometimes the magistrate or judge will consult assessors before they take action.

COMPARISON BETWEEN TRADITIONAL AND MODERN METHOD OF SOLVING CONFLICTS.

Similarities.

Both are intended to resolve conflicts.

Third parties are involved.

Compensation is allowed.

Both believe in punishments.

Appealing is allowed.

Both courts operate on the sense of fairness.

In both, the burden of proof lies with the accuser.

They both emphasize truth and honest.

Cross examination is encouraged in both courts.

In both court systems there is an authority that presides over them.

Both operate on the principle of the presumption of innocence [one is presumed innocent until proven guilty]

They both operate on the principle of fairness.

DIFFERENCES BETWEEN TRADITIONAL AND MODERN METHODS.

| TRADITIONAL METHODS | MODERN METHODS |
|---|--|
| It is an informal method of solving conflicts | It's a formal method of solving conflicts. |
| It local based centered in our societies | It is national centered |
| No expatriates needed | Needs expatriates |
| Limited money | Involves a lot of money |
| No appealing | Appealing is allowed |
| It's not constitutional | Its constitutional |
| Sometimes punishment are not given | Punishments are always given |
| It saves time | It takes long time to get justice |
| There is limited bureaucracy | There is a lot of bureaucracy |
| Consensus is always reached | Consensus may not be reached |

| | |
|---|---|
| The judges are the chiefs/kings or local leaders | Judges/trained appointed judges of the state presides over the court system |
| Basically oral , no writing | Involves written sentencing by the judge |
| Justice is restorative and conciliatory | Justice is retributive and punitive |
| The justice system has no fixed place | There are permanent court premises |
| No advocates are required | Offenders may be represented by lawyers |
| The local language is the medium of communication | English is the medium of communication |
| May not require an interpreter | May require an interpreter |
| Elders' opinions are highly valued | Court assessors opinions are highly valued |
| Local leaders play an important role | Local leaders have no role to play |
| The judges are not paid salaries | Judges are paid monthly salaries |
| Courts have no hierarchy | The courts have hierarchy |
| No concrete evidence may be required | Concrete evidence is required |
| Swearing is done in the name of the spirit of the ancestors | The swearing is done in the name of the living God |
| The cross examiners are not trained | Trained lawyers cross examine |

ETHNIC CLASHES IN EASTAFRICA.

This is the misunderstanding and fighting between various tribes and ethnic groups.

They always occur because of disagreements and misunderstandings between various groups.

For example in 2007, in Kenya the Luo and Kikuyu fought each other.

Causes of Ethnic clashes in East Africa.

Land conflicts.

Rigging of elections.

Unfair representation in government.

Disrespect of one's culture.

Long term enmity.

Uncompromising leaders.

Colonial legacy.

Poor governance.

Unfair policies.

Effects of Ethnic clashes.

Ways of reducing ethnic clashes in East Africa.

National prayer breakfast.

National dialogue.

Contribution of cultural instructions in East Africa.

STATE FORMATION IN EAST AFRICA.

A state is organized political institution acting under a government.

It can also be defined as an area with well demarcated boundaries in which a government is responsible for law and order.

It is also a supreme body that has authority to the instruments of coercion or force to regulate the society

Central societies. These were societies with a supreme leader at the top of the society with absolute authority with a chain of chiefs.

They included Buganda, Bunyoro, Ankole, Toro among others.

Characteristics of centralized societies.

The king was the top most leaders with absolute powers.

The appointed a number of chiefs who served on his behalf.

They were organized with a hierarchy of chiefs and officials who ruled on behalf of the king.

They had a parliament which could forge ways for the well being of the society.

The system of succession of power was hereditary in nature where the king could be succeeded by his own son.

They had standing armies for defense and to fight wars of expansion.

They king was the supreme court of appeal in case of conflicts.

They had tools of royal regalia.

Most of them had conquered states which payed tributes as a sign of allegiance and respect.

They fought wars of expansion against their weak neighbors.

They had class system of the royals and peasants.

They absorbed the small tribes and clans around them.

They were formed on clan basis where the king was the head of all clans.

They depended on agriculture for survival.

They carried out both internal and external trade.

They had small scale industries which were made of skilled personals like the blacksmiths, iron workers among others.

Practiced pottery and weaving.

Carried fruit gathering.

Had permanent established settlements.

Intermarriages among clans were encouraged for unity and the king married from all clans.

They had a common culture and language among themselves.

They recognized the creator and worshiped various gods.

Land was controlled by the king and shared to his royal officials.

Marriage was highly cherished..

Carried out iron working.

Non- centralized societies.

These were societies with a chain of chiefs who are independent of another.

They included the Nyamwezi, kikuyu, Maasai

Features of the Non-Centralized societies.

They were administered on a clan basis hence lacking a central leadership.

They had no standing armies.

The wars between clans were limited.

Land was communally owned.

They practiced egalitarianism where all members of the society were politically, socially and economically equal.

Chiefs were always appointed by a group of elders basing on experience, age and wisdom.

The people in society were bound by blood and kinship relationships which promoted unity among people.

They had a council of elders which used to solve village disputes.

They believed in a supreme being and also worshiped other small gods.

There were small in size and in terms of population.

The village was the basic unit of the society.

Agriculture was practiced.

Raiding was a common activity.

They were scattered in nature and independent of each other.

They had the age set system i.e. the senior age and the junior age. Transition into another age was after an initiation ceremony.

They practiced hunting.

Others practiced mixed farming where they grew crops and reared animals

SIMILARITIES.

Both carried out internal and external trade.

Both practiced agriculture.

Both cherished marriage.

Both had small scale industries the artisans and blacksmiths.

Both carried out hunting.

Both were organized under clans.

Both practiced religion.

Both carried out initiation ceremonies.

There was division of labour.

Communal work was encouraged.

Believed in life after death.

Elders were highly respected.

The age set was very important.

Both had clear administration system.

DIFFERENCES.

| CENTRALISED SOCIETIES | NON –CENTRALISED SOCIETIES |
|------------------------------|-----------------------------------|
| Has a top leader [king] | Had a chain of offices |

| | |
|---|---|
| Had a standing army | Lacked a standing army |
| They included kingdoms | They included chiefdoms |
| There was a centralized authority | They were decentralized societies |
| They had a succession system | Appointment of chiefs |
| Land distribution was done by the king | The chief distributed land/communally owned |
| Strong spy network | No spy network |
| Territorial expansion was common | Territorial expansion was minimal |
| Royal regalia existed | No royal regalia |
| Taxes were levied by the kings | Taxes were minimal |
| Kings controlled the economy | Chiefs had no control over trade |
| Was under clan basis | Separate clans being ruled separately |
| Had fixed and well established judicial system and courts | Judicial systems were not fixed |

THE KINGDOM OF BUGANDA

ORIGIN AND EXPANSION OF BUGANDA.

Buganda originally belonged to the empire of Bunyoro-Kitara under the Bachwezi lying to the East of Bunyoro and North of Lake Victoria.

The original Buganda Kingdom was located on the Northern shores of Lake Victoria i.e. between Lake Kyoga and Lake Victoria.

The Baganda belonged to the Bantu people and have been living in East Africa since 1000 AD.

It started as a smaller nucleus of Kyadondo, Mawokota and Busiro and later Busujju.

However it greatly expanded in the 17th and 18 centuries.

The origin of Buganda is a subject of controversy basing on oral traditional of Buganda and Bunyoro.

The first book describing the History of Buganda was written by Sir Apollo Kaggwa the Katikiro of Buganda titled by , **Basekabaka Ba Buganda** in 1901

It was translated into English by **Proffesor Ssemakula Kiwanuka** and titled it **The Kings of Buganda**.

It's believed to have been founded by Kato Kimera of the Luo Babiito Dynasty a brother of Isingoma Rukiidi Mpuga.

However it seems, Kato Kimera may have been a muchwezi who left Bunyoro on the eve of Luo invasion.

According to Professor Karugire Samuel and J.W. Nyakatula believe that the ruling house of Buganda had connection with the ruling house of Buganda.

According to this theory Buganda was part of Bunyoro Kitara under the chwezi and later Bunyoro under the Luo Babiito dynasty.

Nyakatula in his book, **The Abakama of Bunyoro** he stated that Buganda was founded by Kato Kimera a brother of Isingoma Rukiidi Mpuga sons of Nyatworo a langi from Mukwongo clan.

It's believed that Kato Kimera deceived his brother that he was going to visit Buganda and gave him a go head hoping that he would return.

He later declared himself independent.

On this account some historians disregard Kintu as the first king of Buganda.

The origin of the name Buganda also has a lot of controversy.

It came to be known as Buganda when Wamala of the Cwezi Empire appointed Kaganda Rusiri as the chief of Buganda.

The people of Bunyoro used to despise the people of Muhwahwa as Kaganda little men. [Obuganda]

The nickname later replaced Muhwahwa [Muwawa] and it came to be known as Buganda.

However the Buganda Historians disagree with this theory.

They believe that name Buganda was adopted from the famous King of Buganda in names of Ssekabaka Ntege Walusimbi Nalusiri Buganda.

Other Buganda scholars believe that Buganda means a bundle [Obuganda] since different Baganda clans came from different areas to form Buganda.

According to oral traditions, the kingdom of Buganda was believed to have been founded by Kintu who came from Mountain Elgon region about 1314 AD.

He passed via Budama through Busoga to Buganda.

He seized power from the original 5-6 clan heads and established himself as the Ssaabataka. [Head of clan heads.

Kintu came with 13-14 clans in Buganda while Kimera founded 6 clans.

The first Buganda's attempt to fight Bunyoro were led by Ssekabaka Kayima Ssenyimba , however he was defeated.

However Ssekabaka Nakibinge Omulwanyamuli forged an alliance with Ssesse to fight Bunyoro.

During the 17th century, strong kings emerged in Buganda like Katerega, Mutebi and Kimbugwe.

Ssekabaka Katerega conquered Southern Singo, Gomba and Butammala.

Later Ssekabaka Mawanda attacked and conquered Kyaggwe, Singo and Bulemezi from Bunyoro.

He also attacked Busoga.

By 1750 Kyabagu captured Busoga from Bunyoro.

By 1755-1775, Kyabagu's son Jjunju captured Buddu and Kooki from Bunyoro.

He was overthrown by his own brother Ssekabaka Ssemakokiro who called for unity.

Ssekabaka Kamaanya captured Buwekula.

In the late 19th century Buruuli, Mawogola and Bugerere were annexed to Buganda as Bunyoro was declining.

Finally Muteesa 1 captured Buyaga and Bugangayizi, Bululi from Bunyoro with the help of the British.

FACTORS FOR THE GROWTH AND EXPANSION OF BUGANDA KINGDOM.

Buganda was a small and compacted kingdom hence effective control.

The centralization of all powers by the kings after suppressing the clan heads enabled different kings to expand the kingdom because of the authority they had.

The emergence of the strong kings also led to the expansion of Buganda kingdom. For example Kimbugwe, Mutebi, Jjunju, Mawanda was fearless and brave while Ssemakokiro called for unity.

The gradual elimination of hereditary chiefs made the Kings of Buganda to have authority and influence over their people. This was done by Ssekabaka Mawanda.

The loyalty the kings got from their subjects enabled the kingdom to expand since the kings were regarded as semi gods.

The skills of iron working enabled Buganda to clear forests for agriculture and human settlement which enabled the kingdom to expand.

The good climate which favoured human settlement and agriculture contributed to the growth and expansion of Buganda kingdom.

The fertile soils for agriculture and human settlement also favoured food production and human settlement in Buganda kingdom.

The existence of weak neighbours contributed to the development of Buganda kingdom since it expanded at their expense. These included Busoga and Bunyoro kingdom.

The decline of Bunyoro Kingdom was a blessing in disguise on the side of Buganda kingdom since it conquered most areas of Bunyoro to

expand its territories.

The abundant food production which could feed the existing big population enabled Buganda kingdom to expand.

The existence of a strong army contributed to growth and expansion of Buganda Kingdom. It included the Abagalagala and Abambowa who fought wars of expansion to enlarge Buganda Kingdom.

The clear succession system where the king was succeeded by his own son which reduced power struggles hence keeping the kingdom united and strong.

The involvement in the profitable long distance enabled Buganda to get foreign goods like clothing, mirrors, and beads among others which enabled the people of Buganda to enjoy good standards of living.

The early acquisition and monopoly of guns enabled Buganda to defeat its enemies like Bunyoro. By 1872 Kabaka Muteesa 1 had 1000 guns to fight his enemies.

The marriage alliance of the Kabaka created unity and loyalty among the Buganda people. The Kabaka married from all the clans enabling him to gain support from all clans for expansion of Buganda kingdom.

The constant supply of tributes from conquered states like Busoga contributed to the economic growth and development of Buganda kingdom.

The absorption of the conquered states enabled Buganda to get a big population for its expansion.

The strategic location and natural protection provided by Lake Victoria and River Nile defended Buganda from its enemies.

Natural security provided by Mabira forest led to the expansion of Buganda kingdom.

The division of labour where women carried out agriculture and men fought wars of expansion for the growth of Buganda kingdom.

The good road network which connected different areas of Buganda contributed to its development since movement of people and goods was eased.

FACTORS FOR THE DECLINE OF BUGANDA KINGDOM.

The succession disputes between different princes weakened Buganda kingdom. For example between Ssemakokiro and Jjunju.

The big size of Buganda also weakened the kingdom.

The breaking away of distant areas e.g. Busoga weakened Buganda kingdom.

The strategic location of Buganda attracted very many foreigners some of whom weakened Buganda kingdom.

The poor leadership of some kings also weakened Buganda kingdom for example kabaka Mwanga and Daudi Chwa.

Kabaka Mwanga's characters and behaviors were not the best for the king to contribute to its decline of the kingdom.

Buganda had many enemies like Bunyoro especially during the reign of Omukama Kabalega.

The weakening of the Buganda's army also contributed to its decline.

The coming of missionaries and their teachings which weakened Buganda's culture and threatened the position of Kabaka leading to the decline of Buganda kingdom.

Lake Victoria opened up Buganda for white imperialists who weakened Buganda kingdom.

The regaining of the strength of Bunyoro under Omukama Kabalega also weakened Buganda.

The religious wars weakened Buganda were the Baganda catholics fought Baganda Protestants hence weakening the kingdom.

The decline in the trade also weakened Buganda kingdom.

The period of scramble and partition where the European imperialists took over Buganda hence weakening the authority of the Kabaka and reduced the strength of Buganda.

The signing of the 1900 Buganda agreement which reduced the influence and the powers of the Kabaka over his kingdom and people reduced the strength of Buganda kingdom.

The exiling of Kabaka Muteesa II in 1953 by Governor Andrew Cohen also weakened the Buganda kingdom.

The 1967 Republican constitution finally abolished Buganda kingdom.

In conclusion the factors for the decline of Buganda kingdom were social, political and economic.

THE POLITICAL ORGANISATION OF BUGANDA.

Buganda had a centralized administration i.e. political power was centered on the Kabaka [king]

The kabaka ruled through the lukiiko.

The lukiiko was the legislative council.

Kabakaship in the kingdom was hereditary.

The kabaka had absolute powers in the kingdom.

The kabaka had palace officials who acted as ears and eyes.

The king had control overland and was responsible for declaring war.

For effective administration, the kingdom was subdivided into provinces, districts and counties.

The kabaka appointed chiefs to administer various areas on his behalf e.g. Muluka, Gombolola and Saza chiefs.

Chiefs in turn appointed subchiefs who were responsible to the Katikiro [prime minister]

The sub chiefs also supplied the king with food, backcloth, timber, firewood, men for the army and labourers.

There was also freedom of peasant movement in the kingdom with permission from the Headman [mutongole]

The Katikiro acted as chief justice and adviser to the king.

The queen mother [Namasole] and adviser to the king.

The peasants could be granted land by the local Headman on payment of tributes in form of food, beer e.t.c.

The king married from each of the major clans for the sake of unity in the kingdom.

The kingdom had a royal regalia i.e. drums, spears, stools, crown which were instruments of power.

The kingdom had a standing army which was used for expansion to cover parts of Bunyoro in the 19th century.

ECONOMIC ORGANISATION OF BUGANDA.

Agriculture was the main occupation for women and children while men were spared for hunting, wars and building houses.

The main crops grown were bananas, vegetables, peas and G. nuts.

They also kept goats, pigs, sheep and poultry.

Trade formed an integral part of the Ganda economy where by Barter and cowries shells were the major media.

The major items of trade were iron, hoes, backcloth, salt and guns.

The major trading partners were the Arabs Swahiri, Basoga and Banyankole.

Fishing and hunting formed other economic activities in the kingdom.

The kabaka also levied taxes from the subjects and long distance traders.

Buganda raided her neighbours like Basoga for, cattle, slaves and women.

The Buganda practiced iron working for making hoes, knives and spears.

They also made back cloth which formed the most important export of Buganda.

THE SOCIAL ORGANISATION OF BUGANDA.

The Ganda society had a clan system.

Each clan or family had their own shrines where sacrifices of food, beer and animals were offered to ancestors.

Each clan in Buganda had its own burial sites [Ebijja]

Burial in the kingdom was conducted by men.

There also existed a class system of royals, notable and commoners.

Religion in Buganda was centered on belief in ancestral spirits.

The Lubaale were spirits of people believed have supernatural powers.

They could be consulted through prophets or mediums.

Musoke was incharge of rain, Dungu was incharge of hunting, Nagawonye was in charge of drought, Mukasa was incharge of water, lakes while Kibuuka was for war.

Witch doctors / medicine men [Muwanga] were also consulted in case of misfortunes or to ask for favours.

There was a class of herbalists who treated those were sick.

Marriage in the kingdom was polygamous and exogamous.

Each clan had its totem named after living things like animals, birds or insects.

For entertainment, boat racing, wrestling and dancing were common in the kingdom.

The immigrants were assimilated and accepted in the Ganda society with full right

THE ANKOLE.

The Banyankole are descendants from the chwezi and belong to the Western Bantu.

Politically, Ankole had a centralized system of administration.

The king [Omugabe] was the political head of the Banyankole.

The powers of the Omugabe were hereditary and absolute.

He was assisted by a chain of chiefs [Abakungu]

The Omugabe would appoint and dismiss any chief at his will.

The Bahima largely consisted of the ruling class.

The queen mother, princess and princess formed the royal family that resided in the palace[royal kraal]

Next to the Omugabe was the Prime Minister [Enganzi]

He moved with the Omugabe and sometimes performed duties on his behalf.

Ankole was divided into 16 districts for easy administration e.g. Kashari, Rwampara, Nyabushozi, Isingiro , Igara e.t.c.

Each of these districts was under an appointed chief [ukungu]

The kingdom was further divided into chiefdoms, each with its own chief.

The chiefs were supposed to keep law and order and collect tributes in form of cattle, beer, and millet e.t.c.

Chiefs also organized and led the military units in each region [Emitwe]

The kingdom had a standing army.

The army used spears, bows and arrows and shields.

There was also a royal regalia e.g. drums, spears and crown.

There was a royal fire which was never allowed to go out until the reigning Omugabe died.

ECONOMIC ORGANISATION.

Pastoralism was the main occupation i.e. the Hima kept long horned cattle.

The Bahima supplied meat, milk, hides and other dairy products.

The Bairu were mainly agriculturalists who grew millet, grain foods, yams and iron foods [green vegetable, fruits]

Iron working was practiced. Iron was dug from hills smelted and made spears, hoes and arrows.

Also carpentry was practiced making wooden pots, stools and dishes.

There was also a class of porters.

They traded with their neighbours like the Baganda, Banyoro and Karagwe.

They traded in iron hoes, salt, backcloth and honey in exchange for coastal goods like beads, glass ware e.t.c.

Trade was mainly conducted on a barter system.

Because land was always in plenty, peasants always shifted to new lands once the old lost fertility.

SOCIAL ORGANISATION.

It was divided into two classes which included the Bairu and Bahima.

The existence of cattle added social prestige and status to their owners.

Those with few cattle were scolded and despised.

Cattle was used for paying dowry and rewarding faithful servants.

The second class [Bairu] was not highly respected i.e. they were always despised and would not dream of becoming kings.

Even marriage and sexual intercourse between the Bahima and Bairu was considered as a social disgrace and highly discouraged.

People with special skills e.g. carpenters, blacksmiths and potters were highly respected despite their social class.

The Omugabe required the service of any craftsman and always rewarded them generously with cows, goats and sheep.

The Banyankore believed in a supreme being [Ruhanga] the creator of the world.

Below Ruhanga were lesser gods, to whom offerings and sacrifices were made e.g. kazooba, kagoro, magara and Wamara.

The spirits of the dead were highly respected as they could bring favour or punishing the living.

Sacrifices of beer, millet and grains were offered to them at family shrines.

THE ACHOLI.

They occupied Northern Uganda.

Politically, power was centered around the Rwoth.

The Rwoth was the political head and religious leader of his people.

He ruled on the advice of a council comprising of elders from all major clans.

He gave favours according to work.

The Acholi had no centralized system of administration.

All political affairs were handled by the clan, each with its own rituals and regalia.

Each family belonged to a particular clan that shared a common ancestry.

The clan councils upheld traditional, religious and legal customs.

They also controlled the course of revenge.

The family was the basic social unit in the society.

The man had a lot of powers over his wife and children.

The Jogo were the village heads and were appointed by the Rwoth.

Their duty was to maintain law and order in their respective villages.

They also collected taxes and tributes.

The Acholi society had no standing army.

It was the duty of the youth to defend society in case there was need.

They were also supposed to carry out raids for cattle.

Economically, they carried out agriculture.

They grew cereals like millet, peas, beans and sorghum.

Their main economic activity was pastoralism, keeping short horned cattle.

They highly valued cows for prestige, bride wealth and rewards.

They also traded with their neighbours like the langi, banyoro and Sudanese.

Fishing was carried out by those who lived near rivers.

Socially, they believed in Jok –Lubanga as the creator and sustainer of the world.

They always prayed to him through the spirits.

The Rwoth was the religious head of his people.

He was believed to have direct links with the ancestors.

Inheritance followed the father's side

Land in the society was communally owned.

It was the duty of the clan heads to protect it on behalf of the people.

NYAMWEZI.

They are Bantu speaking people.

They initially lived in small independent chiefdoms.

The name Nyamwezi or people of the moon was given to them by the coastal traders who saw them come from the direction of the moon.[west]

They are an example of a decentralised society.

The Nyamwezi lived in small independent chiefdoms of people above 1000 people based on clan ties.

Chiefdom was independent of others and was headed by a chief called Ntemi.

The position of the Ntemi in the society was hereditary.

The Ntemi had both political and religious powers in the Nyamwezi society.

Population explosion and succession disputes would lead to splint or creation of new chiefdoms along clan ties.

For easy administration of the society, Ntemiships were further divided into small political units headed by clan heads called Gunguli.

The Ntemi chief was assisted by a council of elders [a group of old, experienced and knowledgeable elders]

Their decision was respected by Ntemi.

Also, other important chiefs were the ritual officers, army commander, information ministry and tax officer.

These all took orders from the Ntemi.

Each chiefdom had an army with a commander appointed by the Ntemi himself.

Initially the Nyamwezi were farmers who grew mainly cereals like millet, sorghum and peas.

Food was collected as a form of tax.

There also existed national food stores in case of emergency.

The Nyamwezi also kept cattle, sheep and goats.

Fishing as an activity was also carried out.

Trade was another important economic activity of the Nyamwezi.

They traded with the Vinza for salt, zinc for iron tools.

By the 19th century, the Nyamwezi abandoned agriculture and went into trading i.e. participated in the Long caravan trade to the coast.

They controlled the central trade route that started from Bagamoyo and went into interior of East Africa.

They also practiced pottery and craft making baskets, mats and fish traps.

They practiced iron working hoes, spears, pangas and arrows.

They also hunted elephants for ivory.

The Ntemi was the religious leader of his people.

He performed rituals and offered prayers on their behalf for good yields, birth and success in war.

The Ntemi was a very important and respected man and could marry many wives as he wanted.

On his death, the Ntemi was buried along with beer, food and weapons.

They had a royal regalia e.g. shields, spears, royal fire and drums as instruments of power.

When the Ntemi was sick, his people's welfare would not be good.

The Ntemi was the final man in the judicial system and final court of appeal in the Nyamwezi society.

Land was highly valued and was communally owned by clan or lineage.

The youth were expected to have high respect for the elders.

There also existed diviners and medicine man among the Nyamwezi.

Marriage in the Nyamwezi society was polygamous.

The Nyamwezi belonged to different ethnic groups and spoke different dialects.

THE MASAI

The Masai belong to the plain Nilotic group of people.

They first settled to the East Africa of the Rift valley between Kenya and Lake Turkana.

They moved into Uasin Gishu plateau in the 17th century and by the 19th they had spread as far as south into Tanzania.

Politically, the Masai society was decentralized.

It was governed through elders and the most important one being the Laibon.

The society was divided into 16 different or independent groups each with its own territory, pasture and water supply.

The groups were under the clan leaders and clan members were divided into age-sets.

The clans had their own age-sets and each age set had its own names.

Entry into the first age set was initiated.

After 15 years, as a senior warrior they advanced to the status of junior elders and after 15 years to that of senior elders.

The head of each set was called Olaigaanani who led any military attack by the warriors in his set.

He also arranged for the distribution of any captured children and cattle.

Murder of any clansman was punishable either by killing a member of the murder's clan or paying 49 heads of cattle to bereaved family clan.

Military training was stressed in the Masai society and raiding the neighbouring societies was encouraged.

Economically, the Masao were divided into two distinct people i.e. the pastoral Masai[purko]and the agricultural masai [kwavi]

The Purko Masai lived a nomadic life.

While the kwavi masai cultivated grains, foods and vegetables.

Cattle were a source of milk, blood, meat, hides and skins.

The possession of large herds of cattle among the masai was a sign of prestige.

The Masai obtained food stuffs from the Kikuyu, Pare and Chagga.

Eating fish among the Masai was forbidden.

They bartered livestock for iron products especially with people in the Kirimanjaro areas.

They also established markets where hides, milk, butter were exchanged for beans, millet, tobacco and sorghum.

There often occurred conflicts between the Kwavi and Purko Masai over land.

Socially, the Laibon was the most religious figure among the Masai.

He guided the society, had ritual powers and could prophesize.

The Laibon could also charms for the society or for the soldiers in order to protect them during war.

The Masai wore skins and ornaments.

The Masai believed in a supreme creator called Enkai who was offered sacrifices around sacred trees.

Enkai gave sickness as well as life to the Masai.

Also, sacrifices to the Enkai were offered through Laibon.

The Masai lived in houses called Manyattas an enclosures.

Finally, marriage among the Masai was polygamous.

THE KARAGWE.

Karagwe kingdom is an intercustrine kingdom located between Rwanda, Burundi and L. Victoria i.e. Northern part of Tanzania.

The earliest Bantu to settle in this area were farmers who mainly grew millet, yams and sorghum.

These Bantu had come from the Southwest direction around 5th and 10th century.

Many of them staged for only two or three centuries before migrating to the Northeast to Ankole, Bunyoro and Toro.

Later, a section of these Bantu returned to Karagwe fleeing from the Luo invasion.

By the time returned, they had mixed with the Chwezi.

By the end of the 16th century, they had reached Karagwe and set up the Hinda dynasty.

They were led by Ruhinda towards the end of the 16th century.

They were the chwezi immigrants from the North [Ankole] and moved into Karagwe-Bukoba regions in Tanzania.

When he reached Karagwe, Ruhinda deposed the local leader Nono [son of Malari] of the Basita and set up the Hinda dynasty.

But it not clear as to how these new comers really established themselves over the local people.

Some historians suggest that they were welcomed because their intelligence and superior military and administrative qualities.

Other suggests that the Chwezi immigrants just corrupted the local people with gifts of cattle.

After setting up his capital, Ruhinda, sent out his sons with royal regalia e.g. Spears, drums, crowns and shields to establish Hinda sub dynasties in the surrounding areas.

This gave rise to small independent kingdoms under Lissons like Gisaka, Kyamutwala, Ihangiro, Nuzinza, Busubi and Ukerewe.

These were not under the direct authority of Ruhinda and upon his death, they all became independent.

ORGANISATION.

Politically, it had a centralized system of administration.

It had royal regalia e.g. spears, drums, crowns and shields which served as instruments of power.

The state was built on a clan system, which was centered on the clan leader called Muharambwa.

The Muharambwa presided over all the religious functions.

The clans were grouped into eight bigger units or chiefdoms which included Bukara, Ihangiro, Misenyi, Bugabo and Karagwe.

But the creation of several of independent Hinda administration in Karagwe.

Clans among the Banyamba were used for efficient administration.

And clan leaders were charged with the collection of taxes and tributes.

They were also supposed to lead clan courts that settled disputes among the people.

Each chiefdom in the kingdom became un Ihanga [Nation]

Its chief was the final man on everything in the chiefdom.

He could dismiss a clan leader if his people appealed.

He also had administrative religious and judicial powers.

They controlled trade links with their neighbours.

They were divided according to age.

Boys of the same age were collected at the local chief's residence where they received instructions in correct manners towards their equals and elders.

A few outstanding candidates remained there to receive military training and also learnt court manners and correct language for particular occasions.

Leadership in the kingdom was hereditary.

Economically, they were farmers who grew millet, sorghum and yams.

They also kept cattle especially the long horned cattle.

The Banyambo also carried out trade exchanging in trade items like ivory and iron products for goods.

Karagwe also controlled the Long distance trade route to Baganda.

Iron working was carried out in the kingdom.

Fishing as an activity was also carried out.

Hunting as activity was a major source of meat.

Mining especially of iron and salt was a common.

Socially, they liked swimming because of the presence of water bodies.

They believed in ancestral spirits with different gods.

They conducted ceremonies to mark important days and events such as birth, marriage.

THE KIKUYU.

These were Bantu speaking people under the Eastern Bantu group.

They also have known as the highland Bantu.

They first settled in areas around Kenyan highlands near Nyeri, Kiambu and Fort Hall.

Their origin is based on myths and legends.

Kikuyu traditions claim that their god [Mumbere] had three sons i.e. Gikuyu, Kamba and Masai.

He asked them to choose between a bow, a digging stick and a spear.

Gikuyu and his wife Mumbi had nine daughters.

It is these nine daughters who gave rise to the present 9 kikuyu clans.

Political organization.

The kikuyu had a decentralized system of administration.

Their political system was based on clans with each handling its own affairs.

Each clan was made up of age groups called Rika.

These were further sub divided into age sets each having its own marking a particular event.

The Kikuyu had an army and the commander represented them on council of elders called Kiama.

This army composed of junior and senior warriors.

Junior warriors were supposed to clear gardens for planting defend the village against attack and construct houses and fences.

Families sharing the same terrace made up a territorial called **Mbari**.

Each Mbari was under a council of elders headed by Muramiti.

The position of the Muramiti was not hereditary but was entrusted to any experienced elder.

The Muramiti performed judicial functions.

Members of the council of elders must have paid some goats and beer and must have circumcised the elder son of their houses to qualify.

SOCIAL ORGANISATION.

Religiously, the Kikuyu believed in a supreme god called Ngai.

Ngai who manifested himself through the sun, moon, rainbow, thunder and lightening.

Kirinyaga [Mt Kenya] was believed to be Ngai's home.

Shrines were built around the slopes of Mt Kenya.

Ngai could only be approached by community elders as a group but not as individuals.

Ngai was consulted at all stages of life e.g. at birth, marriage and death.

The kikuyu highly respected the spirits of the ancestors whom they believed to possess powers to punish and bless.

Therefore sacrifices were offered to appease spirits of ancestors.

The kikuyu society was also organized on clan basis and each clan was made up of age groups.

Riika was further subdivided into age sets and initiation from one age to another was after circumcision done on boys and girls after five years.

Inheritance of property always followed the mother's line.

Land and children were all owned by the mother.

ECONOMIC.

Agriculture was their main activity and mainly grew cereals like sorghum, maize and peas.

Land was highly by the Kikuyu.

A man with no land was not allowed to marry his wife could not feed the family without it.

Fishing and rearing of fowls like chicken was a taboo among the kikuyu i.e. their social laws did not permit the consumption of fish and fowls.

Division of labor existed among the Kikuyu.

Men cleared the land, herded and milked animals as women planted and harvested crops and looked after the homes.

The Kikuyu traded with their neighbours like the Masai, Embu, Pokomo and Kamba for products like milk and butter.

With the development of LDT the Kikuyu supplied ivory, slaves, Bee wax and skins e.t.c. to the coastal Arab traders.

The Kikuyu also hunted wild animals and gathered fruits from the forests around the Kenyan highlands.

The Kikuyu also carried out iron working and iron implements like hoes for agriculture and spears for hunting.

FACTORS FOR THE DEVELOPMENT AND GROWTH OF BUGANDA KINGDOM.

Charismatic leadership.

Strong armies.

Availability of food.

Collapse of some empires.

Unity and common language.

Population growth.

Location.

External authority.

Common culture.

Trade .

Availability of food.

Fertile soils.

Cool climate.

Centralized system of administration.

Natural security and protection.

Got tributes from conquered states.

STRENGTH OF CENTRALISED STATES.

Strong leadership.

Strong armies.

Clear succession arrangement.

Expansion of territories .

Unity among people.

Common culture and languages.

Common history.

Age set system for proper role distribution.

There was loyalty and allegiance to the king.

Easy mobilization of people by the king.

Easy decision making by the king.

The king was helped by other officials.

The king rewarded his humble and royal people.

WEAKNESS OF CENTRALISED STATES.

Absolute powers.

Succession wars.

Ruthless and brutal leadership.

War of expansion.

Participation in governance was lacking.

Rebellions by vassal states were common.

Kings controlled the economy.

Opposition and advice were not tolerated.

Public opinion was not considered.

STRENGTH OF NON CENTRALISED SOCIETIES.

Leadership was based on merit.

Elders played a big role in the society.

Small societies were easy to manage.

Land was communally owned.

Democratic system.

Limited succession wars.

Limited disputes.

NON-CENTRALISED STATES.

Inter clashes over land were common.

Succession laws were not clear which caused disputes and wars.

Some clans would easily break away after disagreements.

They could easily be attacked by strong tribes and societies.

Limited production of a small population.

Limited expansion.

Unity was not common because of very many clans.

Lacked a strong standing army.

Weak leadership.

Disagreement between chiefs.

Limited expansion .

Victim of external attacks.

Lack of unity among the people.

Slow decision making because it required consensus building and consultation

TOPIC 06.

RELIGIONS IN EAST AFRICA.

Religion is the belief in worship of a superhuman or god and the activities related with the worship of them.

According to Karl Marx a German philosopher, '**Religion is the opium of masses**'

The word religion is linked with three Latin words.

1. **Religionis** which means respect for what is sacred. It suggests that in religion there must be respect for something that is believed to be holy.
2. **Religare** .This means to bind together. This means that religion involves binding together individuals in one fellowship and linking them with a Higher Supreme Being [God].
The individuals have a common bond which is religion and it's this bond which binds them with their God.
3. **Religere**. This means sacrificing everything and courageously carrying out a difficult job. It means that religion means sacrificing one's self for the sake of pleasing God.

Hence believing in any religion suggests that you have a duty to fulfill for the good of your God.

ESSENTIALS ELEMENTS OF RELIGION.

An intellectual or understanding element. Followers must be convinced in their thoughts and mind that a supreme power exists and

is the controller of human activities, man's spiritual as well as material values.

An emotional or feeling element. An individual feels that he depends on the supreme power and that relationship between the individual and his creator should be a health one.

An element of behavior. A religion must be revealed in some form of actions of behavior. Such behavioral actions are pilgrimages, prayers and sacrifices.

A social element. Believers in a particular religion must cooperate with one another.

ORIGIN OF RELIGION.

Religion started when man failed to control nature with magic.

Another theory states, man observed that he possessed a soul which led to beginning of worshiping of souls and spirits of the dead.

The Main religions of the World by percentage of followers

| | |
|----------------------|--------------|
| Christians | 29.7% |
| Muslims | 13.3% |
| Buddhists | 6.3% |
| Hindus | 19% |
| Animists | 6.5% |
| confucianists | 10% |
| Others | 1.7% |
| Secularism | 19% |

THE AFRICAN TRADITION RELIGION OF EAST AFRICA.

The African Traditional religion refers to a system of belief in the existence of God, gods, supernatural beings or spirits.

The **A.T.R** was a social component which involved the belief and worshipping of God, gods, spirits and physical features.

According to Prof. John S. Mbiti, African Traditional religion is the richest part of African heritage and it is found in all areas of human life.

According to **Professor John Mbiti, A.T.R. refers to the beliefs in God and his assistants like small gods, ancestors, prophets and other religious leaders on earth.**

He also stated that African Traditional Religion dominated the lives of the African people to the extent that it shaped their cultures, social life, and their political and economic activities.

However many people especially the whites had a misconception about African Tradition Religion.

Some people call African Religion ancestral worship because it involves worshipping of the dead yet it a small part of it.

Others call it superstition i.e. believing and fearing something without proper grounds.

Others relate it to witch craft and magic yet it is beyond that.

It is also called paganism which is used to refer to Africans who not Christians.

THE NATURE OF AFRICAN TRADITIONAL RELIGION. [CHARATERSTICS]

There was belief in the highest God as the creator of heaven, earth and all creatures.

There was belief in other gods like spirits who were assistants to God.

There was belief in life after death where the dead were not considered dead, they could communicate through ancestral spirits.

Sacrifices of blood, food, alcohol and money were offered to God and gods.

Medicine men were very important since they provided link to God.

Religious leaders presided over religious functions since they mediated between man and God.

Each clan or tribe had different names of God.

It was characterized by sacred places like valleys, hills, lakes and at times shrines were built where sacrifices could be made.

It was made up of many ceremonies like circumcision, burial sites and dances.

It was made up of worship and prayers in a traditional way.

There was a belief that heavens were the world of the dead.

They believed in the punishment of the immoral people [sinners] by the gods.

Africans interpreted natural happenings religiously like famine, drought, accidents, drought, war, floods and earth quakes.

The religion had art pieces and symbols that the Africans highly respected e.g. drums, spears, stools, beads among others.

It involved giving offerings to the divine beings in form of grains e.g. after a great harvest, part of the harvest was given to the gods to thank them.

It involved African music, dance and drama i.e. Africans played African music to the gods in order to entertain them.

It involved a lot of initiation rituals especially to the children at puberty stage in order to graduate to adulthood e.g. circumcision among the Kikuyu of Kenya and Bagisu of Eastern Uganda.

It also emphasized morals and discipline among members of the society. I.e. all children were to respect the elders according to African Traditional Religion.

It involved helping of the needy in the society i.e. the religion encouraged its followers to take care of strangers and the needy. For example in Buganda the mother of twins [Nnaalongo] was free to get food from some one's garden.

They had religious leaders or diviners who led people in religious functions. They included traditional healers, magicians, and rain makers.

It had a number of rites of passage that were observed at different stages of human development and growth from conception to death. For examples birth rites, naming rites among others in Busoga of Eastern Uganda.

It had no written scriptures it was found in people's hearts, minds and practices.

It emphasized so much worshiping of divine beings through singing and dancing for them to make them happy.

It called for respect of traditional norms, values, practices like getting married and discouraged marring of close relatives.

It emphasized keeping of virginity until marriage and sex before marriage was highly punishable e.g. among the Karamajongs, girls who fornicated were speared in their private parts.

It involved riddles, poems, proverbs and wise sayings which had a lot of religious information and it was passed on to the young ones by the elders.

Political leaders like kings and chiefs acted as religious leaders presided over religious functions.

It was made up of food taboos especially to women for example in Buganda women were stopped from eating eggs, chicken, and fish among others.

It was characterized by vision and dreams .i.e. ancestors and gods would reveal to the people what was about to happen through dreams and visions.

They carried out libation as part of their religion i.e. before taking any drink, Africans first poured some down for the ancestors.

For all long Europeans and other people thought that Africans had no religion at all.

However, this has been proven wrong by African by African scholars.

Both **Proffesor J.S. Mbiti** of Kenya and **E.B. Idowu** of Nigeria have written important books which have proved to the world that Africa had still had its religion.

Accordingly Proffesor J.C. Ssekamwa a Makerere scholar also wrote a book called **Eddiini Ya Baganda Eyenono** which describes that the

Baganda had the religion before the coming of the whites.

The African religion differs from tribe to tribe and even from a section of tribe to another.

All traditional religions believe in one all powerful Supreme God.

However his called different names by different tribes, forexample the Baganda call him **Katonda**, kikuyu –**Ngai**, Basoga –**Kibumba.**, Luhya –**Nyasae**, Langi- **Jok** the Luo call him **Nyasaye**.

They exist similarities and differences in a way God is worshiped amongst various tribes.

According to the Africa n tradition, religion is regarded as **beliefs and practices, concerning superhuman beings**

Secondly, most Africans tradition religions have two sources, namely the physical source and the non physical source.

The physical aspect includes.

1. Rituals and ceremonies.
2. Shrines and sacred places.
3. Religious articles and objects.
4. Music, dance and drama
5. Art symbols.
6. Religious leaders.
7. Sacrifices.

The non physical are those sources that are observable through ears and are in the mind of the individual member of the religion.

These include.

1. Language.
2. Proverbs, riddles, maxims and other sayings.

3. Names of individuals, places objects and events.
4. Myths, legends, stories and biographies or books written about people.
5. Belief and customs.

TRADITIONAL GODS

| TRIBE | RELIGION |
|--------------|--------------------|
| Baganda | Katonda |
| Agikuyu | Ngai , mwene Nyaga |
| Basoga | Kibumba |
| kamba | Mulungu |
| Bagisu | Were or Nabende |
| Luo | Nyasaye |
| Banyankole | Ruhanga |
| Bakiga | Ruhanga |
| Langi | Jok |
| Acholi | Lubanga |
| Madi | Rubanga |

THE BAGANDA TRADITIONAL RELIGION.

The Baganda believe in supernatural beings which are believed to be organized in a descending order or hierarchy.

On top of the system of power there is Katonda w'e Butonda. The word Katonda comes a verb tonda which means **to create**.

Below there were the divinities who were called Balubaale.

These were assigned different duties.

Some of them were created as divinities while others were dead heroes who were elevated to the rank of deities or divine beings.

For example **Kibuuka Omumbaale** a renowned fighter among the Baganda.

The Baganda have about 73 divinities or active spirits[Balubaale]

Each of them performs a specific duty under the overall direction of the Higher God Katanda w'e Butonda.

Some of these divinities with their respective spheres of influence and specialization are

| SPIRITUAL BEINGS | POWER AND SPHERE OF INFLUENCE |
|-------------------------|--------------------------------------|
| Mukasa | Children, fertility and plenty |
| Musoke | Rain |
| Walumbe | Death |
| kawumpuli | Plague |
| Kibuuka and Nende | War |
| Kiwanuka | Thunder |
| Ddungu | Hunting |
| Musisi | Earthquakes |
| | |

All prayers, sacrifices and other religious activities are immediately offered to the balubale not to the High God among the Baganda.

They have shrines and temples dedicated to them and in these places religious activities are carried out by special priests.

The priests of one lubaale recognize the existence of other Lubaale.

All Balubaale collectively contribute to the security of man under their protection and favour.

The role of Balubaale is similar to that of the angels according to some nontraditional religion.

They are no special shrines and priests dedicated to the High God of Buganda.

The High God is not the immediate receiver of prayers, sacrifices and other forms of worship.

He is a distant being but remains supreme over all human and spiritual beings.

Below the divinities are lower are lower known as **Mizimu**.

These include the nature-spirits which are believed to live in rivers, valley caves and dark forests. Though they are feared are believed not to be dangerous.

The second group of mizimu consists of the spirits of the departed members of the society.

The dead members of the families are regarded as dead only physically but spiritually live.

The Baganda and other people of Africa seek help of these two types of spirits to make their prayers known to their High God.

It's necessary to give the spirits food, drink and shelter.

THE BANYORO TRADITIONAL RELIGION.

The traditional of Banyoro is much similar to that of Baganda.

They believe in a supreme being called Ruhanga.

They have also a group of divinities called the Bachwezi.

The Bachwezi are believed to be the ruling people of the Ancient great empire.

Below the Bachwezi the Banyoro have lower types of spirits called **Mizimu**.

FOREIGN RELIGION IN EAST AFRICA.

ISLAM.

This was the first religion to come in to and in East Africa. It reached Buganda in 1840s by the Arabs by Ahmed Bin Abraham. In 1884 he reached the residence of Ssekabaka Suuna Kyetutumula II. Since then Islam has been growing steadily.

PROTESTANTISM.

This was the first Christian group to arrive in Uganda in June 1877. Their first group was known as the Church Missionaries society who came from London. At first it was known as the Native Anglican church but in 1960's became independently of the British Anglican church and it became the Church of Uganda.

THE CATHOLICISM.

They arrived in Uganda in February 1879 under the Roman Missionary which comprised of the Church Missionary Society who included Father Lourdel Monpel [Mapera] and Brother Amans [Amansi]

THE MISSIONARIES IN EAST AFRICA.

These were the humanitarian groups that came from Europe to East Africa with the aims of preaching Christianity and civilizing the people of East Africa.

Some of the missionary groups included the following.

The German missionaries in Tanganyika.

The Church missionaries society.

London missionary society.

Roman missionary society.

Holy ghost fathers.

White fathers.

Verona fathers.

Lutherans.

Some of the prominent missionaries included the following.

Jonan Rebman, Dr David Livingstone, Johann Ludwig Krapf among others.

REASONS FOR THE COMING OF THE MISSIONARIES.

1. They wanted to spread Christianity to the people of East Africa who still pagans and believing in small gods.
2. They wanted to abolish slave trade which had degraded mankind and had caused gross loss of lives in East Africa.
3. They came to civilize the people of East of Africa through teaching them western culture.
4. The French missionaries were inspired by the ideas of the 1789 French Revolution. These ideas included liberty, fraternity and equality especially the white fathers and the Verona.
5. They wanted to challenge the spread of Islam which was already at the coast and in the interior.
6. Some missionaries wanted to trade in the valuable resources of East Africa.

7. They were invited by Kabaka Muteesa I of Buganda especially the Church Missionaries Society.
8. Some missionaries were explorers who were interested in knowing the geography of East Africa. These included Krapf, Johann Rebman and Dr Livingstone.
9. The discovery of quinine as the medicine for malaria also inspired them to come to East Africa.
10. The manufacture of ships and boats for transport during the industrial revolution also led to their coming.
11. They came to help in the colonization work as colonial agents.
12. The existence of very many missionary groups also led to the coming of the missionaries.
13. They wanted to complete the work of Dr David Livingstone who had died in 1793 and had left a big part of his work incomplete.
14. The success of earlier travels by explorers also inspired missionaries to come.
15. They wanted to promote legitimate trade after abolishing slave trade.
16. They wanted to improve the conditions of the Africans.

REASONS FOR THE COMING OF THE ARABS.

These were people who came from Asia, India, Oman and Persia to spread Christianity and carry out trade.

They came between 1000 AD-1500 AD from Persia, India, and Oman among others.

They came mainly due to the booming trade at the coast of East Africa.

They were interested in commodities like ivory, gold and bee wax.

They came to spread Islam to the people of East Africa.

The presence of moon winds which drove them from their home countries to the coast and from the coast back home.

They wanted to free religious wars and power struggles at their home areas.

The love for adventure since some of them wanted to know beyond their homeland.

They were attracted by fertile soils which could favour agriculture.

The good natural harbors which could allow the anchorage of big ships.

The political persecutions also led to the coming of the Arabs.

The presence of highly demanded goods.

Band wagon influence since they came following others blindly.

The hospitality of the coastal people.

PROBLEMS FACED BY THE MISSIONARIES.

SOCIAL PROBLEMS.

1. Language barrier.
2. Tropical diseases like Krapf lost his wife and child, David Livingstone died in Africa, Johann Rebmann left Africa blind.
3. Competition and influence of Islam.
4. Hostile tribes like the Galla rejected Krapf, the Nandi rejected the British missionary.
5. Geographical barriers which hindered their movement.
6. The influence of traditional religion.
7. Wild animals.
8. Wild animals.
9. Home sickness

ECONOMIC PROBLEMS.

10. Rivalries among various Christian factions i.e. the Protestants and missionaries.
11. Limited man power.

12. Financial difficulties.
13. Some African support staff was not honest i.e. Dr Livingstone lost his property which was stolen by his staff.
14. Sometimes they lacked enough supply.
15. Poor transport in East Africa.
16. Sometimes they ran out of supplies e.g. they ran short of funds, food and medicine.

POLITICAL PROBLEMS

17. Missionaries were also mistaken for people with military assistance e.g. Kabaka Muteesa I of Buganda to him guns against the Banyoro.
18. They also had rivalry and quarrels among their different missionary groups e.g. the W'angereza-Wanfaransa [Religious wars] in Buganda.
19. Some of them wasted time in exploration work e.g. John Rebmann turned to exploration instead of spreading the gospel.
20. The Arab slave trade.

THE PROBLEMS FACED BY THE CHURCH TODAY.

THE EFFECTS OF MISSIONARIES IN EAST AFRICA.

POSITIVES.

1. Many people converted to Christianity after their preaching. For example by 1911 they were 280,000 Christians in Buganda.
2. Churches were built so as to promote the spread of Christianity.
3. They encouraged general literacy by encouraging the 3rs of reading, writing and arithmetic.
4. They built schools in abide to promote literacy.
5. They elevated the position of women through promoting domestic science for exmple at Gayaza, Namagunga and Nabbingo.

6. They introduced technical and vocational education like carpentry, brick laying.
7. They introduced the printing of press in East Africa.
8. They built hospitals which improved health standards of the people.
9. They introduced plantation agriculture/ cash crop economy which became the backbone of the East African economy.
10. New cash crops were introduced like cotton ,coffee , rubber and sisal.
11. New farming methods were introduced like crop rotation and use of manure.
12. New cultures [western styles] of dressing, dancing and eating.
13. New languages were introduced like Latin , English , German e.t.c.
14. Ended slave trade and established legitimate trade.
15. Infrastructure like roads were put in place.
16. Put homes for freed slaves and taught them practical skills like carpentry.
17. They opened up mission stations that later developed into towns like Taboora, Rabai Mpya, Kampala , Bagamoyo.
18. Products of missionary education later championed the nationalistic struggles like Oobote, Ben Kiwanuka, Musaazi.
19. They paved way for colonialism.
20. Influenced local leaders to accept colonialism.
21. They created employment opportunities to Africans like teachers, nurses.
22. Some of them engaged in the exploration work.
23. They promoted better living conditions and better housing facilities among the Africans.

24. Negatively they engaged in politics of many societies like Buganda where they helped to overthrow Kabaka mwanga and fuelled religious wars in Buganda.
25. The Uganda Martyrs became the lasting symbol of missionary legacy.
26. Very many Africans were killed during the religious wars.
27. They preached against African culture.
28. Divided Ugandans along religious lines.
29. Checked on the spread of Islam and its culture in East Africa.

WHY THE UGANDA RELIGIOUS PEOPLE [UGANDA MARTYS] KILLED IN NAMUGONGO.

1. The martyrs were the Christians who were killed because of their faith in Christ in and witness to Christ in particular.
2. These killings occurred between 1885-86 under the orders of Kabaka Mwanga.
3. In 1885, he ordered for the death of the first Uganda martyr Joseph Mukasa Balikuddembe.
4. In 1886 June, up to 37 Christians were killed and burnt at Namugongo.
5. This was Buganda's traditional sacrifices centre for the Kiwendo.
6. It is these whom Ugandans joined by foreigners do remember every by foreigners do remember every year on the 3rd

CAUSES.

1. The questioning of the death of Bishop Hannington by Joseph Mukasa Balikuddembe led to his death as a martyr.
2. The unquestionable authority of the king as enshrined in their customs where the orders of the king had to be respected at all times.

3. The killings were part of the annual traditional norm of sacrificing to the ancestors and gods locally known as **Kiwendo**.
4. They went against the African culture in favour of European culture.
5. The death of Kabaka Muteesa 1 who was a diplomat left behind a power vacuum that resulted into the killings.
6. The rise to power of the young Kabaka Mwanga, young and inexperienced in leadership mishandled the kingdoms affairs he turned to brutal rule.
7. Mwanga's unethical behaviors reported to have been a home sexual threw him into conflict with the pages when they refused to accept his demand.
8. The ill advice given to Mwanga against the pages by his old traditional Katikiro Mukasa for reasons best known for him.
9. Influence of foreign religious teachings made the pages denounce orders of serving and worshiping in the shrines conflicting with the king.
10. Mwanga wanted to assert authority over all elements of people in the kingdom made him take irrational orders against those who attempted to oppose him.
11. Missionaries were becoming a focus of political power on Buganda which increased 11.Mwanga's determination to get rid of these foreigners by killing them.
12. Suspicion within Buganda that CMS had links with General Gordon who acted as an agent for the Egyptians in the Sudan which was a threat Buganda's autonomy.
13. Some of the martyrs are believed to have been victims of simple grudged with their seniors, being feared of taking over their offices when left to survive.

14. Christian teachings of equality made converts loose respect for the king and so was the questioning of the Kabaka by Joseph Mukasa Balikuddembe.

15. Influence of Arab muslims at the court of the king who increasingly denounced Christians as agents of European imperialism to Mwanga's kingdom.

16. The strong spiritual belief in life after death, the hope for resrection immediately after death among the pages.

17. Some martyrs wanted to emulate Jesus which made them to endure the pain.

18. Strong faith in Jesus Christ mad the pages accept death for their Christian faith.

INFLUENCE OF RELIGION IN OUR SOCIETY.

Harmony among people.

Forgiveness

Peace

Dressing.

Love.

Marriage.

Fellowship.

ROLES OF CHRISTIANS AND MUSLIMS LEADERS TODAY.

Leads prayers.

Guide people on religion.

Reconcile people.

Guide and counsel.

Charitable works.

Developmental projects.

Promotes education.

Promotes health.

Peace talks.

Wed people

PRE-COLONIAL TRADE.

THE BARTER TRADE SYSTEM.

This was the exchange of goods for goods between various communities, societies and individuals.

It was carried because few societies could produce all things needed for day today living.

The goods exchanged involved the following meat, grains, salt, iron weapons and tools, pots among others.

Farmers needed iron hoes and axes but many farming communities did not have iron smiths among them.

They were specific clans and societies which carried out ironworking and kept it as a secret.

This made farmers to buy tools from communities which had skillful workers such as the Ha and the Zinza.

Salt was got from salt lakes such as Lake Magadi and from brine springs such as uvinza.

Those who produced salt they sold it to other communities.

Iron, hoes and salt were the most important trading articles over a wide area of E. Africa.

These became the first form of currency.

Other items were traded from village to village.

Forest dwellers sold honey and beeswax which was used for waxing drum skins and bowstrings.

Hunters exchanged meat for grain.

Cattle were highly prized.

Some pastoralists' tribes would only sell off their cattle in case of emergencies.

The Northern Nyamwezi tribes were the prominent cattle traders.

The Kikuyu exchanged iron implements for cattle with the Masai.

They also exchanged grains for cattle with the Masai.

People who lived near the coast were affected by the commercial life of the Swahiri settlements.

In the early 17th century the Yao were exchanging tobacco, hoes and animal skins at Kilwa for imported salt, cloth and beads.

Some of these were bartered with inland neighbours for cattle.

In the 18th century, the Yao became the principal suppliers of ivory withy and slaves to the merchants of Kilwa.

The Pokomo of the fertile Tana valley exchanged their surplus food with the Galla for ivory.

The ivory was then sold to Swahiri merchants for iron axes and hoes.

The trading settlements in Mombasa area relied on the Nyika for Ivory, gum, copal, grain, honey, beeswax and timber.

The Akamba were the principal suppliers of ivory.

Ivory was obtained by hunting and killing elephants.

The Nyamwezi groups used ivory for making bangles and used ivory for certain ritual objects.

There was no tradition of ivory working or carving in East Africa.

By 1840 and 1840's long distance chains and markets had come into existence.

Trade chains involved bartering goods from one village or community to the next over long distance.

By 1760's goods like porcelain caps, plates and other foreign trade goods reached Buganda by means of chain trade.

Rabai Kaya near Mombasa was the largest inland market in the early 19th century.

Here the full range of trade goods was sold and people came from a wide area to buy and sell.

These included the Akamba, Tita, Swahiri, Nyika and Galla.

THE INDIAN OCEAN TRADE.

This was the trade carried out by the people of the East African coast and other foreigners along the Indian Ocean.

Foreign countries included China, Island of Malaysia, Indonesia, and Ceylon, India, Persia, the Arab states and Egypt.

According to the **Perilus of the Erythraen** , Indian ocean trade is believed to have started in the 2nd half of the 1st century .

The trade involved the Arab sailors and people of the coast of East Africa.

It involved items like ivory, palm oil, tortoise shells, rhinoceros horns, Cinnamon, Frankincense and slaves.

According to the Ptolemy a prominent writer, the most important commodities of this trade were Gold, Ivory and slaves.

Trade in ivory and gold was carried out chiefly with the ports of Oman and Shiraf.

Imported articles included glass, iron tools, wine and wheat.

These were often used as gifts.

Many ships from China, Malaysia, Indonesia, Ceylon, India, Persia, Arabia and Egypt were involved in this trade.

The Chinese brought beautiful silk and porcelain bowls, cups and plates.

The Persians and Arabs brought beakers and bowls made of glass, swords, tools and other tools from iron.

Indians brought metal implements beautiful clothes and beads.

Stone jars came from Burma and Thailand.

The foreign traders came to the coast of East Africa using dhows whose movement was easily propelled by the South East trade winds.

The medium of exchange was barter system which involved exchange of goods for goods.

In some cases cowrie shells were used as currency as well as ornaments.

The trade was carried along the most powerful trading centers along the coast.

Kilwa traders controlled the Gold trade market which was mined in the Kingdom of Zimbabwe.

Kilwa captured gold sold from Sofara.

At Kilwa traders accessed fresh water.

Arabs did not move into the interior looking for trade items because they feared tropical diseases and hostile tribes.

Goods were brought to the coast of East Africa from the interior by the Africans through the routes.

The 2nd trade route was from Tete to Lake Nyasa and to Kilwa.

The Yao and Nyamwezi brought Ivory and Gold from the Interior.

The ivory was brought down to the coast at Sofara by the Interior people.

Ivory was got through hunting slaves.

The supply of ivory was irregular since it depended on the luck and skills of the elephant hunters.

It was taken to India for the manufacture of bangles and ornaments.

Slaves were got during wars and African slaves were valued because of their strength and endurance.

EFFECTS OF THE INDIAN OCEAN TRADE.

It led to increase in the population along the East African coast.

It led to the development of the coastal towns which included Kilwa, Mombasa among others.

Many people obtained wealth and enjoyed a high standard of living.

The trade led to constant warfare and bitter rivalry among the coastal towns in an attempt to control trade like Mombasa against Malindi, Kilwa against Sofala.

There were intermarriages between the Africans and Arabs which led to the formation of the Swahiri culture.

There was the development of kiswahiri language which was a combination or a mixture of Bantu and Arab words.

The Islamic religion and customs were introduced at the coast.

The Arab way of dressing such as use of veils by women and Turban by men were introduced and adopted at the coast.

New architecture such as use of stones and woods in building were learnt by Africans.

Boat building and navigational skills were learnt by Africans.

Arabic language became an official language and was used in administration.

The coastal towns started minting coins of their own.

The East African coast was linked to the coast commercially.

The foreigners took over the administration of the East African coast.

Koranic shools and mosques were built on the coast of East Africa.

it led to the introduction of human faeces as manure.

New crops were introduced at the coast of East Africa e.g. wheat, rice.

New goods were introduced at the coast of East Africa e.g. cloth, beads, glass.

It led to the depopulation due to slave raids and wars.

Arabic foods was introduced e.g. pillawo, chapatti e.t.c.

SLAVE TRADE IN EAST AFRICA.

This commercial transaction of buying and selling of human being.

It took place between the interior people and the East African people.

It involved tribes like the Nyamwezi, Kamba, Yao, Baganda, Banyoro from the interior of East Africa.

While from the coast of East Africa it involved, came the Arabs and the Swahiri while the Khartoumers came from the North.

The slaves were sold to the Arabs to work on their plantations in Zanzibar and Pemba. Others were exported to work on the sugar plantations In America.

Slavery was the absolute possession of human being by another. It involved gross violation of human rights.

FACTORS FOR THE DEVELOPMENT OF SLAVE TRADE IN EAST AFRICA.

Slave trade developed and skyrocketed from the mid 17th century up to the first half the 19th century.

Slaves were highly demanded world over i.e. the Portuguese, the Arabs, French and all Americans all needed slave labour on their plantations.

The primitive cultures of some African societies led to the development of this trade because it was the only way of getting rid of

worthless members of society like criminals and destitute.

There were no developed transportation systems which necessitated slaves to carry goods in order to maximize profits.

The great profits from the trade forced many people like the Nyamwezi, Yao and Kamba to carry out slave raids hence its development.

Even chiefs who wanted to benefit from the Arabs just looked for slaves.

The intertribal wars that characterized many African societies made it easier for the Arabs to obtain slaves.

The religious prejudice promoted this trade because Arabs being Muslims and the Quran being against enslavement of fellow Muslims, E. Africa people were not Muslims became the principal supplier of slaves to the Arab world.

The need for foreign goods especially the guns by the interior chiefs increased slave raids and wars. Raids were worsened by the Arab penetration into the interior.

The hospitality given to foreigners by African leaders encouraged many Europeans and Arabs including slave dealers to come to East Africa which increased slave trade activities.

The existence of caravan routes eased Arab penetration into and the subsequent slave trade activities.

The existence of caravan routes eased Arab penetration into the interior and subsequent acquisition of slaves.

The abolition of Slave trade in West Africa made it difficult for the Portuguese to obtain slaves from there, making E. Africa become

another source of supply.

There was no alternative source of income other than sources.

The decline of the Gold trade on the coast led to the development of this trade as an alternative means of livelihood.

The establishment of clove plantation in Zanzibar and Pemba by Seyyid Said that needed slave labour led to its development.

The establishment of Zanzibar and Kilwa and pemba by Seyyid Said that needed slave labour led to its development.

The establishment of Zanzibar and Kilwa as a leading slave trade. As its peak, the two markets were exporting between 80-80,000 slaves annually.

The industrial revolution in Europe increased on the demand for raw materials to feed the machines which could only be produced by slaves.

ORGANISATION OF SLAVE TRADE IN EAST AFRICA.

This was the trade between people of the East African interior and the coast of E. Africa.

The major participants from the interior were the Nyamwezi, Kamba, Yao and Banyoro.

Those from the coast included the Arabs and Swahiri traders.

The Khartoumers came from the North.

The trade was conducted among 4 main routes i.e. The Central, Northern, Southern and Khartoumers.

The Central route was the busiest and biggest starting from Bagamoyo through the coastal plains of Tanzania to Tabora.

At Tabora it split into two, one route went westwards to Ujiji and Congo while the second route Northwest of Tabora through Karagwe to Buganda.

The central route was dominated by the Nyamwezi, Arab and Swahiri traders.

The Northern route started from Tanga, Pangani and Mombasa past Kirimanjaro Mountains towards Lake Victoria.

This route remained insignificant because of the fierce masai warriors thus slave raids were not serious on this route.

The southern route ran from Kilwa, Malawi, through Yaoland to Lake Malawi.

This route was controlled by the Yao massively raided their neighbours.

The Khaurtouters routes started from Egypt and Sudan, moved southwards through the Nile valley.

It was controlled by the Khartoumers who raided Northern Uganda and Bunyoro.

Slaves were acquired through handpicking the unfortunate members of the society.

Others were prisoners of war were captured during wars.

Massive raids were also carried at night and young men and women were captured and sold to the Arabs.

Interior tribes were always at war with each other and defeated societies would provide slaves.

Middlemen were also used to acquire slaves in the interior and then transported to the coast.

After a slave trader had bought his slaves he would chain them together.

Slaves were then loaded with goods like ivory and minerals on their heads.

They would be forced to march to the coast.

Slaves were chained /roped together in a long single file and move to the coast.

As they marched to the coast, cruel Arab slave traders would whip them to make them move.

Those who were weak to move or carry loads were either left to die or killed.

On reaching the coast, slaves would be fed and clothed to attract a higher pay.

After this, they would be paraded for prospective buyers.

The slave market centres were Zanzibar and Kilwa from where slaves were shipped to the outside world.

A SKETCH MAP OF EAST AFRICA SHOWING SLAVE TRADE ROUTES.

EFFECTS OF SLAVE TRADE.

The effects of this trade ranged from political, economic to social.

It caused untold suffering and misery to many African societies.

Villages were set ablaze and tribal wars became more frequent than ever before due to the introduction of fire arms.

Many people were killed while others died on the way to the coast.

It created a period of uncertainty to the people of East Africa.

It led to massive destruction of property during raids.

It led to depopulation as many people were taken as slaves.

Crops were burnt and people deserted farmland leading to famine.

The slave trade routes later developed into roads and railways.

It brought great wealth and prosperity to those who involved in e.g. the Nyamwezi, Kamba, Yao.

The trade provided the ground for the colonization of East Africa.

It stimulated the growth and expansion of inland towns like Tabora, Ujiji e.t.c. which were initially collection centres.

It reduced the dignity of Africans to a mere commodity.

Later, Christianity was spread because it preached against slavery.

It led to the introduction of new crops in East Africa e.g. rice, wheat, pepper.

The swahiri culture and language spread in East Africa as a result of inter marriage.

It showed down the spread of Islam in the interior because the slave traders were identify with Islam.

It led to the establishment of clove plantations in Zanzibar basing on slave labour.

The trade led to detribalization and deculturalisation as people lost ties with their tribal groupings and other remained homeless.

It encouraged internal and foreign trade opening East Africa to the outside world commercially.

The traditional rulers who practiced the trade were hated and mistrusted.

Some tribes like the Yao made it a mode of survival.

Those who engaged in the trade became jobless to men were taken as slaves.

It led to lack of development in E. Africa as strong men were taken as captives.

Political development was retarded because those would have been leaders were either killed or enslaved.

Some personalities like Tippu –Tippu, Mirambo and Nyungu Ya Mawe became rich and built large commercial empires basing on the gains got from this trade.

It led to the growth and expansion of some states like Baganda at the expense of small ones because of the acquired from the slave traders.

It led to the decline of traditional skills and industrial structure e.g. irons working, pottery was rendered useless and unprofitable compared to slave trade.

REASONS FOR THE ABOLITION OF SLAVE TRADE.

The British government spearheaded the abolition of slave trade in the 19th century.

It was championed by William Wilberforce, Thomas Fowell, Buxton, Granville, and Thomas Clarkson.

They formed the anti-slavery league and voiced their ideas through newspapers, public lectures, and parliament.

They had support of philosophers like Roseau and with the help of religious groups like Quakers and Holy Ghost fathers.

European explorers e.g. Jacob Erhardt who drew a map of E. Africa with all the geographical features gave detailed information about the interior of East Africa.

The role played by the humanitarians who regarded slave trade as evil such as Lord Justice Mansfield declared Slave Trade illegal while Adam Smith denounced slave labour as being more expensive in book the **Wealth of Nations**.

The role played by politicians like Pitt of the Conservative party who condemned Slave Trade.

The increasing strikes since slaves had formed the **Workers union** to agitate for their rights. They held sit-down strikes and burnt down the plantations.

The development of modern infrastructures like roads and railways made slaves useless. The cost of transport from the coast to the interior and vice versa becomes considerably reduced.

Lack of market of the industrial goods in Europe made them to abolish slave trade so as for slaves to remain in Africa to provide market.

The less profitability of the trade made Britain to persuade other nations to abolish Slave Trade. Portugal stopped Slave Trade in 1815, France in 1818 and Spain in 1820.

Dr David Livingstone preached against slavery and slave trade and exposed the destruction caused by raids.

The industrial revolution made slave trade useless since machines replaced human labour.

The need for raw materials to feed European industries e.g. cotton, rubber was another reason.

The slaves were to be repatriated back to reinforce manpower required to produce coffee e.t.c. was another reason.

Africa was also seen as a potential market for the manufactured goods hence slaves were resettled.

The British navy also played an active role in the abolition of slave trade i.e. patrolled the Indian Ocean trade.

The abolition of the Trans Atlantic trade also influenced the abolition of slave trade in East Africa.

Population increase in Europe made it useless to bring more people whose services were by this time not needed.

Britain persuaded other European nations to abolish slave trade in East Africa.

Captain Fairfax Moresby secured an agreement with Said Seyyid in 1822, which limited slave trade activities to the Arab world.

Col Artikins Hammerton who was a British counsel general in Zanzibar, signed treaty with said seyid which cut off the supply of

slaves to the Red sea and Arabic post.

EFFECTS OF THE ABOLITION OF SLAVE TRADE.

It led to the decline of slave trade states e.g. Nyamwezi and Tippu Tippu.

Slave markets e.g. Zanzibar lost wealth and economic power.

It led to increase in population as there were no more exports of human beings.

There was improved security in the interior of East Africa.

Human dignity was respected as people were no longer chained and starved.

It also led to improvement of agriculture which reduced famine.

It led to the increased coming of foreigners into East Africa e.g. missionaries, explorers e.t.c.

Christianity was widely spread in the interior of East Africa due to missionary activities.

The abolition of slave trade led to the colonization of East Africa which replaced the Slave trade.

It also led to improvement in transport system e.g. the Uganda railway was constructed.

Societies which depended on slave raiding like the Yao found it hard to adjust.

The missionaries opened up stations for the freed slave e.g. Bagamoyo, Rabai Mpya.

There was a decline in clove plantations due to loss of free labour.

It increased mistreatment of slaves by the owners due to increased risks.

It led to loss of wealth and income to those who greatly depended on it.

Former trade routes developed into proper communication lines.

The inter tribal wars that were fought to acquire slaves were greatly minimized.

EAST AFRICAN LONG DISTANCE TRADE.

This was the trade which involved items and humans over long distances. It involved the coastal people and interior tribes.

The long distance trade was a chain trade involving exchanging goods from one village to another.

It was called long distance trade because traders or merchants used to travel long distances.

The traders covered long distances from the interior to the coast.

The major items involved were Ivory and slaves that is why it was called Ivory trade.

It was also called inland trade, caravan trade and pre-colonial trade.

Long distances had to be covered in caravans of between 100-1000 men to and from the coast.

This always took months or even a year before they would reach the coast and back in the interior.

The major interior tribes included the Yao, Nyamwezi, Chagga, Banyoro, Kikuyu, Baganda and Akamba.

The coastal people included the Arabs.

The prominent personality who engaged in trade included Tipu Tipu, Kabalega, Mirambo, Nyunga Ya Mawe, Fundikira, Msiri, Mtalika and Mataka.

It developed around the first half of the 19th century

REASONS FOR THE RISE OF LONG DISTANCE TRADE.

1. The availability of abundant export commodities like ivory, slaves and Gold and imports like guns beads also led to the development of the trade.
2. The good and favourable climate especially the dry season which was ideal for business enabled the movement of the caravans.
3. Evolution of kiswahiri which acted as a medium of communication.
4. The introduction of the cowrie shells and coins as a medium of exchange made transaction easy.
5. The development of the trade routes which eased penetration of traders into the interior led to the development of trade.
6. The specialization which permitted men to trade while women looked after homes.
7. The hospitality given to the foreigners or Arabs by the interior led to the development of the trade.
8. The inter tribal wars and raids which resulted into displacement of people leading to the easy capture of slaves
9. The existence of slaves as porters also led to the development of the trade since they carried goods from the interior to the coast.

10. The arrival of Seyyid Said at the coast who organized the trade caravan into the interior in search of slaves and other commodity. He was a business man who remarked that, **‘Am nothing but a merchant’**
11. The penetration of the Arabs into the interior in need for slaves as commodities.
12. Presence of trading centers in the interior like Tabora and Ujiji which acted as trading centres.
13. Rise of prominent leaders like Msiri, Muteesa, and Mirambo who organized the interior trade.
14. The increased demand for slaves at the coast and elsewhere.
15. Able leadership of the interior communities like Nyamwezi and Mirambo.
16. Lack of physical obstacles which eased the walking of long distances.
17. Presence of the fire arms which eased the hunting of slaves and elephants for ivory.
18. The love for adventure among the some tribes attracted them to join the trade, among the Yao a man who foreign areas was treasure, Who he knows the foreign land is a man worth knowing.
19. The establishment of clove plantations in Zanzibar that needed slave labour led to the development of the trade.
20. The ready market for goods led to the development of the trade especially the establishment of the Zanzibar market as a market centre.
21. The establishment of plantations in Mauritius, Madagascar by the French which needed slave labour.
22. The presence of small scale industries like weaving, curving and iron working that produced goods for sale.

23. The occurrence of natural calamities like drought, famine which forced societies to move long distances for survival.
24. The financial support from the Indian Banyans who financed the Swahiri and Arab traders and were 60,000 Banyans by 1830.

ORGANISATION OF LONG DISTANCE TRADE.

1. The LDT was over long distances to and from the interior as well as within the interior.
2. The traders moved in caravans of between 100-1000 men.
3. Due to the long distances, there developed regular stopping places with facilities for storage of goods as well as supplies.
4. The major participants from the interior were the Yao, Nyamwezi, Kamba and Baganda.
5. Those from outside world included the Arabs and Swahiri.
6. The Arab and Swahiri traders were financed by the Indian Banyans who charged them interests.
7. The Zanzibaris traders held the Sultan's flags they moved the interior of E. Africa.
8. Kiswahiri was used as a language of communication.
9. The trade was at first conducted on a barter system.
10. But later cowrie shells and coins /rupees were introduced and used as currency.
11. The means of transport was head portrage.[slaves]
12. The Nyamwezi provided the most experienced porters.
13. The items from the interior [exports] were slaves, ivory, gold, rhinohones, rubber, hides and skins.
14. Slaves were acquired by raiding villages while ivory was obtained by hunting down elephants.
15. Negotiations were made with the interior chiefs over a wide area for trade e.g. Msiri, Muteesa 1

16. It took months and years collecting and transporting trade items from the interior to the coast.
17. The items of trade from the coast [imports] were cloth, beads, gunsiron and copper products.
18. The trade was conducted along three main distinct routes mainly the Northern, Central and Southern routes.
19. The Northern route started from the areas of Pangani, Tanga and Mombasa on the coast and went inland.
20. The Northern route was dominated by the Akamba.
21. The Central trade route started from Bagamoyo and went inland reaching Unyanyembe[Nyamwezi]
22. The central route was dominated by the Nyamwezi.
23. The Southern Trade route started from Southern coast of Tanzania at Kilwa and passed through Tanzania, Northern Mozambique, , Malawi and deep into Central Africa.
24. The Southern trade route was dominated by the Yao.
25. In this trade, the interior centres included Tabora and Ujiji.

A SKETCH MAP OF EAST AFRICA SHOWING LONG DISTANCE TRADE ROUTES.

MAJOR SOCIETIES WHICH TOOK PART IN LONG DISTANCE TRADE.

THE YAO.

These were found in Southern Tanganyika and were mainly skilled iron workers.

Yao land was lying between two important commercial areas.

The Southern Tanzania coast with Centre at Kilwa and lower Zambezi valley with its trading posts at Tete which made them to involve in the pre-colonial trade.

They were great travelers who had love for adventure. According to the Yao, **'He who knows foreign parts is a man worth knowing'**. That is why they took part in L.D.T.

They were the most active African slave traders of East Africa.

They used not to sell off their own since they were after establishing a strong nation. According to the Yao, **'A chief without people is nothing'**.

That is why they raided their neighbours for slaves.

Most of the Yao people exchanged their slaves for iron hoes, food, skins or ivory.

They later on used force to get slaves replacing the barter method.

They extended their influence over a wide area.

They extended their rule southwards and northwards under different chiefs.

The most important Yao Chief was Mtaka 1 who lived who lived from 1800-1870's.

He is said to have had 600 wives almost all of them acquired by slave raiding.

Women slaves were valued and were not sold off since they were married off as wives.

They sold off men as slaves.

Slave trade became a way of life by the Yao.

THE NYAMWEZI.

These lived in central Tanzania.

They provided the most active traders in the whole of East Africa. They existed the small scattered Ntemi chieftaincies which depended on each other for survival.

They depended on the Vinza for salt and the Ha and Zinza for iron tools.

The Nyamwezi chiefs organized caravans.

The 1st Nyamwezi caravan reached the coast by 1800.

Accordingly, 'They met people tilling the soil with wooden tools. So they sold their iron hoes for domestic animals. When they were in Uzaramo they were told that further to the East as Bagamoyo.....Here they went to Bushiri and found beads and cloth. This Bushiri was a light –skinned man. They came back again and began looking for ivory. They carried this to Bagamoyo where the long bearded men lived. When the Arabs saw this they wanted to go to the countries where ivory was obtained.

By 1830, the Nyamwezi continued organizing caravans to the coast carrying ivory, cooper, slaves and wax.

On their way back, they would bring clothes, beads and other commodities.

They also exchanged slaves for ivory by the Gogo.

They controlled the central trade route from Ujiji via Unyanyembe[Tabora] to Bagamoyo.

Some of them continued to Katanga.

AKAMBA

EXPORTS AND IMPORTS

| EXPORTS | IMPORTS |
|------------------------|----------------|
| Ivory | Guns |
| Gold | Beads |
| Skins and hides | Cloth |
| | |
| | |
| | |
| | |
| | |

| | |
|--------------------------------|--|
| Mode of transport | |
| participants | |
| Medium of exchange | |
| Places/centers | |
| Middle men | |
| Trade routes | |
| Items involved | |
| Medium of communication | |

ASKETCH MAP OF EAST AFRICA SHOWING TRADE ROUTES USED DURING LONG DISTANCE TRADE.

EFFECTS OF LONG DISTANCE TRADE.

1. It led to political development i.e. large political units based on military and political power was formed e.g. Nyamwezi Empire under Mirambo.
2. The trade opened the interior of E. Arica to the outside world.
3. There was development of Kiswahiri and Arabic after the contact of the Arabs and the Interior people.
4. There was introduction of the guns to the interior people.

5. It also led to the introduction of Arab architecture and design in the interior of E. Africa.
6. The trade led to the increased penetration of the Arabs into the interior.
7. There was displacement of people due to slave trade.
8. There was loss of lives totaling to 30-40 million people were killed.
9. New farming methods were introduced at the coast e.g. clove and coconut plantation.
10. New crops were introduced which developed agriculture Pease, rubber.
11. There was expansion of states which took part due to profits gained like Nyamwezi.
12. Interior people got manufactured goods.
13. Some people changed occupations like Nyamwezi gave up agriculture and adopted trade.
14. There was development of towns like Ujiji , Tabora, Ujiji and Urambo.
15. There was improvement in the standards of living of people after getting manufactured goods like clothes.
16. It led attracted the coming of the whites to East Africa.
17. There was improvement of transport because trade routes developed into modern roads.
18. There was exhaustion of elephants, **‘ivory ivory ivory what a curse elephants have been to Africa’**.
19. The trade encouraged European penetration into East Africa.
20. It also led to introduction of monetary systems of trade.
21. There was detribalization and deculturalisation of many societies.
22. The trade offered an alternative livelihood to some people e.g. the Akamba whose farming activities were affected by drought and

poor soils.

23. The trade led to the decline in traditional crafts and skills due to competition from the new goods.
24. It led to loss of confidence in traditional rulers and customs due to slave raids.
25. The slave raids led to depopulation as many lost their lives.

PROBLEMS FACED IN LONG DISTANCE TRADE.

1. The decline began following Arab intrusion into the interior and set up trading stations e.g. Tabora, Ujiji hence the Nyamwezi lost their middlemen position.
2. Some of the items e.g. Ivory, slaves were obtained directly the Arabs rendering the middlemen jobless.
3. The killing of the Nyamwezi chief Sere caused strain on commercial transactions leading to the decline of trade.
4. The exhaustion of trade items like ivory, slaves and Gold.
5. The abolition of slave trade yet slaves were one of the most important items of trade
6. Ngoni invasion which disrupted the trade especially the Southern Trade route. They became an obstacle after the death of their leader Zwangendaba.
7. The Arab possession of guns broke down the Nyamwezi monopoly over trade.
8. Thick and impenetrable forests.
9. Hostile tribes that attacked the moving caravan forexample the Nandi and the Maasai.
10. Tropical diseases like malaria, small pox and jiggers which reduced effectiveness in conducting trade.
11. Heavy taxes imposed on traders in places where they went through like Nyamwezi land, Karagwe, Buganda and Bunyoro

reduced the profit margins of the traders.

12. Misunderstandings between the Arabs and Africans.
13. Language barrier amongst the traders.
14. They walked long distances which affected the traders since it took them months and years to move to and from. They got tired and most of them died.
15. High interests charged by the Indian Banyans also affected trade.
16. The activities of IBEACO and GEACO also affected the trade.
17. Wild animals which attacked the passing caravans.
18. The coming of the missionaries who discouraged the trade and called for Long Distance trade.
19. The heavy rainfall which affected the moving caravans.
20. The insecurity and chaos created by the Rugaruga and Maviti bandits scared traders from venturing into the interior.
21. The participation of the Baganda , Banyoro and Kamba in the trade yet they were Nyamwezi customers also affected the trade i.e. there was stiff competition among the traders.
22. The coming of the missionaries and their persistent anti-slavery campaign also affected the trade.
23. The loss of money by the Banyans who financed the traders affected the trade i.e. their debtors were either killed in the interior or jumped payment.
24. The interference of Arabs in the political affairs of some states yet was major trade partners forced Africans chiefs to turn against them thus affecting the trade.
25. They faced food shortages as they were moving.
26. They were attacked by humanitarian organizations and individuals like Dr David Livingstone.

27. The conflicts among traders who were competing for scarce goods.

COMPARISON BETWEEN THE PROBLEMS FACED IN L.D.T. AND MODERN TRADE.

| Long distance trade | Modern trade |
|----------------------------|---------------------|
| | |
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| | |

SIMILARITIES.

Language barrier.

Stiff competition.

Delays on the way.

Scarcity of goods.

Heavy taxation.

Theft and robbery.

IMPACT OF THE ABOLITION OF SLAVE TRADE ON LONG DISTANCE BUSSINESS.

It led to scarcity of goods since slaves could no longer be used to look for slaves.

The main traders were demoralized and lost interest in the trade since the slaves were one of their most important item.

There were difficulties in the transportation of goods since all goods were transport by slaves.

There was reduction in the volume of goods traded in since the slaves were one of the major items.

Trade lost their major source of income which made them to lose interest in the trade.

There was scarcity of foreign goods which were bartered for slaves.

The Coastal towns which were the major marketing centers declined which affected the trade.

It reduced the Arabs' penetration into the interior in search for goods.

It reduced most of the foreign traders who had engaged in the trade at the coast.

Collapse of the major societies.

THE ROLE OF AFRICAN CHIEFS IN THE DEVELOPMENT OF LONG DISTANCE TRADE.

The East African leaders who took part in trade included Tippu Tipu, Mirambo, Nyungu Yamawe, Mirambo, Msiri, Mtaka among others.

They looked for trading items like ivory, copper, gold.

They provided security to the passing caravans.

They controlled different trade routes like Mirambo controlled the Central trade route.

They taxed the passing caravan like Nyungu Ya Mawe had the Hongo Tax.

They signed treaties with foreign traders which eased trade for example Mirambo signed treaties with signed treaties with Seyyid Said.

They welcomed traders in their chiefdoms.

They established trading posts like Msiri established posts on Lake Tanganyika.

They provided market for the items of coastal traders like guns, daggers, mirrors, spices and glassware.

They supplied traders with slaves, ivory and food.

They welcomed and accommodated the Arabs and Swahiri traders that made Nyamwezi a centre of trade.

They provided accommodation and lodging facilities to the passing caravans.

SRAMBLE, PARTITION AND COLONIZATION OF EAST AFRICA.

The scramble of E. Africa was mainly between Germany and Britain.

The reasons for Scramble and partition were social, political and economic as discussed below.

The degree of scientific and geographical curiosity among Europeans made to take over East Africa.

They wanted to abolish slave trade which they branded evil and inhuman.

The need to acquire colonies which would serve as a source of supply of raw materials for their home industries also forced to take over East Africa.

They wanted extra markets for their surplus goods due to industrial revolution in Europe.

The need for the investment of their surplus capital and generate more profits made to acquire colonies in East Africa.

They also wanted to get areas where they can settle the European surplus population.

The balance of power in Europe due to Franco-Prussian war of 1870-71 necessitated the Scramble and partition of Africa.

They also wanted to protect European missionaries in different areas of East Africa.

The need to civilize Africans through introducing their superior culture also made to acquire colonies in East Africa.

They wanted to spread Christianity to the people of East Africa who were still pagans and believing in witchcraft.

The growth of nationalism in Europe made the acquisition a symbol of glory, honour and prestige.

The activities of King Leopold in Congo sparked off the colonial race between Germany and Britain.

The discovery of minerals in South Africa influenced them to believe that East Africa was also endowed with a lot of minerals mainly Gold

and diamonds.

The Berlin conference of 1884-85 which gave legal recognition to European occupation of territories in East Africa also forced them to come.

The strategic location of East Africa particularly due to the source of River Nile in Uganda led to the scramble of the East African colonies.

The influence of men on spot such as traders who encouraged Europeans to compete for East Africa e.g. Carl Peters.

They were also convinced by the reports of the earlier explorers who exaggerated East Africa as a place with a lot of precious minerals for example Dr Livingstone, Ehrdat Jacob.

THE ROLE OF THE DIFFERENT GROUPS IN THE COLONISATION OF EAST AFRICA.

The role of missionaries in the colonization of East Africa.

The missionary groups which came to E. Africa included the Church missionary society, Roman Catholic missionaries, Methodists among others.

They convinced African chiefs into signing e.g. Bishop Tucker assisted in the signing of the 1900 Buganda Agreement.

They introduced Christianity which softened the hearts of the Africans to accept colonial rule.

In case of hostility, they called for home protection when they were attacked e.g. during religious wars.

They also gave information about the hostile and accommodative societies on which the colonialists based to take over the areas.

They set up infrastructures like roads and bridges which were used by the colonialists.

They introduced their western education which prepared Africans to be agents of colonialism.

They provided healthy services by building health centers which provided health services to the colonialists.

They helped to stop slave trade in order to protect economic interests of their home governments.

They promoted agriculture and laid the foundation upon which the colonial economy thrived.

They sent information to their home governments about the economic potentials e.g. raw materials [minerals] that attracted the colonialists.

Their teachings pitted the kings against their subjects leading to loss of the king's powers.

They introduced foreign languages e.g. English, Latin e.g. which made communication with colonialists easy.

They funded chartered companies which were working on behalf of their colonial e.g. C.M.S. financed IBEACO 50,000 Pounds in Uganda.

They built mission stations in Kenya and Uganda which acted as administrative bases of expansion e.g. Rabai Mpya.

The missionaries divided Africans along religious lines e.g. the religious wars in Buganda weakened the Ganda society and could not resist colonialism.

They effected the doctrine of effective occupation as demanded by the Berlin conference of 1884-85 and served as men on spot.

The missionaries who had learnt African languages were used as interpreters and translators for the colonialists.

They also created a class of collaborators who helped in the spread of colonialism.

They carried exploration to discover navigable rivers areas of economic potential for their home governments e.g. Livingstone, Rebman and Krapf.

They scrambled for areas of interests which were later handled to their home governments.

The role played by Chartered Companies in the colonization of East Africa.

The chartered companies are also referred to Traders..

The main chartered companies in E. Africa were the Germany East Africa company [GEACO] and Imperial British East African Company [IBEACO].

The GEACO was formed in 1884 and IBEACO in 1888.

They promoted legitimate trade the profits of which attracted the colonialists.

They promoted agriculture upon which the colonial economy thrived.

They stopped slave trade which had caused untold suffering and E. Africa became peaceful.

They also provided information regarding of East Africa's minerals and other resources that could be exploited.

They protected missionaries who were the forerunners of colonialism.

They signed treaties with African chiefs which became the basis for claims of territories e.g. F.D. Lugard with Kabaka Mwanga.

They quelled /stopped African resistances creating way for colonialism.

They set up administrative headquarters, fort and garrisons which were used by the colonial troops.

They provided funds to administer their areas of operation on behalf of the colonialists.

They provided administrators to rule on behalf of their colonial masters e.g. F.D. Lugard, Carl Peters.

They provided guns to some Africans chiefs who were collaborators for security reasons.

They provided information regarding E. Africa's hostile tribes and the colonialists tried to avoid them hence got prepared to fight them.

When they became bankrupt, they surrendered their charters to their colonial governments.

Their rivalries brought in colonialists e.g. GEACO and IBEACO over areas in East Africa between 1884-85.

PROBLEMS FACED BY THE CHARTERED COMPANIES IN EAST AFRICA.

THE ROLE PLAYED BY EXPLORERS IN THE COLONISATION OF EAST AFRICA.

The explorers who came to East Africa included John Speke, James Grant, Henry Marton Stanley and the Bakers.

They discovered E. Africa's economic potentials e.g. mineral resources which could be exploited.

They discovered the navigable rivers and passed this relevant information back home.

They also reported the inhuman slave trade which attracted the humanitarians to mount pressure and abolish it.

Some explorers like H.M. Stanley convinced Muteesa 1 to allow missionaries to come to Uganda yet missionaries were the fore-runners of colonialism.

The explorers drew the map of East Africa [Jacob Erhadat] and indicated international routes which future agents of colonialism used to reach E. Africa.

They discovered the source of the Nile which was of importance to the colonialists.

They also discovered E. Africa's physical features e.g. lakes, mountains which had fertile soils capable of supporting agriculture.

Some explores served as administrators e.g. Sir Samuel Baker became the governor of the Equatorial province.

Some explorers like H.M. Stanley signed treaties with African leaders which led to the colonization of E. Africa.

Also, some explorers built forts which were used by the colonial troops e.g. Sir Samuel Baker built Fort Patiko.

They reported about the hostile African kings like Kabalega and Mwanga

REASONS FOR THE SUCCESS OF EUROPEAN COLONISATION OF EAST AFRICA.

Strong armies.

Divisions among the Africans e.g. between the Baganda and Banyoro.

Earlier reports of explorers.

Earlier reports of explorers.

Collaboration of some African communities.

The superiority complex of the Europeans.

The teachings of the missionaries.

Some Africans were weakened by natural disasters.

Poor military organization and tactics of the Africans.

Weak African communities.

Weak African communities.

The divide and rule policy of the colonialists.

Slave trade had weakened some African communities.

Tribal wars and conflicts.

They had prior knowledge on the African tribes.

EFFECTS OF THE SCRAMBLE AND PARTITION OF EAST AFRICA.

The effects were political, economic and social.

It led to the introduction of colonial rule where African societies lost independence to the colonialists.

It led to abolition of slave trade completely out of East Africa.

It led to the introduction of legitimate trade after the abolition of slave trade.

It led to the construction of infrastructures e.g. roads and railways which eased transport and communication.

There was also construction of hospitals like Namirembe, Mengo, Nsambya which improved on the health of the Africans.

It led to ruthless exploitation of African land, labour and other resources for the benefit of the colonialists.

The Africans developed an inferior complex and began to copy European culture and ways of life and to despise African traditions and customs.

They promoted cash crop economy in East Africa e.g. cotton,, coffee, rubber e.t.c.

They improved methods of agriculture e.g. crop rotation, mulching use of fertilizers among others.

The development of transport and promotion of agriculture, trade increased both internally and outside world.

Christianity was introduced and churches were constructed as places of worship.

It led to the introduction of hut and gun taxes e.g. in Uganda by the British.

It also led to the introduction of plantation farming in Kenya and Tanzania using forced labour.

It also led to an end of a period of tribal warfare which had existed in East for so long.

It led to the displacement of the Masai from their fertile land to arid areas to create space for white settlers.

The barbaric human practices like murder of twins, human sacrifices, and female genital mutilation were also stopped.

It led to the introduction of coin currency which replaced the currency of iron bars and cowrie shells.

It also pulled E. Africa onto the stage of world history which brought new currents of thought and technological skills.

METHODS USED BY THE EUROPEANS TO ACQUIRE TERRITORIES IN EAST AFRICA.

They used force to impose their rule especially in areas which showed resistance e.g. the British against Kabalega and Mwanga.

They used traders in the name of the trading companies to disguise E. Africans e.g. the British used IBEACO and GEACO which signed treaties on behalf of home government.

They constructed infrastructures e.g. roads and railways for the effective administration of their colonies.

They also used collaborators who wanted political powers e.g. Laibon Lenana against his brother Sendeyo and those who material rewards like Semei Kakungulu against Kabalega.

The Europeans also signed treaties with African chiefs e.g. the 1900 Buganda Agreement, 1900 Toro agreement, 1904 Ankole agreement

claiming that such treaties were for protection.

They used Christian missionaries who made every work done by the Europeans appear good and manufactured a band of submissive collaborators which easily embraced colonialism.

They gave gifts and rewards to E. Africans in order to make them supportive.

They used the divide and rule methods by introducing different religions such as catholicism and Protestantism.

They used information from explorers who identified areas of mineral potential which eased the exploitation.

They built administrative centers and military bases in their areas of influence.

They used harsh punishments to the resistors such as hanging them for intimidation and threat.

They also used tricks of promoting Africans but couldn't be allowed to achieve their goals.

They used intimidation and threats against Lugbara.

CHALLENGES FACED BY EUROPEAN COLONIALISTS.

Rebellions e.g. Nyangire and Lamogi rebellion.

Poor means of transport.

Lack of man power.

Illiteracy among the people of East Africa.

Language barrier.

Religious wars in Buganda.

Un loyal British agents .

Poor communication.

Limited funds.

Diseases e.g. sleeping sickness.

Rise of nationalism.

Formation of political parties.

Poor climatic conditions.

Sudanese mutiny.

RESPONSE TO THE ESTABLISHMENT OF COLONIAL RULE IN EAST AFRICA.

The collaboration.

This is where African societies or individuals co-operated with the colonial powers in the establishment of colonial rule.

Societies that collaborated included Buganda, Toro and Ankole.

Individuals included Semei Kakungulu [Buganda], Laibon Lenana [Masaai] Nabongo Mumia[Wanga] and Nuwa Mbaguta of Ankole.

REASONS FOR THE COLLABORATION.

Some societies collaborated with the Europeans in order to get military support their enemies e.g. Toro and Buganda collaborated with the

British to fight Kabalega of Bunyoro.

Some individuals collaborated to get employment from the Europeans e.g. Semei Kakungulu, Sir Apollo Kaggwa.

Some societies collaborated because they had been hit by natural calamities and therefore could not stage any resistance against the white man e.g. the Chagga and Masaai had been hit and weakened by famine, small pox and rinder pest.

Others looked at civilization in line with civilization, modernity and Christianity. Therefore they wanted their areas to be developed by Europeans e.g. Kabaka Muteesa I of Buganda.

Some societies collaborated due to the fear of the military strength of the colonial powers i.e. the Europeans had the maximum guns yet Africans were at a disadvantage with bows and arrows.

Some Africans were blinded by gifts and simple presents and gifts from Europeans e.g. bibles, clothes and rosaries which forced them to collaborate.

Some were influenced by the missionaries because they had converted Christianity e.g. in Buganda where many people Christianity had ended up collaborating.

Some were opportunists and were after selfish gains like Sir Apollo Kaggwa and Semei Kakungulu wanted titles and material gains.

Some societies collaborated because their rivals and neighbours had resisted e.g. once Bunyoro resisted Toro and Buganda collaborated.

Some societies and individuals wanted prestige e.g. Muteesa I of Buganda wanted to be recognized the British white people.

Some African societies had been terrorized by their leaders which forced a few individuals to collaborate with the Europeans e.g. Nuwa Mbaguta of Ankole had been terrorized in his childhood days before Ntare IV.

Some societies wanted to strengthen their diplomatic ties and relationship with whites e.g. Buganda and Ankole wanted to trade with the British.

The nature of societies also led to collaboration e.g. the Baganda were known to be friendly and hospitable hence they collaborated.

The failure of resistance also led to collaboration e.g. when Mwanga was defeated by the Baaanda decided to collaborate.

The direction or route taken by European invaders also determined African reaction e.g. in Buganda visitors who entered from the South were warmly welcomed. Since missionaries came from Tanganyika in the south, the Baganda collaborated with them.

RESISTANCE TO COLONIAL RULE.

This is basically where African societies or individuals refused to co-operate with the whites in the imposition of colonial rule.

Individual resisters included Kabaka Mwanga of Buganda, Omukama Kabalega of Bunyoro and Laibon Sendeyo of the Maasai.

Large scale resistance included Maji Maji in Southern Tanganyika, Abushiri revolt along the coast in Tanganyika, Nandi resistance in Kenya, Mbu Mau and Lamogi revolt in Northern Uganda.

REASONS FOR RESISTANCE.

African societies wanted to preserve their independence e.g. Bunyoro, Nandi , Hehe.

The imposition of colonial rule had interrupted territorial expansion of some societies e.g. Kabalega of Bunyoro crushed with the British because they wanted to check on his ambition of expanding his kingdom to Toro, Bunyoro and Ankole.

Colonial economic policies such as forced labour, compulsory growing of cash crops e.g. Maji Maji rebellion was a result of forced cotton growing by the Germans.

Some societies resisted because colonial rule interfered with their economic interests e.g. Arabs and Swahiri traders resisted the abolition of slave trade leading to the Abushiri rebellion.

Presence of able leaders also led to rebellion e.g. Kabalega of Bunyoro, chief Mkwawa of the Hehe and prophet Kinjikitire who led Maji Maji and General China of Mau Mau.

Land alienation also led to resistance i.e. Europeans forcefully grabbed African land to introduce the growing of cash crops e.g. Mau Mau in Kenya was as a result of the Kikuyu losing their Kenyan highlands.

Heavy taxation also led to rebellions with in East Africa e.g. the British wanted introduced hut and gun tax which left Africans in poverty.

The forceful acquisition of land also led to resistance e.g. the British used force in Bunyoro and Lango hence leading to rebellions.

Religious propaganda and superstition also led to resistance e.g. the Maji Maji fighters were misled by prophet Kinjikitire while the Nandi were by encouraged by Kinyole.

Others resisted because their neighbors who in most cases were their enemies had collaborated e.g. Bunyoro resisted because Buganda had collaborated.

The military might of some societies e.g. Kabalega and Mau Mau believed that they were too strong to fight Europeans.

Some resisted cultural and religious imperialism of the colonialists e.g. in Kenya, all Africans were to carry pass books [Kipande]

Some resisted as a result of European interference with their political affairs e.g. German had replaced local chiefs with the Akidas and Jumbes leading to MAJI maji revolt.

The Devonshire White Paper of 1923.

The name of the paper was acquired from the Duke.

Devonshire who was the colonial secretary of London.

He issued a white paper to clarify the British government position on issues raised by the conflict between Asians and white Settlers.

Land and political rights were the main issues in the dispute among the race.

The European had been given seats on the legislative council in 1907.

In 1920, their number increased to eleven but Asians and Africans were not considered.

In 1918, European had been given seats on the executive council but no other races.

The Europeans had been given fertile land in the Kenya highlands but no other races.

The Europeans had been given fertile land in the Kenyan highlands but Africans and Asians were not.

Asians demands for equal treatment before the law was opposed by the whites.

The Europeans also advocated for racial segregation in schools and hospitals.

The white settlers advocated for separate development policy which was against African and Asian wishes.

The European had set up a convention of association which became a platform for their views.

The Asians were allowed to only live in towns.

Asian immigration into Kenya was restricted by the Europeans.

The uncompromising attitude of white settlers like Lord Dalmere and Gregon.

The Asian had the support of the British colonial government in India.

The Africans demanded for the withdraw of the Kipande system.

They also wanted a reduction in poll tax.

They also wanted better labour conditions.

The Kikuyu wanted their fertile land back.

Though for different reasons, the Asians barked on the African support.

In 1923, a conference was summoned in London by the colonial secretary of Devonshire to deal with the grievances leading to the Devonshire white paper.

The terms of the Devonshire White paper.

The 1900 Buganda Agreement.

This agreement was assigned between Baganda regents namely Sir Apollo Kaggwa, Stanslasis Mugwanya and Zakariya Kisingiri on behalf of Kabaka Daudi Chwa and the British commissioner Sir Harry Johnstone.

The agreement was to define the position of Buganda in the protectorate.

It was signed in order for Buganda to be a springboard for the extension of British administration to other parts of Uganda.

It was also signed to stop religious wars which had characterized the political system of Buganda.

It was also signed to make protectorate economically valuable so that it could pay its own costs of administration.

The agreement was signed to enable the British to confirm the rule over Buganda.

The agreement was signed to define boundaries of Buganda and her neighbours like Bunyoro over the counties of Buyaga and Bugangayizi.

It was assigned to limit and control the powers of the Kabaka in the Buganda kingdom.

It was also signed to exploit natural resources of Buganda e.g. minerals, forests among others.

The agreement was signed to serve as a legal document that would protect and safe guard the British.

It also signed to stop the Sudanese mutiny in Northern Uganda which had caused a threat to British peace in 1897.

It was signed because of the need of the need to follow the terms of the Berlin conference of 1884-85.

It was signed to protect missionary work or activities in Buganda.

It was signed to end the existing political problems in Buganda and Uganda.

The agreement was also signed to enable the British officials pay the Baganda agents who had helped them fight against Kabalega.

It was also signed because the British wanted to dislodge Kabaka Mwanga from the North.

It was also signed to clear the confusion and effects of bad administration of the IBEACO.

It was signed to end Kabalega's rebellion against Buganda.

It was also signed to introduce law and order so as to stop civil wars in Buganda.

It was also signed to control Buganda's finances after meeting a lot expenses during the military campaign against Bunyoro.

The terms of the 1900 Buganda Agreement.

The key terms of the agreement were centered on government, land and taxation.

Buganda was to become a province of equal status with others in the protectorate e.g. Eastern, Western and Northern Uganda.

Buganda Kingdom was to continue with her king who was given the title of '**HIS HIGHNESS**'.

The kabaka was to govern the kingdom through the Lukiiko which was the parliament/legislative council.

The lukiiko was to be the legislative body and the highest final court of appeal.

The lukiiko was to have fixed membership of 89.

They included the three ministers i.e. prime ministers, chief justice and the treasurer and 20 county chiefs, 60 notables [Abakungu and 6 kabaka's nominees.

The laws of Buganda were to remain in force as long as they didn't conflict with those of the protectorate.

Also, issues concerning foreigners were to be referred to the protectorate Government.

The kabaka was to appoint chiefs with the approval of the protectorate government.

The chiefs were to be paid salaries by the protectorate government.

The chiefs were to be charged with the duty of looking after public works, law and order and taxation.

The protectorate was entrusted with powers to dishonor terms if Buganda violated them.

The land of Buganda was divided into two parts.

The crown land of about 9000 square miles was to be reserved for the protectorate government.

And Mailo land of about 10,000 square miles was to be reserved for the protectorate government.

Buganda was also subdivided into 20 counties including the lost counties captured from Bunyoro I.e. Buyaga and Bugangayizi.

A hut and gun tax of three rupees was to be introduced.

All revenue collected from Buganda was to be merged with that of the protectorate.

And that no further taxation was to be imposed upon Buganda without consent of the kabaka and the lukiiko.

Effects of the 1900 Buganda Agreement.

The effects of this agreement were as follows.

The kabaka's powers were greatly reduced and undermined.

The kabaka's lost his spiritual powers in Buganda.

His political powers were reduced to constitutional monarchy.

He lost power of land distribution in Buganda.

He also lost judicial powers and he could no longer pass death sentences.

The kabaka could no longer rule arbitrarily but was assisted by three ministers.

The Lukiiko became the legislature. [National parliament]

The agreement empowered the Christians and Muslim chiefs who collaborated with the consent of the British.

The king lost power over the army i.e. he could not raise the army without the consent of the British.

He lost control over taxation and revenue.

The agreement favoured Buganda's position within the protectorate.

The agreement created land aristocracy which at times led to landless among the peasants who became squatters.

The introduction of the hut tax led to congestion of people in small huts in order to evade payments.

The agreement confirmed the lost counties as Buganda's resulting into hostility between Bunyoro and Buganda.

It also created new class of people i.e. landowners and tenants who could be evicted.

After the signing of the agreement, Buganda lost its independence to the British.

The agreement led to the development of inward nationalism among the Buganda.

It also led to developments like construction of schools, hospitals among others.

Buganda clan leaders also lost some of their traditional functions.

Buganda collaborated in extending British rule over Uganda.

The agreement also encouraged cash crop growing in Buganda e.g. cotton, coffee.

The agreement finally ended religious or political wars in Buganda.

THE COLONIAL ADMINISTRATIVE SYSTEMS IN EAST AFRICA.

After acquiring territories in East Africa, the British and Germany used different methods to administer.

The British used indirect rule while the Germans employed the direct rule system.

INDIRECT RULE IN EAST AFRICA.

This was the system of administration where the British colonialists used African chiefs to rule on their behalf.

It was also foreign rule through local chiefs.

The British regarded their colonies as separate entities from Britain.

The system was first popularized by Lord Fredrick Lugard in his book “**The Dual Mandate in Tropical Africa**” written in the 20th century.

Lugard system aimed at ruling through native chiefs and institutions as much as possible and at the same time to educate and develop these indigenous administrations into efficient organs of local government.

The system retained the existing tribal boundaries.

NATURE OF INDIRECT RULE.

The Kiganda model of administration was adopted and used various parts of the protectorate. Baganda agents were also used in some parts of the country. The hierarchy of administration was from top to bottom.

In Kenya, it was used in Wanga kingdom where Nabongo Mumia was appointed to rule over the whole of Western Kenya.

In areas with no kingdoms, local leaders had to be appointed as headmen to control their areas.

Some colonial agents included Odara Ulalo, Kinyanjui Karuli and Anam Okello.

It was also used in Germany in 1924 by Cameroon Donald.

Governor-provincial commissioner-District commissioner-Assistant District Commissioner –Saza chiefs-Gombolola chiefs-Muluka Chiefs-Mutongole chiefs [Sub parish chiefs]-village chiefs.

This was a colonial administrative method that was used by the British during the period of colonialism particularly in Uganda.

On top of the administration was the colonial secretary, who based in London.

He was the minister in charge of policies.

Below him was the governor based in the respective colony.

For Uganda, Entebbe was the head quarter.

Below the governor were the provincial and district commissioners heading every province.

These took orders from the governor and worked under his close supervision.

All the above mentioned posts were strictly reserved for the British or whites.

Blacks or Africans were involved in the administration at lower levels.

The county chiefs [Saza chiefs] followed in line and took orders from provincial commissioners and passed them to the sub counties. [Gombolola chiefs]

Below the sub count chiefs were the parish chiefs [muluka chiefs] who would in turn pass on the orders to the sub parish chiefs. [Omutongole]

Below the sub parish were the village headsmen [Abakulu b'ekyalo] who would then pass on orders to the common man.

All the chiefs from county level up to the village headman formed a chain of command.

Indirect rule was based on assumption that every area had to be centralized like Buganda.

When the system failed in Northern and Eastern Uganda, the British used Buganda agents e.g. Semei Kakangulu introduced the Kiganda administration in those areas.

The local chiefs were in charge of tax collection, mobilizing people for public work and presiding over courts of law.

They also take part in the activities of the local courts, within defined limits and subject to the commissioner's powers of review and correction.

They assisted in the collection of taxes.

They recruited labour for public works.

They assisted in the enforcement of government measures including anything from diseases control to improving agriculture

The whites would only come in case of resistance from the Africans and they were also in charge of planning the economy of the colony.

They took part in the activities of the local courts within defined limits and subject to the commissioner's power of review and correction.

The British officials always intervened when the chiefs abused their powers.

WHY THE BRITISH APPLIED INDIRECT RULE IN UGANDA.

This was the system of administration where the British used the local chiefs to rule on their behalf.

It was also a system where foreign rule was imposed on people using indigenous people.

It was proposed by Lord Lugard in his book **The Dual Mandate in Tropical Africa** where he thought that the two parties were to benefit.

It was intended to avoid colonial costs and conflicting with the local people directly.

It was first applied in India and Northern Nigeria where the local leaders and institutions were used as tools of colonialism.

Indirect rule was economically cheap since it needed few white and the chiefs were paid very little or nothing at all.

The British feared opposition from Africans because they believed that the traditional chiefs were respected by their subjects.

The British wanted African chiefs to act as shock absorbers in case of opposition from the subjects.

The British admired the Kiganda model of administration hence they didn't want to destroy the traditional system of governance.

The traditional chiefs understood their people better e.g. in terms of language, customs and culture.

The success of the system elsewhere in India, Egypt and Nigeria hence they needed to use it in Buganda.

The British wanted to preserve and protect the Africans' political and social institutions in order to prepare them for independence.

Indirect rule was used to reward societies which had collaborated with the British e.g. Buganda was left with its independent institution.

The British also wanted to look unique because they never wanted to use the same system as their enemy the Germans who had used direct rule.

The African chiefs were also considered to be immune to the African problems e.g. Diseases, wild animals and harsh climate

Uganda was too big yet whites were very few and therefore could not administer the whole of Uganda.

Some areas were too remote with poor roads, poor health and education facilities and therefore the British feared for their lives in such areas.

The existence of the centralized system of administration also called for the use of indirect rule because the British want to create new centers for power.

The system also fulfilled the Dual Mandate

Effects of indirect rule.

Indirect rule created a class of ambitious Africans who were more than willing to do anything to please the British .these included Semei Kakungulu, Sir Appolo Kagawa.

Indirect rule encouraged tribalism since each society was administered at tribal level and therefore unity against foreign rule was difficult.

The British tended to favour Buganda over other areas because they greatly admired the kiganda model of administration compared to other regions' systems of administration.

Indirect rule enabled the British to effectively exploit Uganda's resources e.g. the Africans were forced to grow cash crop, provide labour on European farms and pay taxes.

Serious education for the Africans was totally neglected and many were given elementary education. As a result, many became clerks, secretaries, office messengers and interpreters.

Indirect rule saved Uganda from becoming a settler economy because there was no need for the British to come, dominate and finally settle there because the African chiefs were doing the job very well.

Indirect rule created a class of conservative Africans who were totally against any new idea and these felt so uncomfortable under the British rule.

Indirect rule brought religion into politics of Buganda and Uganda at large in Buganda, the Katikiro had to be a protestant.

Indirect rule favoured Protestants than Catholics and religions in Uganda.

The system dehumanized and demoralized African chiefs. Many were not pleased with the changes but they had no option or to lose their leadership posts.

African leaders lost support from their people who blamed for collaborating with the colonialists.

Indirect rule greatly affected the spread of Islamic faith because many people became Christians as the British tended to favor Christians particularly protestants.

Indirect rule led to the loss of land by the Africans as a result of the British introducing the forceful growing of crops.

Indirect rule led to the loss of land by the Africans as many were left in poverty after losing their land to the British, paying heavy taxes and receiving poor education.

It led to a number of revolts and resistance against colonialists policies like over taxation forced labour among others. These included Lamogi rebellion among others.

It enabled the colonial officials to administer a very large area they few on the ground.

It promoted native authorities courts which became the model in Uganda and other colonies in Africa.

It preserved the traditional systems at the expenses of the development of modern state institutions.

It promoted disunity as different ethnic groups were left to develop individually.

It caused corruption and oppression of the natives as the chiefs misused their powers by collecting taxes for their personal ends.

Indirect rule was dictatorial as the chiefs were appointed by and answerable to the British.

It eliminated the possibilities of popular rebellions against British colonialism.

DIRECT RULE IN TANGANYIKA.

This was the Germany system of colonial administration that was used in Tanganyika.

Direct rule involved the Germans directly in the administration of their colony.

Under this system, the traditional chiefs lost their power and authority to the Akidas and Jumbes who Africans of Asian origin from the coast.

The system was dictatorial and ruthless and hence led to a lot of resentment from the Africans.

WHY THE GERMANS APPLIED DIRECT RULE IN TANGANYIKA.

The Germans believed that it was the only system through which they could effectively administer Tanganyika.

They also believed that it was the only way that they could effectively exploit resources within Tanganyika.

The Germans had used force to take over many parts of Tanganyika and therefore soldiers had to be used so that Africans wouldn't easily revolt.

The Germans wanted to impose their superior culture over the Africans and this would involve imposing their culture and legal system.

The Germans were also proud people and therefore used this system to stand high and above Africans.

The Germans had suffered early revolts and therefore had to bring in the harsh Akidas and Jumbes to tame the Africans.

In many societies, there were no chiefs and where they existed they were not faithful or powerful enough and therefore the Germans had no one to entrust authority with.

They enough manpower to run all departments and saw no need to recruit Africans in colonial administration.

The Germans also feared the expenses of training Africans before they could takeover administration because this could strain their budget.

The Germans were selfish and didn't want to share the exploited resources with the Africans and that's why they used direct rule.

The Germans also used direct rule of their inexperience in colonial administration because they had just started acquiring colonies.

The Germans also feared using indirect rule that was being used by their rivals [British] because this was going to increase rivalry and competition among them.

HOW DIRECT RULE WAS APPLIED IN TANZANIA.

At top was the Governor who was the head of the colony stationed at Dar-es-Salam and most cases a soldier.

The Governor had wide powers and authority and was directly answerable to the colonial minister in Berlin [Germany]

In 1904, there was there was the Governor's council that was set up to advise the Governor.

For efficient administration, the Germans divided Tanganyika into districts and by 1914, they were twenty two.

Each district was under a district officer called Berzirksamtmann, with a police force and army to to maintain law and order.

District officers acted as judges and appointed chiefs to preside over courts and administer punishments on their behalf. They were also the highest court of appeal.

Districts were further divided into counties which were further split into counties and sub counties of 20,000 to 30,000 people.

Areas that showed hostility to Germany rule, were put under military rule e.g. by 1914, the two districts of Iringa and Mahenge were under military because they were chaotic.

The governor district officers and members of Governors council were all whites. The whites dominated the top positions and the Africans were left to rule at the lower levels.

Below the district officers were the Swahiri Arabs called Akidas and below the Akidas were the Jumbes who were in charge of the villages.

Akidas and Jumbes were in charge of tax collection, supervision of cotton schemes and public works. They were also supposed to appoint and dismiss junior and presided over local courts of law.

Many local chiefs were stripped of their powers and were replaced by Akidas and Jumbes and in areas where no existed, the German just appointed the Akidas in place.

These turned out to be very harsh and brutal to fellow Africans and in the end, they made German administration unpopular.

German administration was characterized by mal-administration, cruel methods of tax collection and forced labour on road construction, communal cotton growing.

Areas that co-operated with the Germans, they were left with their local chiefs e.g. in Usambara after the death of chief Samboja and in

Unyanyembe after the death of chief Isike.

The Germans were arrogant, and isolated themselves from the Africans which caused a lot of rebellions from the Africans e.g. Maji Maji Rebellion.

This system of administration attracted many Germany settlers who also influenced the colonial government policy against Africans.

In some areas where the societies were organized, the Germans used some indirect rule and left the Africans to rule e.g. among the Galla.

German rule came to an end in 1919 when the League of Nations granted Britain authority over Tanganyika because Germany was being punished for causing World War I [1914 18]

EFFECTS OF DIRECT RULE IN TANGANYIKA.

Many Africans were stripped off their powers and replaced by the harsh Akidas and Jumbes.

Africans who were co-operative and loyal to the Germans were appointed as Akidas.

Direct brewed wide spread rebellions as people rose up against the harsh Akidas and Jumbes E.g. Maji Maji revolt. Abushiri revolt and Hehe Rebellion.

There was rise of African nationalism because many people started organizing themselves into revolutionary movements to struggle for independence.

Heavy taxation was introduced e.g. hut tax of 3 rupees and taxes were brutally collected as the Germans tried to fully exploit Africans and

maximize profits.

Africans were forced to grow cash crops like cotton which annoyed Africans.

Africans lost large chunks of land to the German settlers who introduced plantation farming.

People including chiefs were brutalized and humiliated as they were publically flogged and beaten by the Harsh Akidas and Jumbes.

African cultures and customs were eroded and abused by the Akidas e.g. they always raped women when their husbands were working on cotton farms and they would also enter mosques with dogs.

Christianity was widely spread as traditional beliefs and islam greatly declined as a result of shrines being burnt and churches widely built German missionaries.

There was heavy loss of lives and destruction of property as the Germans tried to suppress the many rebellions.

Africans were forced to work for long hours on European farms and road works where they received little or no pay at all.

Infrastructures were widely developed in Tanganyika to aid the exploitation of resources e.g. roads and railway lines were built.

Famine broke out due to the unsettled life of the Africans and the German neglect of growing of food crops in favour of cash crops.

African traders like the Nyamwezi were driven out of trade by the Germans who became the main trade controllers.

Western civilization was promoted as a result of many schools that were constructed by the Germans.

Similarities

In both the governor was answerable to the foreign secretary.

Governor was on top.

There was well structured and well organized political system.

The governor was answerable to the foreign secretary.

Colonies were divided into political units.

Top positions were for the whites.

Serious education was ignored.

Infrastructural development.

Exploitation of African resources.

Forced labour.

Plantation agriculture.

Parliament[Legco/ governor's council]

Law and order.

Principle of effective occupation was followed.

The government was in charge of collecting and managing taxes.

| Indirect rule | Direct rule |
|--|--|
| Used by Britain | Used by Germany |
| Used in Uganda and Kenya | Used in Tanganyika |
| The colonial secretary based in London | The colonial secretary based in Berlin |
| Popularized by Lord Lugard | Popularized by Dr Carl Peters. |
| African chiefs were used | Were ignored |

| | |
|--|---|
| Based on the existing kingdoms and chiefdoms | Created their own administrative units |
| Was based on making the colony self reliant | Exploiting the colony |
| Limited colonial officers | Many colonial officers |
| peaceful | Forceful |
| Many administrative units | Few administrative units |
| Allowed opposition | Never permitted opposition. |
| African representation | Limited African representation |
| African leaders were maintained | Lost their powers |
| Was friendly | Harsh and hostile |
| Lower position were maintained for Africans | Lower positions were maintained for Akidas and Jumbes |
| Used collaborators | No collaborators |
| Based on local structure | Was an imported system |
| Legco | Council of governors |
| | |
| | |
| | |

THE COLONIAL ECONOMY IN UGANDA.

THE PRE-COLONIAL ECONOMY.

It was mainly a natural economy characterized by subsistence production.

The major aim of production was societal survival like producing for livelihood.

There was primitive capitalism where some individual desired to accumulate land and cattle.

It was characterized by nomadic pastoralism

It was made up of subsistence farming.

It was made up of indigenous industries as manifested in crafts and iron working.

Fishing and hunting were also carried out basically for subsistence and leisure.

They carried out intra and inter with in chiefdoms or kingdoms and in between them.

Food, medication and other requirements for survival were characterized by the subsistence modal of production, therefore there was self reliance.

Barter trade was used as a medium of exchange but as time went on salt and iron ore became the medium of exchange.

Most of the activities were done on communal basis.

However in some societies specific activities were done by a particular group of people.

There was self reliance and non dependence in different societies. Societies utilized the available resources for survival.

Labour was highly classified according to sex and age. Among the Bakiga women cultivated and constructed houses and men participated in trade and the same existed among the Nyamwezi.

In all communities, the junior age set were involved in community work like cleaning wells, protecting trade routes and rearing animals.

In centralized societies the economy was controlled by the chiefs. They controlled trade, land and levied the taxes.

In decentralized the economy was communally owned where every member of society equally engaged.

In some societies there social division of labour where the peasants worked for the nobles.

There was poor road network in different societies till the development of the trade routes .However in Buganda there was murram roads which linked different commercial areas.

FEATURES OF THE COLONIAL ECONOMY.

It was made up of colonial agriculture where cash crops like cotton, coffee, and cotton were grown.

It was made up of trade which included import and export trade.

It was made up of land alienation especially the fertile.

There was forced labour where Africans were to supply free labour.

It involved taxation of the Africans where they paid different taxes.

There was development of modern transport networks especially railway lines, roads, telegraphic lines, feeder roads were also constructed.

African resources were exploited for the benefit of the colonialists.

Peasantry agriculture was encouraged in Uganda because it lacked large land for mechanized agriculture.

All the natural resources were controlled by the colonial government.

NATURE OF COLONIAL AGRICULTURE.

Was established by the colonial agriculture.

Was dominated by the colonialists.

Was mainly subsistence.

Plantation farming.

Was made up of cash crops which included coffee, tobacco, sisal, cotton.

Commercial.

Large scale production.

Africans were mainly in subsistence farming.

The Indians were the middlemen in the trade in cash crop.

There was forced labour.

Land alienation.

There was infrastructural development.

It involved taxation.

It involved processing

The whites and Indians fixed the prices.

It was supported by the colonial government.

Forced cash crop growing.

Mechanization.

Exportation.

Perennial crops.

PEASANTLY FARMING IN UGANDA.

This involved growing cash crops on small scale.

The Buganda Agreement of 1900 limited land to large scale farming hence peasantry farming. Even in the neighboring kingdoms like Bunyoro and Ankole the same laws were drafted.

There were sharp misunderstandings between the different European powers over Uganda which scared away the white settlers. These included Britain, Germany which was competing over Uganda scaring the white settlers.

The reports made by the early explorers like HM Stanley who recommended that Buganda was not suitable for large scale farming thus the colonial government encouraging peasantry farming.

The activities of Sir Hesketh Bell the governor of Uganda who discouraged and restricted the selling of land to the white settlers scared away the white settlers.

The colonial policy of making Uganda a black man's country discouraged the white settlers to opt for Kenya hence leaving Uganda as a peasantry economy.

Uganda had few white settlers since most of the Europeans were missionaries and administrators hence giving rise to peasantry farming.

Poor transport in Uganda discouraged the coming of the white settlers to Uganda. Uganda lacked roads and a railway which would support large scale farming.

The failure of some cash crops in Uganda led to the development of peasant farming in Uganda. Crops like rubber and cocoa which were

recommended were not liked by Ugandans.

The influence of the Devonshire Whitepaper of 1923 which preserved the Kenyan highlands for the whites made them to concentrate in Kenya instead of Uganda.

Remoteness and inaccessibility of areas recommended for the white settlers in Kenya discouraged them to come to Uganda.

Lack of charismatic leadership to champion white settler farming led to the development of peasantry farming in Kenya. Kenneth Borup and Sir Hesketh Bell who encouraged crop growing on individual basis.

Some crops recommended to be grown in Uganda lacked external market.

The sleeping sickness in Uganda also scared away the white settlers in Uganda.

The role played by Simpson who was Uganda's director for agriculture advised the British to develop Uganda as a black man's economy or peasantry economy.

The Bonar law which dismissed the European claims and demands to settle in Uganda.

The large numbers of the white settlers in Kenya compared to Uganda made the British to leave Uganda as a peasantry economy.

PLANTATION FARMING IN KENYA.

Plantation agriculture in Kenya started in 1896 but reached its peak in 1923.

Between 1902 and 1929, more than 2000 white farmers had settled in Kenya and they largely planted coffee, tea, sisal, wheat and pyrethrum.

The following factors favored the development of plantation agriculture in Kenya.

The completion of Uganda railway up to Kisumu in 1901 enabled the white settlers to access the fertile soils of Kenya. It also eased the transportation of the white settlers and agricultural goods.

The fertile soils of Kenya especially central Kenya also led to the establishment of plantation farming in Kenya.

The conducive climate of Kenya like heavy rainfall, cold and humid temperatures especially in Kenyan highlands also led to the development of plantation of farming.

The need to resettle the ex-service men after First World War one in order to produce raw materials also led to the development of plantation farming in Kenya.

The support of the British government in Kenya also led to development of plantation farming. It gave loans and money to the white farmers to establish plantation farms.

The role of the colonial government under governors like Sir Hayes, Sir Eliot and Lord Delamere who obtained land for the white farmers and assured them of free labour from the created labour reserves.

The strategic location of Kenya also favored the settlement of the white settlers since it was located on the coastline.

The shortage of land and raw materials in South Africa forced many whites to come to Kenya to establish plantation farming.

The success of the British indirect rule system in Kenya enabled African chiefs to acquire land and labour for the white settlers.

The closure of the British markets in Canada and Latin America forced whites especially farmers to come to Kenya where they developed a settler economy based on plantation agriculture and agro-based industries.

The arrival of Lord Delmare and E.S. Grogan in Kenya who the leading farmers also led to the coming of the White Settlers. They encouraged the white settlers to come.

The appointment and activities of Sir Edward Northey as a governor of Kenya assured the farmers support which attracted the white farmers.

The land law of 1902 encouraged the development of Agriculture in Kenya which allowed the colonial government to buy or obtain land for the white farmers.

The role of the Imperial British East African Company which constructed roads and also defeated the hostile tribes to allow the white settler farmers to freely settle.

The transfer of administrative capital from Mombasa to Nairobi in 1907 encouraged many farmers to move to central and opened up farms. It also assured the farmers with security.

THE UGANDA RAILWAY.

The railway line from Mombasa to Kisumu was called the Uganda was called the Uganda because it was primarily constructed to link Uganda with the East African coast.

At that time, Uganda was the focus of British interests in East Africa.

They line was surveyed by J.R.L. Macdonald in 1892.

The costs of constructing the railway were grossly underestimated.

It was originally estimated that railway would cost 2 million pounds but it costed 8 million pounds.

Reasons for the construction of Uganda Railway.

To facilitate British administration of Uganda after the declaration of Uganda as a British protectorate in 1894.

They wanted to control the source of River Nile which was the lifeline of Egypt.

They wanted to promote economic development of Uganda and Kenya.

The presence of fertile soils which would promote and boost agriculture.

The British wanted market for their surplus production.

The British wanted to abolish the slave trade in the interior of East Africa.

The British wanted to have a cheaper means of transporting their troops in times of war.

THE COURSE OF THE CONSTRUCTION OF UGANDA RAILWAY.

The labor for construction came from India.

Even the skilled craftsmen and clerical staff were also brought from India.

This was because the Africans were not willing to do the construction work.

They were also opposed to the railway project.

Some British parliamentarians opposed the construction of Uganda railway because they doubted its economic viability.

Some of them even dismissed the planned railway as '**Lunatic line**'.

The first railway was laid on the mainland opposite Mombasa in 1896 under the supervision of George Whitehouse a British Engineer.

35 Indian coolies built the embankments and bridges as the railway crossed through the semi desert of **Taru**.

On 30th May 1897, the railway line reached **Voi** near the **Taita Hills**

It later reached **Tsavo** where the railway workers encountered the man-eating lions in 1898.

At Tsavo, the lions caused panic entering the camps at night and attacking them while sleeping.

They were later hunted and killed by **Colonel Patterson**.

After two years, the line reached the edge of the railway where a base camp was built.

This contributed to the establishment of Nairobi city which means cold in Maasai.

The Rift valley escarpment proved a threat to the railway builders.

They overcame this by constructing a vertical line where supplies and locomotion could be lowered on the made platform.

In 1900, the railway line crossed the rift valley.

The builders also faced the problem of the Nandi raiders who cut off the telegraphic wires.

By 1901, a steam ship reached Lake Victoria connecting Uganda and Kisumu.

In 1923, the railway reached Jinja to facilitate transport of cotton, coffee and foodstuffs.

In 1912, the Jinja –Namasagali was designed to link Northern Uganda by steamer and to tap such products as cotton, tobacco and livestock.

In 1928, Mbale and Soroti were linked to Tororo line to transport cotton, coffee, livestock and foodstuffs.

In 1931 the line from **Jinja** was extended to Kampala to ease coffee production.

In 1956, the line from Kampala was extended to **Kasese** to open up Western Uganda.

In 1961, **Jinja-Bukonte** line was constructed to tap agricultural produce.

IMPACTS OF THE CONSTRUCTION OF UGANDA RAILWAY.

The high cost of the construction of the Uganda Railway forced the British to seriously embark on the development of the area to justify this expenditure.

It created new commercial possibilities where European and Indian traders were attracted inland.

It helped in the development of towns along the railway such as Nairobi, Nakuru and Kisumu.

It led to the growth of cash crops such as cotton and coffee were transport introduced and monitored.

It led to the economic exploitation of Uganda's resources as Cotton and coffee were transported to the coast and to Europe.

It led to the development of the monetary economy through trade.

It caused social problems such as prostitution which did not exist in East Africa before.

It also promoted the building of feeder roads which were meant to link up with the railway.

It provided an easy means of transport from one point to another. It reduced the costs of transporting goods which reduced Slave trade and human portage.

It was a turning point in the economic in the economic development of Uganda and Kenya. This was because most Asians and Indians remained in East Africa and carried out trade.

It attracted the coming of the white settlers in Kenya.

Job opportunities were created for Africans who became messengers, locomotive drivers, station managers' e.t.c.

Urban centers expanded because f the construction of the railway. These included Mombasa, Voi, Nairobi, Kisumu, Jinja and Kampala.

The influx of the Europeans into East Africa brought Western civilization. E.g. schools were built and Western culture was adopted by Africans.

It also facilitated the consolidation of the British administration of Uganda. The movement of soldiers and administrators became very easy.

Cooperative movements were established in various urban centers served by the railway. These improved the political consciousness of the people.

It eased the British control over Kenya because administrators and soldiers could be moved along the railway.

It led to the introduction of the Hut tax in 1902 to recover the costs of construction of the railway.

Taxation in Uganda was started after the completion of the railway.

The capital of Kenya was transferred to Nairobi which was the headquarters and was located in the heart of the colony.

It reduced the death rates rate resulting from famine.

Racism increased in Kenya and Uganda where European and Indians competed with Africans in trade and commerce activities.

PROBLEMS FACED DURING THE CONSTRUCTION OF UGANDA RAILWAY.

Labour shortage where the Akamba were relevant to work on the railway because they were not used to the railway construction workers had to be imported from India.

Limited finance.

Formidable physical obstacles such as the dry Nyika where drinking water was very scarce.

Some hills in the East African plateau had to be dug through.

Some escarpments mainly they were numerous river beds were difficult to bridge.

Man eaters at Tsavo which killed some of the workers.

Diseases like small pox, malaria, jiggers.

Food and drinking water was scarce especially between Mombasa and Nairobi.

Heavy floods especially in Wet Kenyan highlands.

Hostile tribes such as the Nandi frequently cutoff wires and even stole the rail to make ornaments.

Poor communication as result of disruption of telegraph made it difficult to provide medical care.

It was expensive to build since it took six years.

THE COLONIAL INDUSTRIES IN EAST AFRICA.

Reason for the establishment of industries in East africa

HEALTH FACILITIES IN THE COLONIAL TIME.

REASONS FOR THE CONSTRUCTION OF THE HEALTH FACILITIES.

Availability of land.

Treat the sick workers.

Treat tropical diseases.

The coming of Sir Albert Cook.

The financial support given to the missionaries by the British Government.

The influx of the whites after WW 1.

The Berlin conference of 1884-85.

Lack of a developed health system.

The outbreak of various diseases like dysentery.

Discouraged Africans from using herbal medicine.

The discovery quinine.

Competition over health facilities between Catholics and Protestants.

Industrial Revolution.

IMPACT OF THE CONSTRUCTION THE HEALTH FACILITIES.

Created jobs.

Improved the health standards of the Africans.

Curbed down the spread the spread of diseases among the human.

Encouraged the coming of more whites.

Encouraged white settler farming.

Population increase.

Reduced African dependence on herbs.

Loss of African culture.

CHALLENGES FACED BY THE WHITES IN THE COLONIAL ECONOMY.

The ignorance of the Africans who preferred informal education.

Tropical diseases such as malaria.

Shortage of human resources.

They were attacked by man eaters and small pox.

Limited capital.

Limited man power.

Limited market .

Price fluctuation.

THE IMPACT OF THE COLONIAL ECONOMY.

The impacts were both positive and negative as explained below.

There was introduction of new crops.

Plantation agriculture led to rapid economic transformation.

They led to the monetization of the economy.

There was infrastructural development in East Africa.

They led to the coming and influence of the white settlers in Kenya.

The land policies forced Africans into labor markets.

There was famine due to loss of land by the Africans.

The colonial policies many Africans to lose their land for example in Kenya.

There was exploitation of African resources by the whites.

There was over taxation of Africans by the whites.

The colonial economic policies led rebellion and resistance in East Africa.

WORLD WARS AND THEIR IMPACT IN EAST AFRICA.

WORLD WAR 1.

The First World War was the first catastrophic war involving very many powers in the History of mankind.

It occurred from 1914-1918 involving the Central powers of Germany, Austria-Hungary, Bulgaria and Turkey against the Allied powers of Britain, France, Russia and their allies.

It was sparked off by the double murder at Sarajevo on 28th June 1914.

It was mainly a European war, however the colonial masters of East Africa which included Britain and Germany ended up extending the war to East Africa.

Britain hoped to maintain the war in Europe so as the colonies remain neutral.

It was to only sent troops if its colonies were attacked by Germany.

However when Germany came to know of this, it decided to attack Britain's overseas territories.

At the beginning of the war, the Germany army in East Africa consisted of a bout of about 2750 soldiers while Britain had 4250.

The Germany civilians joined the army and Britain recruited many Africans into the army.

Soon, the British army outnumbered the Germany by almost a ratio of 2:1.

REASONS FOR EAST AFRICA'S INVOLVEMENT IN WORLD WAR 1.

The people of East Africa wanted to support their colonial masters hence carrying the white man's burden.

Britain wanted to guard the frontier which stretched from the Sea to **Ufumbira** Mountains in Uganda.

Britain also wanted to meet any threat that **Von Rettow** a Germany commander in Tanganyika may cause.

The British wanted to safeguard the railway from the Uganda railway from the Germany attacks since it was the lifeline of British colonialism in Uganda and Kenya.

The Germans wanted to keep the British busy in East Africa so as to weaken their efforts in Europe.

The Germans wanted to preserve their Tanganyika colony

East Africa got involved in the war because of the extended conflicts and suspicion in their colonies.

Since King's African Rifles was a colonial force, it definitely had to fight in defense of the colonial master.

The British government wanted to disorganize the German colonies before they could attack the British areas of interests.

The Germans deliberately provoked the British colonies with the objective of diverting British attention in Europe.

Some Africans were conscripted [forced into the colonial armies by their colonial masters.

East Africa was strategically located and would help the British to protect her colonial interests of the war in North Africa.

HOW THE WAR WAS FOUGHT IN EAST AFRICA.

The British navy attacked Dar es Salaam and Tanga.

The German navy led by General Lettow Von Vorbeck moved to the Kilimanjaro area to attack the Uganda railway.

Britain got more troops from India and mounted an attack on Tanga but it was defeated.

General J.C. Smuts came from South Africa and forced the Germans out of the mountain area to the River Ruvu region.

The Germans were sickly and hungry but refused to surrender.

Britain brought more troops to drive the Germans out of East Africa.

By 1917 the Germans were defeated and forced out of East Africa.

General Lettow Von Vorbeck invaded Mozambique and Northern Rhodesia.

EFFECTS OF WORLD WAR 1 ON THE PEOPLE OF EAST AFRICA.

Positives effects.

It ended the inferior complex of the Africans they had towards European powers since they ate, slept, washed and fought together with the whites.

It inspired nationalism among the Africans since they became more aware of themselves as a distinct racial group hence learnt the need for organized resistance to colonial rule.

Germany lost Tanganyika to the League of Nations.

East Africa for the first time was under Britain.

Britain was instructed by the League of Nations to pay attention to the economic, social and moral welfare of the inhabitants.

Germany Africa was renamed Tanganyika.

In 1920, the East African currency board was set up because the value of pound fallen.

In 1915, Governor Sir Henry Belfield set up a war council in Kenya to deal with political problems which gave the white settlers a real say in politics of Kenya.

It encouraged the possibility of a closer political union of East Africa at a government level.

Germany as a war lord was defeated.

She was forced to surrender her colony of Germany East Africa to the newly formed League of Nations.

Britain took over the control of Germany East Africa in 1920 and renamed it Tanganyika.

Indirect rule was introduced in Tanganyika.

The local administration of Tanganyika was restructured especially under Sir Donald Cameron.

The war led to an influx of white settlers in Kenya leading to more loss of better African land.

Negatives.

Many people were killed, wounded and disabled in the fighting.

The war led to depopulation due to loss of lives.

It led to serious outbreak of influenza of 1918-19 which killed many people.

The war also disrupted both internal and external trade.

People's standards of living were negatively affected i.e. they became poor.

It caused misery and suffering too many Europeans, Asians and African families.

The war led to increased African nationalism e.g. young kikuyu association was formed.

There was famine and starvation because of general decline in Agricultural production.

A lot of property was destroyed e.g. buildings, roads e.t.c.

The Africans learnt new methods of fighting.

The Germany whites who mistreated Africans were also punished.

The war led to the economic depression of the 1930's which affected the people of East Africa.

Also, new economic power was vested in the hands of Africans.

The whole of East African territory became a British empire.

Ranks and medals were awarded creating a class of people in society i.e. the ex service men.

The war led to increased rate of exploitation because the British wanted to compensate for what they had lost in the war.

The African resented their chiefs who served the colonial masters.

Rwanda and Burundi were transferred to Belgian to be ruled as mandatory states on behalf of the League of Nations.

The price of cotton fell very low in 1915.

General insecurity since the war was fought in some parts of East Africa.

Overseas trade was disrupted since it was difficult to get imports like ploughs and seeds.

Education progress in Tanganyika was halted by the British take over after the war.

CAUSES OF FIRST WORLD WAR.

The Alliance system which divided Europe into two hostile camps of Triple and Triple Alliance made European powers to fight each other.

The defeat of France by Prussia in the Franco Prussian War of 1870-71 made France to fight Germany in 1914.

The need for colonies /imperialism made European state to develop hostility towards each hence fighting by 1914.

The aggressive and reckless character of Kaiser William II also annoyed other European leaders to fight him.

The press propaganda increased fear and suspicion among powers to fight each other.

The rise of European Nationalism made European powers to fight each other in order to fulfill their national objectives.

The increased manufacturing of weapons /arms race made European powers to face each other by 1914.

The increased militarism which involved establishment of the strong armies made European powers to fight each other.

The assassination of the Archduke Franz Ferdinand and his wife Sophie made Austria to declare against Serbia to cause World War 1.

The Charles Darwin theory of the survival for the fittest made European to fight each other by 1914.

The violation of Belgium's neutrality by Germany made Britain to declare on Germany 3rd August 1914.

The collapse of European diplomacy also made European powers to fight each other by 1914.

WORLD WAR II IN EAST AFRICA, 1939-45

It was the most widespread war in the History of mankind fought between the Axis Powers of Germany, Italy and Japan against the Allied powers of Britain, France, USSR and USA.

Unlike, WW 1 which was fought on the East African land, World War II wasn't.

However, Britain and France turned Africa for help against Germany and her allies.

Britain recruited soldiers from Kenya, Uganda and Tanganyika.

They were sent to serve in Somalia, Ethiopia, Egypt, Palestine, France, Britain, Burma, India, Philippines, Japan, and China and so on.

THE EVENTS THAT LED TO WORLD WAR II

The World War I of 1914-1918.

The 1919 Versailles peace settlement.

The formation of the weak League of Nations in 1920.

The rise of Benito Mussolini to power in 1922.

The Great economic depression of 1929-35.

Japanese occupation of Manchuria in 1931.

The rise of Adolf Hitler to power in 1933.

The secret rearmament of Germany by 1935.

Italy's invasion of Ethiopia in 1935.

Adolf Hitler's occupation of the Rhineland demilitarized zone in 1936 [march].

The formation Berlin-Rome-Tokyo Axis in 1936.

The Spanish Civil War of 1936-39.

Adolf Hitler's occupation annexation of Austria on 13th March 1938.

The Munich Agreement of September 1939 between Adolf Hitler and Premier Neville Chamberlain.

The annexation of Czechoslovakia by Germany in March 1939.

The Italo-Germany alliance of May 1939.

The Non-Aggression pact of 1939 [March] between Russia and Germany.

Germany's invasion of Poland on 1st September 1939.

WHY EAST AFRICA GOT INVOLVED IN THE WAR.

East Africa was involved because it wanted to support its colonial master.

East Africa was under military obligation to support its colonial master which was Britain at the time of war.

East Africa was directly involved in the funding of the war because she had to support her colonial master.

Britain lacked enough soldiers and resorted to East Africa for recruitment.

Some ambitious personalities wanted to go and fight alongside the colonial master so that they could acquire skills which they would use to fight colonialism upon their return. E.g. Waruhiu Itote [General China of Ma Mau].

Some people in Tanganyika supported Hitler hoping that Tanganyika would return to Germany and Britain would let this happen hence involving the East African people in war.

The presence of Italy in Somalia and Eritrea also scared the British because these colonies were adjacent to each other.

Italy's involvement in the war made the British to recruit more Africans in the Kings African Rifles which was the colonial army.

Japan's involvement in the war also scared the British because they had to protect their interests across Indian Ocean.

Britain and Germany were already were already enemies in Europe and therefore their mistrust and suspicions were extended to East Africa leading to her involvement.

Several battalions of the Kings African Riffle were stationed in the Somali land.

East Africa contributed large sums of money to the British war costs.

Troops poured into Kenya by contingents from Nigeria, Gold coast.

Thousands of East African soldiers went to India and Burma, India, Madagascar and Europe to join the war leading to East Africa's involvement.

Africans good performance in First World War made the British to use them again.

Britain used people of East Africa in Madagascar so as to prevent from being invaded by Japan.

Britain wanted men to serve in different battle fields.

Britain wanted to contain the Germany population in East Africa from rebelling against her rule.

Britain recruited E. Africans to serve in the war in order to prevent Italy which was in Somalia and Ethiopia from attacking her colonies in East

Africa.

HOW EAST AFRICA BECAME INVOLVED IN 2ND WORLD WAR.

By the time of 2nd World War, the whole of East Africa was under Britain.

East Africa's involvement in the war came in 1940.

This happened after Italy had joined war.

Italy had invaded Ethiopia in 1935.

Its presence in Ethiopia, Somalia and Eritrea proved a security threat to the British East Africa.

To make matter worse, the Germany population in Tanganyika was supporting Hitler and wanted to take over Tanganyika.

The Germans were rounded up and detained in special areas.

When Italy entered the war, seven battalions of the King's African Rifles were massed on Somalia border.

There was serious recruitment throughout the three East Africa countries.

Troops were deployed in Kenya and were reinforced by contingents from Nigeria, Gold Coast, South Africa and India.

East Africa provided both soldiers and financial help.

On 1st July 1940 the Italians invaded and captured the border post of Moyale.

The British Commonwealth forces led by Lieutenant –General Allan Cunningham attacked and forced them back to Somalia.

The Italian forces were defeated by the British forces.

Kismayu was captured, Somalia and Southern Ethiopia conquered.

The Italians finally surrendered in December 1941.

In 1941, Japan also joined the war by attacking the British and American interests in the Far East.

The King's African Rifles was expanded to 30 battalions and many African soldiers went to India and Burma.

Between 1943 and 1945 they played an important role in defeating the Japanese in Burma.

Twelve thousand African soldiers also served in Madagascar [Modern Europe] which was occupied to prevent the enemy capturing it.

Germany surrendered in May 1945 and the Japanese in August.

THE ROLE OF THE EAST AFRICAN PEOPLE IN 2nd WOLD WAR.

They fought in Burma, India.

They cooked food.

They acted as human shields.

They carried weapons.

They gave financial support.

THE COURSE OF 2ND WOLD WAR.

1st September Germany invaded Poland.

3rd September Britain declared war on Germany.

October 1939 Russia occupied Eastern Poland.

October 1939-April 1940 Germany war against Poland.

Nov. 1939-March 1940 Russo-Finish War.

April 1940 Germany's invasion of Poland.

June 1940 entry of Italy.

1940 defeat of France.

August-September Battle of Britain.

How World War II led to the growth of Nationalism in East Africa.

Many people fought in the war and served in the Middle East, Burma, India and Somalia where they fought alongside Europeans, Arabs and Indians.

On their return to East Africa, the ex-servicemen spearheaded the independence struggles.

The war changed the attitude of the Africans especially the ex service men towards colonialism. The war exposed them to better conditions in Europe and Asia therefore wanted to fight and misery in East Africa.

The war created unemployment which forced the ex service men to join militant groups like Mau-Mau to fight the colonialists and improve their living conditions.

The war destroyed the myths about whites. It exposed the Africans to the weakness of the white man since they could die and hide in the war.

The British policy changed after the war since there was close contact with the ex service men since they were allowed to attain education and grow cash crops.

It enabled Africans to learn the revolutionary ideas of liberty, equality after realizing that such ideas had forced Africans to fight each other.

It enabled the Africans to engage in business hence they got a strong economic force which they used to support the nationalistic movements like Mau Mau.

Africans were allowed to form political parties and join the Legco and this led to African political Activism.

It led to formation of UNO which spearheaded decolonization of East Africa.

It led to the rise of educated and prominent personalities like Jomo Kenyatta, Dedan Kimathi who were able to organize and mobilize the masses to achieve self rule.

The war exposed the Africans to the value of solidarity and unity. The Africans were able to realize the need for a united force in their quest for independence.

African learnt how to use military vehicles, sophisticated weapons and military tactics and upon their return to fight for their independence.

The war led to the emergency of new super power e.g. USA and Soviet Union to replace Britain and Germany and gave their support to the Africans to fight for their independence.

EFFECTS OF WORLD WAR II ON THE PEOPLE OF EAST AFRICA.

The consequences of the war on East Africa were political, economic and social.

Positives.

Africans were inspired to demand for self governance by the Atlantic charter of 1941.

Britain neglected its old policy of making the colony self reliant when it set aside large sums of money for development projects.

The system of indirect rule and separate development was to be abandoned in favour of the parliamentary democracy where by 1945 Africans were the Legco Uganda.

Prices for cash crops were fixed, however the Kikuyu smuggled their goods on the open market.

Africans were allowed to take part in the Asian –controlled retail trade. E.g. Kikuyu took part in trade which improved their business.

The war ended the impression among Africans that the whites were neither vulnerable to bullets nor cowards.

Africans became more aware of themselves as a distinct racial group who had to fight for themselves which inspired nationalism.

Germany lost Tanganyika.

Britain took over the entire East Africa

The war led to the development of African nationalism among the ex service men who realized the weaknesses of the Whiteman.

People's attitude towards chiefs and African administrators changed i.e. they began to resent them.

Exports declined and lack of skilled man power affected production.

Uganda's cotton and coffee growers had to be helped by the government when the prices fell too low.

On the other hand, the war increased the demand for sisal and therefore Tanganyika had to increase the rubber plantation production.

The Africans in Kenya for the first time were encouraged to grow cash crops.

The war led to loss of lives.

The war veterans brought and spread venereal diseases and other S.T.Ds.

Lack of employment by the veterans forced them to join military wing of the nationalists' movement e.g. General China joined the Mau –Mau movements.

The British government directed technical schools and institutions to introduce and produce war equipments.

After the war, Tanganyika became a trusteeship of the British under a U.N.O provision towards self government.

Many Europeans communities began to change to change attitudes towards Africans for the better.

The war also increased white settlers in Kenya.

The ex-servicemen were awarded ranks and medals.

Negatives.

East Africa was used a source of labour where Africans were recruited by either force or persuasion.

Labour shortage in Uganda, Kenya and Tanganyika since able bodied men were taken.

There was decline in population due to shortage of manpower.

Exports declined.

There was increased demand for cotton, sisal, rubber, wheat and coffee as a result of failures in other countries.

Britain used forced labour in Tanganyika to produce sisal on plantation to meet the rising demand for these raw materials.

Britain set up marketing boards to organize African production for export through Africans were paid low prices yet the prices were high on the world market.

In 1941, the prices of cotton and coffee fell so low that farmers were supported by government schemes.

East Africa was hit by one of the worst inflation.

Urban workers population increased after the government setting up factories.

There was poor standard of living by workers which caused strikes like the 1945 riots in Buganda due to low wages.

Britain started prioritizing the interests of minorities [Europeans and Asians] against Africans.

It led to the influx of Europeans into Kenyan highlands who grabbed land to cause the 1952 -55 Mau-Mau rebellion.

STRUGGLE FOR INDEPENDENCE IN EAST AFRICA.

The rise of Nationalism in East Africa.

Nationalism referred to the desire by the Africans to get rid of whites and become independent.

Reasons for the development of African Nationalism.

The monopoly of economic sectors annoyed the Africans hence demand for independence.

The impact of colonial education which created a class of elites who demanded for independence. These included Dedan Kimath, Dr Apollo Milton Obote, Ben Kiwanuka among others.

The idea of the East African federation which amalgamated Uganda, Kenya and Tanzania for easy administration laid ground for easy administration in East Africa.

The direct election of Africans to the legislative council and the introduction of ministerial system for Africans in 1955 stimulated the growth of nationalism.

Religious function and fusion in East Africa shaped partly the politics paving rise for the nationalism in East Africa.

The development of communication network eased the mass mobilization of the Africans for independence.

The high levels of unemployment and poverty made Africans form mass political movements like Mau Mau in Kenya.

The development of national languages like Kiswahili of Tanganyika and Kenya created unity among Africans and eased it communication hence rise of African nationalism.

The emergence of new super powers like USA and USSR also fought and supported the liberation of the East African countries.

The spread of communism and socialism by USSR and China led to the rise of African nationalism since USSR and China supported the decolonization of East Africa.

The formation of the political parties like KANU, UPC, TANU, DP which united the Africans to fight for independence of East Africa.

The formation of United Nations Organizations in 1945 was also important in the liberation of the African countries.

The Kabaka crisis of 1954 also led to the independence of Uganda.

The replacement of Sir Andrew Cohen by Sir Fredrick Crowford in Uganda also led to the independence of Uganda.

The success of the Egyptian revolution of 1952 also aroused Nationalism.

The change in Government in Britain where the Labor party victory supported nationalism in contrast to the conservative party also led to the growth of Nationalism.

The 1941 Atlantic Charter signed by President Roosevelt of USA, Churchill Winston of Britain and Stalin of USSR called upon the independence of Africans.

The formation of cooperative movements also led to the rise of nationalism since they became a platform for the Africans to air out their grievances.

The increased urbanization forced many to migrate from villages to town which exposed these people to new ideas of liberty and equality which forced them to form political parties.

Colonialism and its evils like forced labor, heavy taxation and land grabbing forced Africans to fight for their independence.

METHODS AFRICANS USED TO FIGHT FOR INDEPENDENCE.

They formed political parties like UNC, UPC, DP, and KANU which fought for independence.

The fight was pioneered by few educated Africans like Julius Nyerere, Dr Milton Obote, Mayanja Nkangi, Tom Mboya among others.

The nationalistic activities were centred in urban centres like Nairobi, Mombasa, Dar-es-Salam, Dodoma, Kampala and Entebbe.

The violent groups were formed to engage the colonialists by force e.g. Mau Mau.

They formed Trade unions to fight for independence. For example the Young Kikuyu Association.

The press became a key tool of nationalism in East Africa for example newspapers like Muno, radio stations, magazines, were used to fight for the independence of African countries.

They adopted a number of ideologies in their struggles especially during cold war politics.

Negotiations also characterized African nationalism. For example in Kenya the Lennox-Boyd constitution reforms.

They used songs and drama.

They used protest writing through newspapers and articles.

They demanded for inclusion in economy and politics of their countries.

They refused to provide cheap labour as demanded.

THE ROAD TO INDEPENDENCE IN TANGANYIKA.

On 9th December 1961, Tanganyika became the first East African state to achieve its independence.

It was steered to independence through the efforts of Mwalimu Julius Kambarage Nyerere and Tanganyika African National Union.

ROLE PLAYED BY TANGANYIKA AFRICAN NATIONAL UNION. [TANU]

TANU was formed on 7th July 1954 in Dar-es-Salaam.

It replaced Tanganyika African Association [TAA]

Dr Julius Kambarage Nyerere assumed leadership of the party.

The party made it clear that Tanganyika was an African country and therefore Africans had to have majority seats in government.

The party opened up offices all over Tanganyika which united people.

In 1954, a UN mission was sent to Tanganyika proposing a planned constitutional process towards independence.

In 1955, Nyerere visited the UN in New York to explain TANU's aims and objectives and press for support.

Nyerere and TANU received a lot of sympathy from the UN that was against colonialism in Africa.

TANU successfully mobilized Tanganyikans for self rule in the next two years.

In 1958, TANU won a landslide victory in the LEGCO elections largely due to its multi-racial policy.

The wide spread use of Kiswahiri as a national language also made it easy for the party to build a huge following.

TANU defeated its only rival the United Tanganyika Party [UTP] that was formed in 1956 by some members of the LEGCO.

After suffering a heavy defeat, UTP was disbanded unconditionally and this increased TANU's power and credibility.

TANU planned the composition of the LEGCO to speed up the independence of Tanganyika.

In the August 1960 elections, TANU swept the polls winning 70 out of 71 seats.

During the voting, TANU promised Tanganyikans self rule, safeguarding their interests and introduction of complete adult voting.

On 1st May 1961, Tanganyika was granted internal self rule under Dr Julius Nyerere.

Nyerere became the first prime minister and therefore TANU provided the first leaders of Tanganyika.

TANU africanised the civil service and it introduced special training scheme to accelerate a changeover.

On 9th December 1961, the Duke of Edinburgh handed total independence to Tanganyika under Nyerere.

In 1963, Tanganyika became a one party state under TANU.

MWALIMU JULIUS KAMBARAGE NYERERE.

He was born in March 1922 at Butiama near the Eastern shores of Lake Victoria.

He was born to Burito Nyerere who was a Zenaki chief.

He went to Musoma for his primary and Tabora School for his secondary education.

In 1943, he joined Makerere University College Kampala for a diploma.

While at Makerere, he formed the Makerere Boys of Tanganyika an association of all Tanzanians at Makerere.

In 1945, he returned to Tanganyika to start a teaching a career at St Marys Taboora a catholic mission school.

In 1949, he went for further studies at the University of Edinburgh in Scotland and attained a master's degree in History, Economics and philosophy.

HISTORICAL DEVELOPMENT OF LAND OWNERSHIP IN UGANDA.

| Year | development |
|-----------------------------|--|
| 1900 | The 1900 Buganda Agreement which divided the 19700 sq miles of Buganda land into mailo and crown land. |
| 1903 | It was meant to govern crown land. |
| 1920 Busulu and Envujjo law | It gave security to the Bakopi against land evictions |
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AQUISITION AND LAND USAGE IN EAST AFRICA.

CAUSES OF LAND FRAGMENTATION.

COMPARISON BETWEEN UGANDA'S STRUGGLE FOR INDEPENDENCE WITH THAT OF EAST AFRICAN STATES.

SIMILARITIES.

Both struggles were spearheaded by personalities such as Jomo Kenyatta in Kenya, Nyerere in Tanganyika and Benidicto Kiwanuka in Uganda.

All struggles were against British imperialism.

They all received their independence through concessions and agreements.

They all formed political parties in demand for independence.

DIFFERENCES.

Uganda received and Tanzania received their independence through peaceful means while Kenya used forceful means like Mau Mau Rebellion.

Kingship was much influential in the attainment of independence in Uganda while in Kenya and Tanzania they relied on individual effort.

Land was an influential factor in demand for independence in Kenya yet it was not a deciding factor in Uganda and Tanzania.

Language was an influential factor in demanding for independence in Kenya and Tanzania while in Uganda is still a challenge up to date.

Urbanization was high in Uganda was high in Kenya which was not the case in Uganda and Tanzania.

Ethnicity was common in Uganda and Kenya which was not the case in Tanganyika.

CHANGING LAND TENURE SYSTEM IN EAST AFRICA.

TYPES OF LAND OWNERSHIP IN UGANDA.

MAILO LAND.

This was the land which was given to the Kabaka and other notables during the 1900 Buganda Agreement.

It was measured in mailo and each mailo was equivalent to 640 acres.

It also has recognized occupants.

FREEHOLD.

This is the system of land ownership where land owners have a deed or title to their land which allows them to hold the registered land forever and do whatever they want with it in accordance with the law.

They can use, sell, lease, transfer, subdivide, mortgage and give away land as they see fit.

CUSTOMARY LAND.

This is the type of land ownership where land is controlled and owned by the leadership of the customary institutions.

This is the type of land system where land is owned by the community

CROWNLAND.

This was the land which was controlled by the colonial administration after the 1900 Buganda Agreement land division.

TRADITIONAL LANDOWNERSHIP.

Land was one of the most important basic resources and a central factor on which human beings and almost all other living creatures depend on for their living in the interlacustrine region.

Land was owned and controlled customarily with heads of clans by the leadership of the customary institutions in the allocations of land, its administration and settlement of disputes over it.

Leaders also had the right and sovereignty to allocate land to individual households

Land was owned by the kings and chiefs like in Buganda.

Land was owned by the community.

Individual ownership of land.

Land ownership in trust for other community members like clan heads.

Pastoral land use. This was characterized by territorial expansion, transhumance and competition over grassland.

THE LAND REFORMS IN UGANDA SINCE INDEPENDENCE.

The 1962 land act.

It made turned crown land into public land.

The 1965 land act.

It allowed the government to acquire land for public purposes as long as they wished.

Non Africans were not allowed to occupy or enter into contract or purchase land without the consent of the government.

The 1969 land act.

It put public land into Uganda land commission.

The 1975 land decree.

It was enacted by the government of Iddi Amin which abolished on paper all private rights to land and converted mailo holdings to 99 year leases.

It abolished mailo land, freehold or any other absolute ownership of land.

The land act of 1998.

It commenced on 2nd July 1998 explained the tenure, ownership and management of land. It decentralized land management to local governments by creating districts land boards.

It recognized customary, freehold; mailo land and other land systems in uganda

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UGANDA.

THE STRUCTURE OF GOVERNMENT.

NATION. Is a historically constituted, stable community of people formed on the basis of a common language, territory, economic life ethnicity manifested in a common culture.

It's a group of people having a common origin, sharing a common history and occupying a definite territory.

STATE. It refers to an association of people living together with in a territorial boundary.

It's the supreme body in a nation and the only institution allowed to force to enforce law and order.

Government. Is a group of people who control a society or a state.

THE ARMS OF THE GOVERNMENT.

Executive

Judiciary

Parliament.

EXECUTIVE.

Is the arm or branch of government that puts the laws and policies made by the legislature into operation.

It comprises of the administrators of the country like the President, Cabinet ministers and policy makers like the public servants.

It is responsible for day to day running of the government business.

It defends the national boundaries using the national army.

It controls foreign affairs and diplomacy of a country.

It regulates trade and commerce both at local and international level.

It collects revenue through various types of taxes.

It prints money and regulate its circulation within the economy.

Its safeguards environment and administers national parks and game reserves.

It provides social services to its citizens.

PARLIAMENT.

It refers to a building where the members of parliament assemble to debate or an assembly of people's representatives.

FUNCTIONS.

It's a law making body on matters of peace, order, development and good governance of a country.

It controls and guides government in many issues of both national and international significance.

It checks the conduct of the executive and therefore brings about in efficiency in the running of Government.

It enables MPS to air out people's grievances to the government.

It protects the constitution and promotes the democratic governance of a country.

It amends the existing constitution of a country basing on the prevailing conditions.

THE JUDICIARY.

This is the arm of the Government that enforces law.

FUNCTIONS.

It interprets the constitution as the supreme law of the country.

It promotes the rule of law and contributes to the maintenance of order in the society.

It promotes and protects human rights of individuals and groups in the country.

It initiates, develops and regulates the training program for the development of the judicial staff.

It contributes to the enforcement of law and order by redressing wrongs, resolving disputes and building peace and reconciliation in communities at large.

It keeps custody of laws enacted so as to disseminate legal literature to the public.

THE STRUCTURE OF A GOOD GOVERNMENT.

It must be lean, simple and straightforward.

It must have an executive committee devoted to aligning all levels of the organization so that they contribute achieving defined strategic goals and objectives.

It must have an independent judiciary.

It should have a functioning parliament.

It should have clear administrative units.

It should allow participation of all citizens and accessible to vulnerable groups.

It should be impartial and protects the rights of all citizens including the minorities.

CHANGES THAT CAN BE MADE IN THE STRUCTURE OF UGANDA'S GOVERNMENT THAT BENEFIT CITIZENS.

OTHER SYSTEMS OF GOVERNMENT IN EAST AFRICA.

Federal government.

This is a type of government where the powers of the government are divided between central governments and the regional governments in such a way that regional governments are independent.

The 1962 constitution made Buganda a federal state, Toro and Ankole were given a semi federal status.

It's also applied in USA, Germany and Nigeria.

Monarchial government.

This is a type of government which is headed by the king or queen who is assisted by the advisors.

It is applied in Britain, Malaysia, and Benelux countries.

Unitary government.

This refers to a system of government where all the powers of government are centralized.

The central government becomes the focus of executive, legislature and judiciary and all policies emanate from the central government.

Democratic government.

The word democracy comes from a Greek word **demo** which means people and **Cracy** meaning rule of people.

This is a system of government where there is rule of people. According to President Abraham Lincoln of USA, democracy is the government of people, for the people and by the people.

Republican government.

This is the type of government where people chose their own leaders.

Totalitarian government/ Military government.

This is a system of government where the government in power has authority over all most each and everything in the country under military men.

THE SYTEMS OF GOVERNMENT IN EAST AFRICA.

THE KENYA GOVERNMENT SYSTEM.

Kenya is a sovereign a democratic state and a presidential republic made up of three arms.

Each arm is independent of other and their individual roles set by the Kenyan constitution.

Unlike other East African Governments, Kenya has two tier government systems with functions that are distinctive but interdependent at both levels.

The executive is headed by the President assisted by the Deputy President, Attorney General, cabinet secretaries, principal secretaries and the National civil service.

The executive is headed by the governor, assisted by the deputy governor and public service.

The Kenyan legislative or parliament also has two chambers composed of the upper house called the senate and the lower the National Assembly.

The legislature exists at both the national and country level.

The judiciary is composed of superior courts and subordinate courts.

The subordinate courts include the magistrates' courts, kadhi courts, the courts martial and tribunals.

SIMILARITIES

They all republican governments.

They are all having three arms of government.

| UGANDA | KENYA | TANZANIA |
|---------------------------|--------------------------|----------------------|
| Vice president. | Deputy president | Vice president |
| One parliament[Unicameral | Bicameral parliament[Two | One house parliament |

| | | |
|---|--|--|
| parliament] | house parliament] having the Senate and the National Assembly | Unitary presidential democratic republic Multi-party system Executive power is exercised by the government |
| One tier system [consists of both management and the supervisors and management | Two tier system Separation between management and supervisors. | One tier system Independent judiciary Party system is dominated by Chama cha mapinduzi |
| The executive is the made up of the president and cabinet ministers. | The executive is made up of the president, Attorney general, Cabinet secretaries and the National civil services | |
| Hierarchy of courts headed by the chief justice of the supreme | Hierarchy of courts headed by the chief justice of the supreme court | Hierarchy of courts. |
| President | President | president |

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| UGANDA | GHANA | USA | CHINA |
|--------|--|--|---|
| | Presidential republic | Presidential republic | Unitary Marxist-Leninist one party authoritarian |
| | Unicameral parliament | Bicameral parliament | Consists of executive, legislature, military, supervisory and judicial. |
| | Parliamentary term is 4 years. Independent judiciary under chief justice. Two party system. Constitutional republic. There is checks and balances. | Federal system Presidential system Independent judiciary Electoral college Has no prime minister | Premier is the constitutional head. Secretary general of CCP is the top leader. Headed by president in compliance with decisions There is lack of independent judiciary. State council [Central |

| | | | |
|--|--|--|--|
| | | | <p>People's government] is the executive organ headed by the premier.</p> <p>The Government and the party are inseparable.</p> |
|--|--|--|--|

THE LOCAL GOVERNMENT SYSTEMS IN UGANDA

Local government is the government of a specific local area constituting a subdivision of a major political unit.

Structure of local government in Uganda

| Village setting | | Urban setting |
|-------------------------------|--------------|-----------------------------------|
| District[District council]lc5 | Town council | City council |
| County Lcv4in rural setting | Ward | Municipality lc4 in urban setting |
| Sub county lc3 | Cell, zone | Division in city/ municipality |
| Parish council lc2 | | Ward in a town or division |
| Village council lc1 | | Cell, zone |
| | | |
| | | |

Role of local government in Uganda.

They monitored the administration in their respective local areas and make reports to the central government.

They exercise all political and executive powers in their areas of jurisdiction. They make laws in form of ordinances and bylaws consistent with constitution.

They solve and settle disputes at local levels through local courts like domestic matters, theft and other minor offences.

They offer social services to their people.

They promote democratic governance in their areas of jurisdiction through district councils.

They carry out planning and financial management in their areas.

They carry out planning and financial management in their areas through district planning authority.

They provide the necessary resources to the lower local government by supporting their programs like road construction.

They monitor performance of the persons employed by the government agencies within the district. Like teachers, doctors etc.

To carry out delegated functions by the ministry concerned and draw an agreement with the respective ministry.

To assist the central government in the maintenance of law and order in the district through coordination with the RDCs.

To serve as a communication channel between the central government and the district.

To formulate, approve and executive budget in their respective areas to faster development.

To formulate, approve and execute budgets in their respective areas to foster development.

To collect government revenue in their areas.

To identify work key members for boards and assignments.

Improve the quality of life by providing services, environment conservation, and cultural, social activities.

They create jobs that support economic development.

To act as point of contact for possible investors, providing accurate information, encouragement and support.

They collaborate between communities and in the larger region.

They promote the growth of all economic sectors in the region.

They help in revenue mobilization that will help to maintain and improve local infrastructure and community services

CHALLENGES OR PROBLEMS FACING LOCAL GOVERNMENTS IN UGANDA.

Small local governments are too small to operate effectively because they do not have the necessary requirements to facilitate their activities.

Lack of a strong financial base.

Manage challenges especially with the higher population.

Corruption and embezzlements among district officials, services commission, tender boards , land boards.

Limited skilled personnel

Conflicts between civil servants and political leaders.

Lack of autonomy from local government.

Low tax collection.

Difficulties in decision making.

Poor road network.

Requires a lot of money to pay workers.

Delayed quarterly release of government funds.

Lack of co-ordination due to costlier operations.

Division among people because of tribes.

LOCAL COUTRS IN UGANDA.

| | |
|--------------------|--|
| Sub county courts. | |
| Parish courts. | |
| Village courts | |

CONSTITUTIONALISM IN UGANDA

A Constitution is the supreme law of the land.

It also the supreme law of any country considered as binding on each and every person.

National symbols / emblem of Uganda

National flag.

National court of arm.

National anthems.

IMPORTANCE/SINIFICANCE/ PURPOSE OF CONSTITUTION.

It's the basic law of any country and on its contents democracy is attained in every country which helps them to exercise their human rights since people get to know their rights.

It promotes sovereignty of the people in their country since it spells out various institutions of governance and administration of resources. According to the Ugandan constitution, Ugandan land belongs to all Ugandans.

It makes it possible for the government to be changed peacefully and in an orderly manner like elections.

It provides a country with a vision by specifying the political and government system to be followed. In Uganda the constitution provides options for political system.

It specifies the degree of power sharing between central and local government.

It provides answers to contentious questions and this is done by amending or providing constitutional amendment procedures through either the parliament or Referendum.

It promotes democracy and stability of a country since it defines the procedures of power transfer from one regime to another.

It protects and promotes fundamental human rights since it secures the fundamental human rights and freedom to be enjoyed by the people.

It formalizes and regulates the relationship between organs and provides mechanism through which conflict can be resolved. This means that a constitution harmonizes power sharing in the various organs of the government.

It legitimizes regimes in the constitutional developments in any country. Therefore is the first requirement for the government to be recognized by the state and other countries.

It enhances national unity by binding people together and giving them a sense of belonging which promotes national unity.

It establishes the foundation of legal authority of government which the citizens of the country can make individual contribution. It allows the government to make laws.

It provides a recipe for an efficient government as it also deals with limitations of the country can make individual contribution.

Values as given in the National constitution.

Democracy [Adult suffrage]

National unity and stability.

National sovereignty, independence and territorial integrity

Respect of human rights.

Separation of powers.

Civilian led government.

Devolution of power or decentralization.

Equality before the law.

Supremacy of the constitution as the supreme law of the land.

Rule of law where everyone should follow the law.

Judicial independent

Constitutional rights, duties and responsibilities of a Ugandan citizen.

Duties / responsibilities of a citizen.

The duties of the Ugandan citizen are well stated in Chapter 3, article 17 of Uganda's constitution.

A citizen should sing the national anthem, flag, coat of arms and currency.

He/she should respect the rights and freedom of others.

He/she should protect children and vulnerable persons against any form of torture.

He/she should protect and preserve public property.

He/she should love Uganda and to render national services where necessary.

He/she should co-operate with lawful agencies in maintenance of law and order.

He /she should pay tax.

He/she should register for electoral and lawful purposes.

He/she should combat corruption and misuse or wastage of public property.

He/she create and protect a clean and health environment.

He /she should be able to undergo military training for the defense of their country as long as is able bodied.

Constitution rights.

They are all stated in chapter 4 of Uganda's constitution.

The fundamental rights and freedoms of the individual are inherent and not granted by the state.

The rights and freedom of the individual and groups enshrined in chapter shall be respected and promoted by all organs and agencies of government and by all persons.

They should be equality and freedom from discrimination where all people are equal in spheres of life.

They should protection of life.

They should be protection of personal liberty.

They should be respect for humanity and dignity and protection from inhuman treatment.

There should be protection from slavery, servitude and forced labor.

Protection from deprivation of liberty.

Right to privacy of person, home and other property.

Protection of freedom of co-science, expression, movement, religion, assembly and association.

Right to education.

Right of the family.

Right of children.

Right of person with disabilities.

Protection of minorities.

Right to culture and similar rights.

Civic rights and activities.

Right to a clean and health environment.

Economic rights.

Rights to access information.

Right to just and fair treatment in administration

Uphold the constitution.

Keep law and order.

Values

Democratic principles

National and stability.

National sovereignty, independence and territorial integrity.

They should be gender balance and fair representation of marginalized groups on all constitutional and other bodies.

They should be private initiative and self reliance so as to encourage development.

The government should engage people development programs and activities which develop and affect them.

There should be balanced and equitable development which favors all regions.

The government should protect all natural resources like land, water, wetlands.

The state should recognize the role of women in the society.

The state should recognize the dignity of persons with disability.

The state shall promote sports for the citizens of Uganda.

The government shall provide basic education to all Ugandans.

The state shall protect the family as the smallest unit of the society.

The state shall take all practical measures to promote a good water management system at all levels.

The government shall ensure food security and nutrition by encouraging people to take part in farming.

The government shall help people affected by natural disasters.

The government shall promote culture and heritage of all Ugandans which are in line with the constitution.

All leaders should be accountable to people.

The state shall protect the environment.

The foreign policy of Uganda should base on national interests of Uganda.

CONSTITUTIONAL REVIEWS SINCE INDEPENDENCE.

The 1962 constitution.

This was the first constitution of Uganda which provided for parliamentary democracy underpinned by parliamentary democracy.

It was a product of the **Lancaster conference** and took effect at the moment of independence.

It provided for a complex system of devolution with in Uganda where Buganda was given a federal system or powers of self government.

It made Ankole, Toro , Acholi, and Busoga semi federal states.

The 1962 constitution provided for most members of parliament to be elected directly apart from Buganda.

Buganda members of parliament were to elected by the Buganda lukiiko.

The state was to be under the ceremonial president who was to be elected from among the traditional rulers and constitution heads of the districts.

In January 1965 it was amended for a third time in 1965 to give effect to the outcome of the lost counties referendum.

Other areas of Uganda were to be controlled directly by the central government.

The 1966 Pigeonhole constitution.

It came as result of suspending the 1962 constitution by the prime minister of Uganda making himself both the head of the state and head of government shortly after.

It came as a result of the 1966 gold scandal which involved the prime minister and other officials.

It was called Pigeonhole because the copies were posted in the pigeonholes of members of parliament

It made the president of the party to have the greatest numerical strength in the National Assembly.

It downgraded the position of Buganda to bring it into line with the status of the historical status.

It abolished the indirect parliamentary elections in Buganda and abolished the High court of Buganda.

Buganda refused to accept resulting in the exile of Kabaka Muteesa II .

The national elections were postponed till further notice.

The 1967 republican constitution.

This was the third constitution of Uganda which abolished all traditional rulers, local legislatures and expanded the powers of the executive.

It was an amended version of the 1966 constitution after three months of debating by the constituent assembly and passed by the National assembly.

It gave rise to parliamentary democracy but the National Assembly had little influence.

In 1969, UPC was formally declared to be Uganda's only official party to create a one party system.

It was partially suspended under Iddi Amin by virtue of Legal Notice NO.1 of 1971.

The notice suspended supremacy of a constitution which made President Iddi Amin to rule by decrees.

Decree NO.5 provided all the executive powers to the chairman of the defense while Decree NO.8 of 1971 vested all legislature powers in Amin and his council of ministers.

After his overthrow the legal notices were nullified and the 1967 constitution was restored.

However some part of it was suspended.

It transferred numerous powers to incoming President Yusuf Lule.

All the legislative powers were to be vested in the National consultative council until such a time as a legislative assembly could be elected.

However the NCC favoured going further and abandoning the 1967 constitution.

This caused disagreement which made the NCC to replace Yusuf Lule with Lukongwa Binaisa.

Legal Notice NO.5 provided the establishment of the Presidential commission.

It expressly provided that **‘where any conflict arises between the provisions of this proclamation and the provisions of the constitution of Uganda or any other written law, the provisions of this proclamation shall prevail’**

It was revived by Obote II on his return to power, but suspended by Bazilio Olara Okello after overthrowing Obote

In 1986 after seizing power, president Museveni confirmed the 1967 constitution was supreme but partially suspended it.

The existence of a national parliament and the election of the President were suspended for four years but 8 years later.

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The 1995 constitution.

In 1988 the National Resistance Council established the Uganda constitution commission, tasked with reviewing and developing a new constitution.

The mandate of the commission was to consult people and make proposals for a democratic permanent constitution based on national consensus.

It was debated, adopted by the assembly and promulgated on 8th October more detailed than the former constitutions.

It attempted to achieve the balance of power among the organs of the government where the ministerial appointments and government borrowing must be approved by the parliament.

It sanctions a republican form of government with a powerful president.

It limited the powers of the president from dissolving a parliament and it can override a presidential veto with a two-thirds majority.

It stresses notion of an independent judiciary with the Supreme Court as the final court of appeal.

It restored all kingdoms except Ankole kingdom but with limited powers to only cultural matters.

2005 amendments removed presidential term limits and legalized a multi-party political system.

In 2018 the upper age limit was shifted.

Article 102, states that for someone to stand as a president must be a citizen of Uganda by birth and above 35 years.

Role of citizens in the constitution making process.

Submit their views.

Protect the constitution

THE STRUCTURE OF UGANDA PARLIAMENT.

The speaker of Parliament.

Is a person who presides over meeting in the parliament.

The speaker presides over all debates in the parliament by regulating the parliamentary debate.

The speaker also regulates the level of debate in the house. He or she chooses which member to speak at a time and then keeps records of who spoken what.

He ensures that members of parliament respect and adhere to the rules of the parliamentary debate.

He can also suspend members who violate parliamentary rules or who refuse to withdraw remarks or statement.

He also keeps the attendance records of the members of parliament. The member who is unable to attend should notify the speaker in a reasonable time.

UGANDA POLICE.

This is a state institution that is vested with the powers of maintaining law and order.

The Uganda police became a fully fledged institution on 25th /05/1906.

The Uganda police is headed by the inspector of police who has the powers to make standing orders for police officers.

It's under the ministry of internal affairs.

The IGP is AIGPs and senior assistant commissioners of police.

It also has a council which is made up of IGP, permanent secretary of internal affairs, four other members appointed by the minister.

It has the following departments crime investigations, counter terrorism, operations, logistics and engineering , Interpol and peace support operation, police air wing, mobile police patrol unit, territorial police, tourism police. Police fire brigade, aviation police, and marine police.

Functions of the Uganda Police.

It keeps law and order in the society.

It determines the freeness and fairness of the election in the country.

It prevents crimes in the society by investigating law doers.

It protects property of people in the country by providing armed personnel to keep and protect the property of people.

It prevents riots in the country.

It promotes and protects the fundamental human rights and freedoms.

It performs any other functions assigned to it under police act. Police performs any other duty as given by the president, vice president and the minister of defense.

It arrests and detains crime suspects in the society by keeping them in their custody before being taken court.

It protects life of people in the society.

It summons crime suspects for the investigations before any other action being taken. These crimes include bribery, intimidation among others.

It searches any premises that are believed on reasonable grounds to have things required for investigation of an offence.

It provides access to its protection services through the communication systems that are usually toll free like 911, 992 and other quick services like fire outbreaks, armed robberies, strikes and riots.

It also organizes stakeholders meeting and workshops to ensure co-operation with the civilians in observing human rights as provided in the 1995 constitution of Uganda, law and order.

It executes the production of warrant according to authority of a judge to carry out its duties to enforce law and order and the suspect is arrested and produced in court trial.

The prisons.

It should be noted that the prison force is provided under article 215 of the 1995 constitution of Uganda and prisons Act of 17 of 2006.

It's headed by the commissioner General, the Deputy commissioner General, Regional prisons commander, District Prison commanders and Directors.

Function of prison services.

It ensures prisoners discipline in prison since detention places are guided by the wardens who always ensure that prisoners are well disciplined and extend punishment to undisciplined prisoners.

It ensures fair hearing of the prisoners where the prisoners are always taken to court from prisons for fair hearing of their cases.

It establishes training facilities and programs for prisoners in their capacities. These include carpentry, fabrication, arts and crafts.

It promotes good governance, peace, security and stability with in the country since the prison service detainees criminals.

It makes rules in respect of the safe custody, welfare and privilege of prisoners. This is because the Uganda human rights commissioner always visits jail to check on the prisoners.

THE NATIONAL ARMY.

Is the state institution established by government in charge of national defense and security.

Roles.

It defends and protects the sovereignty and territorial integrity of Uganda.

It plays the role of enhancing political education in the country by teaching people the reasons for political education.

It administers justice to the people in the country through military courts like division court martial, general court martial e.t.c.

It enhances regional peace.

It arrests people who are found to have committed defense offences for example treason, murder e.t.c.

It observes the rule of law and the judicial proceedings in the country. It not allowed taking part in the partisan politics.

It assists in maintaining national internal security by settling cases of war hence promoting security.

It also advises the president in emergence situation on matters relating to national security.

It also supports the civil authorities in case of disasters and reinforces civil authorities with professional skills as the need arises in the country.

It engages in productive activities for the development of the country.
Like NAADS and Operation wealth creation.

It engages in community and voluntary work.

DEMOCRACY AND LEADERHIP IN EAST AFRICA.

Democracy came from two Greek words '**Demo**' meaning people and **Cracy** meaning rule of people.

A Democratic government refers to a system of government where there is rule of people.

According to Abraham Lincoln the 16th President of USA described the Democracy as the government of people, for the people and by the people.

Features of a Democratic Government.

There should be free and fair elections where all the groups of people are easily allowed to choose their leaders.

It should have a liberal economy where both private and public sector.

It should be civilian rule.

It should have a constitution.

There should be respect of fundamental human rights and freedoms.

There should be separation of powers.

There should peaceful means of conflict resolution.

Popular participation in the government.

It should be an accountable government.

An accountable government.

Presence of political pluralism.

Power sharing.

IMPORTANCE/BENEFITS OF DEMOCRACY TO THE COUNTRY

1. Democracy in Uganda can contribute to political stability by providing a framework for peaceful power transitions through regular elections.
2. Democracy holds the government accountable to the people, ensuring transparency, reducing corruption, and promoting good governance.
3. Democracy guarantees the protection of individual rights and liberties, such as freedom of speech, association, and assembly.
4. Democracy allows citizens to participate in decision-making processes, ensuring their voices are heard and interests represented.
5. Democracy promotes the rule of law, ensuring that laws are applied equally to all citizens and protecting their rights from arbitrary actions by the government.
6. Democracy can foster economic development by providing a stable and conducive environment for business activities, attracting investments, and promoting entrepreneurship.

7. Democracy can lead to social progress by addressing inequality, promoting social justice, and providing avenues for marginalized groups to participate in the decision-making process.
8. Democracy protects the rights of minority groups, ensuring their concerns and perspectives are considered in policy making and preventing discrimination.
9. Democracy provides mechanisms for peaceful conflict resolution through negotiations, dialogue, and compromise, avoiding violent means to resolve disputes.
10. Democratic governments tend to engage in diplomacy, negotiation, and cooperation with other nations, promoting peace, stability, and regional integration.

Please note that these advantages are based on the general principles of democracy, and their application in Uganda may vary in practice.

INTERACTION WITH THE REST OF THE WORLD.

DEMERITS OF DEMOCRACY TO THE STATE

While democracy brings numerous benefits, it is essential to acknowledge that no system is perfect. Here are ten potential disadvantages of democracy in a state:

1. Democratic processes, such as debates, negotiations, and consensus building, can be time-consuming, leading to delays in making important decisions and implementing policies.

2. Frequent elections and changes in leadership can result in political instability, as governments may be replaced frequently, making it challenging to establish long-term policies and stability.

3. Democracy can lead to a tendency for short-term thinking, as politicians may prioritize policies that bring short-term popularity over long-term effectiveness, compromising the efficiency of governance.

4. In a democratic system, the majority has significant influence, potentially resulting in the neglect or oppression of minority interests and viewpoints.

5. Democracy can create an environment where corruption thrives, as politicians may be tempted to engage in unethical practices to secure funding or gain support from special interest groups.

6. Democratic systems can be susceptible to the manipulation of public opinion through media control or sensationalism, which can influence voters' decisions and undermine the integrity of elections.

7. Elected officials may not always possess the necessary expertise or qualifications, leading to decision-making based on political considerations rather than informed perspectives.

8. Democracy can lead to societal divisions and polarization, as political parties and individuals may engage in actions that promotes divisiveness rather than fostering unity.

9. In democratic societies, voter apathy and low voter turnout can weaken the legitimacy of the system, as it can lead to decisions that do not adequately represent the will of the entire population.

10. In a democratic system, charismatic leaders can exploit public sentiment and manipulate emotions to gain power, potentially undermining democratic principles and institutions.

POLITICAL PARTIES IN EAST AFRICAN STATE

Political parties are organized groups of individuals who share similar political ideologies and goals. They are an essential part of democratic systems, as they help represent and advocate for specific interests and values within society.

Political parties play a crucial role in the functioning of governments by mobilizing voters, shaping public opinion, and competing for political power. They develop policies, nominate candidates for elections, and form government or opposition based on the outcome of elections.

Different countries have varying party systems, ranging from two-party systems (such as in the United States) to multi-party systems (such as in India or Germany), where several parties compete for political representation.

It's important to note that as an AI assistant, I don't have personal political opinions, and my goal is to provide unbiased information and assist with any questions you may have.

REASONS FOR THE FORMATION OF POLITICAL PARTIES IN EAST AFRICA

Political parties play various roles in East African states. Here are ten key roles of political parties:

1. Political parties act as the main channels for representing diverse political interests and ideologies within a democratic framework.
2. Parties play a crucial role in formulating policies on various issues, such as

economics, social welfare, education, and foreign affairs.

3. Parties mobilize citizens by organizing rallies, campaigns, and events to raise awareness about their ideologies, policies, and party candidates.
4. Political parties are formed to select and nominate candidates for public office, eg presidential, parliamentary, and local positions.
5. Political parties serve as competitors in free and fair elections, presenting candidates to the electorate.
6. Parties with representation in legislative bodies play a vital role in lawmaking.
7. Opposition parties hold the ruling party accountable, contributing to a healthy balance of power within the political system.
8. Political parties help to inform the public about their rights and responsibilities in a democratic system.
9. Political parties may advocate for specific interest groups or marginalized communities, seeking to advance their rights, representation, and well-being within the political process.
10. Political parties play a role in encouraging national unity and promoting a sense of shared identity.

THE ROLE OF POLITICAL PARTIES TO THE DEVELOPMENT OF DEMOCRACY OF AFRICAN STATES

Here are ten roles that political parties play in the development of democracy:

1. Political parties represent the interests and concerns of different groups in society, providing a voice to citizens and ensuring that their perspectives are taken into account in the decision-making process.
2. Parties compete with one another for political power through elections, fostering a healthy democratic process that allows for the peaceful transfer of power and provides citizens with choices.
3. Parties engage in debates and discussions to shape public policy and address societal challenges hence developing democracy.
4. Parties mobilize citizens to participate actively in the democratic process through campaigns, rallies.
5. In democratic systems, parties form a government after securing majority support in elections.
6. Political parties hold elected officials accountable for their actions and performance.
7. They advocate for their rights and ensure their concerns are addressed in policymaking and governance.
8. Parties aim to bridge societal divisions by bringing together individuals from diverse backgrounds and encourage dialogue and compromise.

9. Parties shape and influence public opinion by articulating and promoting their policy positions through campaigns, speeches, and media outreach.

10. Political parties provide stability to democratic systems by offering a consistent framework for governance, policy formulation, and decision-making.

These roles highlight the significance of political parties in the development and maintenance of a robust and vibrant democracy.

GENERAL ROLES OF POLITICAL PARTIES TO STATES

Political parties play various roles in East African states. Here are ten key roles of political parties:

1. Representation:
2. Policy Formulation
3. Political Mobilization:
4. Candidate Selection:
5. Electoral Competition:.
7. Legislative Activity
8. Opposition Role:
9. Public Awareness and Education:
8. Advocacy for Special Interests:

10. Nation-building and Unity:

CHALLENGES FACED BY POLITICAL PARTIES IN E.A

QN. Discuss the challenges faced by political parties in a democratic state ?

Political parties in East African states encounter various challenges that can hinder their effectiveness and growth.

1. **Limited Resources:** Political parties often face financial constraints, making it difficult to fund campaigns, mobilize supporters, and maintain party structures. Lack of resources can limit their ability to compete effectively in elections and reach out to a wide range of constituents.
2. **Political Violence and Intimidation:** Political parties in East Africa frequently experience violence, intimidation, and harassment, particularly during election periods which undermines their ability to operate freely, campaign, and mobilize supporters.
3. **Ethnic and Regional Divisions:** East African countries have diverse ethnic and regional identities, which can pose a challenge to political parties. Ethno-regional divisions often influence party formation, leading to the fragmentation of political support along ethnic or regional lines.
4. **Weak Internal Party Structures:** Internal party structures, such as transparent decision-making processes, candidate selection procedures, and mechanisms for resolving disputes, can be weak in East African political parties. This can lead to factionalism, infighting, and a lack of unity within parties.
5. **Lack of Intra-Party Democracy:** Internal party democracy is often limited, with power centralized among a few party leaders or elites.

6. Limited Civic Education: Many citizens in East African states lack sufficient knowledge about political processes and the role of political parties. Limited civic education programs contribute to low levels of political awareness and engagement among the general population.

7. State Interference and Political Repression: Political parties often face interference from state authorities, including limitations on freedom of assembly, association, and expression. In some cases, governments use legal or administrative measures to suppress opposition parties and limit their activities.

8. Ineffective Electoral Laws and Regulations: Electoral laws and regulations can pose challenges for political parties, including restrictive registration requirements, unequal access to media, and a lack of transparency in the electoral process. These factors can undermine the fairness and credibility of elections.

9. Limited Inclusivity and Youth Engagement: Many political parties struggle to effectively engage and include under represented groups, such as women and youth. This leads to the underrepresentation of these demographics in party leadership and decision-making processes.

10. Lack of Trust and Credibility: Some political parties face a credibility deficit due to past failures, corruption scandals, or unfulfilled promises. Building and maintaining trust with the electorate can be a significant challenge for parties striving to win support and legitimacy.

SIGNIFICANCY / IMPACTS / ADVANTAGES OF POLITICAL PARTIES ON THE DEVELOPMENT OF STATES

Political parties have a significant impact on the development of states.

1. Political parties play a crucial role in formulating policies that guide the development agenda of a state through their ideologies and party platform policies.
2. They provide a chance for citizens to participate in decision-making processes, elect representatives, and hold governments accountable ensuring checks and balances on the exercise of power.
3. Political parties contribute to political stability and peaceful transitions of power by providing ways of resolving disputes in politics.
4. They provide opportunities for minorities, and underrepresented groups to present their concerns within the political system.
5. Parties may focus on strategies to boost investments, promote entrepreneurship, improve infrastructure, and enhance education and skills training, leading to job creation and economic growth.
6. They scrutinize government actions, expose corruption, and advocate for transparency and good governance.
7. Strong party systems can promote a culture of integrity and ethical behavior among politicians and public servants.
8. Political parties interact with civil society organizations to address social and developmental issues i.e they collaborate with NGOs, community-based organizations (CBOs), and advocacy groups to generate ideas, that help the societies.
9. They help to create a strong International Relations and Diplomacy which may to shape trade, human rights, security, and other international matters.
10. Political parties contribute to knowledge and capacity building within society by providing political education and leadership

development programs through nurturing and train future political leaders

TYPES OF LEADERS

Leaders can exhibit various types of leadership styles, depending on their personality, values, and approach to leading others.

1. Autocratic Leader:

An autocratic leader exercises full control and authority over decision-making,

- They provide little or no opportunity for input or participation from others.
- They make decisions independently and direct their followers without considering different perspectives.

2. Democratic Leader:

A democratic leader involves their team or followers in decision-making processes.

They value input, listen to ideas and opinions, and encourage collaboration.

They seek consensus and aim to create an inclusive and participatory environment.

3. Transformational Leader:

Transformational leaders inspire and motivate others to exceed their own expectations and pursue a shared vision.

They are charismatic, visionary, and have the ability to rally people around a common goal.

They encourage personal growth, provide mentorship, and empower their followers to reach their full potential.

4. Transactional Leader:

Transactional leaders focus on contingent rewards and punishments to motivate and influence their followers.

They set clear expectations, provide rewards for good performance, and administer disciplinary actions for poor performance.

5. Servant Leader: Servant leaders prioritize the needs of others, aiming to serve and support the well-being of their followers. They actively listen, empathize, and provide guidance and resources to help others grow and succeed.

6. Laissez-Faire Leader: Laissez-faire leaders adopt a hands-off approach and provide minimal guidance or direction to their team. They trust their team members to make decisions and complete tasks independently. This leadership style can be effective when working with highly skilled and self-motivated individuals.

6. Charismatic Leader: Charismatic leaders draw followers through their charm, charisma, and ability to inspire and captivate others.

They have a strong presence, persuasive communication skills, and use their personal appeal to motivate and influence their followers.

8. Situational Leader: Situational leaders adapt their leadership style based on the needs of the situation and the abilities of their followers. They assess the circumstances and adjust their approach accordingly, effectively balancing guidance, delegation, and support.

UNITED NATIONS 1945

The United Nations (UN) is an intergovernmental organization founded on October 24, 1945, after the end of World War II. It was established to promote international cooperation and maintain peace and security among nations.

The UN consists of 193 member states and has various organs, such as the General Assembly, Security Council, Economic and Social Council, and the Secretariat. Its primary objectives include maintaining international peace and security, promoting social progress and better living standards, fostering friendly relations among nations, and promoting human rights. The UN addresses a wide range of global issues, including poverty, climate change, conflicts, human rights violations, and global health challenges.

OBJECTIVES OF UN

The United Nations (UN) has several objectives, which are outlined in its charter. The main objectives of the UN are as follows:

- 1. Maintaining international peace and security: The UN aims to prevent armed conflicts, resolve existing conflicts, and promote peaceful relationships between nations.**
- 2. Fostering friendly relations among nations: The UN aims to promote cooperation and dialogue between countries, thereby fostering peaceful relationships and preventing conflicts.**

3. Promoting social progress and better living standards: The UN strives to improve the social, economic, and health conditions of people worldwide, with a focus on eradicating poverty, promoting education, and ensuring equal rights for all individuals.

4. Protecting human rights: The UN is committed to upholding and promoting human rights globally. It works to protect civil, political, economic, social, and cultural rights of every individual.

5. Assisting in the development of nations: The UN provides support and expertise to countries in need, helping them develop infrastructure, establish governance systems, and achieve sustainable development.

6. Coordinating humanitarian assistance: The UN coordinates humanitarian efforts to provide assistance and relief to those affected by natural disasters, armed conflicts, or other emergencies.

7. Promoting sustainable development: The UN encourages sustainable practices to address environmental challenges, combat climate change, and promote the responsible use of natural resources.

IMPACTS OF UNITED NATIONS TO THE DEVELOPMENT OF UGANDA

The United Nations organization has had several impacts on Uganda's development.

1. The UN has supported peacekeeping efforts in Uganda, especially during the conflict with the Lord's Resistance Army (LRA), by providing troops, logistical support, and expertise to help restore stability and protect civilians.
2. The UN has provided significant humanitarian assistance in Uganda, particularly in response to the humanitarian crisis caused by the LRA conflict and the influx of refugees from neighboring countries. This assistance includes food aid, healthcare services, clean water, shelter, and education support.
3. Sustainable Development Goals (SDGs): Uganda is committed to achieving the SDGs, and the UN has been instrumental in supporting the country's efforts by providing technical assistance, capacity building, and funding for projects related to poverty reduction, health, education, gender equality, and environmental sustainability.
4. Health Interventions: The UN supports Uganda's health sector through initiatives like immunization campaigns, disease control programs (such as HIV/AIDS, malaria, and Ebola), improving access to essential healthcare services, and strengthening health systems.
5. Education: The UN has contributed to improving access to quality education in Uganda by supporting initiatives to build schools, train teachers, and provide educational materials. The UN also promotes inclusive and equitable education, particularly for vulnerable and marginalized groups.

6. Women Empowerment: The UN promotes gender equality and women's empowerment in Uganda through various initiatives. This includes supporting efforts to eliminate gender-based violence, increasing women's political participation, and enhancing economic opportunities for women.

7. Environmental Conservation: The UN supports Uganda in tackling environmental challenges, including climate change mitigation and adaptation, promoting sustainable land use practices, protecting biodiversity, and improving access to clean energy.

8. Governance and Rule of Law: The UN assists Uganda in promoting good governance, democracy, and the rule of law. This includes supporting electoral processes, strengthening institutions, promoting human rights, and ensuring access to justice for all.

9. Economic Development: The UN supports Uganda's economic development by providing technical assistance for trade, investment, and entrepreneurship, promoting inclusive and sustainable economic growth, and supporting the agricultural sector.

10. Refugee Support: Uganda hosts one of the largest refugee populations in Africa, and the UN plays a crucial role in providing support to refugees and promoting durable solutions, including access to education, livelihood opportunities, and protection services.

THE CRANES EXAMINATIONS



TOPIC 07: THE EVOLUTION OF HUMAN RIGHTS IN UGANDA

**What are the causes of human rights violation and effects
Suggest ways the injustices could have been avoided in an essay.**

**Discuss in groups what their your own communities would be like
without respect for human rights or rule of law, and draw about the
basic requirements for a peaceful society**

NEO-COLONIALISM IN EAST AFRICA.

Neo –colonialism refers to the indirect control of east Africa Nations by their colonial masters.

It's the modern attempt by developed countries to perpetuate colonialism in east Africa.

It's the advanced stage of colonialism because it exists in form of cultural, education, economic and technological industries.

It is a new form of colonialism and imperialism where former colonial masters came back with new methods of colonizing the Africans in particular.

CAUSES OF NEO-COLONIALISM.

Poverty.

Poor leadership.

Weak regional groupings.

Colonial legacy.

Pressure from the developed worlds.

Natural disasters.

Neo-colonialism and common wealth states.

| Neo colonialism | Common wealth states |
|----------------------------------|------------------------------------|
| Involves former colonial masters | Involves Britain and her colonies. |
| Have not common objectives. | Have common objectives. |
| | |
| | |
| | |
| | |

METHODS/MANIFESTATION OF NEO-COLONIALISM.

Through foreign aid like grants and loans.

Through foreign investments like MTN, COCA COLA.

Through production of raw materials for foreign powers.

Through use of foreign language like English and French.

Through cultural and friendship society.

Through literature and art.

Through western religion.

Dependency syndrome.

Through extension of the espionage system.

Adoption of western ideologies.

Adoption of foreign laws.

Imposition of political systems on East Africa.

Modern technology.

Through foreign education.

Through foreign embassies and diplomatic missions.

Through manipulation of the parliamentary proceedings.

EFFECTS OF NEO-COLONIALISM IN EAST AFRICA.

POSITIVE EFFECTS.

It has improved the technology of the LDCs.

It has led to increase of foreign aid to East African countries.

It has led to development of African states.

African states have gained economic support.

NEGATIVES.

It led to massive exploitation of African resources both human and natural resources.

It increased cultural degradation through Western values and cultural.

It has led to brain drain.

It killed African craftsmanship.

It has led to massive unemployment due to poor education system.

It has led to low level of industrialization.

It has led to loss of sovereignty and independence.

It has led to continued political instabilities in East Africa.

It has led to sabotage of regional unity

HOW TO ELIMINATE NEO-COLONIALISM IN EAST AFRICA.

B reviving the East African community.

Diversification of the economies like industrialization, agriculture, tourism.

Promotion of African medicine and craftsmanship.

Encouraging of Kiswahili as the regional language.

Encouragement of the indigenous languages.

Promotion of import substitution.

Africanizing African politics.

Africanizing African education.

Import substitution.

GLOBALISATION.

It refers to the process by which businesses or other organizations develop international influence operates on international scale.

FOREIGN Direct invest in EAST AFRICA.

Is the net transfer of resources from one country or organization to another in form of development or humanitarian.

It can in form of grants and loans.

Merits

It brings in foreign investments.

New technology.

Infrastructural development.

Enhanced democracy and good governance.

Reduce on balance of payment problem.

Improves on skills of people.

Demerits.

Burden of .

IMPORTS

Machinery-japan.

Textile Italy.

Chemical.

Advantages of imports.

They enable a country to access high quality goods.

They enable a country to solve a deficit.

They enable a country to improve its technology.

Disadvantages of imports.

Dependency syndrome.

Causes inflation.

Kills the local industries.

Kills creativity.

Harmful goods.

