

## HISTORY PAPER 2

### *Guidelines for the assessment of 'A' level history essays*

For an essay to be categorized as excellent (22-25 marks) or very good (19-21marks), it should be composed of (a)relevant ideas/arguments (b) supportive evidence or specific examples (c) specific periods/dates (d) convincing and clearly flowing ideas from the introduction, through the essay body, up to the conclusion (e) enough coverage of what is asked (f) readable work. The lower grades of essay i.e good (16-18marks) and fairly good (13-15) are due to the less specific examples and time frame, less average and less accuracy. Then the 'O' level type/generalized essays (10-12marks) are either those without examples and time frame or those with sketchy statements/points. The lowest categories of essays are the poor ones (06-09 marks) and the very poor ones (00-05marks) with largely irrelevant material.

While marking the candidates' work in relation to the above questions, the following notes can be used. It is also important to note that the essays should be marked in consideration of their overall soundness and clear candidates' lines of argument.

### **1. A) THE PRE COLONIAL KIKUYU SOCIETY**

The kikuyu people are believed to have migrated from areas around Meru. By the 2<sup>nd</sup> half of the 19<sup>th</sup> century, they had already reached the area around Metumi/Gaki border. Their settlements gradually expanded as moreland was acquired from the neighbouring territories.

#### **SOCIAL ORGANISATION**

The social organisation of the kikuyu was mainly based on the clan, age group/age set. Most of the kikuyu belonged to nine clans, which were corresponding to the nine daughters of Gikuyu, their legendary founder. Each clan was composed of age groups or generation sets (IMariika), in turn these were divided into age sets and each set was given a particular name. Young men at the age of about 18 years were initiated into the age set and this even involved circumcision. The male initiation was based on a 'Muhingo', closed period, which lasted for nine 'imera' (seasons) or 'Miaka (years) during which no initiations of boys took place at all. The closed period was followed by annual initiations for the next nine years. These nine initiation sets formed one army contingent or regiment set. On the part of females, they were initiated annually and in some areas, they formed their own age sets with particular names.

The significance of the age group and age set system was that it helped to maintain order in the kikuyu society. Junior warriors trained for physical duties and indeed performed such duties as clearing land, defending villages, making paths, and constructing cattle pens. The elders mainly contributed to leadership and guidance in various society issues. For instance the senior elders constituted a council (Kiama) for each unit of families (mbari) through which they handled different political and social issues. This demonstrated that members of the kikuyu society clearly knew their roles and the expected conduct.

The level of senior elders was reached through a sequence of grades. For instance, senior warriors were allowed to marry after they paid a fee of a goat and a calabash of beer in order to be recognised as junior elders. These remained serving as soldiers until the circumcision of their first child when they became full elders (athuri). In order to qualify as senior elders, they had to pay two goats and more beer.

The kikuyu believed in one supreme god, Ngai. He is believed to have manifested himself in the sun, moon, stars, rainbow, thunder and lightning and was approached through the senior elders. Mount Kenya or kirinyaga as the kikuyu call it, was believed to be the home of Ngai, so, the kikuyu built shrines in the slopes of the mountain.

Whenever there were disease epidemics, the kikuyu thought that they were due to witches and evil spirits. In order to drive away the evil spirits, ceremonies were usually held and the spirits were chased away by beating drums, blowing horns and disturbing the undergrowth with sticks.

## **ECONOMIC ORGANISATION**

The kikuyu were predominantly agriculturalists. The crops grown included; sorghum, maize, eleusine, cow peas, haricot beans, lima beans, pigeon peas, bananas, sugar-cane and yams. Though the crops were mainly for the home consumption, some were exchanged for other commodities with the Masai and other pastoralists.

Agricultural land was very important to the kikuyu men. The use of land was usually controlled by the 'Muramati' in each 'Mbari'. No land could either be sold or given away without the consent of the 'Mbari' members.

Apart from growing crops, the kikuyu also kept some cattle, goats and sheep. This helped in the production of milk and butter. Cattle, goats and sheep were also useful when paying bride price. Some of the kikuyu kept bees for the production of honey.

The kikuyu men played the role of clearing the land, herding the livestock and milking the cattle and goats. Women played the role of cultivating the land, sowing seeds, weeding and harvesting. At times, members of various families would jointly do weeding and harvesting.

The kikuyu were by the 2<sup>nd</sup> half of the 19<sup>th</sup> century engaged in trade with neighbours. For instance, they mainly imported sheep and goats from the Masai and exported flour, honey and tobacco and other items which were not available in Masailand.

With regard to the above information, it is quite clear that despite the lack of a central authority among the kikuyu, they had institutions that helped in the maintenance of law and socio-economic order. The kikuyu socio-economic life was, however, disrupted by British colonial rule at the beginning of the 20<sup>th</sup> century.

### **1 (b) THE BUGANDA KINGDOM**

The origin of Buganda can be traced by the use of oral traditions that indicate that there were some migrations of people from various directions. The bantu clan (mamba) that formerly occupied some parts of what came to Buganda was joined by immigrants.

One tradition claims that some clans led by Kintu moved from the direction of Mt. Elgon. Other traditions claim that katoKimera also led to a number of clans from the western direction while others say that more people especially those of the lung fish clan moved from Lake Victoria Islands led by Mulondo.

Most of these groups of people were attracted to central Buganda areas such as Kyadondo. It was from this nucleus that Buganda expanded to include parts like Busiro, Mawokota, Busujju, Buddu, Singo, Bululi, Bugerere, Bulemezi. By mid 19<sup>th</sup> century, Buganda had reached a level of a centralized state with the 'Kabaka' as the head.

## **SOCIAL ORGANISATION**

By mid 19<sup>th</sup> century, the Buganda society had not yet been affected by foreign social ideas and beliefs. The major traditional religious belief was that in 'Lubaale' a god believed to have had a base on L. Victoria. It was believed that Lubaale could protect the believers from harm and could give them luck and success in whatever they did.

The kabaka was the spiritual head of the state. He conducted traditional ritual ceremonies. He also presided over the ceremonies of human sacrifice in places known as 'Matambilo'. Islam was also introduced in Buganda and some people got circumcised. In the 1870s Christianity was introduced and adopted by a good number of Baganda. The Christians were also divided as Protestants and Catholics. The new religious groups undermined the positions of the old traditional beliefs.

The society of Buganda was composed of people with specific duties. Men were expected to go for wars and public works while women stayed at home to look after the family members and grow food crops.

In most families of the Buganda society, a husband was the overall controller of the family affairs. He even had the right to marry another wife if the first wife failed to bear children. It was important for a woman to have children because a woman who failed to bear children was despised and soon became the slave and drudge of the household.

The system of marriage depended on the parents of the children to marry each other. A girl would be taken away and recognised only if dowry was paid to her parents.

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The Buganda society was divided into people with different clans. These had their clan heads (bataka) and each clan had a totem. It was abnormal for people of a similar clan to marry each other.

### **Economic organisation**

The economics of Buganda was based on raiding, trade, tribute, local industries and agriculture. Land was the most important economic asset. The Kabaka was believed to be the owner of all land in Buganda and he regulated its utilization through the chiefs whom he appointed.

Since land was one of the most important economic assets, it can be said that the Kabaka controlled the economy. Those who used land could give part of their proceeds to the chiefs who would in turn give a part to the Kabaka. This acted as a supplement on the Kabaka's revenue.

A number of Baganda grew bananas, yams, sweet potatoes and some coffee. The food crop producers could exchange their items with others such as the producers of iron products and bark cloth. Some other people on around Lake Victoria were involved in fishing. These could sell their fish to the farmers around or near Lake Victoria.

Buganda also obtained much wealth through her raiding activities and a trade in ivory and slaves. Raiding expeditions could be organized against the neighbouring communities. Male slaves were sold to the Coastal traders where as women slaves especially those from Nkore served at the Kabaka's place. Some cattle were also obtained through raiding and could be used by the Kabaka to reward those who served the state very well.

During Mutesa I's reign, the system of extracting tribute from the conquered states was started. This also added something on the state's revenue.

The state of Buganda is also remembered for her participation in the inter-territorial trade during the pre-colonial era. Buganda sold her fine quality backcloth, coffee and beans to her neighbours such as Bunyoro, Busoga and Teso. From Bunyoro, she obtained iron implements and salt. She obtained cattle products from Teso.

Looking at the above brief discussion, it becomes clear that Buganda had by the mid 19<sup>th</sup> century developed her political, social and economic institutions. Its progress as an independent state was only interrupted by the entry of British imperialists in the 1890s.

2. With specific examples, assess the role of traditional religion in the social and economic organisation of the 19<sup>th</sup> century east African societies.

In almost all the pre-colonial East African societies, traditional religion played an important role in the unity of people, social harmony, dealing with social problems, providing the basis of traditional authority, contributing to law and order and in some cases inspired people against colonialism. However, traditional religion combined with other factors in the organisation of pre-colonial East African societies.

In the non-centralized societies, people attached much importance to the traditional religious authorities or diviners who occasionally played roles in political matters.

Thekikuyu believed in one supreme god, Ngai. He is believed to have manifested himself in the sun, moon, stars, rainbow, thunder and lightning and was approached through the senior elders. Mount Kenya or Kirinyaga as the kikuyu call it, was believed to be the home of Ngai, so, the kikuyu built shrines in the slopes of the mountain.

Whenever there were disease epidemics, the kikuyu thought that they were due to witches and evil spirits. In order to drive away the evil spirits, ceremonies were usually held and the spirits were chased away by beating drums, blowing horns and disturbing the undergrowth with sticks.

The various nyamwezi chiefdoms or kingdoms were bound together into associations based on kinship ties or belief in some common historic experiences such as emigration from a common centre. The Mtemi of the commonly accepted ritual centre of each group of chiefdoms was recognised as the most senior. He could give ritual blessings to the newly installed Mtemi.

In general, every Mtemi was regarded as a ritual leader. It was his duty in cases of prolonged drought, to define the causes, offer the necessary sacrifices to the gods and ancestors and invite the rain doctors to make rain. The mgoriwalhanga' (the Mtemi's chief wife) also took an active part in the Mtemi's ritual activities.

There were secret societies that took an active part in the performance of rituals. The 'Uyege' (society of elephant hunter), 'Ufumu' (society of medicine men and diviners), and the ugota (society of married women) were usually represented at the installation and burial of an Mtemi, at sacrifices and other ritual ceremonies) The Mtemii depended on the 'Wafumu' to handle cases of witchcraft.

By mid 19<sup>th</sup> century, the society of Buganda was still traditional. The foreign religions had not yet affected the social arrangement. The major traditional religious belief was that in ‘Lubaale’ a god believed to have had a base on L. Victoria. It was believed that Lubaale could protect the believers from harm and could give them luck and success in whatever they did.

The kabaka was the spiritual head of the state. He conducted traditional ritual ceremonies. He also presided over the ceremonies of human sacrifice in places known as ‘Matambilo’.

3. Either (a) examine the steps taken in the abolition of slave trade in east Africa during the 19<sup>th</sup> century.

In 1807, Britain started the struggle to abolish slave trade. Early campaigns against slave trade were focused on West Africa but after 1820, the British anti-slave trade campaigns were extended to the East African coast.

At first, the campaign was not successful due to the fact that both the Arabs and French slave traders dodged the patrols and in any case, Britain had limited authority over slaveships.

However, in 1822, the Sultan of Zanzibar known as Seyyid said, eager to win British support against his rivals such as the Mazrui in East Africa, agreed to sign the Moresby treaty. By the terms of this treaty, the Arab slave traders were not allowed to ship slaves to India. The French were also stopped from taking slaves to Reunion, Mauritius and West Indies islands. Seyyid Said agreed to the appointment of British agents to any part of his dominions to enforce the treaty. Unfortunately, the treaty did not apply to the trade between Zanzibar and Oman where the major slave markets were located. Moreover, the British patrols could not effectively search or cover the large area of the Indian Ocean. In spite of these shortcomings, the Moresby treaty was a good start of the anti-slave trade campaigns.

After slavery had been outlawed in the British Empire in 1833, some more steps were taken against slave trade in East Africa. In 1845, the British Consul in Zanzibar, Colonel Atkins Hamerton persuaded Seyyid Said to sign a new treaty. This was known as the Hamerton treaty which restricted the export of slaves from Zanzibar to Oman.

In the period after 1845, the British influence at the east Africa coast and particularly Zanzibar increased. Following the death of Seyyid Said in 1856, the succession disputes provided an opportunity to the British to intervene and gain more influence in Zanzibar. They established friendship with Seyyid Said’s successor, Seyyid Majid. As a result, more strict anti-slave trade laws were introduced though slaves were continuously smuggled out.

In 1870, Seyyid Majid died and he was succeeded by Sultan Barghash. The British Consul of Zanzibar, Sir John Kirk established close friendship with Barghash and persuaded him to stop slave trade and slavery. Barghash was quite reluctant to do so until two main problems arose. First, a hurricane hit Zanzibar in 1872 and caused widespread destruction which required British financial assistance. Second, there was gunboat diplomacy which involved threats to blockade Zanzibar and to bombard Sultan Barghash's palace. In March 1873, Sultan Barghash gave way and decreed the end of slave trade in his territory.

As a result, slaves could not be shipped from the East African coast and the Zanzibar slave market was closed. In 1876, Barghash issued laws forbidding slaves caravans either travelling to or in his territory.

Slave trade gradually declined. It significantly reduced in 1897 when the caravan routes were abandoned in favour of the railway. Moreover, increased European control of the East African interior ensured effective suppression of the slave traders.

3 (b) Discuss the impact of long distance trade on peoples of East Africa during the second half of the nineteenth century.

Note: In order to attempt this question, one needs to be aware of the local and foreign traders who participated in the long distance trade. The major commodities traded in should be clearly specified. The candidate should note that the most important aspect of the answer is a discussion of the effects of long distance trade on East Africa. The discussion becomes sensible only supported by specific examples given in a historical manner. The following are guidelines for the discussion;

Large caravans moving along the trade routes between the coast and the interior of East Africa characterized the 19<sup>th</sup> century long distance trade in East Africa. At first it were the African traders such as the Nyamwezi, Kamba and Yao who dominated the caravan trade but soon the Arabs came in. by the second half of the 19<sup>th</sup> century, this trade had far reaching effects on the peoples of East Africa.

The entry of the Swahili and the Arabs into the interior and the increased trade activities mainly resulted from Seyyid Said's change in Zanzibar. Beginning with the 1840s, the demand for slaves to work on clove plantations in Zanzibar increased. This meant that a large number of people had to be captured from the interior of East Africa. At the same time the demand for ivory in the Asian and European markets increased. Thus, as slaves moved to the coast, they were made to carry huge amounts of ivory.

The Arabs traders who entered the interior of East Africa often interfered in the politics of Unyanyembe during the 1860s and 1870s. for instance they aided Mkasiwa to overthrow

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MnwaSele and in 1878, they helped Isike to succeed his father. This contributed to increased conflicts between the supporters of these chiefs.

In some cases, trade led to political transformation in East Africa. In Nyamwesiland, the trade benefits combined with military techniques learnt from the Ngoni to enable chiefs like Mirambo and Nyungu yam awe to form centralized states between 1860 and 1890. Then in Buganda, KabakaSuna II obtained arms, ammunition, cotton cloth, beads and glassware from the incoming Arab traders. All these items served to strengthen the kabaka's position. The arms and ammunition were used as a means of coercion while the last three items were given to some subjects for good service and this increased loyalty.

Apart from the political transformation, the long distance trade contributed to cultural change in east Africa. As the Arabs penetrated the interior of East Africa, some local people adopted the Arabic language. This effect was first felt at the coastal areas but soon reached deep in the interior. In the 1840s, the Arab traders entered Buganda and spearheaded the spread of Islam. In 1866, KabakaMuteesa I adopted Islam and he observed Ramadhan for the next ten years, learnt Arabic, adopted Arab dress and manner, and built mosques. Such cultural influence affected the Kabaka's position as a traditional spiritual leader of Buganda.

Still on the cultural point of view, the caravan trade led to the development of Kiswahili language at the coast and in the interior of east Africa as the natives and Arabs intermingled. This eventually became an important language of communication among several peoples of east Africa.

Due to the long distance trade, there was increased contact between various peoples of east Africa. This was especially due to the practice of making blood brotherhood and marriage alliance aimed at facilitating the trade.

Although the long distance trade led to economic improvement of some communities and individuals, it had adverse effects on others. The fact that the trade involved forceful capture of slaves meant much disorganization. Several people from southern Tanganyika and around lake Tanganyika lost their lives during the fierce slave raids. Other people lost lives as they were being taken to the coast. The death of several people and selling of many led to depopulation. It is estimated that the number of slaves reaching the coast annually rose from about 10,000 in 1840 to about 60,000 in the 1860s.

The slave raids forced many people to flee their homesteads to more secure areas. This disorganized the earlier socio-economic organisation. Due to restlessness, many people were prone to famine and disease.

It should also be noted that the long distance trade eventually came to discourage the production of local commodities such as coffee, beans, iron implements, salt and backcloth. This was mainly due to two major reasons. First, the local commodities proved less profitable than slaves and ivory. Second, the imported commodities such as cloth, hoes and saucepans proved superior to the local ones.

More to note about the long distance trade is that it began the monetization process of the East African economies. The use of cowrie shells as a medium of exchange increasingly became important in East Africa. By the 1870s the use of cowrie shells had reached far deep as Buganda and Bunyoro. By the end of the 19<sup>th</sup> century even the Indian rupees had spread to Buganda. This gradually undermined the old system of barter.

As the long distance trade activities increased in E. Africa. The old trading centres also developed into towns. These included Kilwa, Unyanyimbe, Tabora and Ujiji in Tanganyika.

Thus, by the 2<sup>nd</sup> half of the 19<sup>th</sup> century, the effects of long distance trade were significant. The trade led to changes in the political, social and economic institutions of the people in E.Africa.

4. To what extent was the development of the modern transport network beneficial to the peoples of any one east African country during the colonial period?

The colonial period was characterized by the development of the modern transport network in terms of roads, railways, port facilities and airways. The transport network proved quite beneficial to the peoples of east Africa particularly in terms of improvements of transport, discouragement of slavery/portage, increase involvement of peasants in cash crop growing, employment opportunities, and the emergence of urban centres. However, the same network contributed to the spread and consolidation of European colonialism, which was largely exploitative, disruptive and oppressive.

The modern transport network enables some people of east Africa to travel more easily and to transport trading items. It also became easier to get important items from outside east Africa. For instance, after 1902, the Uganda railway improved transport from Mombasa to the interior. In fact the deliveries from Europe through Mombasa were not only cheaper but were faster, regular and more reliable. Even in Tanganyika, the central railway line from dar-es-salaam reached Morogoro in 1907 and not only facilitated the transportation of goods and human beings but also discouraged slavery.

Railways contributed to the growth of urban centres such as Mombasa, Nairobi, dar-es-salaam and Tabora. These eventually provided market for local produce and general economic stimulus.

The development of the transport network also led to increased employment opportunities for the people of east Africa. The railways in particular provided employment to a large labour force from east Africa for operation, administration and maintenance. For instance by 1960, the east African railways and harbours was the largest industrial employer in east Africa with about 30,000 east African people.

The growing of cash crops was also stimulated by the extension of the modern transport network. In eastern and central Uganda, the road and railway network contributed to increased cotton output. The railway line, which was constructed from Jinja to Namasagali by 1912 also promoted cotton growing in northern Busoga. As a result, the peasants were able to earn some increased incomes and their standard of life improved.

It is correct for one to say that the development of the transport network in colonial east Africa provided benefits to the indigenous people but this should not be exaggerated. By early 1960s, much more area of east Africa had not been reached by modern roads and railways. Moreover, the European colonialists had only extended the transport network to a few areas of their interest and ignored some regions. This contributed to uneven development in east Africa.

At the same time, the Europeans used the transport network to extend their rule to more areas of east Africa. For example, Uganda railways was used by the British to transport troops to crush the Nandi resistance of 1895-1905 and to grab the independence of other peoples in east Africa.

It should also be noted that the modern transport network contributed to the exploitation of the East African resources. For instance, the indigenous people lost in terms of providing cheap or free labour during the construction and maintenance of roads and railways in East Africa. In some cases, the minerals were easily exploited to the benefit of the Europeans. A case in point was the Jinja-Kasese railway line that was completed in 1954 and led to massive exploitation of copper from Kilembe mines by the British.

5. Assess the impact of the Christian missionaries on the social and economic development of Uganda before independence.

Christian missionaries began to enter what came to be Uganda in the 1870s. The first group of missionaries who belonged to the Church missionary society from England entered Buganda in 1877 under the leadership of Rev. C.T. Wilson and Shergold Smith. In 1879, the White Fathers (French Catholics) led by father Lourdel and Brother Amans followed. By the 1880s, the number of Christian missionaries and their converts had increased. Their activities gradually spread to

other parts of Uganda and in the process affected the history of the country positively and negatively. Although the missionaries led to the spread of a modern religion and even reduced the inhuman practices, their activities caused conflicts and eventually undermined Uganda's socio-economic independence.

On the social aspect, a good number of the people were converted into Christianity. In Buganda alone, by 1911 about 280,000 people had declared themselves as Christians. They reduced emphasis on the traditional religious beliefs as Christians. Due to the teachings of Christianity, evil practices such as slave trade and slavery, human sacrifice and the killing of twins were reduced considerably.

An individual African who became a Christian no longer relied on his or her family, clan or ethnic group but on Jesus Christ. People began to associate as Christians. The Christians themselves were also divided into Catholics and protestants and their teaching greatly conflicted. A good example is the situation in Buganda where people were divided along religious lines; i.e Catholics, protestants and muslims. Such divisions resulted into a chaotic period of 'civil' wars which claimed many lives in Buganda. The religious differences were evident even in other areas where Christianity spread.

Medical services were rendered in most of the mission centres and one of the important was at Mengo where Albert Cook started a hospital in 1897. The medical services provided by missionaries contributed to the reduction of the threats of diseases such as malaria and sleeping sickness. As a result of the medical services rendered by Albert Cook and other medical personnel at Mengo hospital, sleeping sickness in the Lake Victoria areas was reduced by 1908. This gave way to a healthy and peaceful environment. In spite of the positive effects of Christian missionary medical services, the once useful herbal medicine was discouraged. At the same time, a number of people began to believe that traditional doctors were inferior.

In the field of education, the missionaries established schools from which the first intellectuals emerged. The church missionary society, the white fathers, the Mill hill fathers and the Verona fathers were the most instrumental in promoting the education of Africans after 1900. Their efforts were later to result into the establishment of schools like Namilyango College in 1901, Gayaza high school in 1905, Kings College Buddo (Protestants) in 1906, St. Mary's College Kisubi (Catholics) and many others outside Buganda. The western education provided to the people of Uganda made them literate and produced a new distinct group of 'elites'. This group adopted the European ways of life and thought. Their tastes and preferences developed in favour of European commodities.

The missionaries also had influence on the economic set up of Africa. They were instrumental in the introduction of new food and cash crops. This was in line with their policy of replacing slave trade with legitimate trade. For instance the British cotton growing association (BCGA) through Kenneth Borup of the church missionary society (CMS) sent the first cotton seeds to Uganda in 1903. By 1907, cotton had become Uganda's most valuable export. This provided a background to a cash crop economy which involved other cash crops like coffee.

Many people in Uganda had by the first decade of the 20<sup>th</sup> century felt the social impact of Christian teachings. Social issues like marriage and burial ceremonies were conducted along Christian lines. This gradually undermined the usefulness of the customary system of marriage.

It should also be noted that missionary activities led to disunity and conflict in Buganda. For instance, the introduction of Christianity in Buganda divided the people into religious groups which entered conflicts until 1900. The kabaka's spiritual authority was greatly weakened. It also became easy for imperialists like Captain F.D Lugard to use the policy of 'divide and rule' to weaken Buganda's independence. He allied with the protestant Baganda to defeat Kabaka Mwanga and the Catholics in 1892. Under the influence of Christianity, some of the Baganda Christian chiefs like Apollo Kaggwa, Stanislas Mugwanya and Zakariya Kisingiri easily signed the 1900 Buganda agreement with the British colonialists. This undermined the independence of Buganda and Uganda as a whole. In the final analysis, one can say that Christian missionary activities had considerable impact on the social and economic life of the people of Buganda and a few neighbouring areas by 1914. The rest of Uganda came under Christian influence gradually and some people embraced Islam while others remained traditionalists.

6. Examine the development and impact of industrialization in any one East African country during the colonial period.

In the process of establishing the colonial economy, the colonial masters in East Africa were guided by the need to restrict the Africans to the status of producers of raw materials and consumers of goods produced by the European capitalist countries. It followed that the British colonialists deliberately neglected the development of manufacturing in East Africa. Practically, the colonial masters emphasized a rudimentary type of industrialization which was characterized by food and beverages, tobacco, base metal, non-durable consumer goods, textiles, basic chemical products, building materials, furniture, leather and leather products.

By the 1930s, Kenya was ahead of Uganda and Tanganyika in terms of industrialization but this was mainly in the production of beer, soap, cigarettes, building materials and canned food. The British government was opposed to most industrial undertakings in its colonies in order to safeguard the interests of manufacturers in Britain. As a result, it allocated limited funds for industrial development in the colonies. For instance, only 2% of the 1929 colonial development

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fund had been used for the development of secondary industry by 1939. The British match makers did not even allow Japanese match manufacturing firm to set up a match factory in east Africa in 1928. The same applied Tanganyika where a binder twine (rope) factory was closed in 1936 following complaints from the British rope, twine and net manufacturers.

Although the European settlers in Kenya wanted to encourage new industrial development in the colony, they were opposed by other European investors and financiers whose main concern was to exploit the mineral and food resources. The imperial policy in general was the discouragement of manufacturing industries so as to maintain the dependence of colonies on the European capitalists. It was only after 1940 that the British colonial authorities in east Africa decided to allow some industrial development programmes. This change of colonial policy was mainly due to the fact that during the Second World War, the Europeans living in east Africa were unable to obtain goods from Britain because of possible attacks on ships. As a result, the Kenya industrial management board was established in 1940/1 for the purpose of encouraging the manufacturer of some essential items formerly imported from Britain. The industrial activities of this board were after 1945 taken over by east African industries limited, which was financed by the British government and by Unilever. The initial products of the east African industries included Kimbo and Blue band as well as soaps like Omo, Lux, sunlight and lifebuoy.

The production of these items continued even after world war II due to rise of international firms such as Unilever (east African industries) which realized that it was cheaper to use East African labour for the production of items required in east Africa. Another reason for the continuation of some industries in east Africa was the emergence of the labour party to power in Britain in 1945. The labour party which was anxious to promote new industries in the colonies established the commonwealth development corporation which provided government backed loans to companies like unilever to carry on with their industries in east Africa. As a result, a number of light industries were cement (1952), Tororo cement (1953), Athi river cement factory (1958), Uganda breweries (1951), house of Manji for biscuits (1953), Mukisa biscuits (1956), Uganda African oxygen and Acetylene Company (1946), the metal box company at Thika (1948) and the Kenya overseas limited for pharmaceuticals (1947).

The lack of cheap coal and oil in east Africa was one of the obstacles to the establishment of industries. In order to facilitate industrial growth in the region, the colonial authorities built the Owen Falls dam which was completed in 1954 to provide cheap hydro-electric power. The dam was expected to stimulate significant industrial growth at Jinja but this was not the case. By early 1960s, the main industries in Jinja included a textile mill, a copper smelting plant and a cement factory.



The colonial government took steps to mobilise savings from the cash crops and establish the Uganda development corporation (UDC). The incomes from export crops like cotton and coffee were mobilised and taxed through the state-owned Lint marketing board and the coffee marketing board. Part of the proceeds from taxes went to the industries, finance, property and tourism. By the early 1970s, the UDC owned cement textile, metal, chemical, fertilizer, and distilling companies some of which it owned in conjunction with foreign interests.

Kenya was also experiencing some industrial growth but at higher level than Uganda. The industrial and commercial development corporation (ICDC) and the development finance company of Kenya (DFCK) tried to stimulate financial and industrial growth. Kenya's industrial growth was more than that of other east African countries due to the fact that it had a better transport infrastructure and government services. The second reason was Kenya's proximity to the Indian Ocean and a good port at Mombasa. The third factor was the existence of a large number of wealthy Europeans in Kenya which raised the demand for consumer goods and made Nairobi a centre of industrial investment in the region. It followed that Kenya's manufacturing sector was over 50% greater than Uganda's in 1954 and 350% greater in 1968.

In spite of the mentioned industrial undertakings in east Africa, it has not been possible for the region to rise to establish heavy industries like those in Europe and Japan. This is mainly a result of deliberate policies by the colonial governments and individual foreign investors who have preferred to keep east Africa a largely primary commodity producing region. As noted earlier, the colonial masters were from the beginning only willing to establish an industry which was based on the processing of agricultural products like coffee, cotton, tea, sisal, tobacco for the export market and on the manufacture of items like bread, bacon, butter and cheese for the European domestic market. From the middle of the 1950s, there was further growth of food processing industries, beverage industries; tobacco, textiles, chemical as well as metal processing industries but their products have been for domestic consumption in east Africa.

Since most of the investments in industry have been by foreigners, it has not been possible for east Africa to undertake meaningful industrial development. No capital goods industry has been put in place so as to produce machines for other industries which would in turn stimulate further production. The main disadvantages of either fully foreign owned or partly owned industries in east Africa include; (i) some or all the profits have been exported instead of being used for further investment; (ii) technology has been imported from parent companies in the developed countries without considering the need to develop indigenous technological skills; and (iii) the top management of the industries has been largely foreign.

Account for the rise of independent churches in Kenya during the colonial period.

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Kenya experienced remarkable rise of churches from the early 20<sup>th</sup> century. They can be defined as those churches which were established by Christians who broke away from the mainstreams missionary controlled churches. These churches were generally thought to be responses to colonialism but there is need to analyse various factors which led to their rise. The main factors include:

The influence of Negro churches – particularly the African Methodist Episcopal Church. Most influence was from Garvey Marcus (Jamaican negro) who founded the Universal Negro Improvement Association in 1914 and later established the African Orthodox Church. He organized international conventions for Africans and was able to inspire the establishment of independent churches as an instrument for the liberation of Africa from colonial rule and exploitation.

The incompatibility of western values with African values/tradition/cultures also contributed to the rise of independent churches in Kenya. For instance, missionary teachings in favour of monogamy were considered to be in line with European cultures and not Africans. This means, one of the reasons for establishment of independent churches was to address the African concerns over monogamy and other forms of European culture.

Diniya Musambwa, Elijah Masinde's sect, disapproved of maternity centers on grounds that they gave medicine to African women to prevent them from bearing children.

The Gikuyu sect, 'Watuwa Mungu' (peoples of God) burnt foreign items and discarded all utensils of European origin on grounds that they were ritually dirty.

The Nomiya Luo church, the first African independent church in Kenya was started by Yohana Owalo in 1912. He claimed to have experienced revelations from heaven and attracted many followers, especially among the Luo of western Kenya. He separated from the Pentecostal assemblies.

Abednego Mathew Ajuoga started the Church of Christ in Africa known as Johera in the 1940s also in response to what was considered as injustice in the European missionary controlled churches.

8. How successful was the government of Tanzania in its attempts to bring about socio-economic transformation in the post-colonial period?

Tanganyika became independent in December 1961 with Julius Nyerere as prime minister but he resigned in favour of Rashid Kawawa. After the republican constitution had been introduced in 1962, Nyerere contested in the general elections which brought him as president. In April 1964,

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his Tanganyika Africa national union (TANU) government agreed with the newly established Zanzibar government led Sheikh AbeidKarume to form a union known as the United Republic of Tanzania. Nyerere became president of the Republic and Karume served as first Vice President. By the time he won another term of office in 1965, Nyerere was pre-occupied with the task of establishing a self-reliant and progressive society.

With Nyerere's efforts and vision, the Arusha declaration of 1967 introduced a comprehensive programme which was meant to lead to the socio-economic transformation of Tanzania through self-reliance and socialism. This was based on Nyerere's belief that socialism had been part of the African socio-economic life in the pre-colonial period. He was of the view that more emphasis on land, the people and good governance could lead to meaningful development in Tanzania. The ideas related to the Arusha declaration were specified in the government publications such as *the development plan of 1969-74*. The main reasons for the adoption of such development programmes in Tanzania include;

The need to ending Tanzania's dependence on Britain and other western capitalist countries. Nyerere and his challenges were not happy with Tanzania's overreliance on foreign aid which was thought to be slowing down their country's development process.

There was need for self-reliance which was expected to bring about an independent and self-sustaining economy.

It had been realized that the rural peasants had gained very little in the first five years after independence despite the annual economic growth of more than 4% in the same period.

There were significant income disparities between the rural and urban peoples a situation which was contributing to lack of meaningful economic development.

The class structure in post-colonial Tanzania was also considered to be an obstacle to socio – economic development.

The communal values of the traditional African way of life were also being eroded. This was process undermining morality.

Nyerere was opposed to the emergence of a governing class of wealthy property owners and businessmen. He argued that this would encourage capitalism and continued exploitation of the Tanzanian masses.

As a result of the Arusha declaration of 1967, the Tanzania government proceeded to announce a set of new regulations to affect the behavior of the public servants and nature of the economy. The TANU leaders and civil servants were prohibited from holding shares or becoming directors of private companies. There were not supposed to earn more than one salary. To own property

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and to employ other people. The state took steps to nationalize the major companies, banks as well as estates and settler farms. The state went to an extent to nationalizing co-operative societies and even set up state corporations such as the National Milling Corporation.

During the first decade after the Arusha Declaration, Nyerere committed himself to the implementation of the government programmes. In 1971, he issued new leadership guidelines (mawongozo) which stressed adherence to socialist principles in leadership behavior for the party and government. His government also embarked on the improvement of the education system by introducing practical and agricultural education right from primary level. Universal primary education as well as adult education was also introduced in the late 1970s and significant progress had been achieved by the early 1980s.

In an attempt to transform the society of Tanzania, Nyerere's government embarked on the establishment of Ujamaa (socialist) villages where communal values and efforts were to be promoted. As explained in the *The development Plan, 1969-74*: 'The objective is to farm the village land collectively with modern techniques of production and share the proceeds according to the work contributed. People who are farming together can obtain the economic advantages of large-scale farming, in the better utilization of machinery, purchase of supplies, marketing of crops, etc. it becomes easier to supply agricultural extension officers who can teach a group more easily in one place, rather than traveling from one small shamba to another. It is easier to provide social facilities such as water supplies, medical and educational services, to farmers who live in groups rather than in scattered holdings. In the first five years after the Arusha declaration, the exercise of establishing the Ujamaa villages was quite slow until 1973 when the government intensified the campaigns to the extent of applying force. The Ujamaa policy was intended to address land shortage and production problems, to improve on the marketing of peasant produce, and to facilitate the provision of social services such as health and education to the rural areas.

To some extent, the socialist policies pursued by the Tanzanian government helped to improvements in literacy, health and national unity. The government was able to establish medical centres and to provide clean water to some areas which had quite successful ujamaa villages. It also managed to promote a reasonable degree of discipline among the public officials and minimized the problem of corruption. More to note was the establishment of a high degree of unity and stability which the other East African countries have not experienced.

However, the Tanzanian government was not fully successful particularly with regard to the Ujamaa policy. Not all the villages received the services as earlier promised. The forceful resettlement of peasants caused widespread discontent which in turn led to poor agricultural yields particularly among people in fertile areas such as the Chagga of the Kilimajaro area who

believed that they could do better if left on their own. This was worsened by severe drought which affected much of Tanzania in the 1970s and caused serious famine. It was not a surprise for Tanzania to import food in the 1980s.

The policy which involved the nationalization of companies and assets led to economic problems in Tanzania. Many foreign investors left Tanzania soon after the Arusha declaration and the subsequent nationalization of their properties. The industrial sector failed to advance significantly in spite of the new state-run industries which were set up. Poor management and lack of incentives seemed to limit industrial growth. The rate of economic growth remained sluggish and could not cope up with the high population growth which doubled from 12 million people to 24 million people between 1965 and 1987.

It should be noted that the government of Tanzania was unable to achieve self-reliance to the desired levels. By the late 1970s, Tanzania was one of the largest recipients of foreign aid in Africa. The weaknesses in the Ujamaa policy were so serious that even Nyerere admitted that there many shortcomings in his policy. In general, the life of the rural and urban dwellers did not significantly improve even by the late 1970s.

**9. Discuss the factors which influenced the policy of Africanisation in any one east African country since independence.**

The issues of Africanization became important in all the East African countries soon after the departure of the colonial masters. It involved efforts to replace the non-Africans in different sectors by natives of the respective countries. This was consideration of the fact that the non-Africans, especially the Europeans and Asians had earlier dominated the East African economies and other spheres of life at the expense of the indigenous peoples. The people's dissatisfaction to alien domination in different sectors had been constantly expressed in the independence struggles. This made the post-independence governments in East African countries, Uganda appeared to be the most favoured in terms of immediate African participation in the economy.

In east Africa, the process of Africanization was done through some stages as noted by D.P. Ghai. First in each of the three East African countries steps were taken to Africanize the political systems, particularly the legislatures and executives soon after the attainment of independence. Second, there was Africanization of the civil services which had earlier been dominated by the Europeans and Asians. This involved quick training of African personnel to replace the European

and Asian expatriates. The exercise was facilitated by the British government which provided compensation for expatriates and extended loans to the east African governments so that they could carry out the necessary steps for Africanization. The need for Africanization had also been expressed in the churches, particularly in the form of independent churches in Kenya.

Precisely, the policy of Africanisation in the east African countries was mainly aimed at;

- a) Enabling the East African countries to disengage themselves from imperialist control for the sake of meaningful and self-sustaining socio-economic and political development.
- b) Stopping the exploitation of human and non-human East African resources which had gone on throughout the colonial period.
- c) Africanising and reforming the educational systems in East Africa which the colonial masters had for long used to restrict Africans to largely irrelevant academic and clerical fields rather than the relevant technical and managerial aspects.
- d) Equipping the indigenous East Africans with technical skills necessary for meaningful business and industrial undertakings.
- e) Utilizing such organs like cooperatives to empower the African farmers (largely peasants) in the process of growing, processing and marketing of their products.

By 1966, some progress had been made in different sectors. In Kenya, for instance, only one seventh of the top posts in the civil service were occupied by the Africans at independence but in 1966 the situation had improved. At the end of 1966, over 50% of the top executive and technical posts were in the hands of Africans. Almost similar progress in Africanisation was experienced in Ugandan and Tanzania throughout the 1960s. However, the Africanisation of technical and professional posts was not to the desired levels by the late 1960s due to lack of enough Africans with specialized skills. Though with relative difficulty, there were efforts to undertake Africanisation in the private sector as well. The governments of East Africa tried to pressurize the large farms or companies to Africanize as soon as possible. For instance, the Tanzanian government announced its program regarding human resource development and the specific targets for Africanization. In 1967, the ministry of Labor in Kenya also announces proposals for increasing the rate of Africanisation in the private sector. One of the ways through which Africanisation was encouraged was the restriction of employment permits to non-Africans, the tightening of immigration laws and the restriction of issuance of resident permits.

With regard to the Africanization of the ownership of commercial and industrial enterprises, some steps were taken to replace the Europeans and Asians with Africans. In Kenya, the minister of Commerce and industry in 1967 decided to construct new business premises for lease to Africans. At the same time, some Kenyans were trained and equipped with technical skills at the small industry research and training centre, Nakuru and at the management training and advisory

centre in Nairobi so that they could replace the non-Africans in various posts. Similar steps were taken in Tanzania where the international trading and credit company of Tanganyika Ltd (INTRATA) and the cooperative supply association of Tanganyika (COSATA) were established to promote the share of African businessmen and cooperatives in wholesales and retail trade.

Then in Uganda, the government (under Milton Obote) African business promotion Ltd, a subsidiary of the Uganda development corporation helped to promote African businessmen through the extension of credit to Africans, offering subsidized rentals on shops and providing commercial knowledge.

In 1968, more steps were taken to Africanize Uganda's economy. The committee on Africanization in commerce and trade recommended new measures against the non- Africans who had for long dominated the economy. By 1969, the government under Apollo Milton Obote had introduced system of work permits and trade licenses to restrict the role of Asians in trade and commerce.

When Amin took over government in 1971, he quickly pursued the policy of Africanisation which involved deliberate steps to promote indigenous personnel in the different sectors. On 4<sup>th</sup> August 1972, he announced the expulsion of Asians from Uganda claiming that God had told him in a dream to do so. He gave them 90 days in which to leave the country and defended his move on the basis of giving back Uganda to the indigenous Ugandans. As a result of the expulsion, about 5,655 firms, ranches, farms and agricultural estates were reallocated, along with cars, buildings, shops and household items. Some of the properties were reallocated to parastatal organisations such as the Uganda development corporation (UDC).

In spite of the benefits which were expected from Amin's economic war', the expulsion of Asians from Uganda immediately led to negative economic consequences. This was mainly due to lack of careful planning before and during the expulsion. Most of the Asian businesses and properties were haphazardly reallocated to senior army officers, relatives as well as friends of President Amin. A small group of rich people (commonly known as MafutaMiingi) emerged but this was not in the interests of the majority poor peasants. There was immediate industrial collapse and economic crisis which was characterized by insufficient basic commodities in Uganda. Even the UDC could not perform well due to the sudden lack of experienced technicians and managers.

The effort to promote Africanisation in east Africa was evident in the cooperative movement as well. This was particularly about the processing and marketing of primary commodities such as cotton and coffee which had for long been monopolized by the Asians and Europeans. By the late 1950s, cooperatives in the Kenya, Uganda and Tanzania had helped the Africans to gain some control over the marketing of their cash crops. In Uganda, cooperatives which were managed by Africans had by the 1960s taken control of the major cotton ginning and coffee

curing industries. Similar development of the African controlled cooperatives was taking place in Tanzania and to some extent in Kenya.

In order to establish a firm foundation for effective Africanization, the East African countries embarked on educational crash training programmes soon after the attainment of 'independence. Budgetary provisions were made for the expansion of secondary and higher education with the aim of producing africans with skills necessary for the replacement of non-africans in different sectors. By the late 1970s, it were mainly the government services in east Africa which had been Africanized but the other professions such as medicine had not yet been fully taken up by africans. Reforms in the school curriculum to suit the Africanization programmes wre tried by the East African countries but with no significant change from the colonial one. At higher education, the three governments agreed on the university of East Africa in 1963 and even began systematically replace the Whites in the managerial and teaching positions with africans.

10. Assess the impacts of the 1972 declaration of the economic war on the peoples of Uganda.

A candidate is expecte to discuss the positive and negative effects of the economic war which was declared by Amin in 1972. A candidate should be able to demonstrate which side of the effects outwiiehgs another (positive or negative). The following facts can guide the assessment process.

One of the main issues embarked upon by idi Amin Dada after taking over power in Uganda in 1971 was what is commonly known as the economic war. This was declared in 1972 with the main aim of promoting indigenous personnel in the different sectors. On 4<sup>th</sup> August 1972, he announced the expulsion of Asians from Uganda claiming that God had told him in a dream to do so. He gave them 90 days in which to leave the country and defended his move on the basis of giving back Uganda to indigenous Ugandans. As a result of the expulsion, about 5,655 firms, ranches, farmsand agricultural estates were reallocated, along with cars, buildings, shops and household items. Some of the properties were reallocated to parastatal organisations such as the Uganda Development Corporation (UDC)

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