

## THE CHRISTIAN RELIGIOUS LIFE.

The Christianity is a religious organization whose members believe in Jesus Christ as their Lord and Messiah.

Christianity began after the ascension of Jesus Christ into heaven with a small number of his disciples but later it expanded into a biggest faith in the world.

In its beginning, all beliefs of Christianity were Jesus, outreach, gentleness and other who were poor and marginalized of society.

These groups of people faced violent persecution by the Roman empire because of their faith in Jesus Christ.

However, in the 4th century Christianity had become a dominant factor and it became important for one to identify himself as a Christian.

The death and resurrection of Jesus Christ became a foundation of Christian faith and presiding in which the church central and expanded.

The church central Jesus' resurrection, were of choice here with Jesus' resurrection, were would be in Christianity.

In the modern times Christianity is found in all corners of the world under different denominations (sects) such as Catholics, Protestants, J.A. Methodists, Evangelism etc.

It is said that Jesus was born by a Virgin woman Mary under the influence of the holy spirit. According to the fourth gospel, the gospel according to St. John in the N.T., Jesus was born in Bethlehem and grew up in Nazareth in Galilee under the guidance of Joseph the carpenter as his foster father.

Nothing much is said about Jesus during his growth in Nazareth until his ministry of saving man kind from sin started at the age of 30 years.

At 30yrs, Jesus is baptised by John the Baptist and this is followed by his temptation. As he was baptised the heavens were opened as the holy spirit descended to him in form of a dove.

This was followed by the voice from heaven saying "This is my beloved son with whom am well pleased."

From this experience, Jesus was led to the deserts where he fasted for forty days and nights preparing for a great task ahead of him.

From the desert Jesus came and started preaching the message of the coming and arrival of the kingdom of God.

He chose for himself disciples with whom he moved with for three years preaching the good news.

With his disciples Jesus healed the sick, Cursed out demons, rose the dead back to life.

Jesus' disciples were from different social backgrounds including the poor, tax collectors, illiterates etc.

Jesus' miracles above made him popular throughout the Jewish people but also caused hostility and opposition to him from the same people.

Jesus later celebrated the passover in instituting the holy communion (Eucharist) using bread and wine as symbols for his blood and body which he offered to save sinners.

In his last days Jesus visited the temple and disrupted business men especially money changers and sellers of animals in the temple who were misusing it.

From the temple Jesus went to Bethsaiama to pray and there he was arrested by a group of soldiers guided by Judas Iscariot.

After his arrest, Jesus was taken to the high priest and paraded before the council of soldiers who sentenced him to crucifixion and death.

Eventually Jesus was crucified on the cross alongside two criminals, one on his right and another on his left one side.

Jesus died, was buried and on the third day he resurrected as it was found by three women who had gone to the tomb to mourn for his death.

Later Jesus appeared and told his disciples that he had been given authority on the earth and heaven which authority he also gave to the apostles to do the same like him.

He later ascended to heaven to prepare for Christians and his second coming (Parousia) will mark the end of the world.

## THE EARLY CHURCH.

On the day of pentecost, the apostles of Jesus received the holy spirit who inspired them to speak in tongues.

After the holy spirit coming upon the apostles, they set out of the upper room of the Jerusalem temple where they were hiding and started preaching the gospel in confidence and boldness.

The apostles healed the sick and converted many from the paganism (unbelieving) and one such as Saul "converted from being a church persecutor" (Christianity) to be a follower of Jesus Christ (Paul).

By AD 200 the church (Christianity) had been firmly established and Rome ~~the~~ a centre of persecutor turned out to be the headquarters of the preachers to good news where Peter the founder lived.

The events changed during the reign of emperor ~~Constantine~~ Constantine who supported and defended Christianity leading to its rapid expansion.

At that time Christianity became a state religion spread across the world including Europe, America, Asia but most especially Africa.

Towards <sup>a dark</sup> ~~the~~ age around 320 AD some Christians started asking <sup>different</sup> questions to Christianity their own faith e.g. ~~the~~ Did Jesus really resurrect, is he coming back, shall we resurrect.

Such questions resulted into forming a council of 300 Bishops at Nicea of Rome and the conference was aimed at finding a way forward.

## THE BASIC CHRISTIAN TEACHINGS, BELIEFS AND PRACTISES.

Christianity believes in Jesus Christ as the Messiah. He poured his blood at Golgotha in order for sinners to be saved from the sin of Adam and Eve.

Christians believe in Jesus as their first sacrifice other than animal sacrifices. God offered Jesus as the last sacrifice in order to liberate man from sin.

Christians believe in the idea of the parousia. It means that Jesus will come back in the world very soon and his second coming will be to judge the dead and the living.

Christians believe in the ten commandments which God gave to Moses and Israelites and man at Mt. Sinai.

They believe in fasting during Lent period. They show devotion to God just as Jesus fasted for forty days.

They have holy places which they give respect as symbols of faith e.g. places in Israel like Golgotha, Nazareth, Namugongo shrines in Wakiso district where the Uganda martyrs died a respected symbol of faith.

They believe in performance of miracles under the influence of the power of the Holy Spirit. Jesus

They believe in repent of sin, they believe that God forgives ones sins either openly or silently.

They have special ordained leaders to guide and lead Christians into worship and functions e.g. Pastors, Reverends, fathers, Bishops etc.

They have Christian festivals and seasons. They celebrate to remind them about Jesus and God e.g. Easter, Christmas to remind them Jesus' death and birth respectively.

They believe in the holy scriptures (Bible). The old testament has got 39 books and the new testament has got 27 books.

They believe in faith in God as a pillar of Christian life whether tempting seasons or good ones, a Christian is expected to remain faithful.

Christians believe and observe the sabbath day as the seventh day of the week. Sabbath may be a Saturday or a Sunday but on this day, one is <sup>expected</sup> supposed to do religious activities.

They believe sin is punishable by God such sins as stealing, fighting, killing etc.

Christians emphasise giving offerings to God and <sup>filla</sup> in way of supporting the ministry of God.

## CHRISTIANITY IN EAST AFRICA

Christianity was brought to East Africa during the 15th century by the Portuguese such as Francisco d'Almeida.

He came to the East African coast and established Christianity by the year 1500.

When the Arabs came to East African coast the Portuguese rule came to an end & Christianity appeared to have died as Arabs established their rule and Islam.

However in the 19th century, Christianity was inspired by the coming of Christian European missionaries to East Africa.

The first missionary in E. Africa was Johannes Ludwig Krapp who arrived at the coast in 1844 and settled at Rabai Mpya.

Missionaries continued to come to East Africa such as the Church Missionary Society (CMS), the Mill Hill Fathers, Holy Ghost Fathers, White Fathers, the University Mission of Central and East Africa (UMCA), Methodist among others.

The earliest missionaries to come to East Africa centred at the coast and later penetrated deep to the interior of East Africa from the second half of the 19th century.

## REASONS FOR CHRISTIAN MISSIONARY INTEREST IN EAST AFRICA.

Reasons for the increased missionary influx in East Africa by the mid of the 19th century?

The coming of the Christian missionaries at the East African coast was inevitable. Discuss.

2-2-20 Analyse the methods employed by Christian missionaries in the spread of Christianity in East Africa.

The spread of Christianity in East Africa was started by a missionary called Johann Ludwig Kraft in 1844 representing the Church Missionary Society (CMS). Later he was joined by another missionary Johannes Rebman in 1846.

The following reasons explain the coming of Christian missionaries to East Africa:

Missionaries came to spread Christianity. They considered Africans as pagans hence came to convert them to Christianity through preaching the gospel about Jesus Christ.

Missionaries wanted to abolish slave trade and slavery which had caused a lot of suffering and misery to the East Africans.

Missionaries wanted to provide western formal education which was both theoretical and practical and this would help to reduce illiteracy among Africans.



Provided health services to their Africans

but they wanted to provide health services to Africans this would save Africans from tropical diseases like malaria and small pox for example they established Mengo hospital in Uganda by C.M.S

Civilise Africans & abandon their primitive beliefs

Missionaries wanted to civilise Africans so that they could abandon (leave) their primitive beliefs and practices like witchcraft, killing of twins

Develop legitimate trade to replace slave trade

They wanted to develop legitimate trade to replace slave trade. Legitimate trade involved selling and buying of goods and services instead of slave trade which involved selling and buying of human beings as commodities.

Some came like they were invited

Some missionaries came because of invitation by some African leaders like Kabaka Mutesa I of Buganda kingdom who invited missionaries to his kingdom and hence their coming in 1877

Some came like they were invited

Some missionaries came to pave way for the colonisation of Africa by their home countries. Through their activities like building hospitals, schools, roads, East Africa was opened up for imperialists to come and occupy

Search for raw materials

They came in search for raw materials like Gold, cotton for their home industries. They saved their industries from <sup>collapsing</sup> collapsing due to lack of raw materials

Search for market

Some missionaries came in search for market for their finished goods back home. Such goods had flooded the European markets like guns.

of Islam

Some missionaries came to stamp out the surge for Islam in East Africa. Islam had ~~spread~~ already spread at the coast & was getting deeper among Africans

Some came to search for employment opportunities because they were unemployed in their home countries.

Some came because of love for adventure, they wanted to explore the interior of east Africa to features like mountains, lakes, forests, etc.

Some came as a result of social disorders in their home countries like the famous 1848 revolutions in Europe that left many Europeans dead and leave some had to come to East Africa where peace was.

Some missionaries came to accomplish the work done by the Danish explorer, Dr. David Livingstone.

Some missionaries came to East Africa because of the board upon whom they had no clear reason for coming but they came because others were coming.

Some came to reduce on the population pressure which had resulted at that time in Europe.

### CHRISTIANITY AT THE EAST AFRICAN COAST.

The first Christian missionary group to arrive at the East African coast was a Dutch missionary society in 1494 under the leadership of Johann Ludovik Krapf.

Johanne Ludwig Krapf was introduced to the Sultan Seyyid said by captain Hermon and was given a letter of protection by the Sultan. He moved to Mombasa and later settled at Rabai-Mtito. In 1844, another German missionary, Johannes Rebmann joined him at

Memba and moved together to Rubai-Moya

In 1849 they were joined by another <sup>German</sup> missionary Wagner at Rubai-Moya but unfortunately he died of malaria as soon as he had ~~reach~~ arrived here

The missionaries ~~at~~ took adventure among different African communities such as the Galla, Hamar.

Generally, they were 5 mission organisations in establishing missionary service at the coast.

The first missionary group was the Church Missionary Society (CMS) which laid the foundations by starting mission stations and a chain of Christian roads linking ~~son~~ up East Africa - West Africa

The university mission of Central and E. Africa was started by with an aim of raising standards of East Africa. It was based at Memba and Zanzibar

The Society of the Holy Ghost Fathers (HGF), the Sacred Heart Sisters (SHS) also arrived. They landed at Zanzibar in 1863 ~~at~~ and established their centres at Bagamoyo in 1865

The other two missionary groups were the United Methodists who established themselves at Ribe in (1872) and London Missionary Society (LMS) who served the coastal coast and later moved to North Rhodesia

# THE 19TH CENTURY MISSIONARY SERVICE AT THE EAST AFRICAN COAST

Church missionary societies were at Rabai-moyo, W.M.C.A. at Zanzibar & U.M. at Pate (Z) & S.M.C. at Bagamoyo

The white fathers and holy fathers were also based at Zanzibar. These missionary groups did the following services:

Missionaries improved African welfare, through the introduction of high value goods & services by digging with ~~the~~ sticks was replaced, ~~there~~.

Christians developed the earlier African commercial African agriculture in cotton and coffee to equipped coast Africa which equipped ~~there~~ a better life.

They helped in the -

They helped in reducing the ungodly slave trade and slavery by establishing settlement camps. This was done by the W.F. (white fathers) CMS, W.M.C.A., U.M.A.

They contributed to linguistic study where Johann Ludwing Krapf established the first Kiswahili dictionary and also translated part of the bible to Kiswahili and later to Kikuyu.

They spread Christianity among the coastal communities such as the Galla, Akamba, Chaga communities and some Africans converted to Christianity hence saving their souls from

opened up the interior

perishing in hell.  
They opened up the interior by preaching the christian gospel to Africans

developed formal western education

Missionaries developed formal western education system at the coast. They established schools which trained teachers for example Johann Kraft started the E-African school at Rabai-Mppa and a minor seminary was started at Beyanoyo in 1869

developed health centres at the interior

Missionaries developed health centres with two major hospitals established by catholics at the coast helping Africans from suffering from tropical diseases

coastal urbanisation

They contributed to coastal urbanisation process where they transformed areas where they settled into educational, health and administration centres

provided employment to Africans

They provided employment to Africans on the coast. Africans were employed to serve as catechists and priests hence earning some income which improved their way of Africa.

civilisation of coastal Africans

They contributed to the civilisation of coastal Africans. Slowly by slowly Africans at the coast started abandoning their primitive cultural practices.

improved transport in east Africa

They improved on the transport in east Africa by building roads, bridges e.g they built the famous Uganda railway line which linked the interior of east Africa mainly Uganda to the east African coast

put up churches

They put up churches in east Africa. Uganda Lyubaga cathedral by the catholic missionaries and Namirembe cathedral by Anglicans

They established re-habilitation centres for ex-slaves from where they were guided and counseled in order to turn them into normal life.

They were involved in re-habilitation of slaves.

They themselves involved in exploring East Africa which paved way for the coming of Europeans hence leading to the colonisation of East Africa.

Establishment of mission stations.

They established mission stations across East Africa which acted as religious centres up to day. e.g. Johannes Krapf opened up a mission station near Mombasa where missionaries and Africans used to gather.

## METHODS EMPLOYED BY CHRISTIAN MISSIONARIES IN THE SPREAD OF THE GOSPEL IN EAST AFRICA.

Qns:

1. Analyse the methods employed by missionaries in the spread of the church in East Africa.
2. How did Christianity expand from the coast to the interior of East Africa?

Missionary journeys.

Missionaries carried out missionary journeys from one place to another spreading the gospel hence winning many followers.

Preaching & teaching of Christianity.

They engaged in preaching and teaching of Christianity to Africans hence converting many to the new faith.

befriended and worked closely with African leaders.

Missionaries befriended and worked closely with African leaders such as some kings and chiefs through whom they passed the gospel to the Africans.

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Missionaries used African interpreters to solve language barrier

Some used African interpreters to solve the problem of language barrier which brought more people to the church.

Translated bible scriptures into African languages

Missionaries translated bible scriptures in some of African languages like Kiswahili, Akamba, Chaga making it easy for Africans to read and communicate easily.

deployed some Africans as evangelists

They undertook linguist study in which they learnt some local languages like Kiswahili. Johann Krapf wrote and produced the first Kiswahili dictionary.

They condemned slave trade and slavery

They deployed some Africans as evangelists to preach the gospel to fellow Africans which made christianity easily accepted.

They established ex-slave rehabilitation camps

Missionaries condemned and fought the ungodly slave trade and slavery hence attracting support from unhappy Africans thereby converting to christianity.

condemned African cultural practices

They established the ex-slaves rehabilitation camps from where ex-slaves were converted to christianity e.g. Bagamoyo, Free town, Raboini Mpya.

Preached against Islam

They condemned some African cultural practices and beliefs which were painful such as female and male circumcision.

They established churches

They preached against Islam hence interfering with its spreading hence providing room for the spread of christianity in East Africa.

They established churches e.g. Rubaga cathedral by Catholics, Namirembe cathedral Anglican that served as mission centres for the christian enterprise.

They built roads and railway lines linking their mission stations hence making their movement easier and the gospel to spread christianity

They introduced and developed cash crop growing among some Africans were crops like cotton and since were grown hence attracting many Africans to christianity

They solicited funds from their home governments which boasted their missionary work in East Africa. Such money was used to help the needy and attracted many to join christianity

They provided employment opportunities to some Africans which convinced them to join the church e.g. Somei Kaxunguru was engaged employed by CMS as an interpreter

Missionaries established/provided Western formal education to Africans where they taught christianity e.g. Alliance High school 1865, Mengo senior school

They used force in order to spread christianity where some Africans resisted, the missionaries used guns to scare them and accept christianity

Missionaries gave out free gifts e.g. <sup>mirrors</sup> mirrors, cloths, beads to accept christianity

They developed legitimate trade which involve exchange of goods and services that replaced slave trade



## CHALLENGES FACED BY CHRISTIAN MISSIONARIES IN THE SPREAD OF CHURCH IN EAST AFRICA.

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He trained some African for leadership roles which included catechists who helped in the spread of the church.

He established friendly and diplomatic relationship to some African local chiefs which helped missionary activities to spread to the interior of east Africa for example he visited akamba people and met their chief Kiseyi who helped in the spread of the gospel.

He demonstrated the x-tian principal of forgiveness among the east Africans. When he visited the Akamba chief he was attacked by robbers who were arrested at the end but later he forgave them.

He established friendly ties with the coastal Arabs such as the Sultan Seyyid Said and this led to a

They faced a problem of hostile tribes for example the Nandi of Kenya who did not want them to preach the gospel in their land hence a problem.

Missionaries faced a problem of language barrier. They could not communicate with Africans because both of them could not understand one's language hence a problem.

Missionaries faced a problem of poor transport and communication in a fact that they could not even communicate with their relatives, friends that had been left home.

Missionaries faced a problem of geographical barriers where by they didn't know much about East Africa and when they came it was difficult to climb mountains and penetrate forests and crossing rivers.

Missionaries faced a challenge of inadequate funds to invest in the activities like building schools, churches and hospitals which delayed their work.

Missionaries faced a challenge of loss of their property which was taken by East African people.

Missionaries faced a challenge of wild animals especially man-eaters in Tsavo which would disrupt their journeys preaching the gospel.

Missionaries faced a problem of epidemic and tropical diseases for example malaria and sleeping sickness which resulted into death hence a challenge.

Missionaries faced a problem of harsh climate for example scorching sunshine, rainfall which hindered their work of spreading the gospel to the East African people.

Missionaries faced a challenge of competition among themselves for example different groups competed against each other e.g. the white fathers were against the church missionary society which caused confusion among the groups and believers.

Missionaries faced a challenge of strong belief of the African culture where by it was difficult to convince an African to follow Jesus hence he had his small gods which also became a challenge.

## EARLY MISSIONARY FATHERS IN EAST AFRICA:

DR JOHANN LUDWIG KRAFT

[1810-1881]

Qns:

Assess the contribution of Johann Kraft in the spread of Christianity in East Africa.

Examine the role played by Johann Kraft in the spread of the church in East Africa?

Dr. Johann Kraft was a German missionary in East Africa as well as an explorer, linguist, missionary and a traveler. Kraft played an important role in exploring East Africa with Johann Rebman.

He is credited to be the first European to see Mount Kenya and Kilimanjaro together with his counterpart Rebman.

He was born into a Lutheran family of farmers in south west Germany. From his school days onwards he developed his gift for languages i.e. Latin, Greek, Italian and more languages followed through out his life.

He was the first European missionary in East Africa and arrived at the coast of Zanzibar in 1844.

He volunteered to work in East Africa amidst many challenges of diseases, harsh climate, poor transport among others.

Kraft settled at Rabai Mpya where he established a mission station, a school and a health centre.

Christianity.

He provided charitable services to the east Africans in form of ~~trade~~<sup>clothes</sup> and food, shelter and many Africans ended up accepting the gospel.

He created some employment opportunities for some Africans who moved with him/worked at Ruben mpya and this helped in the spread of christianity.

He trained some Africans for leadership roles such as catechists who helped in the spread of the church.

He established friendly and diplomatic relations to some African local chiefs which helped missionary activities to spread to the interior of East Africa e.g. he visited Azamba people and made their chief Kisoji who helped in the spread of the gospel.

He demonstrated the christian principle of forgiveness among the East Africans. When he visited the Azamba chief he was attacked by robbers who were arrested at the end but later he forgave them.

He established friendly ties with the coastal Arabs such as the Sultan Seyyid Said and this laid a peaceful foundation for the Arabia European relations.

He is the tension between the British and the Germans in East Africa by co-working with the British yet he was a German.

He was the first European to explore the snow-capped mountains on Kilimanjaro and Kenya together with his colleague Johann Rebman.

## CHALLENGES TO KRAFT'S MINISTRY

- ✓ Poor transport and communication along the East African coast and the interior
- ✓ Tropical diseases e.g. Malaria, sleeping sickness
- ✓ Unfavourable climatic conditions e.g. heavy storms
- ✓ Language barrier
- ✓ Hostile tribes
- ✓ Dangerous wild beasts
- ✓ Geographical barrier e.g. mtns, lakes
- ✓ Strong African religions
- ✓ Slave trade raids
- ✓ Islam had taken effect at the coast
- ✓ Inadequate funds
- ✓ Late and limited supplies e.g. food
- ✓ Inadequate manpower since he was the first European missionary

## REBMANN AND THE SPREAD OF THE CHURCH

He was a German missionary and explorer. He was among the first European missionaries along with his friend Kraft to enter East Africa via the Indian Ocean. He was born in Germany and from his early age he was inspired to be a preacher and a proclaimer of the gospel.

His work is also thought to have had effect on future African journeys by Europeans like Sir Richard Burton, John Speke and Dr. David Livingstone.

He arrived at the East African coast in 1846 and worked around the coastal area.

Rebmann is credited to have been the first <sup>European</sup> missionary to find Mt. Kilimanjaro.

During his time in Africa, Johannes Rebmann kept a diary from 1848 until the end of his life. In his diary, he wrote the way he trusted Christianity as something which kept him stable in the continent.

Part of his writings in his diary was taken from Psalms 12 of the Bible which reflects his beliefs: "Restore and on to me the joy of your salvation and grant <sup>to</sup> me a willing spirit to sustain me."

Rebmann stayed in Africa for almost 30 years with a belief that as a missionary one needed to be patient in order to have an impact on the African people.

He lost most of his eye sight and even married briefly and later died of pneumonia.

### THE CONTRIBUTION / ROLE OF REBMAN TO THE SPREAD OF THE CHURCH IN EAST AFRICA

He was a Christian teacher and in his activities he taught Kenyan a religion of Christianity. He conducted several missionary journeys across the coast where he spread the gospel as well as the interior.

Rebmann was an explorer whose work exposed the interior of East Africa to the missionaries in Europe.

He made a number of discoveries which attracted other missionaries to come to East Africa e.g. he discovered Mount Kilimanjaro.

He worked and supported Dr. Kraft in his ministry of spreading Christianity.

He ~~worked~~ <sup>served</sup> in the process of translating the bible from English version to Kiswahili language.

He wrote a dictionary in Kiswahili language which supported linguistic study and this simplified communication.

He was a friendly missionary who easily related with Africans hence creating friendship and brotherhood which eased the spreading of the gospel.

He condemned slave trade and slavery in East Africa and also fought to ensure that it stops.

He preached against many backward African cultures like human sacrifice, female circumcision and this helped in modernising the East African people.

He helped in establishing ex-slave at Rabai mpya and free town and also looked after them.

He worked with Bombe Africans hand in hand to spread the church to the East African people.

He learned some African language which helped him to connect with some African groups easily preaching the gospel and convert them to Christianity.

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Q. Examine the contribution of Johann Rebmann in the spread of Christianity in East Africa.

## SLAVE TRADE AND THE SPREAD OF CHRISTIANITY IN EAST AFRICA

Slave trade was the act of buying and selling of human beings who were regarded as items of trade by slave dealers.

Slave trade started in the 15th century and it was high in the 19th century by the Arabs and by the coming of Christian missionaries in East Africa. Missionaries showed the intention of decampaigning it because it was considered unhuman and ungodly in the 19th cent.

In the 19th century, African labourers were highly needed to work on the European plantations, mines and homes. It was carried out between the African leaders and coastal people.

When missionaries came to East Africa, they were told the evils of slave trade, suffering as well as misery it brought to Africans.

Missionaries decided to collide with it by condemning it and putting pressure on their mother nations to stop buying slaves in East Africa as soon as possible.

### PROBLEMS CAUSED BY SLAVE TRADE TO THE AFRICANS

Many Africans lost their lives because of slave trade raids which at times involved shooting of Africans who intended to escape.

There was destruction of property such as homes and plantations of the Africans and this left many Africans in misery and suffering.



It led to the displacement of Africans from native homes as some ran away from into hiding for fear of being captured by slave raiders.

There was decline in the population of East Africa as many Africans lost their lives and others were taken away as slaves.

African labour was exploited on the farms of coastal Arabs who were farmers on clove plantations, sugarcane plantations and coconut plantations. They were overworked yet they were not paid.

African women were sexually abused by Arabs during slave trade. The Arabs would buy them for sexual satisfaction and also use them to buy others.

Hatred and anger developed among different communities of Africans because of constant raid on each other. These promoted enmity and disunity among Africans.

There was insecurity in the interior of East Africa as communities raided on each other searching for slaves to buy and sell.

There was family breakdown because some family members were taken into slavery yet some men ran away from their homes for fear of being raided.

The people of the interior suffered from famine partly because of the able bodied young men and women who were taken away for slavery and this affected food production.

The African dignity was undermined as human beings were reduced to commodities for buying and selling by the slave dealers.

There was decline in some African cultures and some Africans stopped practicing their cultural religion due to insecurity from the raids of slave trade.

It made some Africans intermarry with those in the new communities they ran to in fear of being raided yet some African communities never intermarried.

It led to exploitation of African natural resources especially minerals and ivory which were taken by the slave dealers & Africans who owned them turned out losers.

African art and craft industry declined because slave dealers imported finished goods into East Africa such as beads, mirrors and clothes.

Some African leaders lost their power and authority e.g. the Nyamwezi chiefs were raided by Mirambo bringing them under his control and leadership.

It contributed partly to the colonisation of East Africa by the British and Germans who came in the name of abolishing slave trade but ended up colonising Uganda, Kenya and Tanganyika for economic interests.

Africans captured as slaves were loaded with heavy trade items carrying them from the interior to the coast of East Africa and thus some died on the way.

The newly captured Africans faced hard life involving whips, canes, kicks, chains as they moved from the interior to the coastline.

It led to the emergency of many orphans as they lacked their parents who were taken as slaves during the raid and others died during the raids.

### THE ROLE PLAYED BY MISSIONARIES IN THE ABOLITION OF SLAVE TRADE.

Missionaries condemned slave trade and slavery as an evil, uncivilized and sinful which helped to change the lives of Africans. Some African chiefs were discouraged from participation in slave trading by evil.

They invited their home countries to take part in condemning the evil of slave trade and this helped to reduce or the tension of slave trade. The CMS invited the British in East Africa and the white fathers invited France who fought to abolish slave trade.

They preached and spread Christianity among Africans whose teachings and practices emphasized love for one another and equality of all people regardless of race and status.

They introduced and developed legitimate trade. This was the trading of goods and services instead of human beings who were sold and bought as commodities.

They introduced & developed cash crop farming among some Africans which became an alternative source of income other than cash humans. Crops like coffee, cotton were introduced.

Missionaries provided security and protection to some Africans in their mission stations. This kept peace and safeguarded East Africans from slave raids.

They improved on transport and communication systems in E. Africa. This helped them to penetrate areas which were domination. The areas were dominated by

They trained some Africans so as to empower them with skills of abolishing slave trade. e.g. the Bombe Africans were training work and helped them with in penetrating the E. African territories in the interior.

They exposed misery and suffering <sup>slave trade had</sup> caused the East Africans on the international scene which helped to attract sympathy from British, French and Germany came and participated in the abolition of slave trade.

They reported and exposed ~~more~~ African chiefs and communities that involved in slave trading which lowered the rate of slave trade.

They developed the earliest sketch map of Africa which was used by those abolishing slave trade in East Africa.

They set up settlements and rehabilitation centres for ex-slaves where they ended up rehabilitating them physically, emotionally and physiologically.

## RESETTLEMENT AND REHABILITATION OF EX-SLAVES IN E. AFRICA

Resettlement and Rehabilitation camps/centres were communities of freed slaves constructed to resettle and liberate freed slaves from the bondage of slavery.

In these camps, missionaries were supposed to evangelise and civilise the African ex-slaves in order to forget the former life of slavery.

The ~~major~~ first resettlement village (camp) was the Kagameye Rehabilitation centre constructed in 1865 by the Holy Ghost Fathers (HGF), Free town 1822 by CMS, Ndanda in 1880, Magozi 1865 and Kondea in 1865.

The activity of resettling the ex-slaves was started by the CMS as early as 1865. They started an ex-slavery rehabilitation centre at Shamapur near Bombay (India).

Later, they started another centre in Mauritius and the Holy Ghost Fathers started a centre ~~also~~ on the islands of Indian ocean.

In these centres, they put ex-slaves who were rescued by the British army which was patrolling the Indian ocean.

In East Africa, at the coast, rehabilitation of slaves started in 1860's when different missionary groups started coming in East Africa.

Catholics put up ~~many~~ the first <sup>ex-slave</sup> ~~rehabilitation~~ centre in 1860's which ~~also~~ alarmed the British to also start resettling ex-slaves.

The HAT also started the bull dog work and set up a hospital for the whites, clinics for Africans and a school for children bought in slave markets.

In 1866 about 110 orphans were ~~that were~~ <sup>being educated by</sup> missionaries in their rehabilitation and all these were bought in slave markets.

The UMCA also started the work of rehabilitating ex-slaves in 1884 under Bishop Tazer.

Bishop Tazer taught the ex-slaves in catechism and trade in order to prepare them for independent life.

In many slave communities, everything possible was done to assure that many Africans had and abandon African religions.

## REASONS FOR THE ESTABLISHMENT OF SEA SLAVE REHABILITATION CAMPS.

- 1 Account for the re-establishment of slave rehabilitation in camps in East Africa. (why)
- 2 The establishment and ~~of~~ of slave rehab
- 2 "The re-establishment of slave rehabilitation and resettling of ex-slaves in East Africa was inevitable" Discuss (why)
- 3 Examine the role played by missionaries in the abolition of slave trade in East Africa.

The need to join British in the struggle against the slave trade in East Africa and ending suffering and misery caused to Africans made the missionaries to establish settlement camps

Missionaries wanted to accommodate ex-slaves since most of them had no places of residence because they were destroyed by slave raiders.

Missionaries wanted to recruit the ex-slaves into Christianity in order to expand the church.

They wanted to involve <sup>trade</sup> slaves trade into legitimate trade so that they produce crops for their own consumption and marketing in order to improve on their standards of living.

They wanted to protect ex-slaves and their children from hostile environment and slave trade raiders.

They wanted to provide counseling and guidance to ex-slaves so as to <sup>add</sup> ~~earn~~ hope and meaning to their lives.

They wanted a rehabilitation village to act as an economic centre where they would train ex-slaves into self-help skills like carpentry, brick laying, tailoring which would support ex-slaves economically.

They wanted settlement camps to act as centres for religious activities like prayers, Fellowship which would help them expand the church.

Some ex-slaves had lost their parents and relatives hence missionaries wanted resettlement camps to be areas where ex-slaves would be provided with love.

Missionaries wanted to use settlement camps to spread western civilization by giving western education to the ex-slaves.

They wanted rehabilitation villages to act as centres of Christian teaching. From these villages, ex-slaves were to be taught how to live in harmony with each other, co-operating, loving and following the 10 commandments.

Missionaries wanted to overcome the problem of manpower as some ex-slaves in the settlement camps were to help them transport the items for preaching the gospel.

They wanted to win more converts through rehabilitation centres as different missionary groups were competing for the converts.

They wanted to outcompete Islam in East Africa by stopping slave trade & taking care of ex-slaves through rehabilitation centres.

They wanted to exploit African labour on their farms where ex-slaves were to produce cash crops for exports which were sold by missionaries for survival.

They wanted to develop European home industries by establishing slave camps. In these camps ex-slaves were to produce raw materials like coffee and cotton to be taken to Europe in their manufacturing industries.

They wanted to secure ready market for their manufactured goods in Europe. These goods could be bought by ex-slaves some times using their little income.



They wanted to present themselves as humanitarians so that local Africans could accept & join them to expand christian faith

Missionaries wanted to colonise ex-slaves and make them accept everything in nature indeed by the end of the 19th century East Africa had been already colonised by the British.

### HOW THE REHABILITATION CENTRES LED TO THE SPREAD OF CHRISTIANITY

Worship centres like churches were built in camps and all the ex-slaves were by law required to go and attend all the activities in these churches hence spreading the gospel to them. Schools were established in the camps, taught formal education in the schools, catechists were trained who later trained Africans to accept Jesus as their saviour.

Medical services were extended to ex-slaves and all ex-slaves were by law required to be a christian so as to access medical centres/services.

Every freed slave was by law required to get baptised as a qualification to fit in the camp hence converting them to full christianity.

By Daily prayers were compulsory for all ex-slaves in the camp committing the lives to Jesus Christ leading to the spread and expansion of the church in East Africa.

Religious schools and seminaries were built in the camp to train freed slaves to become catechists and priests hence promoting spreading christianity.

Missionaries wanted to colonise ex-slaves and make them accept everything in nature indeed by the end of the 19th century East Africa had been already colonised by the British.

Bible study lessons were a must for freed slaves in the camps which enriched them in bible knowledge hence expansion of the church.

Bible study lessons  
enriched them in bible knowledge

Some freed slaves were made leaders in the church and this prepared them to preach gospel to fellow Africans in the church leading to the spread of gospel.

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Africans in the camps were instructed to adopt christian marriage or monogamy which is based on love and companionship.

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The freed slaves were given land and houses which made them to become independent and grow strong in christian faith.

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Freed slaves were supported to stay in the villages (camps) which made them to become independent.

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Freed slaves were supported to stay in the villages (camps) which made them to live a christian life making the spread of the gospel possible.

### METHODS USED TO REHABILITATE EX-SLAVES

They were given food

Ex-slaves were provided with food which saved them from hunger ~~starvation~~ starvation and possible death.

Accommodation

They were provided with accommodation in form of tents ~~huts~~ which saved them from the dangers of sleeping in the bush.

Guidance and counselling

They were given guidance ~~on~~ ~~counselling~~ counselling in their minds which helped them to appreciate the situation in order to begin/start a new life.

12

clothes

They were provided with clothes which helped to bring back men human dignity with joy and happiness

Medical services

Medical services were expanded to them to treat ~~various~~ <sup>various</sup> diseases they suffered. Example medicine like ~~for~~ quinine was provided to treat malaria.

Practical Life Skills

~~They were ~~to~~ training practical life skills to prepare them.~~

They were trained in practical life skills to prepare them for self alliant or craft making, brick laying etc

Job opportunities

They were given job opportunities where they worked as catechists and conference priests ~~and there or~~ and this enabled them to earn some income.

Converted them to Christianity

They converted them to religions of Christianity which made them to accept Jesus as their saviour.

Formal education

They were provided with formal education which prepared them for independence and also made them to become literate.

They were allowed to marry

The adult ex-slaves were allowed to marry each other in a proper christian way for mutual comfort and companionship.

Children (orphans) were given foster parents

Children who were ex-slaves but had lost their parents were given foster parents who took care of them hence improving their welfare.

Working and crops

Free slaves were allowed to grow cash crops such as cotton and coffee from which they earned income in order to live an independent life.

They were allowed to freely interact and share life experiences with others and this helped them to live as brothers and sisters.

They were to abandon such practices as animal circumcision, worshipping in shrines, killing of twins, human sacrifice and adopt christian practices like baptism.

Some freed slaves were provided to with land which helped them to settle in order to have an independent way of life.

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PROBLEMS FACED BY EX-SLAVES IN EAST AFRICA:

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They faced a problem of insecurity. They lived under fear of being recaptured by slave dealers.

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They lacked decent accommodation in the camps since some had just escaped from their masters because they were to stay.

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They lacked a clear geographical knowledge and understanding of their native homes hence some could get lost on their way back home.

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They suffered loneliness and lack of company because they rarely saw each other in the rehabilitation camps.

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They lacked medical care because they could not easily access medical services yet some of them always got sick.

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Sex relations

Adult male freed slaves suffered from sex starvation because they lacked company of their sexual partners

Lacked land & settlement

They lacked land for settlement at the East African coast yet to get into the interior was also difficult

Language barrier

They suffered from language barrier and this affected their communication with the coastal people and those in the camps yet they were different backgrounds

Lacked sources of income

Ex-slaves lacked sources of income because they could not easily engage in any economic activity in order to survive

Tiresome & long distance

They faced tiresome and long distances which physically weakened them, especially those who had to move from the coast back to the interior of East Africa

Natural barriers

They faced natural barriers like forests, rivers and some times wild animals which limited their movements back home in the interior

Psychological

Ex-slaves suffered from psychological torture because of the bitter experiences they had gone through as they were slaves even the difficulties they faced when they had been freed from slavery

Some were orphans

Some ex-slaves were orphans and others were too young to start an independent life

Some kept on feeling that they were not yet free since the life of an ex-slave was equally challenging and some preferred to go back to slavery

Some ex-slaves kept on feeling that they were not yet free since the life of an ex-slave was equally challenging and some preferred to go back to slavery

some kept on  
dying

Some kept dying, some were buried while others were not buried because of the various challenges faced in slavery

## SUCCESS ATTAINED BY MISSIONARIES IN THE REHABILITATION CAMPS

Christian worship was developed among the ex-slaves with love for Christian music, dance and drama replacing the traditional African songs and dances.

The ex-slaves developed a life of prayer like at Ebenezer they had to pray for an hour every day.

Africans in the camps came to believe in Jesus as the lord and saviour. They strongly believed in their own resurrection since Jesus they believed also resurrected.

The ex-slaves adopted Christian marriage taking on Monogamy as the type of marriage which is based on love, companionship and protection.

Some Africans in the <sup>camps</sup> ~~church~~ became church leaders after going through seminary education. They therefore became priests and reverends hence missionary success.

Africans in the camps became baptised and dropped African traditional initiation ceremonies like circumcision hence civilising of Africans by the missionaries.

Africans would go to church and give thanks to God hence replacing shrines with churches in their lives hence missionary success.

Ex-slaves adopted monotheism the worship of one God hence replacing it with their belief of polytheism the worship of many gods

Christians in the camps were provided with land, houses which encouraged many Africans to join Christian faith

They adopted the life of bible study hence interpreted bible scriptures expanding their knowledge of the faith

They taught ex-slaves how to read and write Christian scriptures hence missionary achievement of literacy in the rehabilitation centre

There was emergence of Christian villages in East Africa such as the Morogoro Christian village hence missionary success

### THE BAGAMOYO EX-SLAVE REHABILITATION CENTRE

The Bagamoyo rehabilitation centre was started in 1865 by the catholic missionaries

It was a model rehabilitation centre <sup>and</sup> that offered a number of services to the ex-slaves (freed slaves) as follows

The freed slaves were provided with food which they could not get anywhere else and this saved them from starvation, hunger and possible death

Ex-slaves were provided with accommodation at the camp saving them with the danger of sleeping in bushes and being from captured by the slave dealers

freed slaves were provided with accommodation

They were  
freely  
allowed to  
interact  
with others.

Counseling and guidance services were provided to the freed slaves making them forget the bitter experience of slavery they had gone through and this filled their minds with hope for a better life.

These helped

Clothes were provided

Clothes were provided to the ex-slaves by the missionaries at the camp. This brought back the human dignity, joy and happiness of the ex-slaves.

They happy

Medical services

Medical services were offered to the freed slaves which uplifted their medical status. Catholic missionaries at this camp provided them with western medicine to eliminate tropical diseases like malaria and dysentery.

They were brought things some chris

Education offered

Academic education was offered to the freed slaves to prepare them for the future. Some were trained as priests and catechists while others as carpenters and brick makers.

They were brought things some chris

Engaged in agriculture

Ex-slaves were engaged in agriculture where they produced food for their home consumption such as maize, sweet potatoes and cassava.

They were made to abandon their African life and adopted a modern style involving equality between men and women.

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Ex-slaves who were orphans acquired new parents, the white Catholics who looked after them in all needs of life.

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They were freely allowed to interact with others.

They were freely allowed to interact with each other. This helped them to renew their old injuries and accept each other as well as sharing experiences as brothers and sisters.

They



Those at the age of marriage were allowed to marry  
in violation of a Christian prohibition practice which  
helped to settle in these Christian villages with their companions

Land was offered to the growing number freed slaves.  
They grew food on this land which enabled them to live a  
happy life.

They were taught literacy and this helped them to  
save their souls from punishment in hell by accepting Jesus  
Christ as their lord and saviour.

The Bagamoyo rehabilitation camp acted as a torch in the  
dark night of the ex-slaves. This is because every day they had to  
spend an hour in prayers, bible study and catechism.

### CHALLENGES FACED BY CATHOLIC MISSIONARIES AT BAGAMOYO REHABILITATION CAMP.

They faced land conflicts with the wazirazi people who  
claimed to be the owners of that land in that area and asked  
for high compensation/pay to get in order to go away.

They faced severe financial problems especially in 1870's  
during the France-Prussia war of 1870-71 in which France  
was defeated and lost her stakes of Alsace and Lorraine.

Diseases especially malaria and dysentery threatened the  
camp at Bagamoyo. Some who died were missionaries themselves  
and were buried in the camp.

They faced a man power gap as many whites did not  
liked work in Africa especially due to diseases that killed  
many of them. The camp had started with 4 priests, 6 brothers.

and the slaves which number was too small

Insecurity was a challenge faced at Enslavement rehabilitation centre. The work activities of supplying goods to some Africans caused tension and fear and this stopped many whites from coming

Language barrier was a problem faced by missionaries at the Enslavement camp. The Enslaves were of different languages hence lacked a common language of use and created a gap in the camp among the people.

They faced desire for material wealth at among the slaves which limited their attention and commitment in the Christian faith.

### SLAVE TRADE AND THE SPREAD OF CHRISTIANITY IN EAST AFRICA

- 1) Assess the contribution of slave trade to the growth and expansion of Christianity in East Africa.
- 2) To what extent did slave trade lead to the spread of the church in East Africa.

Slave trade attracted different and many missionary societies into East Africa to decampaign the evil and whereby trade hence the HGF, CMS, WMSCA and LMS.

The trade provided room for missionaries to buy slaves from the slave market who were classified to conversion into Christianity.

Enslavement  
rehabilitation  
centre

Enslavement  
rehabilitation  
centre

Enslavement  
rehabilitation  
centre

Enslavement  
rehabilitation  
centre

Enslavement  
rehabilitation  
centre

Enslavement  
rehabilitation  
centre

Enslavement  
rehabilitation  
centre

to make missions to establish slave settlement and rehabilitation centres and the trade shows compassion was compulsory as well as life of humanity

Missionaries strongly condemned the trade as inhuman and morally as a way of becoming acceptable by majority of Africans who easily accepted their gospel too

The trade made many Africans escape from the coast and run into mission stations for protection. There easily accepted conversion into Christianity

The trade produced many hopeless, frustrated Africans who longed for their lives and so were they turning to Christianity and they got hope, hence their misery and suffering would come to an end

It led to development of the trade routes leading into the interior of east Africa. These were later used by missionaries to penetrate into the interior and spread the gospel

The trade to some extent cleared the interior of some dangerous wild animals like elephants whose ivory was carried to the coast. This provided security to the missionaries moving into the interior

It produced the East African church leaders, Bantu Africans who presented Christianity as a liberation institution to Africans winning followers

The trade enabled missions to financial support from their mother nations to help in the activities of slave trade but also in the activities spread of the church

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Guidance and

Britain signed an anti-slavery treaty with the Sultan of Sokoto

The trade made Britain to sign anti-slavery treaties with the Sultan of Sokoto and the Hausaland states. This protected missions against slave raiders, producing a fairly conducive environment for the spread of Christianity.

Ch...

Govt of Lagos Reclamation is a communication line. Influence of Islam

Because of slave trade, <sup>there was</sup> reduction in the influence of Islam both at the coast and the interior and more advantage of spreading of church.

European Colonization of E. Africa

The abolition campaign involved development of transport and communication lines. Roads and Railway were used by missionaries hence eased the spread of the church.

57 years of the 'Good Hope' of the Bible

The slavery campaign ended with the <sup>European</sup> colonization of East Africa which provided safety and freedom to spread the gospel.

Establishment of mission schools

Slave trade gave Christianity a good image among the people of East Africa since the missionaries condemned the evil of slave trade and this eased the spread of Christianity.

Missionaries came to settle in towns

It led to the establishment of mission schools so as to liberate freed slaves. They provided vocational life skills to them converted them to Christianity and this was followed by the spread of Christianity.

Missionaries came to settle in towns of Mombasa and Zanzibar and there offered security and accommodation to missionaries and as the result they settled to spread Christianity.

It should be however be noted that the contribution of slave trade to the spread of Christianity was not without limitations.

The trade created immunity to missions for the lives particularly from the slave dealers. Such factors hindered missionary efforts in the spreading of the church.

Slave raiders often raided and robbed missionaries who returning them in their own right course.

Missionary activities caused some conflicts with trade and slave dealers have come from working relationships and trade relations.

The trade made missionary work very expensive requiring lots of finances and protection.

It led to some African communities whose leaders embraced the trade little was persuaded by missionaries that giving their lives to spread of the gospel in communities of Benin & Ibo.

It caused unsettled African life especially in the interior of East Africa making it difficult for missionaries to preach to free persons.

It created a materialistic life style among the traders. Africans inclusive would not easily forsake in favour of Christianity in which life was of self denial and sacrifice.

The trade developed with the spread of Islam in the coast and the interior. Muslim converts were not easy to turn to Christianity.

It deflected people from the propagation of the Islamic faith to dwell in the profitable trade & opportunity that missionaries exploited. By the time markets were up Christianity had been already been widely spread.

## RISE OF THE BOMBAY AFRICANS

Bombay is one of the most respected urban centres in India

India is an Asian subcontinent that was colonised by the British getting her independence in 1947

Bombay Africans were African ex-slaves who had been rescued by British patrol ships on Indian coasts and landed to Shamrao-Bombay for rehabilitation

Here, CMS had established a <sup>slaves</sup> rehabilitation and settlement centre in 1855 and some African freed slaves benefited from this facility

African freed slaves in this camp were converted to Protestantism and trained in different skills, trades and theology

Prominent Bombay Africans who returned to East Africa from Bombay around 1869 included W. William Jones, David George and Samuel Semler

They worked among the freed slaves at Free Town established in 1875. Those who came early worked with Robinson at Rabai mpya

The rise of this community of African Christians was one great blessing to the church expansion in East Africa

The Role Played by the Bombay Africans in the  
Growth of the Church in East Africa.

In many ways Bombay Africans activities and influence  
in East Africa contributed to the expansion of the church.

Bombay Africans opened to Christianity, Bombay Africans  
encouraged other Africans to take up Christianity and  
school attendance followed.

They were easily accepted by the coastal African  
communities together with their gospel. William Jones was  
accepted among the Taita who had rejected the rights under  
the coast in the area.

Bombay Africans presented the church as a liberating  
institution that had settled and rehabilitated them and  
Hence an institution once joining.

They carried out missionary journeys to the coastal and  
the inland communities. William <sup>Soper</sup> Jones spread the gospel  
in Taita area.

They did a mediation service between Africans  
and missionaries. William Jones introduced William Price of  
L.S.O. among the Taita people.

Bombay Africans served as teachers, David George  
recruited from Bombay as a catechist closely worked  
with Rehman at Rabai mpya.

Bombay Africans knew some areas in the interior of  
East Africa, a factor that enabled them to traverse the  
interior and spread the gospel.

Bombay Africans now some of the African languages which enabled them easily to communicate and pass on the gospel to Africans

They worked among the freed slaves at Freetown to whom they preached hope and salvation in Jesus Christ. This drew more Africans to join the church

They served as church leaders administering church activities, David George was a catechist at Barbours, William Jones a pastor and a deacon

They opened up church stations in east African interior, such as the Loggia mission and Steverson mission which served as evangelical centres

They were fore-runners of St Paul's Theological college Limuru which attracted Africans into the Christian faith

They helped missionaries adventure into the interior of East Africa for gospel transmission. William Jones accompanied Bishop Harrington to Uganda

Bombay Africans filled and reduced on the main part gap keeping going keeping the mission goal and aims in implementation

They condemned and opposed missionary harsh approach to Africans speaking standing + African welfare attracting more Africans into the camp

Bombay Africans also had respect for some African cultures such as circumcision among the Luo. This provided Africans the confidence of joining the church

They now speak  
→ 12 African  
languages

They provided  
hope + salvation  
to no free slaves  
at Freetown

They served as  
church leaders

They opened up  
church stations  
in E. Africa

They helped missionaries  
to preach in interior  
of East Africa

They filled  
the main part  
gap

Condemned + opposed  
harsh approach to  
Africans

Respected African  
culture +  
circumcision

They provided hope + salvation to no free slaves at Freetown  
They served as church leaders  
They opened up church stations in E. Africa  
They helped missionaries to preach in interior of East Africa  
They filled the main part gap  
Condemned + opposed harsh approach to Africans  
Respected African culture + circumcision



acted as translators  
and from missionaries  
to Africans  
acted as translators  
and from missionaries  
to Africans

They served as translators of missionaries to Africans in a way that facilitated gospel transmission & spread

Bombay Africans trained fellow Africans in evangelical work who then spread the gospel into different areas of the interior

They condemned slave trading and slavery developing friendly ties with fellow Africans whom they converted to Christianity

William Prince of the CMS wrote of Bombay church workers as spiritually minded, possessing many gifts and qualifications, speaking English and Kiswahili besides the mother tongue, faithful, with confidence and respect for native Christians and congregations

### CHALLENGES FACED BY THE BOMBAY AFRICANS

Those who volunteered to serve with missionaries were very few in number and were there for over 100 years

Bombay Africans were faced hostility from the coastal African and Arab slave dealers who opposed their activities in the region

Muslims had dominated the towns of Mombasa and Zanzibar & were not easy penetrating with a Christian gospel

Bombay African service was restricted by a limited and scarce financial resources to facilitate their activities at Rabai and Free town

They suffered racial prejudice from the European missionaries who still regarded them as inferior since they were ex-slaves and Africans. This demoralised them.

\* They were denied important responsibilities in the church a behaviour condemned by William Pinxte of the CMS after realising that David George had served as a catechist for over 15 years at Rukoi Moyo.

Bombay Africans were unhappy with the missionary harsh treatment of Africans at Freetown causing dissatisfaction ~~to~~ the two races, one doubting the other.

Missionaries did not trust the Bombay Africans and their responsibility remained under tight supervision a fact that reduced the spirit of service among the Bombay Africans.

Missionaries were against the African cultures yet valued by the Bombay Africans. Such affected the church negatively.

Some African communities did not welcome the Bombay Africans, <sup>their</sup> missionary work in their countries such as the Nandi people.

Bombay Africans were frustrated by the poor remuneration network in East Africa which limited evangelical movements.

They suffered from language barrier since they did not know all the languages in East Africa limiting communication and evangelism.

Tropical diseases such as malaria were a threat to the lives and health of the British Africans interfering with their agricultural work.

## CHRISTIANITY AND THE ESTABLISHMENT OF COLONIALISM IN EAST AFRICA

The establishment of colonialism in East Africa took place in the 19th century and the <sup>first</sup> half of the 20th century.

However, before this period, some European groups had already been in the region, but had no interest in controlling East Africa.

The first group of Europeans to come to East Africa was that of the Portuguese who settled at the coast between 1500 and 1700.

Explorers such as John Speke, H.M. Stanley and David Livingstone had already been in the region for some long time and they reported large economic potentials of East Africa to their home countries.

The good reports of the explorers made the European traders to come to East Africa to exploit its resources.

With time missionary groups arrived in the region and it was not easy to identify them as colonialists because they presented themselves as people who had come to spread the gospel.

The fact remains that missionaries paved the way for the colonisation of East Africa with hope that colonialism will help to spread the gospel

### THE ROLE OF MISSIONARIES IN THE COLONISATION OF EAST AFRICA

Examine the role played by missionaries in the establishment of colonialism in East Africa?

Missionaries signed treaties which with local authorities that encouraged colonial masters to establish colonialism in East Africa. They signed treaties with Kingdoms and chiefdoms like the 1900 Buganda agreement which allowed the British to control Uganda and Buganda.

They introduced formal education in East Africa paving way for the establishment of colonialism. They trained Africans who worked as clerks, office messengers in the British administrative structures.

Missionaries introduced legitimate trade paving way for colonialism. This replaced slave trade which missionaries described as evil & inhuman.

They developed infrastructures which colonialists used to extend their influence to East Africa. They built roads and bridges making movements easier for colonialists.

They introduced cash crop economy in East Africa. They gave crops like cotton, coffee, tea, tobacco to Africans who produced them and made African economy dependent on them by the time colonialists came it was self reliant for them to stay.

Missionaries signed treaties & local authorities

They introduced formal education in East Africa

Introduced legitimate trade

They developed infrastructure

Introduced cash crop economy to replace the type of C.A.

Missionaries introduced implied their home governments to come and offer security to them. As they came to spread Christianity, their hidden motive was to create way for colonialism after receiving security from their home governments.

Some missionaries were employed as colonial administrators. This saved the colonial governments from administrative costs helping colonialism to take route.

Some missionaries involved themselves <sup>directly</sup> in the politics of East African societies like in Uganda. Missionaries participated in her <sup>(Uganda)</sup> politics making Uganda lose her independence to the whites.

Missionaries facilitated the activities of chartered companies that had colonial interests. Hence became baroque and it was financed by the LMS.

Some missionaries worked as explorers and most engaged in colonial wars of conquest like the religious wars in Uganda.

Some missionaries undermined the African culture and praised the European which made Africans admire anything European and hence accepting colonialism.

They improved on health conditions of the East African people by putting up health facilities which reduced on the fear that imperialists had heard about poor health. Missionaries had <sup>attracted</sup> them to come and take over East Africa.