

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research

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**MASTER IN
LITERATURE AND INTERDISCIPLINARY APPROACHES**

**East African Culture, Lifestyle and political System
Before the Arrival of European Enslavers
Case Study: Uganda in the 19th Century**

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Academic Year: 2018-2019

Dedication

I dedicate this work to the source of tenderness to my darling mother and my dear father who have encouraged me all the way, without their support, inspiration and wisdom I could not completed this piece of work.

I dedicate it also to all my family members sisters and brothers for their supports in doing this research. I also dedicate this work to my friend who has been of great help. I do not forget my teachers who sustained me in all levels of learning.

Acknowledgments

First and foremost, I would like to thank my supervisor Mr Tegua Cherif for providing me help and support and for his patience with me.

I would also like to express my gratitude to the examiners who have devoted energy and time to read this dissertation.

Abstract

The concept of history and culture in Africa in general and in East Africa in particular has been distorted by foreigners and their racial prejudices; it has a big impact on the history and economy. This problem is still influencing the African society in present day. While the Europeans arrived in east Africa and explored it they found a world that was totally different from theirs world, they discovered new people and new culture, as the Africans were different in behaviour Europeans thought that they ‘savages’ and “backward”. In addition they considered themselves civilised and well educated. What European used to do in the African societies seems to be racist as they used to cut ties between the original African past and their present. They also used to alienate the Africans from their identity and their Africanness. Despite all the proofs that show the originality of African culture, African past, African personality, African governments; Europeans insisted on calling the indigenous people in Africa ‘inhuman’, ‘savage’, ‘barbaric’, ‘backward’ and ‘uncivilised’,. All these lies and claims were a pretext to settle in Africa. Because they found a wealthy land they could not let all wealth without benefiting from it. Besides, they used to impose their civilized thought, culture and their faith to facilitate the penetration in the East African society, and successfully they ended up colonizing the African land. Moreover, the Europeans trained Africans that Western culture, religion and politics, were good and their societies were highly civilised they respected other people’s religious practices, rituals and the human right. This way trying to win African’s trust allegiance.

Key words

-East Africa

-culture

-Western

-European

-Arab

-Africa

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-Ndigiti is one of Uganda's most common stringed instruments

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General introduction

For a long time, Africa has been viewed by Europeans as an inferior continent. The African societies were looked upon as societies that could have no history. However, Europeans gave a false image about the African history and cultures and hid much truth. Thus, all their claims portray Africa in a negative way. Moreover, Africans were considered as savages and as less than human beings. They were also associated with lack of literacy, morality and intelligence while African culture was associated with primitive and uncivilised customs. The historical events tell that this land was home to ancient civilizations and various cultures, languages, indigenous religions and traditions. The social and the political structures were also organized in tribes and kingdoms. In addition, they also developed specific economic and commercial transactions in trading goods. In spite of all of this Europeans gave a distorted image about African societies.

Throughout history, many myths and prejudices concealed the true history of Africa in general and East Africa in particular. East African societies were considered as inferior compared to the western societies. Additionally, East African status was ignored and disadvantaged in terms of international stature and social relationships. In spite of the importance of the historical background of this area, many written books of the African history, the only sources used in writing were from the outsiders. Thus, many African historians found that the lack of written sources and documents made it difficult to collect accurate data of such diverse cultures and complicated societies. Besides, African oral traditions were ignored and rejected as worthless. Despite, the several sources and the collective memories of native peoples who narrated their lives, the final product gave a picture visualized only by reference to the European existence in East Africa.

From our lectures of the African American studies that study the issue of the existence of European powers in Africa and the impact of colonialism, slavery and slave trade on the African societies many questions arose. In addition, the Westerners who came with the idea of civilizing the “inferior Africans” found that East Africa is one of the Africans areas that holds multi cultures, ethnic traditions and specific lifestyles. There is no doubt that the incursion of the West was a total distortion of all the values of the African societies to their advantage and their interest. This research deals with the East African region in general and Uganda as a case of study. According to what was said above, the following research question is highlighted:

- Where the Europeans right when they claimed that Africans were inferior and backward?
- To what extent did the European's presence in East Africa influence the East African society?
- How did external influence affect East African society in general and Uganda in particular?

The issue of considering Africans as inferior and backward was main interest in this work because it inspired me as I would like to illustrate that those racist claims were a pretext to establish colonies in East Africa. The aim of this dissertation is to shed light on how stronger African culture is. I chose East Africa and I took Uganda as a case of study to show how rich the African culture and around what was build up. The research is divided into three chapters: The first chapter deals with the historical background of the eastern part of Africa in which I mentioned the factors that show their way of life and the civilized society are. The second chapter tackles the effect of the Westerners and Arabs, and their influence on the East African region, then how they reshaped the east African societies. Finally, the third chapter is devoted to Uganda as a case of study because of its importance in East Africa. In addition, it was from there that Europeans would begin their changes such as religion and education in the area. Evidence will be brought on how the intervention of Europeans in Uganda brought positive as well as negative changes in the political, social and economic classes in the kingdom.

Chapter one
Overview about East
Africa
(19th Century)

Introduction

History is not only a matter of remembering the past, but it is also a means of understanding the present. History gives us information about heritage and past events also it describes the progressive story of the nation. It is major platform for the construction of societies. Historical event book and records connect traces of the past to each other in a meaningful chronological order. East Africa is renowned as the possible cradle of humankind and home of several religious and cultural practices and beliefs. However, this rich diversity show one how stronger East African heritage is and how it makes challenges in international levels. The eastern part of Africa is a superb place of religious and sacred sites which reflect the various cultures and traditions of the African world. Moreover, many African religious and sacred properties and things found in many countries round the world the biggest evidence of the legacy of African civilisation.

East Africa contains several wonderful historical places and cultural areas, with an immense variety of societies, languages, and religions. It has been the meeting place of several main language groupings, and its peoples are remarkably diverse in their cultures and forms of economic, political, and familial organizations.

Hence, this chapter is devoted to historical background of the eastern part of Africa. For that, it key elements are culture, education, religion and the political system in east Africa.

1. Historical Background

Africa includes some of the earliest signs of human culture. It is Home of many empires that represent the history of Africa. The latter is the second largest continent in the world and holds many countries with their own unique peoples and cultures. The dark continent¹ as many historians used to call it is a land of civilization and the major historical events that made it is one of the richest and authentic places in the word. In addition, each region in Africa shows a diversity in all aspects such as religion, languages, lifestyle and culture. Africa is the cradle of the earliest forms of civilizations, it is one the oldest land in the world as the archaeologists claimed and it has a history going back to a long time before the arrival of Europeans.²

¹ Europeans called Africa the Dark Continent, because of the mysteries and the savagery they expected to find in the "Interior."

² John Iliffe East African Doctors: A History of the Modern Profession Cambridge University Press, 1998, p.7

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1.2. East Africa in the Nineteenth Century

East Africa is a paradise in Africa; it is the most ancient part of the continent. This region is home to some of humankind's earliest ancestor.³ East Africa is the eastern part of the African continent including the following countries: Kenya, Tanzania, Southern, Sudan, Uganda, Djibouti, Eritrea, Ethiopia, Somalia, Mozambique, Madagascar; Malawi, Zambia, Zimbabwe, Burundi Rwanda, Comoros, Mauritius, Seychelles and Mayotte. East Africa is known for its cultural heritage and specific lifestyle with a unique population and most spectacular people, also it is known for its wonderful nature landscapes and wildlife. It is home to tribes was and some of the world's first great kingdoms, its geography and nature made it an attractive place. Moreover, rainforests, semi-deserts, huge lakes, the highest mountains of Africa and the stunningly beautiful coast with its white beaches and palm trees the population diversity resulting from many migrations is one of the most aspects in East Africa⁴.

The Arab peoples who traded with East Africa and settled there were the ones who came in East Africa to establish relationships with the chiefs of the clans. Later on, Portuguese traders arrived from the late 17th century. Moreover, this area was one of the great crossroads of the world, because of trade and migration, exploration and exploitation.⁵

“Until the lion tells his side of the story, the tale of the hunt will always glorify the hunter”⁶ From this African proverb one understands that the events and stories told by European are not the reality, therefore, the stories written are according to them and may not be true as everyone has their own point of view. In addition, most of the books and records are described as great because no one dares to write against them despite the fact that those books are a big lie. Also most of the stories are not in written forms since they were slaves and illiterate. The European eradicated the cultural identity of native people in kingdoms and clans by establishing their rule as if they are doing them a favour. Then, the religious practices and ceremonies were ridiculed they install a sense of inferiority in the native people and exploit it in their favour. Finally what one call African history is just one side of the history, the world only knew about

³<https://www.asiliaafrica.com> (accessed on 3 January 2019)

⁴ https://en.wikipedia.org/wiki/East_Africa (accessed on 3 January 2019)

⁵ J.F. Ade Ajayi, (eds.), *General History of Africa, VI Africa in the Nineteenth Century until the 1880s*, Univ. of California Press, UNESCO, 1998), p.75

⁶The Global Education Movement: Narratives of Distinguished Global Scholars published by Toni Fuss Kirkwood Tucker p318

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the African history written by the European since they were in authority and they were literate too.

2. Culture in East Africa

Africa is melting pot of culture and tradition, African cultural practices is sacred and every African used to protect his traditions and follow it. Culture in east Africa is expressed through many different art forms, such as music, dance, art and sculpture. It is the product of several nations, kingdoms and tribes, each one had its own tradition that differed from one to another. In addition, the African culture is varied and rich, it consisted of a mixture of traditions and customs each tribe had its own unique African identity⁷. It is a product of the diverse populations that today inhabit the continent of Africa. Culture represents certain meanings and values of a society. It is the way to analyze and understand the systems and values of our daily lives⁸. It means that culture is the mirror that reflects the society. However, each group expresses their identity by choosing cultural symbols such as languages, clothes, music, foods. All those elements show the values and meanings of the society and define the history. in short culture define people identity in a different way and it helps create a sense of identity to the community.⁹

Culture is a huge topic of study, there are many different ways to define such term culture. However, what Edward Tylor said about culture in his broad definition that it is the whole complex of knowledge, belief, art, customs, was a brief and complete definition, the definition of Edward Taylor is the best known definition to get an idea and to understand the meaning of culture. Indeed, culture contains many different elements such as language, values, religion, customs, history and diversity and rich cultural practices. The three elements which are values, religion, and customs, are the most important elements in the constructions of societies, in another way they are the rules that manage the morality of culture. As the American philosopher James Rachels says: *Different cultures have different moral codes*¹⁰ An author said *Culture... is that complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by [a human] as a member of society*¹¹. It is a

⁷African identity is the African history, cultures and values and rich cultural heritage

⁸ <http://www.scielo.org.za/pdf/phronimon/v16n2/06.pdf>

⁹ Wynne-Jones, Stephanie - A material culture _ consumption and materiality on the coast of precolonial east Africa-Oxford University Press (2016) p 4

¹⁰ James Rachels 1986, p 401

¹¹ <https://ocw.mit.edu/courses/> (accessed on 26 January 2019)

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product of the diverse populations that today inhabit the continent of Africa and the African Diaspora¹².

The African societies before the contact with the western world had promoted specific patterns of social relationships which determined how they related with the spiritual being and how members of a particular society or social group behaved, and the way they interacted and communicate with each other as members of the society. Thus, culture defines their tradition and makes each social group unique and distinct however, it differs from one society to the other. *“Culture can be best appreciated Culture represents certain meanings and values of a society. It is the way to analyze and understand the systems and values of our daily lives”*¹³. It means that culture is the mirror of that reflect the society, however each group express their identity by choosing cultural symbols such as languages, clothes, music, foods all those elements shows the values and meanings of the society and define the history Christian teaching must be supplemented by teaching of another kind

*in fact everything that is calculated to make them think and be systematic in their action and provident in their concerns ... to teach them to sit on chairs and eat off plates, instead of squatting on the ground and eating with a chip out of a pot; to teach them to build square houses instead of round hovels; are all parts of a missionary's teaching*¹⁴

The above extract shows that besides the absence of a religion, according to Westerners, there was also no education and the African were uncivilized they tried to impose their education and they forgot that those habits was a part of their culture. in short culture define people identity in a different way and it help to create a sense of identity to the community culture gives a person his identity, name, customs, shared values and a religion and sometimes even a language. This is why culture has the function of providing a complete code of life to people.

3. Education in East Africa

¹² The African diaspora refers to the many communities of people of African descent dispersed throughout the world as a result of historic movements

¹³ https://www.academia.edu/33285739/Dominic_Strinati_An_Introduction_to_Theories_of_Popular_Culture (accessed on 23 January 2019)

¹⁴ https://open.uct.ac.za/bitstream/handle/11427/13864/thesis_hum_1994_mndende_n.pdf (accessed on 23 march 2019)

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Education is the process of learning and gaining new useful knowledge since the ancient times, there has been some sort of education it was not the same of Education in our time but it was an important medium of acquiring essential knowledge and skills despite the fact that people at that time were illiterate; they did not know how to write and read but they knew how to express themselves by drawing and by music. Moreover, education in East Africa was more than just learning from their fathers. It is an effort of the older generation to transfer their history, culture and heritage. East African people has been developing a specific way and skills in education, it was very important to each kingdom or tribes to a good members .Before the introduction of foreigners such as Arabs and Europeans, the Easter part of Africa had its own way of education it was different, but it shadowed the African identity and culture.¹⁵

3.1 Informal education

Education in east Africa was transmitted through generation; it was about agricultural knowledge, production skills customs and traditions. In various ways, African communities organized the transfer of knowledge before western intervention. Most often, knowledge was transferred in the informal spheres of the extended family, the tribal n, or in the farmer it was a kind of indigenous forms of education. According to Emeagwali (2006) Africans at various parts of the continent used a wide range of symbols and motifs for communicating ideas. Informal education was also available at stages in life, such as the relationships between the member of family like motherhood and brotherhood also other Specialized functions and symbols such as hunting._Besides there was re religious ritual, and the practice of medicine. In east African people involved informal education within the family or clan¹⁶. These kind of educational practices represent the way of life in the east African tribes and kingdoms hunting and religious ceremonies. In addition, the European did not introduce education in Africa, they introduced a new set of formal education and literacy. They brought new system, values and practices that ameliorated the informal education. The European's educational system aimed to alienation of Africans from their environment. It was not an educational system designed to make the African society underdeveloped society.¹⁷

¹⁵ Changing Social Norms to Universalize Girls' Education in East Africa p;14

¹⁶ <https://opentextbc.ca/introductiontosociology/chapter/chapter3-culture/> (accessed on 3 February 2019)

¹⁷ <https://www.everyculture.com/Sa-Th/Somalia.html>(accessed on 3 February 2019)

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3.2. Formal Education

Europeans used their strong powers to introduce a system of education that was so foreign and whose aim was to change East African nations and to erase the east African identity. Education was one of the powerful tools that Europeans used to impose their culture and to gain the political control over their colonies so as to ensure the protection of their economic interest. So, the Formal education in Africa thus adhered to the organizational principles of Western education and gained popularity during the colonial era. The European came with the idea of modernizing and westernizing the African society with their technology and their culture like the western education. They reported that nothing could help the barbaric Africans except the western education and Christianity. Moreover, they managed new form of education for African to facilitate their incorporation into society, for European to develop African countries they need to educate population with relevant knowledge and education. In addition western education and the adoption of western culture led to colonialism, it was a new political and economic system imposed by Europeans to achieve their goals.¹⁸

4. Religion in east Africa

Religion plays a vital role in the lives and cultures of nations and societies. it plays a powerful role thus religious values and practices are often deeply in the fabric of daily lives and in shaping attitudes, opinions and behaviour in changing countries. Religion is one of the universal cultural activities that human practice it in the daily life it is a belief in some super natural power; moreover it's a belief in more something more real and meaningful than life. In addition many historians defined religion as the belief in a God or higher power or existence Ole Preben Riis in "*Methodology in the Sociology of Religion*"¹⁹ Scholar Kenneth Kramer another author who phrases religions as those things involving *Personal and communal experiences of sacred mystery, and expressions of ultimate meaning, value and truth*" says religion is *a world view, an ideology, an organization, an attitude, a set of values, as moods and motivations, or as an ethical disposition*²⁰

¹⁸ <https://pdfs.semanticscholar.org.pdf> (accessed on 23 February 2019)

¹⁹ Dann Wigner A Sociology of Mystic Practices: Use and Adaptation in the Emergent Church
Dann Wigner p.270

²⁰ "Religion in the Modern World: From Cathedrals to Cults" by Steve Bruce (1996) (accessed on 23February 2019)

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Another definition of religion Steve Bruce *Religion, then, consists of beliefs, actions, and institutions which assume the existence of supernatural entities with powers of action, or impersonal powers or processes possessed of moral purpose.*²¹

From the above definition it is clear that defining religion is not an easy task. Moreover, each author has a different point of view from the other. However, religions are different in the context of what people believe and how they see religion, each person follows the traditional religion of his ancestor. In addition, some religion, like Buddhism the followers believe in status of Buddha and in Christianity the followers believe in a supreme power which is God.

4.1. Indigenous religion

East Africa is a nation with such rich history because of its variety of people, cultures and religions. The people follow many spiritual traditions and religious faiths. In east Africa everyone is free to follow whatever faith they want to, besides there are many different religions and some of them have been celebrating their faith, telling their stories and teaching their principles and rituals for thousands of years because they feel proud of their origins and religion, they also encouraged their children to learn about and respect different spiritual practices. People in east Africa have looked to religion to answer questions and prayers. Moreover they consider religion as sacred thing in their life they were bound by doing their duties and their worship. Because religion is a way of life, it relates to culture and society as they affect the worldview of the African people. Indigenous African religions have a great deal to offer both African countries and the world at large.

In East Africa the indigenous religions provide strong linkages between the life of humans, the place where they grew up and the ancestors, indigenous religious traditions can only be characterized by diversity recognizing that each people or tribe has a unique vision of how they practice their religious rituals. These rituals are transmitted through oral narratives or inherited it by memorizing acts in collective ceremonies and celebrations. Since each indigenous culture has elaborated its own as many tribal peoples as there are in the eastern part of Africa, each has its own set of beliefs and rites that relate to the traditions of their tribe or nation.

²¹ The Open University Studying religion

4.2. Religious structures in east Africa

East Africa is vibrant a place in Africa, it is home to countless religious sites. These places provide peace, tranquillity and a show how wonderful is the African history and the African lifestyle. East Africa shows diversity in culture and history. There are many different tribes in east Africa each tribe recounts amazing history and each one has its own traditional dress, culture and ceremonies. The religious institutions narrate the myths and beliefs of people who grew in the faith of their ancestors. While this may paint a picture of a newly religious continent, the truth is, Africa has long been a continent steeped in religion. This is not only evidenced by the indigenous beliefs found across the eastern part of Africa, but also by the historical places of worship that have stood the test of time to tell the story of the continent's beliefs in all its vibrant diversity.²²

East Africa's famous sacred buildings are a source of great fascination. From the rich history to the unique architecture, there is a lot sacred buildings that represent extraordinary religious structures across this area such as The town of Lalibela, Ethiopia which is known for its extraordinary rock-hewn churches. It was created between the 12th and 13th centuries, and churches are testament to the supreme level of Ethiopia's ancient architecture. Besides, the Munyonyo catholic martyrs shrine in Uganda where the first martyrs were killed on the orders of Kabaka²³ Mwanga II in 1886.²⁴

5. Traditional Political System in East Africa

Prior to European existence in Africa, Africans had their own way of leading their tribes and kingdoms. Most of people in East Africa lived in clans and small tribes. However, there was a variety and complexity of the political systems. Moreover, East Africa had specific systems of leadership each group governed by their traditional laws, customs and organizations. Most of the traditional political system was based on kinship structure, and the tribe was the highest political unit. Each tribe had its own government, and a chief or a headman working as ruler in the tribe or the clan. Many historians emphasize the diversity and long history of precolonial social and political formations in East Africa, they provide more information about the political system and

²² Aylward Shorter East African Societies Routledge Library Editions, 1977, p.85

²³ Kabaka is the name of king in Buganda kingdom

²⁴ http://www.visituganda.com/downloads/Uganda_martyrs_trail.pdf (accessed on 23 December 2018)

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the tribal governance Nelson Mandela the famous African political leader described the indigenous political institutions as:

*Then our people lived peacefully, under the democratic rule of their kings. Then the country was ours, in our name and right. All men were free and equal and this was the foundation of government. The council of elders was so completely democratic that all members of the tribe could participate in its deliberation. Chief and subject, warrior and medicine man, all took part and endeavoured to influence its decision.*²⁵

Nelson Mandela stated that the indigenous leaders in Africa structured a specific political system, and established traditional rules of life in society. These rules promoted social harmony between the members of tribes or clans. African traditional political institutions were well organized, the tribal groupings were led by chiefs. However, the structure of traditional societies was based on the obedience to the government. Despite the lack of written constitution, the traditional African political institutions were effective and powerful. Moreover, the leader of the kingdom or tribe played important role in maintaining the unity and the stability. The East African traditional leadership and structure of indigenous African societies were composed of the chief or the leader was the central figure and authority generally he was a male and acted as the political, social, judicial, and religious head of the tribe. and privy council advisors to the chiefs and the council of elders the role of the council of elders was to advise the chief in the administration of the tribe and keeping the chief in touch with the reality of the tribe. However, for certain decisions in tribe the chief consulted with all the members of the council of elders.²⁶

Traditional forms of politics were a very common way of governing in Africa and in East Africa. Most of politics rules were based on the kinship, although, the tribe or the kingdom was managed by the leader, elders, wise man and members of society. Politics in East Africa consisted in informal structures which manifest the tribe's sovereignty and unity. Thus, the different types of political systems in the Easton part of Africa are the reflection of the different types of social systems.

²⁵ Ayittey, G. B. N. (1992). Africa betrayed. New York: Saint Martin's Press. Peta Ikambana - Mobutu's Totalitarian Political System_ An Afrocentric Analysis (African Studies) (2006) The General History of Africa (Ki-Zerbo, et al. 1981–1988)

²⁶ Meyer Fortes, E. E. Evans-Pritchard - African Political Systems published on 2006 p16

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Conclusion

History is a huge topic that opens the door to many discussions. Thus, no matter how much books or records exist, it still holds some hidden secrets we do not know because of the lack or the distortion of information. Indeed the inherited legacy is *a* powerful tool to build a history of a nation. East Africa took a very important place in African and world history with an immense background in history, people in east Africa should proud of what their ancestors left of complex cultures, traditions and religions that have been created in the past.

The study of history is important because it allows individuals make more sense of the current world. More broadly, history enables any member of society to understand different cultures and to know around what his history is built up. So, understanding the linkages between past and present is absolutely basic for a good understanding of the historical events. That is why History matters because it is essential and fundamental.

Arabs and Westerners had immense impacts in East Africa. However, their presence brought many changes at the social, political and economic level. Many East African countries opened the door to foreigners to establish their institution, and faith. In the following chapter, light will be shed on the foreign influences in East Africa and the impact of the intervention of outsiders in East African society.

Chapter two
Foreign Influences in
East Africa
(19th Century)

Chapter two Foreign Influences in East Africa (19th Century)

Introduction

For many centuries the eastern region of Africa opened the door for foreigners who came as traders or explorers. Trade in Africa flourished through the commerce of Ivory and gold. The strategic location of East Africa gave it important trading posts and made it a dynamic trading place. Besides, introducing new religious was also an important aspect of the outsiders who came to east Africa. However, both of Islam and Christianity appear to have been central components of East African social life. Moreover, the contact with the wider world shaped the east African region politically culturally and economically.

East Africa entered into relationship with Arabs and European that led to several changes at all level. These changes contributed to the wealth of European countries. Besides, European came with the ideas of “civilizing” Africans because they considered African as “uncivilized” and “backward”.

Hence, this chapter contains some consequences of the incursion of the Westerners on the African continent in general and in The East African region in particular and the influences of foreigners in the area.

1. Arabs in East Africa in early 19th Century

The most important agents of modernization in Africa before the Europeans were the Arabs, who were the introducer of Islam in East Africa. However, it was a profound transformation of societies and cultures in the region. The presence of Arab in East Africa has been firstly marked by trade and the spread of Islam. Arabs brought with them the light of Islam and shared it with the people of east Africa. Besides, Islam spread all over East Africa. And trade also flourished quickly brought economic prosperity to the coastal towns, at that time many different goods were exported from the East African coast²⁷, like spices and sugar. But ivory and slaves were the main export products. The convergence of East African people and Arabs gave birth to the Kiswahili culture²⁸ as a result Kiswahili spreaded in many African countries. The arrival of Islam at the East Coast and East Africa preceded Western Civilization by hundreds of years. When Western Powers began to explore the interior of east Africa Arabs already knew very well what was

²⁷ East African Coast or the Swahili Coast, which comprised the coastal areas of what is today Kenya, Tanzania and northern Mozambique was a very prosperous

²⁸ The Swahili culture and language was a result of the interaction between native speakers of east Africa and Arab traders. The word "Swahili" was used by early Arab visitors and it means "the coast". Later it became the language widely used and known in east Africa.

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inside this area and Islam was already well established. Arab traders knew the Coast long before the arrival of Europeans and some even settled and intermarried with the locals. A new Bantu²⁹ Africans emerged from this interaction which is the Kiswahili culture that has a history dating back over a thousand years.³⁰

Thus, the presence of Arabs in East Africa brought many positive changes into the local people lifestyle. This was of great importance as when the westerners would come later, they would face African with some Arabic backgrounds.

2. Westernize East African Society

Western civilization and culture infiltrated inside the East African society with the contact of Europeans with African. It is important to say that western intervention and colonialism distorted cultural growth of civilization in Africa. One of the most profound consequences of the colonization and the European intervention has been how the political and economic structure changed and how it has also led to the emergence of new culture in the African society. The contact between Europeans and Africans led to the birth of new culture which is the mixture of African traditional culture and western culture The Western culture and European mode of civilization affected the structure of African cultural heritage.³¹ However, Africans paved the way for foreign they used to understand them and do things like them. Then, it led to the European expansion on the African world. Besides, Western culture affected the African civilization and African ways of life and way of doing things were almost changed and Africans influenced by western culture. As a result colonialism was the next step of European power. According to Kasongo: *One could infer that when westernization was imported to African countries, the hidden side of modernism was materialist interests. Civilization was just another concept of domination: imposition of incoming new culture over traditional cultural values*³². Kasongo gave a clear explanation about the European interest in Africa he emphasised that the Africans should be aware about European greed to avoid the cultural extinction of African values. They used modernization and westernization as a pretext to establish and maintain control of African territories and achieve their materialist interests. In addition, the European tools of westernization all enabled the penetration and conquest to be complete.

²⁹ are the speakers of Bantu languages, comprising several hundred indigenous ethnic groups in sub-Saharan Africa, spread over a vast area from Central Africa across the African Great L

³⁰ (Studies of Religion in Africa) Mark R.J. Faulkner - *Overtly Muslim, Covertly Boni_ Competing Calls of Religious Allegiance on the Kenyan Coast*-Brill Academic Publishers (2006) p2

³¹E; Persaren (General History of Africa) A. Adu Boahen - *General History of Africa, Volume 7_ Africa under Colonial Domination, 1880-1935-UNESCO* (1985) p.15

³² <https://religiondocbox.com> Kasongo (2010:314) (accessed on 4 April 2019)

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Europeans saw the advantages of helping Africans by education to realise their desire to acquire their culture. Not only were certain aspects of the material culture in African were lost, African societies also lost the power and sense of cultural continuity, so this result was the successful colonial rules

3. Positive and Negative Impact of the European Intervention in Africa

The European intervention influenced the African continent socially, politically and economically both positively and negatively. There are some positive social, economic and political impacts including the introduction of education in Africa by establishing mission schools to educate the local people and helped them learn more about their land and culture. The introduction of Christianity brought new religion and new beliefs to the Africans. Moreover, the Europeans gave the Africans weapons to enable them defend themselves from enemies and this made them feel safer. Besides, The Europeans brought new technologies to East Africa; they provided farmers by new tools for farming and introduced from the New World. They built. Many Africans learned foreign languages like English, French and Portuguese which has permitted them to communicate with Europeans. Also they establish new trade links in the Africans countries and in the other European countries however Trade among Europeans and Africans developed the economy and created new trade routes.³³

The negative impact of European intervention in African society was huge. The major one was that the Africans were taken as slaves³⁴ to the new world and forced to work on the plantations without pay however, millions of people separated from their families and homelands they isolated them from their roots their language, their culture. The African culture was changed; traditions and their ways of life were weakened. The African traditional religion was also weakened due to the introduction of Christianity as a new faith for African, they imposed their culture by forcing the people to learn their language, taught them how to eat European food and dress like Europeans abandoning their own traditional way of eating habits and dressing. Moreover they created boundaries and they separated African into groups. This weakened the African society and later led to many conflicts This caused many ethnic conflicts between ethnic groups and tribes and creating hostility and wars between them. On the other hand Europeans benefited from African raw materials. They took many resources and materials like gold,

³³ (Routledge Political Economy of the Middle East and North Africa) Evaleila Pesaran - Iran's Struggle for Economic Independence_ Reform and Counter-Reform in the Post-Revolutionary Era, p28

³⁴ *Slave trade* involved the transportation by slave traders of enslaved African people;

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diamonds, ivory and agricultural primary products. The Africans were treated like inferior human beings and Europeans felt proud and more superior to the others resulting into social inequality in Africa.

4. European's Views about African History

For a long time, the true history of Africa was concealed by false myths and prejudice, Africa history and its events started to be written in the 15th and the 16th centuries with the beginning of the slave trade system. However many European historians argued that the lack of written sources and documents made it impossible to engage in any scientific study of African history and societies. But the question is: is history all about paper or written documents?

According to Hegel, he says that *when it came to humanity and human history, unfortunately there just was no room for Africans*. Hume Trevor Roper was also of the view that *perhaps in the future there will be some African history to teach. But at present there is none—there is only the history of the Europeans in Africa. The rest is darkness, and darkness is not the subject of history.*³⁵

The question is if Africa has no history which continent then has a history? Trevor-Roper, Hegel and people who have said that there is no history in Africa were looking at movement and paper sources they claimed that the historical events did not exist in African world. What they meant is that the Africans before the coming of the Europeans had no history, until they came to Africa bringing literacy. Moreover, they perceived history to be paper sources and movement of which history goes beyond that. But the lack of written sources did not mean that Africa had no history, moreover the general history of Africa is combination a history of ideas and civilizations, societies and institutions.

African history should be treated as an important source of knowledge as the Europeans history. However, most of the people thought that African history began with slavery and they saw Africa as a place of poverty and savage people. Actually, there are thousands of years of history in Africa with a rich culture and history, there were kingdoms, rulers, systems of commerce, culture, art. So darkness as many historians described Africa is the land of great civilizations that made an immense contribution to the world, which is still admired at by people today. Ancient Egypt is one of the most notable of African civilizations. However it reflected how African civilization has big values like Egypt of the pharaohs is best known for its great monuments the Pyramids. Besides, the Egyptians produced early forms of paper and a written

³⁵ <http://desmondlampitey.blogspot.com> (accessed on 3 march 2019)

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script. They developed the calendar too and made various branches of mathematics, They made important contributions in mechanics, philosophy, irrigation and architecture Many books written on African history by Europeans are becoming hard to accept as the accurate sources of African history because those books did not shadowed the real fact about African history there is widespread ignorance of many events and realities about African heritage for many years before their contact with the Western World.³⁶

5. Historians Defending African History

It is not true that Africa has no history. Africa has a history which did not start with the Europeans. Africans and the African continent have made enormous contributions to human history It is European's lies and racist views that have denied this fact to destroy the history of Africa and its peoples. Talking about the African origin and history is essential preface to every aspect of African life, Africans were not culturally empty-handed they had their own past and their own roots., they created their own history with their own methods. The purpose of history to tell people where they are, and what they are .that is why people's relationship to their heritage is the same as the relationship of a child to his or her mother³⁷

In Nkrumah's³⁸ words:

Our history needs to be written as the history of our society, not as the story of European adventurers. African society must be treated as enjoying its own integrity; its history must be a mirror of that society, and the European contact must find its place in this history only as an African experience, even a crucial one.

Wosene Yefru ³⁹from the University of Tennessee said: *It's not really our history from our point of view. It might be African history from a European point of view.*⁴⁰

Professor Nkrumah and Wosene Yefru stated that the history of Africa has been told and defined by European is not the really history of Africa. The history of Africa should be recorded by Africans themselves However, the representation of African events and history of the

³⁶ <http://georgiastatesignal.com> (accessed on 9May 2019)

³⁷ (General History of Africa) A. Adu Boahen - General History of Africa, Volume 7_ Africa under Colonial Domination, 1880-1935-UNESCO (1985) p6

³⁸ Kwame Nkrumah was a Ghanaian politician and revolutionary. He was the first Prime Minister and President of Ghana, having led the Gold Coast to independence from Britain in 1957.

³⁹ Dr. Wosene Yefru is Professor in the College of Liberal Arts at Tennessee State University. He was the Head of the Department of Africana Studies

⁴⁰ africanexponent.com/post/history-of-europeans-in-africa-is-not-african-history (accessed on 19 April 2019)

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continent should be told by an African perspective. Moreover, the history of Africa relied on written evidence. But Africans had their own particular system of recording past events, situations and traditions, so collecting information about Africa's history should be based on collecting oral testimonies and not only the written evidence.⁴¹

The great historian, W.E.B. DuBois tells us: *Always Africa is giving us something new . . . On its black bosom arose one of the earliest, if not the earliest, of self-protecting civilizations...*⁴² W.E.B. DuBois referred to the importance of Africa history in world and story of the past African happenings, events and transformations. It is a depiction of what happened in the years before the arrival of Europeans. Therefore, the study African history help the historian to understand the origin and the identity of the African people. African history is a deep rooted knowledge and study of the past it gives vastness and the diversity of the African bachground, and everything that happened in the past also it permitted to learn the types of cultures and traditions people followed as well as their way of living and their roots in the cultures of the past.⁴³

6. Aims behind European Presence in Africa (19th century)

There has been existence in Africa before the Europeans came and there is no existence without history. For example, during the period of European exploration they found that each group in Africa was organized into political, cultural, social and economic institutions. They found that Africa had its own political organization which deals with who should have authority. Additionally, power and rights were given to elders, priests and age grade systems. Africans were organized into small family units, grouped into several units called clans. The centralized system had one person who governed the clan or the kingdom. It was the powerful kings and chiefs who had the power to rule. It was complicated development which shows that there was a political system in African tribes and kingdoms.

The genre of music, dance and arts in Africa tells us that culture exist in Africa, that there was history and that was life and culture in Africa even before the westerns came to Africa There

⁴¹ <https://blojlu.wordpress.com/2009/09/21/africa-early-history-bbc-world-service/>(accessed on 26fubruary 2019)

⁴² K. Moore Masonic Light from Ancient Africa (lectures on Africa Contribution to History, Chritianity and Pure Masonic Tought) p 15

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is many evidence that proved the existence of history long before the arrival of European in Africa and in east Africa for instance trade by the early Africans and Arabs is evidence that there was an economic life there was an existence in Africa before the Europeans came to Africa. Africa had a history and still has history.

Scholars have argued that before the Europeans came to East Africa, local people had developed a splendid and rich culture that reflected their lifestyle. In addition, they developed their own economic system and a system of production organized basically on a small scale, using homes as the main centres of production.⁴⁴ This development of a stable high culture where flourished. Later, when Europeans arrived in Africa they found that the people were advanced, wealthy. Besides, European powers maintained control of specific locations for strategic reasons, East African were intended as a market for European goods. Many local people defended their ways of life; and cultures customs were broken down, authority figures replaced and Africa became almost westernized. Mawuna K wrote:

*the colonial power found it difficult to prove that Africa was a land of savages and uncivilized people. Instead they found, as demonstrated above, queendoms and kingdoms with great palaces and highly developed political and social norms. At this stage, the colonial powers had to destroy any sign of civilization.*⁴⁵

Mawuna K said that the European powers used to destroy and burn African historical buildings and monuments because they found it difficult to prove to the that African were uncivilized and backward, and the great example that show how stronger was the African civilizations many museums in Europe are full of African archaeological stuff called for instance in France “Musée d’Histoire Naturelle de Paris”⁴⁶ which is full of skulls and heads of many Africans

⁴⁴ <https://www.ijrhss.org/pdf> (accessed on 22april 2019°

⁴⁵ European Scientific Journal January 2016 edition marked the first phase of the destruction and looting of Africa’s splendor. (accessed on February 2019)

⁴⁶ The National Museum of Natural History (MNHN) is a French institution for teaching, research and dissemination of naturalistic scientific culture

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Conclusion

Before European people and out of Arab influence the East African society were stable place, the foreign intervention led to the destruction of East Africa and to the racial segregation. In addition, the Europeans not only controlled informations about the African history. However, the interpretation of European experience was very poor they neglected most of the important realities and the history told by Europeans were just the sum of their contribution that neglect made a lack in historical associations. Nevertheless, Europeans focused only on the achievements of European African lands. Moreover many historical facts tell the opposite about the truth, this bad situation led to the economic, cultural and religious alienation.

Previous the contact with Europe through trade, East Africa was wealthy place with an amazing history, European weakened the cultural wealth of East Africa that became Westerners property. It's simple, the primary motivation for European intrusion was economic. is nothing but crime, crime against humanity committed against all Africans. In the following chapter J focus on Uganda which was one of East African countries

that welcomed Arabs and European in Ganda society than it infiltrated in the kingdom and influenced the Baganda people.

Chapter three
Uganda the Pearl of
Africa

Chapter three Uganda the Pearl of Africa

Introduction

Uganda has a history long before the arrival of foreigners and western powers; it is in East Africa and it has a diverse cultural base of 19 major indigenous groups and a few of non-native people. Then, it was the last place in Africa to be reached by outsiders. This country has powerful social and developed political system there are a wide range of ethnic groups in Uganda with many different traditions, costumes, languages and religious beliefs. However, the Ganda people dominated the cultural, political, social, and economic life, as Uganda was the powerful kingdom. British colonialists focused on the kingdom from the beginning and ruled the country through it. Nevertheless, colonists avoided the other native kingdoms and tribes. With the arrival of foreigners the country suffered from political instability, religious disputes and the secession by the colonizer who had a big impact on the Ugandan society.

Hence in this chapter, one chose Uganda as a case of study because of its importance in the area and on the other hand to illustrate that African nations in general and East African nations in particular have their specific history despite of all the Europeans claims and lies. For that, one focus on the main features of its cultures, politics, and economy as well as its religion.

1. From Buganda to Uganda

Uganda is located in the East African hinterland, it is landlocked but it has a very strategic location. Uganda has been populated since the fourth century B.C, this long history of human occupation is partly the result of its suitable climate and rich land, the hunter-gatherer people groups were the first to settle in Uganda. It is bordered from the east by Kenya, from the north by South Sudan, from the west by the Democratic Republic of the Congo, to the south-west by Rwanda, and to the south by Tanzania. The country is surrounded by three of great lakes and are Lake Edward, Lake Albert, and Lake Victoria. The southern part of the country is bordered by Lake Victoria, one of African great lakes. Besides, Uganda is in the African Great Lakes region. It also lies within the Nile basin, and has a varied climate⁴⁶.

Uganda takes its name from the Buganda kingdom, which encompasses a large portion of the south of the country. It is a Kiswahili word for 'Land of the Ganda' and was the name used by the Arab and Swahili traders on the East African coast to refer to the Kingdom of Buganda. When the European colonialists arrived to Buganda they used Uganda to refer to Buganda

⁴⁶ <https://en.wikipedia.org/wiki/Uganda> (accessed on 13juin 2019)

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because they misheard the original name. Moreover, they came extended over the surrounding⁴⁷ territories at the end of the nineteenth century, they used the Kiswahili term Uganda to refer to the new colony. Buganda called Uganda in present day has an extensive history, it is one of the well-known kingdom in east Africa. By the 19th century Buganda had become the largest and most powerful kingdom in the region. However, Buganda the oldest kingdom in Uganda grew to become one of the largest and most powerful states in East Africa. Besides there were other kingdoms including Bunyoro, Busoga, and Tooro. Most of the inhabitants of these kingdoms were indigenous people and a few of non-native people groups from Europe and Asia.

2. Buganda the Royal Kingdom (1844 - 1879)

The Baganda are located along the northern and western shores of Lake Victoria in the east African nation of Uganda. However, the Baganda was the largest single ethnic group in present day Uganda. They occupied the central part of Uganda which was formerly called the Buganda province. Buganda in the present is district part of Kampala⁴⁸ the capital of Uganda. Its people are a Bantu –speaking people and their language is called Luganda. These people were organized into groups that had a common ancestry and constituted the most important unit in Buganda’s culture and in the clan. The leader of each of these clans would be a chief and ruled a section of the territory⁴⁹

Figure 1: Kingdoms of Buganda and Bunyoro



⁴⁸ Kampala is the capital and largest city of Uganda

⁴⁹ <https://en.wikipedia.org/wiki/Buganda> (accessed on 29 may 2019)

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Source: C. Pulford, *Eating Uganda*, (Northants: Ituri Publications, 1999), p.24

The Baganda is one of the well-known kingdoms in East Africa. Buganda was organized kingdom with a centralized institution that maintained control over the social, political and cultural levels. Traditionally, the Kabaka was the supreme power, who ruled over the kingdom with the help of elders chiefs who provided him with all the support, advice, loyalty and solutions in leading. The Kabaka made direct political decisions. However, he had ritual functions and political power in the tribe. Ganda people had to obey the Kababa and to bow down to the king in his presence.

With the advent of foreign powers and new religious in the second half of the 19th Arabs and Europeans who came to Uganda did more than spreading faith and establishing trade. Furthermore, they introduced new ideologies which were totally foreign to the Ugandan society. Consequently the completion between foreigners in Buganda led to religious tension and caused the weakness of the social, political and the economic structure in the kingdom.

2.1. The Rise and Collapse of Islam in Buganda (1810 – 1900)

Buganda attracted much interest during the 19th century. However, Buganda's kingdom paid host to the outsiders who were interested on this rich land that provided wealth and prosperity. According to many historians, the first foreigners to reach Buganda were the Arabs, the Arab trader named Sheikh Ahmed bin Ibrahim⁵⁰ from Zanzibar and his band of traders. They were looking for ivory and slaves Bin Ibrahim was received by Kabaka Suuna II Kalema who was on the reign from 1810 to 1852. The Arab trader introduced himself to the Buganda throne and established a commercial and economical base for his operations in the kingdom. In addition, The Arabs also brought weapons, mirrors, clocks, musical instruments, swords and cloth the kabaka provided them with much ivory and a huge number of slaves, Weapons and goods were not the only novelties⁵¹ brought to Buganda, they also introduced their religion. However, during his stay in Buganda Bin Ibrahim started converting local people to Islam he taught the king various religious concepts. Moreover, Arabs failed in converting Ganda people because of the complicated social structure of the kingdom. Besides, trading in slaves and ivory was their first priority more than spreading their religion. After his discord with the Arabs the kabaka decided to put an end to his friendship with them and chased them away from the

⁵⁰ Ahmed bin Ibrahim The first Arab to reach Buganda, he was a Muslim belonged to the Sunni sect of Islam and followed the Shafi School of law.

⁵¹ Mohammedans is a term for a follower of Muhammad, the Islamic prophet.

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kingdom. Following Suuna's death in 1856, he was succeeded by his son Muteesa I. However, under his reign Muteesa I continued to receive Arab visitors at his palace and welcomed them again in Buganda. According to H. Medard says, *The Kabaka was fascinated by the modernity of the new culture and faith. The Swahili traders really impressed Ganda's society, also because their religion, Islam, was seen as the religion of educated people, strongly linked with modernity.*⁵²

Muslims introduced Islam and Koranic education which was totally new and different from the traditional religion and education in Buganda. Thus, the king was looking for a way to ameliorate the kingdom's system. Muteesa I got from his Arab guests at the palace. Islam had managed to be the center power in Buganda. Due to the influence of the Islamic teaching Muteesa I used Arab traders as his advisers and he gave them a great opportunity and he encouraged the construction of mosques and of Islamic laws in Buganda, including Ramadan fast. Islam was now a state religion. Shortly the power of Islam weakened the spread of Islam in Uganda because trade was the main interest, the Arabs gave the Europeans the chance to spread their faiths in Buganda and challenge Muslims expedition.

2.2. Explorers and the Search for the Nile source

The presence of European in Uganda traced back to mid-19th century with arrival of European explorers. However, before Europeans arrived in Uganda, Buganda was the major lake state in the area. The first Europeans to visit Uganda were the British explorers David Livingston, John Hanning Speke and James Grant, when they were searching for the source of the River Nile⁵³ because the explorer were the most reliable people to discover and mapping the areas. European superpowers especially the British one showed their interest in Uganda the Nile River had been a source of glory and threat, it was an excellent route to control the area to use in trading. Thus, the discovery of the Nile was a raison behind European expedition in east Africa. Martin Dugard in his book Into Africa:

... finding the source became the new grail of international discovery. There was no pot of gold, no fountain of eternal youth at the source, just glory which, for most, was enough. Between 1798 and 1856 an eclectic

⁵²https://www.researchgate.net/publication/282571669_Soi_Muslims_in_Buganda_From_the_Royal_Court_to_Kampala (accessed on 1 June 2019)

⁵³ Nile River is the longest river in Africa and in the world

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*collection of loners, thrill seekers, and adventurous aristocrats trekked upriver from Cairo, chasing the source.*⁵⁴

The famous British explorers namely Stanley and Livingstone discovered Lake Victoria⁵⁵ it was one of the most important European achievement in Uganda. The discovery of the Nile Source became the purpose of every explorer. Moreover, they were welcomed in the kingdom by Kabaka Mutesa I as a result the relationships between became stronger. However they and gave the Kabaka Bible lessons and asked the missionaries to come and spread their faith among Ganda society.

2.3. Christian missionaries (1876 -1900)

The explorer paved the way to Christian missionaries to come and spread their faith in Uganda. In 1877 missionaries from the Church Missionary Society arrived in Buganda, followed in 1879 by those of the Missionary Society, the White Fathers⁵⁶. Besides, both of them established their missions in Buganda kingdom close to the king palace. When Christian missionaries arrived they found that Muslims were already established their faith in Buganda. Besides, with the help of the Kbaka Muteesa I Christian Missionaries succeeded in converting local people who embraced the new faith. Besides, The Kabaka Kept both of Arabs and European in his court and he allowed them teaching the pages⁵⁷ and chiefs and thus gaining their political support and the result was that chiefs and pages showed interest in Islam and Christianity. After that, Muteesa had allied with them against the Muslims because he was hoping that the British missionaries would bring weapeans to reinforce his army. In addition, he wanted to controlled the kingdom and increase his power. Shortly the situation became worst and tense in the throne. Instead of gaining power Muteesa I increased religious tensions in the kingdom.⁵⁸

As the tension increased, a new Kabaka, Mwanga Muteesa's son come in the palace in 1886. Mwanga followed his father methods in leading that underestimated Muslim's position in the kingdom. It was the multiplicity of religions that led to what the conflicts in the Buganda. These started with the competition between both Muslims and Christians to maintain control

⁵⁴ M. Dugard, *Into Africa: The Epic Adventure of Stanley & Livingstone*, (USA: Doubleday, 2003), p.18

⁵⁵ *Lake Victoria* is one of the African Great Lakes. The lake was renamed *Lake Victoria* after Queen Victoria by the explorer John Hanning Speke.

⁵⁶ White Father are

⁵⁷ Pages were young boys send to king's palace they were allowed to attend Arab and European teachings

⁵⁸ Dr Cherif Tiguia, *Magister Theisis in African Civilization, Islam and Chritianity in Uganda (1840 s- 1900 s)*, unpublished on 2011, p14

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over the kingdom, Muslims had gain kabaka confidence to that would be a good solution for them. Unfortunately the Kabaka paved the way to other religion and made the situation difficult to Muslims on throne. Therefore, the Kabaka became entirely opposed to Mohammedans faith that Christians Catholics and Protestants end by the defeat Muslims position in Buganda. On the other side Protestant and Catholic missionaries attracted the interest of the Ganda people. The Catholics developed a strong relationship with the Kabaka. Both Muteesa and later his son Mwanga succeeded his father seems to have lacked strong religious convictions⁵⁹.

As the Ganda people increased their stand in the new Islamic and Western education and religion by embracing their faith and their attitude the community was almost changed and their influence in both economy and politics improved, though they remained with internal religious tensions and leadership struggles. The intervention of Arabs and European in Buganda brought many novelties in the kingdom, at the social political and economic level in the beginning the kingdom witnessed a period of success and progress and the radical changes took place. But quickly the radical changes created social tensions among Ganda people and lead to internal conflicts and wars.

3. Culture in Uganda

Culture differs from one person to another and from one society to another. Culture makes people understand their ancestors; estimate their origins and their past it is no doubt that Uganda is blessed with a great and diverse culture and heritage. Besides Uganda has a very strong cultural background. There were many kingdoms in Uganda namely Buganda, Busoga, Bunyoro and Toro, each kingdom has its structures and characteristics. In addition, the kingdoms reflect a diversity of rich cultures and lifestyles and each tribe has its own tradition. Moreover, culture in the Pearl of Africa is made up of a various range of ethnic groups, however the country has many different tribes that reflect varied cultural aspects such as music, traditional dance, art, hand crafts, norms and rituals.

Ancient African kingdoms like in Uganda did not have books to record their traditions Ugandan people used to pass their tradition orally by narrating their myth and beliefs by the elders to the younger ones at times of gatherings, celebrations, and commemorations that have survived over hundreds of years. In addition, many songs, dances and other important skills have been transmitted by oral

⁵⁹ Jean-Claude Ceillier, *Histoire des Missionnaires d'Afrique (Pères Blancs): de la Fondation par Mgr. Lavigerie à la Mort du Fondateur 1868 – 1892*, (Paris: Karthala, 2008), p.117

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practice, they insures the passage of cultural practices from one generation to another. Therefore, the indigenous people in Uganda feel proud of their origins and tradition and they follow it as they found their forefathers do.

In Uganda, Culture is something deeply sacred, it is part of the values and the ethics that make a Ugandan man or woman behave like a mature member in the kingdom. In addition, family, clan, tribe are three places where Ugandan child grow up and get his lessons from the things that happen around him.

Ugandan cultural traditions is expressed through many different art forms, such as music, dance, art, sculpture, beadwork and even languages and dialects. Ethnic groups and Ugandan tribes have customs that are unique to their culture. Besides The customs and traditions of each group identify it in special way, so thus people in every tribe speak a variety of languages, practice numerous religions and reside in various types of traditional home. These traditions are a wonderful reflection of the whole African culture and the African ethnicity.⁶⁰

The vast majority of people living in Uganda are indigenous that is why the Ethnic groups and Ugandan tribes have their own customs that are unique to their culture. Therefore, the diversity in Uganda's culture is unmatched some of the cultural practices may have changed over the years, but it is still the special touch of the past that keeps them connected with their origins and history. Finally, Ugandan culture introduces to world a completely different set of practices, beliefs and a featured culture.

4. Education in Uganda

Each society has its kind and level of education. As all societies Ganda people created their specific way of education, their education differed from the Western education in most aspects Before the intervention of Western education, Ganda people shared a common education system which was transmitted from generation to generation.

4.1 Traditional education

Prior to the coming of Christian missionaries, there existed no schools and no formal education. Moreover people were educated and trained in a specific way. However, children could be taught different skills, knowledge and attitudes that made them ready to be a

⁶⁰ Lan Leggett, Uganda An Oxfam Country Profile, Fountain Pulishers, p.74

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responsible member in the Ganda society. This kind of education the Europeans considered as informal education. Ado K.Tiberondwa said “*we have had teachers in this area for many centuries we had our own education long before the European came here and we had teachers who use to conduct traditional education wherever man lived*”.⁶¹ Tiberondwa was against the idea of ignoring the presence of this kind of education in Africa in general and in Uganda in particular. He stated that the Ugandan people had had their educational system which differed totally from the European one. Moreover, the Uganda had their own way of educating and transmitting their knowledge. Besides, the children were taught about their origins, their relations with their neighbours their religion and faith.

The main purpose of education in Buganda is to protect their culture. The traditional educational system was designed to create an ideal individual who would be accepted by society. In addition discipline and respect were emphasized in the young member in order to build strongest society. Moreover, the mother and the father teach the young boys and girls their expected roles in society. The fathers trained the boys in methods of fighting, hunting, agriculture and trade, while the mothers explained to the young girls how to be good responsible women, ways of cooking, and other functions related to housekeeping. They were taught about their clans relations and their cultural values. Besides, the boys were taught and trained to grow up into responsible men and the girls were taught to grow up to be responsible housewives.⁶²

4.2 Foreign Education

The impact of foreign education in Ganda society remains one of the biggest changes, combined with new approaches such as the introduction of the educational system which was totally different from the ancient one. By investing the new forms of education that both positively and negatively affect the tribal system in Buganda and gave birth to new educational structure.

4.2.1 Arab's Education and Islam

The roots of Islam can be traced back to the 17th century in the era of coastal trade. In order to spread their faiths, they established trade routes and introduced them by converting the local population. And with the encouragements of the Kabakas, the intervention of Islam was

⁶¹ <https://www.britannica.com/topic/education/Western-education-in-the-19th-century> (accessed on 17 may 2019)

⁶² Kefa M. Otiso - Culture and Customs of Uganda (Culture and Customs of Africa)-Greenwood (2006) p.72

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quick. However, the aim of Muslims was essential to gain political power through religion to maintain control in the kingdom. In addition, The Kababkas welcomed the new faith as the local people accepted to be Muslims. Then Kabaka of Buganda, Suuna II (1824-1854) was the first kabaka who accepted the foreign religion, he allowed Muslims to spread Islam in the kingdom through converting people and through their commercial and social contacts. This is how indigenous Africans adopted the new faith. Suuna's son, Muteesa I, accepted Islam and worked towards its propagation within and outside the kingdom. Islam was at its peak it became the new religion in Buganda and Uganda generally between 1860s and 1870s. This period was considered as the golden age of Islam.⁶³

4.2.2 European education and Christianity

The main purpose in teaching each member the historical and social traditions was to enable the society to restrain a common heritage and identity. However, the whole system of educating and training the young generations in the Ugandan societies was discouraged by the rules of colonialism. The formal western education was introduced in Uganda mainly through religious organizations. The Christian missionaries who arrived in Uganda in 1877 the Church Mission Society establish Christianity and its practice by converting as many people as possible by building orphanages and teaching the pages, after that they assumed their control over the kingdom. Thus, they introduced many changes concerning school structure, languages and agricultural education. Besides, the coming the White Fathers in 1879 and The Mill Hill Fathers⁶⁴ in 1896 brought many changes. However, they started conducting formal education. They tried to impose a new kind of education which was totally different by establishing mission schools and changing the educational system.

In this concept, Tiberrondwa said that when education enclaves one to foreign values as colonial education has done to the Africans, then that education cannot be regarded as successful because instead of proving freedom to Africans that education has taken African freedom away.⁶⁵ This means that colonists used the western education as a strong tool to shake the East African society especially in Uganda the CMS used a new way to gain control over the area. In addition missionaries who came to live in Buganda thought that educating Ganda people was a

⁶³ <http://hrmars.com/admin/pics/170.pdf> (accessed on 7 june 2019)

⁶⁴ The Mill Hill Fathers also called the Mill Hill Missionaries or Mill Hill Fathers, is a society of life Catholic missionaries.

⁶⁵ <https://theses.univ-oran1.dz/document/TH4326.pdf> (accessed on 5may 2019)

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duty however, they believed that the Buganda people would benefit from the western education and practice and of course from the Christian religion.

The new Baganda elite educated in the mission schools and churches and accommodated to the European presence was deeply concerned with the advancement of their own interests and also continued improvement of their country. By exploiting the colonial situation this modern Christian elite tried to influence the pattern of pacification and by helping to carry through the process of adaptation of Western culture and technology and of transformation of the kingdom of Buganda into a modern state gain a pathway to the future. The diversity of perceptions of historical events according to the religio-political premises of the people involved in interpretation can clearly be seen in the historical accounts of the colonial encounter written from their specific perspective. History came to be seen in Buganda as politics and Luganda historiography became deeply affected by the colonial era.

Hence, the spread of western education in Uganda was encouraged by missionaries. Their method was to educate the Ugandans through establishing schools and creating new educational strategies.

5. Early Buganda Historiography

Before the introduction of literacy into the kingdom of Buganda historical knowledge and events were transmitted orally and passed from generation to generation by memorising it.⁶⁶ However, the cultural contact with Islam and later on with Christianity brought many changes in Ganda society such as literacy writing systems, Arabic and Western scripts. Thus, the introduction of literacy and writing skills played an important role in the production of Bugandan written histories. After the incursion of literacy into the kingdom of Buganda, local people felt the need to record local historical traditions and histories of their peoples. In addition, with the help of Arabs and Christian converts Ganda people wrote their memoirs and historical events. Moreover, they tried to express their identities through languages, poetic, music, dance and produced their own histories and discoursing their own identities and developed their own writing systems by creating a written literature and written history. The formal historical research in Buganda started to be written with the advent of Arabs, Christian missionaries and European colonizers later it became the best documented traditional African kingdom. But before that Local people

⁶⁶ Joseph Ki-Zerbo (Editor) - General History of Africa, Vol. 1_ Methodology and African Prehistory -Heinemann Publishers_UNESCO_University of California Press (1981) p142

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used special methods of preserving and transmitting the historical traditions. As M.S.M. Kiwanuka said

*The unusually high quality of the Kiganda traditions was not an historical accident. It was the result of the complex political and social organization which made the knowledge of history essential to all men in public life. A successful political career could depend on a man's ability to recite a long list of ancestors who had performed service to the throne. Besides knowing one's ancestors, a biographical knowledge of the kings they had served was also essential.*⁶⁷

The above extract shows that Buganda as the consequence of a complex set of circumstances, historical events and traditionan these aspects led to the rise of a rich historiographical culture and tradition. Ganda people used to follow the traditin their ancestors, they also used to follow their kings and leaders in kingdom and tribes. Besides, politis affected the historical account and social organization.

Literacy brought many changes in the perceptions of the buganda past and historiography. However, the cultural contact with Islam and later on with Christianity brought Arabic and western scripts, education, religion and languages. Consequently, the literacy promoted the production of written histories. Moreover, in the begining literacy emerged with incursion of Islam in the late 1860's, Arabic and Kiswahili speakers introduced new languages in the kingdom . However, islam flourished in the kigdom with the spread of Kiswahili and Arabic knowledge. Besides, during the reign of Kabaka Mutesa between 1854 to 1884 the process of islam in the kingdom of Buganda was very fast, Kabaka Mutesa and elders some of the pages became interested in the teachings of Islam, the kabaka and learned to read and write Arabic and Kiswahili, adopted Arab dress and habits and started to read the Qur'an. As a result the Arabic and Kiswahili script, culture and languages spread throughout the country.⁶⁸

From the very start of their presence in Buganda Christian missions, the Protestant Anglican Church Missionary Society, that arrived in Buganda in 1877, and the Roman Catholic White Fathers, who arrived two years later, gave more importance to education and religion and paid great attention to the teaching of literacy in the kingdom. Christian missions promoted

⁶⁷ KIWANUKA, M.S.M. (Ed. and Transl.) The Kings of Buganda. Sir Apolo Kaggwa's Basekabaka be Buganda, 1971, p22

⁶⁸ publié par Anthony Okech, Roy A. Carr-Hill Adult Literacy Programs in Uganda Roy A. Carr-Hill , Editor, 2001, p.17

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literacy in local language transformed by translations of the Bible into written languages to facilitate the absorption of the literacy and religion. Therefore, the arrival of Christian missions in Buganda made some changes in the Luganda⁶⁹ language and literacy, and gave birth to mixed cultures in kingdom.

The history of the kingdom of Buganda is documented from the days of the European visitors, travellers and explorers. Arabs, Church Missionary Society, and the Mill Hill Fathers. Thus, the outsiders took a considerable part from the Ugandan history. Despite, the diversity of perceptions of historical events according to the foreign encounter written from their specific perspective many historical books and records written by Buganda historians were an amazing reflection of the Ugandan historical heritage⁷⁰.

The intervention of Arabs and Western cultural norms, lifestyles, beliefs and the adoption of both new religions, Islam and Christianity has a big impact on Uganda. The rich background of historical texts, books and records in Uganda show the history of Uganda which is the mix of local, Arabic and Western culture. Besides, Uganda has produced an important school of local historians writing in Luganda and some other local African languages. However there were historical narratives and memoirs have been produced by Ugandan historians and foreigners who were interested in recording and interpreting the historical events, achievement and pasts in Uganda. In addition, many Luganda works of history were published, as many more remain unpublished and perhaps there are some still to be discovered. Finally the process of Islamisation, Westernisation and cultural exchange shaped the historiography on Uganda society.

6. Ugandan Cultural Heritage and Social Customs

Uganda is known for its variety of culture, tradition, ritual celebrations, including weddings, ceremonies and other tribal gatherings. As in other African kingdoms, the Ganda people celebrated a number of important events that reflect their cultural heritage. The leading system of Buganda kingdom is central to its culture. Each clan represents a group of people that share a common ancestor and tradition. In the customs of Buganda the blood ties and family were very sacred in the kingdom. Moreover, Ganda people gave a great care to their ancestry and family's lineage, respect was mutual between Ganda people the older and experienced members

⁶⁹ Luganda was the language of buganda kingdom

⁷⁰ ROWE, John A. "Progress and a sense of identity": African historiography in East Africa

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in the clan were highly esteemed and respected, the youngsters consulted the elders to solve their problems and conflicts. In addition, each individual should fully relate to his ancestry and kingdom. As they gave importance to the relationships between members and their kingdom marriage was also one of the most important social customs in Uganda. It has been a means of uniting families in the kingdom *the Baganda have historically considered unmarried men and women to be incomplete and have accorded them little respect.*⁷¹

In Ugandan communities, marriage had profound value, it was one of the most honoured traditional customs in Uganda's ethnic communities. However, when the young man and young women had the suitable age for marriage they were obliged to build a family and to be responsible in their engagement. However, the husband had to work and to provide family's necessities and on the other hand the wife has to care about her children and her home

Other notable customs among buganda's peoples include the burial ceremonies for chiefs and members of the royal family. The Buganda had elaborate special burials rites for their king or Kabaka. However; after the death of Kabaka Ganda people declared the mourning ceremony in the entire kingdom until they selected a new Kabaka. Besides, the chiefs dressed the body of the Kabaka and placed it in the palace under a special care. Before the burial, they embalmed the body for six months, and they removed the jawbone. Then they built a special shrine for it because tGanda people believed that the spirit of a man remained with his jawbone. After all these sacred ceremonies, the *Kabaka* was buried with great honor at the Kasubi⁷² royal tombs.

6.1 Traditional Arts and Music in Buganda

Traditional arts are artistic activities and a part of culture of a group people which passed from generation to the next, and influenced by culture, family, ethnicity, and era. The artistic traditional works in Buganda is rooted in the past and affected by several factors such us time and foreign influences. In addition, the traditional arts in Buganda kingdom express their thoughts and history it represent their identity as a group of people. *Art is, therefore, the most authentic form of individual and social expression in Uganda*⁷³

People in Uganda had created their own art before the arrival of European exploration and conquest. Unlike literacy art was accessible to all members of society they expressed

⁷¹ Kefa M. Otiso - Culture and Customs of Uganda (Culture and Customs of Africa)-Greenwood (2006) p.107

⁷² The *Kasubi* is the site of the burial grounds for four kabakas (kings of Buganda) and other members of the Baganda royal family.

⁷³ Kefa M. Otiso - Culture and Customs of Uganda (Culture and Customs of Africa)-Greenwood (2006) p.52

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themselves their feelings and emotions through artistic works more than written works. However, art was as a special instrument that distinguished them from the other societies and made them unique in all aspects of life. In his book Kifa M. Otiso said *Artistic expression in this period was used as a symbol of prestige and power. Each political unit created an array of symbols of office and ceremonial objects, for example, figures, staffs, jewelry, and clothing in accordance with its level of influence.*⁷⁴ Ugandan people used artistic expression as a powerful tool for communication. In precolonial times, Uganda was a sect of tribes and kingdoms that were governed by leaders and chiefs and they were competing for power and supremacy. These kingdoms used art as symbols of loyalty and prestige, each tribe or political unit was proud of its way of life, they used to create special clothes and jewelries which gave the tribe a unique image. Besides, Traditional art was presented in other forms such as cave paintings, mats, cloth, wooden and stone sculpture, and pots. Ganda people at that time used local materials and simple tools and skills in doing traditional arts and works. These works had a significant moral and cultural value to them.

Because of the lack of literacy many traditional Ugandan arts did not rise to the level of written forms. Later on with the incursion of literacy by Arabs first and Westerners later the traditional heritage such as customs, ancient art symbols and culture were used as a major systems and a trusted source in recording and writing the Ugandan history.

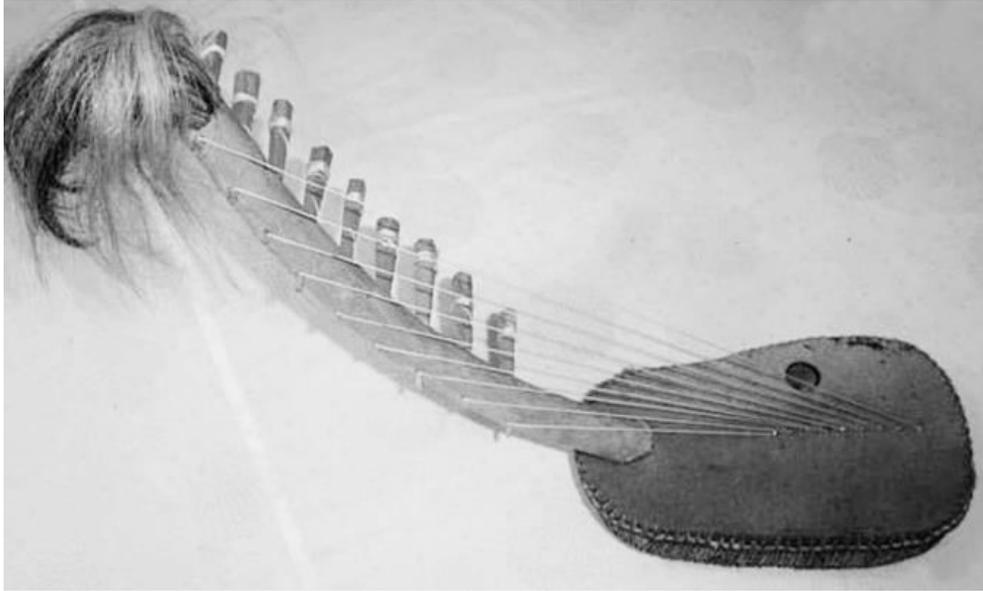
Traditional music and dance were the main forms of entertainment and a way of expressing happiness and freedom *Music and dance are integral aspects of everyday Ugandan life. There is music and dance for all occasions, for example, marriage, child naming, entertainment, work, and worship*⁷⁵ Baganda have enjoyed music and dance, in all their festivals and celebrations. However, the Kabaka organized a special performance of singer and dancers in different occasions, they used many musical instruments including flutes, fifes, Ndigiti and drums⁷⁶(see figure 1 p 36) . Dancing and singing were almost practiced by all Baganda from the early childhood. The traditional dancing and singing were widespread in the kingdom because it was indigenous to the kingdom and they inherited it from their fathers.

⁷⁴Kefa M. Otiso - Culture and Customs of Uganda (Culture and Customs of Africa)-Greenwood (2006) p.12

⁷⁵ Ibis; p125

⁷⁶ Uganda's most widespread music instrument.

Figure 2:



Ndigiti is one of Uganda's most common stringed instruments. Courtesy of Emmanuel Twesigye.⁷⁷

Additionally, Buganda's rich culture was a combination of many local, regional, ethnical and social customs and lifestyles. The variety of customs and lifestyles were influenced by the interaction of the local and the external customs and traditions, as a result of this interaction some social customs and lifestyles were modified and some were abandoned the others, and the creation of new ones in the light of new changes. Thus, Buganda customs and social life were largely affected by Western social and cultural influences in the kingdom.⁷⁸

Hence, sharing traditions and customs such as arts, music and dance made Buganda society ties stronger by connecting their past and future. All their traditions and customs show the originality of Buganda's history. The traditional backgrounds of Ganda people were indigenous activities that were passed down from generation to the next within families and communities and are regarded by them as part of their heritage.

⁷⁷ ⁷⁷ Kefa M. Otiso - Culture and Customs of Uganda (Culture and Customs of Africa)-Greenwood (2006) p.147

⁷⁸ Ibid, p. 23

Conclusion

The intervention of the outsider in kingdom of Buganda caused many changes however, the competition between Muslims and Christians destroyed social ties among the Ganda people and led the country to its loss. In addition, the infiltration of foreigners had a big impact on the social, political and economic level on Uganda society. It is clear that. Buganda was a very strong kingdom with specific political systems and social values that most of Baganda used to protect their heritage by transmitting it from generation to generation. It was from there that Europeans 'religious salvation' come to the area. Besides, both religious and political creeds proceeded to infiltrate in the kingdom, convert the population, bring positive as well as negative changes, and lead to political and social rupture.

The intrusion and contribution of foreign groups in Uganda namely Arabs, French and British to infiltrate and to the hinterland to settle in the region. Foreigners used various means the various means to establish their faiths. Education, politics and religion were the most important element of changing in Uganda society.

General conclusion

The intervention of Arabs and Europeans in East Africa made immense changes in East Africa in general and in Uganda in particular. East Africa was an area of social and cultural diversity enriched with different civilizations. Arabs were the first who came to East Africa long before the arrival of Europeans where they established trading routes with the coastal region before they started settling in the hinterland then they spreaded Islam. Arabs also introduced the Muslim culture in the region by converting local people to Islam. Moreover, the impact of Arabs in East Africa was not as bad as the Western impact. When the Europeans reached East Africa they faced indigenious inhabitants who were totally different from them. However they considered them as backward and savage in terms of being different from the Western culture. Therefore, the Africans were of no value to the Europeans and they concluded that Africans were savage, inferior human beings.

The diversity of culture in East Africa demonstrates the depth and the great heritage of East African culture; There is clear evidence that imposing the western culture and education for Africans had a big effect on the African society on educational and cultural level. Thus, the Western culture affected the East African nation from all sides. European powers were interested in Africa's wealth, resources and raw materials creating borders based on their own interests and hence they divided the African societies into cultural and tribal regions, by separating families and language groups.

Before the intrusion of foreign powers and religions, Buganda was unified. The Baganda people lived in harmony like one family, the society was governed by the kabaka, the supreme power in the kingdom. Moreover, Religion was an element of guiding and controlling over the behaviour of each member of the kingdom. Later religion became the element of distortion and separation. However, foreign religions namely Islam, Protestantism and Catholicism weakened the traditional faith and created competition and hostility between the leaders, the local people and the outsiders. Then, it led to the disturbance and the rupture of the political system and social alienation. Uganda fell under the British control because their leaders opened the door for foreigners to control them and establish their faith. However, with the religious factions, it became easy for the colonial powers to control the kingdom.

What happened in kingdom of Buganda is a good example of how the African values were weakened by the new foreign religions and cultures and how European colonialism came to despise the East African traditional ways of life, identity, history and the values that

hold them together. Furthermore, what made Europeans interested in East Africa was economics goals they richly blessed with various abundant resources and raw materials.

Africa should write a new chapter of its own history away from legends and events written by European. What is written in majority of books should be written by Africans themselves a pure African history. They should generate their own version of history a version that will reflect their way of life.

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